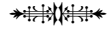


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PREFACE

By Maulana Abdul-Hamid Ishaq (daamat barakaatuhu)

Principal of Madrasah Arabiyah Islamia, Azaadville

Special khalifah of Maulana Shah Hakim Muhammad Akhtar
Saheb رَحِمَهُ اللهُ تَعَالَى

أَلْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ
مَوْلَايَ صَلَّى وَسَلَّمَ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

All praise is only for Allaah تَبَارَكَ وَتَعَالَى, the Most High, Sublime, the Creator of the heavens and earth, their Nourisher and Sustainer and to Him is our return. Salaat and Salaam of the highest, highest order, for ever and ever, as much as all the creation of Allaah since ever till ever on our Most Sublime, Honourable Master Nabi ﷺ, the Mercy for all the realms and our interceder on the day of Qiyamah, our most beloved Nabi Muhammad ﷺ!!!

In his kindness, Moulana Moosa Kajee Saheb Daamat Barakaatuhu has asked me to write a forward to his commentary on the internationally famous and greatly accepted Qasida Burdaa Sharief. I am not even the last person on the surface of the earth worthy or fit for this great and honourable task. But I really appreciate Moulana Saheb's kindness by which, In-sha-Allaah, I can also have a full share in this great and honourable work and also a full share in the love that will be generated for Rasulullaah ﷺ by reading the kitaab, the love for reciting Durood Sharief and the love for so many other

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great aspects of Dien. Ma'shaAllah Moulana has written, translated and compiled many other kitaabs as well, all are extremely beneficial and must be read. This kitaab should be in every home and read daily. It is a source of great barakaat and goodness to come in our homes and lives and for problems and difficulties to disappear!

Rasulullaah ﷺ is Sayyidul Mursalien- the King and Master of all the Ambiyaa ﷺ, who are the greatest and the most perfect in the creation of Allaah تبارك وتعالى and on the surface of the earth! And our Rasul ﷺ is their August Master and King - Allaahu Akbar! And we are, with nothing from our side whatsoever, but by the sheer Mercy of Allaah تبارك وتعالى only, are in His Ummat! - for which the Ambiyaa ﷺ made duas!

May Allaah تبارك وتعالى in His sheer Mercy make us understand, to some extent at least, who our Nabi ﷺ is. To fully comprehend the honourable position of our Nabi ﷺ is beyond us and the whole of Man and Jinn!

As Islam is the culmination and perfection of all religions and in fact effectively cancels all religions and as the Quraan Sharief is the culmination and perfection of the kalaam (speech) and effectively cancels all the other revelations of Allaah تبارك وتعالى, so is our honourable, great and cherished Nabi the perfection of all Ambiyaa ﷺ! When Sayyiduna Umar رضى الله تعالى عنه was reading part of the Taura, Nabi ﷺ said if Musa عليه السلام has to come to the world he will have no choice but to follow me. When Isaa عليه السلام will come, he will come as an ummati of Nabi ﷺ! The handsomeness of Yusuf عليه السلام is known and proverbial. When the women of Egypt saw Yusuf عليه السلام they cut their hands instead of the fruit, Hadhrat Aaieshaa

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ﷺ said had they seen Nabi ﷺ they should have cut their hearts instead of their hands. The golden voice of Dawood عليه السلام is also known and proverbial, but hearing the Quraan Sharief by Nabi ﷺ in Tahajjud the leaders of the Kuffaar of Makkah Sharief have no choice but to come over and over again to listen, inspite of promising to each other that they would not come again! When the Jinn hear the beautiful Quraan Sharief from Nabi ﷺ they explained that we have heard the wonderful Quraan Sharief and have to go out inviting to the Quraan Sharief! Allaah تبارك وتعالى spoke to Moosa عليه السلام at mount Toer and he is known as Kalimullah. Allaah تبارك وتعالى invites Nabi ﷺ to His Arsh and makes all the arrangements for the hosting, travelling, etc. by no other than the greatest Angel, Jibreel عليه السلام. Rasulullaah ﷺ then sees Allaah تبارك وتعالى and speaks to Him without any intermediary. Can anyone imagine the great and honourable position of our Nabi ﷺ. This is Me'raaj - the greatest height, where only Allaah تبارك وتعالى and His Beloved Rasul ﷺ meet!!! Allaah تبارك وتعالى sends Nabi ﷺ back to the world with the great gift of Namaaz! When every Nabi عليه السلام will say nafsi, nafsi on the day of Qiyaamah, our Nabi ﷺ will say Ummati, Ummati and intercede on behalf of all in those most difficult and trying times!!!

This is our Nabi ﷺ and a million, billion, trillion and even much, much more greater! Allaamah Buseeri, the compiler of Qasida Burdah Sharief has in a most superb, magnificent and wonderful manner described the great sublime qualities of Nabi alaihis salaam, noble and great aspects of Dien, for example the Quraan Sharief, Jihaad, etc. Moulana Moosa Saheb daamat barakaatuhu has in detail and in a most superb way written a detailed commentary on the Qasida and has done a great favour to

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the English speaking part of the Ummat! Many Ulama and ardent lovers of Nabi ﷺ have also written commentaries on the Qasida, which all goes to show its great acceptance and honourable position by Allaah تَبَارَكَ وَتَعَالَى and His Nabi ﷺ! Many more people will keep on writing! May Allaah تَبَارَكَ وَتَعَالَى accept from everyone, keep us steadfast, let us spread the love of Nabi ﷺ and his honourable Sunnats and keep us glued on the path of our righteous and pious elders. Aamien!

May Allaah تَبَارَكَ وَتَعَالَى accept from Moulana Moosa Saheb and bless him to carry on with all such noble endeavours, make them all most beneficial and fully accepted by Allaah تَبَارَكَ وَتَعَالَى and a great storage for the Aakherat! Aamien thumma Aamien! Ya Rabbal Aalamien wa Ya ArhamarRaahimien. Rabbanaa taqabbal minnaa Innaka antus samie'ul Aliem wa tub alainaa Innaka Antat Tawaabur Rahiem. Wa sallallaahu Ta'aalaa alaa khairi khalqihi Sayyiedunaa Muhammad Sallallaahu alaihi wa sallam!!! Wal Hamdu lillaahi Rabbil Aalamien!!!

Foreword

All praises are due solely to Allaah تَبَارَكَ وَتَعَالَى, by whose grace and mercy all good deeds are completed. May Allaah تَبَارَكَ وَتَعَالَى's special and choicest salawaat and salaam be upon our beloved master and teacher Nabi Muhammed ﷺ, who is our greatest benefactor, and whose love should be in the recesses of every Muslim.

When this love is created, obedience to Rasulullaah ﷺ will become second nature. This poem of Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى, when recited with feeling and understanding, will create true love for Rasulullaah ﷺ.

Reason for the compilation of this book: My respected ustadh and Shaikh, Moulana Abdul Hamid Saheb, was not well for some period. A senior alim, Moulana Yunus Daya Saheb, encouraged him to have the Qaseedah Burdah be recited to him, as it is a blessed book, and through its blessings, many have been cured by the will of Allaah تَبَارَكَ وَتَعَالَى. Daily at night, a few poems would be recited with the translation. At that time, a desire came within the heart to prepare a commentary on this Qaseedah, with this intention that it would be a cause of Hadrat's good health. When I mentioned this intention to him, he expressed that I should broaden my intention. My intention should be that through the blessings of this book, Allaah تَبَارَكَ وَتَعَالَى should grant us cure from our physical as well as spiritual illnesses, as well as success in the grave and on the Day of Qiyaamah. Keeping this in mind, this commentary was written. May Allaah تَبَارَكَ وَتَعَالَى

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accept these intentions and make it a means for our success in this world and the hereafter. Aameen.

I wish to express my thanks and appreciation to:

- 1.) Allaah تَبَارَكَ وَتَعَالَى, who granted me the gift of imaan and made from from the ummah of His beloved صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; through whose grace this work was commenced and completed. All power to do good and to abstain from evil is only from Allaah تَبَارَكَ وَتَعَالَى.
- 2.) Rasulullaah ﷺ, who taught me imaan, how to be a human being; and who sacrificed days and nights so that imaan (my ticket to Jannah) could reach me.
- 3.) My beloved parents who were my first teachers, who encouraged and assisted me in every way possible in acquiring knowledge, and whose love and affection upon me I can never repay.
- 4.) My asaatzah, especially Qari Yunus Desai Saheb, from whom I studied Qaseedah Burdah.
- 5.) My beloved and honourable Shaykh, Hadrat Moulana Abdul Hamid Saheb, whose words and actions have greatly affected my life and whose favours I can never forget.
- 6.) My spouse and children who have forgone, many of their rights and time so that I could spend it in studying and writing.
- 7.) Many of the students and others who assisted in checking and proof-reading, with special thanks to Ml. Imraan Salaam, from U.S.A.

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I make dua that Allaah تبارك وتعالى accepts from all of the above people and blesses them with long lives, good health, barakah (blessings) in their sustenance, and the greatest of rewards in this world and the hereafter.
Aameen

Moosa Kajee

5 Muharram 1442 / 26 August 2020

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A BRIEF INTRODUCTION TO THE POET
ALLAAMAH BUSEERI رَحِمَهُ اللهُ تَعَالَى

Name: Muhammad, son of Saeed, son of Hammaad, son of Abdullah, son of Hayyaani, son of Sinhaaj, son of Yamlaal.

Title: Sharafud Deen

Honourary Title: Abu Abdullah

He was from the Banu Habnoon of the Sinhaajah tribe, who originally hailed from Al-Maghrib (Morocco). His father was from Busair, and his mother was from Dilaas.

Due to his family links, he is referred to as Sinhaaji, due to the place of birth, he is called Dilaasi, and due to his place of residence, he is referred to as Buseeri. According to popular opinion, his birthplace was Dilaas, however, there is a view that he was born in Bahsheem.

Date of birth: The famous view is 608 A.H. He was born on Tuesday, the first of Shawwal.

Not much is known of his early days. It appears that after memorizing the Noble Qur'aan, he went to Cairo and began studying in the Masjid of Shaikh Abduz Zaahir, where he learnt some literature (adab), grammar (nahw), etymology (sarf), poetry, history and seerah. From his other poetry, it appears that he had studied the Tawraah and Injeel in great detail, either to guide the Christians and Jews to the straight path, or to save the Muslims from their plots and plans. He was also an expert in chirography (the study of penmanship and handwriting in all of its aspects.). He was an expert in composing poetry from an early age. All of his poems have been compiled in

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a book called “Diwaanul Buseeri,” which has been published and is available.

Details of his teachers in Arabic and Islamic studies are not found in the books. However, his spiritual mentor was a famous Shaikh of the time, Shaikh Abul-Hasan Shaadhali رَحِمَهُ اللهُ تَعَالَى (Ali ibn Abdullah ibn Abdul-Jabbaar رَحِمَهُ اللهُ تَعَالَى - demise 656 A.H.). After the demise of Shaikh Shaadhali رَحِمَهُ اللهُ تَعَالَى, he established a spiritual contact with the famous Sufi, Abul Abbaas Ahmad Al-Mursi رَحِمَهُ اللهُ تَعَالَى (demise 686 A.H.), who was the khalifah (successor) of Shaikh Shadhali رَحِمَهُ اللهُ تَعَالَى. Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has also written poems in praise of both his spiritual guides.

He opened a madrasah in which hifz of the Noble Qur’aan was taught, but due to unfavourable conditions, the madrasah was closed. He was offered the post of being a muhtasib, but he did not accept the post. The work of a muhtasib entailed a) Commanding righteousness and prohibiting evil in the city, b) Instituting the instructions of the governor in the market place and business enterprises c) Monitoring the consumers.

After some time, he worked as a scribe for many leaders and people in high positions. Of special mention is the minister Wazeerud Deen Yaqub ibn Abdur Rafi’ ibn Zubair, for whom he worked for many years. In praise of him, he wrote a few poems. A huge portion of his life was spent in these courts. For this reason, he states in this poem,

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْخِدْمِ

I served him رَحِمَهُ اللهُ تَعَالَى with these poems of praise, by means of which I ask (Allaah تَعَالَى) to forgive (all) sins of (my) life (which has) passed in poetry and serving (other people).

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From this, we understand that the main reason for his association with the royalty was due to his poetry. However, he realized that such association was of no benefit. At every moment, his physical and spiritual wellbeing was in danger. Perhaps for this reason, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى became disenchanted with these people and thereafter distanced himself from them.

Of note of the services Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى rendered was that he continuously encouraged irreligious Muslims, Christians and Jews to turn towards the truth. Another outstanding feature was that, despite being in close proximity to powerful and influential people, he never wavered in proclaiming the truth. He composed many poems directed to the rulers, mentioning in detail the condition of the people appointed by the rulers, so that justice could prevail, people could receive their rights and bribery could cease.

Despite having being associated with rulers, he established a madrasah at his home where he taught children the Noble Qur'aan and other religious subjects.

He was of excellent character, always smiling and very noble.

Demise: He passed away in Alexandria sometime between 694 A.H. and 697 A.H. There is a famous masjid named after Allamah Buseeri in Alexandria next to which is his mausoleum. Nearby is the mausoleum of his Shaikh, Abul Abbaas Ahmad Al-Mursi رَحِمَهُ اللهُ تَعَالَى.

Students: Amongst his famous students are:

1. Abu Hayyan Al-Gharnaati رَحِمَهُ اللهُ تَعَالَى – an Imam of Arabic, Tafseer, Hadeeth, Taraajim and language. He authored

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many books, the most famous being his Tafseer of the Noble Qur'aan, Al-Bahrul-Muheet.

2. Sheikh Ibn Sayyidun Naas رَحْمَةُ اللهِ عَلَيْهِ - Hafiz of Hadeeth, historian and an expert in Arabic literature. He too authored many books, the most famous being "Uyunul Athar fi Fununil Maghaazi was Siyar."

3. Sheikh Ibn Jamaa'ah رَحْمَةُ اللهِ عَلَيْهِ - a scholar of Hadeeth and many other religious sciences. He was the Imam and Trustee of Baitul-Maqdis. He also remained as the Chief Justice of Egypt and Shaam for some time. Amongst the many books he authored, a famous one is "Al-Manhal Ar Rawiyyi fil Haditheen Nabawi."

Great Ulama like Sheikh Ibn Ammaad Hambali رَحْمَةُ اللهِ عَلَيْهِ, Allaamah Suyuti رَحْمَةُ اللهِ عَلَيْهِ, Allaamah Ibn Hajar Haythami رَحْمَةُ اللهِ عَلَيْهِ as well as others have uttered high words of praises for Allaamah Buseeri رَحْمَةُ اللهِ عَلَيْهِ.

THE ACCEPTANCE OF QASEEDAH BURDAH

One speciality of this poem is that the scholars of this ummah have turned their special attention to this poem, and have written concise as well as detailed commentaries of this poem. On one hand, great Sufis have served this book, whilst on the other hand we find high-ranking Mufasssireen (scholars of Noble Qur'aan), Muhadditheen (Hadeeth scholars) and Fuqahaa (jurists) also endeavouring to render some service. Such special care by Ulama of different specialities clearly highlight the acceptance of this book.

1. Maulana Husein Ahmad Madani رحمته الله تعالى said, "Our elders used to encourage their disciples (mureeds) to recite Qaseedah Burdah and Dalaailul-Khayraat. Moulana Qasim Nanotwi رحمته الله تعالى and Moulana Rashid Ahmad Gangohi رحمته الله تعالى had granted permission to thousands of people to read these two books.
2. The father of Shaikhul-Hind, Moulana Dhul Fiqar Ali رحمته الله تعالى wrote an Urdu commentary entitled Itrul Wardah.
3. Moulana Ashraf Ali Thaanwi رحمته الله تعالى had a special attachment to this poem. In many places of his book Nashrut Teeb, he has quoted from Qaseedah Burdah, and highlighted the importance of these poems.
4. Moulana Ilyaas رحمته الله تعالى said, "The Ulama should study the Burdah and Shiyamul Habeeb with honour and respect. By means of this poem, a connection with Nabi ﷺ will be created."

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Such importance was granted to this poem that the Fuqahaa and Muhadditheen would attain sanad (permission) for the poem. Examples of great scholars who took and received permission for this poem are:

Allaamah ibn Hajar Haythami رَحْمَةُ اللهِ عَلَيْهِ , Shaikul-Islam Zakariyya Ansaari رَحْمَةُ اللهِ عَلَيْهِ , Haafiz ibn Hajar Asqalaani رَحْمَةُ اللهِ عَلَيْهِ , Allaamah Siraajuddeen Bulqini رَحْمَةُ اللهِ عَلَيْهِ , Allamah ibn Mulaqqan رَحْمَةُ اللهِ عَلَيْهِ , Allaamah Iraaqi رَحْمَةُ اللهِ عَلَيْهِ , Allaamah Jalaaluddeen Suyuti رَحْمَةُ اللهِ عَلَيْهِ .

Many commentaries have been written on Qaseedah Burdah. A few famous ones will be mentioned hereunder:

1. Az Zubdah by Badruddeen Muhammad ibn Muhammad Al Ghazzi رَحْمَةُ اللهِ عَلَيْهِ (demise 984 A.H.)
2. Al Anwaarul Mudiah fi madhi khairil Bariyyah by Jalaaluddin Mahalli رَحْمَةُ اللهِ عَلَيْهِ (demise 864 A.H.), author of the first part of Jalaalayn
3. Az-Zubdatul Umdah fi Sharhil Burdah by Mulla Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ (demise 1014 A.H.)
4. Az Zubdatur Raaiqah fi Sharhil Burdatil Faaiqah by Shaikul Islam Zakariyyaa Ansaari رَحْمَةُ اللهِ عَلَيْهِ (demise 926 A.H.)
5. Raahatul Arwaah by Muhiyuddin Muhammad ibn Mustaphaa Shaikhzaadah رَحْمَةُ اللهِ عَلَيْهِ (demise 951 A.H.)
6. Haashiyal Baajuri by Ibraahim ibn Muhammad Al Baajuri رَحْمَةُ اللهِ عَلَيْهِ (demise 1276 A.H.)
7. Aseedatush Shuhdah by Umar ibn Ahmad Al-Kharputi رَحْمَةُ اللهِ عَلَيْهِ (demise 1299 A.H.)
8. Commentary by Allaamah Sa'dud Deen Taftaazaani رَحْمَةُ اللهِ عَلَيْهِ (demise 791 A.H.)

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Other commentators are: Ibn Abi Hajala Tilimsaani رَضِيَ اللهُ عَنْهُ (demise 776 A.H.), Ibn Marzuq Tilimsaani رَضِيَ اللهُ عَنْهُ (demise 781 A.H.), Badr al-Deen Zarkashi رَضِيَ اللهُ عَنْهُ (demise 794 A.H.), Jalaaluddeen Suyuti رَضِيَ اللهُ عَنْهُ (demise 911 A.H.), Shihaabuddeen Qastallaani رَضِيَ اللهُ عَنْهُ (demise 923 A.H.), Ibn Hajar Haytami رَضِيَ اللهُ عَنْهُ (demise 974 A.H.), Abdul Qadir ibn Aydarus رَضِيَ اللهُ عَنْهُ (demise 1038 A.H.) and Nurudeen Halabi (demise 1044/1635) رَضِيَ اللهُ عَنْهُ.

Of recent times, the following commentaries have been written:

1. Atrul Wardah by Moulana Dhul Fiqaar Deobandi رَضِيَ اللهُ عَنْهُ
2. Umdatun Nasih by Moulana Ibraahim Pattani
3. Ad Durratul Fardah by Mufti Radhaul Haqq Saheb, the Shaikhul-Hadeeth of Darul Uloom Zakariyya in South Africa.

Most of the subject matter in this book has been derived from the last mentioned commentary, followed by Umdatun Nasih and Asidatush Shuhdah by Allaamah Kharputi رَضِيَ اللهُ عَنْهُ.

In Kashfuz Zunoon, mention has been made of 44 commentaries, whilst Carl Brockelmann (demise 1375 A.H.), a famous Orientalist, has mentioned 79 commentaries. However, there are much more than those mentioned in handwritten scripts, books of literature, etc.

Many other scholars have rendered great services to this poem with regards to Arabic poetry and literature.

As far as translations of Qaseedah Burdah are concerned, the Qaseedah has been translated into Urdu, Persian, Pashtu, Panjabi, Turkish, English, German, French, Latin, Java, Bangali, etc.

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A few English translations are:

1. J.W. Redhouse (Glasgow 1881)
2. Shaikh Faizullah Bhai B. A. with some footnotes (Bombay, 1893)
3. Arthur Jefferey (1962)
4. Khanqah E Shaikh Zakariya, Lenasia, South Africa, (1995). A short commentary accompanies each stanza.
5. Stefan Sperl (1996)
6. Hamza Yusuf (2005),
7. Shahid Hamid Gill June (2006)
8. The Mantle Adorned (Quilliam Press, London: 2009) by Timothy John Winter (born in 1960), also known as Shaykh Abdal Hakim Murad
9. Translation by Syed Mohiuddin Qadri
10. Translation with commentary by Mufti Ebrahim Desai

THE SHAWL OF RASULULLAAH ﷺ

Rasulullaah ﷺ granted his blessed shawl to two people on hearing poems in his praises. One was Ka'b ibn Zuhair رَضِيَ اللهُ عَنْهُ, to whom Rasulullaah ﷺ handed over his shawl after hearing his poem in the praises of Rasulullaah ﷺ.

The other was Allaamah Buseeri رَضِيَ اللهُ عَنْهُ, upon whom Rasulullaah ﷺ placed his blessed shawl on his shoulders in a dream, due to which he was cured from his affliction. This second poem is famously known as Qaseedah Burdah.

The poem of Ka'b ibn Zuhair رَضِيَ اللهُ عَنْهُ is famously known as Qaseedah Baanat Suaad.

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In Taarikhul Khulafaa, Allaamah Suyuti رَحِمَهُ اللهُ تَعَالَى has written, “When Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ recited to Rasulullaah ﷺ his qaseedah, Rasulullaah ﷺ bestowed him with his blessed shawl. During the era of rule of Muaawiyah رَضِيَ اللهُ تَعَالَى عَنْهُ, he wrote to Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ to sell him the cloak in exchange of ten thousand dirhams. However, Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ was not prepared to exchange this shawl for anything. After the demise of Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ, Muaawiyah رَضِيَ اللهُ تَعَالَى عَنْهُ managed to acquire it from his son, Uqbah, after paying twenty thousand dirhams. (Page 85 (Daarul-Minhaaj print))

Muaawiyah رَضِيَ اللهُ تَعَالَى عَنْهُ and the khulafaa of the Banu Umayyah and Banu Abbaas used to wear this blessed shawl on the occasion of the two Id’s. (Isaabah vol. 5 page 444)

Allamah Suyuti رَحِمَهُ اللهُ تَعَالَى states that it seems that this shawl went missing at the fall of Baghdad, during the invasion of the Tartars. (Taarikhul-Khulafaa page 86)

However, according to some Orientalists, this blessed shawl was handed over from the final Abbasid caliph, Mutawakkil, to the Ottoman Sultan, Sultan Saleem Awwal in 1517. From that time, the blessed shawl was preserved in the royal treasury of Istanbul. In 1849, during the era of Sultan Majid Khan Awwal, this blessed shawl was moved to a masjid in Istanbul, which was specially built for this purpose. The masjid was famously known as Khirqah Sharif. At the present moment, this blessed shawl is housed in room 12, in an embroidered box, in the Topkapi Palace Museum which is in Istanbul, Turkey. (Commentary of Qaseedah Baanat Suaad by Allamah Fadhl Ahmad Arif page 54)

THE REASON FOR IT BEING CALLED QASEEDAH BURDAH

Allaamah Buseeri رحمته الله تعالى himself mentions the incident:

“I had become afflicted with a stroke, due to which half my body became paralyzed. When I lost hope in ever recovering, I wrote this poem in praise of Rasulullaah ﷺ, and whilst doing so, I supplicated to Allaah تبارك وتعالى to cure me from my sickness. Whilst supplicating, I fell asleep. I dreamt that Rasulullaah ﷺ had come and he had rubbed his blessed hands over my body as well as placing his blessed cloak on me. When my eyes opened, I felt that movement had commenced in that portion of my body which was without any feeling. I stood up suddenly, and began walking out of the house.

At this time dawn and the time of Fajr were approaching. When I made wudhu and started towards the masjid, I saw a dervish. The dervish wanted me to recite the ode I had recited in the presence of Rasulullaah ﷺ the night before. Reciting the first line exactly, the dervish said that he saw it in a dream recited before the Messenger ﷺ, who continued moving to and fro like a tender plant, as a mark of his praise, and then invested the reciter with a ‘Mantle’. I recited the poem, and the report of this incident spread till it reached Bahaaud-din, the minister of King Tahir. He sent for me and, on obtaining the poem, took an oath to have it recited to him with bare head and naked feet.”

He and his people took great delight in its frequent recital. It is said that Sa'duddin Fariqee, the seal-keeper of the minister, thereafter suffered severely from a serious

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ophthalmia, which threatened him with blindness. In a dream he saw someone bidding him go to the minister and ask him to place the 'sacred Mantle' on his eyes for an immediate cure. The minister, on being informed of the matter, said that among the sacred relics of Rasulullaah ﷺ in his possession, he had no such thing as a 'Mantle'. But then recollecting that it probably meant the poem of Buseeri, he took it and placed it on the eyes of Sa'duddin. Through its blessings, Allaah ﷻ granted him complete cure and restored his eyesight. The poem thereafter became very famous.

Since Allaamah Buseeri رَضِيَ اللهُ عَنْهُ had attained cure due to the blessings of this poem, one name of this poem is Al-Bur'ah (Cure from sickness). In view of the fact that Allamah Buseeri رَضِيَ اللهُ عَنْهُ had seen in his dream, that after reciting this poem, Rasulullaah ﷺ had removed his blessed shawl and placed it on him, this poem is also referred to as Qaseedah Burdah (The poem of the shawl). This is the more famous name. The actual name of the poem is "al-Kawaakib al-durriya fi madh khayr al-bariyyah" which, in Jan Knappert's translation, reads, "The scintillating stars in praise of the Best of Mankind."

In total, there are 160 stanzas. Some stanzas have been added later by other people, in the beginning, middle and end of the poem. For example, the famous lines at the beginning are not part of the original poem.

This poem is one of the poetic masterpieces of the seventh century after Hijrah. It holds its own against any of the best poems of the Abbasid times, in flowery style, choice of words, suitability of expression, eloquence of language, natural development of the train of thoughts, the subtlety of its transitions, current and harmonious flow of the

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rhythm, and freedom from any kind of error. The poem abounds in a variety of images, similes and metaphors, which far from being indistinct, remote or forced, are very clear, distinct and appropriate, and as such add greatly to the graphic description of the narrative, clearly elucidating the incidents alluded to. The monotony in the metre and the language is greatly relieved by various verbal figures, much indulged by the post-islamic poets. The figures of speech, both verbal and rhetorical, are such as command deep admiration on account of their exquisiteness, elegance and propriety of application. The power of its artistry has been used in every period to keep religious emotion vibrant, and to kindle the love of Rasулullaah ﷺ.

AN ANALYSIS OF THE POEM

The Qaseedah Burdah has 10 parts and has 160 verses, all of which end in the Arabic letter Meem, hence it is referred to as "Meemiyya". Beginning with an exquisite allusion to the subject matter (براعة الاستهلال) (in accordance with the widespread custom of introducing poems with love description, the poem gives a short description of the woeful plight of a tender lover during his separation from his sweetheart (1-8). Due to this kind of introduction being inconsistent with the sublime and weighty subject matter of the poem, the poet, in trying to avoid this impropriety, artfully gives it an enhanced twist, by calling in the agency of the reproachers, who come to discover his secret love, betrayed by his tears and pale colour (9-12). Naturally, availing himself of the opportunity to protest with the lover, he exhorts the lover to give up such light pursuits, as being inconsistent with his old age (13- 16). While pointing out what the old age requires instead, showing the manner in which it emphatically bids him to refrain from the indulgence in passion and lust (17-25), and while proposing to himself to make the best amends for the time he wasted therein (26-28), he cunningly glides into his subject (براعه التخلص). Proceeding to mention how Rasulullaah ﷺ abstained from worldly indulgences (30-33), invited people to the worship of one Allaah تبارك وتعالى (34-37), how he superceded all the noble messengers that preceded him in social, moral and mental abilities (338-40), how he was then as a reward, invested by Allaah تبارك وتعالى with the enviable rank of a favourite (41-42), the poet tells us how mankind, at all

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times, being at a loss to comprehend Rasulullaah ﷺ's true nature, notwithstanding his compassionately taking every care not to try them with anything beyond their capacity, had to admit his claims to greatness and excellence, with having no divine attributes, his being but a human being after all (43-56); and how, while he stood so high among the messengers, and commanded the best respect of the people, was always extremely pleasant, polite, accessible and gentle to his people. (57-61) The poet is here naturally led in a poetic strain to sing of the wonderful and supernatural incidents that occurred at the time of Rasulullaah ﷺ's birth and predicted his high mission (62-72). He then mentions a few of the many miracles performed by him ﷺ in support of the truth of his mission (73-94), the greatest of them being the glorious and the matchless Qur'aan (95-108), and the Mi'raaj (Ascension) of Rasulullaah ﷺ to the heavens (109-115), ending with his being invested by Allaah ﷻ with honours and ranks, too high for any other messenger to attain (116-119). Thus, giving a short and lively description of the warlike deeds of Rasulullaah ﷺ and of his noble disciples who assisted him with their military achievements in support of his high mission (120-138), the poet assures us how organized Rasulullaah ﷺ was in defending his own people against calamities and assisting them in distress (139-143). At this juncture, the poet, reflecting on his past and regretting the waste of his talent in serving and eulogising hedonistic people which would compromise his Hereafter, makes amends by devoutly offering the poem to Rasulullaah ﷺ (144-149), and tenders his apology, feeling confident in the generosity of Rasulullaah ﷺ and the promises held forth by Rasulullaah ﷺ to his people, which leave him no reason to despair, even in spite of the enormity of his sins

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(150-152). Then gently hinting at the object he asks for (153) (براعه المطلب) (154), and not coveting the gain of any worldly good (155), he invokes the promised intercession of Rasulullaah ﷺ on his behalf on the Day of Judgement for the pardon of his sins and indiscretions, thus consoling his despairing sinful conscience (156-160). After a short supplication for himself (161-162), he finishes the poem (براعه الاختتام) very elegantly and appropriately, with invoking the eternal blessings of Allaah تبارك وتعالى on Rasulullaah ﷺ, his followers and his posterity in well-rounded lines (163-165). (Extracted and edited from 'The Poem of the Scarf' by Sheikh Faizullah Bhai.)

In the beginning of Qaseedah Burdah, these lines are usually recited, even though they are not part of the original poem, the translation of which follow:

أَلْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ
مَوْلَايَ صَلَّى وَسَلَّم دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

All praises are solely for Allaah تبارك وتعالى, the Creator of the creation from non-existence. Then salaah (mercy) be upon Rasulullaah ﷺ who had been chosen to be a Nabi before the creation of mankind. O my Master, shower Your special mercy and peace always and forever upon Your beloved, the best of all creation.

IMPORTANT NOTE: Some of the poems of Qaseedah Burdah have been criticized severely as being of incorrect belief.

A unanimously accepted principle is that when a person of sound belief says something which outwardly seems to

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be incorrect, a suitable meaning should be sought for his utterance. This is even more applicable in the case of a notable scholar of Deen. In short, Allamah Buseeri رحمہ اللہ تعالیٰ is a person of correct belief, and many historians have spoken very highly of him. His poem has been acclaimed by Ulama of every era and of every rank, as well as Mashaikh of all four madhabs. Many of them have written commentaries of the poem. Some have noted, that besides the Noble Qur'aan and Sahih Bukhaari, no other book enjoys such a high number of written commentaries.

All the above clearly indicate that the poet held correct beliefs and that his poem is regarded as reliable. If, externally, there appears to be any doubt in any of the stanzas, the correct meaning should be highlighted. It should not be that the entire work is regarded as incorrect and reduced to a mockery.

الفصل الاول في ذكر عشق رسول الله صلى الله عليه وسلم

SECTION ONE REGARDING INTENSE LOVE FOR RASULULLAAH ﷺ

The peculiar feature of this poem is that it commences in a romantic manner, and gradually approaches the main subject matter in the latter stages. For instance, a lover in the beginning would give vent to his feelings of utter loneliness, describe how his heart and mind bear the imprint of his beloved, and wander about the locality where his beloved used to reside and had spent his early days and youth.

Allaamah Buseeri رحمه الله تعالى has, in the same manner, spoken about his love for Rasulullaah ﷺ. He tries to conceal this love and his beloved. This is why we see that he has not explicitly mentioned the name of Rasulullaah ﷺ in the entire section. We observe that he has mentioned the places and objects that are near to Madeenah Munawwarah, so that Rasulullaah ﷺ is pleased. His love for Rasulullaah ﷺ has made him uneasy and restless.

He pines for his beloved, sheds tears, moans and wails, taking care at the same time not to reveal the true cause of his unhappiness. But his friends and well-wishers, on observing his condition, become conscious of the “malady of love” from which he is suffering. They try to advise and console him, with no success. Finally, when the lover is no longer able to contain himself, he beseeches his friends to

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describe his plight and utter helplessness, and to convey his grateful and respectful regards arising out of an aching heart to his beloved.

① أَمِنْ تَذَكُّرِ جِيرَانِ بِيْذِي سَلَمٍ
مَرَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

1. Are the tears mixed with blood flowing (from your eyes) due to your remembrance of the neighbour of Dhu-Salam?

Dhu Salam is a place close to Qubaa which lies between Makkah Mukarramah and Madeenah Munawwarah. Rasulullaah ﷺ passed this place when journeying to Madeenah Munawwarah on the journey of Hijrah (migration.) Rasulullaah ﷺ used an unfamiliar road on this journey. Therefore, one normally does not pass this area when journeying to Madeenah Munawwarah.

The neighbour of Dhu Salam is Rasulullaah ﷺ. The plural (neighbours) is used here to show the honour of Rasulullaah ﷺ. Some have stated that neighbours refer to Rasulullaah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Another meaning of Dhu Salam is the place of peace which is Jannah (دار السلام).

If one is unable to reach the beloved, then the flame of love can only be cooled by objects connected to the beloved. Qais said,

أَمْرٌ عَلَى الدِّيَارِ دِيَارِ سَلْمِي
أَقْبَلُ ذَا الْجِدَارِ وَذَا الْجِدَارِ

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وما حُبُّ الدِّيارِ شَغَفَن قَلْبِي
ولكنَّ حُبُّ مَنْ سَكَنَ الدِّيارا

I pass by the houses, the houses of Laylaa, I kiss this wall and that wall. The love of the houses have not enveloped my heart, but the love of the one who resides in the houses has. (Diwaan Majnun Layla page 127)

The poet is addressing someone and saying, “O one who is crying excessively! There must be a reason for your crying? What is it? Is it due to the pangs of separation from your beloved which you were blessed with from before; or is it due to some other reason (which will be mentioned in the following stanzas)?”

This is the love shown by a person living so many centuries after Rasulullaah ﷺ. Many incidents are mentioned of the Sahaabah رَضِيَ اللهُ عَنْهُمْ who would cry on merely thinking of Rasulullaah ﷺ.

❖ أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمِ

2. Or is it because of the breeze blowing from Kaazimah? Or is it because of the lightning (that has) struck in the darkness of the night from the valley of Idham?

Kaazimah is either: 1. Madeenah Munawwarah - Madeenah is called Kaazimah since its people have control and forbearance. (كاظم اهله) 2. A place near Madeenah Munawwarah. 3. A river close to Madeenah Munawwarah. It is possible that the place was initially out of the vicinity of Madeenah Munawwarah and was later incorporated into Madeenah Munawwarah.

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Idham – This is a valley close to Madeenah Munawwarah. Mention is made of this valley in certain Ahaadeeth. Abu Hurayrah رضي الله عنه said, “The molars of a disbeliever will be like Uhud on the Day of Judgement.....and it has been said, ‘His stomach will be like the Valley of Idham.’” (Mustadrak vol. 4 page 638 no. 8761) Rasulullaah ﷺ had a wrestling match thrice with Rukaanah, a famous wrestler in this very valley and defeated him all three times, which led to his acceptance of Islam. (Dalaailun-Nubuwwah of Bayhaqi vol. 6 page 250, Khasaaisul-Kubraa vol. 1 page 129) Once, Rasulullaah ﷺ sent a battalion to this area. (Sunan Kubraa of Bayhaqi no. 18268)

At some time, the breeze of Madeenah Munawwarah as well as its soil emitted a delightful aroma. Ibn Battaal رضي الله عنه states, “Whoever stays in Madeenah Munawwarah finds a pleasant fragrance emitting from its sand and walls. Ishbeeli رضي الله عنه states, “The soil of Madeenah Munawwarah has a scent unlike other scents, in fact, it is something extremely extraordinary.” Yaqoot رضي الله عنه states, “Amongst the specialities of Madeenah Munawwarah is its fragrant smell. In the rain of Madeenah Munawwarah, there is a fragrance not found anywhere else.” (Wafaaul-Wafaa vol. 1 page 20)

The object of the first two stanzas is not to convey information, but to display grief and sorrow. The poet asks, “Is the shedding of tears due to thinking of those areas connected to Madeenah Munawwarah, thus displaying one’s passionate love and fondness for Madeenah Munawwarah?”

Rasulullaah ﷺ too had great love for Madeenah Munawwarah. Anas رضي الله عنه narrates that when Rasulullaah ﷺ would return from a journey, and when he ﷺ would see the walls of Madeenah Munawwarah, he would hasten his conveyance. (Bukhaari no. 1886)

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Aa'ishah رَضِيَ اللهُ تَعَالَى عَنْهَا narrates that Rasulullaah ﷺ supplicated, "O Allaah! Make Madeenah beloved to us, as we love Makkah Mukarramah, or even more. (Bukhaari no. 1889, Muslim no. 1367)

In another dua, Rasulullaah ﷺ supplicated, "O Allaah! Grant Madeenah double the amount of blessings that You have placed in Makkah Mukarramah." (Bukhaari no. 1885, Muslim no. 1369)

Umar رَضِيَ اللهُ تَعَالَى عَنْهُ used to supplicate:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

O Allaah! Grant me martyrdom in Your path, and let my death be in the city of Your Rasul. (Bukhaari no. 1890)

﴿٣﴾ فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقُوا يَهُمُّ

3. What is the matter with your eyes, (the more) you tell them to stop (the more) they continue to flow? And what has happened to your heart, (the more) you say to it to come to its senses (the more) it is confused?

If your crying is not due to the reasons mentioned, then what has happened to your eyes and heart. Why can you not control them? This is a sign of excessive love, uncontrolled tears and an agitated heart, restless in thinking of his beloved.

Question? Why is the word اكْفُفَا (stop) used here and not كَفَّا, which would have been more appropriate according to Arabic grammar?

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Answer: You are asking the lover to control his tears, which is against the rules of love. Therefore, this word has been used contrary to the norm.

From here we learn that a person should cry in the love of Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah ﷺ. Allaah تَبَارَكَ وَتَعَالَى has created eyes so that a person can shed tears in the remembrance of his beloved and He تَبَارَكَ وَتَعَالَى has created a heart so that a person can remain restless in the thoughts of his beloved. Allaah تَبَارَكَ وَتَعَالَى has declared, in the Noble Qur'aan, the trembling of the heart when remembering Allaah تَبَارَكَ وَتَعَالَى as a sign of true imaan. Allaah تَبَارَكَ وَتَعَالَى states,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

The true believers are those when Allaah is remembered, their hearts tremble. (Anfaal verse 2)

It is impossible for the flame of love to manifest in the heart whilst tears are not flowing and the heart not being agitated. In the court of Allaah تَبَارَكَ وَتَعَالَى, a few drops of these tears hold great value and are greatly appreciated. If these tears are due to pondering over His تَبَارَكَ وَتَعَالَى qualities of grandeur, then this will be due to Allaah تَبَارَكَ وَتَعَالَى's fear, and if the tears are due to pondering over His تَبَارَكَ وَتَعَالَى qualities of beauty, then this will be due to Allaah تَبَارَكَ وَتَعَالَى's overpowering love.

٢ أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ
مَا بَيْنَ مَنْسَجِمٍ مِّنْهُ وَمُضْطَرِمٍ

4. Does the lover think that his love can be concealed; while he is constantly shedding tears and the fire in his heart is ablaze?

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It is inappropriate for a lover to think that his love can be concealed from people whilst his tears are flowing and his heart is restless. When a person claims something, then he has to provide two witnesses in the court of law to verify his claim. The friends and family members of the poet have claimed that he is overwhelmed with love, whilst the poet is denying this love. The matter is taken to the court of love. The judge, according to normal proceeding, asked for some proof. The claimant brought forward his two witnesses: tears and restlessness in the heart.

How can we fulfil the rights due to Rasulullaah ﷺ and thank him? Allaah تبارك و تعالیٰ has, via him ﷺ, granted us the favours of this world and the Hereafter, and rained upon us physical and spiritual favours. For this reason, Rasulullaah ﷺ is deserving of our complete and perfect love; more than what we possess for ourselves, our family, and all of creation. In fact, some of the pious who possessed great recognition have stated, “If love for Rasulullaah ﷺ is manifested in every hair of yours, then too, this is only a fraction of the love binding upon us” since the love for Allaah تبارك و تعالیٰ and his Rasul ﷺ supersedes everything. Consequently, Allaah تبارك و تعالیٰ states, “The Nabi (ﷺ) has a greater right over the believers than their own lives.” (Ahzaab verse 6)

In another verse, Allaah تبارك و تعالیٰ states, “Say, if your parents, your children, your brothers, your wives, your families, your money which you earned, business whose closure you fear, and your house which you are fond of are more beloved to you than Allaah, His messenger and striving in His path, then wait until Allaah sends His command. And Allaah does not guide the disobedient ones.” (Taubah verse 24) This verse has drawn together all

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the various forms of love. It is binding that the love of Allaah ﷻ and His Rasul ﷺ dominate the love of every other love. In fact, it should dominate the love of all of these things together.

Anas ibn Maalik رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, “None of you can possess (perfect) imaan until I am more beloved to him than his father, his son and all the people.” (Bukhaari no. 15, Muslim no. 70) This Hadeeth includes every type of love, including love for oneself. Here, father and son have been mentioned, since they are the most beloved to man. It is generally for them that man lives and strives in this world, thus only they have been mentioned. This narration points to the fact that love for Nabi ﷺ must compulsorily supersede every other love and beloved, including even one's self.

Abdullah ibn Hashim رَضِيَ اللهُ عَنْهُ said, “We were once in the company of Rasulullaah ﷺ. He ﷺ held the hand of Umar رَضِيَ اللهُ عَنْهُ who remarked, “O Rasulullaah, you are more beloved to me than everything besides myself.” Rasulullaah ﷺ remarked, “No, by that Being in whose control my life lies, until I am not more beloved to you than even yourself,” Umar رَضِيَ اللهُ عَنْهُ then said, “By Allaah, now you are more beloved to me than my own self.” Rasulullaah ﷺ then declared, “O Umar, now your Imaan is perfect.” (Bukhaari no. 6632) The first answer of Umar رَضِيَ اللهُ عَنْهُ was according to the natural disposition man has been created with. When Rasulullaah ﷺ said, “لا” (i.e. your imaan is not perfect), “By that Being in whose control my life lies, until I am not more beloved to you than even yourself,” Umar رَضِيَ اللهُ عَنْهُ pondered over this statement, and realized that Rasulullaah ﷺ is more beloved to him than himself, since he is the cause for the salvation of oneself from destruction in this world and the

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Hereafter. Umar رضي الله تعالى عنه then informed Rasulullaah ﷺ of the conclusion he had reached after contemplation, emphasizing it with an oath. *By Allaah! Now you are more beloved to me than my own self.* He thus received an honourable and consoling reply, *Now O Umar. (You have attained correct recognition and have accomplished the reality which was necessary to attain.)*

٥ لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى ظَلِيلٍ
وَلَا أَرَقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

5. *If you had not fallen in love, you would not have shed tears at the ruins (of your beloved) nor would you have lost sleep due to the remembrance of the Baan (cypress tree) and High Mountain.*

In the previous stanza, the friends and family members address him stating that his love is in fact fake. In this stanza, he presents the proof for declaring the addressee to be wrong.

Ruins: The Arabs have way of expressing love. Many would live like nomads, moving from one place to another. After staying for some time in a certain place, love would develop amongst the residents of that area. After some time, when the tents were relocated to another area, only the remnants and ruins would remain. Thereafter, the lovers would go to that place and cry, thinking of their beloveds. In this poem, the reason for mentioning the ruins, is that wherever Rasulullaah ﷺ went and then left, it is as though those places are ruins, even if people are still residing there. Since the beloved is not there, the place is in fact ruins.

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Ruins here can refer to: a) The house of Makkah Mukarramah which Rasulullaah ﷺ migrated from. As long as Rasulullaah ﷺ resided in Makkah Mukarramah, the land was populated. For this reason, an oath is taken in the Noble Qur'aan Majeed of this land whilst Rasulullaah ﷺ resided therein. (Balad verse 1-2). After leaving Makkah Mukarramah, it is as though the land is barren.

b) All those places where Rasulullaah ﷺ resided and thereafter left, whether it is in Makkah Mukarramah, Madeenah Munawwarah, the places where wars took place, etc.

Baan can refer to: a) Any Cyprus tree which grows in Makkah Mukarramah

b) A special tree close to Makkah Mukarramah where Rasulullaah ﷺ would go and discuss issues with the Sahaabah رَضِيَ اللهُ عَنْهُمْ.

Alam (high mountain) refers to: a specific mountain in Makkah Mukarramah. Some state that this refers to the Mount of Abu Qubais, others have stated that it refers to Idham, whilst others have stated that it refers to the cave of Hira.

The most beloved place for a lover: Moulana Rumi رَحِمَهُ اللهُ الْعَالَمِينَ writes that a beloved asked her lover, "You have travelled and seen many places. Which of these is most beloved to you?" The lover answered, "The city in which my beloved resides is most beloved to me. As long as you are with me, I do not care where I live, even if I have to live in the depths of the ground."

On thinking of the places where Rasulullaah ﷺ used to reside, the poet begins crying. Thinking of the mountain

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and tree where Rasulullaah ﷺ would go, results in the poet suffering from insomnia. Insomnia is caused because of lack of moisture in the body. Moisture causes sleep. When a lover cannot eat and drink, no moisture is formed in the body, and therefore one cannot sleep. In fact, when a lover thinks of his beloved, there is an increase of heat in the body.

These are two proofs of love. If there was no love, then this would not have occurred.

❶ **فَكَيْفَ تُنْكِرُ حُبَّامَ بَعْدَمَا شَهِدَتْ
بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقَمِ**

6. So, how can you deny love while two trustworthy witnesses: (continuous) shedding tears, and illness have testified against you regarding your love?

Since the defendant is denying love despite proof being available, the claimant severely criticizes him: How can you deny love after I have brought clear proof against you? Your tears and sickness have testified to your love.

Question: How can love for Rasulullaah ﷺ be referred to as a sickness? This is supposed to be the highest level of perfection and spiritual health.

Answer: a) This is not a spiritual sickness. However, bodily weakness is like a sickness.

b) Sickness refers to restlessness while waiting to meet the beloved. The person in love remains restless to meet his beloved.

Sa'eed ibn Abdul Azeed رَضِيَ اللهُ عَنْهُ narrates that when Bilaal رَضِيَ اللهُ عَنْهُ was passing away, he exclaimed,

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عَدَا نَلْقَى الْأَحِبَّةَ
مُحَمَّدًا وَحِزْبَهُ

I will tomorrow meet those whom I love, Muhammad ﷺ and his companions!

The wife of Bilaal رَضِيَ اللَّهُ تَعَالَى عَنْهَا then said, وَأَوَيْلَاهُ “How great my grief (at losing you)!” to which Bilaal رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, وَأَفْرَحَاهُ “How great my happiness (at meeting Rasulullaah ﷺ and the Sahaabah)!” (Siyar A’laam-in-Nubalaa vol. 1 page 359)

During the Battle of Siffeen, Ammaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ said,

الْيَوْمَ أَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَحِزْبَهُ، لَقَدْ قَاتَلْتُ بِهَذِهِ الرَّايَةِ ثَلَاثًا مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَذِهِ الرَّايَةُ الرَّابِعَةُ

Today, I will meet the beloved, Muhammad (ﷺ) and his companions. I had fought with this flag thrice with Rasulullaah ﷺ and this is the fourth. (Bazaar no. 1410)

Another narration states that Ammaar رَضِيَ اللَّهُ تَعَالَى عَنْهُ called out during the Battle of Siffeen on the day he was martyred, “I have encountered oppressive people, I have married the beautiful wide-eyed damsels of Jannah. Today I will meet the beloved ones, Muhammad (ﷺ) and his companions. Rasulullaah ﷺ had informed me that the final drink of my life in this world would be milk.” (Al-Mu’jamul-Awsat no. 6471)

❶ وَأَثْبَتَ الْوَجْدُ خَطِي عَبْرَةَ وَصَنِيَّ
مَثَلِ الْبَهَارِ عَلَى حَدَيْكَ وَالْعَنَمِ

7. And sorrow (deep love) has carved two lines of weakness and (constantly shedding) tears (due to grief

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and fear) on your cheeks like yellow rose and the reddish tree (hence, your face is withered).

The previous stanza and this stanza have a significant relationship. After completion of the witnesses of tears and sickness, the judge (love) has pronounced a verdict against me and has established that *ishq* (extreme love) is within me. This is akin to how a judge enters his judgment in a register after testimony is accepted.

Due to sickness and weakness, the face becomes yellow since there is less blood in the body. The poet has likened the yellowness of the face to a yellow rose. Similarly, the cheeks have been likened to the redness of a tree. Due to continuous crying, red marks have been left on the face. It seems as though the face has been wounded.

The claimant thus infers that the signs of crying and weakness are clearly evident on your face. The trustworthiness of the two witnesses of love has been clearly established, as their signs are clearly seen on your face.

In this condition, how can you deny your love? It is as though the High Court and Supreme Court both have passed a verdict against you. Despite this, how can you deny your love?

The red lines of tears on the cheeks are like the verdict of the High Court. The yellowness and weakness of the body are like the verdict of the Supreme Court.

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَنِي ۞
وَالْحُبُّ يَعْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

8. Yes! (I affirm my love for Rasulullaah ﷺ.)
Thoughts of my beloved came to me at night and kept

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me awake (and made me restless); and (indeed) love transforms pleasure into pain.

In the previous stanza, the poet had denied that he was smitten with the sickness of love. After two trustworthy witnesses were brought forward and his love was proven, the judge passed decision against him, and entered the judgment into the records. Now to deny this love is futile. Eventually, the poet is forced to admit that this love is existent. Now the secret of love has become apparent and it has been established that the poet does have love.

The wording now changes from the second person, to the first person. This is referred to as *iltifaat* (grammatical shift) in Arabic rhetoric. The poet is forced to accept that he is in love.

When a person has true love for someone or something, then thoughts of the beloved keep coming to one's mind. Therefore, he even sees the beloved in his dreams.

Kept me awake – This can have one of two meanings: a) The outward, apparent meaning: When a person is overcome with thoughts of the beloved, then sleep vanishes. Before, sleep was enjoyable to him. Now, this enjoyment has been replaced with the pain of separation and thoughts of his beloved.

b) A figurative (*majaazi*) meaning: The thoughts of the beloved have made me unmindful of the enjoyments of this world. The sentence thereafter, gives credence to this meaning. Love repels enjoyments by means of difficulties and pain. According to this definition, it means that the pain of separation from the beloved is removed by sleep. I then gain some comfort. However, I am currently not getting any sleep.

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The poet has uses the word enjoyments in the plural form, whilst pain is in the singular form: This is to highlight that in love, a single jab is enough to destroy all other enjoyments. In love, every enjoyment is mixed with difficulty. No enjoyment is free from hardship and difficulty.

Summary of this stanza: 1) The poet has affirmed his love.

2) He makes mention of thinking of his beloved at night.

3) Due to these thoughts, he cannot sleep.

4) To emphasise this point, he states that generally love destroys all other enjoyments.

Love is such that its pain also yields enjoyment. It is as though the pain becomes the medicine. The enjoyment of the thoughts of the beloved terminates the enjoyments of the world and whatever is therein. This true love was found in the hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, which the Noble Qur'aan praises in the following words: "They would sleep for a very short portion of the night, and at the break of dawn they would engage in seeking forgiveness." (Dhaariyaat verse 17-18) "Their sides separated from their beds, calling out to their Sustainer with fear and hope." (Sajdah verse 16). In a dua, Rasulullaah ﷺ said, "When You grant happiness to the people of the world with things of this world, then grant us enjoyment in your worship." (Musnadul-Firdas no. 1965)

٩ يَا لَائِمِي فِي الْهُوَى الْعُذْرِي مَعْدِرَةً
مَنْنِي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمِ

9. O you who reproach me regarding my love like the
Banu Adhrah, accept my excuse which I present to you.
And if you were just, you would not reproach me.

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When the poet has declared his love, his questioner reproaches him. The poet then asks, “Why are you reproaching me? Why are you not fair and just with me?”

Banu Adhrah was a tribe of Yemen who were renowned for their love, as well as their chastity and purity. Their women were extremely beautiful together with possessing a high level of chastity. Their young boys were extremely soft hearted and would very easily fall in love.

It is mentioned that generally the youngsters residing there would not live beyond thirty years of age. The result of their love was death. Dying in love had become a characteristic amongst them. A poet states,

إذا خلص العذري من ميتة الهوى
فذاك ورب العاشقين دخيل

This means that if any person from the Banu Adhrah does not die due to intense love (*ishq*), then by Allaah تَبَارَكَ وَتَعَالَى, he is not from this tribe. He must be from another tribe and he now resides amongst these people. It cannot happen such that a person is from this tribe and he does not die when he falls in love.

There is a famous incident wherein a person asked someone from the Banu Adhrah, “Who are you?” He replied, “I am an individual from that tribe who does not remain alive when they fall in love.” Immediately the questioner asked,

أنت عذري؟

“Are you from Banu Adhrah?”

In short, the poet is stating that his love for Rasulullaah ﷺ is true and intense. He then states that he has an

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excuse for his feelings which is the extreme love of Rasulullaah ﷺ.

He thereafter states that if the addressee was sincere, he would not have reproached. The reason is that love is beyond one's control and volition. How can one be reproached for something not within his control? Another point to bear in mind is that a person who has not tasted love cannot reproach those who are completely entrapped in this love. The sufis state,

لا ينبغي للشخص ان يتكلم على حال الا اذا اذاقها

It is not appropriate for a person to speak about any condition until he has tasted it.

By mentioning love to be like that of Banu Adhrah, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى is alluding to the fact that, just as the love found in this tribe will not come to an end, his love too, will not cease. Therefore, reproaching him is of no benefit.

There is a lesson in this poem for those who love Allaah تَعَالَى and His Messenger ﷺ, in that they should continue in their endeavours to serve Islam without being concerned about reproaching people. They should never decrease their endeavours, but continue dedicating their lives to this mission. Allaah تَعَالَى speaks about the qualities of His lovers in the Qur'aan:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى
الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

Soon Allaah will bring a people whom Allaah loves and they love Him. They are soft-hearted to the Muslims, stern towards the

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disbelievers. They strive in the path of Allaah and do not fear being censured by anyone. (Maaidah verse 54)

عَدَّتْكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ ﴿١٠﴾
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمٍ

10. My state (of love) has reached you, (now) my secret is no longer concealed from those who malign (me), nor is my sickness coming to an end.

عَدَّتْكَ حَالِي- My state (of love) has reached you. If this meaning is taken, then this is an informative sentence (*al-jumlatul-khabariyyah*.)

However, others have stated that this is actually a dua, which means, “May Allaah تَبَارَكَ وَتَعَالَى make it such that you become like me. You too should gain the love of Rasulullaah ﷺ.” Some have stated that this is actually a curse, “May Allaah تَبَارَكَ وَتَعَالَى make it such that you too are afflicted with this sickness of love. Then you will stop criticizing me.”

In this stanza, the poet states that his sickness will not come to an end, but only increase, no matter what those who are his enemies state.

مَحَضَّتْنِي التُّصْحَاحَ لَكِنْ لَسْتُ أَسْمَعُهُ ﴿١١﴾
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمٍ

11. You (O listener) have sincerely advised me (and) I have not paid any attention to it. Verily, a (true) lover is deaf to those who advise (and criticize him).

Thus far, the poet has asked those opposing him not to criticize him. When they have not stopped, the poet says to

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him, changing his approach, “I accept that you are sincere. You are advising me for my own benefit. However, I cannot accept your advice. It is a common rule that a lover never listens to the advice of those advising him.”

Rasulullaah ﷺ has stated,

حُبُّكَ الشَّيْءَ يُعْمِي وَيَصِمُّ

Your love for something makes you blind and deaf. (Abu Dawood no. 5130)

From this, an important lesson is derived for those engaged in the service of Islam. The true lovers of Islam should continue with steadfastness in their mission. They should not be concerned with those who oppose them, no matter in which form they appear. At times, they will criticize and mock one, whilst at other times, they will appear in the guise of well-wishers and sincere supporters.

❶
إِنِّي أَتَهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ
وَالشَّيْبُ أَبْعَدُ فِي نَصِيحٍ عَنِ التُّهْمِ

12. I placed an accusation on old age - which is a sincere well-wisher, when it reproached me. (No doubt,) old age in advising is very far above (any) suspicion.

Here the poet explains one other reason for not accepting the advice of his detractors. He states that old age is a sincere and compassionate advisor, it encourages a person to leave sins and to turn towards the Hereafter. There is no possibility of it having any ulterior motives. Then too, he did not heed its advice. When he did not accept the advice of such a sincere well-wisher, how can he accept your advice?

IMPORTANCE OF OLD AGE

Old age has been specifically mentioned as it has great importance in a person's life. It reminds a person continually of his impending death. Allaah تَبَارَكَ وَتَعَالَى states,

وَجَاءَكُمْ النَّذِيرُ

A warner has come to you. (Faatir verse 37)

Many scholars of tafseer like ibn Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ, Ikramah رَضِيَ اللهُ تَعَالَى عَنْهُ, Abu Ja'far Al-Baaqir رَضِيَ اللهُ تَعَالَى عَنْهُ, Qataadah رَضِيَ اللهُ تَعَالَى عَنْهُ and Sufyaan ibn Uyainah رَضِيَ اللهُ تَعَالَى عَنْهُ have all stated that the warner refers to old age/white hair.

When Umar رَضِيَ اللهُ تَعَالَى عَنْهُ became the Khaleefah, he commanded a Bedouin to stand outside his house daily and call out,

يا عمر! لا تنس موتك و اعمل في الدنيا بقدر مقامك فيها

O Umar, do not forget your death! Make effort in this world according to your stay here.

However, when Umar رَضِيَ اللهُ تَعَالَى عَنْهُ saw white hairs on his blessed beard, he stopped the Bedouin from calling out and said, "Now my warner and reminder is before my eyes. I do not need you to remind me." (Aseedatush Shahdah, commentary of Qaseedah Burdah of Kharpooti page 31)

Waathilah ibn Asqa' رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ said,

خَيْرُ شَبَابِكُمْ مَنْ تَشَبَهَ بِكُهُولِكُمْ، وَشَرُّ كُهُولِكُمْ مَنْ تَشَبَهَ بِشَبَابِكُمْ

The best of your youngsters are those who imitates their seniors, and the worst of your seniors are those who imitate their juniors. (Musnad Abu Ya'laa no. 7483)

الفصل الثاني في منع هوى النفس

**SECTION TWO REGARDING CONTROLLING OF
THE CARNAL DESIRES**

The nafs of a person is his internal enemy and Shaytaan is his external enemy. The nafs encourages a person to fulfil his passions and carnal desires, whilst Shaytaan constantly suggests and introduces evil thoughts and ideas. For this reason, a lot of emphasis has been placed in the Noble Qur'aan and Ahaadeeth for a person to control his nafs.

Allaah تبارك وتعالى states, "As for the one who fears standing before his Sustainer and he restrains his nafs from fulfilling its desires, Jannah is his abode." (Naazi'at verse 40) "Successful is the one who has purified his nafs, and the one who neglects it is in great loss." (Shams verse 9-10) In a Hadeeth, Rasulullaah ﷺ said, "Your worst enemy is your nafs which lies between your sides." (Az-Zuhdul Kabeer of Bayhaqi no. 343)

In Surah Baqarah, an incident is quoted. Allaah تبارك وتعالى commanded Ibraaheem عليه السلام to take four birds, cut them into pieces, and place them in different places. According to one narration, the four birds were a peacock, a chicken, a pigeon and a crow. Scholars have written that there is an indication in this verse that one will not attain everlasting life without destroying the special characteristics of these birds found within ones nafs. To reach perfection, one must bring an end to these qualities. The peacock has love for beauty, the chicken has love of fulfilling sexual desires, the pigeon is heedless and has

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pride, and the crow has greed and distant hopes. This verse indicates that a person should remove these evil traits from himself.

SINS ARE GENERALLY DUE TO THE NAFS

Abu Jahl knew that Rasulullaah ﷺ was the true and final Nabi. His nafs prevented him from following Rasulullaah ﷺ. Abu Taalib was fully aware of the truthfulness of Islam. At the time of his demise when Rasulullaah ﷺ presented Islam to him, he said, "I fear that people will say, 'He accepted Islam due to fear of death.'"

Abdullah ibn Ubay ibn Salool remained a hypocrite, always making an effort to cause harm to the Muslims. The reason being, he was about to be crowned the king of Madeenah when Rasulullaah ﷺ arrived. He therefore was denied this opportunity. This led him to become envious of Rasulullaah ﷺ, and created enmity in his heart. Despite knowing the truth, he deviously continued to oppose the Muslims.

Shaytaan was led astray by his nafs. There was no other shaytaan present to lead him astray.

In the month of Ramadhaan, the evil shayaateen are chained. However, many still sin. This is due to them following their nafs.

CONCERN FOR REFORMATION OF ONE'S NAFS

Imaam Buseeri رَحِمَهُ اللهُ تَعَالَى states in this section that the most dangerous enemy of man is his carnal desires (nafs). He relates that a man indulges in romance, due to his lust and carnal desires. He رَحِمَهُ اللهُ تَعَالَى also relates that his life was spent in sin, for which he sincerely regrets and asks for forgiveness from Allaah تَعَالَى.

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On the other hand, he رَضِيَ اللهُ عَنْهُ mentions that desires are important as they can be utilized to fall in love with Rasulullaah ﷺ. He رَضِيَ اللهُ عَنْهُ mentions that a pure love can be attained by the purification of oneself from lust and carnal desires. This section encourages man to fall in love with Rasulullaah ﷺ and to seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى.

❶ فَإِنَّ أَمَارَتِي بِالسُّوءِ مَا اتَّعَطْتُ
مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

13. For verily, my soul (Nafs Ammarah) which calls me to evil, due to its ignorance, did not pay (any) attention to the advice from two warners: grey hair and old age.

Prior to this, Allaamah Buseeri رَضِيَ اللهُ عَنْهُ stated that he did not heed the advice of the sincere and compassionate advisor of old age, because of his evil nafs. Grey hair and old age have conveyed the message of his impending death, but he is still in a state of unmindfulness. His evil nafs is making him oblivious of his end result.

The 7 different stages of the nafs:

1. Ammaarah (which constantly commands a person to sin.) This is the nafs of the shayaateen, disbelievers and sinners.
2. Lawwaamah. This refers to the nafs which rebukes itself after committing any sin.
3. Mutmainnah. This refers to the nafs when it has been beautified and adorned with correct beliefs, and praiseworthy character. In this state, it follows the commands of Allaah تَبَارَكَ وَتَعَالَى in totality. Glad tidings have been mentioned for such a nafs at the time of death.

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Allaah تَبَارَكَ وَتَعَالَى states, “O *nafse mutmainnah*, return to your Sustainer, whilst you are pleased with Him and He is pleased with you. Enter into My servants, and enter into My Jannah. (Fajr verse 27-30)

Rasulullaah ﷺ made the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةٌ، تُؤْمِنُ بِلِقَائِكَ، وَتَرْضَى بِقَضَائِكَ،
وَتَقْنَعُ بِعَطَائِكَ

O Allaah! I ask You for a nafs which is contented with You, which believes in meeting You, is happy with Your decision and is content with Your favours. (Al-Mu'jamul Kabeer of Tabaraani no. 7490)

4. Mulhimah – This inspires a person to do righteous action.

5. Raadiyah – This nafs is pleased with Allaah تَبَارَكَ وَتَعَالَى in all conditions.

6. Mardhiyyah – Allaah تَبَارَكَ وَتَعَالَى is pleased with this nafs. At the time of one's demise, the angels extracting the soul say, “Emerge, whilst you are pleased, and Allaah is pleased with you, towards the mercy of Allaah, comfort, and a Sustainer who is not displeased.” (Nasai no. 1833)

7. Kaamilah – When acts of worship become one's nature. Rasulullaah ﷺ said, “The coolness of my eyes is in salaah.” (Nasai no. 3940)

Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى refers to old age and white hair as warners. Allaah تَبَارَكَ وَتَعَالَى states in the Noble Qur'aan, “Did We not grant you enough life, in which those who wanted to take lesson could take lesson, and had a warner not come to you?” (Faatir verse 37)

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Allaah ﷻ has sent, and still sends, many warners to people throughout their life in order to remind them of their death and to prepare for the life of the Hereafter. Amongst the different warners are:

1. Rasulullaah ﷺ
2. The Noble Qur'aan
3. Sickesses, like fever, which reminds a person of death
4. White hairs
5. Demise of one's family members and friends
6. One's own intellect

❶ وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قَرَى
ضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمٍ

14. And my nafs has not prepared adequately (by performing righteous deeds) to host the guest (old age) which has lodged on my head without any shame (i.e. it is not thinking of leaving)

Here Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى explains another evil of the nafs in that it is not prepared to honour the guest of old age by preparing any good deeds. Rasulullaah ﷺ has stated, "Whoever believes in Allaah and the Final Day should honour his guest." (Bukhaari no. 6135) Added to this, the guest has come with grey hair. Abu Moosa رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ said, "Included in the honouring of Allaah is showing respect to an elderly Muslim." (Abu Daawud no. 4843) So, when the guest of old age has come, a person must honour and respect this guest by turning fully to Allaah ﷻ in worship and servitude.

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Our elders have stated, “A person should regard old age as a great bounty. No shortcomings should be found in honouring it, since it is the final alarm from the Signs of Allaah تَبَارَكَ وَتَعَالَى in order for a person to repent and turn towards Allaah تَبَارَكَ وَتَعَالَى.” Shaikh Abdul Qadir Jilaani رَحِمَهُ اللهُ تَعَالَى said, “Shame on you! The shirt of your Islam is torn, the clothing of your Imaan is impure, you are void of the apparels of closeness and wilaayat, your outer is filled whilst your inner is barren, your book of deeds are black, your beloved world is leaving you, and death and the grave which you are running away from is coming before you. Wake up! It is possible that death may fall on you at this moment, destroying all your lengthy hopes and desires. You will neither be able to attain your hopes, nor will your hopes reach you. Fearing or having hope in those besides Allaah تَبَارَكَ وَتَعَالَى is futile. There is none to grant benefit nor cause harm to you besides Him.” (Fuyoodh Yazdaani page 409)

Sorrow in this world is due to not having concern for the Hereafter- All humans on earth are running after a few acres of land, a few morsels of food or fulfilment of some carnal desires. However these things can never lead to contentment of the heart. A person should turn his gaze away from these transitory things to Allaah تَبَارَكَ وَتَعَالَى who is eternal. Allaah تَبَارَكَ وَتَعَالَى will never destroy those who place their hopes and trust in Him تَبَارَكَ وَتَعَالَى. A person needs to correct his imaan and actions. As he continues making effort, he becomes a lover of Allaah تَبَارَكَ وَتَعَالَى. He is granted such peace of mind and happiness of heart which is unfathomable. Allaah تَبَارَكَ وَتَعَالَى declares, “Behold! Only in the remembrance of Allaah will hearts find contentment” (Surah Ra’d verse 28). Seeking this peace of mind anywhere else is the height of foolishness.

١٥ لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

15. If I had known that I would not (be able to) honour (this guest viz. old age) I would have concealed my secret, which has become exposed, by dyeing it with katam (a black plant which has within it a reddish colour).

In this stanza, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى is expressing his sorrow regarding the disobedience of his nafs. He says that he has not accepted the advice of old age due to his evil nafs. If he had known that he would not be able to honour old age (by abandoning sin and performing righteous actions), he would not have exposed his old age. He would have ensured that he kept it hidden with henna. This would have saved him from the criticism and condemnation of people who say that this old man's condition is no different from that when he was young. However, since he did not realize that he would not be able to honour it, he did not utilize henna.

Despite the fact that Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى made every effort to honour his old age, since he had an intense love for Rasulullaah ﷺ, he always kept before himself his shortcomings and weaknesses, feeling that he had not done enough.

VIRTUES OF WHITE HAIR

Here there is encouragement to honour one's white hair. The first person to have white hair was Ibraaheem عَلَيْهِ السَّلَامُ. Saeed ibn Musayyab رَحِمَهُ اللهُ تَعَالَى said, "Ibraaheem عَلَيْهِ السَّلَامُ was the first person who saw white hair. He said, "O my Sustainer! What is this?" Allaah تَعَالَى replied, "It is honour,

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O Ibraaheem.” Ibraaheem عليه السلام said, “O my Sustainer, increase me in honour.” (Muattaa Maalik no. 3408)

Rasulullaah ﷺ said, “Whoever grows white hairs in Islam, it will be a light for him on the day of Judgement.” (Tirmidhi no. 1634)

“Do not pluck the white hairs, because it is a light for a Muslim. Whoever grows white hair in Islam, then in place of every hair, Allaah تبارك وتعالى writes one good deed, removes one sin and raises the person by one rank.” (Musnad Ahmad no. 6672)

In some narrations related to the subject, it is mentioned that Allaah تبارك وتعالى feels ashamed to punish those with white hair. Rasulullaah ﷺ states that Allaah تبارك وتعالى states, “I feel ashamed to punish in the Fire my male and female servant who have grown old in Islam.” (Musnad Abu Ya’laa no. 2764)

USAGE OF DYE OR HENNA

When a person becomes old and his hair turns white, then to utilize henna or to dye one’s hair is mustahab. However, it is not a compulsion as leaving the hair white is also encouraged in many narrations.

A few important points to note:

1. It is forbidden to use black dye. However, jurists have allowed the usage of black dye in jihad. Any other colour (besides loud colours like blue, orange, pink, etc.) may be utilized.
2. Four types of dyes have been mentioned in the Ahaadeeth:
 - a. Henna (Mehndi) b. Katam (This is a black plant which has some redness in it.) c. Yellow colour d. Saffron – Some

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narrations indicate that Nabi ﷺ used to use saffron. (Abu Dawood) However other narrations show that it is prohibited to utilize the saffron colour. According to Imaam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى and Imaam Shaafi رَحِمَهُ اللهُ تَعَالَى, it is makrooh to utilize saffron coloured dye. They say that it was permissible initially and thereafter abrogated.

3. Some Ahaadeeth mention the virtues of having white hair, whilst other Ahaadeeth command the usage of dye. Scholars have reconciled the various narrations in two ways:

a. It depends on the place. It is better for the person who stays in a place where people generally use dye, to use dye. It is better for the person who stays in a place where people generally do not use dye, not to use dye.

b. It depends on the person. A person who looks better with white hair should not dye his hair, whilst a person who looks better with dye should utilize it.

Some scholars have stated that men with young wives should utilize dye and elderly men with older wives should preferably not do so.

﴿ ١٦ ﴾ مَنْ لِي بِرِدِّ جِمَاحٍ مِّنْ غَوَايَتِهَا
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجَمِ

16. Is there anyone who can restrain my wayward self from its waywardness, just as a wild horse is restrained by reins?

The nafs is compared to an unruly, wild horse. This metaphor has also been used by some Sufis:

نَفْسُكَ مَطِيئَتُكَ قَارِفُ قِيَامِهَا

Your nafs is your conveyance, treat it with caution.

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Just as a wild horse is restrained by reins, the nafs too has to be restrained by one who is well aware of the tricks and evil schemes of the nafs. The poet desires the company of a Sheikh-Kaamil who will assist him in controlling his nafs. This question has been posed in humility since the person who wishes to enter the court of *Risaalat* must possess the highest level of respect.

In this poem, there is a subtle indication that in order to traverse the stages of suluk (the path to Allaah تَبَاكَوَعَالِك), the company of a Sheikh-Kaamil is indispensable, as one inexperienced cannot recognise that which is beneficial or harmful in diverse situations.

Hakimul-Ummah Thaanwi رَحْمَةُاللَّهِعَالِك has mentioned the following qualities of a Sheikh-Kaamil:

- a. He possesses sufficient knowledge of Deen.
- b. He is a firm adherent of correct beliefs and actions of worship like salaah, fasting, etc.
- c. His dealings are correct. He is devoid of worldly greed. He exercises precaution in halaal and haraam.
- d. He lays no claim to excellence and perfection.
- e. He had spent (quality) time in the company of a Sheikh-Kaamil.
- f. The contemporary uprighteous Ulama and Mashaikh hold him in esteem.
- g. Comparatively, more intelligent and learned persons incline towards him compared to ignorant ones.
- h. The condition of the majority of his mureeds (disciples), in relation to obedience to the Shariah and reduction in worldly greed, is good.

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i. He is alert and is concerned about the conditions of his mureeds. He reprimands and admonishes them for their wrongs and defects. He does not permit them to be the slaves of their desires.

j. After having been in his company several times, one feels a reduction of worldly love within himself whilst at the same time discerns progress in the love for Allaah تَبَارَكَ وَتَعَالَى.

k. He engages in dhikr and spiritual exercises. Without this, there are no blessings in his teachings.

Kashf, miracles, immediate acceptance of duas and supernatural acts are not the requirements of a Sheikh. The companionship of a person with the above qualities is very beneficial. However, the disciple's intention must be sincere. (Hayaatul-Muslimeen page 46)

There is no enemy in the world more dangerous than the nafs of man. Corruption has spread throughout the lands, in societies, in homes, and in individual lives, because man has become slave to his nafs. As long as an effort is not made to control the nafs, the world cannot be saved from material destruction and the destruction of moral fibre.

Nafs is evil, and is an expert in ensnaring man. It places the quality of ostentation/show on the heads of the warriors in the path of Allaah تَبَارَكَ وَتَعَالَى, scholars and wealthy people who spend generously in the path of Allaah تَبَارَكَ وَتَعَالَى, making the road to Jahannum easy for them.

Rasulullaah ﷺ whilst returning from a battle, once said,

وَقَدِمْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

“You are returning from the minor Jihad to the major Jihad.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What is the major jihad?” Rasulullaah ﷺ replied,

مُجَاهِدَةُ الْعَبْدِ هَوَاهُ

A person striving against his desires. (Az-Zuhdul-Kabeer of Bayhaqi no. 373)

A person once asked Abdullah ibn Amr ibn Aas رَضِيَ اللهُ عَنْهُ, "Which is the best Jihad?" He replied, "The person who strives against his nafs for the pleasure of Allaah تَبَارَكَ وَتَعَالَى". The person then asked him, "Is this your opinion or has Rasulullaah ﷺ mentioned this?" He رَضِيَ اللهُ عَنْهُ replied, "This is from Rasulullaah ﷺ."

وَأَفْضَلُ الْجِهَادِ مَنْ جَاهَدَ نَفْسَهُ وَهَوَاهُ فِي ذَاتِ اللَّهِ،

(Al-Mu'jamul-Kabeer of Tabaraani vol. 13 page 596 no. 14512)

Another narration states,

أَنْ تُجَاهِدَ نَفْسَكَ وَهَوَاكَ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ

(The most superior form of jihad) is that of a man who fights against the desires of his nafs for the pleasure of Allaah تَبَارَكَ وَتَعَالَى. (Hilyatul-Awliya vol. 2 page 249)

Abul Atahiyyah, the poet, states,

أَشَدُّ الْجِهَادِ جِهَادُ الْهَوَى وَمَا كَرَّمَ الْمَرْءَ إِلَّا التَّقَى
وَإِخْلَاقُ ذِي الْفَضْلِ مَعْرُوفَةٌ بِبَذْلِ الْجَمِيلِ وَكَفُّ الْإِذَى

The most difficult jihad is striving against one's desires. The only thing which makes a person honourable is piety.

The character of a virtuous person is known by spending generously and abstaining from harming others. (Diwaan of Abul Atahiyyah page 3)

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Another poet states,

إذا ما دعيتك دواعي الهوى لما عنه سبحانه قد نهى
فأيقن بأن الردى فاجئ وأن إلى ربك المنتهى

*When the demands of desires call you to that which Allaah
تَبَّالِدُ الْعَالَمَاتُ has prohibited,*

*Then be assured that destruction is close and that the final
destination is to your Sustainer.*

❧ فَلَا تَرْمِ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا
إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

*17. Do not try, through committing sins, to subdue
sensual desires. Verily, the food (only) increases the
desires of the gluttonous person.*

When the poet felt the need for a spiritual guide, it is as though someone asked, “What is the need for reforming yourself at the hands of a spiritual guide? Give the nafs whatever it desires, its strength will diminish.” Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى refutes this by stating the above.

Those people who feel that, by sinning, they will be able to subdue their sensual desires, are in great deception. Hedonistic Western civilization, who are followers of their carnal desires, have adopted this route, and have thus destroyed the honour of mankind. They have pushed man beyond animalism and barbarism. The Islamic teaching is not to light the fire. The Western philosophy is to light the fire and then try and control it. By fulfilling one’s desires, a person will never attain satiation, but his desires will only increase and his condition will worsen. The

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similitude is like a person who has a rash on his body. By scratching, he will only obtain temporary relief after which, the itch will return with a vengeance, causing one to scratch even more intensely.

By sinning, one will never be satiated. The reason being:

1. By sinning, the strength of one's desires increases. The desires of the nafs become stronger.
2. One sin leads to another e.g. a person looks at a member of the opposite sex. This creates the desire within him to touch, which leads to kissing, and finally to the evil act of fornication.

Allaamah Buseeri رَضِيَ اللهُ عَنْهُ explains this by means of an example: The desires of a gluttonous person never come to an end. No matter how much of food he is given, he desires even more the next time round. Similarly, the thirst of a person who drinks salty water is not quenched, but actually increases. This is the condition of a sinner. He desires to commit more and more sins. The subject matter is highlighted in the following Ahaadeeth:

Abdullaah ibn Mas'ud رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Truthfulness conveys a person towards righteousness, and righteousness conveys a person to Paradise. A person habitually speaks the truth until he is recorded by Allaah تَبَارَكَ وَتَعَالَى as a *siddeeq* (an extremely truthful person). Falsehood conveys a person towards evil, and evil conveys a person to the Hell-fire. A person habitually speaks lies until he is recorded by Allaah تَبَارَكَ وَتَعَالَى as a liar." (Bukhaari no. 6094, Muslim no. 2607)

Nu'maan Ibn Basheer رَضِيَ اللهُ عَنْهُ narrates, 'I heard Rasulullaah ﷺ saying, "Whoever abstains from doubtful things has saved his religion and honour. Whoever falls

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into doubtful things is bound to fall into the unlawful.”
(Bukhaari no. 52, Muslim no. 1599)

Moulana Thaanwi رحمته الله تعالى said, “A person gains enjoyment at the time he commits a sin. However, thereafter he faces problems and difficulties. For example, a beautiful woman walks past him. The person desires to look, but immediately closes his eyes. At this time, there is difficulty, but once the woman goes away, then, by Allaah سبحانه وتعالى, see the enjoyment one will experience in his heart. He will pass the entire day and night in great comfort. If, on the other hand, a person looked to satiation, and did not get to see the woman again, see what hell the person goes through in his heart.”

“Some people are in deception with regards to certain sins. They feel that if a person fulfils the desire of sin to the fullest, the desires will terminate, whereas this is incorrect. The root of the sin becomes entrenched in the heart, even though one experiences some relief after committing the sin. It is like tobacco (cigarettes etc.) The more you smoke, the more you desire to smoke. If a person controls his desires each time, then after a few days, it will come under control. This is what is meant by “killing” the nafs.

To terminate evils, there are two methods: 1. natural 2. unnatural

1. The natural method: This is to remove and repel evil by means of righteous actions. Islam has adopted this natural principle to destroy all evil. Establish salaah so that one’s connection with Allaah سبحانه وتعالى becomes strong, and one is able to abstain from all sins. Discharge zakaah so that one is saved from stinginess, greed and hoarding. Fast, so that patience, steadfastness and an environment of

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compassion and sympathy could be established. Perform Hajj, so one can establish the quality of effort and sacrifice within oneself, as well as a universal environment of equality and justice.

Whenever any evil was eliminated in this world, it was due to the following these fundamental principles. On the other hand, when unnatural methods are adopted, then instead of evil lessening, it increases.

2. The unnatural method: The Western world desires to stop evil by allowing a person to satisfy himself to the maximum. This philosophy is completely flawed. To stop a fire from spreading, water is utilized. Adding more fuel and fire, hoping that the fire will cease, is contrary to logic. If a person places a whole table full of delicious drinks and foods before a gluttonous person, will this create a decrease or an increase in his appetite?

The only way to destroy the power of the *nafs-e-ammaarah* is to shut the door by which it gains strength. Sins are a tonic for the *nafs*. Once it is deprived of this tonic, it becomes subservient and easily manageable.

۱۸ وَالنَّفْسُ كَالطِّفْلِ إِنْ تَهْمَلَهُ شَبَّ عَلَى
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

18. And your *nafs* (desires) is like a child (infant), if you let him keep on drinking milk, he will come of age with the habit of drinking (milk). And if you wean it, it will stop.

Allaamah Buseeri رحمه الله تعالى provides a proof of his claim in the last couplet. There, he had briefly mentioned one proof for his claim, and in this line he offers a lucid and more detailed proof. A child is breastfed until the age of two. Since it has formed a habit, it does not want to leave the breast

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milk after this period. If no attention is paid to weaning the child, then the child will remain desirous of this milk. It has been documented that some non-Muslim ladies breastfeed their children until the age of eight or nine years. However, if an effort is made, then the child will be weaned.

The *nafs-e-ammaarah* is like this child. If from the beginning, an effort is made to correct it by means of teaching and instruction, it is not left free and restriction is placed on its desires, then it will become straightened. If left to its own doing, its evil habits become firm. It is then extremely difficult to control it later. If a horse is left to roam wherever it wants, it will drop its rider in a valley of destruction from where it will be difficult to emerge.

Here, there is an indication that just as there is difficulty in weaning the child, so too there is some effort and difficulty in cleansing the *nafs* from its evil characteristics.

Scholars have written that Abu Dalaf had mentioned the same subject matter in the following manner:

والنفس راغبة اذا رغبتها
و اذا ترد على قليل تقنع

The desires of the nafs will continue increasing when you fuel it; when you habituate it to little, it becomes content.

Another poet states,

هي النفس ان تهمل تلازم خسارة
وان تنبعث نحو الفضائل تلهج

If this nafs is left unattended, it will become habituated to lowly things. If you encourage it towards virtuous qualities, it will become attached to it.

١٩ فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ
إِنَّ الْهَوَى مَا تَوَلَّى يُضِمُّ أَوْ يَصِمُّ

19. So, redirect its desires (towards good) and beware of befriending it (yourself). Verily, whenever desires are befriended, it kills or makes your character defective.

One will be successful when he does not give the nafs whatever it desires. When a person allows his nafs to take control of him, it leads him into great problems and eventually destruction.

Here Allaamah Buseeri رحمته الله تعالى states that a person should redirect his evil inclinations towards good actions. To completely destroy a quality within oneself is extremely difficult, if not impossible. It is far easier to change its direction. For example, Umar رضي الله عنه before accepting Islam, used his anger against the Muslims. After accepting Islam, this same anger was now directed to his nafs and the enemies of Islam. Before accepting Islam, Khaalid ibn Waleed رضي الله عنه used his military genius and skills against Islam. After accepting Islam, these same skills were used for the benefit of Islam and the Muslims.

THE EVILS OF FOLLOWING ONES DESIRES

Ibn Abbaas رضي الله عنه said, “Allaah تبارك وتعالى has not mentioned desires (‘hawaa’) anywhere in the Noble Qur’aan except that He has condemned it.” (Ruhul-Ma’aani vol. 25, page 152)

Study the following verses wherein Allaah تبارك وتعالى speaks of the evil consequences of following one’s desires:

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وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

And he followed his desires, so his example is that of a dog.
(A'raaf verse 176)

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ

But in fact, the oppressors follow their desires without any knowledge. Then who can guide those whom Allaah has misguided. (Rum verse 29)

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Who can be more misguided than the one who follows his desires without any guidance from Allaah? (Qasas verse 50)

وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ

And do not follow your desires, it will turn you away from the path of Allaah. (Saad verse 26)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ

Then have you seen the one who takes his desires as a deity, and Allaah leads him astray despite having knowledge? (Jaathiyah verse 23)

وَاتَّبَعَ هَوَاهُ فَتَرْدَى

And he followed his desires, then he will be destroyed. (Tahaa verse 16)

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ

أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِمْ مُعْرِضُونَ

If the truth had to follow their desires, the heavens, earth and whatever was therein would have been corrupted. (Mu'minoon verse 71)

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أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

Allaah placed a seal on their hearts and they followed their desires. (Muhammad verse 16)

قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

Say, 'I do not follow your desires, else I will be lead astray, and I will not be of the rightly-guided. (Anaam verse 56)

Sha'bi رَضِيَ اللَّهُ عَنْكَ states,

انما سمي الهوى هوى لانه يهوى بصاحبه في النار

Hawaa (desires) have been called so because they drop the person of desires into the fire. (Qurtubi vol. 16 page 167)

In the Ahaadeeth also, one is prohibited from following his desires:

1. Rasulullaah ﷺ said, "An intelligent person is he who keeps an eye on his nafs and does actions for life after death; whereas a foolish person is he who follows the desires of his nafs and then places hope on Allaah." (Tirmidhi no. 2459)
2. Rasulullaah ﷺ said, "Three qualities are destructive: greed which is obeyed, desires which are followed and a person who is self-conceited." (Shuabul-Imaan of Bayhaqi no. 731)
3. Rasulullaah ﷺ said, "I fear three things for my followers: the slip of a scholar, desires which are obeyed and the rule of an oppressor." (Bazaar no. 3384)
4. Abu Dardaa رَضِيَ اللَّهُ عَنْكَ said, "Had it not been for three qualities, the matters of people would have been correct:

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greed which is obeyed, desires which are followed and a person who is self-conceited.” (Zuhd war-Riqaaq of Ibnul-Mubaarak vol. 2 page 31, Zuhd of Abu Dawood no. 225)

5. Umar رضي الله عنه said, “Restrain these souls from their desires, because they are constantly in search (for the fulfilment of desires). If you do not restrain them, they will drag you to a terrible end. The consequence of truth (Islam) is praiseworthy, while the consequence of falsehood is disastrous. Abstaining from sin is better than treating it with repentance. Many a gaze gave rise to passion, and a single moment’s passion caused a lengthy grief.” (Al-Bayaanut-Tabyeen vol. 3 page 138)

Some of the pious have mentioned,

ما عُبدَ اله في الارض ابغض على الله تعالى من الهوى

There is no deity worshipped on the surface of earth more disliked by Allaah تبارك وتعالى than desires. (Ruhul-Ma’aani vol. 23 page 231)

An incident is mentioned of a person who had remained for a long period in the company of his spiritual mentor. He was given permission to initiate people in the Path to Allaah تبارك وتعالى. When he was about to leave, he requested for some advice from his Shaikh. The Shaikh said, “Do not claim to be Allaah! Do not claim to be a Nabi!”

The disciple remarked, “How do you have such fear that I will make such claims after remaining so long in your company?”

The Shaikh said, “If you feel that whatever you do is correct, then you are claiming to be Allaah. If you claim that whatever you say is correct, then you are claiming to be a messenger.”

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By following one's desires, one will completely destroy oneself, or it will cause one to become disgraced, and his name will be blemished. It is quite possible that both these things will happen to one. History bears witness to the fact that whoever became a slave to his passions and desires was completely destroyed. The accursed Iblees, our enemy from time immemorial, fell into the trap of his nafs and became distant from the mercy of Allaah تَبَارَكَ وَتَعَالَى. There was no other Iblees to turn him away from the straight path. It was his nafs which led him astray. Since Iblees has made a firm pledge to destroy man, through his experience, he has not found a better friend, spy and agent than the nafs. Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى is warning us not to let our nafs become our guide and master.

Bishr Hafi رَحِمَهُ اللهُ تَعَالَى said, "Sixty shayaateen cannot cause so much harm as one evil companion can cause in one moment. Sixty evil companions cannot cause so much harm as the nafs can do in one moment."

﴿ وَرَاعَهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسِيمِ ﴾

20. And watch over it (your nafs) while it is grazing in (the field of) righteous actions; and if it enjoys grazing land, do not let it roam (graze) freely.

A person has to be conscious of his nafs, even when he is engaged in performing righteous deeds.

Firstly, it must not happen that a person exceeds the limits in performing an act of worship, thereby leaving out other important acts and duties. For example, a person performs so many rak'ats of nafl salaah at night, but cannot awaken for Fajr the next morning. Another example is that of a

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person who keeps so many nafl fasts that he becomes weak, eventually leading him to a state wherein he cannot even perform his fardh duties and obligations.

Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ once did not see Sulaymaan ibn Abu Hathma رَضِيَ اللَّهُ تَعَالَى عَنْهُ for the Fajr salaah. Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ was on his way to the market that morning, and because Sulaymaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ's house happened to be between the Masjid and the marketplace, Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed by Sulaymaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ's mother, Shifaa رَضِيَ اللَّهُ تَعَالَى عَنْهَا. "I did not see Sulaymaan for the Fajr salaah," Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ remarked, "I prefer attending the Fajr salaah in congregation to standing in salaah all night." (Maalik no. 432)

Secondly, a person should ensure that he fulfils the rights of his own self as well. He does not exert himself to such an extent that he causes himself mental or physical harm.

Many times, a person reads incidents of the people of the past and wants to execute those exercises and sacrifices. One should ensure that these are done under the supervision and advice of a Kaamil Sheikh as people of this age are very weak. It should not happen that a person, whilst trying to fulfil an optional act, destroys or causes harm to himself, as this is totally forbidden.

Moulana Thaanwi رَضِيَ اللَّهُ تَعَالَى عَنْهُ has written, "Man's life is the property of Allaah تَبَارَكَ وَتَعَالَى, and He تَبَارَكَ وَتَعَالَى has imposed upon us rights with respect to our own lives. Life has been bestowed to us as a trust. It is thus incumbent to utilize and guard this trust according to the Divine Command. Amongst the rights incumbent upon us in respect of our selves are:

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a. The protection of our health and strength

b. The guarding of our peace of mind. This means to refrain from any such activity which unnecessarily imposes strain and frustration. Neglect in these rights results in interference with one's Deen. Peace of mind and courage are destroyed, and as a consequence, one will fail to render service to others. At times, due to the frustration and weakness, one's condition deteriorates to the extents where one's very imaan is in danger. This grave condition is a result of impatience and ingratitude, aggravated by frustration and depression which overtakes one who has failed in fulfilling the rights of his own body and soul." (Hayaatul-Muslimeen, rooh ten page 104) Rasulullaah ﷺ said, "Your body too has a right over you, your eyes too have a right over you." (Bukhari no. 1975/5199/6134, Muslim no. 1159)

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates, "Whilst Rasulullaah ﷺ was delivering a sermon, he saw a man standing. So he asked about him. The Sahaabah رَضِيَ اللهُ عَنْهُمْ said, 'He is Abu Israa'eel. He took a vow that he will stand in the sun. He will neither sit, go in the shade, nor speak, and that he will fast forever.' Rasulullaah ﷺ said, 'Go and tell him that he should speak, go in the shade, sit, and complete his fast.'" (Bukhaari no. 6704)

Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ came to her when there was a woman with her. He asked, "Who is this?" She replied, "This is so and so." Aa'ishah رَضِيَ اللهُ عَنْهَا then spoke about how much of salaah she offers [and how devoted she is in her acts of worship]. Rasulullaah ﷺ said, "Desist [from all that]! You should only do what is within your capacity. By Allaah! Allaah continues giving reward [and never gets tired] but you will become tired. The most

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beloved obedience in His sight is that which the person steadfastly adheres to.” (Bukhaari 43/1151, Muslim 785)

Rasulullaah ﷺ said, “The religion [of Islam] is easy. The person who imposes [undue] hardships in religious matters over himself, they [the religious matters] will overwhelm him [and he will not be able to fulfil them]. You should therefore remain moderate, do as much as you possibly can, and rejoice [over the reward for good deeds that are steadfastly performed]. Seek help [in fulfilling acts of worship] in the morning, the evening, and in the latter part of the night.” (Bukhaari no. 39) Another narration states: “Remain moderate, and do as much as you possibly can. [Fulfil acts of worship] in the morning, the evening, and in the latter part of the night. Remain moderate, remain moderate, and you will reach your goal.”

This means that you should take advantage of the appropriate times for the remembrance of Allaah تبارك وتعالى by doing good deeds when you are fresh and your heart is clear [of all worries and tensions]. In so doing, you will enjoy your worship, you will not become bored, and you will reach your goal. This is similar to an experienced traveller who travels during these times, and takes a rest, along with his conveyance at other times. In so doing, he reaches his destination without any fatigue. And Allaah تبارك وتعالى knows best!

Once Rasulullaah ﷺ entered the masjid and saw a rope tied between two pillars. He asked: “What is this rope for?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, “Zaynab tied this rope. When she gets tired [after engaging in acts of worship], she takes support from it.” Rasulullaah ﷺ said, “Untie this rope. You should offer salaah when you are fresh [and energetic]. And when you get tired, you must lie down.” (Bukhaari no. 1150. Muslim no. 219)

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Rasulullaah ﷺ said, “When any of you feels sleepy while offering salaah, he should lie down so that his sleepiness goes away. When a person offers salaah in a sleepy state, it is likely that he will unwittingly swear himself instead of seeking forgiveness.” (Bukhaari no. 212, Muslim no. 784)

Thirdly, a person should not perform so many acts of optional worship that he has no time to fulfil the rights of his family members.

Rasulullaah ﷺ established a brotherly relationship between Salmaan رضي الله تعالى عنه and Abu Dardaa رضي الله تعالى عنه. [One day], Salmaan went to visit Abu Dardaa رضي الله تعالى عنه and saw Umm Dardaa in shabby clothes. (Note: This was before the laws of hijab were revealed.) He asked her, ‘What is this?’ She replied, ‘Your brother, Abu Dardaa, has no inclination to this world.’ Abu Dardaa then came, prepared food for Salmaan and said to him, ‘You may eat, but I am fasting.’ Salmaan رضي الله تعالى عنه said, ‘I am not going to eat unless you join me.’ So he also ate with him. When night came, Abu Dardaa رضي الله تعالى عنه went to stand up [for salaah]. Salmaan رضي الله تعالى عنه said to him, ‘Go to sleep.’ So he went and slept. [After some time], he got up [to offer salaah]. Salmaan رضي الله تعالى عنه said to him, ‘Go to sleep.’ When it was the last portion of the night, Salmaan رضي الله تعالى عنه said to him, ‘You may get up now.’ They both then offered salaah together. Salmaan رضي الله تعالى عنه said to him, ‘Your Sustainer has a right over you, your soul has a right over you, and your family has a right over you. You should therefore give everyone their due right.’ He then went to Rasulullaah ﷺ and related all that transpired to him. Rasulullaah ﷺ remarked, “Salmaan is correct.”” (Bukhaari no. 1968)

Fourthly, a person should be very careful when doing a righteous action. Many times, the qualities of ostentation,

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vanity, love for name and fame, etc. penetrate these actions, destroying them.

The author of Hikam, Shaikh Iskandari ibn Ataa رحمته الله تعالى said, “Many sins which create humility and meekness are better than acts of worship which creates pride and arrogance.”

There are two types of sin: One is *baahi* (sins of lust). Generally, a person feels sorrowful after engaging in these type of sins. The other sin is *jaahi* (pride, arrogance, vanity). The ability to repent from this sin is taken away, as happened to Iblees.

Therefore remember the following when performing any righteous action:

a. A person has to perform every action only for Allaah تبارك وتعالى.

Allaah تبارك وتعالى states, “He who hopes to meet his Sustainer, should perform righteous deeds, and should not take anyone as partners in the worship of his Sustainer.” (Kahf verse 110)

Rasulullaah ﷺ said, “Allaah تبارك وتعالى said, ‘I am most independent of the polytheism of the polytheists. Whoever does a deed having included someone else with Me, I leave him and his partner.’” (Muslim no. 2985)

When Allaah تبارك وتعالى will gather the people on the Day of Judgement, the Day in which there is no doubt, a caller will proclaim, “Whoever has taken anyone as a partner in an action which he was supposed to have done for Allaah’s pleasure, then let him seek his reward from those besides Allaah, because Allaah is the most independent of partners.” (Tirmidhi no. 3154, Ibn Majah no.4203)

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Abu Hurayrah رضي الله عنه narrates that he heard Rasulullah ﷺ saying, “The first person on whom judgement will be passed on the day of Resurrection will be a martyr. He will be brought forward, and he will be reminded of Allaah’s favours, which he will acknowledge. Allaah تبارك وتعالى will then ask him, “What deeds did you do in return for those favours?” He will reply, “I fought for Your cause till I was martyred.” Allaah تبارك وتعالى will say, “You are a liar. Rather, you fought so that people may say, ‘He is very brave.’ And people said this.” Allaah تبارك وتعالى will then issue the order that he be dragged on his face until he is thrown into the Hell-fire.”

“Next, a person who acquired knowledge, conveyed it to others, and recited the Qur’aan, will be brought forward. He will be reminded of Allaah’s favours, which he will acknowledge. Allaah تبارك وتعالى will then ask him, “What deeds did you do in return for those favours?” He will reply, “I acquired knowledge, conveyed it to others, and recited the Qur’aan for You.” Allaah تبارك وتعالى will say, “You are a liar. Rather, you studied so that people may say, ‘He is a scholar.’ And you recited the Qur’aan so that people may say: ‘He is a great reciter.’ And people said this.” Allaah تبارك وتعالى will then issue the order that he be dragged on his face until he is thrown into the Hell-fire.”

“Next, a person whom Allaah تبارك وتعالى blessed with abundant wealth and various types of properties will be brought forward. He will be reminded of Allaah’s favours which he will acknowledge. Allaah تبارك وتعالى will then ask him, “What deeds did you do in return for those favours?” He will reply, “I spent wealth for Your sake, in every avenue which You desired that I spend wealth.” Allaah تبارك وتعالى will say, “You are a liar. Rather, you spent it so that

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people may say, 'He is very generous.' And people said this." Allaah ﷻ will then issue the order that he be dragged on his face until he is thrown into the Hell-fire." (Muslim no. 1905, Mustadrak of Haakim vol. 1 page 107)

"What I fear most for my people is taking partners with Allaah. I do not say that they will worship the sun, moon or idols. I am speaking of actions done for those besides Allaah and hidden desires." (Ibn Maajah no 4205)

This subject matter is corroborated by the following statement of Sahl ibn Abdillah Tustari رَضِيَ اللهُ عَنْهُ:

الناس كلهم هلكي إلا العالمون والعالمون كلهم هلكي إلا العاملون
والعاملون كلهم هلكي إلا المخلصون والمخلصون على خطر عظيم

All of people are destroyed except the learned. All the learned ones are destroyed except the ones who practise. All those who practice are destroyed except the sincere ones, and the sincere ones are in great danger.

Imam Ghazaali رَضِيَ اللهُ عَنْهُ thereafter writes,

فإذن المغرور هالك والمخلص الفار من الغرور على خطر فلذلك لا
يفارق الخوف والحذر قلوب أولياء الله أبداً

The self-conceited person is destroyed. The sincere person who absconds from deception is also in danger. That is why fear never ever leaves the hearts of the awliyaa. (Ihya vol. 3 page 414)

b. A person needs to save himself from pride and vanity.

Hasan Basri رَضِيَ اللهُ عَنْهُ said, "Whenever I saw anyone, I regarded him to be better than me. One day however, the opposite occurred. An Abyssinian was sitting with a woman at the edge of a river drinking something from a

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bottle. I thought to myself, “No matter how I may be, I am better than him.” Suddenly, I saw seven people who were in a boat about to drown. The Abyssinian immediately jumped into the river, saved six, turned to me and said, “Hasan, if you are better than me, then save the seventh.” I was shocked. He then continued, “In this bottle is water, and this woman is my mother. I am sitting here to test you. You still have vanity within yourself.” (Mashaikh Chist page 69)

Once Sultaanul Awliyaa رَحْمَةُ اللهِ عَلَيْكَ was discussing this issue. He quoted the statement of Aa'ishah رَضِيَ اللهُ تَعَالَى عَنْهَا, who was asked, “When is man evil?” She answered, “When he regards himself to be pious.”

Moulana Thanwi رَحْمَةُ اللهِ عَلَيْكَ has mentioned very beautifully

نیک بننا فرض ہے اپنے آپ کو نیک سمجھنا حرام ہے

It is compulsory to become pious, it is haraam to regard yourself as pious.

Moulana Thanwi رَحْمَةُ اللهِ عَلَيْكَ further mentions, “When a servant becomes lowly and despised in his own sight, then he is noble in the sight of Allaah تَبَارَكَ وَتَعَالَى; and when he regards himself to be noble, then he is evil in the sight of Allaah تَبَارَكَ وَتَعَالَى.”

**THE CURE FOR PRIDE FROM THE TEACHINGS OF
HAKEEM-UL-UMMAH THANWI رَحْمَةُ اللهِ عَلَيْكَ**

1. Ponder that the excellences found within myself are not created by myself, but rather are a gift of Allaah تَبَارَكَ وَتَعَالَى.
2. This gift was neither due to my being worthy of it, nor due to my capabilities. It has been granted to me solely by His grace and kindness.

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3. The preservation of this bounty is also not within my control. When Allaah تَبَارَكَ وَتَعَالَى wants, He تَبَارَكَ وَتَعَالَى can snatch it away.

4. Even though the one whom I regard as low does not possess this excellence at the present, Allaah تَبَارَكَ وَتَعَالَى has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allaah تَبَارَكَ وَتَعَالَى can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.

5. Even, if, in the future, he does not attain this excellence, it is quite possible that at the present moment he has within himself, such an excellence which is concealed from me and everyone else, which only Allaah تَبَارَكَ وَتَعَالَى is aware of. Due to that excellence, he is more beloved and accepted in Allaah تَبَارَكَ وَتَعَالَى's sight than me.

6. If the possibility of any excellence does not come to mind, then think that it is possible that he is more accepted in the sight of Allaah تَبَارَكَ وَتَعَالَى than me, and in the knowledge of Allaah تَبَارَكَ وَتَعَالَى, my acceptance is of a far lesser degree, or I may not be accepted at all. On the Day of Judgment, there will be many people of high status in this world who will be degraded, and vice versa. Therefore, what right do I have to regard him as inferior, when I am not aware of my own result?

7. Be kind and behave benevolently with the person whom you regard as contemptible or low. Make a lot of dua for him. Consequently, love for him will be created, and the natural characteristic of love is that, whoever one loves, he does not look at him with contempt. For this purpose, make it a point to ask that person how he is feeling and speak to him. In this manner, a relationship will be established from both sides and the essence of contempt will vanish. (Kamaalaat-e-Ashrafiyyah page 94)

﴿٢١﴾ كَمْ حَسَنَتٍ لَذَّةٌ لِلْمَرْءِ قَاتِلَةٌ
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

21. How many pleasures are there (which) are considered enjoyable (but) are harmful for man because he does not know that poison is mixed in the rich food!

The poet رَضِيَ اللهُ عَنْكَ encourages a person to keep an eye on the nafs when engaging in righteous actions. The reason being, many a times, something is extremely harmful for a person, but the nafs beautifies and embellishes it for a person. Just as a person has to save himself from sin, he has to protect himself from the harms which can arise by doing noble actions.

If poison is mixed in the rich food: there can be two outcomes:

1. Outwardly, it is an act of worship, but inwardly there is corruption.
2. Since the poison is mixed in the food, it is extremely difficult to detect it. A person needs an expert to help and assist him to save himself from these evils.

Allaah تَبَارَكَ وَتَعَالَى states, “Say, ‘Should I inform you of those who are completely at loss with regards to actions. Those whose efforts have been wasted in the worldly life, whilst they think that they are doing good.’” (Surah Kahf verse 103/104)

There are many examples hereof:

1. A person is doing a good action. His nafs tells him to publicize the action so that others can also do the same, whereas the intention is something completely different.

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Show is completely destructive for a person, but the nafs beautifies it for a person in such a manner that that person does not perceive the harm therein.

2. The nafs tell a person, “It is my duty to teach girls. My object is to spread Deen.” Then, without observing any laws of hijab, he teaches females. This eventually leads, in the name of Deen, to joking with them, flirting with them, and a host of other evils.

3. A person feels, “I need to watch television so that I can refute those people,” “I need to watch a science film so that I can become a scientist,” “I need to watch TV to understand the evils of the time,” not realizing the other great harms and prohibitions in watching these films.

4. The nafs says, “Go and visit a certain lady since she is sick. She will become happy and will gain some consolation.” However, the purpose is actually to talk to her and gain enjoyment.

5. A person feels that he needs to spend on a widow. He therefore buys groceries, and gives her money himself, without the knowledge of his wife. If he wanted to do so, he could have given the necessities via his wife.

It is for this reason that Rasulullaah ﷺ taught a Sahaabi this dua:

اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

O Allaah! Guide me on the straight path, and protect me from the evil of my nafs. (Tirmidhi no. 3438)

❶ وَأَخْشِ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ
فَرَّبَ مَحْمَصَةَ شَرِّ مِنَ الثُّخَمِ

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22. And fear the hidden/ covert evil of (both) hunger and gluttony (overeating) for sometimes hunger (poverty) is more evil (dangerous) than overeating.

What does hunger and overeating refer to?

1. Starving the nafs is sometimes more harmful than fulfilling every desire, as this can lead to pride, show, etc. This stanza is connected to the previous one. This does not mean that one should not adopt taqwa. What is meant is that those who become pious should make a greater effort to stay away from arrogance and vanity always fearing that their imaan can be snatched away.

2. The apparent meaning is taken here. If a person remains hungry, then eventually he becomes completely useless, and cannot do anything. For this reason, Rasulullaah ﷺ prohibited his followers from continuous fasting. Abu Hurayrah رَضِيَ اللهُ عَنْهُ and Aa'ishah رَضِيَ اللهُ عَنْهَا narrate that Rasulullaah ﷺ prohibited fasting for two days or more without eating or drinking anything in-between. (Bukhaari no. 1965. Muslim no. 1103/1105)

There must be moderation. Wherever there are excesses or deficiencies, there will be harm. Allaah تَبَارَكَ وَتَعَالَى states, "Eat and drink and do not exceed the bounds. Verily Allaah تَبَارَكَ وَتَعَالَى does not love those who exceed the bounds." (A'raaf verse 31)

If a person eats in moderation, and he still feels some hunger, he will gain the following benefits:

1. Hunger cleanses and enlightens the heart.
2. The heart becomes soft, causing one to enjoy his dhikr, etc.
3. A person becomes punctual with his acts of worship.

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4. A person remains healthy. He is saved from many sicknesses.

5. There is less expenses for food.

6. A person can give more charity.

The harms of remaining very hungry are:

1. Harshness and severity is created in the nature.

2. A person becomes tired.

3. The body becomes withered and emaciated.

4. A person will not be able to fulfil the rights of Allaah تَبَاهُكَ الْعَالَمُ and the rights of fellow human beings.

5. A person will become very weak.

The harms of eating too much are:

1. The heart becomes hard.

2. A person sleeps more.

3. Unmindfulness

4. Long hopes are created.

5. Desires are increased.

6. Sicknesses are increased.

7. A person becomes lazy to do righteous actions.

Note: In the books of Ahaadeeth, the virtues of poverty and abstinence and the lifestyles of Nabi ﷺ and the Sahaabah رضي الله عنهم are mentioned in detail. Remember well that they lived a life of sacrifice, but they never deviated from their objective (of obedience). There were no shortcomings in their acts of worship. Today, there is

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weakness in all aspects: spiritually, physically and mentally. Therefore, if a person tries to imitate them, he might destroy himself. A person should adopt moderation and simplicity, keeping in mind the strength of his body and mind.

The poet has mentioned the importance of abstaining from both hunger and overeating, but at the end of the stanza states that more often, hunger is more perilous than overeating. The reason is twofold:

- a. Majority of people are aware of the harms of overeating, whilst very few are aware of the harms of extreme hunger.
 - b. A person is able to perform acts of worship with a full stomach, even though lazily, but in extreme hunger, a person may not be able to do so.
3. Hunger refers to poverty, and overeating refers to excess wealth. The harms of poverty are greed, begging, jealousy, etc. Rasulullaah ﷺ said,

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

Poverty can lead a person to disbelief. (Shuabul-Imaan of Bayhaqi no. 6188)

The harms of excessive wealth are vanity, pride, increase in love for this world, greed, long hopes, etc.

4. Hunger refers to ignorance and overeating refers to knowledge.

The harms of ignorance result in people performing actions incorrectly, innovations spread, and there is a fear of misguidance spreading.

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The harm of knowledge is that it creates pride and arrogance in a person. If a person does not reform himself, he will regard himself as superior to others and look with contempt at those who are less knowledgeable than him. Another harm of a person who acquires great knowledge, but is not reformed is that he will utilize the knowledge for his own personal benefits.

5. Hunger refers to keeping quiet, and overeating refers to speaking too much. The harms of keeping quiet are that a person will not speak the truth in the face of evil and wrongdoings. A person can also easily fall into vanity, regarding himself as pious for keeping quiet.

6. Hunger refers to staying awake at night, whilst overeating refers to sleeping the whole night. Moderation should be adopted.

۲۳ وَأَسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ
مِنَ الْمَحَارِمِ وَالزَّمِّ حِمِيَةَ النَّدَمِ

23. And shed tears from (those) eyes which have become full of forbidden sights, and make it an obligatory (duty upon yourself) to hold firm onto the diet of sorrow.

In the stanzas before this, it was mentioned that we should save ourselves from sins. However, what is the solution for those sins committed before? In this stanza, the poet states that the cure is repentance.

Since the eye is the cause for many sins, it has been specially mentioned. A poet states,

كل الحوادث مبداها من النظر
ومعظم النار من مستصغر الشرر

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كم نظرة فتكت في قلب صاحبها
فتك السهام بلا قوس ولا وتر
يسر مقلته ما ضر خاطره
لا مرحبا بسرور جاء بالكدر

The starting point of all events, is from the eye. Most fires commence from small sparks.

How many gazes struck the heart, just as arrows strike without any bow or string.

That which harms the internal causes pleasure to the eyes, there is no welcome for such happiness which arrives with emotional distress.

According to the Sufis, looking at anyone besides the beloved is included in forbidden sights. Therefore, he is commanding himself to shed tears of sorrow for having looked at anyone besides the beloved.

For ones repentance to be accepted, there are four conditions:

1. To be grief-stricken over one's past sins
2. To leave the sin immediately
3. To make a firm intention not to commit the sin in future.
4. To fulfil outstanding rights of Allaah تَبَاكَرَ وَتَعَالَى (missed salaahs, fasting, zakaah, etc) and of fellow human beings (debts, etc.)

The poet has only mentioned sorrow here, as this is the initial as well as the main point. Once a person is

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sorrowful, he will fulfil the remaining conditions. For this reason, Rasulullaah ﷺ said,

التَّدْمُ تَوْبَةٌ

Sorrow is repentance. (Ibn Maajah no. 4252)

Allaah تَبَّكَوَعَالِكُ loves the person who cries over his sins, due to the fear of Allaah تَبَّكَوَعَالِكُ. Many Ahaadeeth mention the virtues of crying over one's sins. Some will be mentioned hereunder:

Rasulullaah ﷺ said:

1. A person who cries out of the fear of Allaah, will not enter the Hell-fire until milk returns to the udders.” (Tirmidhi no. 2311/1633)

2. Whoever remembers Allaah, and his tears flow due to the fear of Allaah until they fall to the ground, Allaah will not punish him on the Day of Judgement.” (Mustadrak of Haakim no. 7668)

Ali رَضِيَ اللهُ عَنْهُ said, “When anyone of you cries due to the fear of Allaah, then he should not wipe his tears with a piece of cloth. He should leave it to flow onto his cheeks. He will meet Allaah in this condition”. (Shuabul-Imaan no. 787)

3. Whenever, due to the fear of Allaah تَبَّكَوَعَالِكُ, tears emerge from the eyes of a believer, even though they be equal in size to that of a fly, and thereafter touches a portion of the face, Allaah تَبَّكَوَعَالِكُ will make the fire of Jahannam prohibited for His servant.” (Ibn Maajah no. 4197)

Muhammad Ibn Munkadir رَضِيَ اللهُ عَنْهُ used to rub his tears over his face and beard. He used to say, “This narration has been conveyed to me that the fire of Jahannam will not touch the area where these tears have reached.”

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Maulana Qasim Nanotwi رَضِيَ اللهُ عَنْهُ used to say “In the interests of the royal treasury of a country, whatever pearl is bought from a foreign land, even the king appreciates and values this pearl greatly.” The tear of repentance which falls to the ground from the eyes of sinners is accepted in the Divine Court of Allaah تَبَارَكَ وَتَعَالَى because, in His Divine Court, there is only honour and greatness. There are no tears of sorrow there. Therefore, Allaah تَبَارَكَ وَتَعَالَى takes His servants’ tears of sorrow from this world, grants great value to it, and accepts it. He تَبَارَكَ وَتَعَالَى equates it to the blood of the martyrs.” (Kashkol-Ma’rifat)

۱۳ وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَأَعِصِمَا
وَإِنْ هُمَا مَحْضَاكَ التُّصْحَ فَاتَّهِمِ

24. And (O follower of virtue!) Oppose (your) self (Nafs) and Shaytaan and disobey them both. And if both of them give you (even) sincere advice, be suspicious of them

Both enemies of man, nafs and Shaytaan have been mentioned, since both encourage a person to do evil in different ways.

Shaytaan attacks by placing many doubts in a person’s mind. That is why he is referred to as Al-Waswaas. For example, he urges a person to engage in discussions regarding the being and qualities of Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah ﷺ said, “Shaytaan comes to one of you and says, “Who created this? Who created this? Eventually he asks, “Who created your Sustainer?” When he takes one to this level, then seek the protection of Allaah and stop thinking.” (Bukhaari no. 3276)

He teaches a person to adopt stratagems in acts of worship and business dealings. He discourages a person

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from doing acts of worship on their time so that it can become qadhaa. He encourages a person to engage in discussions over futile matters like the differences of the Sahaabah رَضِيَ اللهُ عَنْهُمْ which offers no joy to the nafs. He warns a person of poverty whenever the person wants to spend in the path of Allaah تَبَارَكَ وَتَعَالَى.

Nafs desires haraam food, fulfilling the desires of the stomach and private parts, seeking false praises, etc. The nafs has been mentioned first since it is an extremely dangerous enemy. The reasons for its being so dangerous are:

- a. The nafs is an internal enemy, while Shaytaan is an external enemy.
- b. Nafs never leaves man, not even in the state of salaah, whereas Shaytaan can be repelled by dhikr of Allaah تَبَارَكَ وَتَعَالَى. Shaytaan is like a dog, who never leaves man's side. However, if a person turns to Allaah تَبَارَكَ وَتَعَالَى, He will protect him from the evils of Shaytaan.
- c. Nafs is beloved to man, whilst Shaytaan is despised. When something is beloved, one cannot see its faults.
- d. Shaytaan wants to involve man in any sin. When man does not accept one call of his, he tries to involve him in some other evil. However, the nafs forces a person into one evil. It is not happy with another action, until a person does the action or manages to control himself. Where there is compulsion, it is more difficult to save oneself from those sins. Remember that in Ramadhaan when the shayaateen are tied up, many still fall into sins. One reason given is that the nafs pushes one to commit those sins.

Another important point to remember is that one has to fight against the nafs to overpower Shaytaan since the

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nafs is the agent of Shaytaan. If the nafs is overpowered, Shaytaan will not have the courage to attack man.

Our elders have stated that no matter how old the pious person may be, one should, until his last breath, exercise extreme precaution when dealing with the nafs. Hazrat Majzoob رحمہ اللہ تعالیٰ says:

بہروسہ کچھ نہیں اس نفس امارہ کا اے زاہد
فرشتہ بھی یہ ہو جائے تو اس سے بدگماں رہنا

*O Zaahid (abstinent one), never trust this evil nafs (ego),
even if it becomes an angel, always remain suspicious of its motives.*

Shaytaan and nafs will never be a well-wisher for any person. At times, they will encourage a person to do good, but there will be some evil motive behind it. Once a Shaytaan woke a person up for tahajjud salaah. (Some have stated that this was Muaawiya رضی اللہ تعالیٰ عنہ).

Person: Who are you?

Shaytaan: Shaytaan

Person: Why did you wake me up?

Shaytaan: When your tahajjud was missed the last time, you became so sorrowful, and you turned to Allaah تبارک و تعالیٰ. The result of this was that you were given rewards manifold. I did not want the same to happen today. Therefore, I woke you up. (Mathnawi)

❶ وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

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25. *And don't obey them both (nafs and Shaytaan) as an opponent or as a judge (person). For you know (very) well the deception of (such) an opponent or a judge.*

There are 3 entities which urge a person to do an action:

1. heart 2. nafs 3. Shaytaan.

When the heart desires to do some good, then the nafs prevents him. When the nafs and heart take their case to Shaytaan, then Shaytaan commands the person to do evil. In this regard, the nafs is the adversary, and Shaytaan is the judge. If Shaytaan encourages a person to do evil, then the heart stops a person, and Shaytaan opposes it. In such a case, they turn to the nafs for judgement. The nafs decides in favour of Shaytaan. In this instance, Shaytaan is the adversary, and nafs is the judge.

What does the following mean? The deception of a judge: At times, the judge also colludes with the plaintiff. He deals very softly with a person. For example, he says to the defendant, "It is good to speak the truth." When he affirms it, he says, "Fulfil your dues." If he has to say, "I don't have anything," then the judge puts him into jail.

Shaytaan attacks a person in many ways. Therefore, one has to be extremely wary of his deceptions.

Many incidents are mentioned regarding the deception of Shaytaan. Here only one will be mentioned:

Abdullah ibn Abbaas رضي الله عنه narrated the following incident: Barseesah was a very pious monk. He had devoted himself to the worship of Allaah سبحانه وتعالى for seventy years during which period he had completely kept himself aloof from sin. Iblees was not pleased with this and decided to gather his most wretched shayaateen,

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and recruited the most deceitful from amongst them to mislead Barseesah. The wicked Shaytaan dressed up in the garb of a pious person, shaved his head and appeared before Barseesah while he was engaged in worship in his monastery. He first called out to Barseesah, but was ignored. Barseesah used to raise his head from worship once every ten days and used to fast for many days at a time. The Shaytaan then took a place next to the wall on the outside of the monastery and engaged himself in prayer with astounding devotion. Barseesah began noticing his extreme sacrifice in worship and decided to get some clarification from him. The Shaytaan explained that he wanted to worship in the company of Barseesah and learn from him.

Barseesah made it clear to him that he was too busy, ignored him again and continued with his worship, and so did the Shaytaan. Barseesah continued to notice how the Shaytaan exerted himself in worship. The Shaytaan again requested that Barseesah allow him inside the monastery to join him in worship. Barseesah agreed, and they engaged themselves in prayer and fasting for many days at a time. The Shaytaan worshipped with Barseesah for an entire year, by which time the Shaytaan won over the confidence of Barseesah. Before leaving, the Shaytaan taught him a few words which were effective in curing the sick and insane. This Shaytaan then went back to Iblees and reported that he had succeeded in overpowering and destroying the pious monk.

The Shaytaan then went to a man in his original form of a jinn and began strangling him, causing him to have fits. Dressed as a common person, he approached the man's family and advised them to go to Barseesah who had a "cure" for the man's "affliction". When the man was

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brought to Barseesah, he recited the words taught to him by the Shaytaan and the man was “cured”. The Shaytaan soon began inflicting other people with the same “illness” and directed them to Barseesah, who would “cure” them. Then, he did the same to a young girl from the family of the king of that time. The girl had three brothers, one of whom was appointed king after her father had died. Disguised as a physician, the Shaytaan informed them that he was unable to cure her, and instructed them to take her and leave her in the monastery of Barseesah, but they refused, saying that he, being a pious person, would not allow her to stay with him. The Shaytaan proposed a second plan in case Barseesah refused. He advised that they build a monastery close to his monastery, and leave her therein, notifying Barseesah that the girl was in his care and that he should take care of her in case anything goes wrong. They agreed. Barseesah, as predicted, refused to keep the girl. So, they built another monastery in close proximity to his, and left her there.

One day, as Barseesah completed his prayers, he noticed the young girl, and was taken aback by her beauty. The Shaytaan began strangling her, and Barseesah immediately left his worship and commenced reciting the words of “cure” for her. She was “cured” and Barseesah returned to his devotions. But, the Shaytaan again strangled her and made her expose her body to Barseesah.

Then, the Shaytaan came to Barseesah and began whispering to him, “Fulfil your desires with the young girl! You will never find another like her. You can repent again thereafter.” He continued persuading Barseesah, to such an extent that he finally left his worship and fulfilled his desires with the girl. She fell pregnant with his child. The Shaytaan again came to Barseesah and said, “Your

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evil deed will be exposed. The only choice you have is to kill her. When her brothers return and ask about her, say to them that her Shaytaan who was causing her to have fits had attacked her so terribly that she died as a result.” Barseesah accepted the idea, killed the young girl and buried her during the darkness of night. The Shaytaan then appeared to the brothers in a dream, and revealed to them that Barseesah had fulfilled his desires with the young girl and killed her. They did not believe the dream but asked Barseesah for clarification. Barseesah insisted that the Shaytaan had killed her.

The Shaytaan again appeared to the brothers in a dream and directed them to the spot where their sister had been buried. When they dug open the grave, they found their sister and realised that Barseesah had deceived them. In anger, they broke down his monastery, took him forcefully, tied him by the neck, and led him to the king before whom Barseesah confessed to his evil deed. The command was given for Barseesah to be killed.

As he was about to be killed, the Shaytaan appeared before him and asked, “Do you know who I am?” “No”, replied Barseesah. “I am the person who taught you the words of “cure”. Do you not fear Allaah? Are you not ashamed? You were the most pious of men. You exposed your evil and have destroyed the reputation of all pious men.” “What can I do?” asked Barseesah. The Shaytaan replied, “There is one thing you can do. If you do it now, I will save you by taking you away from here immediately.” “What?” asked Barseesah. “Prostrate before me just once,” replied the Shaytaan. Barseesah agreed and prostrated himself before the Shaytaan. The Shaytaan retorted, “This is what I desired from you all along. Your end result is that you have denied Allaah in the last

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moments of your life. I have nothing to do with you. Verily I fear Allaah, the Sustainer of all the worlds.” (Tafseer Qurtubi v.18 pg.37-39. Translation mostly adapted from ‘Pearls of the Path’ by Ml. Afzal Ismail.)

❖ **أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِدَيِّ عُقْمٍ**

26. I seek forgiveness from Allaah **تَبَارَكَ وَتَعَالَى** from such sayings (preaching) which I do not practice upon. For verily, through this, (it is as though) I have attributed (claimed) offspring from a barren woman.

The poet says that he commands righteousness and prevents evil, but he does not practice accordingly. This is very evil. Therefore, he seeks forgiveness from Allaah **تَبَارَكَ وَتَعَالَى** from this.

The meaning of the example is:

1. Preaching without acting upon the same is such an evil like a person who attributes a child to a barren woman.
2. A person who commands righteousness and prevents from evil actually claims inwardly that he is doing the action. For example, a person explains the virtues of tahajjud. In this is hidden a claim that he performs tahajjud salaah. Now a person who preaches, but is void of action, it is though he has claimed to have done the action, but has not done so. Just as it is evil for a barren woman to lay claim to a child, similarly for a person void of practice to claim practice is evil.

The poet **رَحِمَهُمُ اللَّهُ تَعَالَى** has likened actions to a child. Just as a child comes into existence by a person, so too do one’s actions. Just as one’s child is beloved, so too should one’s righteous actions be.

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There are great virtues for seeking forgiveness. Allaah تَبَارَكَ وَتَعَالَى Himself states,

“Whoever does any evil action or oppresses himself, then he seeks forgiveness from Allaah, he will find Allaah to be Most Forgiving, Most Merciful.” (Nisaa verse 110)

“Allaah will never punish them as long as you are among them. And Allaah will never punish them as long as they continue asking for forgiveness.” (Anfaal verse 33)

Rasulullaah ﷺ said, “When a person seeks forgiveness constantly, Allaah تَبَارَكَ وَتَعَالَى provides him a way out from every difficulty, relieves him from every anxiety, and provides sustenance to him from avenues he never expected.” (Abu Dawood no. 1518)

A man complained to Hasan Basri رَضِيَ اللهُ عَنْهُ about a drought, to which he replied, “Pray to Allaah for forgiveness.”

Another man complained to him of poverty, to which he replied, “Pray to Allaah to forgive you.”

Another man said to him, “Pray to Allaah to bless me with a child.” He said, “Pray to Allaah for forgiveness.”

Another complained to him that his garden was dry. He said to him, “Pray to Allaah for forgiveness.”

When questioned about it, he said, “This is not my personal opinion, for Allaah تَبَارَكَ وَتَعَالَى says in Surah Nooh,

“Ask forgiveness from your Sustainer, verily, He is Oft Forgiving; He will send rain to you in abundance. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.” (Nooh verse 10-12)

Tafseer Al-Qurtubi (vol. 18 page 301-302)

AN IMPORTANT POINT: If one does not practice, it does not mean that he should not preach. He should continue doing so, as this is his duty, together with intending to correct himself with the same advice and admonition. Anas رضي الله عنه narrates, “We enquired from Rasulullaah ﷺ, “Should we not command good actions until we practice on it, and should we not prevent from evil until we abstain from it completely?” Nabi ﷺ remarked, “No, in fact command good actions even if you do not practice thereon, and prevent from evil even if you do not abstain from all of it.” (Al-Mu’jamul-Awsat of Tabaraani vol. 6 page 365 no. 6628, Al-Mu’jamus-Sagheer of Tabaraani no. 981)

Logically, a person will realize that if he is not doing one righteous action (practicing), then he should not leave out another compulsory action (which is calling to righteousness and preventing evil.) Both are necessary.

﴿٢٧﴾ أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا أَتَمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِم

27. I command you to do good, but I do not practice (the same); and I did not become steadfast (on Deen / the right path) , so then what is the use (value) of saying to you, “Be steadfast”.

This stanza is an explanation of the preceding part. Generally, a person’s advice has great benefit when he himself acts on it. On the Day of Judgement, a person will not be able to move until he is asked five questions. One of them is regarding the actions he used to do with regards to that which he knew. (Tirmidhi no.2416)

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Abu Uthmaan Hairi رَضِيَ اللهُ عَنْهُ states,

وَعَبْرٌ تَقِيَّ يَأْمُرُ النَّاسَ بِالتَّقَى
طَبِيبٌ يُدَاوِي وَالطَّبِيبُ مَرِيضٌ

An impious person is commanding people towards piety. The doctor is treating others, whilst he himself is sick. (Shuabul-Imaan no. 1781/6921)

Istiqamah (steadfastness) has been encouraged in the Noble Qur'aan and Ahaadeeth.

Allaah تَبَارَكَ وَتَعَالَى says, "Then remain steadfast as you are ordered." (Surah Hood verse 112)

Sufyaan ibn Abdillaah رَضِيَ اللهُ عَنْهُ narrates that he asked, "O Messenger of Allaah! Tell me something about Islam which I will not ask anyone apart from you." He ﷺ replied, "Say, 'I believe in Allaah', and then remain steadfast." (Muslim no. 38)

Abdullaah ibn Amr ibn Aas رَضِيَ اللهُ عَنْهُ narrates, "Rasulullaah ﷺ said to me, 'O 'Abdullaah! Do not be like that person who used to engage in worship at night (tahajjud) and then gave it up.'" (Bukhaari no. 1152, Muslim no. 1159)

A person must have a schedule and practise accordingly. This was the practise of Rasulullaah ﷺ. When Rasulullaah ﷺ would return home, he would divide his time into three portions: one portion for Allaah تَبَارَكَ وَتَعَالَى, one portion for his family members, and one portion for himself. Then he would divide the portion for himself between him and the people. ((Al-Mu'jamul-Kabeer of Tabaraani vol. 22 page 155 no. 414)

Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ said, "The most beloved action in the sight of Allaah is that

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which is done continuously, even though it is less.” When Aa’ishah رَضِيَ اللهُ تَعَالَى عَنْهَا used to do any action, she held firmly onto it. (Muslim no.783)

Some Sufiyaa have stated,

الإِسْتِقَامَةُ خَيْرٌ مِنْ أَلْفِ كَرَامَةٍ

Steadfastness is better than a thousand miracles. (Mirqaat vol. 1 page 84)

٢٨ وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرِيضٍ وَلَمْ أَصُيْمِ

28. And I did not offer voluntary worship before death;
and I did not offer prayer, nor did I keep fast except
what was obligatory.

The poet رَضِيَ اللهُ تَعَالَى عَنْهُ here too expresses his shortcomings with regards to performing nafl salaah and fasting. When a person realizes the countless favours of Allaah تَبَارَكَ وَتَعَالَى pouring upon him every second, it is only natural that he will strive to attain a relationship with Him تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى has prescribed certain acts for His servants which are compulsory for them to perform. These are the faraaidh. However for those who want to establish a closer link to Allaah تَبَارَكَ وَتَعَالَى, Allaah تَبَارَكَ وَتَعَالَى has kept the door of nawaafil (optional) open. If a husband fulfils all his wife’s rights exactly as it ought to be, without doing any extra, then the marriage will run smoothly. However, if some extra gifts, etc. are given, then love will develop. The marriage in which there is love is far superior to that marriage in which only rights are fulfilled but there is no love. Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ said, ‘Verily Allaah تَبَارَكَ وَتَعَالَى states, ‘Whoever shows enmity

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to any friend of Mine, I declare war on him. My servant does not gain proximity to Me with anything more beloved to Me than that which I have made compulsory on him. My servant (who has attained closeness due to fulfilling the compulsory duties) continues gaining proximity to Me by nawaafil (those actions and acts of worship which are not fardh) until I love him.” (Bukhaari no. 6502)

This Hadeeth has limited the method of attaining Divine Love to two:

1) Fulfilment of obligatory duties

2) Gaining proximity by nawaafil. A lover continues increasing in nawaafil until he becomes the beloved of Allaah تَبَارَكَ وَتَعَالَى. When he becomes Allaah تَبَارَكَ وَتَعَالَى's beloved, this creates another love in the servant, greater than the first love the servant possessed for Allaah تَبَارَكَ وَتَعَالَى. This second love which has been gifted pre-occupies the heart of this person in such a way that he becomes oblivious of all other thoughts and concerns besides his Beloved تَبَارَكَ وَتَعَالَى. His ruh (soul) overpowers him. No importance is attached to other matters, except mention of the Beloved, love of the Beloved, and other matters related to the Beloved. The heart is perpetually engaged in the dhikr of Allaah تَبَارَكَ وَتَعَالَى and Divine Love. The soul overpowers the bodily desires, and dhikr overpowers the soul i.e. dhikr and actions of worship becomes the voice and nourishment of the heart and soul. His actions and dhikr accompany him constantly, just like the Angels.

When this happens, the person becomes beloved even in the sight of the creation. Rasulullaah ﷺ said, “When Allaah loves a person, He calls out to Jibreel [saying], ‘Allaah loves such and such person. So you should also

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love him.’ And so, Jibreel also loves him. He then announces to the inhabitants of the heavens [saying], ‘Allaah loves such and such person. You all should also love him.’ The inhabitants of the heavens therefore love that person. He thus becomes an object of acceptance on earth.” (Bukhaari no. 3209)

And I did not offer voluntary worship before death - In this stanza of the poem, there is an indication to prepare for death.

Anas رضي الله عنه narrates that Rasulullaah ﷺ said, “Three things follow the deceased: his family, his wealth, and his deeds. Two things return, and one thing remains with him. His family and wealth return, and his deeds remain with him.” (Bukhaari no. 6514, Muslim no. 2960)

Ibn Umar رضي الله عنه narrates, “Rasulullaah ﷺ held me by my shoulders and said, ‘Remain in this world as though you are a stranger [in a foreign land] or one who is crossing the road.’” Ibn ‘Umar رضي الله عنه used to say, ‘When you spend the evening, do not expect to see the morning. When you get up in the morning, do not expect to see the evening. Prepare for your illness when you are enjoying good health. Prepare for your death when you are enjoying life.’ (Bukhaari no. 6416)

الفصل الثالث في مدح رسول الله صلى الله عليه وسلم

SECTION THREE REGARDING PRAISES OF RASULULLAAH ﷺ

In this section, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى has described the love of Rasulullaah ﷺ and initiates the praises of Rasulullaah ﷺ. He expresses his unrestricted and unlimited love. The first two chapters were merely an introduction.

٢٩ ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظَّلَامَ إِلَى
أَنْ اشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

29. I disobeyed the Sunnah (the way of life) of the personality who passed the nights in worship, to such an extent that his blessed feet complained of pain due to being swollen.

The personality referred to here is Rasulullaah ﷺ. Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى has not openly mentioned his ﷺ name, which is referred to as *ibhaam* in the Arabic language. This is an indication towards the high and lofty status of Rasulullaah ﷺ.

Sunnah refers to the statements, actions and *taqreer* of Rasulullaah ﷺ. (*Taqreer* refers to an action that was performed in the presence of Rasulullaah ﷺ and he ﷺ observed silence, indicating approval thereof and the permissibility of the action, as Rasulullaah ﷺ would never keep quiet if something impermissible was done.)

SAFEGUARDING THE SUNNAH AND ITS ETIQUETTE

Allaah ﷻ says,

“Whatever the messenger gives you, accept it. Whatever he forbids you, abstain [from it].” (Surah Hashr verse 7)

“Say, ‘If you have love for Allaah, then follow my way, Allaah will love you and forgive you your sins.’” (Surah Aal Imraan verse 31)

“By your Sustainer! They will not be believers until they recognize you alone to be the judge in the dispute which arises among them. Thereafter, they do not find in themselves any constriction from your decision and they accept happily.” (Surah Nisaa’ verse 65)

“Whoever obeys Rasulullaah has obeyed Allaah.” (Surah Nisaa verse 80)

Rasulullaah ﷺ said,

“When I prohibit you from doing something, abstain from it. When I order you to do something, do as much as you possibly can.” (Bukhaari no. 7288, Muslim no. 1337)

“My similitude and your similitude is like that of a person who ignited a fire. Grasshoppers and moths began falling into it while he was driving them away from it. I am holding you by your waists and saving you from falling into the fire, but you are slipping from my hands.” (Muslim no. 2285). Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports a similar narration Bukhaari no. 6483, Muslim no. 2284)

“Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other.

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(Their conditions will be so close that) Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Just as the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one.” The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, “Which group will this be, O Rasulullaah?” He ﷺ replied, “The one that follows my ways and the ways of my Sahaabah رَضِيَ اللهُ عَنْهُمْ .” (Tirmidhi no. 2641)

“O my son (Anas رَضِيَ اللهُ عَنْهُ)! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so. O my son! This (practice) is among my Sunnah. Whoever loves my Sunnah loves me; and whoever loves me shall be with me in Jannah.” (Tirmidhi no. 2678)

THE CONDITION OF RASULULLAAH ﷺ'S ACTS OF WORSHIP

Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ used to remain standing in salaah at night till his feet would become swollen. So I asked him, “Why are you doing this when all your past and future sins have been forgiven?” He ﷺ replied, “Should I not be a grateful servant?” (Bukhaari no. 1130/4837, Muslim no. 2820)

Ibn Mas'ud رَضِيَ اللهُ عَنْهُ narrates, “I offered salaah with Rasulullaah ﷺ one night. He continued standing [in salaah] till I intended doing something evil.” Someone asked him, “What did you intend doing?” He replied, “I intended sitting down and leaving him.” (Bukhaari no. 1135, Muslim no. 773)

Mutarraf رَضِيَ اللهُ عَنْهُ reports from his father رَضِيَ اللهُ عَنْهُ who says, "I saw Rasulullaah ﷺ performing salaah while

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there came from his chest a sound resembling the sound of a grindstone because of his weeping." (Abu Dawood no. 904) Another narration states that the sound from Rasulullaah ﷺ 's chest resembled the sound of a (boiling) pot. (Nasa'i no. 1214)

Awf ibn Malik al-Ashja'i رَضِيَ اللَّهُ عَنْهُ narrates, "I stood up to perform salaah along with Rasulullaah ﷺ; he got up and recited Surah Baqarah. When he came to a verse which spoke of mercy, he stopped and made dua, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allaah. Then he went into ruku' and paused as long as he stood (reciting Surah Baqarah), and said whilst in ruku',

سُبْحَانَ ذِي الْجَبُرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Pure be to the Possessor of Greatness, the Kingdom, Grandeur and Majesty.

Then he went into sajdah and paused as long as he had stood up, and recited Surah Aal Imran (Surah 3) and then recited many surahs one after another." (Abu Dawood no. 873)

Ali رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ used to alternate standing on one of his legs, until the following verse was revealed,

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

We have not sent down upon you the Noble Qur'aan so that you may be placed in difficulty. (Taahaa verse 2) (Bazaar no. 926)

Rasulullaah ﷺ was injured one day. The following morning, someone remarked, "O Rasulullaah ﷺ! The effect of the injury is still clearly noticeable on you." Rasulullaah ﷺ said, "Despite that, I recited seven

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lengthy Surahs last night." (Saheeh Ibn Hibbaan no. 319, Mustadrak of Haakim no. 1157, Ibn Khuzaimah no. 1136)

Note: From amongst the many lofty qualities that Rasulullaah ﷺ possessed, his acts of worship have been mentioned first, the object being to reprimand the nafs. Rasulullaah ﷺ, despite possessing such a lofty status and having being forgiven, would recite such lengthy rak'ats. Allamah Busari رَحِمَهُ اللهُ تَعَالَى is reproaching himself stating that inspite of being drowned in sin, he is doing absolutely nothing. He is supposed to do much more.

۳۰
وَشَدَّ مِنْ سَعْبٍ أَحْشَاءَهُ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحاً مُتْرَفِ الْأَدَمِ

30. And he ﷺ tied his stomach due to extreme hunger, and folded his side under the stone, the skin of which was extremely delicate.

The sacrifices of Rasulullaah ﷺ regarding his acts of worship were mentioned in the stanza before. Here the hunger he ﷺ underwent is mentioned. At times, such hunger was experienced, that Rasulullaah ﷺ as well as the Sahaabah رَضِيَ اللهُ عَنْهُمْ would tie stones around their bellies. Two reasons have been mentioned:

1. It was the habit of the people of Hijaz to tie a stone so that the coldness of the stone would penetrate into the stomach, and remove the heat of the hunger being experienced.
2. It was their habit to tie stones when their bellies would involute due to excessive hunger, so that they could stand upright. (Al-Kawkabul-Wahhaaj)

Anas ibn Maalik رَضِيَ اللهُ عَنْهُ reports, "I visited Rasulullaah ﷺ one day and found him sitting in the company of his

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Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and talking to them, and he had tied his belly with a bandage. Usamah رَضِيَ اللَّهُ عَنْهُ said, “I am in doubt whether there was a stone on that (his belly) or not. I asked some of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ why Rasulullaah ﷺ had bandaged his belly. They said, “(He has done that to relieve) his hunger.” I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him, “Father, I saw Rasulullaah ﷺ having bandaged his belly. I asked some of his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ (the reason) and they said that it was due to hunger. Abu Talha came to my mother and asked, “Is there anything?” She replied, “Yes, I have some pieces of bread with me and some dates. If Rasulullaah ﷺ comes to us alone, we can feed him to his fill; but if someone comes along with him this would be insufficient for them.” (Muslim no. 2040)

Abu Talha رَضِيَ اللَّهُ عَنْهُ narrates that the Sahabaah رَضِيَ اللَّهُ عَنْهُمْ once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. (Tirmidhi no. 2371)

Nu'maan ibn Basheer رَضِيَ اللَّهُ عَنْهُ narrates, “I saw Rasulullaah ﷺ in such a state that he could not even find low quality dates to fill his stomach.” (Muslim no. 2977)

Abu Sa'eed al-Maqburi رَضِيَ اللَّهُ عَنْهُ narrates from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that he passed by a people who had a grilled sheep in front of them. They invited him but he refused to eat, saying, “Rasulullaah ﷺ departed from this world without having filled his stomach with barley bread.” (Bukhaari no. 5414)

Anas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ never ate on a table till he passed away, nor did he ever eat fine sifted

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flour till he passed away.” (Bukhaari no. 6450) Another narration states, “He never saw a roasted sheep with his eyes.”

Sahl ibn Sa’d رضي الله تعالى عنه narrates, “Rasulullaah ﷺ never saw bread made of white flour ever since Allaah تبارك وتعالى commissioned him as a messenger till Allaah تبارك وتعالى took his life away.” He was asked, “Did you have sieves in the time of Rasulullaah ﷺ?” He replied, “Rasulullaah ﷺ never saw a sieve ever since Allaah تبارك وتعالى commissioned him as a Nabi till Allaah تبارك وتعالى took his life away.” He was asked, “Then how did you eat barley that was unsifted?” He replied, “We used to grind it, and blow away the husk. And whatever remained, we would moisten, and make into dough.” (Bukhaari no. 5413)

Ummu Sulaym رضي الله تعالى عنها narrates that she was once in a room of one of the wives of Rasulullaah ﷺ, whilst he ﷺ was present. A man came to him, complaining of some need. Rasulullaah ﷺ said to him, “Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for seven days, and no fire has been lit under their pots for three days. By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, He تبارك وتعالى would certainly do it.” (Al-Mu’jamul-Kabeer vol. 25 page 121 no. 295)

❶ **وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ**

31. And (very) high mountains requested him ﷺ that they wanted to turn into gold (and he ﷺ should accept them), however he ﷺ showed these mountains his loftiness (and thus rejected the offer).

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In the preceding stanza, mention was made of the fact that Rasulullaah ﷺ used to tie stones around his blessed belly. A thought may be raised that perhaps it was due to involuntary poverty. This doubt is answered in this stanza. Huge mountains tried to tempt Rasulullaah ﷺ to accept them as they would turn into gold for him, but he was not inclined. He ﷺ preferred to live a simple life, eating one day and remaining hungry the next. By hunger, the qualities of humility and meekness are created. When food is then received, the quality of gratitude comes to fore. This then creates great spiritual power, which cannot be matched by any material power.

Hereunder are some narrations in which mention is made of the offers to Rasulullaah ﷺ:

1. Ummu Sulaym رَضِيَ اللهُ عَنْهَا narrates that she was once in a room of one of the wives of Rasulullaah ﷺ whilst he ﷺ was present. A man came to him complaining of some need. Rasulullaah ﷺ said to him, "Be patient, for I swear by Allaah that the family of Muhammad has had nothing to eat for seven days and no fire has been lit under their pots for three days. By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, He would certainly do it." (Al-Mu'jamul-Kabeer vol. 25 page 121 no.295)

2. Rasulullaah ﷺ said, "O Aa'ishah. If I wanted, mountains of gold would travel with me. An Angel whose waist was the size of the Ka'bah came to me. He said to me, "Your Sustainer sends Salaams to you and asks, "If you want, you can be a Nabi and a slave, or a Nabi and a king." I looked to Jibreel who made an indication to me to adopt humility. So I said, "I wish to be a Nabi and a slave." Thereafter Rasulullaah ﷺ would never lean backwards and eat. He ﷺ would say, "I eat as a slave eats, and I sit as a slave sits." (Musnad Abu Ya'la no. 4920)

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3. Rasulullaah ﷺ and Jibreel عليه السلام were once together on Mount Safa when Rasulullaah ﷺ said, "O Jibreel! I swear by the Being who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour, nor a handful of porridge this evening." Rasulullaah ﷺ had barely completed his sentence, when he was startled by a loud clamour from the sky. Rasulullaah ﷺ asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Jibreel عليه السلام, "Allaah has commanded Israafeel عليه السلام to come to you when he heard what you said." Israafeel عليه السلام then came to Rasulullaah ﷺ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king, or a Nabi who is a slave." Jibreel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility, because of which Rasulullaah ﷺ thrice repeated, "I would rather be a Nabi who is a slave." (Al-Mu'jamul-Awsat no. 6937) (A similar narration is mentioned by Ibn Umar رضى الله تعالى عنه in Al-Mu'jamul-Kabeer of Tabaraani vol. 12 page 348 no. 13309 and Ibn Abbaas in Shuabul-Imaan no. 155)

Matter, even though it may be extremely lofty like mountains, cannot surpass the lofty ranks of the soul. For this reason, in spite of the huge size of the mountains, they were not able to slightly move the true servant of Allaah تبارك وتعالى.

۳۲ وَأَكَّدَتْ زُهْدَهُ فِيهَا ضُرُورَتُهُ
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ

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32. And his need strengthened his disinclination from the world, for verily, need never overpowers the protection granted to the Ambiyaa عليه السلام.

In this stanza, Allaamah Buseeri رحمته الله تعالى mentions the lofty status of Rasulullaah's ﷺ zuhd (abstinence from the world.) The norm is that due to need, a person becomes weak. However the need of Rasulullaah ﷺ increased his disinclination. A person not taking anything, despite having need, clearly shows his level of zuhd.

Hereunder are a few Ahaadeeth showing Rasulullaah ﷺ's complete disinclination from the things of the world:

1. Amr ibn Haarith رضي الله عنه narrates, "At the time of his demise, Rasulullaah ﷺ did not leave behind any dinar, dirham, male slave, female slave, or anything else except his white donkey which he used to ride, his weapons, and a piece of land which he had endowed in charity for travellers." (Bukhaari no. 2739)
2. Aa'ishah رضي الله عنها narrates, "The bed of Rasulullaah ﷺ was made of leather which was filled with the leaves and peelings of the date tree." (Bukhaari no. 6456)
3. Aa'ishah رضي الله عنها narrates, "When Rasulullaah ﷺ passed away, his armour was mortgaged by a Jew for 30 saa'(a weight) of barley." (Bukhaari no. 2916)
4. Abu Burdah رضي الله عنه narrates, "Aa'ishah رضي الله عنها produced a sheet and a coarse loin cloth before us and said, "Rasulullaah ﷺ passed away in these two [pieces of cloth]." (Bukhaari no. 5818, Muslim no. 2080)
5. Anas رضي الله عنه reports that Rasulullaah ﷺ wore woollen clothing, and patched shoes. He also said that Rasulullaah ﷺ ate *Bashi*, and his clothing was made of

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coarse cloth. When someone asked Hasan رضي الله تعالى عنه what *Bashi* was, he replied that it was coarsely ground barley which Rasulullaah ﷺ only managed to swallow with a sip of water. (Ibn Maajah no. 3348 and Mustadrak of Haakim no. 7925)

6. Salmah رضي الله تعالى عنها, the wife of Abu Raafi رضي الله تعالى عنه, reports that Hasan ibn Ali رضي الله تعالى عنه, Abdullaah ibn Ja'far رضي الله تعالى عنه, and Abdullaah ibn Abbaas رضي الله تعالى عنه once came to her and said, "Make for us some food that Rasulullaah ﷺ liked to eat." She said to them, "But you may not like it nowadays (because you are used to better foods)." However, she stood up and ground some barley. She then blew off the very rough chaff, and made some bread. The gravy (for the bread) was olive oil, and she also sprinkled some peppers on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked." (Al-Mu'jamul-Kabeer of Tabaraani vol. 24 page 299 no. 759)

7. Aa'ishah رضي الله تعالى عنها narrates that when a cup containing milk and honey was given to Rasulullaah ﷺ, he commented, "A combination of two drinks, as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam, but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will debase him. Allaah will grant independence to the one who spends cautiously, and Allaah will love the one who remembers death." (Al-Mu'jamul-Awsat of Tabaraani no. 4894)

Superficially, an argument may arise that because of necessity, a person is allowed to make use of many things. For this reason, if a person is in dire straits, he is allowed to eat carrion. So why was Nabi ﷺ different?

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The answer is provided in the next line, that the needs of Rasoolullah ﷺ in the face of his infallibility, are nothing.

ISMAT (INFALLIBILITY OF THE AMBIYAA ﷺ)

In this stanza, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has alluded to the matter of ismat (infallibility) of the Ambiyaa ﷺ. It is the view of the Ahlus-sunnah wal-jamaa'ah that the Ambiyaa ﷺ are ma'soom (sinless) and the awliyaa are mahfooz (protected.)

A few points regarding the ismat of the Ambiyaa ﷺ:

Ismat is the quality which prevents a person from committing sin, whilst having volition to do so. This is specific to the Ambiyaa ﷺ. The Ambiyaa ﷺ are infallible with regards to disbelief, major sins both before and after nubuwwah, and minor sins after nubuwwah. Similarly, they are infallible from abstaining from tabligh, speaking lies especially in the matter of da'wah, polytheism and being ignorant of Allaah تَعَالَى and His Attributes.

If the Ambiyaa ﷺ were not sinless, it would not be compulsory to follow them in all actions. However, since we have been commanded to follow them in all actions, with the exception of certain specialities, this proves that they are sinless.

❶ وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةً مَنْ
لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

33. And how can the need incline such a noble personality towards this world; for if he had not been (created), the world would have not come into existence.

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Allaamah Buseeri رحمه الله تعالى is referring to a famous narration,

لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلاكَ

Had it not been for you, I would not have created the universe.

Here a doubt might arise that Allaah تبارك وتعالى has stated in the Noble Qur'aan that man has been created for His worship, and not for Rasulullaah ﷺ.

Allaah تبارك وتعالى states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And We have not created man and jinn, except that they may worship Me. (Dhaariyaat verse 56)

The answer to this is:

1. A thing can be created or made for different reasons. In another place of the Noble Qur'aan, Allaah تبارك وتعالى states, "And they continue differing except those whom Your Sustainer has mercy upon. And for this, Allaah had created them." (Hud verse 118/119)

2. The Noble Qur'aan states that Allaah تبارك وتعالى has created the world for man, "He is the Being who created for you whatever is in the earth." (Baqarah verse 29)

So the world being created for us and for the leader of mankind is the same, since at times the common people are mentioned, and at times the leader is mentioned e.g. an army conquers an area, but the people say that the leader has conquered the city.

3. The verse can also mean that man and jinn have been created to believe in and follow Rasulullaah ﷺ, and this

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is, in actual fact, worship of Allaah ﷻ. The following verse alludes to this fact, “And (remember) when Allaah took the Covenant of the Ambiyaa, saying, “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allaah (ﷻ), etc.), and later there will come to you a messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allaah said, "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said, “We agree.” He said, “Then bear witness; and I am with you among the witnesses (for this).” (Aal-Imraan verse 81)

With regards to the famous narration mentioned above, these have been mentioned in many books of Ahaadeeth. Some scholars, due to the abundance of narrations, even though the chains of narrators are extremely weak, and may even be fabricated, have accepted the narration. Many other great scholars like Mulla Ali Qaari, Moulana Abdul-Hayy Lucknowi, Mujaddid Alf Thaani, Allaamah Shah Anwar Kashmiri, Mufti Mahmood Gangohi and Mufti Rashid Ahmad Ludhhiyaani رَحِمَهُمُ اللهُ تَعَالَى have accepted the meaning to be correct.

In this stanza, Allaamah Buseeri رَحِمَهُمُ اللهُ تَعَالَى is mentioning the fact that the full attention of Rasulullaah ﷺ was towards the Hereafter. The quality of zuhd (disinclination of this world) was predominant in Rasulullaah ﷺ. That is why he was not inclined to the things of this world.

Ibn Masood رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that Rasulullaah ﷺ slept on a mat and; on getting up, his body had impressions of the mat, so Ibn Masood رَضِيَ اللهُ تَعَالَى عَنْهُ said to him, “O Messenger of Allaah! If you so order, we may spread a bedding for

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you and arrange for your comforts.” He ﷺ said, “What connection do I have with this world? My relationship with this world is only that of a traveller who may sojourn for a moment under the shade of a tree, and then move on, leaving the tree where it was.” (Tirmidhi no. 2377, Ibn Majah no. 4109)

Rasulullaah ﷺ also encouraged his followers to adopt this quality. At different places and at different times, Rasulullaah ﷺ encouraged simplicity and preparation for the Hereafter.

Rasulullaah ﷺ said,

“Be disinclined to the world, Allaah will love you, and be disinclined from that which is by people, then people will love you.” (Ibn Majah no. 4102)

“By Allaah, this world when compared with the Hereafter is insignificant. It is like a person who puts his finger into an ocean. See what that finger brings with it (i.e. how much water moistened the finger).” (Muslim no. 2858)

“By Allaah, this world is more despicable in the Sight of Allaah than this (dead defective baby goat) is in your sight.” (Muslim no. 2957)

“This world is a prison for a true believer, and a paradise for the disbeliever.” (Muslim no. 2956)

“If this worldly life was equal to the wing of a mosquito in the eyes of Allaah تَبَارَكَ وَتَعَالَى, Allaah تَبَارَكَ وَتَعَالَى would never give a disbeliever even a sip of water”. (Tirmidhi no. 2320, Ibn Majah no.4110)

“Whosoever loves the worldly life, he surely causes harm to his life in the Hereafter, and whosoever loves the Hereafter,

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he would surely harm his worldly life. So you should prefer the lasting life in the Hereafter, over the temporary life of this world.” (Ibn Hibbaan no. 709, Sunanul-Kubra of Bayhaqi no. 6516, Musnad Ahmad no. 19697)

“Whatever a Muslim spends, he will be rewarded for it, except that expenditure which he incurs in dust i.e. construction of buildings.” (Bukhari no. 5672, Tirmidhi no. 2483, Al-Mu’jamul-Kabeer no. 3620)

“Whosoever adopts zuhd (abstinence), Allaah تَبَارَكَ وَتَعَالَى will inspire wisdom in his mind, will cause his tongue to speak wisdom, will bring out to his knowledge the (inherent) defects of the worldly life, will make him aware of maladies of the world and the corresponding remedies, and will safely conduct him out of this world into the (eternal) home of peace (and prosperity).” (Shuabul-Imaan no. 10050)

“This world is a home for one who has no home (in the Hereafter), and wealth for one who has no wealth (in the Hereafter). The worldly wealth is accumulated by one who has no intelligence.” (Musnad Ahmad no. 24419, Shuabul-Imaan no. 10153)

﴿٣٣﴾ مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

34. Muhammad ﷺ is the Leader of both worlds and both creations (man and jinn) and of both groups, Arabs and non-Arabs.

Up until this juncture, only the lofty qualities of Rasulullaah ﷺ were mentioned. The enthusiasm to know the actual personality has now increased. Now the name of Rasulullaah ﷺ is mentioned which is

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Muhammad. Rasulullaah ﷺ has many names. Some have been mentioned in narrations. Some Sufiyaa have stated that Allaah تبارك و تعالیٰ has one thousand names, and Rasulullaah ﷺ has one thousand names. Allaamah Sakhaawi رحمه الله تعالى has mentioned 448 names in Al-Qawlul-Badee'. Moulana Moosa Roohaani Baazi رحمه الله تعالى has mentioned 521 names in a poetic form in his book "Qaseedatul-Husnaa fee Asmaain-Nabiyyil Uzmaa."

Muhammad: The origin of the name Muhammad is from the root letters of "Hamd". The word actually refers to devotedly extolling the virtues of someone with an outstanding personality, pleasant attributes, indisputable achievements, practical virtues and unassailable character. And the word "Tahmeed" from which Muhammad is derived is actually a verbal noun (Masdar) of the Taf'eel scale, which is predominantly coined for use in exaggerated or repetitive senses. Therefore, the word Muhammad that is actually a passive participle (Ism Maf'ool) from the Taf'eel scale will mean: "a person of laudable attributes whose practical virtues, indisputable achievements, and unassailable character, is devotedly and repeatedly glorified." According to some people, Muhammad means, 'that being in whom, unimpeachable character, and commendable attributes, are found on a perfectly flawless rank'.

Allamah Buseeri رحمه الله تعالى refers to Rasulullaah ﷺ as the leader of both the worlds. Many verses and Ahaadeeth mention this:

Allaah تبارك و تعالیٰ states, "And We have not sent you except for all people, as a giver of glad tidings, and a warner." (Sabaa verse 28)

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“Say, ‘O people, I am the messenger of Allaah to all of you.’” (A’raaf verse 158)

Rasulullaah ﷺ said,

“I will be the leader of the children of Adam on the Day of Judgement, the first for whom the grave will split open, the first to intercede, and the first whose intercession will be accepted.” (Muslim no.2278)

“I am the most honourable son of Adam in the sight of my Sustainer, and I say this with no pride.” (Tirmidhi no. 3610)

“Indeed I am the beloved of Allaah, and I am not boasting, and I am the carrier of the banner of praise on the Day of Judgement, and I am not boasting. I am the first intercessor, and the first to have intercession accepted from on the Day of Judgement, and I am not boasting; I am the first to shake the rings of Paradise (meaning on the gates of Paradise) and so Allaah will open it for me, and admit me therein. With me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting.” (Tirmidhi no. 3616)

A promise was taken from all the Ambiyaa ﷺ that if Rasulullaah ﷺ had to appear in their era, they would assist him ﷺ. Ibn Jarir رحمه الله تعالى has narrated the following narration from Ali ibn Abi Taalib رضي الله عنه، “Allaah تبارك وتعالى did not send any Nabi from the time of Adam عليه السلام and all those thereafter, except that He تبارك وتعالى had taken a pact regarding Muhammad ﷺ, ‘If Muhammad ﷺ was sent, whilst the Nabi is alive, then he will definitely believe in him, and assist him. He will command him to take a pact on behalf of his nation.’ Allaah تبارك وتعالى said, “And (remember) when Allaah took

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the pledge with (all) the Ambiyaa, saying, ‘Take whatever I gave you of the Book and Hikmah (understanding of the Laws of Allaah etc.), and later there will come to you a messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.’ Allaah said, ‘Do you agree (to it) and accept My Pledge?’ They replied, ‘We agree.’ He (Allaah تبارك وتعالى) said, ‘Then bear witness; and I am with you among the witnesses (for this).’” (Tafseer Tabari vol. 6 page 561)

Haafiz Ibn Kathir رَضِيَ اللهُ عَنْهُ has narrated similar subject matter from Ibn Abbaas رَضِيَ اللهُ عَنْهُ. (Tafseer Ibn Kathir vol. 8 page 110)

Rasulullaah ﷺ is the leader of all the other Ambiyaa عَلَيْهِ السَّلَام. That is why he ﷺ said, “By the Being in whose Hands the life of Muhammad lies, if Moosa عَلَيْهِ السَّلَام had to appear before you and you followed him and left me, then you would have gone astray from the straight path; and if he was alive and reached the era of my nubuwwah, he would have followed me.” (Daarimi no. 449)

Note: From this poem, we learn that Rasulullaah ﷺ was not only sent to humankind, but also to the jinn. The Noble Qur’aan mentions their listening to the Noble Qur’aan, acceptance of Imaan, and their return to their community, inviting others towards righteousness. Rasulullaah ﷺ has stated, “I have been sent to jinn and man.” (Sunan-Kubraa of Bayhaqi vol. 2 page 607 no. 4266)

٣٥ نَبِينَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ
أَبْرُّ فِي قَوْلٍ لَّا مِنْهُ وَلَا نَعِيمٌ

35. Our Nabi (ﷺ) is the one who commands (to do righteous and) forbids (evil), there is none (comparable)

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to him, who is) more truthful than him in saying, “No” or “Yes”.

When Rasulullaah ﷺ informs of any matter which will or will not occur, or when he commands an action or forbids from a certain action, there is none more truthful than Nabi ﷺ. Even the disbelievers, despite their intense enmity, and the hardship they imposed on Rasulullaah ﷺ, were forced to accept the trustworthiness and truthfulness of Rasulullaah ﷺ.

“Commands and forbids” - This is an indication that Rasulullaah ﷺ is a Nabi of da’wah, as Allaah تبارك وتعالى states, “He commands righteousness and forbids evil.” (A’raaf verse 157)

“There is none more truthful than him ﷺ in saying, “No” or “Yes” - Many narrations show that even the disbelievers were convinced of the truthfulness of Rasulullaah ﷺ. The Quran states that the Jews recognized him ﷺ just as they recognized their own sons. As for the conviction of the Sahaabah رَضِيَ اللهُ عَنْهُمْ regarding the promises of Rasulullaah ﷺ, there are countless incidents to prove the same. There are incidents of jinn who testified to the truthfulness of Rasulullaah ﷺ.

Here we learn a great lesson. Whoever commands righteousness and forbids from evil must be truthful and trustworthy, this will result in the person’s da’wah being far more effective. The Sahaabah رَضِيَ اللهُ عَنْهُمْ once asked, "O Rasulullaah ﷺ! You manage to joke with us?" Rasulullaah ﷺ replied, "However, I speak only the truth (when I joke)." (Shamaail Tirmidhi no. 237, Adabul-Mufrad no. 265)

﴿٣٦﴾ هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ
لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

36. He ﷺ is the most beloved (of Allaah ﷻ) whose intercession is hoped for every fear (and distress) which comes onto one suddenly.

Question: Why is Rasulullaah ﷺ referred to as “Habeeb” when others are also beloved in the sight of Allaah ﷻ? For example, Allaah ﷻ states, “Say, if you love Allaah, then follow me, Allaah will love you.” (Aal-Imraan verse 31) Rasulullaah ﷺ said, “Allaah ﷻ grants this world to those He loves as well as those He does not love. He grants Deen only to those He loves. Whoever Allaah ﷻ grants Deen to, He loves him.” (Musnad Ahmad no. 3672)

Answer: Even though this quality is found in others, it is found to the greatest extent in Rasulullaah ﷺ. In the following narration, we see that Allaah ﷻ has specifically designed this eminence for Rasulullaah ﷺ.

In a lengthy narration of Mi’raaj, Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Allaah ﷻ will say to Rasulullaah ﷺ (when he will be at Sidratul-Muntahaa, “Ask!” Rasulullaah ﷺ will say, “You had made Ibraaheem عَلَيْهِ السَّلَامُ Your friend (khaleel), and You spoke to Moosa عَلَيْهِ السَّلَامُ. You gave Dawood عَلَيْهِ السَّلَامُ a huge kingdom, You softened iron for him and placed the mountains under his subjugation. You granted Sulaiman عَلَيْهِ السَّلَامُ a huge kingdom, placed the jinn, humans, shayaateen and winds under his control, and granted him such a kingdom which is not appropriate for anyone after him. You taught Eesa عَلَيْهِ السَّلَامُ the Tawraat and Injeel, made him cure the blind and lepers, and

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protected him and his mother from the accursed Shaytaan, due to which he had no power over them.”

Allaah ﷻ then said, “I have made you My friend (khaleel), it has been written in the Tawraah, “Muhammad is the habeeb (beloved) of Rahmaan,” I have sent you to all of mankind, I have made your followers the first (to enter Jannah), even though they are the last (to appear on earth), it is not permissible for your followers to recite any khutbah unless they testify that you are My servant and messenger. From all the Ambiyaa, I have created you first, and sent you last, I have granted you the seven often repeated verses (Surah Faatihah) which I have not granted to any Nabi before you, I have granted you the terminating verses of Surah Baqarah from a Treasure under the Arsh which I have not granted any Nabi before, and I have made you a conqueror and a seal of the Ambiyaa.” (Musnad Bazaar 9518)

“Whose intercession is hoped for”

Intercession: There are different types of intercession which will take place on the Day of Qiyaamah. Intercession will only take place on behalf of the believers if Allaah ﷻ grants permission. Intercession will be for:

1. Reducing punishment
2. Escaping from the Fire of Hell, for those who had entered it
3. Those whose good deeds and evil deeds are equal
4. Those deserving of the Fire of Hell, who have not entered it as yet.
5. Increase in rank

6. The Great intercession and for the major sins

7. Entrance into Jannah without reckoning

8. Entrance of all believers in Jannah

“Fear” - 1. “Fear” can refer to the fears of the Hereafter. This means that Rasulullaah’s ﷺ intercession is hoped for on the Day of Judgement. Even though Rasulullaah ﷺ will definitely intercede, no person is sure when, why, and for whom. Therefore, a person should have hope for this intercession. Another reason for utilizing the word ‘hope’ is so that no person becomes complacent, hoping for the intercession of Rasulullaah ﷺ, but leaving out noble and righteous deeds.

2. “Fear” can also refer to fears of this world. In this case, intercession means dua. This means that through the duas of Rasulullaah ﷺ, his followers have been protected from transfiguration and a general annihilating punishment. “One day, Rasulullaah ﷺ came from a high terrain. He passed by the masjid of Banu Mu’aawiya, went in and performed two rak'ahs there, and we also observed salaah along with him, and he made a long dua to his Sustainer. He then came to us and said, ‘I asked my Sustainer three things and He has granted me two, but has withheld one. I begged my Sustainer that my Ummah should not be destroyed because of famine, and He granted me this. And I begged my Sustainer that my Ummah should not be destroyed by drowning (by deluge), and He granted me this. And I begged my Sustainer that there should be no bloodshed among the people of my Ummah, but He did not grant it.’” (Muslim no. 2890)

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ ﴿٣٧﴾
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مَنْفَعِمٍ

37. He ﷺ called (the people) toward Allaah تَبَّارَكَ وَتَعَالَى, so those who cling to him are clinging to a rope which will never break.

In this stanza, mention is made of the honourable mission of Rasulullaah ﷺ, which was to call towards Allaah تَبَّارَكَ وَتَعَالَى. Rasulullaah ﷺ invited to the Being of Allaah تَبَّارَكَ وَتَعَالَى, the attributes of Allaah تَبَّارَكَ وَتَعَالَى, the laws of Allaah تَبَّارَكَ وَتَعَالَى, the worship of Allaah تَبَّارَكَ وَتَعَالَى, and the obedience of Allaah تَبَّارَكَ وَتَعَالَى. Whoever holds firm onto his teachings is holding onto such a path in which there is definite success.

Islam is given a similarity to a rope. In this there is an indication that the “Rope of Islam” will never break and will remain till Qiyaamah. Rasulullaah ﷺ said, “A group from my ummah will remain steadfast on Allaah تَبَّارَكَ وَتَعَالَى’s commands. Those who do not assist them and those who oppose them will not harm them. They will continue in this manner until Allaah تَبَّارَكَ وَتَعَالَى’s decision (Qiyaamah or their death) occurs.” (Bukhari no. 3641, Muslim no. 1920)

This subject matter is mentioned in different Ahaadeeth with different wordings that Deen is a strong rope and whoever holds firmly onto it will be successful. In many Ahaadeeth, we find that the Noble Qur’aan is referred to as the Rope of Allaah تَبَّارَكَ وَتَعَالَى. Rasulullaah ﷺ said, “Behold, I am leaving behind two weighty things. One is the Book of Allaah. It is the Rope of Allaah. Whoever follows it is upon guidance. Whoever leaves it will fall into misguidance.” (Muslim no. 2408)

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This stanza has been extracted from the following verses of the Noble Qur'aan, "Hold firmly onto the Rope of Allaah, all of you." (Aal-Imraan verse 103) In Arabic poetry, this is referred to as *iqtibaas*. This occurs when a verse of the Noble Qur'aan or a portion of a Hadeeth is included in a poem or text without mention being made of its original source.

The major mission of Rasulullaah ﷺ was invitation to Allaah تبارك وتعالى. Allaah تبارك وتعالى states, "Say, "This is my path. I and those who follow me call towards Allaah with full insight." (Yusuf verse 108)

Jaabir ibn Abdullaah رضى الله عنه narrates, "Some Angels came to Rasulullaah ﷺ while he was sleeping. One of them said, "He is sleeping." Another said, "His eyes are sleeping, but his heart is awake." Then the first one said, "There is an example for this companion of yours." The other said, "Then set forth an example for him." The first one said, "He is sleeping." The other said, "His eyes are sleeping, but his heart is awake." Then he said, "His example is that of a man who has built a house, and then offered therein a banquet, and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter entered the house and ate of the banquet; and whoever did not accept the invitation of the inviter did not enter the house nor did he eat of the banquet." Then one angel said, "Interpret this example to him so that he may understand it." The first said, "He is sleeping." The other said, "His eyes are sleeping, but his heart is awake." And then the first angel said, "The houses stands for Jannah, and the inviter is Muhammad; and whoever obeys Muhammad, obeys Allaah; and whoever disobeys Muhammad, disobeys Allaah. Muhammad separated the people (i.e. through his message, the good are distinguished from the bad, and the believers from the disbelievers). (Bukhaari no. 7281)

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Rasulullaah ﷺ invited people individually, and in groups. He ﷺ invited the common people, and sent his message to the rulers and sovereigns of the time. There are many incidents related to his da'wah. In Hayaatus Sahaabah, Vol. 1, a number of chapters have been devoted to this.

۳۸ فَاَقَ التَّبَيُّنَ فِي خَلْقٍ وَفِي خُلُقٍ
وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

38. He ﷺ exceeds (transcends) the Ambiyaa ﷺ in physical features and in noble character; and (none of other Ambiyaa ﷺ) can come close to his knowledge and noble nature.

In this stanza, the poet mentions four qualities of Nabi ﷺ:

1. Physical features
2. Beautiful character
3. Knowledge
4. Kindness and noble nature:

1. PHYSICAL FEATURES - Jaabir ibn Samurah رَضِيَ اللهُ عَنْهُ narrates, "I saw Rasulullaah ﷺ on a clear night, so I looked at Rasulullaah ﷺ and at the moon, he was wearing a red garment and he looked better than the moon to me." (Tirmidhi no.2811)

A poet so beautifully states:

چاند سے تشبیہ دینا کیا انصاف ہے
اسکے منہ پر داغ ہیں حضرت کا چہرہ صاف ہے

How can you ever compare Rasulullaah ﷺ to the moon, when the moon has spots, and the face of Rasulullaah ﷺ is spotless?

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Urwah رَضِيَ اللَّهُ تَعَالَى عَنْهَا narrates this poem from Aa'ishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, in which she praises Rasulullaah ﷺ,

فلوسمعوا في مصر أوصاف خده
لما بذلوا في سوم يوسف من نقد
لوامى زليخا لو رأين جبينه
لآثرن بالقطع القلوب على الايدي

If they heard of the qualities of his cheeks in Egypt, they would not spend any cash in bidding for Yusuf. If the criticizers of Zuleikha saw his forehead, they would have cut their hearts instead of their hands. (Tareekh Khamees vol. 1 page 358)

Hassaan ibn Thaabit رَضِيَ اللَّهُ تَعَالَى عَنْهُ has beautifully stated,

وأحسن منك لم تر قط عيني
وأجمل منك لم تلد النساء
خلقت مبرءاً من كل عيب
كأنك قد خلقت كما تشاء

No eye has ever seen someone as wonderful as you. No woman has ever given birth to some one as handsome as you. You have been created free from all faults, as though you had been created as you wished. (Deewaan Hassaan ibn Thaabit page 10)

2. NOBLE CHARACTER - Allaah تَبَارَكَ وَتَعَالَى declares,

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

And verily you are the possessor of excellent character. (Noon verse 4)

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Rasulullaah ﷺ said, “I have been sent to perfect noble character.” (Mustadrak of Haakim no. 4221, Sunanul-Kubra of Bayhaqi no.20782) Anas رضي الله عنه said, “Rasulullaah ﷺ was the person with the noblest of character.” (Bukhari no. 6203)

Rasulullaah ﷺ's perfect character consisted of six attributes:

1. His ﷺ mental composure, correct thinking and accurate foresight - These pervaded the life of Rasulullaah ﷺ and can be gauged from his ﷺ sound opinions, precise planning, excellent arrangements, and from the fact that he ﷺ never fell short in the face of any plot or hardship. He ﷺ was able to discern the outcome of a matter at its inauguration, was able to identify its advantages or disadvantages, and was able to solve its complexities. This state of affairs can only be achieved with accurate foresight and clear determination.
2. Remaining firm and resolute when his ﷺ enemies searched for him ﷺ and remaining patient at times of adversity, apprehension and war - He ﷺ was tranquil under various situations. He ﷺ would neither cower in hardship nor succumb in difficulty. His ﷺ unpleasant experiences with the Quraysh of Makkah would have destroyed protected forts and tired others, but despite being the oppressed, his ﷺ patience and firmness as a conqueror gave him ﷺ the upper hand.
3. His abstention and disinterest in dunya, and his ﷺ contentment with the bare minimum - He ﷺ did not succumb to the splendour and sweetness of this world. Although he ﷺ ruled from one end of Hijaz to the borders of Iraq, and from one end of Yemen to the

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coast of Oman, he was totally disinterested in the treasures and booty that others hoarded. He ﷺ did not leave behind anything and had no debts [when he departed from this world]. He ﷺ did not dig any canal, build any castle, and he did not leave any possessions or wealth as inheritance for his children and family. He ﷺ did so to divert their attention from the desires of this world so that they could lead a life of abstention as he had done. One who was on such a level of asceticism, that he ﷺ even encouraged his Sahaabah رَضِيَ اللهُ عَنْهُمْ towards it, cannot be accused of pursuing this world. He ﷺ would never have fabricated a lie against Allaah تَبَارَكَ وَتَعَالَى by seeking the Hereafter by means of this world. He ﷺ would never be pleased and content even with a tiny share of this world and a turbid life while the Hereafter was snatched away from him.

4. His ﷺ humility before his very own followers, despite their total obedience to him رَضِيَ اللهُ عَنْهُمْ. - He ﷺ used to walk in the market places, sit on the ground, and intermingle with his Sahaabah رَضِيَ اللهُ عَنْهُمْ and colleagues. He ﷺ was never aloof from them. He ﷺ was extremely modest and his head was always lowered. He ﷺ was thus renowned for his humility and self-effacement. A Bedouin once came to him ﷺ and trembled out of awe for him. But he ﷺ calmed him down and said to him, “Relax [there is no need for you to be terrified], after all I am the son of a woman who used to eat dried meat in Makkah.” (Rasulullaah ﷺ was free from arrogance and haughtiness. He ﷺ said, “I am the son of a woman...” and not “I am the son of a man...” because women are known to be weak. He ﷺ said so to humble himself ﷺ and reduce the Bedouin’s fear. He ﷺ then

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described his mother as a person who used to eat qadeed (strips of meat dried in the sun – biltong). Qadeed was not considered to be a prized food; rather it was the food of the poor. The arrogant and haughty used to eat meat which was freshly slaughtered. It was as though he was saying to the man: I am just the son of a poor woman who used to eat discarded food. So there is no reason whatsoever for you to fear me. (Allaamah al-Qastallaani رَحْمَةُ اللهِ عَلَيْهِ in al-Mawaahib al-Ladunyah, vol. 6, page 71-72 in the commentary of al-Zurqaani). This demonstrates his noble character and dignified habits. These were firmly embedded in his natural disposition. They were not just a few limited traits which could be counted, rather, he ﷺ had numerous traits which displayed his noble character and dignified habits.

5. His forbearance and distinguished tolerance when faced with provocative recklessness and foolishness – He ﷺ was most forbearing and calm when confronted in a dispute. In the face of the crude behaviour of the Bedouins, he ﷺ never uttered a word to offend them. Every forbearing person falters and every dignified person errs, but not Rasulullaah ﷺ. Allaah تبارك وتعالى has most certainly safeguarded him from reckless desire and power which could have resulted in mistakes and errors, so that he ﷺ was most affectionate to his followers and most considerate to the creation.

The Quraysh attacked him in every way possible and tried to commit every possible crime against him ﷺ. Despite this, he ﷺ was most patient with them and ignored them. Their transgressions were not restricted to the foolish and ignoble among them. Rather, they were committed by their intelligentsia and the elders. Everyone

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(the leaders and ignoble) had opposed him. However, the more persistent they were, the more he ﷺ ignored and overlooked their opposition. In fact, when he ﷺ gained the upper hand, he ﷺ pardoned and forgave. When he ﷺ was victorious over them on the occasion of the Conquest of Makkah [in 8 A.H.] and they had all assembled around him, he ﷺ said, “What is your opinion about me?” They replied, “You are the son of a noble uncle. If you pardon us, that is what we think about you. If you exact revenge, we have certainly done wrong [and you will be justified].” Rasulullaah ﷺ said, “Rather, I say to you what Yusuf عليه السلام had said to his brothers,

لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

*There is no reproach on you this day. May Allaah forgive you!
And He is the Most Merciful of those who show mercy. (Yusuf
verse 92)*

Hind bint Utbah who had cut open the stomach of Hamzah رضي الله عنه, the uncle of Rasulullaah ﷺ, and chewed his liver, came to him. Despite this action of hers, he ﷺ pardoned her and accepted her pledge of allegiance.

6. Upholding covenants and fulfilling promises - Rasulullaah ﷺ always kept his covenants and never broke his promises. For him treachery was a major sin and going back on one's word a wicked trait. He ﷺ would therefore endure the most trying conditions and bear the most difficult of trials if keeping his covenant and fulfilling his promises had demanded this of him. But when the other party broke a covenant, Allaah تعالى provided a way out for him, as was the case with the Jewish tribes of Banu Qurayzah and Banu Nadeer, and the Quraysh during the peace treaty of Hudaibiyah. Allaah

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تَبَاكَرَعَالَن had turned their betrayals to the advantage of Rasulullaah ﷺ.

These six attributes were found to perfection in the character of Rasulullaah ﷺ. Allaah تَبَاكَرَعَالَن favoured him over His entire creation in this regard. (Summary of subject matter found in A'laamun-Nubuwwah by Allamah Maawardi mentioned by Shaikh Abdul Fattah in Ar-Rasulull-Muallim)

3. KNOWLEDGE - Rasulullaah ﷺ was granted vast knowledge and great understanding. Allaah تَبَاكَرَعَالَن bestowed him ﷺ with abundant beneficial knowledge, and high levels of Divine Recognition. Allaah تَبَاكَرَعَالَن declares His grace upon Nabi ﷺ in this aspect, “And He revealed to you the Book and Wisdom; and He taught you that which you did not know.” (Nisaa verse 113) From all the creation of Allaah تَبَاكَرَعَالَن, Rasulullaah ﷺ was granted the greatest knowledge, and the most recognition of Allaah تَبَاكَرَعَالَن. Rasulullaah ﷺ himself said,

إِنَّ أَتَقَاكُمُ وَأَعْلَمَكُمُ بِاللَّهِ أَنَا

I am the one who has the most fear and the most knowledge regarding Allaah تَبَاكَرَعَالَن. (Bukhari no. 20, Muslim no. 1108)

Rasulullaah ﷺ continued progressing in knowledge and Divine Recognition throughout his life. Iyaadh ibn Himaar رَضِيَ اللهُ عَنْهُ reported that Rasulullaah ﷺ, while delivering a sermon one day, said, “Behold, my Rabb commanded me that I should teach you which you do not know, and which He has taught me today.” (Muslim no. 2865) Daily, Allaah تَبَاكَرَعَالَن bestowed Rasulullaah ﷺ with higher levels of knowledge and comprehension. In fact, Rasulullaah ﷺ was commanded to ask for an increase in knowledge. Allaah تَبَاكَرَعَالَن states, “Say, Increase me in knowledge.” (TaaHaa verse 114)

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In compliance to this command, Rasulullaah ﷺ would supplicate for an increase in knowledge. Scholars state that Rasulullaah ﷺ was not commanded by Allaah تبارك وتعالى to ask for an increase in anything besides knowledge.

The following very briefly point to the vastness of the knowledge of Rasulullaah ﷺ:

1. Allaah تبارك وتعالى taught Rasulullaah ﷺ the Noble Qur'aan – the source of all knowledge – and exposed to him ﷺ the realities, intricacies, and finer points of the Noble Qu'raan.

2. Rasulullaah ﷺ was informed of many matters of the unseen, including:

a. the creation of the universe, the earth, the skies, Adam عليه السلام

b. the signs of Qiyaamah

c. the life in the grave

d. the different stages on the Day of Judgement like the Hawdh, Siraat, Mizaan (Scales), receiving the book of deeds, etc.

e. the life in Jannah and Jahannum

f. the Arsh, the Kursi, the Angels

g. the condition of certain people at the time of death

h. the thoughts of certain people, whether it was to cause harm to Rasulullaah ﷺ, or to remove some doubts, etc.

The knowledge of Rasulullaah ﷺ was extremely vast. The books of Ahaadeeth as well as the detailed commentaries thereon are clear proof of the incalculable knowledge of Rasulullaah ﷺ.

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However, this does not mean that Rasulullaah ﷺ was granted all knowledge of the unseen (*ilmul-ghaib*), as this is exclusively an attribute of Allaah ﷻ. Rather, he ﷺ was granted information of the unseen (*ambaaul-ghaib*), in accordance to the decree and desire of Allaah ﷻ.

4. KINDNESS AND NOBLE NATURE - Many incidents have been mentioned regarding the forgiveness of Rasulullaah ﷺ to those who caused him great harm and affliction. Rasulullaah ﷺ forgave amongst others:

- a. Those who caused harm to him ﷺ in Taif
- b. Those who attempted to kill him, and eventually caused him to migrate
- c. The Jew who cast magic on Rasulullaah ﷺ
- d. Those who caused the Muslims great harm in all the battles, especially the Battle of Uhud and Ahzaab. Khaalid ibn Waleed رَضِيَ اللهُ عَنْهُ was one of those men, before he accepted Islam
- e. The Jewish lady who attempted to poison Rasulullaah ﷺ
- f. The man who tried to kill Rasulullaah ﷺ during hijrat
- g. The eighty armed men from Makkah Mukarramah who tried to ambush Rasulullaah ﷺ when the treaty of Hudaibiyah was being concluded
- h. Wahshi رَضِيَ اللهُ عَنْهُ who had killed the beloved uncle of Rasulullaah ﷺ before he accepted Islam
- i. On the day of the conquest of Makkah Mukarramah, many leaders of the Quraish who had caused untold harm to Rasulullaah ﷺ including Abu Sufyaan, Ikramah ibn Abi Jahl etc.
- j. A person by the name of Auf ibn Haarith or Ghaurath ibn Haarith who stood at the head of Rasulullaah ﷺ with a sword.

k. The hypocrites of Madeenah Munawwarah.

In short, the life of Rasulullaah ﷺ was a combination of beautiful qualities, praiseworthy merits and noble character. If these four qualities which the poet has mentioned in this stanza have to be discussed in detail, a thousands of pages will be insufficient.

Objection: In this stanza, the poet has shown virtue to Nabi ﷺ over the other Ambiyaa ﷺ, whereas Rasulullaah ﷺ has stated,

“Do not compare the Messengers of Allaah تبارك وتعالى.”
(Bukhaari no. 3414)

It is not appropriate for a person to say, “I am better than Yunus ibn Mattaa.” (Bukhaari no.3413)

“Do not prefer me to Moosa ﷺ.” (Bukhaari no. 3408)

A man came to Rasulullaah ﷺ and said, “O best of creation!” Rasulullaah ﷺ said to him, “That was Ibraaheem ﷺ.” (Muslim no.2369)

Answer:

1. A person should not mention virtues of Rasulullaah ﷺ in such a manner which portrays a deficiency in another Nabi. All the Ambiyaa ﷺ are great. However, there are certainly differences in ranks as Allaah تبارك وتعالى has mentioned, “We have granted virtue to some of the Messengers over others.” (Baqarah verse 253)

2. A person should not mention such virtues of Rasulullaah ﷺ before the Jews and Christians, which will give rise to fighting and swearing, as had happened according to a narration of Bukhaari.

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3. Nabi ﷺ said this out of humility. When a person reaches the stage of true humility, he cannot see his own perfections.

﴿٣٩﴾ وَكُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ
غَرَفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدَّيَمِ

39. And all of them (the Ambiyaa ﷺ) obtained from (the knowledge of) Rasulullaah ﷺ a handful (of water) from the ocean or a sip from continuous rains.

فالمعني ملتمس اي مستفيد من النبي ليلة المعراج من تلاوته و
علومه وبركاته على قدر ظروفهم

The meaning of this stanza is that the Ambiyaa ﷺ had taken benefit from Rasulullaah ﷺ, some less and some more. This happened on the night of Mi'raaj when Rasulullaah ﷺ lead all the Ambiyaa ﷺ in Salaah, reciting the Noble Qur'aan before them. Therefore, all the Ambiyaa ﷺ attained the knowledge, blessings, laws and finer points of the Noble Qur'aan directly from Rasulullaah ﷺ, according to their capabilities. The indicaton that this stanza is referring to Mi'raaj is that the following stanza also discusses Mi'raaj.

وَكَُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ أَي جَمِيعِ الْأَنْبِيَاءِ يَلْتَمِسُونَ مِنَ اللَّهِ
أَي يَدْعُونَ اللَّهَ أَنْ يَرْزُقَهُمْ مِنْ عُلُومِ مُحَمَّدٍ فَيَلْتَمِسُ بِمَعْنَى يَدْعُو وَاللَّهُ
مُحَذِّفٌ وَمَنْ لِلتَّبَعِضِ أَي بَعْضِ عُلُومِ رَسُولِ اللَّهِ

Another meaning could be that all the Ambiyaa ﷺ sought from Allaah تَبَاكَرَ وَتَعَالَى (i.e. they supplicated to Allaah تَبَاكَرَ وَتَعَالَى) to grant them some of the knowledge of

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Rasulullaah ﷺ as they were fully acquainted with Rasulullaah ﷺ as a result of the pact that had already been taken from them, as mentioned in the verse, “When Allaah took a covenant from the Ambiyaa that, ‘Whatever I gave you of the Book and Knowledge, then comes to you a messenger confirming the Book that is with you, you shall believe in that messenger and help him.’ Allaah said, ‘Do you acknowledge and accept My Covenant on this condition?’ They said, ‘We acknowledge.’ Allaah said, ‘Then bear witness, and I am also a witness with you.’” (Aal-Imraan verse 81) After knowing his status, they requested Allaah تَبَارَكَ وَتَعَالَى to grant them some of the knowledge of Rasulullaah ﷺ.

❶ وَوَأَقْفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

40. And they all (Ambiyaa عَلَيْهِ السَّلَام) stood before him at their (assigned) limits; (either like) a dot of knowledge or like the diacritical mark on a point of wisdom.

The meaning of this stanza is that when Rasulullaah ﷺ went for Mi'raaj and he met the Ambiyaa عَلَيْهِ السَّلَام, they stood before Nabi ﷺ as a servant will stand before his master. To clearly understand a word, a dot has to be placed on it, or else it is difficult to differentiate between baa (ب), taa (ت), thaa (ث) or jeem (ج), haa (ح) and khaa (خ). Without the dot, one will not know which letter is being referred to. To understand a sentence correctly, the I'raab (diacritical mark) is necessary. In other words, the dot and diacritical mark are servants of those words or sentences.

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Similarly, the Ambiyaa ﷺ stood before Nabi ﷺ like subjects. Just as a dot is a means to make a letter more easily understandable, and a diacritical mark is a means to make a word more easily understandable, the Ambiyaa ﷺ were a means to make man understand the status of Rasulullaah ﷺ. Every Nabi explained to his followers the status of Rasulullaah ﷺ.

In short, this stanza shows that Rasulullaah ﷺ was the leader and the other Ambiyaa ﷺ stood by him as subjects. This is similar to a mighty king sitting in his gathering whilst his followers and subjects stand around him in accordance to their ranks, waiting to hear the speech of the king.

٤١ فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِيءَ النَّسَمِ

41. For he ﷺ is the one who was perfected outwardly and inwardly; and then (Allaah تبارك وتعالى), the Creator of all creations, chose him as the most beloved.

This stanza explains that the internal and external perfections of Rasulullaah ﷺ were faultless and complete. Here internal perfections are mentioned first, as Islam grants this greater importance.

‘Chose him’ – All the Ambiyaa ﷺ are specially chosen by Allaah تبارك وتعالى. Allaah تبارك وتعالى states in the Noble Qur’aan, “Verily Allaah chose Adam, Nooh, the family of Ibraaheem and the family of Imraan over the people of the world. (Aal-Imraan verse 33)

Rasulullaah ﷺ said, “Allaah تبارك وتعالى preferred Banu Kinaanah from the children of Ismaaeel, and from Banu

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Kinaanah He chose the Quraysh, and from the Quraysh, He favoured Banu Haashim, and from the Banu Haashim, He preferred me.” (Muslim no. 2276, a similar narration is found in Tirmidhi no. 3605) Another narration states, “When Allaah تَبَارَكَ وَتَعَالَى created mankind, He chose the Arabs. From amongst the Arabs, He favoured the Quraish. From amongst the Quraish, He favoured the Banu Haashim. Then He favoured me from amongst the Banu Haashim. I am the best of the best.” (Mustadrak of Haakim no. 6996) Amongst the names of Rasulullaah ﷺ are Mustafaa, Mujtabaa, Safiyy, Mukhtaar, Murtadhaa, etc. All these names indicate that Rasulullaah ﷺ was especially chosen.

۴۲ مَنَزَّةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

42. *There is no equal to him in his magnificence; the jewel of superiority (dignity) in him is inseparable (and indivisible).*

This means that there is no one who can compare with Rasulullaah ﷺ in his perfections, excellence, and merit. The beauty and distinction of Rasulullaah ﷺ is similar to a pearl which cannot be divided. In other words, if the pearl of beauty could be divided, and some portion was found in Nabi ﷺ and another portion in someone else, then that person would have become a partner in his excellences. However, the beauty and excellence of Rasulullaah ﷺ is like a stone not matched by any other.

Moulana Qaasim Nanotwi رَحِمَهُ اللهُ تَعَالَى said,

جہاں کے ساری کمالات ایک تجھ میں ہے
تیرے کمالات کسی میں نہیں مگر دو چار

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All the perfections of the universe are within you. Your perfections are not found in anyone, except for a few.

Question: Some beautiful and outstanding traits were found in other Ambiyaa عليه السلام. How can one confine them only to Rasulullaah ﷺ?

Answer:

1. The excellences found in the other Ambiyaa عليه السلام were much less than that of Nabi ﷺ.
2. Rasulullaah ﷺ did partner the other Ambiyaa عليه السلام in some qualities. However, his excellences are so numerous that none can match him.

This subject matter is corroborated by Ahaadeeth as well, for example, in the Hadeeth where Rasulullaah ﷺ said, "I have been granted virtue over the Ambiyaa عليه السلام in six matters: I was granted comprehensiveness in speech, I was assisted by awe, war booty has been made permissible for me, the entire earth has been made a means of purification, and a place of worship for me, I have been sent to all of creation and nubuwah has terminated by me." (Muslim no. 523)

Allamah Muhammad ibn Saalihi Shaami رحمته الله تعالى has written in his book Subul-Hudaa-War Rashaad under different chapters regarding the specialities of Rasulullaah ﷺ. In only one chapter, he has mentioned 213 extrinsic and intrinsic qualities of Rasulullaah ﷺ. Those specialities and virtues regarding his ummah, his Shariah and the Hereafter are apart from these.

﴿٣٣﴾ دَعَّ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ
وَاحْتَكَمُوا بِمَا شِئْتُمْ مَدْحًا فِيهِ وَاحْتَكَمُوا

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43. Leave aside what the Christians claim (attribute) about their Nabi (Isaa ﷺ). Attribute what you wish in praise of him (except doing polytheism which the Christians do) and accept the law of Shariah in doing so.

This means that a person can praise Nabi ﷺ as much as he wants, on condition that he stays within the boundaries set by Allaah ﷻ. He should avoid the excesses committed by the Christians who elevated Isaa ﷺ to the level of godhood.

Both the Jews and Christians committed injustices to the Ambiyaa ﷺ. The Jews went to the one extreme of criticising and disrespecting the Messengers of Allaah ﷻ. Eventually, some of them eventually killed some of the Ambiyaa ﷺ. For this reason, they are referred to in the Noble Qu'raan as *maghdoobi alayhim* (those upon whom Allaah ﷻ became angry), since they were so insolent. They accused great Ambiyaa ﷺ of the most evil of actions like polytheism, drinking of alcohol, fornication, incest, lies, murder, etc. The Noble Qu'raan, in many places, explains the purity, loftiness and integrity of these Ambiyaa ﷺ.

On the other hand, the Christians went to the other extreme. They became lost in the valley of love, such that they deified the messenger ﷺ, and raised him to the level of godhood. For this reason, they are referred to as *dhaalleen* (those who were misguided). Allaah ﷻ states, "O people of the Book, do not commit excesses in your religion and do not attribute to Allaah except the truth. Maseeh is only Isaa, the son of Maryam, the messenger of Allaah and His Word which He placed into Maryam, and a soul from Him. Thus, believe in Allaah and His Messengers. Do not say three. Cease! It is better for

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you. Allaah is only One Deity. He is pure from having a son. For Him is whatever is in the Heavens and Earth. Allaah is sufficient as a guardian.” (Nisaa verse 171)

Rasulullaah ﷺ said, “Do not over exaggerate in praising me as the Christians have done with the son of Maryam.” (Bukhaari no. 3445) Rasulullaah ﷺ also said, “May Allaah curse the Jews and Christians! They took the graves of their Ambiyaa to be masaajid.” (Bukhaari no. 1330)

The Christians were of different groups. One was the Jacobites who claimed that Isaa عليه السلام was Allaah تبارك وتعالى himself. The Nestorians were of the view that Isaa عليه السلام was the son of Allaah تبارك وتعالى, and the Malakaaniya felt that Isaa عليه السلام was one of the Trinity. According to them, God was a combination of three beings: the Father, the Son and the Holy Ghost. After some time, the Roman Catholic Church was formed, which bore all three beliefs. At one time, they regarded Isaa عليه السلام to be God, the Son of God and one of the Trinity.

The Papacy became extremely strong in the Roman Catholic Church to such an extent that the Pope used to possess three crowns whilst the King only had one. The king used to hold the stirrups of the Pope’s horse and lead him. When the Pope used to give a call to war, no one had the power or courage to disobey him. Those who disobeyed were burnt alive. Once, the Pope made the King of Germany stand outside barefooted in the cold for a period of three days as a punishment for some wrong which he had done. This was the manner in which forgiveness was sought. When the Papacy exceeded the bounds, then Martin Luther in 1517 laid the foundations for the Protestant Church which brought an end to many customs found in the Church. Many acts of worship were regarded as unnecessary. The custom of confession which

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had become a flourishing business was brought to an end. The Protestant Church was set up to counter the Roman Catholic Church. However, they were both united in beliefs like Trinity, baptism and the Eucharist (Holy Communion or Lord's Supper).

In short, the whole Christian religion was completely distorted by Paul. He introduced distorted beliefs into the Bible. Recently, the Gospel of Barnabus was discovered. In there, many correct beliefs are mentioned in contrast to the incorrect information mentioned in other Bibles. For example: Isaa عيسى بن مريم affirming his servitude, and denying the Trinity and his being a son of Allaah تبارك وتعالى; Ismaeel إسماعيل بن إبراهيم is the son who was to be slaughtered, not Ishaaq إسحاق بن إبراهيم; the Kalimah Tayyibah is also mentioned therein.

However, the Christians do not accept this Gospel. They say that the Muslims have concocted it, whereas in reality this book was banned before the birth of Rasulullaah ﷺ. In 1709, Cramer brought out this copy of the Bible from a Christian library. In 1907, an Englishman translated it into English. In 1908, an Egyptian Christian translated it into Arabic. In 1910, Moulana Abdul Haleem Sharar رحمته الله تعالى translated it into Urdu.

❶❶ وَأَنْسِبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَأَنْسِبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ

44. And attribute (claim) to his being whatever you wish to (claim) in (his) excellence; and attribute the greatness towards his (highly) dignified status as much as you wish (except committing polytheism).

Excellence in his being includes his limbs being perfectly formed, his beauty, the delicateness of his body, the

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wonderful smell of his body, his intellect, the purity of his heart, the eloquence of his speech etc.

His dignified status includes amongst other things his miracles before birth (irhaasaat), his miracles after claiming nubuwwah (mu'jizaat), mi'raaj, Maqaam-Mahmood, great intercession (Shafaa'at Kubraa, Liwaaul-Hamd, etc.)

Rasulullaah ﷺ himself has stated, "I will be the first for whom the earth will split, then I will be made to wear an apparel from Jannah. I will thereafter stand on the right side of the Arsh (Throne), none of the creation will stand in that position besides Me." (Tirmidhi no. 3611)

The explanation of this stanza will be given by Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى later on.

٢٥ فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرَبَ عَنْهُ نَاطِقٌ بِفَمٍ

45. For verily, the excellence of Rasulullaah ﷺ has no limit which a speaker (admirer) might (be able to) express with his mouth.

The poet so beautifully states,

يا صاحب الجمال ويا سيد البشر
من وجهك المنير لقد نور القمر
لا يمكن الثناء كما كان حقه
بعد از خدا بزرگ توثيقه مختصر

O possessor of beauty, O leader of man, from your brightened face the moon has been given light. It is not possible to praise

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you according to your status. In short, after Allaah تَبَارَكَ وَتَعَالَى, you are the greatest.

This stanza mentions the reason for the previous stanza. In the preceding parts, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى mentioned that whilst remaining within the bounds of the Shariah, a person could praise Nabi ﷺ as much as he wanted to. The reason given is that there are no limits to the perfections and excellences of Nabi ﷺ. Therefore, no person will ever be able to truly express the lofty status and qualities of Rasulullaah ﷺ, even though it is generally easier to utter something compared to writing something.

لَوْ نَأَسَبْتُ قَدْرَهُ آيَاتُهُ عِظْمًا
أَخِيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمِيمِ

46. If all his miracles were proportionate to his ﷺ rank in greatness, then his name would have brought decaying bones back to life when they were addressed.

There are four meanings given to this. Three are correct and one is completely incorrect.

1. Nabi ﷺ exhibited many miracles. All of these miracles were not of the same status. This is similar to the Surahs in the Noble Qur'aan. All are lofty, but some are of an even loftier status e.g. Surah Faatihah, Ayatul-Kursi, Surah Ikhlaas, etc. Similarly, there was difference in the miracles displayed by Rasulullaah ﷺ. Some miracles were lofty, whilst others were of an even loftier status. No miracles can compare to the miracle of the Noble Qur'aan and Mi'raaj. Thus, the status of each of the miracles is different.

However, no matter how great his miracles were, when compared to his status, it is as though his true

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magnificence has not been shown. When Isaa عليه السلام was asked by his people to show a miracle, he brought a dead person back to life, with the permission of Allaah تعالى. The greatness of Rasulullaah ﷺ is such that if it were exposed, in reality the mere mention of his name would bring the dead back to life. According to Saheeh narrations, Nabi ﷺ did not perform such a miracle. In those narrations in which mention is made of the miracle of giving life to the deceased, the soundness of the narration has been severely criticised. However, worthy of mention is that merely taking the blessed name of Rasulullaah ﷺ, and sending salawaat upon him actually brings life back to our dead hearts. The number of spiritually dead who were brought from disbelief to the life of imaan are greater than the number of those that Isaa عليه السلام revived from physical death. In short, the meaning is that if all of Nabi ﷺ's miracles were equal to his lofty rank, then he would definitely have been granted the miracle of giving life to the dead.

هنا تنازع الفعلان و عند البصريين دارس الرمم يكون نائب
الفاعل ليدي فالتقدير يكون هكذا: أَحْيَا اسْمُهُ (ذاته) دَارِسُ
الرَّمَمِ حِينَ يُدْعَى دَارِسُ الرَّمَمِ بان يقول النبي صلي الله عليه و سلم
ايتها العظام البالية قومي باذن الله

2. The blessing of his name when called would have given life to the dead. If a person had to say to the bones, "O disintegrated bones, rise by the blessings of the name of Rasulullaah ﷺ," the bones would have become alive.

أَحْيَا وَسِيْلَةَ اسْمِهِ دَارِسَ الرَّمَمِ حِينَ يُدْعَى دَارِسُ الرَّمَمِ بان يقول
ايتها العظام البالية قومي بوسيلة محمد صلي الله عليه و سلم

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3. A third meaning is that if any person had to call out to Allaah تَبَارَكَ وَتَعَالَى, “O Allaah تَبَارَكَ وَتَعَالَى, by the blessings of Muhammad ﷺ, let these bones be given life,” then the bones would have been given life.

Here the word يُدْعَى means يُذَكَّرُ, as is utilized many times in the Noble Qu’raan, Ahaadeeth and the Arabic language. The above two are forms of Tawassul, which is an established practice and a means for hopeful acceptance in the Court of Allaah تَبَارَكَ وَتَعَالَى.

4. One meaning is that if the name of Rasulullaah ﷺ is called out, “O Rasulullaah! Give life to these bones,” then these bones will be given life. This meaning is completely incorrect and completely contrary to the teachings of Islam. Seeking help and assistance from any besides Allaah تَبَارَكَ وَتَعَالَى in a miraculous manner from the unseen is not permissible. Allaah تَبَارَكَ وَتَعَالَى states, “Those who you call out to besides Him do not control even the pellicle enveloping a date pit. If you call out to them, they do not hear your call. If they could hear, they would not answer you.” (Faatir verse 13-14)

Rasulullaah ﷺ said to Ibn Abbaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ, “When you ask, then ask from Allaah. When you seek help, then seek help from Allaah تَبَارَكَ وَتَعَالَى.” (Tirmidhi no. 2516)

From the above verse and Hadeeth, as well as many similar texts, we learn that to seek help from anyone besides Allaah تَبَارَكَ وَتَعَالَى, in such matters which are above the means, is not permissible. Yes, seeking help from those besides Allaah تَبَارَكَ وَتَعَالَى in matters in which people have choice is permissible. The following verses clearly show this:

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Isaa عليه السلام said, “Who will be my helpers (in calling) to Allaah? The Hawaariyyeen (disciples) said, “We are the helpers of Allaah.” (Aal-Imraan verse 52)

Zul-Qarnain رحمته الله تعالى said, “Then help me with your strength.” (Kahf verse 95) “If you will help Allaah, He will help you and strengthen you.” (Muhammad verse 7)

لَمْ يَمْتَحِنَّا بِمَا تَعِيَ الْعُقُولُ بِهِ ﴿٤٧﴾
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَم

47. He ﷺ did not test us with that by which our intellect would have become perplexed, due to his extreme compassion upon us. As a result, neither we had any doubt nor were we confused.

This can have one of three meanings:

1. Rasulullaah ﷺ brought us such an easy path which does not contain illogical doctrines and tenets, such as the Christian’s trinity which no one understands. The basic beliefs of Islam are so simple, that even small children can easily identify and understand them. A person is not left confused and in doubt after learning the basic beliefs and these are in keeping with our nature as well.

2. Rasulullaah ﷺ did not leave us with such difficult laws whereby we would become perplexed not knowing how to implement and act upon them. The laws taught to us by Rasulullaah ﷺ were simple and easy to implement. In the past nations, some extremely difficult decrees were passed. These laws have been abrogated by Nabi ﷺ. A few of these rulings are as follows:

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a. A person could not worship Allaah تَبَارَكَ وَتَعَالَى except in designated places of worship. For this ummah, we are allowed to perform salaah wherever we are, on condition that the place is pure. (Muslim no. 523)

b. Booty wealth in the past nations was not permissible for the people of the ummah. A fire would come from Jannah, and devour the booty wealth. For this ummah, booty wealth is to be distributed amongst the warriors and utilized by them. (Muslim no. 523)

c. If a person murdered another, then in the Jewish faith, retaliation was binding, whereas in this Ummah, a person is given a choice as to whether he wants to take a life in retaliation or be paid blood money and forgive the murderer (Bukhaari no. 4498).

d. Clawed animals, as well as the fat of goats and cows, was forbidden for the Jews, but made permissible for this Ummah. (Anaam verse 145, 146)

e. If clothing was impure, that portion had to be cut off; whereas for this Ummah, a person merely has to wash the impure section. (Bukhaari no. 226)

f. In the Bani Israaeel, if any person committed a sin, it would be written on his door the next morning, “He has committed such-and-such sin.” Allaah تَبَارَكَ وَتَعَالَى has hidden the faults of this ummah. (Shuabul-Imaan no. 6742)

g. A person could not worship Allaah تَبَارَكَ وَتَعَالَى if he had not purified himself with water. For this ummah, tayammum has been made permissible, so that it becomes extremely easy to purify oneself. (Bukhaari no.335/ Muslim no. 523)

Rasulullaah ﷺ said “I have been sent with such a code of life, in which there is pure Tawheed and which is simple.”

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(Musnad Ahmad no. 22291) “By Allaah, I have left you upon a clear path. Its day and night are equal.” (Ibn Majah no. 5)

3. Another meaning of this stanza could be that Rasulullaah ﷺ did not present to us such miracles which people could not understand. If this was so, the object of the miracle would have been lost. If this meaning is taken, then it is connected to the previous stanza in the following manner: If all the miracles of Rasulullaah ﷺ were according to his high position, then people would have never understood them.

“Out of compassion for us” – This is an indication to the great love and feeling which Rasulullaah ﷺ had for his followers. The Noble Qur’aan attests to this fact in many places, one of which is, “Undoubtedly, a messenger from amongst you, has come to you. It grieves him that you should experience difficulty. He is anxious over you (to be rightly guided, to repent to Allaah, to beg Him to pardon your sins, in order that you may enter Jannah and be saved from Jahannum). For the believers, he is full of pity and merciful.”(Tawbah verse 128)

Rasulullaah ﷺ said, “My similitude and your similitude is like that of a person who ignited a fire. Grasshoppers and moths began falling into it, while he was driving them away from it. I am holding you by your waists and saving you from falling into the fire, but you are slipping from my hands.” (Muslim no. 2284)

Many a times, Rasulullaah ﷺ desired to do an action but abstained from doing so, because of compassion for his followers. Aa’ishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ would love to do a particular deed, but he would abstain from it out of fear that people would follow, and

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then it would become incumbent on them.” (Bukhaari no. 1128. Muslim no. 718)

❷
أَعْيَ الْوَرَىٰ فَهَمْ مَعْنَاهُ فَلَيْسَ يُرَىٰ
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مَنْفَعِمِ

48. His perfect inner nature made the people helpless from comprehending (him), so it was not understood by anyone (but Allaah تَبَارَكَ وَتَعَالَى), so there is none near nor far, who is not helpless (and imperfect in grasping his inner most nature).

The following has passed:

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِقَمِ

For verily, the excellence of the Allaah’s messenger ﷺ has no limit, which a speaker (admirer) might (be able to) express with his mouth.

Here, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that leave alone expressing the excellence and perfection of Rasulullaah ﷺ, the minds and intellects of all of creation cannot even comprehend his high position.

The perfections of Rasulullaah ﷺ are unlimited (such as his compassion, mercy, truthfulness, fulfilling of pacts, generosity, knowledge, beautiful conduct, etc.) whereas mankind’s comprehension is limited.

Our minds are so feeble that we are unable to comprehend many things on earth, how then can we comprehend the Greatness of Allaah تَبَارَكَ وَتَعَالَى’s chosen and most beloved Nabi ﷺ?

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“Close” and “far” can refer to time. This means that those in his era as well as those after him cannot comprehend his status. “Close” and “far” can also refer to place. Those who lived close to him, as well as those who lived far from him, could never comprehend his status. “Close” and “far” can also refer to status. Those who are close to him in status, due to their righteous and noble deeds, as well as those who are far from him, due to their evil deeds, can never comprehend his status.

Thus, if even the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, who were closest in era, place and status, could not fully understand the lofty status and excellences of Rasulullaah ﷺ, what can be said of latter generations?

Whatever people have understood of his perfections was according to their limited level of comprehension. What each individual thought to be perfection was attributed to Rasulullaah ﷺ, whereas in reality this is insignificant when considering the the true perfection of Rasulullaah ﷺ.

People definitely praise and extol the virtues of Rasulullaah ﷺ. However, whatever excellences of Rasulullaah ﷺ are mentioned are far inferior to his status. Finally, even those who try are forced to confess their helplessness.

٤٩ كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ
صَغِيرَةً وَتُكَلُّ الطَّرْفَ مِنْ أَمَمٍ

49. (Rasulullaah ﷺ is) like the sun (which) to the naked eye appears very small from far. And yet dazzles (your) eyes (when you) see it from near.

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Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى brings forth a simile whereby we may understand our limitations in comprehending the true status of Rasulullaah ﷺ. The sun looks very small when seen from a distance, yet, it still dazzles the eye when looked at directly. We know that the sun, though it seems small in size when seen from earth, is in reality hundreds of times greater than the earth in size. So too are the perfections of Rasulullaah ﷺ, that when we try to comprehend the little that we know, we are baffled by its beauty.

Here, Rasulullaah ﷺ is given a similarity to the sun in certain aspects, otherwise in reality, neither sun nor moon can ever compare to the beauty and excellences of Rasulullaah ﷺ. Abu Nawaas رَحِمَهُ اللهُ تَعَالَى has beautifully stated,

تتبه الشمس والقمر المنير
إذا قلنا كأنكما الأمير
فإن الشمس تغرب حين تمسي
وإن البدر ينقصه المسير

The sun and radiant moon are perplexed when we compare the two of them to the leader, since the sun sets in the evening, and the moon becomes thinner as the month moves on, (and these two qualities are not found in the leader.)

The poet has likened Rasulullaah ﷺ to the sun in two aspects:

1. The reality of the sun cannot be fathomed, and none can encompass its perfections. Similarly, the reality of

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Rasulullaah ﷺ cannot be fathomed, nor can we encompass his perfections.

2. Whether one is close or far away, one is incapable of really understanding its reality. Such is the case with Rasulullaah ﷺ.

In many Ahaadeeth, the beauty of Rasulullaah ﷺ has been likened to the sun. Abu Hurairah رضي الله عنه narrates, "I have not seen anything more beautiful than Rasulullaah ﷺ. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than Rasulullaah ﷺ. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling." (Tirmidhi no. 3648)

Jaabir ibn Samurah رضي الله عنه narrates that there had appeared some whiteness on the front part of the head and beard of Allaah's Messenger ﷺ. When he applied oil, it did not become visible, but when he did not (apply) oil, it became apparent. And he had a thick beard. A person asked, "Was his face as (bright) as the sword." Thereupon, he (Jaabir) said, "No, it was like the sun and the moon, and it was round. And I saw the Seal near his shoulder the size of a pigeon's egg, and its colour was the same as that of his body." (Muslim no. 2344)

Other qualities of the sun found to the greatest extent in Rasulullaah ﷺ:

1. Sincerity: The sun works without taking any wage. According to modern day research, the amount of light the sun gives in one hour is equal to the cumulative light of the entire earth for one year. Rasulullaah ﷺ, as well as the other Ambiyaa عليه السلام did not take any worldly remuneration for their services.

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2. Obedience: The sun moves as it is commanded. Similarly, Rasulullaah ﷺ followed the commands of Allaah ﷻ no matter what difficulties he faced.

3. Continuity with no rest. The sun takes no rest, but continues working every day. Similarly, after Rasulullaah ﷺ received revelation, he ﷺ always remained meditative, was forever concerned (for the plight of his Ummah) and had no rest.” (Al-Mu’jamul-Kabeer of Tabaraani vol. 22 page 155 no. 414)

4. The sun’s rays reach the whole world. Similarly, the Nubuwwah of Rasulullaah ﷺ was for the entire mankind.

5. The sun burns within itself in order to give light to others. Similarly, Rasulullaah ﷺ was burning with the concern for his people. Allaah ﷻ had to console Nabi ﷺ in many places in the Noble Qu’raan.

6. After the darkness of the night, the sun brightens the whole world with its rays. Similarly, after the world was engulfed in every type of darkness and ignorance, Rasulullaah ﷺ brightened the whole world with his coming.

❦ وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ
قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

50. How can that unmindful nation ever understand his perfections in this world, who attain consolation by seeing him ﷺ in a dream? /How can unmindful people attain the enjoyment of truly following Rasulullaah ﷺ in this world, who sit happily seeing Nabi ﷺ in their dreams?

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“In this world” is specifically mentioned, as a believer will attain the light of greater understanding in the Hereafter, by which he will understand the high rank and status of Rasulullaah ﷺ, just as the believers cannot see Allaah تَبَارَكَ وَتَعَالَى in this world with their weak eyes, but will be able to see Him تَبَارَكَ وَتَعَالَى in the Hereafter with the empowered eyes of the Hereafter.

“Unmindful” – This does not mean that intelligent people can ever understand his ﷺ status. This word is used as people are generally unmindful and negligent in this world. Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ said,

الناس نيام فاذا ماتوا انتبهوا

People are sleeping (unmindful). When they pass away, they will awaken. (Al-Maqaasidul-Hasanah no. 1240, Hilyah as statement of Sufyan Thaawri رَضِيَ اللَّهُ تَعَالَى عَنْهُ vol. 7 page 52)

Here, there is an indication that when it comes to recognizing the true status of Rasulullaah ﷺ, even the intelligensia are no different to the unmindful.

Meaning of this stanza:

1. We can never fully grasp and understand the true excellences and perfections of Rasulullaah ﷺ. We can only understand his apparent rank and qualities. The reason being our minds and intellect are limited. This is similar to a lover who cannot see his beloved whilst awake, so he desires to at least see his beloved in a dream. In short, we are all asleep with regards to his ﷺ excellences. The apparent status and virtues possessed by Rasulullaah ﷺ, which we make mention of, is similar to a dream.

2. The poet is addressing those opposed to Rasulullaah ﷺ. As these people do not understand the lofty qualities

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of Rasulullaah ﷺ, then they begin conjuring ideas in their mind, regard these as a reality, and thereafter make objections. An example hereof is the question of Rasulullaah ﷺ having nine wives at one time. When those opposed to Rasulullaah ﷺ cannot understand the wisdom and reasons behind this action, they imagine that this was due to lust and desires.

﴿٥١﴾ فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

51. So, the extreme depth of (our) knowledge concerning him is that he ﷺ is a man (like us). Whereas indeed he ﷺ is the best of all creations of Allaah تَبَارَكَ وَتَعَالَى.

This is the summary and crux of the previous stanzas. A previous stanza states that we cannot understand his actual status. The question thus arises, “What should our knowledge regarding him ﷺ be?” This stanza states that Rasulullaah ﷺ is a human being with regards to his physical self, but with regards to his qualities he is the best of Allaah تَبَارَكَ وَتَعَالَى’s creation.

It is the belief of the Ahlus-Sunnah wal Jamaa’ah that Rasulullaah ﷺ is a human being. This is established from clear texts of the Noble Qur’aan, Ahaadeeth and the texts of the jurists. Allaah تَبَارَكَ وَتَعَالَى states, ‘Say, “My Sustainer is Pure. I am not but a messenger in a human form.’ (Israa verse 93)

Many verses clearly portray that the reason for many disbelievers not believing in Rasulullaah ﷺ was that they could not believe that a messenger could be a human. Thus, even the polytheists were fully aware that

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Rasulullaah ﷺ was a human. Rasulullaah ﷺ said, “I am only a human like you. I forget like you forget. When I forget, then remind me.” (Bukhaari no. 401, Muslim no. 572) “O Allaah, Muhammad is but a human. He becomes angry as other men get angry.” (Muslim no. 2603)

Many Sahaabah رَضِيَ اللهُ عَنْهُمْ on different occasions mentioned that Rasulullaah ﷺ was a human. Once Aa’ishah رَضِيَ اللهُ عَنْهَا was asked, “What was Nabi’s ﷺ practice at home?” She replied, “He was a normal human being. He used remove lice from his clothing.” (Musnad Ahmad no.26194)

All the scholars of all the four madhabs are of the view that Rasulullaah ﷺ was a human being. A person who says, “I do not know if Rasulullaah ﷺ was a human or a jinn, will become a disbeliever (kaafir).” (Fataawaa Hindiyyah vol. 2 page 263)

Shaikh Waliuddeen Iraaqi رَضِيَ اللهُ عَنْهُ was asked, “Is knowledge of Rasulullaah ﷺ being a human being from the Arabs a condition for the correctness of Imaan or is it Fardh-kifaayah?” He answered that it is a condition for the correctness of imaan. Then he said, “If a person says, “I believe in the messengership of Rasulullaah ﷺ to all of creation, but I do not know whether he is a human, Angel or jinn”; or “I do not know if he is an Arab or non-Arab,” then there is no doubt in his disbelief (kufr), since he has belied the Noble Qur’aan and that which has passed down from generation to generation. It has thus become well known to both the general masses and the elite. I do not know of any difference in this view. If a person is a foolish person, it is compulsory to teach him this belief. If he thereafter denies it, then we will pass a decision of his belief.” (Ruhul-Ma’aani vol. 4 page 113)

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In the Noble Qur'aan, Allaah تَبَارَكَ وَتَعَالَى has stated, "Definitely, a light and an open book have come to you." (Maaidah verse 15) Here, many scholars state that light refers to the Noble Qur'aan, as is mentioned in many other verses: Nisaa verse 134, A'raaf verse 157 and Taghaabun verse 8. Here two qualities of the Noble Qur'aan are mentioned. One is that the Noble Qur'aan is a light, and guidance out of the darkness of disbelief, doubts, and sin into belief, conviction and obedience. The second quality is that the Noble Qur'aan is open, and clear with regards to the basic beliefs, laws, character, etc. mentioned therein. Others state that the "light" refers to Rasulullaah ﷺ. This is with regards to the qualities of Rasulullaah ﷺ, not his being.

To read any book, a light is needed. A person needs the light of the sun as well as the light in his eyes. Without Rasulullaah ﷺ, one will not be able to understand the teachings of the Noble Qur'aan correctly. He needs this "light" of guidance to explain and illuminate to him the path of the Noble Qur'aan. For this reason, Rasulullaah ﷺ is referred to as "light". All of the scholars who are of this second view also proclaim that Rasulullaah ﷺ is a human being.

The Noble Qur'aan has given honour to man over all other creation. For this reason, the Angels were commanded to prostrate to Adam عَلَيْهِ السَّلَام. Therefore, human beings are special and far superior to the Angels in status.

﴿ ٥٢ ﴾ وَكُلُّ آيٍ آتَى الرَّسُلَ الْكِرَامُ بِهَا
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

52. Indeed all miracles which the Ambiyaa عَلَيْهِمُ السَّلَام demonstrated have been derived from his Noor (light).

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Three meanings have been put forward for this stanza.

1. This stanza refers to a Hadeeth, which states that everything was created from the Noor of Rasulullaah ﷺ. Some scholars have attributed this Hadeeth to Musannaf Abdur Razzaaq. However, this narration is not found in his book. This narration goes against many other clear texts of Noble Qur'aan and Ahaadeeth.

2. This world came into existence through the blessings of Rasulullaah ﷺ. Mention was made before that the wording of the Hadeeth is "If it was not for you, I would not have created the creation," is not established. However, the meaning is correct. Thus, the stanza will mean that the miracles which they performed were through the blessings of Rasulullaah ﷺ.

3. All the Ambiyaa ﷺ were the vicegerents of Rasulullaah ﷺ, and they all commanded their followers to follow him ﷺ. From many narrations, it is established that a pact was taken from the Ambiyaa ﷺ to inform their respective nations about Rasulullaah ﷺ. Ali رضي الله عنه narrates, "Whichever Nabi Allaah sent from the time of Adam, He took a pledge from him regarding Muhammad, "If the Nabi was alive and Rasulullaah ﷺ was sent, the Nabi would definitely believe in him, and assist him." Allaah تبارك وتعالى also commanded him to take a pledge from his people regarding this matter. Verse 81 of Surah Aal-Imraan corroborates this as has been mentioned before. So when the Ambiyaa ﷺ are the vicegerents of Rasulullaah ﷺ then all the miracles manifested on their hands, will be regarded as though they have come about through the blessings of Rasulullaah ﷺ, just as the karaamat (miracles) of the pious are a result of accepting Rasulullaah ﷺ as the final messenger and following him.

٥٣
فَإِنَّهُ شَمْسٌ فَضْلٌ هُمْ كَوَاكِبُهَا
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

53. For verily, he ﷺ is the sun of virtue (and blessings, and) they (all other Ambiyaa ﷺ) are its stars which show the people their lights in the dark.

Rasulullaah ﷺ is compared to the sun, whilst the Ambiyaa ﷺ are compared to the stars.

One of the names of Rasulullaah ﷺ is Shams (the Sun). The reason for this simile:

1. The benefit of the sun is immeasurable.
2. The sun is extremely lofty. So too, is the status of Rasulullaah ﷺ.
3. A person cannot look at the sun directly. Similarly, out of awe and respect for Rasulullaah ﷺ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would not look at him directly, so much so, that some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ could not even describe Rasulullaah ﷺ.
4. The sun is the foremost of all celestial bodies. Similarly, Rasulullaah ﷺ is the leader of all the Ambiyaa ﷺ.
5. The sun guides a person. It is easy for a person to travel when there is sunlight. Similarly, Rasulullaah ﷺ has guided mankind. He has taught us the path to travel towards the Hereafter.
6. The sun has the quality of burning, and giving light. With the advent of Rasulullaah ﷺ, a light was created in the hearts of the Awliyaa, and by his sword, a fire was created which burnt the hearts of his enemies.

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The sun does not rise, until the earlier lights (fajr awwal, fajr thaani) appears as forerunners to sunrise. Similarly, Rasulullaah ﷺ was not sent until the other Ambiyaa ﷺ mentioned glad tidings of his coming. As long as the sun has not risen, the stars give light and benefit man. Once the sun rises, the light of all other stars fade. The benefit of the sun is far greater than that of the stars. Similarly, the benefit which Rasulullaah ﷺ conveyed to mankind will be greater than all of the past Ambiyaa ﷺ. His Shariah will remain till Qiyaamah. In fact, until Qiyaamah, people will continue investigating and researching every facet of Rasulullaah ﷺ's life, and the benefits of this will continue spreading in the world.

حَتَّىٰ إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ
هُدَاهَا الْعَلَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَّمِ

Until when the sun (of Noor of Rasulullaah ﷺ) rose in the world, its light spread universally and gave life to the entire nations.

Note: This stanza is not found in most of the scripts and explanations of Qaseedah Burdah.

Only after the advent of the rest of the Ambiyaa ﷺ was Rasulullaah ﷺ sent. When the light of the sun comes forth, the light of the other stars disappear. Similarly, by the coming of Rasulullaah ﷺ, the light of all the other Ambiyaa ﷺ faded. Until Qiyaamah, the light of Rasulullaah ﷺ's guidance will continue to glow in the world. His Nubuwwah is universal, not only for humans, but for Jinn, Angels, plants, animals, etc.

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The Nubuwwah of Rasulullaah ﷺ was general with regards to time and place. Allaah تبارك وتعالى in the Noble Qur'aan has highlighted the generality of the messengership of Rasulullaah ﷺ, in different ways . For example, “We have not sent you except for all people as a giver of glad tidings and a warner.” (Saba verse 28) “Say, “O people! I am the messenger of Allaah to all of you.” (A'raaf verse 158) “And We have sent you as a messenger to all the people.” (Nisaa verse 79)

Many Ahaadeeth also mention the same subject matter: Rasulullaah ﷺ said, “By the Being in whose control the life of Muhammad lies, if any Jew or Christian in this Ummah hears of me and passes away without believing in that which I brought, then he is from the inmates of the Fire.” (Muslim no. 153) Rasulullaah ﷺ said, “I have been granted five things which were not granted to anyone before me.....The past Ambiyaa were sent specifically to their people, whereas I have been sent to all people.” (Bukhaari no. 335)

﴿٥٣﴾ أَكْرَمَ مَخْلُوقِ نَبِيِّ زَانَهُ خُلُقُ
بِالْحُسْنِ مُشْتَمِلٌ بِالْبِشْرِ مُتَّسِمٌ

54. How noble are the physical qualities of (our) Nabi ﷺ which are adorned with good character. (Our Nabi ﷺ) is dressed with beauty and distinguished by a smiling face.

Physical beauty is not sufficient. It has to be coupled with noble character. The poet Mutanabbi says,

وما الحسن في وجه الفتى شرفا له
إذا لم يكن في فعله والخلائق

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Beauty in the face of a young lad is not a means of honour for him, when this beauty is not found in his actions and character.

An Urdu poet so beautifully states,

حسن صورت چند روز حسن سیرت مستقل
اس سے خوش ہوتی ہیں آنکھیں اس سے خوش ہوتا ہے دل

Physical beauty lasts for a few days, beautiful character lasts forever. Outward beauty pleases the eyes, beautiful character pleases the heart.

The poet highlights Rasulullaah ﷺ's pleasant countenance and smiling face. Together with encouraging people to smile, Rasulullaah ﷺ practically demonstrated this quality whenever he met with people. In a lengthy Hadeeth of Shamaail Tirmidhi, the Sahaabi رضی اللہ عنہ describing Rasulullaah ﷺ said, "Most of his laughing was in the form of smiles." (Shamaail Tirmidhi no. 225)

In many Ahaadeeth, Rasulullaah ﷺ encouraged people to smile. Rasulullaah ﷺ said, "Every good deed is charity, and meeting your fellow Muslim with a smiling and cheerful countenance is a good deed." (Tirmidhi no. 1970)

Jaabir ibn Sulaym رضی اللہ عنہ narrates, "Rasulullaah ﷺ also said, 'Do not despise any good. When you speak to your brother, speak with a smiling face, for that is part of good conduct. Raise your loin cloth till half your calves. If this is not possible, then at least till above your ankles. Abstain from lowering your loin cloth below your ankles, for that is due to pride. And Allaah تبارک و تعالیٰ does not like pride. If a person is abusive towards you or castigates you for some quality which he knows is in you, do not

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castigate him for any quality which you know is in him. In so doing, the consequences thereof will be on him.” (Abu Dawood no. 4084)

There are many other incidents in which mention is made of Nabi ﷺ smiling. In the book “The smiles and tears of Muhammad ﷺ” compiled and translated by Moulana Muhammad Ali ibn Zubair Ali, the author has mentioned 135 recorded incidents where Nabi ﷺ smiled.

٥٥ كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

55. (He ﷺ is) like a blooming flower in its freshness, like the full moon in its loftiness, like the ocean in generosity, and like the time in fearless courage and determination.

In the previous stanza, the outward and inward characteristics of Rasulullaah ﷺ were briefly mentioned. In this stanza, these qualities are explained by means of external examples which make it easier to understand. The first stanza refers to the external features of Rasulullaah ﷺ whilst the second stanza explains the character and noble qualities of Rasulullaah ﷺ. Altogether, four qualities have been mentioned:

1. The physical body of Rasulullaah ﷺ was fresh and soft like a flower. Similarly, the fragrance of Rasulullaah ﷺ was exquisite. Many of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ have attested to this point. For example, Anas رَضِيَ اللَّهُ عَنْهُ states, “I never touched any silk or brocade which was softer than the palm of Rasulullaah ﷺ, and I never smelt any fragrance or scent, better than the fragrance or scent of Rasulullaah ﷺ.” (Bukhaari no. 3561) Another narration

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states, “I never smelt amber, musk or any other fragrance more fragrant than that of Rasullaaḥ ﷺ. I never touch brocade or silk softer than Rasullaaḥ ﷺ.” (Muslim no. 2330) Abu Juhaifah رَجُلٌ مِمَّنْ قَالَ ﷺ states, “The people stood up, held his hands, and then wiped it over their faces. I held the hand of Rasullaaḥ ﷺ and I placed it on my face. It was cooler than ice and more fragrant than musk.” (Bukhaari no. 3553)

The skin on the hands of Rasullaaḥ ﷺ was extremely delicate and soft, whilst the bones of the hand were firm, showing the extreme strength of Rasullaaḥ ﷺ.

2. Rasullaaḥ ﷺ is like the moon in its loftiness. Just as the full moon fills the entire land with light, Rasullaaḥ ﷺ filled the entire world with the Light of Guidance. Rasullaaḥ ﷺ has been likened to the full moon. The following points can be extracted from this simile:

- a. The moon is a nocturnal celestial body. The full moon is superior to all other nocturnal celestial bodies. Similarly, Rasullaaḥ ﷺ is a human being, and he is superior to all other human beings.
- b. The full moon is perfect and complete. Similarly, Rasullaaḥ ﷺ is perfect and complete, in every aspect.
- c. The light of the full moon spreads throughout entire world. Every onlooker sees it, and becomes happy. Similar is the condition with Rasullaaḥ ﷺ.
- d. The light of the moon is very relaxing and comforting. So too was the companionship of Rasullaaḥ ﷺ.

3. Rasullaaḥ ﷺ is like the ocean in generosity. Scholars state that generosity is of three levels:

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a. Sakhee: من اعطي البعض - A person who spends some wealth is called sakhee.

b. Jawaad: من بذل الاكثر - A person who spends the majority of his wealth is called jawaad.

c. Kareem: من اعطي الكل - A person who spends all his wealth is referred to as kareem.

Anas رضي الله عنه said, “Rasulullaah ﷺ was the best of people (with regards to his external form and internal qualities), the bravest of people, and the most generous of people.” (Bukhaari no. 2820, Muslim no. 2307)

This generosity was solely for the pleasure of Allaah سُبْحَانَكَ, in those avenues loved by Allaah سُبْحَانَكَ. Rasulullaah ﷺ spent his wealth in different avenues: 1. In jihad 2. On the poor, needy, widows and children 3. On those who had recently accepted Islam so that their hearts would remain steadfast, and not waver.

Anas رضي الله عنه narrates, “Rasulullaah ﷺ was never asked anything in the name of Islam without giving it. A man (Safwaan ibn Umayyah) came to him, and he gave him all the goats that were between two mountains. The man returned to his people and said, ‘O my people! Embrace Islam, for Muhammad ﷺ gives like a person who has no fear whatsoever of poverty.’ (Muslim no.2312) A person would embrace Islam solely for material motives, but soon thereafter, Islam would be more beloved to him than the entire world, and whatever is in it.”

Jaabir رضي الله عنه narrates, “Rasulullaah ﷺ was never asked for anything, to which he replied, ‘No.’” (Bukhaari no. 6034) Ibn ‘Abbaas رضي الله عنه narrates, “Rasulullaah

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ﷺ was the most generous of people. And he used to be most generous in Ramadaan when Jibreel عليه السلام used to meet him. Jibreel عليه السلام used to meet him every night of Ramadaan and revise the Qur'aan with him. When they used to meet, Rasulullaah ﷺ used to be more generous than the wind." (Bukhaari no.6, Muslim no. 2308)

Rasulullaah ﷺ once went to Bilaal رضي الله عنه at a time when he had a few heaps of dates before him. "What is this, Bilaal?" asked Rasulullaah ﷺ. He رضي الله عنه replied, "I have kept this in preparation for the guests you receive." Rasulullaah ﷺ said, "O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne." (Bazaar no. 1978 (and 9893 from Abu Hurayrah رضي الله عنه) and Al-Mu'jamul-Kabeer of Tabaraani (vol. 1 page 340, no. 1020).

4. Rasulullaah ﷺ is like time in determination and courage. This can have one of three meanings:

a. Just as time intends and wants the perfection and completion of things, so too Rasulullaah ﷺ intended the completion and spreading of Islam in the whole world. Rasulullaah ﷺ said, "This matter will reach the whole world. Allaah تبارك وتعالى will not leave any baked or unbaked house, except that he will enter this Deen, either with honour, or with disgrace." Tameem Daaree رضي الله عنه used to say, "I saw this in my family." (Mustadrak of Haakim no. 8326)

b. Time refers to those living in time i.e. people. The determination and strong will power of Rasulullaah ﷺ, is equal to the determination of all people till the Day of Judgement.

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c. Just as how great events and calamities occur in time, with time never tiring out, similarly Rasulullaah ﷺ completed great tasks in his life. Together with this, he faced great trials and tribulations, but there was no difference in his courage and determination. In this manner, he completed his mission.

٥٦ كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

56. Even when (he ﷺ is) alone, when you meet him, (he looks) due to his grandeur (that he is) in the midst of a large army and its associates.

This can have one of the following meanings:

- a. Just as a person does not fear anyone in the company of his army and associates, Rasulullaah ﷺ even whilst alone would not fear anyone.
- b. Rasulullaah ﷺ did not fear anyone, whether alone or whether facing the army of the enemy. Both conditions were the same for him.
- c. The disbelievers and opponents were so overawed by Rasulullaah ﷺ that they would fear him even when alone, as though he was with his army and associates.

In short, the bravery of Rasulullaah ﷺ is being described in this stanza. Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ says, "Rasulullaah ﷺ was the most handsome of people, the most generous, and the bravest. When a frightening sound scared the people of Madeenah one night, they ventured towards the sound. However, Rasulullaah ﷺ beat them to it, and was already returning from the place when he met them. He was riding

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Abu Talha رضي الله تعالى عنه's bare-backed horse with a sword dangling from his neck. He ﷺ assured the people saying, "There is nothing to be alarmed about. There is nothing to be alarmed about." Although the horse was known to be a lazy one, Rasulullaah ﷺ commented, "He was like an ocean (moving speedily and fluidly. This happened by the blessings of Rasulullaah ﷺ)." (Bukhaari no. 2908, Muslim no. 2307)

Another narration states that when an alarm was raised in Madeenah, Rasulullaah ﷺ borrowed Abu Talha رضي الله تعالى عنه's horse whose name was Mandoob. Rasulullaah ﷺ mounted the horse (and after investigating), he ﷺ reassured the people saying, "We have seen nothing alarming, but have found this horse to be like an ocean." (Muslim no. 2307) Even a brave person like Ali رضي الله تعالى عنه said, "When the fighting commenced during the Battle of Badr, we sought protection by Rasulullaah ﷺ. He was the most strongest of people. There was none close up against the polytheists than him ﷺ." (Musnad Ahmad no. 1042, Musnad Abu Ya'la no. 412)

Miqdaad ibn Amr رضي الله تعالى عنه narrates a Hadeeth concerning the Battle of Uhud, "By the Being who sent him with the truth, Rasulullaah ﷺ did not move a hands-span. He faced the enemy. A group of Sahaabah رضي الله تعالى عنهم ran towards him and a group moved away. However, Rasulullaah ﷺ remained steadfast, as if he was in a group which remained steadfast with him." (Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 264)

Once Rasulullaah ﷺ said, "I have been granted the strength of forty men in physical combat and in marriage." (Al-Mu'jamul Awsat of Tabaraani no. 567)

٥٧
كَأَنَّما اللُّؤلؤُ الْمَكْنُونُ فِي صَدْفٍ
مِنْ مَعْدِنِي مَنْطِقٍ مِّنْهُ وَمُبْتَسِمٍ

57. As though the speech of Rasulullaah ﷺ is like pearls hidden in an oyster, the pearl which emerges from the blessed mine of speech (mouth/ heart) and the mine of smiles (blessed teeth.)

The pearl which remains protected in the oyster is valuable and protected from dust and dirt. When the oyster opens its mouth and one drop of water falls therein, then a pearl is formed. If after the falling of one drop, the mouth of the oyster closes, then this is referred to as *durre-yateem* (singular/unique gem.) This is the most valuable. If two drops fall therein, then this is referred to as *durratain* (two gems.) The more drops that fall, the less the value of the pearl.

How beautifully some-one has said,

كَماء صار في الاصداف درا
وفي شفق الافاعي صار سما

A drop of water in the oyster becomes a pearl, whilst another drop of water becomes poison, in the mouth of the snake.

The poet discusses the speech of Rasulullaah ﷺ in this stanza. His clear speech was like that of a pearl which was hidden and protected in the oyster, completely free of dust and very valuable and beautiful.

The mine of speech can also refer to the heart. In this instance, the meaning will be that just as the oyster is

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pure and beautiful and protects the pearl allowing man to benefit from it later on, similarly, the blessed heart of Rasulullaah ﷺ is completely pure and clean. It had been washed by the command of Allaah تبارك وتعالى a number of times. Together with the heart of Rasulullaah ﷺ being the receptacle of the Noble Qur'aan and revelation, it also acts as a protective shield. The benefit which it gives to humans is apparent.

A FEW OUTSTANDING CHARACTERISTICS IN THE SPEECH OF RASULULLAAH ﷺ

1. Rasulullaah ﷺ would not speak rapidly.
2. If an important matter was to be mentioned, Rasulullaah ﷺ would repeat it thrice.
3. Whilst speaking, Rasulullaah ﷺ, would turn his gaze towards the heavens.
4. Whilst speaking, Rasulullaah ﷺ would generally smile.
5. Rasulullaah ﷺ would keep quiet for long periods of time. He ﷺ would only speak when there was necessity.
6. The speech of Rasulullaah ﷺ was very concise, but the meanings therein were extremely vast. Rasulullaah ﷺ was the most eloquent of Allaah تبارك وتعالى's creation, and the most clear in explanation. He ﷺ was granted *jawaamiul-kalim* which means that he ﷺ used to utter brief statements the meanings of which are inexhaustable.
7. Rasulullaah ﷺ would offer his full attention to the person he was speaking to.
8. Rasulullaah ﷺ disliked artificiality in speech and feigned eloquence.

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9. When Rasulullaah ﷺ spoke, he would keep in mind the condition of the people. His speech was not so long as to tire the people, nor so short that his message could not be properly understood.

10. When Rasulullaah ﷺ spoke, his speech had a great effect on the hearts of people. At times, the effect of this was seen by the tears which would roll down the cheeks of those listening to the blessed words. At times, realities would be opened up before them as if though they were physically witnessing them.

11. Rasulullaah ﷺ used to communicate with every tribe according to their dialects, showing his extreme eloquence, and knowledge of all the Arab dialects, as is highlighted in certain Ahaadeeth.

12. Whilst speaking, it seemed as though light was emerging from between the blessed teeth of Rasulullaah ﷺ.

Note: Some narrations state that a light emerged from the teeth of Rasulullaah ﷺ, and Aa'ishah رَضِيَ اللهُ عَنْهَا would search for her needle therein. This narration is not established and should not be quoted. (Alaathaarul-Marfooah fil-Akhbaaril-Maudhooah page 45)

٥٨ لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ
طُوبَى لِمَنْ تَشَقَّ مِنْهُ وَمُلَّتِمْ

58. No fragrance can be equal to the dust which is touching his sacred body. Glad tidings be to (the) person who smells this (sacred dust) and kisses it. (Undoubtedly, that man is the luckiest and blessed one.)

After mentioning the virtues and beauties of Rasulullaah ﷺ, the poet رَضِيَ اللهُ عَنْهُ in this last stanza of this chapter,

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mentions the condition of Rasulullaah ﷺ after his demise. From here, we also learn that whatever is connected to Rasulullaah ﷺ also becomes blessed.

Scholars state that showing honour to those things connected to Rasulullaah ﷺ is also included in honouring and revering of him.

What does this fragrance refer to? a. Some state that the fragrance on the grave of Rasulullaah ﷺ is superior to all other perfumes in the sight of Allaah تبارك وتعالى. b. Some have stated that by this fragrance is meant true fragrance. It is another matter altogether that only those people who have true love, qualities of taqwaa, and connection with Allaah تبارك وتعالى can perceive it.

Many Ahaadeeth state that the fragrance of Rasulullaah ﷺ is more virtuous than all other fragrances. So, whichever fragrances touch the body of Rasulullaah ﷺ will also be affected by this fragrance. On this basis, this sand will become most fragrant.

Faatimah رَضِيَ اللهُ عَنْهَا said,

ماذا على من شم تربة أحمد
الا يشم مدي الزمان غواليا

Since the fragrance of your blessed resting place is the most supreme, there is no need for any person who smells it to smell any other fragrance. (Uyoonul-Athar vol. 2 page 409, Taareekh-Makkah of Ibn Diyaa Hanafi vol. 1 page 321)¹

¹ Allamah Dhahabi states in Siyar A'laamun-Nubalaa (vol. 2 page 134) that this attribution to Faatimah رَضِيَ اللهُ عَنْهَا is not correct. And Allaah تبارك وتعالى knows best.

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According to the unanimous verdict of all scholars, the area touching the blessed body of Rasulullaah ﷺ is the most virtuous area on the surface of the earth, even more virtuous than the Ka'bah,. In fact, according to some, this piece of land is even superior to the Arsh (Divine Throne.)

This does not mean that one should go and smell the sand or kiss it. It refers to those fortunate souls who buried Rasulullaah ﷺ or were close by, with the result that they smelt the soil, and some portion fell onto their lips. These people are worthy of praise and glad tidings, as the fragrance of Rasulullaah ﷺ was found whilst he was alive and after his demise. This does not mean that one should kiss the ground, since this is incorrect and an innovation, as stated by Mulla Ali Qari رَحِمَهُ اللهُ تَعَالَى.

As for taking some sand of Makkah Mukarramah and Madeenah Munawwarah for blessings, the majority have permitted it whilst others have stated that it is not correct.

*There is no fragrance which can equal....*The body of Rasulullaah ﷺ was fragrant. After the demise of Rasulullaah ﷺ, no change affected his blessed body. Therefore, the sand touching the blessed body was, and is definitely fragrant. According to narrations, the changes which affect other deceased people are not to be found in Rasulullaah ﷺ and other Ambiyaa عَلَيْهِ السَّلَام.

It was narrated that Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said that when he washed Rasulullaah ﷺ (after his demise), he looked for that which is usually looked for on the deceased (i.e. dirt or odour), and he found none. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, “May my father be sacrificed for you, you are pure; you were pure in life and you are pure in death.” (Ibn Majah no. 1467)

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Allaah تبارك وتعالى keeps the bodies of the martyrs intact, as is mentioned in many narrations. During the era of Muaawiyah رَضِيَ اللهُ عَنْهُ when the graves of the martyrs of Uhud were unearthed, the bodies were as though they were sleeping. When this is the condition of the martyrs, then to a greater extent, will the body of the Leader of Mankind be protected. Rasulullaah ﷺ said, “Verily Allaah تبارك وتعالى has prohibited the earth to consume the bodies of the Ambiyaa عَلَيْهِ السَّلَامُ.” (Abu Dawood no. 1531)

There is unanimity amongst all Muslims that to visit Rasulullaah ﷺ is amongst the most virtuous of actions. In fact, some scholars are of the opinion that it is waajib to visit Rasulullaah ﷺ. There are many Ahaadeeth which show the great virtue of visiting Rasulullaah ﷺ after his demise. Allaamah Dimashqi رَضِيَ اللهُ عَنْهُ has also written extensively on this and has approved several Ahaadeeth on this topic in his book: ‘Jami’ul Athar’, vol. 8 pgs. 129-141. He رَضِيَ اللهُ عَنْهُ then writes at the end of the discussion, “Visiting the grave of Rasulullaah ﷺ is a sunnah of the Muslims, it is unanimously accepted as an act of reward, and it is an act of virtue that is encouraged. The Ahaadeeth on this topic have been accepted and practised upon. Even though a few of these Ahaadeeth have some weakness, only a deviate will reject them totally.” (Jami’ul Athar vol. 8 pg. 141)

الفصل الرابع في مولد النبي صلى الله عليه وسلم

SECTION FOUR REGARDING THE BIRTH OF RASULULLAAH ﷺ

In this section, Imaam Buseeri رَضِيَ اللهُ عَنْهُ describes the birth of Rasulullaah ﷺ, incidents which took place at the time of his ﷺ birth, as well as his miracles. No doubt, all these are the signs of the greatness of our Rasulullaah ﷺ. The day of his birth is a blessed day. The birth of Rasulullaah ﷺ completely illuminated the entire universe. And Rasulullaah ﷺ's arrival removed all troubles and difficulties from this world. So the birth of Rasulullaah ﷺ was a great blessing for not only human beings, but for all creation.

The greatest of creation, the leader of mankind, Sayyiduna Muhammad Mustafaa Ahmad Mujtabaa ﷺ made his blessed appearance in this world, fifty or fifty five days after the incident of the elephants, at dawn on Monday the 8th of Rabiul-Awwal corresponding to 20 April 570 A.D. in Makkah Mukarramah, in Abu Taalib's house.

Date: Regarding the date of the blessed birth, the opinion favouring the 12th of Rab'iul-Awwal is the most famous. However, according to most scholars of Ahaadeeth as well as historians, the most preferred view is that Rasulullaah ﷺ was born on the 8th of Rabiul-Awwal. This is also narrated from Abdullaah ibn Abbaas رَضِيَ اللهُ عَنْهُ and Jubair ibn Mut'im رَضِيَ اللهُ عَنْهُ, and the same opinion is favoured by Allaamah Qastallanee رَضِيَ اللهُ عَنْهُ. (Zarqaani volume 1 page 246)

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Year: It is accepted by all historians that Rasulullaah ﷺ was born in the Year of the Elephant.

Month: Most scholars are of the opinion that Rasulullaah ﷺ was born in Rabiul-Awwal. Allaamah Ibn Jawzi رَحِمَهُ اللهُ تَعَالَى confirms the unanimity of the Ulama on this issue. However, there are some of the opinion that Rasulullaah ﷺ was born in Rab'ul-Aakhir, some say he was born in Safar, and some in Rajab, whilst some say that he was born in Ramadhaan. However, all these latter opinions are unreliaibly weak. (Zarqaani volume 1 page 245)

Day: All historians are agreed that Rasulullaah ﷺ was born on Yaumul-Ithnain (Monday). Rasulullaah ﷺ was asked about Yaumul-Ithnain (Monday). He ﷺ answered, "That was the day I was born and the day I was commissioned as a Nabi." (Muslim no. 1162)

Date: Allaamah Qastallaanee رَحِمَهُ اللهُ تَعَالَى has mentioned 7 views: second, eight, tenth, twelfth, seventeenth, eighteenth, twenty-first.

Moulana Hifzur Rahmaan رَحِمَهُ اللهُ تَعَالَى in Qasasul-Qu'raan writes, "Amongst the general masses, the famous view is that Rasulullaah ﷺ was born on the twelfth. Very weak narrations are used to substantiate this view. Many scholars are of the view that Rasulullaah ﷺ was born on the eight. However, the most correct and sound view is that Rasulullaah ﷺ was born on the 9th Rabiul-Awwal.

Many famous historians and experts on Ahaadeeth as well as high-ranking Imams have declared this view to be correct and the most established. This is the view of great scholars like Humaidi, Uqail, Yunus ibn Yazeed, Ibn Abdillah, Ibn Hazm, Muhammad ibn Moosa Kawaarizmi, Abul-Khattaab ibn Dihya, Ibn Taymiyyah, Ibn Qayyim, Ibn Katheer, Ibn Hajar Asqalaani, Badrud-Deen Aini, etc."

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He further writes, “Mahmood Pasha, (who had been a famous astronomer of Constantinople) had constructed an astronomical table, showing all the solar and lunar eclipses from the time of Rasulullaah ﷺ till his time. It is established that on the last day in the month of Shawwaal 10th Hijri, Rasulullaah ﷺ’s son, Ibraaheem رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ passed away in which there was a solar eclipse. Working in this manner, he has proven that it was impossible for the 12th Rabiul-Awwal to have fallen on a Monday. 9th Rabiul-Awwal falls on a Monday. Therefore, with regards to soundness of narrations as well as mathematical and astronomical calculations, the most firmly established date is the 9th Rabiul Awwal.” (Qasasul Qur’aan vol. 4 page 253)

Time : Abdullaah ibn Aas رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ reports that Rasulullaah ﷺ was born on a Monday at the crack of true dawn. (Zarqaani volume 1 page 251). As far as the chain of narrators is concerned, this narration is weak, but this narration reconciles with other narrations. Some narrations state that he ﷺ was born during the day, whilst others maintain that he ﷺ was born at night.

However, the narration that mentions he ﷺ was born at dawn can be interpreted as both, that he ﷺ was born at night, and it can also be interpreted to mean that he ﷺ was born on Monday morning. Hence, the narrations that mention that he ﷺ was born on Monday morning are correct, and the narrations that mention he was born on Monday night are also authentic. The conflicting narrations could also be reconciled by saying that although he was born at dawn, the signs of the imminent birth were already visible from the preceding night. Ibn Asaakir رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ and Zubair ibn Bakkaar رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ narrate from Ma’roof رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ that Rasulullaah ﷺ was born on a

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Monday at the crack of dawn. (Khasaa'isul Kubraa volume 1 page 87) On the 20/21 April, the time of dawn is at 4:39.

The crack of dawn was the most appropriate time for the rising of the sun of 'Guidance and Nubuwwah' whose zenith will only come to pass after forty years.

Place: Rasulullaah ﷺ was born in the Valley of Banu Haashim. It was a famous place and people used to visit it and take blessings from it. It has recently been converted into a library.

CELEBRATING THE BIRTHDAY OF RASULULLAAH ﷺ

Some people celebrate the birthday of Rasulullaah ﷺ on the 12th Rabiul-Awwal. The great scholars state that this is incorrect. The correct manner is to discuss the life of Rasulullaah ﷺ at all times and to inculcate his teachings into our lives. Celebrating the birthday of Rasulullaah ﷺ is incorrect due to the following reasons:

1. The greatest lovers of Rasulullaah ﷺ were the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Despite their intense love for him, not one of them ever celebrated his birthday. This also remained the practice of the Taab'ieen, Tab' Taabieen, great fuqahaa, muhadditheen, etc. The person who initiated this celebration was a person by the name of Abu Saeed Muzaffaruddeen (born in 630 A.H.). A person by the name Ibn Dihyah prepared a book "Kitabul-Mawlid" for him. (Siyar A'laamun-Nubalaa vol. 22 page 336) Hafiz Ibn Hajar رَضِيَ اللهُ عَنْهُ writes about Ibn Dihyah that he was disrespectful to the pious predecessors, a foolish and proud person. His opinion in religious matters was weak. People were unanimous that he was a liar. (Lisaanul-Mizaan no. 5597)

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2. Many research scholars are of the opinion that the 12th Rabiul-Awwal was not the date Rasulullaah ﷺ was born. Some are of the opinion that this was the date of his demise. The more correct view is that he ﷺ was born on the 9th Rabiul-Awwal as was mentioned above.

3. It is actually imitation of the Christmas function whereas we have been commanded to go against the ways of the Jews and Christians.

4. There are only two Eids in Islam. Adding another day from one's own side is an innovation in Islam. Worse is the fact that these functions are regarded as a great form of worship. Those who do not attend are regarded as sinners and disrespectful to Rasulullaah ﷺ.

5. Many evils take place at these functions. Many are such which Rasulullaah ﷺ had come to remove. Some of these evils are:

a.) Some people feel that Rasulullaah ﷺ is present at these gatherings when people stand up to recite salawaat. This is an incorrect belief.

b. Many fabricated narrations are recited in such gatherings.

c. People sleep very late, with the result that Fajr salaah is missed.

d. Lots of money is wasted. Roads are blocked. Loudspeakers are used. This all causes inconvenience to other people.

e. Men and women intermingle freely in many of these functions.

f. Sometimes poems with incorrect meanings are recited.

٥٩ أَبَانَ مَوْلِدُهُ عَن طَيْبِ عُنْصُرِهِ
يَا طَيْبَ مُبْتَدَأٍ مِّنْهُ وَمُخْتَمِّمِ

59. His birth manifested (many amazing scenes) due to the purity of his origin. See how pure is his beginning and ending!

The “beginning” of Rasulullaah ﷺ was amazing as many signs became manifest. His “ending” was immense as Islam spread in the whole of the Arabian Peninsula. Some are of the opinion that “beginning” refers to Adam عليه السلام, and “ending” refers to his father Abdullah. The object is to show the purity, and goodness of both of them. Regarding his pure origin, Allaah تبارك وتعالى says,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ.

Verily a messenger has come to you from the best amongst yourselves.....

عن انس رضي الله تعالى عنه قال قرأ رسول الله صلى الله عليه وسلم
“لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ.” بفتح الفاء وقال انا انفسكم
نسبا وصهرا وحسبا ليس في آبائي من لدن آدم سفاح كلنا نكاح.

Anas رضى الله تعالى عنه reports that Rasulullaah ﷺ recited the verse, “Laqad Jaa akum” (with a *Fathah* on the word *Anfas*). In other words, verily a messenger of Allaah has come to you from amongst your most superior, noble and virtuous families. After the recitation of this verse, Rasulullaah ﷺ said, “In terms of family lineage, I am the most noble, and superior of you. From the time of Aadam عليه السلام right up to me, there was no adultery. All of us (our ancestors) were born in wedlock.” (Ibn Mardawayhi

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as quoted by Zarqaani vol. 1 page 128) Ibn Abbaas رضي الله تعالى عنه and Zuhri رضي الله تعالى عنه also recited the aforementioned verse as “Min Anfasikum” with a Fathah and they would then explain it as “The most virtuous and noble”. We have also indicated likewise in our translation of the verse. All the ancestors of Rasulullaah ﷺ right from Aadam عليه السلام right up to his parents, each and every one of them, was a chaste person. None of them were contaminated with the sin of adultery. (Al-Mu’jamul-Awsat no. 4728 by Ali رضي الله تعالى عنه).

The lineage of our Rasulullaah ﷺ is the most noble and dignified lineage of all the diverse family lineages of the world. This golden lineage is recorded as follows: Muhammad ﷺ ibn ‘Abdullaah ibn ‘Abdul Muttalib ibn Haashim ibn ‘Abdu Manaaf ibn Qusay ibn Kilaab ibn Murrah ibn K’ab ibn Luwayy ibn Ghaalib ibn Fihri ibn Maalik ibn Al-Nadr ibn Kinaanah ibn Khuzaimah ibn Mudrikah ibn Ilyaas ibn Mudar ibn Nazaar ibn Ma’ad ibn ‘Adnaan. (Bukhaari before Hadeeth 3851) Haafiz Asqalaani رحمته الله تعالى says that Imaam Bukhaari رحمته الله تعالى records this noble lineage in his Jam’i Saheeh up to Adnaan only. However, in his Taareekh, he records the lineage right up to Ibraaheem عليه السلام. This is recorded as follows: Adnaan ibn Udaw ibn Al-Muqaawwam ibn Taarih ibn Yashjab ibn Y’arab ibn Thaabit ibn Ismaaeel عليه السلام ibn Ibraaheem عليه السلام. (Fathul Baari vol. 6 page 164)

Abdullaah ibn ‘Abbaas رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ broached the subject of his noble ancestry, he ﷺ would not mention any of his forefathers beyond Adnaan. He would stop at Adnaan and then remark, “The genealogists have erred.” (Tabaqaatul Kubraa of Ibn Sad volume 1 page 47) In other words, they

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are not entirely acquainted with all his successive ancestors. Their statements are not authenticated.

Certain signs occurred on the birth of Rasulullaah ﷺ to indicate that this was no normal birth. However, there are very few narrations which are established through sound sources. Some will be mentioned later in this chapter. Besides these, here a few are being mentioned:

(1) The whole house was radiating with *noor* (brilliance) and the stars were stooping low down. (Al-Mu'jamul-Kabeer vol. 25 page 147 no. 355)

(2) Rasulullaah ﷺ's mother observed a *noor* (radiance) during birth that illuminated the palaces of Syria. (Musnad Ahmad no. 17151, Mustadrak of Haakim no. 3566, Ibn Hibbaan no. 6404) According to another report, the palaces of Busraa (instead of Basraa) were illuminated. (Busraa is in Syria whilst Basraa is a city in Iraq.) (Al-Mu'jamul-Kabeer vol. 24 page 212 no. 545)

(3) A Jewish person residing in Makkah asked the Quraish if a baby was born that night. When seeing the sign (seal) of nubuwwah between the shoulder blades of Nabi ﷺ, he fell down unconscious. As he regained consciousness he asserted, "Nubuwwah has vanished from the Bani Israaeel. O people of Quraysh! By Allaah! This infant will launch such an attack upon you that news of this attack will rapidly spread from east to west." (Fathul Baari vol. 6 page 583)

(4) Rasulullaah ﷺ was born circumcised and nobody had the opportunity to see his private parts. (Al-Mu'jamus-Sagheer no. 936, Al-Mu'jamul-Awsat of Tabaraani no. 6148, Abu Nu'aim in Hilyah vol. 3 page 24, Tareekh Dimishq of Ibn Asaakir vol. 3 page 412, 413, 414)

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(5) His ﷺ navel was neatly cut. (Tabaqaat Ibn Sa'd volume 1 page 82 (Ilmiyyah) section one. The chain of narrators is extremely sound, Tareekh Dimishq of Ibn Asaakir vol. 3 page 80, 411)

(6) He ﷺ was born exceptionally clean and dirt-free. He ﷺ had no contaminants nor any form of dirt on his blessed body. (Tabaqaat Ibn S'ad volume 1 page 81)

٦٠ يَوْمَ تَفْرَسَ فِيهِ الْفُرْسُ أَنَّهُمْ
قَدْ أَنْذَرُوا بِحُلُولِ الْبُؤْسِ وَالتَّعَمِّمِ

60. On that day, the Persians perceived that they were being warned of an approaching misfortune and punishment.

٦١ وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ
كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِّمِ

61. And at night, the walls of the palace of Chosroes crumbled (after trembling) as the army of Chosroes scattered (and) could not be united again.

On the same night, an earth-tremor struck the palace of Chosroes (king of Persia) causing all fourteen turrets of the palace to crumble. Furthermore, the fire that was blazing for over a thousand years in the Persian fire-temple abruptly extinguished itself. Lake Saawah also unexpectedly dried up. The morning found Chosroes awfully distressed. His royal elegance constrained him from revealing his utter despair. He eventually convened court by assembling his ministers and other pillars of state. During the course of this assembly, he was informed that the "holy fire" has mysteriously gone out. This

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fuelled his anguish even further. What further intensified his agony was when one of the Zoroastrian priests (Abdul-Maseeh) stood up before him in court and said, "I saw a dream last night in which powerfully built camels are dragging along some Arabian horses. I then witnessed them crossing over the Tigris River and fanning out to each and every country in the world."

Eventually a person by the name of Sateeh in the throes of death, interpreted the dream and events, "Have you been sent by the Sassanid emperor because of the tremor that struck his palace, because the fire of the Zoroastrians inexplicably went out, and because the priest saw a dream wherein powerfully built camels are dragging Arabian horses over the Tigris River and then fanning out across all cities? Is this why you have come? O Abdul-Maseeh! Bear in mind that when the Word of Allaah is recited in abundance, when the personality carrying an asaa (staff) becomes apparent, when the valley of Samaawah is gushing forth, the lake of Saawah dries up, and the Persian fire is extinguished, then Syria will not remain Syria for Sateeh anymore. A few men and women from the Sassanid dynasty will rule for a few years. The events that were ordained to happen, regard them as already coming to pass." Saying this, Sateeh breathed his last. When the emperor was informed, he exclaimed, "The elapse of fourteen kingdoms takes a period of time, but how long does it take for the passage of time? Time glides by rather rapidly."

Rasulullaah ﷺ during the Battle of the Trench had already given the Muslims glad tidings that they would conquer the Persian Empire. It was then that the hypocrites sneered, "We are busy digging a trench to save our lives, and he is promising us the palaces of Rome and Persia?!"

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Rasulullaah ﷺ sent a messenger with a letter addressed to Kisraa (Chosroes, king of Persia), instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisraa. However, Kisraa tore the letter up; and it was probably Ibn Musayyib رَضِيَ اللهُ عَنْهُ who narrates that Rasulullaah ﷺ cursed Kisraa by saying that Allaah should also tear him apart completely. (Bukhaari no. 64) A short while later, his own son killed him. Eventually, the Persian Empire was destroyed. Ten out of the fourteen kingdoms ceased to exist in just four years and the remaining four were reduced to oblivion by the time Uthmaan رَضِيَ اللهُ عَنْهُ ascended the Office of Caliphate. (Uyoon Al-Athar volume 1 page 36, Taareekh Ibn Jareer Tabaree vol. 1 page 459, Abdaan in Kitaabus-Sahaabah with another chain of narrators all of whom are reliable)

۱۷ وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفِ
عَلَيْهِ وَالتَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ

62. And the fire (of the Persians) was extinguished out of regret; and the rivers (of Persia) dried up with wonder (and excessive sorrow).

The Magians worship fire. For one thousand years, the fire burnt continuously. People were employed to look after the fire. On the night preceding the morning on which Rasulullaah ﷺ was born, the fire was abruptly extinguished. They became perplexed and apprehensive that their 'deity' had come to an end.

The Euphrates river used to pass through Persia (Iraq was under Persia at that time.) The people would water their crops from this water. The night before the birth of

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Rasulullaah ﷺ, the river changed its course forming a new path between Iraq and Damascus, and the river of Saawah began flowing towards the desert. Historians state that the Euphrates River used to flow from different areas into the Persian lands. This river was an important part of their lives. Noshervan built a bridge over it. Similarly, he built many buildings on its banks. Many temples were built in these areas in which the fire was worshipped. In short, on this blessed night, the fire which had been burning for a thousand years suddenly went off, and the Euphrates River changed course.

The extinguishing of the fire was an indication to the termination of the Persian Empire (which was run by fire-worshippers), and the change of course of the river was an indication that the river of knowledge and guidance had now changed course from the Banu Israaeel to the Banu Ismaaeel.

In the 14th year of Hijri, during the rule of Umar رَضِيَ اللهُ عَنْهُ, the Muslim army under Sa'd ibn Abi Waqqaas رَضِيَ اللهُ عَنْهُ conquered Qadisiyyah and many other areas of Iraq. The fire-worshippers were placed into a fit of stupor. Their famous warrior, Rostum, whose name created terror in the hearts of children was killed by Hilaal ibn Alqamah رَضِيَ اللهُ عَنْهُ. The crown of Rostum which was valued at approximately one hundred thousand dirhams was placed into the booty wealth.

Question: Why was the fire sad? The fire was supposed to be happy that now polytheism was coming to an end and that people would now not worship it anymore. The river changed direction to a better place, so why was the fire sad?

Answer: This is a form of speech utilized wherein a place is mentioned, but the people of that place are intended

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(*majaaz mursal.*) The people worshipping the fire were sad, pondering how their fire which they were worshipping for hundreds of years was extinguished. The people living on the river banks were sad as water was not coming in their direction. This would lead to all their matters being disrupted.

All of these pointed to the fact that the kingdom of Kisraaa was about to terminate, which in a short space of time did happen.

۶۳ وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بِحَيْرَتِهَا
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَنِي

63. And (when) the water of the river dried up, Saawah (a village in Persia) became grief-stricken; and the (thirsty) water bearer returned in anger with disappointment.

Saawah is a place between Ray and Hamdhaan. Many Ulama and Mashaikh have passed by this area. (Mu'jamul-Buldaan vol. 3 page 179). The people of this area are known for their exceptional beauty. Those residing there are followers of the Shaafi madhab. (Athaarul-bilaad wa Akhbaarul-Ibaad of Qazwini page 386)

There was a river in this area. When Rasulullaah ﷺ was born, the river in this area was absorbed into the ground and disappeared. The river was approximately 6 miles in length and six miles in breadth. (There are other views as well.) The water of this river was extremely pure and held distinction over other rivers. The people living on the banks used to travel on it by ship. Due to this river, Saawah was a very lush area.

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The disappearance of this river was an indication that the Iraqi civilization was coming to an end and the Islamic civilization was about to commence.

٦٣ كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ
حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

64. It is as though, due to grief, the wetness found in the water came into the fire, and the blazing quality of the fire had come into the water.

This stanza is a completion of the previous two stanzas, the crux being that the fire of the Persians was extinguished the night preceding the birth of Rasulullaah ﷺ. It was as though the wet quality of water had entered the fire, due to which the fire was extinguished. The water of the Saawah River dried up. It seemed as though the quality of the fire had been transferred into the water, causing the water to dry up.

What was the cause of grief for the fire as it was supposed to be happy, since the fire is obedient to the command of Allaah تبارك وتعالى?

a. Here the sorrow refers to that of the fire worshippers. They expressed great sorrow and grief over the termination of their kingdom.

b. The fire and water were sad due to abandoning of their normal qualities. This sadness was not due to loss of the kingdom.

٦٤ وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يُظْهِرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

65. And the jinn was announcing and the light was shining; and the truth appeared with the meaning and

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*words of the Noble Qur'aan / the truth appeared with
the above light and the speech of the jinns/ the truth
appeared with logical proofs and physical proofs.*

Jinn are a creation of Allaah تَبَارَكَ وَتَعَالَى made from fire. Shaytaan was from amongst the jinn. However, the progeny of Shaytaan are nowadays called shayaateen (even though they are jinn in nature), and the remaining are called jinn.

Just as humans are commanded to follow the commands of Allaah تَبَارَكَ وَتَعَالَى and the way of Rasulullaah ﷺ, so too are the jinn obligated to do the same. Accordingly, they will be rewarded or punished in the Hereafter.

'The jinn was announcing' – Why were the jinns making an announcement when Rasulullaah ﷺ was born?

Answer: 1. The jinn were happy because Rasulullaah ﷺ was the Nabi for humans and jinn. In celebration, they called out to one another.

2. Announcing could mean screaming out of rage as their evil endeavours would be spoilt. In the times of Ignorance, many people used to seek assistance from the jinn. This was even more when on journey. When people used to rest in certain valleys, then they would seek refuge from the jinn of the valley. The coming of Rasulullaah ﷺ was to terminate all these types of shirk (polytheism) and to turn the people to the obedience to the commands of Allaah تَبَارَكَ وَتَعَالَى. People would, from now on, only seek protection from Allaah تَبَارَكَ وَتَعَالَى. The jinn were thus fuming with rage, having realized that their influence would soon terminate.

Historical narrations have been mentioned explaining the announcement of the jinn at the occasion of the birth of

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Rasulullaah ﷺ. As for the glad tidings which the jinn conveyed after Rasulullaah ﷺ was commissioned as a Messenger, these are different, and will In-sha-Allaah be mentioned later on. An example of a jinn announcing the birth of Rasulullaah ﷺ is as follows :

Abdur Rahmaan ibn Awf رَضِيَ اللهُ عَنْهُ said, “When Rasulullaah ﷺ was born, a jinn on the Mount Qubais, close to the graveyard, shouted out,

‘I take an oath, no woman has ever given birth to a person, like how the honoured Banu Zahra lady gave birth to such an honourable person. She has given birth to Ahmad, the best of all tribes. How honourable is the newborn baby and how honourable is his father.’” (Alwafaa bi Ahwaalil Mustaphaa vol. 1 page 53, Alhawaatif li Ibni Abid Dunyaa vol. 1 page 74 no. 77)

‘The light was shining’ – This refers to the incident when Rasulullaah ﷺ was born. A light emerged from the blessed body of Aaminah, the beloved mother of Rasulullaah ﷺ, by which the palaces of Shaam became lit up. Irbaadh ibn Saariyah رَضِيَ اللهُ عَنْهُ said, “I heard Rasulullaah ﷺ saying, “I am in the sight of Allaah, in the Original Book, the seal of Ambiyaa whilst Aadam عَلَيْهِ السَّلَامُ was still sand. I will inform you of the meaning of this. I am the result of the dua of Ibraaheem عَلَيْهِ السَّلَامُ, the glad tidings of Isaa عَلَيْهِ السَّلَامُ and the dream of my mother which she witnessed.”

Similarly, all the mothers of the Ambiyaa عَلَيْهِ السَّلَامُ saw such dreams. The mother of Rasulullaah ﷺ saw, when she gave birth to him, a light which brightened the palaces of Shaam for him.” (Musnad Ahmad no. 17150 and 17163, Ibn Hibbaan no. 6404) Scholars state that this light was an

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indication that the light of Islam would reach Shaam and the rule of the Muslims would be established there.

Some weak narrations mention that the stars made sajdah that night. Uthmaan ibn Aas رضي الله تعالى عنه narrates that his mother informed him, “I was present when Aaminah gave birth to Rasulullaah ﷺ. When the pangs of birth commenced, I looked towards the stars which were suspended. I actually thought that they would fall on me.” (Al-Mu’jamul Kabeer vol. 25 page 147 no. 355/457, Dalaailun Nubuwwah of Abu Nuaym page 135)

٦٦ عَمُوا وَصَمُّوا فَأِعْلَانُ الْبَشَائِرِ لَمْ
تُسْمَعِ وَبَارِقَةُ الْإِنذَارِ لَمْ تُشْمِ

66. (They, the polytheists and the Persians) became blind and deaf. Neither did they hear the announcements of glad tidings, nor was the lightening of warning seen (by them).

In this stanza, the poet answers a question which comes to mind after reading the previous stanzas. The question is that Rasulullaah ﷺ was given such clear signs and proofs, why then did the disbelievers not accept the truth? The answer is that the disbelievers were deaf and blind. Whatever they heard and saw, they did not act according to its demands. After hearing and seeing the truth, a person should accept it. However, they did not accept the truth. Therefore they became practical examples of these verses, “Deaf, dumb and blind.” (Baqarah verse 18) “Allaah placed a seal on their hearts, their ears and on their eyes there is a veil.” (Baqarah verse 7)

Allaah تعالى had granted them the opportunity as other humans are granted. The doors of goodness were left open

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for them. However, they destroyed the ability which Allaah تَبَارَكَ وَتَعَالَى had granted them. Allaah تَبَارَكَ وَتَعَالَى then placed a seal, and a lock on their hearts. Now, no goodness was able to enter therein.

Important lesson: The poet is highlighting an important point: If a person does not utilize his senses, nor practices accordingly, it is as though his senses are completely useless. If a person after knowing the right path does not act accordingly, it is as though he is an ignoramus. A person who sees a certain thing but does not act accordingly, it is as though he has not seen that thing. For this reason, the hypocrites are referred to as deaf, dumb and blind.

﴿ مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ الْمَعْوَجَّ لَمْ يَفْقَهُمْ ﴾

67. After their fortune tellers had informed the people (infidels) that their false religion would never stand (yet they were blind and deaf).

In the previous stanza, the words ‘deaf and blind’ were mentioned. In this stanza, the poet has explained the word ‘deaf.’

Objection: After the fortune-tellers had informed the people, they still did not accept. This actually is advocating to accept fortune-tellers, whereas Rasulullaah ﷺ has stated that the person who accepts the words of a fortune-teller is a disbeliever?

Answer: According to their view, the words of the fortune-teller were one hundred percent true and they would accept their words in all matters. However, in this matter, they were not prepared to accept even what their

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fortune-tellers had said. This is merely a counter-argument. This means that according to their belief, they were supposed to accept the view of the fortune-tellers. According to us, it is not permissible to go to any fortune-teller as Rasulullaah ﷺ said, “Whoever goes to a fortune-teller or diviner and believes what he says, then he has disbelieved in that which was revealed upon Muhammad ﷺ.” (Mustadrak of Haakim no. 15) Another Hadeeth states, “Whoever goes to a fortune-teller, and then asks him about any matter, his salaah of forty days will not be accepted.” (Muslim no. 2230)

When Rasulullaah ﷺ was born, different fortune-tellers informed their followers that their religion was to be destroyed and that the true religion will now be established on earth. Some people accepted, whilst many people stubbornly refused to accept the message.

٦٨ وَبَعْدَ مَا عَايَنُوا فِي الْأُفُقِ مِنْ شُهَبٍ
مُنْقِضَةٍ وَفَقَّ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

68. And (they remained blind) even after they had seen the stars on the horizon falling, just as (their) idols were (falling) on the earth.

This stanza is an explanation of the previous stanza, in which it was stated that the disbelievers were blind. Here two clear signs are mentioned which were witnessed by the people who still refused to believe. With the coming of Rasulullaah ﷺ, two changes took place; one in the heavens and one on earth. In the heavens, falling/shooting stars were set upon the shayaateen. On earth, many idols, in different temples, fell flat on their faces.

Hereunder, two incidents are mentioned regarding the falling stars at the time of the birth of Rasulullaah ﷺ:

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a. Upon seeing falling stars, the first to fear were the people of the Thaqeef tribe. They proceeded to Amr ibn Umayyah – who was regarded as one of the most intelligent amongst the Arabs and asked him for his opinion. He replied by saying that if the stars that fell were such that people would utilize to navigate roads on land and in the ocean, these were normally in set constellations in summer and winter, and were beneficial for the livelihood of people; then this was a sign of the Last Day being close and the termination of the world. If the stars were not of that type, then it seems that Allaah ﷻ intends a special and momentous matter for His creation. (Al-Bidaayah Wa-Nihaayah vol. 2 page 307, Ar-Raudul-Unf vol. 2 page 199, Uyunul Athar vol.1 page 70)

b. A Sahaabi was once sitting in the company of Rasulullaah ﷺ when the discussion of fortune-telling arose. He remarked, “O Rasulullaah! Our people were the first to realize that there is some guarding in the skies, and that stars are being flung upon the shayaateen. We had asked our famous fortune-teller, Khatar ibn Maalik – who was 280 years old – regarding these stars which were flung onto the shayaateen. He bade us to come the following day. According to our promise, we returned the next day at the time of dawn. He then recited these poems to us:

O Banu Qahtaan! I am informing you of the truth.

I take an oath by the Ka'bah, its foundation, and the peaceful city!

The disobedient jinn have been prohibited from hearing because of a blazing star in the control of the Master

due to the commissioning of a person of great status who will be sent with the Noble Qur'aan and Divine Revelation

By guidance and the virtue of the Noble Qur'aan, worship of the idols will become destroyed.

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Thereafter, he mentioned some other poems in which he encouraged his people to follow Rasulullaah ﷺ. He then himself took the shahaadah, and passed away a few days later. (Ar-Raudul Unf vol. 2 page 205, Al-Isaabah vol. 5, page 511, Fathul Baari vol. 8 page 673, Aakaamul Marjaan page 180. Note that the poems are mentioned with different wordings. The words here are that of Aakaamul-Marjaan.)

These are merely two incidents. There are other similar incidents mentioned in the books of seerah, the subject matter being the same. The disbelievers saw the falling stars and became perplexed. When they enquired, they realized that this was the sign of the final Nabi. Then too, they did not accept.

In this stanza, there is an indication to the incidents of the idols falling when Rasulullaah ﷺ was born.

1. Urwah ibn Zubair رَضِيَ اللهُ عَنْهُ said, “Some members of the Quraish (amongst whom was Waraqah ibn Nawfal, Zaid ibn Umar ibn Nufail, Abdullah ibn Jahsh, Uthmaan ibn Huwayreeth) gathered one night at a certain idol. On that night, they found it upside down. They were upset by this and placed it upright. Suddenly it fell upside down. They placed it right side up. It fell down again. This happened thrice. Uthmaan ibn Huwayreeth then addressed the idol, “What has happened to you?” This was the night in which Rasulullaah ﷺ was born. They heard a voice from the idol saying with a loud voice,

It has fallen due to a newborn baby whose light will enlighten the entire world, east to west.

All the idols have fallen, and the hearts of all the kings of the earth are shaking, due to awe.

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The fire of all of the Persians has become extinguished and dark, the king of Persia has past the night in the greatest of worries. The jinn have been barred from informing their fortune-tellers matters of the unseen, now there is none to inform them the truth and lies. O the people of Qusayy, turn away from your misguidance and hasten to Islam and the spacious abode. (Khasaaisul-Kubraa vol. 1 page 89, Taareekh-Madeenah Dimishq vol. 3 page 424/ vol. 38 page 377, Al-Bidaayah wan Nihaayah vol. 2 page 341)

2. Waraqah and Amr ibn Nufail رضي الله تعالى عنهما went to Najaashi. When they came before him, he asked them about a newborn child amongst the Quraish. Waraqah replied, “One night, I was asleep close to an idol, when all of a sudden I heard a voice from inside the idol saying, “The Nabi has been born, the kings have become disgraced, misguidance has gone far away and polytheism has turned away on its back.” Then the idol fell flat on its face. (Khasaaisul Kubraa vol. 1 page 89)

The above narrations make mention of the idols falling at the time of birth of Rasulullaah ﷺ. Other narrations show that when he ﷺ was commissioned, the same thing happened.

Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was commissioned, every idol fell on its face. The shayaateen went to Iblees and said to him, “Every idol on the surface of the earth has fallen down.” Iblees said, “A Nabi has been deputed.” (Dalaailun Nubuwwah of Abu Nuaym page 226 no. 178)

٦٩ حَتَّىٰ غَدَا عَنْ طَرِيقِ الْوَحْيِ مِنْهُمْ
مِنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مَنْهُمْ

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69. Even the devils kept running from the path of revelation defeated, one after the other (at the time of birth of Rasulullaah ﷺ).

﴿ كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ
أَوْ عَسْكَرًا بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي ﴾

70. As though in running away they (shayaateen) were the brave army of Abrahah (the man who wanted to demolish the house of Allaah تَبَارَكَ وَتَعَالَى with the help of his army of Elephants) or (like that) army on which the pebbles were thrown by his palms.

In this stanza, the poet has by two examples, explained the running away of the shayaateen. In this way, he has also indicated to two miracles:

1. When Allaah تَبَارَكَ وَتَعَالَى sent fireballs to destroy the shayaateen, they would run away, just as the army of Abrahah ran when Allaah تَبَارَكَ وَتَعَالَى sent birds over them with stones.

The effect of this amazing incident was that the honour and respect of the Quraish increased in the hearts of the other Arabs. People began saying, “These are men of Allaah. Allaah has taken revenge on their behalf.”

This unseen assistance was due to the fact that the final Nabi would soon be born in this tribe, else, the king of Abyssinia and Yemen were better than the Quraish with regards to religion. The Quraish were polytheists, whereas the people of Yemen and Abyssinia were Christians. Another purpose of this divine help was the protection of the Ka’bah.

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2. In the Battles of Badr and Hunain, Rasulullaah ﷺ unleashed stones upon the disbelievers. They ran away just as shayaateen run away when they are pelted.

Two palms – Here the dual form is used to indicate that this incident occurred twice as has been mentioned above.

Rumiya: Even though outwardly Rasulullaah ﷺ had unleashed the stones, the act of throwing is not attributed to him since the effects were by the command of Allaah ﷻ. The Noble Qur'aan indicates this in the following way,

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

And you did not throw when you threw, but Allaah threw (Anfaal verse 17)

A question arises that in all matters, the servant performs the outward action, and the effect is by the command of Allaah ﷻ, then what is so special about this incident that throwing is attributed to Allaah ﷻ?

An easy answer is that for one handful of to be thrown into the eyes of a whole army and for them to be defeated is beyond human capacity. It is as though Rasulullaah ﷺ has no share in this action. Allaah ﷻ's special favour, grace and kindness was the cause of this effect. Therefore, the throwing of the stones has been attributed to Allaah ﷻ.

④ نَبَذًا بِهِ بَعْدَ تَسْبِيحِ بَيْطِنِهِمَا
نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

71. Which (the pebbles) he ﷺ threw after their making tasbeeh (praise of Allaah ﷻ) in his

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hands, like how (Yunus عليه السلام) who made tasbeeh (of Allaah تبارك وتعالى) was thrown out from the stomach of the (big) swallowing (fish).

In this stanza, the throwing of stones by Rasulullaah ﷺ is given a similarity to Yunus عليه السلام when he was expelled from the belly of the fish. The similarity between these two incidents is as follows:

1. Both matters were contrary to the norm. For one handful of sand and stones to reach the eyes of a whole army is not within man's power. Similarly, for Yunus عليه السلام to emerge alive from the stomach of the fish is also contrary to the norm.
2. Just as Yunus عليه السلام recited tasbeeh the stones also recited tasbeeh.
3. In both incidents, there was salvation after throwing. After Yunus عليه السلام was thrown out, he was given salvation. After Rasulullaah ﷺ threw the stones, the Muslims received salvation.

There are a few incidents in which mention is made that the stones used to recite tasbeeh.

Abu Dharr رضي الله تعالى عنه narrates, "I was present by Rasulullaah ﷺ in a group of people. He ﷺ had some stones in his hand which were reciting tasbeeh. Amongst us was Abu Bakr, Umar, Uthmaan and Ali رضي الله تعالى عنهم. Whoever was in the group heard the tasbeeh of the stones. Then Rasulullaah ﷺ handed over the stones to Abu Bakr رضي الله تعالى عنه. The stones recited tasbeeh in his hands. Whoever was in the group heard the tasbeeh of the stones. Abu Bakr رضي الله تعالى عنه returned the stones to Nabi ﷺ which continued to recite tasbeeh in his hands. Then Nabi ﷺ handed over the stones to Umar رضي الله تعالى عنه in whose hands

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the stones recited tasbeeh whilst all of us could hear its recital. Thereafter, Rasulullaah ﷺ handed it over to Uthmaan ibn Affaan رَضِيَ اللهُ عَنْهُ in whose hands the stones recited tasbeeh. Thereafter, he ﷺ placed the stones in our hands but the stones did not recite tasbeeh with any of us.” (Al-Mu’jamul-Awsat of Tabaraani vol. 2 page 59 no. 1244, vol. 4 page 245 no. 4097. A similar narration is found in Musnad Bazaar no. 4040/4044)

A delegation of leaders from Hadharamaut came to Rasulullaah ﷺ. Whilst they were speaking, they asked Rasulullaah ﷺ for some proof of his nubuwwah. They said, “How will we know that you are the messenger of Allaah?” Rasulullaah ﷺ lifted up a handful of stones in his palms and said, “This will testify that I am the messenger of Allaah.” The stones recited tasbeeh in his hands. On seeing this, the delegation said, “We testify that you are the messenger of Allaah رَبِّكَ وَرَعَالِكَ.” (Al-Khasaaaisul Kubraa vol. 2 page 125)

الفصل الخامس في ذكر يمن دعوته صلى الله عليه وسلم

SECTION FIVE REGARDING THE BLESSEDNESS OF THE INVITATION OF RASULULLAAH ﷺ

In the previous stanza, one miracle was mentioned. Here another similar miracle is mentioned. In both, the objects are inanimate, and both testified to the nubuwat of Rasulullaah ﷺ. (In this chapter, Allamah Buseeri رحمه الله تعالى writes about Rasulullaah ﷺ's purpose in life, which was calling the creation to the Creator. In this chapter, many great miracles of Rasulullaah ﷺ are mentioned, as these were the proof to demonstrate the truthfulness of Rasulullaah ﷺ in his call to Islam.

٧٢ جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

72. The trees answered his call (in the state of) prostrating, (and they were) walking towards him on (their) shins (trunks) without feet.

The words tree is used here, as there were many such occurrences in the life of Nabi ﷺ. It was not merely an isolated incident. In these incidents, there are many miracles of Nabi ﷺ being manifest.

- (1) The trees understanding the speech of Nabi ﷺ
- (2) Movement of the trees
- (3) Obedience of the trees

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(4) Proceeding only to Nabi ﷺ and no one else

(5) Humbling themselves before Nabi ﷺ

Hereunder are two such occasions:

1. Buraydah رضي الله عنه narrates “A village-dweller came to Rasulullaah ﷺ and said ‘O Rasulullaah, I have accepted Islam! Show me a sign by which I can increase my conviction.’ Rasulullaah ﷺ asked him what he wanted to see. He replied ‘Call out to that tree to come to you.’ Rasulullaah ﷺ said, ‘Go and call it.’ The village dweller went to it and said, ‘Answer the call of the messenger of Allaah ﷺ.’

The tree leaned on one side, breaking off from its roots on that side, then leaned onto the other side, breaking off from those roots. It then came to Rasulullaah ﷺ and said, ‘Assalamu’alaykum O Rasulullaah!’ The village dweller exclaimed, ‘Enough, enough!’ Rasulullaah ﷺ then said to it, ‘Return.’ It returned to its original place over its roots.” (Dalaail-un-Nubuwwah of Abu Nuaym no.291, Bazaar no. 7503, Khasaaisul-Kubra vol. 2 page 59)

2. Umar رضي الله عنه narrates that Rasulullaah ﷺ was at a place called Hujoon where the polytheists refuted him. He said, “O Allaah! Show me a sign today, so that I will not be bothered by those who falsify me thereafter.” Jibreel عليه السلام said to him, “Call out to a tree,” He ﷺ called out to a tree, which came towards him leaving a trail on the earth; it came up to him, and made *salaam*. On the command of Rasulullaah ﷺ, it returned to its place. Then Rasulullaah ﷺ said, “I am not bothered by those of my people who falsify me after this.” (Bazaar no. 310 vol.1 no. 438, Dalail-un-Nubuwwah of Bayhaqi vol. 6 pg. 13-14)

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According to the Ahlus-Sunnah wal Jamaa-ah, animals as well as inanimate objects, have life and soul. They have a special type of understanding and feeling; the reality is best known to Allaah تَبَارَكَ وَتَعَالَى. In many verses of the Noble Qur'aan, Allaah تَبَارَكَ وَتَعَالَى makes mention of the zikr, tasbeeh, and salaah of the seven earths and skies, the sun, the moon, the stars, the birds, the mountains, the thunder, etc.

﴿ ٧٣ ﴾ كَأَنَّمَا سَطَرَتْ سَطْرًا لِمَا كَتَبَتْ
فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقْمِ

73. (It seemed) as though the trees had drawn a line when the branches wrote a unique letter in the middle of the road.

In this stanza, the manner in which the trees presented themselves before Nabi ﷺ is mentioned.

1. The trees removed themselves from their roots, and came walking. Due to their movement, it seemed that there were some lines drawn in the middle of the road. These branches had left behind a straight line, just as a person draws a line before writing.

2. Here, there is an indication that the trees came directly to Nabi ﷺ, neither moving left nor right. This illustrates their perfect obedience.

3. Generally, the roots are strong, wind can move trees violently without them being uprooted. When the tree is cut off from the roots, wind can fling it in all directions. Here, despite the tree being separated from the roots, it was not affected by the wind, but went directly to Nabi ﷺ.

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LESSON: In this incident, there is a lesson for the Ummah that when these inanimate objects can be so obedient to Rasulullaah ﷺ, man has to obey him to a greater extent.

٧٤ مِثْلَ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً
تَقِيهِ حَرَّ وَطَيْسٍ لِّلْهَجِيرِ حَمِي

74. (The tree coming to Nabi ﷺ) was similar to the cloud which moved wherever he ﷺ moved, protecting him from the fierce afternoon heat.

After mentioning the miracle of the tree, the miracle of the cloud is mentioned. The similarity between the two is as follows: a. Both obeyed Nabi ﷺ b. Both granted him shade c. The outward cause for the existence of the tree is the cloud.

After making mention of obedience of something on earth (tree), mention is made of that which is in the sky (cloud).

Many such incidents happened in the life of Nabi ﷺ. A few will be mentioned here:

1. According to the most famous view, Rasulullaah ﷺ was 12 years of age when Abu Taalib set off for Shaam, with a few people of Quraish, and Rasulullaah ﷺ accompanied him. The caravan camped at a place called Teema, in Shaam. Close by was the dwelling of worship of a Christian priest (referred to as Baheera – Some have stated that his name was Sarjis or Jurjees). The Quraish had passed this place many times before, but the priest never emerged from his place of worship, nor ever paid any attention to them. However this time, he came to them, took hold of the hand of Rasulullaah ﷺ and said, “This is the leader of the world! This is the messenger of the Sustainer of the universe. Allaah has sent him as a mercy

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for all mankind.” Some of the Quraish elders asked him, “How do you know this?” He replied, “When you come to this valley, every tree and stone fell to prostration before him. They do not prostrate except to a Nabi. I also recognize him by the Seal of Nubuwwat, which is below his shoulder bone, the size of an apple.” He then prepared food for them. When he came to them, Rasulullaah ﷺ was looking after the camels. He asked for them to send for him ﷺ. He ﷺ came whilst a cloud was shading him. When he ﷺ came to his people, he ﷺ found that they had already sat under a tree. However, when he ﷺ sat, the shade of the tree fell onto him. The priest pleaded with them not to take him to Rome, because if the Romans saw him, they would recognise him by his qualities, and they would try to kill him.

Suddenly seven Romans appeared. The priest met them, and asked them, “What brings you here?” They replied, “We have come because the Nabi is going to emerge in this month. In every road, people have been sent. We have been informed about him, thus we were sent on this road.” He asked them, “Is anyone better than you behind you?” They said, “We have been informed of him being on this road.” He said “Can anyone ever change the decree which Allaah ﷻ decides?” They replied in the negative. They therefore pledged allegiance to him and decided to stay with him. He asked the Quraish, “Who is his guardian?” The people informed him that it was Abu Taalib. He then left pledging to Abu Taalib to return with him.” (Tirmidhi no. 3620)

Mufti Taqi Uthmani Daamat Barakatuhu, states in his book *Jahaane Deedan*, that when he visited Jordan, Gazi ibn Muhammad who was the personal advisor of King Abdullah, came to visit him in the hotel. Gazi ibn

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Muhammad said to Hadhrat Mufti Taqi Uthmani Saheb that if he does not mind, he will take him to the tree that gave shade to Rasulullaah ﷺ. Mufti Taqi Saheb said that how could he refuse such an offer. The following day they went to the military airport by car. There were other Ulama present. They were taken by a helicopter, which travelled for around fifty minutes in the rugged desert. Mufti Saheb said that he was looking through the windows. There was only rugged desert and mountains. There were no trees anywhere.

After fifty minutes, they came to a tree in the center of the desert. The tree had some green branches, and also some fruits. Mufti Taqi Saheb asked Gazi Muhammad that how do they know that this is the tree that gave shade to Rasulullaah ﷺ. Gazi Muhammad said that this tree, and the area of this tree has been preserved from the Ottoman Empire's time. The Jordanian Government appointed some people to identify the tree, and do further research, which confirmed it to be the same same tree. Hadhrat Mufti Taqi Saheb said that obviously, this was supposed to be a miracle. There are no other trees anywhere in sight, and there, right in the centre of the desert, there is just this one tree. In all likelihood, it was this tree that gave shade to Rasulullaah ﷺ.

2. Ibn Abbaas رضي الله عنه narrates, "Haleemah Sa'diyah would not allow Nabi ﷺ to wander off to a faraway place. Once, she was unmindful. He ﷺ went out with his sister Sheema in the heat of the day to the goats. Haleemah emerged to look for him. She found him with his sister. She asked the sister, "In this heat?" She replied, "O my mother! My brother does not feel the heat. I see the cloud shading him. When he stops, it stops. When he walks, it moves until he came to this place." Haleemah asked, "Is this true, my

daughter?” She replied, “Yes, by Allaah.” (Khasaaisul-Kubra vol.1 page 103, Tabaqaat Ibn Sa’d vol.1 page 152)

3. When Khadijah رَضِيَ اللهُ عَنْهَا sent Rasulullaah ﷺ to Shaam for a business expedition, Maysarah was also sent. When they returned, Maysarah informed Khadijah رَضِيَ اللهُ عَنْهَا of all the events which had transpired during the journey. He also mentioned that the clouds would shade Rasulullaah ﷺ. After hearing the detailed description, Khadijah رَضِيَ اللهُ عَنْهَا desired to marry him. She proposed and the marriage took place. (Khasaaisul-Kubra vol.1 pg.153, Ar-Raudul-Unf vol.1 pg. 321, Tareekh Tabari vol.1 pg. 521)

٤٥ أَفَسَمْتُ بِالْقَمَرِ الْمُنَشَّقِ إِنَّ لَهُ
مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

75.I take a strong oath on the moon which has been split; the moon has a similarity with the blessed heart of Nabi ﷺ.

The crux of this stanza is that the moon has a similarity with the heart of Nabi ﷺ. Allamah Buseeri رَضِيَ اللهُ عَنْهُ is so convinced that this is definitely true, that he is prepared to take an oath thereon, and his oath is completely true. This stanza is making reference to the miracle of the splitting of the moon, as well as the splitting of the chest of Nabi ﷺ. In the previous stanza, the miracle of the cloud was mentioned. Here the miracle of the moon is mentioned. The similarity between the two are: (1) Both are miracles involving heavenly bodies. (2) Both obeyed Nabi ﷺ.

THE SIMILARITY BETWEEN NABI ﷺ AND THE MOON:

1. Both the chest of Nabi ﷺ and the moon, were split.
2. Both are full of light and illuminate other things.

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3. The moon travels very swiftly, and Nabi ﷺ travelling at high-speed during Mi'raj.

4. One of the names of Nabi ﷺ is Qamar. Nabi ﷺ was called Qamar because he removed the darkness of kufr, with the light of iman. However, another poet states:

چاند سے تشبیہ دینا یہ بھی کیا ینصاف ہے
چاند پر دھبے ہیں اور حضرت کا چہرہ صاف ہے

What justice is there in mentioning any similarity? The moon has spots, whilst the face of Hudhoo is spotless.

THE SPLITTING OF THE CHEST - The splitting open of his chest occurred four times in Rasulullaah ﷺ's life:

1. The first time was when he ﷺ was merely a boy of four, in the care of Haleemah S'adiyyah. 2. The second time was when Rasulullaah ﷺ was ten years old. 3. The third time was when Rasulullaah ﷺ was bestowed with Nubuwwah. 4.) The fourth time was during M'iraaj.

During the the very first incident, Rasulullaah ﷺ was in the care of Halimah S'adiyyah, and a black spot of something was extracted from his heart. This, in reality, was some constituent of sin that was removed from his heart. After this extraction, his heart was washed, probably to ensure that no impression of sin remains behind. Additionally, his heart was washed with ice, as the intrinsic nature of sin, is heat, as explained by Shaikh Akbar رَضِيَ اللهُ عَنْهُ in Futuhaat. So, in order to douse the substance of sin, ice was used to wholly eradicate all signs of sin, and transgression.

The splitting of Rasulullaah ﷺ's chest that occurred whilst he ﷺ was a boy of ten, was actually carried out to

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cleanse his heart of the substance related to fun and amusement, as these make one negligent of Allaah ﷻ.

The third time that this splitting occurred, was when Rasulullaah ﷺ was bestowed with the mantle of Messengership. This was executed to prepare the heart to bear the intricacies of Wahi (divine revelation), and to endure the spiritual knowledge of Allaah ﷻ.

The fourth occasion of splitting of his chest took place during M'iraaj. This was carried out to ensure that Rasulullaah ﷻ's heart could endure, amongst other things, the journey through the celestial realms, the witnessing of Divine light, heavenly revelations, the intimate conversation with Allaah ﷻ and so that his heart could bear, without a trace of protest, the Divine Speech of Allaah ﷻ.

In short, this splitting of his chest took place on a few occasions, and the underlying wisdom for each occasion, differed. The objective of these, was to ensure that his blessed, and illuminated heart, reaches the very pinnacle of purity, and spiritual illumination.

When the aim is to secure something, a seal is normally placed over it, in order to ensure that whatever is within it, does not escape. For instance, a seal is affixed to a bag of jewels to ensure no precious stone fall out. Similarly, Rasulullaah ﷻ's heart was imbued with divine knowledge and wisdom, and then a seal was affixed to an area between his shoulder blades, so that nothing escapes from this priceless treasure. (Khawaatimul-Hikam page 152)

Furthermore, with the splitting of the chest, just as the inner depths of the heart was cleansed of Shaytaan's portion, similarly, a seal was cast between his shoulder

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blades, a little closer to the left, in line with the heart, so that the heart was well-protected against satanic whisperings, and external onslaughts. This is the area from which Shaytaan launches his attacks. (Rawdul-Anf vol. 1 page 111) In short, just as the interior of the heart was cleansed of Shaytaan's ruinous matter, so too was a seal cast onto his back, to prevent any possible Shaytaani assault from the outside.

According to some scholars, Rasulullaah ﷺ was born with the seal of *nabuwwat* between his shoulder blades. The Ulama of the Banu Israail identified him with this distinctive mark. However, according to others, this seal was cast only after the splitting of the chest. The former opinion is more authentic, and generally preferred, as some Ahaadeeth explicitly mention Rasulullaah ﷺ being born with the seal of *nabuwwat*. Nonetheless, it wouldn't be improbable to maintain that the Ahaadeeth that mention the seal to be cast after the splitting of the chest, are actually referring to a renewal of the old casting. If this interpretation was acknowledged, all the ostensibly conflicting narrations would now be consistent with one another. (Zarqaani vol. 1 page 160/163)

(The above section has been summarized from Seeratul Mustapha by Moulana Idrees Kandhelwi رَحِمَهُ اللهُ تَعَالَى.)

أَفْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ - I take a strong oath on the moon which has been split

Objection – Rasulullaah ﷺ had prohibited us from taking oaths on those besides Allaah تَعَالَى. It has been referred to as “minor shirk.” How could the poet make such an utterance?

Answer

The best answer is that oaths are of four types:

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A. An oath showing respect and honour- This type of oath is only for Allaah تَبَارَكَ وَتَعَالَى, in which a person declares the Being upon whom he is taking an oath, to be fully aware of everything, and the Being who has full control to do as He pleases. A person declares that Allaah تَبَارَكَ وَتَعَالَى is watching him, and if he lies, Allaah تَبَارَكَ وَتَعَالَى has the full power to destroy him.

B. An oath as a proof - At times, the oath is taken on an object, in order to show that it too, is a proof of a point made. Generally, the oaths taken by poets are of this type. This type of oath has been used in great abundance in the Noble Qur'aan. E.g. in Surah Asr, Allaah تَبَارَكَ وَتَعَالَى takes an oath on time, and history. Time and history are proof that man is in great loss, except those who possess four qualities.

C. Oath as du'aa - Outwardly it is an oath, but in reality it is a du'aa e.g.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

By your life! Verily there are blinded in their intoxication! (Hijr verse 72)

This actually means – May Allaah تَبَارَكَ وَتَعَالَى increase your life! Amongst the pious predecessors, usage of لعمرى and لعمرك was common. Even Rasulullaah ﷺ, and at least ten Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are narrated to have used these words. Another example of this type of oath is the word ابوك and ابيك. These are used on occasions of praise and surprise. Whilst praising, one is actually supplicating as well for the one praised.

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D. An oath as a curse - An example of this is a poem of Hassan ibn Thaabit رضي الله تعالى عنه:

تَكَلَّمْتُ بِبَيْتِي إِنْ لَمْ تَرَوْهَا
تُثِيرُ النَّفْعَ مِنْ كَنَفِي كَدَاءِ

May I lose my daughter if our horse does not reach the place Kada, whilst making dust rise. (Muslim no. 2490)

This is like an oath. The object of an oath is that if it is not fulfilled, then the calamity of kaffarah will fall onto him. Here, the meaning is that if the horse does not reach Kadaa, then the poet will experience distress, the likeness of that experienced on the occasion of his daughter's demise.

In short, the oath is not of the first type, but rather of the second type, since the moon is a proof of the subject matter mentioned ahead. Looking at external factors, as well as the condition of the person taking the oath, one will come to know which type is intended.

THE MIRACLE OF THE SPLITTING OF THE MOON

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

The hour has dawned and the moon has split asunder. (Qamr verse 1)

Approximately five years prior to the migration to Madinah, the polytheists of Makkah approached Rasulullaah ﷺ. Amongst these polytheists were Waleed ibn Mugheerah, Aas ibn Waail, Aas ibn Hishaam, Aswad ibn Abduyaghooth, Aswad ibn Muttalib, Zam'ah ibn Al-Aswad, Nadr ibn Haarith, etc. They challenged Rasulullaah ﷺ to exhibit some sign, that would corroborate the authenticity of his Nubuwwah.

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According to some narrations, they demanded that he split the moon into two parts to demonstrate the legitimacy of his claim. They challenged him at night, when the fourteenth moon was shining in all its glory. Rasulullaah ﷺ replied, “Fine, if I exhibit this miracle, would you embrace Islam?” “Surely,” they replied, “we would certainly believe in you.” Rasulullaah ﷺ then implored Allaah ﷻ. The moon then split into two; one part towards Mt. Abu Qubais and the other towards Mt. Qayqa’aan². For quite a while, people were left dumbfounded staring at this incredible sight.

Some of them were so astounded that they repeatedly wiped their eyes with their clothing, and gaped at the moon only to discover that it really was in two parts. Rasulullaah ﷺ continued prompting them, “Ash-hadu! Bear witness! Bear witness!” The moon remained like this for a duration of time equivalent to the time between ‘Asr and Maghrib. It subsequently reverted to its original condition. In disgust, the polytheists of Makkah exclaimed, “Nay, Muhammad! You have cast a wizardly spell over all of us. Wait for some travellers coming into Makkah from the outer regions. Ask them about this miracle, as it is not possible for Muhammad to cast his spell over everybody. If they testify to this miraculous sighting, then consider Muhammad to be genuine, and if they say that they have not witnessed any sighting of this

² Even though there are many hadeeth discussing this miracle, none explicitly mentions that Nabi ﷺ pointed at the moon. The narrations merely state that when the people of Makkah asked Nabi ﷺ for a sign, he made dua and the moon split. After citing these narrations, ibn Kathir رَحِمَهُ اللهُ عَالَمٌ states in *Al Bidayah Wan Nihayah*, vol. 3 pg. 361 that the moon split when he رَحِمَهُ اللهُ عَالَمٌ pointed towards it. Perhaps this is what he رَحِمَهُ اللهُ عَالَمٌ understood from the narrations. And Allaah ﷻ knows best.

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nature, then consider yourselves bewitched by his sorcery.” Nonetheless, a number of travellers were asked about this. Travellers from every direction testified that they had indeed seen the moon split into two.

In spite of their own sighting and the testimony of others, these obstinate individuals refused to accept imaan saying, “This is enduring sorcery.” In other words, very soon, the effects of it will wear away. Upon this, the following verses were revealed:

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

The hour has dawned, and the moon has split asunder. And if they witness any sign, they turn away and say, ‘enduring sorcery’. (Qamar verse 2]

The phenomenon of the splitting of the moon occurring during the era of Rasulullaah ﷺ is corroborated by the Noble Qur’aan, as well as by a number of authentic Ahaadeeh, and indisputable chains of narrators. All the scholars of the past and present, are unanimous over this. As for the isolated few who interpret the past tense in the verse ‘the moon has split asunder’ as the future tense meaning ‘the moon will split asunder’, this interpretation absolutely contradicts the Noble Qur’aan, the authentic Ahaadeeth, and the clear interpretations of the scholars of the present and the past. This isolated opinion is of no consequence. (Extracted from Al-Bidaayah wan Nihaayah vol. 3 page 118-129, Fathul-Baari vol. 7 page 138.)

A FEW IMPORTANT POINTS REGARDING THE SPLITTING OF THE MOON

1. This miracle was a speciality of Rasulullaah ﷺ

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2. It is counted amongst the *ummahaatul-mu'jizaat* (mothers of all miracles)

3. There is no similarity to this miracle in the past nations.

❶ وَمَا حَوَى الْعَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ
وَكُلُّ ظَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِي

76. (And I take an oath) on that goodness and generosity, which the cave had (encompassed) whilst every eye of the disbelievers were blind/unable to see what was within it.

Before this , a miracle which occurred before Hijrat was mentioned. Here a miracle which occurred during Hijrah is being mentioned.

Many people emerged in pursuit of Nabi ﷺ. Some were experts in tracking. Whilst following the tracks of Nabi ﷺ, they came right to the cave in which Nabi ﷺ and Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ were hiding. If they had to merely look down, they would have clearly seen Nabi ﷺ. Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ became sorrowful at this time. Rasulullaah ﷺ said to him,

مَا ظَنُّكَ بِأَثْنَيْنِ اللَّهِ تَالِئُهُمَا

What is your thought of those two, the third present being Allaah تَبَارَكَ وَتَعَالَى? (Bukhaari no.4663)

This stanza indicates towards the incident in the cave.

‘Goodness’ refers to Rasulullaah ﷺ and ‘generosity’ refers to Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ spent so much on the cause of Islam that Rasulullaah ﷺ said, “There is no person who has done a favour to me, except that I have

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repaid him, except Abu Bakr. Allaah ﷻ will repay him on the Day of Judgement. No person's wealth benefitted me as much as the wealth of Abu Bakr." (Tirmidhi no. 3661) Rasulullaah ﷺ used to spend the wealth of Abu Bakr ﷺ, as he ﷺ would spend his own wealth. (Musannaf Abdur Razzaq vol. 11 page 228 no. 21319)

Ibn Umar ﷺ states, "When Abu Bakr ﷺ accepted Islam, he had possessed forty thousand dirhams. When he emerged for Hijrat, he only possessed five thousand. All of his wealth had been spent on freeing slaves and granting strength to Islam." (Tareekh Madeenah Dimishq vol. 30 page 68)

فَالصِّدْقُ فِي الْعَارِ وَالصِّدِّيقُ لَمْ يَرَمَا
وَهُمْ يَقُولُونَ مَا بِالْعَارِ مِنْ أَرِم

77. The embodiment of truth (Rasulullaah ﷺ) and Siddique (Abu Bakr ﷺ) are in the cave, not moving, whilst the disbelievers are saying, "Then is no one in the cave."

The words لَمْ يَرَمَا can have different meanings:

1. As mentioned above, they did not move from their place, having full trust that Allaah ﷻ would protect them.
2. Some state that this is from the word يرم ورم which means to become angry. They were not angry with the decree of Allaah ﷻ, but pleased with the condition they found themselves in.
3. This is a word in the singular form لم يرم . Originally it was a form of emphasis. The noon then changed into an alif, as is sometimes seen in the Arabic language. The

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word then became لَمْ يَرْمَا. The translation in this case is, “And the foot of Abu Bakr did not swell due to the snake bite.” This is in reference to the famous incident in which Abu Bakr رَضِيَ اللهُ عَنْهُ closed all the holes of the cave, except one. A snake emerged, and bit his blessed foot. Rasulullaah رَضِيَ اللهُ عَنْهُ placed his blessed saliva on this area, due to which all pain was removed.

‘Embodiment of truth’ - In this single word, the poet had indicated to the high level of Rasulullaah رَضِيَ اللهُ عَنْهُ’s truthfulness. Every portion of Nabi رَضِيَ اللهُ عَنْهُ’s life points to his truthfulness.

a. Nabi رَضِيَ اللهُ عَنْهُ mentioned many incidents of the past Ambiyaa عَلَيْهِ السَّلَام, and their nations, which the Jews and Christians were forced to accept.

b. Nabi رَضِيَ اللهُ عَنْهُ foretold of many incidents which happened in the future e.g. the conquests of Rome, the conquest of Constantinople etc.

c.) Nabi رَضِيَ اللهُ عَنْهُ informed the Sahaabah رَضِيَ اللهُ عَنْهُمْ of many incidents which happened thousands of kilometers away e.g. the demise of Najashi, the scene at Mu’ta, the place where the disbelievers would be killed in the battle of Badr.

Even before Nubuwwah, Rasulullaah رَضِيَ اللهُ عَنْهُ was known for his truthfulness and trustworthiness, such that when people saw Nabi رَضِيَ اللهُ عَنْهُ entering the Ka’bah first, they all spontaneously uttered, “Ameen (the trustworthy) has arrived.” (Musnad Haarith no. 388, Ar- Raudul- Anf vol.1 pg. 345) Khadeejah رَضِيَ اللهُ عَنْهَا proposed to Nabi رَضِيَ اللهُ عَنْهُ after witnessing, and hearing about his trustworthiness and truthfulness. Even his enemies were forced to testify to his truthfulness.

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1. Abu Jahl said to Mugheerah ibn Shu'bah, "By Allaah! I regard Muhammad to be true. However, until now all virtue has fallen to the lot of the children of Qusayy. Now a Nabi has come from them. I will therefore not accept it." (Dalailun - Nubuwwah of Bayhaqi vol. 2 page 207) (Musannaf ibn Abi Shaibah no.36979) Once, Abu Jahl said to Nabi ﷺ, "We do not falsify you, but we falsify the message which you bring." Allaah ﷻ revealed the following verse, "For verily they do not belie you, but the oppressors deny the verses of Allaah." (An'aam verse 33) (Tirmidhi no. 3064, Mustadrak of Hakim no. 3230)

2. Abu Sufyan - Heraclius asked him, "Did Muhammad ever speak lies before claiming Nubuwwah?" Abu Sufyan replied in the negative. Heraclius then said, "How can the person who cannot speak lies about people speak lies about Allaah?" (Bukhari no. 7, Muslim no. 1773)

3. Ubay ibn Khalaf once said, "By Allaah! I will kill Muhammad." This news reached Rasulullaah ﷺ, who replied, "In fact, I will kill him, if Allaah wills." A person who heard Rasulullaah ﷺ saying this went to Ubay, and informed him of what transpired. This caused Ubay to become extremely perplexed. He asked the person, "I ask you in Allaah's name, did you hear him saying this?" When the person replied in the affirmative, it really affected him, as they had not heard Rasulullaah ﷺ saying anything, but the truth. During the Battle of Uhud, Ubay ibn Khalaf emerged with the polytheists. He began looking for an opportunity when Rasulullaah ﷺ would be in a state of unmindfulness, so that he could attack him. One Muslim stood between him, and Rasulullaah ﷺ. When Rasulullaah ﷺ saw this, he said to his companions, "Leave him." He ﷺ then took a spear, and flung it at him. The spear scraped his collar-bone,

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which was under his helmet, and above his armour. An insignificant amount of blood emerged, which congested in the centre. He began bellowing like a bull. His companions carried him away, whilst he was screaming. They said to him, “By Allaah! This is nothing but a prick.” He replied, “By Allaah! Even if the gloss of the sword had to touch me, it would kill me. Did he not say, ‘In fact, I will kill him, if Allaah wills.’ By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction.” He remained in this condition for a day or so, and then passed away.” (Musannaf Abdur Razzaq no. 9731, Dalaailun-Nubuwwah of Bayhaqi vol. 3 page 258-261)

4. Jews – Rasulullaah ﷺ challenged the Jews, “Desire death if you are truthful.” (Baqarah verse 94) As the Jews knew that Rasulullaah ﷺ was truthful, none of them ever, even as a pretence, desired death.

5. Christians – The Christians of Najraan came to Madeenah Munawwarah. Finally, Rasulullaah ﷺ challenged them to a *mubaahalah*. However, they were not ready to do so, as they feared for their lives.

6. Unbelievers on Mount Safa – When Rasulullaah ﷺ gathered the Quraish at Mount Safa, all said with one voice, “We have only found you to be truthful.” (Bukhari no. 4770)

Even whilst joking, Rasulullaah ﷺ never spoke an untruth. Normally, whilst joking, there is some informality in speech. However, even when Rasulullaah ﷺ joked, there was no trace of falsehood. Once Abu Hurayrah رضى الله تعالى عنه remarked, “O Rasulullaah! You joke with us.” Rasulullaah ﷺ remarked, “I do not say but the truth.” (Musnad Ahmad no. 8723)

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Siddique – This is the *mubaalaghah* (emphasis) for *sidq* (truthfulness). Thus, *siddique* refers to one in whom truthfulness is found in great abundance. Another view is that a person who never spoke a lie. It also refers to one who always verifies the truth.

This refers to Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ. This was because he immediately accepted whatever Rasulullaah ﷺ said, without the slightest hesitation. Rasulullaah ﷺ said (to the other Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ), “Allaah تَبَارَكَ وَتَعَالَى sent me to you, but you people said, ‘You are lying.’ Abu Bakr immediately believed me, and he supported me with his life and his wealth. (Bukhari no. 3661)

Aa’ishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا states, “When Nabi ﷺ was taken to Masjidul – Aqsa on the night of Mi’raj, the people began discussing the matter. Some people actually turned away from Islam.... The disbelievers asked Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘Do you believe him, that he went in one night to Baitul – Maqdis and returned before the morning?’ He replied, ‘yes, and I believe him, in things which are even more farfetched. I believe in the revelation which he receives from the sky in a portion of the morning or evening.” For this reason, he was named Abu Bakr As-Siddiq.” (Mustadrak of Haakim no. 4407)

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ
عَلَى خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

78. (Because) they thought that the pigeon did not lay any eggs, and the spider did not weave a web over the best of creation.

Explanation: In the previous stanza, we learnt that the disbelievers did not see Rasulullaah ﷺ and Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the cave. This part explains why.

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Ibn Abbass رضي الله تعالى عنه narrates, “The Quraysh of Makkah Mukarramah consulted with one another. One of them said, ‘When the morning arrives, tie him up in chains.’ Another said, ‘Kill him.’ Yet another said, ‘Banish him.’ Allaah تبارك وتعالى informed Nabi ﷺ. Ali رضي الله تعالى عنه slept in the bed of Nabi ﷺ. That night Nabi ﷺ emerged and proceeded, until he reached the cave. The polytheists waited outside the house thinking that Nabi ﷺ was sleeping there. In the morning, they were about to attack, when they saw Ali رضي الله تعالى عنه. In this way, Allaah تبارك وتعالى foiled their plans.

They asked Ali رضي الله تعالى عنه about the whereabouts of Nabi ﷺ. He replied that he was unaware. They followed his footsteps. When they reached the mountain, they became confused. They ascended the mountain, and passed by the cave. They remarked, ‘If he had entered here, the spider web would not have been on the door.’ He ﷺ remained therein for three days. (Musnad Ahmad no. 3251, Musannaf Abdur Razzaq no.9743, similar narration in Musnad Ahmad no. 3251)

Zaid ibn Arqam رضي الله تعالى عنه, Mughirah ibn Shu’bah رضي الله تعالى عنه and Anas ibn Malik رضي الله تعالى عنه mentioned that on the night Nabi ﷺ spent in the cave, Allaah تبارك وتعالى commanded a tree to grow at the entrance of the cave. This concealed the face of Nabi ﷺ. Allaah تبارك وتعالى commanded the spider to spin its web over the entrance of the cave, and Allaah تبارك وتعالى commanded two wild pigeons to sit at the entrance, which they did.

The polytheists came from every direction. When they were at a distance of about 40 hand spans – armed with all their weaponry – one man came forward. He on seeing the two pigeons, returned to his people and said, ‘There is

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nothing in the cave. I saw two pigeons at the entrance. I realized that no one is inside there.' Nabi ﷺ heard his speech, and understood that Allaah تبارك وتعالى protected him from them by these pigeons. (Bazzar no. 4344, Al-Mu'jamul-Kabeer vol. 20 pg. 443 page 1082)

AMAZING PROTECTION BY ALLAAH تبارك وتعالى

Allaah تبارك وتعالى protected Rasulullaah ﷺ and Abu Bakr رضى الله تعالى عنه, in a miraculous manner. The pigeon is a bird which normally flies away when approached. It cannot be controlled. Allaah تبارك وتعالى protected them by means of this bird. Similarly, Allaah تبارك وتعالى deployed the spider web to protect them, whereas the spider web is in reality, the weakest of houses. There are four types of houses:

- a. A house made of stone/bricks – This is the strongest of houses, as it protects one from water, fire and wind.
- b. A house made of wood – This is of a slightly lower level, as it protects one from water and wind, but not fire.
- c. Tent – It protects a person from the heat of the sun, however wind, water, and fire can easily damage it and cause harm to those inside.
- d. Spider web – This is the weakest form as it cannot protect one from sunlight, fire, wind, or water. That is why it is referred to as *أَوْهَنَ الْبُيُوتِ* (weakest of houses) in the Noble Qur'aan. (Ankaboot verse 41)

Despite this, Allaah تبارك وتعالى deployed this web as a means of protection for Nabi ﷺ. This teaches us the following lessons:

1. When Allaah تبارك وتعالى wants to protect, He تبارك وتعالى is not in need of an army. He تبارك وتعالى can employ any of His seemingly insignificant creatures to do so.

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2) When Allaah تَبَارَكَ وَتَعَالَى protects someone, then nothing can harm him. Rasulullaah ﷺ said, “Know that if all the people gather together to benefit you in the least, they cannot benefit you, except with that which Allaah تَبَارَكَ وَتَعَالَى has written for you. And if they all gather to harm you in the least, they cannot cause you any harm, except that which Allaah تَبَارَكَ وَتَعَالَى has decreed for you.” (Tirmidhi no. 2516)

According to the narration mentioned above, from Bazzar, some state that all the pigeons in the Haram are from the progeny of that pigeon. Since it had protected Nabi ﷺ, it was granted that honour. Other Ulama have adopted to remain silent on the issue, as there is great discussion on the authenticity of that Hadeeth.

٤٩ وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةِ
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِّنَ الأَطْمِ

79. The protection of Allaah تَبَارَكَ وَتَعَالَى has made him independent of double armour, and high forts.

Here, Allaah تَبَارَكَ وَتَعَالَى makes mention of His unseen help during the migration. Allaah تَبَارَكَ وَتَعَالَى miraculously made Nabi ﷺ, making him independent of material and physical means of protection. The poet has made mention of two forms of material means: a) For bodily protection, one is in need of armour b. For protection of residence, one needs a fort, so that no one can enter.

Another way of looking at it is as follows: Generally, there are two means of protection:

a. Attack – A person stands before the enemy, and fights protecting himself by means of armour. By a double layer of armour, one’s defences are stronger.

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b. Defence – A person does not come forward, but conceals himself. For this, a high fort is required, so that the enemy cannot reach him.

During the migration, Nabi ﷺ had neither of these.

1. He ﷺ escaped at night, whilst the disbelievers had surrounded his house. Allaah تبارك و تعالیٰ blinded them, and none could see him ﷺ. Throwing a handful of sand, Rasulullaah ﷺ recited the opening verses of Surah Yaasin until the verse “and We have covered them so they cannot see” over their heads. Allaah تبارك و تعالیٰ placed a veil over their eyes. He ﷺ then passed right before their very eyes without them realising it.

2. He ﷺ concealed himself in a cave where the enemy could easily reach him. However, Allaah تبارك و تعالیٰ blinded them that in spite of being so close, they could not see him. Allaah تبارك و تعالیٰ wanted to show the world the impotence of the disbelievers’ plans and efforts. There was no need for a whole army to face these people. Allaah تبارك و تعالیٰ utilized the weakest of houses against them, and prevented them from doing what they had plotted and planned.

Abu Mus‘ab Makki رَضِيَ اللهُ عَنْهُ says, “I have heard Anas ibn Maalik رَضِيَ اللهُ عَنْهُ, Zaid ibn Arqam رَضِيَ اللهُ عَنْهُ and Mughirah ibn Sh‘ubah رَضِيَ اللهُ عَنْهُ saying, ‘Whilst Rasulullaah ﷺ sought refuge in the cave of Thaur, with the will of Allaah, a tree miraculously sprouted up before him. A pair of wild doves then laid their eggs in the nests that were on the tree. Whilst the polytheists were hunting for Rasulullaah ﷺ, they came across the cave, but when they caught sight of the nests covering the tree, they retreated.’ Rasulullaah ﷺ says, “Allaah تبارك و تعالیٰ defended us from their (evil).”

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3. The Quraysh publicly proclaimed a reward of one hundred camels each, for the person who kills or captures either Muhammad ﷺ or Abu Bakr رَضِيَ اللهُ عَنْهُ. Suraaqah ibn Maalik ibn J'usham narrates, "I was sitting in my usual place, when a man came up to me saying that he caught sight of a few people sneaking off onto the coastal route. He also added that he believed that these people were Muhammad and his companions. I was positive that these people were really Muhammad and his friends, but out of trepidation of this man collecting the coveted prize of one hundred camels, instead of myself, I somehow skirted the whole issue and convinced him that it was someone else and not Muhammad. A little while later, I got up from my place, and asked my slave girl to take the horse to a certain hillock, and wait for me there. I clutched my spear and crept out of the back of the house. I reached the horse, and with lightning speed I mounted the horse, and shoved him into a full gallop."

As Suraaqah reached Rasulullaah ﷺ, Abu Bakr رَضِيَ اللهُ عَنْهُ noticed someone riding fast in their direction. Abu Bakr رَضِيَ اللهُ عَنْهُ anxiously submitted, "O Rasulullaah ﷺ! Now we will really be captured. This man is coming in search of us." Rasulullaah ﷺ responded, "Never! Certainly Allaah is with us." He then made dua, "O Allaah! Drop him to the ground." According to another narration, Rasulullaah ﷺ said, "O Allaah! Suffice for us as You wish." He barely uttered these words when Suraaqah's horse slumped into the rocky ground, right up to its knees. According to another narration, the horse was drawn into the ground right upto its stomach. Suraaqah submitted, "I am certain that this happened because of your curse. I beseech both of you to make dua for me. By Allaah! I swear that I will turn back whoever is hunting for you."

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Rasulullaah ﷺ made dua for him, and Suraaqah's horse was forthwith released from the ground. Suraaqah says, "From this I promptly gathered that Allaah ﷻ was bound to grant Rasulullaah ﷺ dominance. I went on to inform him about the Quraysh's insidious plot to assassinate him, and I also apprised him of the reward of one hundred camels offered by them. I then offered him whatever food provisions I had on me, but he declined to accept it. However, he requested me not to disclose his condition to anyone. As an added precautionary measure, I asked him to write out a note of security and pardon in my favour. On Rasulullaah ﷺ's directive, Aamir ibn Fuhayrah رَضِيَ اللهُ تَعَالَى عَنْهُ wrote out a note of clemency on a piece of leather. Issuing the note to me, they set forth. Clutching the note of clemency, I also headed off towards Makkah. Whenever I came across anyone searching for Rasulullaah ﷺ, I would turn him back saying, 'There is no need for you to go this way. I have already searched this area.'"

Note: 1. This miracle of Rasulullaah ﷺ was similar to the miracle of Moosa عَلَيْهِ السَّلَام. Just as Qaarun was sunk into the earth with the curse of Moosa عَلَيْهِ السَّلَام, similarly, Suraaqah's horse sank into the ground with the *dua* of Rasulullaah ﷺ.

2. According to one Hadeeth, Rasulullaah ﷺ told Suraaqah, "What would be your condition, Suraaqah, when you will be wearing the bracelets of Chosroe?" During the caliphate of Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, when the countries of the Persain empire came under the Muslim rule, the Persian emperor's crown, bracelet, and other royal jewels were brought into Musjide-Nabawi, and placed before Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. He immediately summoned Suraaqah.

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When Suraaqah appeared before him, he instructed him, “Raise your hand and say *Allaahu Akbar, Alhmdulillaah!* Praise be to the Being who seized these two (royal bracelets) of Chosroe, and made an ordinary peasant and rustic (villager), like Suraaqah wear them.” Thereafter, Umar رضي الله تعالى عنه distributed all the royal jewels amongst the Muslims. (Zarqaani volume 7 page 189, Isaabah volume 2 page 120. A similar narration with different wording is found in As-Sunanul-Kubra of Bayhaqi no. 13033/13036)

۸۰ مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ
إِلَّا وَنَلْتُ جِوَارًا مِنْهُ لَمْ يُضِمَّ

80. Whenever time oppressed me, and I sought protection by (following / praising / seeking an intermediary through) Rasulullaah ﷺ, I attained such refuge/help from Him that I was not oppressed.

To this point, we have read how Rasulullaah ﷺ was protected by the mercy of Allaah تبارك وتعالى. Now we read that through the blessings/praises/following of Rasulullaah ﷺ, others are saved from problems.

In short, it means that whenever the poet fell into some difficulty or sickness, and he made dua to Allaah تبارك وتعالى for protection, using his love, obedience or praises of Nabi ﷺ as an intermediary, Allaah تبارك وتعالى granted him health, safety and protection.

The outward meaning is that the poet is seeking protection from Rasulullaah ﷺ. However, this is completely against the foundation of Tawheed. In the Qur’aan and Ahaadeeth, we have been commanded to seek protection only from Allaah تبارك وتعالى, and not from the creation e.g. “And call out

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to Him, out of fear and hope.” (A’raaf verse 56). “And if any thought comes to you from Shaytaan, then seek the protection of Allaah.” (A’raaf verse 200) Say, “None can save me from Allaah. And I will never find besides Him, any place of refuge.” (Jinn verse 22)

In many duas, we are taught to seek Allaah تَبَارَكَ وَتَعَالَى’s protection with the words “*oozoo Billahi*” (I seek Allaah’s protection). Seeking protection from those besides Allaah تَبَارَكَ وَتَعَالَى is a quality of the polytheists as Allaah تَبَارَكَ وَتَعَالَى states, “And verily, there were men among mankind who took refuge with the masculine among the jinns, but they (jinns), increased them (mankind) in sin and disbelief.” (Jinn verse 6)

The reason for it being forbidden, is implication that whoever’s protection is sought, has the ability to remove harm, and grant benefit. This is act of worship, which is exclusice to Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states, “And do not call that, besides Allaah, which can neither benefit, nor harm you. If you do so, then you will then be from amongst the oppressors.” (Yunus verse 106) “If Allaah تَبَارَكَ وَتَعَالَى lets any harm touch you, then there is none to remove, it save Him. If He desires good for you, there is none to repel His grace.” (Yunus verse 107)

The poet himself mentions in the previous stanza that Allaah تَبَارَكَ وَتَعَالَى saved Nabi ﷺ. Therefore, the apparent meaning of this stanza is not what is intended. Help is sought only from Allaah تَبَارَكَ وَتَعَالَى, and the being of Rasulallah ﷺ is used as an intermediary (tawassul-bidhath), as will be explained later.

If the question arises as to why the poet did not clearly mention it, the answer is that in poetry, words are generally hidden, so that the scales of the poem are kept

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intact. Such examples are found in the Arabic language to a great extent. Poems praising Rasulallah ﷺ by our illustrious pious predecessors, are found in great abundance, in which such wording is used.

مَا أَذَاقَنِي الدَّهْرُ ظُلْمًا إِلَّا وَنِلْتُ جَوَارًا حِينَ اسْتَجَرْتُ اللَّهَ بَوَسِيلَةَ
النَّبِيِّ أَوْ بَاتْبَاعِهِ أَوْ مَدْحِهِ

This is referred to as *majaaz-aqli*. Everything occurs by the will of Allaah تَبَّارَكَ وَتَعَالَى, but it occurs at its appointed time. Therefore, the action is attributed to its time. In the Arabic language, it is common to attribute some action to something besides the *faa'il* (doer), when there is some connection present. An example of this is the following Arabic statement:

أُنبت الربيع الزرع

Spring has given rise to the crops.

Every Muslim of sound belief knows that Allaah تَبَّارَكَ وَتَعَالَى is the only Being who causes the crops to grow. However, the crops normally come out in Spring. Therefore, the rising of the crops is attributed to Spring.

A doubt: Will this not open a door for the polytheists, and innovators that they will attribute all conditions to those besides Allaah تَبَّارَكَ وَتَعَالَى and then claim that they are *majaaz-aqli*?

Answer: If the person uttering this statement is a Muslim of correct beliefs, this is a sign that he regards Allaah تَبَّارَكَ وَتَعَالَى to be the actual doer, and the connection is merely of *majaaz-aqli*. If any disbeliever has to attribute something to those besides Allaah تَبَّارَكَ وَتَعَالَى, this meaning will not be considered.

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Refuge/help –This refers to refuge/help in this world and the Hereafter. Help in this world was to attain cure by making dua through the intermediary of Rasulullaah ﷺ, and in the Hereafter by attaining the intercession of Rasulullaah ﷺ.

﴿٨١﴾ وَلَا التَّمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلَّا اسْتَلَمْتُ التَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

81. Whenever I sought the goodness of this world and the Hereafter through the generosity of Rasulullaah ﷺ, I definitely received goodness from such a hand, which is worthy of being kissed and touched.

In the previous stanza, the poet states that he has been granted ease and cure, in this world through the blessings of Nabi ﷺ. Now he states that success in both worlds, will be attained by the intermediary of Nabi ﷺ. In this world, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى was cured of his physical sickness. In the Hereafter, he hopes to gain the intercession of Nabi ﷺ, through the blessings of following the Sunnah, and due to his love for Nabi ﷺ.

What does goodness of this world, and the Hereafter mean? Goodness of this world refers to sound health and safety. Goodness of the Hereafter, refers to the intercession of Nabi ﷺ, so that one can enter Jannah directly.

Question: Through the blessings of this poem, Allaah تَبَارَكَ وَتَعَالَى granted Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى cure. This was clearly evident. How can he say the same with regards to the Hereafter, when it is yet to occur?

Since the lofty rank of Rasulullaah ﷺ is established in the court of Allaah تَبَارَكَ وَتَعَالَى, along with the fact that he ﷺ

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will intercede on behalf of those who love him, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that he has such hope that he will receive this intercession, it is though he has already received it.

Question: How did Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى ask Rasulallah ﷺ, whereas Rasulallah ﷺ was not present? It is accepted that, to ask those besides Allaah تَبَارَكَ وَتَعَالَى, for anything which is beyond man's control and means, and to ask those besides Allaah تَبَارَكَ وَتَعَالَى, when they are not present, is completely prohibited in the Qur'aan Shareef in many places, as explained under stanzas 39 and 46.

Answer: This is a poem of cure. That is why it is also called 'Bur'dah.' Through the blessings of this poem, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى saw Rasulallah ﷺ in a dream. Rasulallah ﷺ placed his blessed hands over Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى, by which he was cured. This stanza refers to this incident. Since this was an important event in his life, he has specifically mentioned it.

❶ لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمْ

82. Do not deny the revelation which is seen in his dream, because his heart is such that when the eyes sleep, then too it does not sleep.

Now, the poet mentions that the personality being discussed, with such great qualities, has to be one whose connection with Allaah تَبَارَكَ وَتَعَالَى is always existent. Therefore, the heart of Rasulallah ﷺ is not unmindful, even whilst he is asleep, but remains awake. Consequently, his dreams are revelation.

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Rasulullah ﷺ said, “My eyes sleep, but my heart does not sleep.” (Bukhari no. 1147) In the Hadeeth of Mi’raj, it is stated, “And similarly, the eyes of the Ambiyaa are asleep and their hearts do not sleep.” (Bukhari no. 3570)

What is the wisdom of their hearts staying awake? According to the Ahaadeeth, the dreams of the Ambiyaa ﷺ are *Wahi*, and thus true. For revelation to descend, one’s heart has to be alert, and awake. Therefore, the hearts of the Ambiyaa ﷺ are always and alert. If the heart has to sleep, how will revelation be protected?

Abdullah ibn Abbas رضى الله عنه said, “The dreams of the Ambiyaa are revelation.” (Mustadrak of Haakim no. 3613/8197)

A few examples:

1. Ibraaheem عليه السلام saw himself placing the knife on the neck of his son, and that he was slaughtering him. (Surah Saaffaat verse 102)
2. Yusuf عليه السلام saw eleven stars, the sun and the moon prostrating before him. (Surah Yusuf verse 4)
3. Rasulullaah ﷺ saw himself and the Sahaabah رضى الله عنهم making tawaf of the Ka’aba. This dream materialized a year later. This verse of the Qur’an Kareem alludes to this. (Fath verse 27)
4. Rasulallah ﷺ saw in a dream, a plague in the form of a black woman with dishevelled hair, moving from Madeenah Munawwarah to a place called Juhfah. (Bukhari no. 7039)
5. Before the battle of Uhud, Rasulullaah ﷺ saw a cow being slaughtered. He عليه السلام interpreted it as the believers who would be martyred. (Bukhari no. 3622)

وَذَاكَ حِينَ بُلُوغِ مَنْ نُبُوَّتِهِ ﴿٨٣﴾
فَلَيْسَ يُنْكِرُ فِيهِ حَالٌ مُحْتَلِمٍ

83. This revelation in dreams, was at the time when Nabi ﷺ reached the age of Nubuwwah. Therefore, at this age, the condition of a person who sees a dream cannot be denied.

Explanation: The second reason for revelation in dreams being true, is that the dreams were during the era of Nubuwwah, and at such an age, if a person mentions a dream, then such a dream will be accepted. Therefore, the words of Rasulallah ﷺ must definitely be accepted, especially since Rasulallah ﷺ never spoke a lie during his youth. Now, at the age of forty, when a person matures spiritually and mentally, how could he ever lie?

Revelation began through the means of true dreams. Thereafter, Rasulullaah ﷺ began adopting seclusion in the cave of Hira. (Bukhari no. 3) Rasulullaah ﷺ said, "Dreams are 1/46th part of Nubuwwat." (Bukhari no. 6983) The total period of revelation was 23 years, and a succession of true dreams occurred for the first six months. This six months is 1/46th portion of 23 years.

Rasulullaah ﷺ would engage in the worship of Allaah تَبَارَكَ وَتَعَالَى, most likely in accordance to what Allaah تَبَارَكَ وَتَعَالَى inspired him with.

What was the wisdom of utilizing Hira to worship Allaah تَبَارَكَ وَتَعَالَى?

- This was the place of worship of Abdul Muttalib.
- It was neither very far, nor too near to Rasulallah ﷺ's home.

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c. In that era, the House of Allaah تَبَارَكَ وَتَعَالَى could be seen from there.

There are different views when the first revelation took place. The majority state that it was on 17 Ramadhan, whilst others state that it was on 23 Ramadan. According to the Gregorian calendar, this would have occurred in July 610. Another view is that it was in Rabiul-Awwal.

٨٤ تَبَارَكَ اللَّهُ مَا وَحِي بِمُكْتَسَبٍ
وَلَا نَبِيٍّ عَلَيَّ غَيْبٍ بِمُتَّهَمٍ

84. Allaah تَبَارَكَ وَتَعَالَى is full of blessings - Revelation cannot be achieved by effort. An accusation of lies can never be placed on a Nabi, when he gives information of the unseen.

The word تَبَارَكَ is normally used for Allaah تَبَارَكَ وَتَعَالَى. It can have one of the following means:

1. Allaah تَبَارَكَ وَتَعَالَى is full of goodness and blessings.
2. Allaah تَبَارَكَ وَتَعَالَى is free from all faults. 3. Allaah تَبَارَكَ وَتَعَالَى is very lofty.

An incident is mentioned of Sahib ibn Ubadah, in which he was unsure of the literal meanings of three words. For a long while, he travelled amongst the Arabs. Once he passed by a woman, who called out to her child,

اين المتاع؟

The child answered:

جاء الرقيم وأخذ المتاع وتبارك الجبل

The dog arrived, it took the cloth, and climbed the mountain

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In one sentence, he learnt of the meanings of all three words. When he asked what had happened, he was told that the المتاع referred to (خرقة التنظيف)- a cloth which is used to clean utensils. (Ruhul-Bayaan vol. 5 page 169). This is an excellent translation of المتاع. This same word is usually used to refer to the world, in which there is an indication that this world is something to benefit from, at the time of need. It is not something which should be loved and adored. A person can take benefit of the things in the world, but he should not be such that he has no concern for halaal and haraam.

الرقيم refers to a black dog, with white spots on its forehead (or a white dog with black spots on its forehead) تبارك refers to ascending. Thus, in the above context, it means to increase in goodness, or to be of great benefit. This incident is also attributed to Asma'i, which is more famous.

Revelation cannot be earned / achieved by effort.- Wahi (revelation) is not something which can be earned by one's effort, and endeavours. This is in refutation of those philosophers who were of the opinion that by making effort, they could reach such a stage where they would be blessed with Wahi (revelation).

The Noble Qur'aan at times explicitly, and at times by indication points to the fact that revelation is a gift. It is granted by Allaah تَبَارَكَ وَتَعَالَى to whomsoever he wishes e.g. "(He Alone) is the All-Knower of the Unseen, and He reveals to none His unseen, except to a messenger (from mankind) whom He has chosen (He تَبَارَكَ وَتَعَالَى informs him of the unseen as much as He تَبَارَكَ وَتَعَالَى likes)." (Jinn verse 26-

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27) “Nor will Allaah disclose to you the secrets of the unseen, but Allaah chooses of His Messengers whom He pleases.” (Aal-Imraan verse 179)

When the Nabi informs of some unseen matter, no accusation of lies can be placed against him, in fact, doubts or bad thoughts cannot be entertained; since this information is from Allaah تَبَارَكَ وَتَعَالَى, and is completely true.

The objective of this stanza and its link to the previous stanza

1. Since revelation is from Allaah تَبَارَكَ وَتَعَالَى, and man has no share therein, revelation can come to one in the state of awakefulness, or whilst one is asleep, since Allaah تَبَارَكَ وَتَعَالَى has full power, and choice.

2. This stanza is proving the subject matter of the previous stanza. If revelation was something which could be acquired and earned, then one could say that it is not possible to make effort during one’s sleep. However, since revelation is solely the grace of Allaah تَبَارَكَ وَتَعَالَى, receiving revelation whilst asleep, and whilst awake is equal. A Nabi has informed us of the revelation via his dream, in which there is no doubt regarding his truthfulness. Therefore, one must believe it.

3. If a person objects, and asks why does revelation come to a Nabi, at the age of forty, and why was he not made a Nabi before, the answer is given : Nubuwwah and revelation, are merely the grace of Allaah تَبَارَكَ وَتَعَالَى, and He تَبَارَكَ وَتَعَالَى grants it to whomsoever He تَبَارَكَ وَتَعَالَى wishes. For this reason, the Ulama state, “Even though the Ambiyaa عَلَيْهِ السَّلَام possess the pinnacle of character before Nubuwwat, and they are free from the evils of society, they do not have the knowledge that in future they will be

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granted *nubuwwat*. They are suddenly entrusted with the responsibilities of *risaalat*.”

وَلَا نَبِيٌّ عَلَيَّ غَيْبٍ بِمَنْتَهُمْ - An accusation of lies can never be placed on a Nabi when he gives information of the unseen.

This stanza indicates towards the following verse:

وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ

No accusation can be placed upon him with regards to matters of the unseen. (Takweer verse 24)

Note: This is according to the qira'at of Kisaai, Ibn Katheer and Abu Amr Basri.

With regards to knowledge, Allaah تَبَارَكَ وَتَعَالَى has two specialities, in which no angel, messenger, nor any other creation, can share with Him تَبَارَكَ وَتَعَالَى.

1. *Ilmul-Ghaib* (All knowledge of the unseen)
2. All-encompassing knowledge of present things, in which not even one atom is hidden from Him تَبَارَكَ وَتَعَالَى.

Many verses of the Noble Qur'aan testify that such all-encompassing knowledge, in which no atom of the universe, nor any condition of it, escapes Him is only specific to Allaah تَبَارَكَ وَتَعَالَى. To regard any messenger or angel as having such knowledge that it encompasses every atom, is akin to the Christians, who have given their messenger the status of Allaah تَبَارَكَ وَتَعَالَى, and made him equal to Allaah تَبَارَكَ وَتَعَالَى. This is *shirk* (polytheism) according to the Noble Qur'aan.

٨٥ كَمْ أُبْرَأْتُ وَصَبًا بِاللَّمْسِ رَاحَتُهُ
وَأُطْلِقَتْ أَرْبَاءٌ مِّنْ رَبِّقَةِ اللَّمَمِ

85. How many times, the blessed hands of Rasulullaah ﷺ granted cure from disease by (his mere) touching; and how many times he ﷺ set free the insane from the chains of insanity/sins!

This highlights the miracles of cure – amongst the many blessings of the coming of Rasulullaah ﷺ, one is that people attained cure from physical and spiritual illnesses, through his blessed being.

Many such incidents have been narrated. By way of example, some will be mentioned here:

1. By the blessings of Rasulullaah ﷺ, people were cured from bodily ailments: During the Battle of Uhud, Qatadah ibn Nu'maan رَضِيَ اللَّهُ تَعَالَى عَنْهُ was hit by an arrow on his eye, which caused it to hang over his cheek. He came to Rasulullaah ﷺ and said, “O Rasulullaah! I have a young beautiful wife. I love her, and she loves me. I fear that she will find the look of my eye repugnant. Rasulullaah ﷺ took the eye with his hand, and put it in place.” He could see from this eye just as before. It became the stronger, and the better of his eyes after becoming old.” (Mustadrak of Haakim no. 5281)

2. Habeeb ibn Fudaik رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that his father went with him to Rasulullaah ﷺ. His eyes were white, and he could not see anything. Rasulullaah ﷺ enquired as to what had happened. He explained, “I went to train my horse. I stepped on the eggs of a snake, which caused

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me to lose my eyesight.” Rasulullaah ﷺ blew in his eyes, due to which his eyesight was restored. He says, “I saw my father placing a thread in a needle-hole at the age of eighty, whilst his eyes were still white.” (Musannaf ibn Abi Shaibah no. 32464, Dalaailun-Nubuwwah of Bayhaqi vol. 6 page 173)

3. In the Battle of Dhu-Qird, an arrow hit the face of Abu Qataadah رَضِيَ اللهُ عَنْهُ. As soon as Nabi ﷺ placed his blessed saliva on him, he was cured. (Dalaailun-Nubuwwah of Baihaqi vol. 4 page 193)

4. Aamir ibn Maalik’s son رَضِيَ اللهُ عَنْهُ suffered from oedema. Rasulullaah ﷺ took some soil, blew on it, and sent it to him. He added the sand to some water, and drank it. Immediately, he was cured. (Seeratul-Halabiyyah vol. 3 page 370, Sharh Shifaa of Khifaaji vol. 3 page 106, Sharh Shifaa of Mulla Ali Qaari vol. 1 page 656)

5. During the Battle of Uhud, Kulthum ibn Husain رَضِيَ اللهُ عَنْهُ was struck by an arrow in his chest. Rasulullaah ﷺ placed his blessed saliva on the wound. The wound was immediately cured. (Tabaqaatul-Kubraa vol. 4 page 244, Maghaazi of Waaqidi vol. 1 page 243)

6. During the Battle of Khaybar, Salamah ibn Akwa’ رَضِيَ اللهُ عَنْهُ was injured on his foot. People thought that he had passed away, due to the intensity of the pain. Rasulullaah ﷺ blew on him thrice. He never suffered any pain thereafter. (Bukhaari no. 4206)

7. Abdullaah ibn Rawaahah رَضِيَ اللهُ عَنْهُ complained to Rasulullaah ﷺ of severe pain in his jaw. Rasulullaah ﷺ placed his blessed hand on his cheek, and supplicated for him. The effect was that before arising from the gathering, he was completely cured. (Dalaailun-Nubuwwah vol. 6 page 183)

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These are just some of the incidents. There are many other such incidents mentioned in the books of Ahaadeeth and Seerah. Many times, Rasulullaah ﷺ cured people by an abstract (ma'nawi) touch. This means that Rasulullaah ﷺ informed them of the mode of cure, by which the sick were cured. There are many such incidents as well. Here, only three such incidents will be mentioned by way of example:

1. Uthmaan ibn Hanif رَضِيَ اللهُ عَنْهُ narrates that a blind man went to Nabi ﷺ and requested, "Make dua to Allaah تَبَارَكَ وَتَعَالَى to cure me." Nabi ﷺ said, "If you wish, I will make dua for you, and if you wish, you may bear patiently, and this is better for you." The man requested Nabi ﷺ to make dua for him. Nabi ﷺ commanded him to make wudhu (perform two rakats of salaah), and to supplicate with the following words, "O Allaah, I ask You, and I turn towards You by the wasilah (intermediary) of Your Nabi, Muhammad, the Nabi of mercy. (O Rasulullaah), I turn to my Sustainer, using you as a wasilah, in this need of mine, so that this need may be fulfilled. O Allaah, accept his intercession on my behalf." (Tirmidhi no. 3578, As-Sunanul-Kubra of Nasai (10421), ibn Majah (1385))

(In some narrations, there is an added portion (Uthmaan said, "By Allaah! After we separated from him, we started speaking. Not a long time had passed when the man came before us, as though he had never been blind." (As-Sunan Kubraa of Nasai no. 10421, Al-Mu'jamus Sagheer no. 508))

2. Shaikh Abul-Qaasim Qushari رَضِيَ اللهُ عَنْهُ narrates that his son became very ill. He says, "I lost hope in him living. Matters were difficult for me. I saw Nabi ﷺ in a dream, and I complained to him of my son's condition. He ﷺ said to me, "Are you unaware of the verses of shifaa (cure)?" When I woke up, I pondered, and I found six

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verses of cure in the Noble Qur'aan. I wrote these verses on a page, placed it in water, and let my son drink this water. Allaah تبارك وتعالى granted him complete cure, as though he was never ill." (Al-Madhkal of Ibnul-Haaj vol. 4 page 121, Burhaan fi Uloomil Qur'aan vol. 1 page 435)

3. A delegation from Hadaramaut came to Nabi ﷺ. When they left Rasulullaah ﷺ, Mikhwas ibn Ma'dikarib was afflicted with paralysis. A group returned to Rasulullaah ﷺ, and said, "O Rasulullaah! Paralysis has afflicted the leader of the Arabs. Inform us of some medication." Rasulullaah ﷺ said, "Take a needle, heat it in fire, and use it to turn the edge of his eyes. In this is his cure".....When this was done, he was cured. (Tabaqaatul-Kubraa vol. 1 page 350)

There are many incidents in which the Sahaabah رضى الله عنهم complained of some or other difficulty to Rasulullaah ﷺ, and he ﷺ informed them of the solution. Examples of these are: Zaid ibn Thaabit رضى الله تعالى عنه and Khaalid ibn Waleed رضى الله تعالى عنه complained to Rasulullaah ﷺ of insomnia; Abu Rayhaana رضى الله تعالى عنه complained of difficulty when reciting the Noble Qur'aan; Abu Dujaanah رضى الله تعالى عنه complained of hearing frightening sounds; Waleed ibn Waleed رضى الله تعالى عنه complained of waswasah (satanic whisperings); etc.

B.) By the blessings of Rasulullaah ﷺ, people were cured from spiritual ailments: Just as people were cured from physical ailments by the blessed hands of Rasulullaah ﷺ, many were cured from their internal spiritual ailments:

1. Uthmaan ibn Abul Aas رضى الله تعالى عنه states, "When Rasulullaah ﷺ appointed me as a governor over Taif, a certain condition overcame me in salaah, that I would not know what I was reading in salaah. When I noticed this, I

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proceeded to Rasulullaah ﷺ. He ﷺ asked, “Is it the son of Abul-Aas?” When I replied in the affirmative, he ﷺ asked me the reason for my coming. I explained to him my condition. He ﷺ said to me, “That is Shaytaan. Come close to me.” I went closer, leaning on the front portion of my feet. Rasulullaah ﷺ hit my chest with his hands, placed his blessed saliva in my mouth, and said, “Come out, O enemy of Allaah!” He ﷺ repeated this three times, and then said to me, “Continue with your work.” Uthmaan رَضِيَ اللهُ عَنْهُ said, “By Allaah! I was never affected thereafter.” (Ibn Majah no. 3548)

2. Jareer ibn Abdullah رَضِيَ اللهُ عَنْهُ complained to Rasulullaah ﷺ that he could not sit firmly on a horse. Rasulullaah ﷺ hit his hand on Jareer’s رَضِيَ اللهُ عَنْهُ chest and said,

اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا

O Allaah! Keep him firm, and make him a guide, and rightly guided. (Bukhaari no. 3036)

3. Abu Hurairah رَضِيَ اللهُ عَنْهُ narrated, “I said to Rasulullaah ﷺ, “I hear many narrations (Ahaadeeth) from you, but I forget them.” Rasulullaah ﷺ said, “Spread your cloak.” I did accordingly, he then moved his hands as if filling them with something (and emptied them in my cloak) and then said, “Take and wrap this cloak over your body.” I did it, and after that I never forgot any thing.” (Bukhaari no. 119)

4. Ali رَضِيَ اللهُ عَنْهُ said, “Rasulullaah ﷺ sent me to Yemen. I said, “O Messenger of Allaah, you are sending me to judge between them, while I am a young man, and I do not know how to judge.” He ﷺ struck me on the chest with his hand and said,

اللَّهُمَّ اهْدِ قَلْبَهُ وَثَبِّتْ لِسَانَهُ

O Allaah! Guide his heart, and make his tongue steadfast.

And after that I never doubted in passing judgment between two people.” (Ibn Maajah no. 2310)

“and how many times he ﷺ set free the insane from the chains of insanity/sins.” – lamam can refer to insanity/mental derangement, or sins. Both meanings can be taken. A few examples of people who were cured from insanity:

1. Jaabir رضي الله تعالى عنه narrates, “We travelled with Rasulullaah ﷺ. When he ﷺ was amongst us, it seemed as though there was a bird above, shading us. A woman came before Rasulullaah ﷺ with her child. She said, ‘O Rasulullaah! Shaytaan catches hold of this son of mine three times daily.’ Rasulullaah ﷺ took the child, and placed the child between himself and the front portion of the saddle.

He ﷺ then said thrice, “O enemy of Allaah! Go away! I am the messenger of Allaah!” Then he ﷺ handed the baby back to the mother. After completing our journey, we passed by that place. The woman came before us with her child. She also had two rams, which she had brought. She said, “O Messenger of Allaah! Accept from me a gift. By Him who has sent you with the truth! The Shaytaan has not returned to him.” Rasulullaah ﷺ said to his companions, “Take one from her, and leave the other.” (Daarimi no. 17, Musannaf ibn Abi Shaibah 32413)

2. Ubay ibn Ka’ab رضي الله تعالى عنه narrates that he was in the presence of Nabi ﷺ when a villager arrived and said, “O Nabi of Allaah! I have a brother, and he is in pain and difficulty.” Nabi ﷺ enquired, “What is his problem?” He replied, “He is slightly mad.” Nabi ﷺ said, “Bring him to

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me.” He was brought in the presence of Nabi ﷺ. Rasulullaah ﷺ recited these verses and blew on the food. He stood up as if he had never been afflicted.

These are the verses which were recited by Nabi ﷺ:

- 1) Surah Faatiha
- 2) the first five verses of Surah Baqarah
- 3) Verse 163 of Surah Baqarah
- 4) Aayatul Kursi
- 5) The last 3 verses of Surah Baqarah
- 6) Verse 18 of Surah Aal-Imraan
- 7) Verse 54 of Surah A’raaf
- 8) Verse 116 of Surah Muminoon
- 9) The first ten verses of Surah Saafat
- 10) the last 3 verses of Surah Hashr
- 11) Verse 3 of Surah Jinn
- 12) Surah Ikhlaas and Muawwathtain (i.e. Surah Falaq and Surah Naas)

(Ibn Majah no. 3549, Musnad Ahmad no. 21174, Mustadrak no. 8269)

These verses are found in a small booklet called “The Manzil.”

3. Umm Jundub رَضِيَ اللهُ عَنْهَا said, “I saw Rasulullaah ﷺ stoning the Aqabah Jamarat from Batn-Waadi on Yaumn-Nahr (10th Zul-Hijjah), then he ﷺ turned away. A woman from Khath’am followed him, and with her was a son of

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hers who had been afflicted, he could not speak. She said, “O Messenger of Allaah! This is my son, and he is all I have left of my family. He has been afflicted and cannot speak.” Rasulullaah ﷺ said, “Bring me some water.” So it was brought, and he ﷺ washed his hands and rinsed out his mouth. Then he ﷺ gave it to her and said, “Give him some to drink, pour some over him and make dua to Allaah to cure him.” She (Umm Jundub رَضِيَ اللهُ تَعَالَى عَنْهَا) said, “I met that woman and said, ‘Why don’t you give me some?’ She said, ‘It is only for the sick one.’ I met that woman one year later, and asked her about the boy. She said, ‘He recovered and became much more intelligent than the the rest of the people.’” (Ibn Majah no. 3532, Al-Mu’jamul-Kabeer vol. 25 page 160/387)

آيَاتُهُ الْعُرَى لَا يَخْفَى عَلَى أَحَدٍ
بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

His clear miracles (in the form of the Noble Qur’aan) are not hidden from anyone. Without this, justice cannot be established (at all) amongst the people.

Note: This stanza is not found in most of the transcripts of Qaseedah Burdah, as well as the Arabic commentaries. Even those people who have differences regarding the number of stanzas of the poem have not mentioned this stanza. This stanza is only found in some Pakistani transcripts. Therefore, a brief explanation will be tendered, but this stanza will not be counted as part of the Qaseedah.

Explanation: After mentioning the miracles of Rasulullaah ﷺ, Allamah Buseeri رَضِيَ اللهُ تَعَالَى عَنْهُ states with full conviction that only in following the way of life brought by the

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personality who possesses such qualities can justice be established on earth.

“His clear miracles” refer to the Noble Qur’aan which is a combination of miracles. Without following the system laid out by the Noble Qur’aan, justice and neutrality can never be established on earth.

Allaah تَبَارَكَ وَتَعَالَى states,

اغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Be just, this is closer to taqwa. (Maaidah verse 8)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily Allaah commands justice, kindness and giving (assistance) to family members. He forbids immoral actions, evil deeds and oppression. He admonishes you so that you may take heed. (Nahl verse 90)

This verse is regarded as the most comprehensive in the Noble Qur’aan. Islam teaches justice and moderation in every aspect of one’s life, and is completely free from the excesses and deficiencies of other religions. A few examples of these are:

Beliefs: Belief in the Oneness of Allaah تَبَارَكَ وَتَعَالَى is the middle path. On one extreme are those who deny Allaah تَبَارَكَ وَتَعَالَى, whilst on the other extreme are those who take partners with Allaah تَبَارَكَ وَتَعَالَى.

Worship: Man needs to worship Allaah تَبَارَكَ وَتَعَالَى, with moderation. On one extreme are those who remain engaged in worshipping Allaah تَبَارَكَ وَتَعَالَى all the time, paying

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no due regards to the rights of fellow human beings; whilst on the other extreme, are those who take out no time at all to worship Allaah تَبَارَكَ وَتَعَالَى. Islam has taught a moderate path whereby both the rights of Allaah تَبَارَكَ وَتَعَالَى and fellow human beings will be fulfilled.

Marriage: Some people feel that monasticism is the correct approach as we have been created for worship. Others go the other extreme stating that women have been created for man. Man can marry or take enjoyment from as many women as he wants. Islam has adopted the moderate path, allowing a man to get married to a limited number of spouses, but commanding him to fulfil their rights.

Money: One group states that all wealth belongs to the government. There is no individual ownership. This is the communist system. The capitalist system on the other hand, advocates private property, but have no proper guidelines to prevent some individuals taking advantage over others in acquiring their wealth. Islam has chosen the balanced and moderate path. A person can earn as much as he wants, on condition that he follows the Divine Laws which prevent oppression taking place; and which commands him to donate minimum 2.5% of his wealth to the poor Muslims, and encourages him to spend even more on the poor, needy, widows, orphans, family members, etc.

Fighting: On one hand, some groups advocate that one should always remain at peace with all. Even if one is oppressed, he is obliged to forgive and he can never retaliate. On the other hand are those who make sure they retaliate, even if they oppress the other party. The middle and moderate path which Islam has elucidated is that it is better if one forgives. However, where he fears that oppression will continue, then he should retaliate so that the evil comes to an end.

٨٦ وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَاكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ

86. His ﷺ supplication gave life to the starving year (of famine), until it (the year) became (like) a white spot (year of greenery) on black time (this means that year became brighter than any of the past and future years due to its greenery).

After mentioning the effects of the blessings of Rasulullaah ﷺ on the land, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى now begins explaining the effects of his blessings in the land.

The meaning of this stanza is clear. During droughts, due to the intense heat of the sun, the earth burns, and dries out. Due to the rays of the sun, the plants become blackish in colour. In these conditions, by the blessings of Rasulullaah ﷺ, the rains of mercy descended, and the effects of life could be witnessed from the dead land. Lushness abounded. That year was special and illuminated, as the preceding years were years of droughts and famine. It thus stood out amongst them, just as whiteness on the black horse's forehead becomes apparent.

A few incidents regarding the descent of rain, through the blessings of Rasulullaah ﷺ, will now be mentioned:

1. Anas ibn Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ narrates, "Once in the lifetime of Rasulullaah ﷺ, the people were afflicted with drought (famine). While Rasulullaah ﷺ was delivering the Khutbah on a Friday, a Bedouin stood up and said, "O, Allaah's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allaah (for rain)." So Rasulullaah ﷺ raised his hands. At that time there was not a trace of cloud in the sky. By Him in whose

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control my soul is, as soon as he lowered his hands, clouds gathered like mountains; and before he got down from the pulpit, I saw the rain falling on the beard of Rasulullaah ﷺ. It rained that day, the next day, the third day, the fourth day until the next Friday. The same Bedouin or another man stood up and said, "O Rasulullaah ﷺ! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allaah (to protect us)." So Rasulullaah ﷺ raised both his hands and said,

اللَّهُمَّ حَوِّالَيْنَا، وَلَا عَلَيْنَا

O Allaah! Send rain around us and not on us.

So, in whatever direction he ﷺ pointed with his hands, the clouds dispersed and cleared away, and Madeenah's (sky) became clear as a hole in between the clouds. The valley of Qanaat remained flooded for one month. Whoever came from outside talked about the abundant rain." (Bukhaari no. 933)

2. Many a times, people would come from outside of Madeenah Munawwarah and would request supplication for rain. Due to the blessings of Rasulullaah ﷺ, rain would then fall. Once, the tribe of Hawaazin requested for supplications on their behalf. On another occasion, a person came from the Tribe of Mudar. Many other such incidents occurred.

3. The people came to Rasulullaah ﷺ weeping (due to drought). He ﷺ made dua,

اللَّهُمَّ اسْقِنَا عَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ

O Allaah! Give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it to us now without delay.

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He (the narrator) said, "Thereupon the sky became overcast." (Abu Dawood no 1169)

4. Once Rasulullaah ﷺ made the following dua:

اللَّهُمَّ، اسْقِنَا ثَلَاثًا، اللَّهُمَّ ارْزُقْنَا سَمْنًا وَلَبَنًا وَشَحْمًا وَحَمًّا

O Allaah, grant us rain (thrice) O Allaah! Grant us clarified butter, milk, fat and meat.

Rain fell and there was so much of these items in stock that there was none to purchase them. (Al-Mu'jamul-Kabeer vol. 8 page 203 no. 7822, Dalaailun Nubuwwah of Bayhaqi vol. 6 page 145 besides the last line.)

Which incident is referred to in this stanza?

1. Some say that this stanza refers to only one incident in which Nabi ﷺ made dua on the pulpit due to which rain descended for a whole week. Such an incident only occurred once in the time of Nabi ﷺ.
2. No specified year or incident is intended. There are multiple incidents mentioning rain falling through the blessings of Rasulullaah ﷺ. Therefore, it is correct to consider this stanza with the previous one.

٨٧ بَعَارِضٍ جَادَ أَوْ خِلْتِ الْبِطَاحَ بِهَا
سَيْبٌ مِّنَ الْيَمِّ أَوْ سَيْلٌ مِّنَ الْعَرِيمِ

87. (The dua of Rasulullaah ﷺ had turned the drought into a year of lushness) by means of cloud which rained so plentifully until you would think that the valley was an overflow from the sea, or floods arriving due to the dam bursting.

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Through the blessings of the dua of Rasulullaah ﷺ, rain fell and there was much relief as mentioned in the previous stanza. In this stanza, the manner is described. Due to the blessings of Rasulullaah's ﷺ dua, so much of rain fell that it seemed that the sea had filled up the valley, or that a dam had burst and all its water had flowed into the residential area.

In this stanza, there is an indication to the incident of the nation of Sabaa, which is mentioned in the Noble Qur'aan.

A person asked Rasulullaah ﷺ, "O Rasulullaah! Is Sabaa the name of some woman or some place?" Rasulullaah ﷺ replied, "It is neither the name of any woman nor of any place. Sabaa was a man who had ten children. Four lived in Shaam and six lived in Yemen." (Abu Dawood no. 3988)

Briefly, Allaah تبارك وتعالى had granted them an abundance of sustenance. All items of comfort and luxury were found at their disposal. A number of Ambiyaa عليهم السلام were sent to them who commanded them to be grateful to Allaah تبارك وتعالى, by having the correct belief of Tawheed and being obedient. For some time, these people remained in this condition. Eventually, they became so engrossed in comfort and luxury that they forgot Allaah تبارك وتعالى, nay, in fact, they denied Him تبارك وتعالى. Thirteen Ambiyaa عليهم السلام were sent to rectify their behaviour. They made great effort to lead these people back to the straight path. However, the people were not prepared to change, due to their being unmindful and heedless.

Finally, they were punished by a flood which destroyed the whole city along with the gardens. 'Iram' has different meanings. The most appropriate one here is dam. These people had built a huge dam to keep their gardens lush

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and to keep the excess water out. When Allaah تَبَارَكَ وَتَعَالَى decided to destroy them, He تَبَارَكَ وَتَعَالَى sent blind rats to eat into the dam wall, which caused the foundation of this huge structure to weaken. When excessive rains came, the force of the water destroyed the weak foundation. The dam water flooded this valley. The result was the destruction of all the homes and plantations, and the people drowned. (Extracted from Ma'ariful-Qu'raan vol. 7 with some additions, Ruhul-Ma'aani vol. 22 page 126, Durrul Manthoor vol. 9 page 691)

الفصل السادس في ذكر شرف القرآن

SECTION SIX REGARDING THE HONOUR OF THE NOBLE QUR'AN

The miracles of the Noble Qur'aan are described in this section by Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى. We learn from this section that every miracle of all other Messengers of Allaah تَبَارَكَ وَتَعَالَى was temporary. But the Noble Qur'aan is a miracle which is everlasting and witnessed by all people. Its doors are open for anyone and everyone who desires to come forth and learn from it. In this section, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى encourages one to recite the Noble Qur'an. He also encourages the people to act upon the commandments of Allaah تَبَارَكَ وَتَعَالَى which are enshrined in the Noble Qur'aan.

دَعْنِي وَوَضِّفِي آيَاتٍ لَهُ ظَهَرَتْ
ظُهُورَ نَارِ الْقِرَى لَيْلاً عَلَى عِلْمٍ

88. Allow me to continue narrating the miracles of Nabi ﷺ which has been apparent just as the fire of guests on top of the mountain becomes apparent at night

'Allow me to continue.' This can have one of two meanings:

a. As much as the poet tries, it is impossible to encompass the perfection and virtues of Nabi ﷺ. He therefore states that since it is impossible to encompass the miracles, only a few will be mentioned. In this chapter, the miracle of the Noble Qur'aan will be mentioned, followed by the miracle of Mi'raaj in the following chapter.

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b. After hearing of so many miracles and virtues of Nabi ﷺ, the person addressed says, “You have mentioned everything with great detail. Now mention those things briefly.” The poet answers and says, “Leave me to continue mentioning his virtues and rank, because I never tire of mentioning the beloved.”

فان ذكر الحبيب كالزبيب ولا يشبع منه اللبيب

Because mention of the beloved is like raisins. The intelligent one never has enough of it.

‘Had become apparent’ - All the miracles of Nabi ﷺ were not of the same level. Some were more famous and loftier than others. The Noble Qur’aan and the Mi’raaj are amongst the most famous and the loftiest.

‘Fire of the guests’ - In the vast desert, the traces of distant lands could not be seen. In the darkness of the night, to find any sign was even more difficult. For the benefit of travellers, some generous people would light fires on mountains close to their homes, so that the visitors could see this fire and come to their homes as guests. They could eat, rest and then proceed on their journey. Some people would stay there for 2 to 3 days. This fire is referred to as ‘the fire of the guest’. These words are commonly found in Arabian poetry.

Allamaah Buseeri رحمه الله تعالى has beautifully described the evident, miraculous nature of the Noble Qur’aan. Just as when travellers see a bright fire in a dark and frightening desert and they are able to find the way to their destination; similarly in the desert of ignorance and misguidance, the Noble Qur’aan is a brilliant lamp, which will guide mankind to the destination of guidance and knowledge.

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First 'fire of the guest' was introduced to show how clear the Noble Qur'aan is, since this is a metaphor for something of complete clarity. The words, 'at night' and 'on a mountain' was added, in order to emphasise the fact that the clarity and clearness of the Noble Qur'aan is of the loftiest of levels.

٨٩ فَالْدُرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَضِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَضِمٍ

89. When a pearl is strung (in a necklace), it enhances the beauty (of the necklace); and when (the very same pearl is) not strung (on a necklace), its value does not reduce.

1. This means that the miracles of Nabi ﷺ in prose and poetic form beautify the poetry and further highlight their beauty, however, their beauty is self evident even without poetry. This is similar to a beautiful bride. If she does not wear beautiful clothing, then too she is beautiful. If she wears beautiful clothing, her beauty shines out to a greater extent.

What is the purpose of mentioning this? Allamah Buseeri رحمته الله تعالى states, "The lofty perfections and miracles of Nabi ﷺ are extremely beautiful, but the speciality of my speech is that I have mentioned them in poetic form, since this increases the beauty of the subject matter. However, even if this subject matter is not mentioned in poetic form, the beauty remains; since beauty and dignity are the innate qualities of Nabi ﷺ which will never separate from him.

The poet has given a tangible example to explain this point. If pearls are found separately, then too they are beautiful; however, when strung together in the form of a necklace

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and arranged in a beautiful manner, their beauty increases. Another example is the Noble Qur'aan. Rasulullaah ﷺ said, "Beautify the Qur'aan with your voices, for a beautiful voice increases the Qur'aan in beauty." (Daarimi no. 3543/3544, Mustadrak of Haakim no. 2125)

Beauty is an intrinsic quality of the Noble Qur'aan. However, if recited in a beautiful voice, keeping in mind the rules of tajweed, the beauty increases. If one does not read with a good voice, then too its beauty remains.

2. This means that the miracles which point to the Nubuwwah of Rasulullaah ﷺ, are so clear that there is no need to even mention them as they are so famous. (The sun is not in need of any person to explain its clear light.) However, their beauty increases when they are mentioned in poetic form, just as a pearl increases in beauty when strung in a necklace.

Benefits of mentioning subject matter in poetic form:

- a. Poetry is like beautiful clothing
- b. Words of wisdom are found therein
- c. It is easy to memorize poetry
- d. Enthusiasm and fervour, is created in the heart when listening to poetry

﴿ مَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ ﴾

90. The hopes of the admirer praising Nabi ﷺ in poetic form can never encompass the noble character and pure habits./How can the admirer praising Nabi ﷺ ever hope to encompass mentioning the noble

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character and pure habits of Rasulullaah ﷺ ? (It is impossible)

Here the poet is amazed at how the hopes of those who are engaged in praising the noble character and pure habits of Rasulullaah ﷺ have increased. For hundreds of years, the lovers of Rasulullaah ﷺ have written countless poems in the praises of Rasulullaah ﷺ. The scholars of seerah have prepared countless books and booklets, however the hopes of these poets and writers have not terminated. In fact it is only increasing. In-shaa-Allaah, till Qiyaamah, the effect of the verse *وَرَفَعْنَا لَكَ ذِكْرَكَ* (And We will elevate your remembrance) will continue being manifested.

Regarding the character of Nabi ﷺ, mention has been made in the 3rd chapter. Here, a few points are mentioned:

Allaah *تَبَارَكَ وَتَعَالَى* states, “And verily you are the possessor of great character.” (Noon verse 3)

Rasulullaah ﷺ was the best of people, the most generous of people and the bravest of people. (Bukhaari no. 3040)

A person asked Aa'ishah *رَضِيَ اللَّهُ عَنْهَا*, “Did Rasulullaah do any work in the house?” She replied in the affirmative and said, “Rasulullaah ﷺ used to mend his shoes, sew his clothing, and work in the house as one of you does.” (Musnad Ahmad no. 25341)

Another narration states, “He ﷺ was like an ordinary human being. He would remove lice from his clothing, milk his goat and serve himself.” (Musnad Ahmad no. 26194)

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Yet another narration states, “He would feed the goat, sweep the house, tie the camel, eat with the servant, make dough with the servant and carry his goods from the market.” (Uyoonul Athar vol. 2 page 402)

Rasulullaah ﷺ practically demonstrated noble character and verbally encouraged his followers to do the same.

Rasulullaah ﷺ said, “The believer with the most perfect level of Imaan is the one with the best character. The best of you are those who are those who are best to your womenfolk.” (Musnad Ahmad no. 10106)

“The heaviest thing on the scales of a believer on the day of judgement is noble character.” (Musannaf Abdur Razzaq no. 21075)

“I guarantee a house in the highest levels of Jannah for the one who beautifies his character.” (Abu Dawood no. 4800)

﴿٩١﴾ آيَاتُ حَقٍّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمُصَوِّفِ بِالْقَدَمِ

91. These are verses of truth which have been revealed by Rahmaan (The Most Merciful). The Noble Qur’aan was revealed later, but its meaning is qadeem (eternal existence) since these are verses of that Being who is characterized by eternal existence.

آيَاتُ حَقٍّ can mean verses of the Noble Qur’aan which are definitely true, as Allaah تَبَارَكَ وَتَعَالَى has mentioned in many verses,

“And it is the truth, verifying that which is with them.” (Baqarah verse 91)

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“That which has been revealed to you from your Sustainer is the truth.” (Ra’d verse 1)

“Those who believe and perform righteous deeds, and believe in that which was revealed to Muhammad – and it is the truth from their Sustainer – Allaah will remove from them their sins, and correct their matters.” (Muhammad verse 2)

“So that the people who have been granted knowledge will know that it is the truth from your Sustainer.” (Hajj verse 54)

Haqq can also refer to Allaah تَبَارَكَ وَتَعَالَى, as this is one of His names. In this case, the meaning is “verses of Allaah تَبَارَكَ وَتَعَالَى who is Al-Haqq (The Truthful).”

The stanza before this states that all of Nabi ﷺ’s perfection cannot be encompassed. However, mention will be made of the most important ones. Hence, the qualities of the Noble Qur’aan will be explained. Thereafter, in the next 11 stanzas, the qualities as well as the natural and external beauties of the Noble Qur’aan will be explained, in-shaa-Allaah.

The meaning of this stanza is that amongst the most important of Rasulullaah ﷺ’s miracles is the Noble Qur’aan. These verses are the truth, and have been revealed from Allaah تَبَارَكَ وَتَعَالَى. Its revelation is new, since these verses were not revealed before the coming of Rasulullaah ﷺ. However, since these verses are the speech of Allaah تَبَارَكَ وَتَعَالَى, they are uncreated (qadeem) with regards to their origin. When the Speaker is uncreated (qadeem), then His speech too is uncreated (qadeem). Therefore, there is no contradiction in the Noble Qur'aan being qadeem (uncreated) and haadith (created) since they refer to two different aspects.

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Haadith means ما كان مسبوqa بالعدم - that which was non-existent, then it came in existence; or ما له ابتداء و انتهاء - that which has a beginning and end. The Noble Qur'aan describes itself in a few places as being haadith.

Qadeem means ما غير مسبوq بالعدم - always existent or ما ليس له ابتداء و انتهاء - that which has neither beginning nor end.

Here Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى has mentioned the masa'lah of the Noble Qur'aan being qadeem and haadith. This is a very intricate and detailed discussion. Here, the crux of the matter will be mentioned.

The Noble Qur'aan is qadeem with regards to the speech which is found in the Being of Allaah تَبَّالَهُ وَتَعَالَى.

The word 'Qur'aan' is used in four ways:

- a. ما قام بذات الله من الصورة العلمية - That form of knowledge which remains in existence with Allaah تَبَّالَهُ وَتَعَالَى. With regards to this meaning, the Qur'aan is qadeem.
- b. المكتوب بين الدفتين - The paper, ink, lines, etc. is referred to as the Noble Qur'aan. This is haadith.
- c. الالفاظ القرآنية - The words recited by the tongues. This is also haadith.
- d. الالفاظ القلبية - The words memorized and stored in the heart. This too is haadith.

٩٢ لَمْ تَقْتَرِنْ بِرَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ

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92. These verses (of the Noble Qur'aan) are not specific to any era; they inform us of the Hereafter, the nation of Aad as well as Iram.

One quality of the verses of the Qur'aan is that they are not confined to one era. Their relationship is with the past, present and future. It is amongst the miraculous nature of the Noble Qur'aan that it is appropriate and relevant for every era, place, and nation. Since our Rasulullah ﷺ was sent to all of mankind and jinn till Qiyaamah, the Noble Qur'aan is also for all time and eras, and all people; in contrast to the past Divine Scriptures which were for a certain group of people for a specific time.

The Noble Qur'aan informs people of the Hereafter in such great detail as was not mentioned before to any another Nabi. For example, Allaah تبارك وتعالى mentions different aspects relating to the Day of Judgement in many verses. Mention is made of Paradise and Hell in great detail. In many verses, Allaah تبارك وتعالى proves life of the Hereafter in diverse manners. The thought of the reality of being brought back to life after death and our actual life being the life of the Hereafter is firmly entrenched in man's mind.

Another meaning of the first section is that the Qur'an Kareem was not found in the past era, nevertheless, it correctly expounds on occurrences from the past. Nabi ﷺ was Ummi (unlettered). He ﷺ had neither attended any madressah nor received formal education from anyone: but he explained incidents in such minute detail, that even the scholars of the Book were greatly affected. The truthfulness of Nabi ﷺ was evident before them. Many a times it so happened that the Jews or Christians asked Nabi ﷺ regarding certain incidents. The answer was then revealed in the Noble Qur'aan. Amongst such

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incidents, is the incident of Moosa عليه السلام and Khidar عليه السلام, the people of the cave, Zul-Qarnain, the incident of Luqman رضي الله تعالى عنه, incident of the two sons of Adam عليه السلام etc. Therefore many of the Ahle-Kitab accepted Islam, whilst many others chose not to do so, due to jealousy and enmity.

One should remember that many of the Jews and Christians harboured intense enmity for Rasulullaah ﷺ and tried to belie him at every opportunity. However, they could never belie nor falsify him when incidents regarding them and the laws contained in their scriptures were mentioned. Many acknowledged his Nubuwwah, but did not follow him, due to excuses eg.

1. The Christians of Najran were not prepared to accept his challenge to a debate
2. The incident of punishment via stoning, and the Jews
3. The plot of dropping a rock on Nabi عليه السلام
4. Removing the doubts of the crucifixion of Isa عليه السلام etc.

Similarly the Noble Qur'aan has made many predictions with regards to the future, which materialised exactly as was mentioned therein.

The incident of Aad has been mentioned in 9 surahs of the Noble Qur'aan. In the older scriptures and in history books, there is a dearth of information regarding the nation of Aad, resulting in some European writers regard the nation of Aad as a fairytale. However they have been proven wrong. Modern research has proven that the older inhabitants of the Arab nation, were a huge group which emerged from the Arabia and settled in Shaam, Egypt, and Babylon. The nation of Aad was from the progeny of Nuh's عليه السلام son Saam.

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Therefore, they were also called the Saamiyah nation. It is estimated that there was approximately 3000 years between Hood عليه السلام and Isaa عليه السلام.

They lived in a place called Ahqaaf, which is south of the Arabian Peninsula. Amman is towards the east of Ahqaf. At that time, it was part of Yemen. The people of Aad were idol worshippers and were experts in building them. Their lands were green and lush, lined with every type of garden. The Aad were extremely tall and strong-built. According to one narration, a person would be 12 (or 18) feet tall.

Allaah تبارك وتعالى states that they used to build huge buildings. The remnants of these are still visible today. The city of Hadramaut and Tareem is at a distance of 100 kilometres from Ahqaf. From one city to the next lies mountains ranges. The result of human intervention can be seen on many mountains. These people were intoxicated by this strength. They would proudly boast, "Who is stronger than us?" (Fussilat verse 15)

To guide them, Allaah تبارك وتعالى sent Hood عليه السلام, an individual from the most honourable branch of the of Aad nation called Khulood. He عليه السلام invited his people to the worship of Allaah تبارك وتعالى, but they rejected his message. For a long time, he عليه السلام continued admonishing his people, together with being exposed to their evil and having to exercise tremendous patience.

When their evil multiplied, Allaah تبارك وتعالى withheld the rains for three years. They sent a delegation of 70 people to the Ka'bah to supplicate for rain. On the way they met Mu'awiyah Ibn Bakr, a family man, who hosted them. They resided with him for a month, drinking wine and amusing themselves with singing girls. After some while,

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they remembered their actual objective. Marthad Ibn Sa'd, a person who had accepted Islam secretly, said to them, "You will gain no benefit from your supplications if you do not believe in Hood." However, they paid no heed.

When they entered Makkah and supplicated, the leader Qeel ibn Anz said, "O Allaah, grant the nation of Aad water to drink as You used to grant them."

Allaah تَبَارَكَ وَتَعَالَى sent three clouds: white, black and red. A caller from the heavens called out, "Choose one of the three." He said, "I choose the black one since there is more water therein." The cloud followed them towards their settlement and enveloped the entire area. Rejoicing, they exclaimed, "This is a cloud which will grant us rain." (Ahqaaf verse 24) A severe wind emerged from the black cloud which destroyed all of them. Allaah تَبَارَكَ وَتَعَالَى saved Hood عَلَيْهِ السَّلَام and the believers.

There are different views regarding the grave of Hood عَلَيْهِ السَّلَام. The most appropriate view is that he is buried in Ahqaaf which is in Hadhramaut (Yemen). Ali رَضِيَ اللَّهُ عَنْهُ explained to a person of Hadaramaut as to where the grave was located exactly. (Ibn Katheer vol. 3 page 434) Many Mashaikh (elders) of Hadhramaut state that from generation to generation, this information has reached them, with uninterrupted succession (tawaatur), that Hood عَلَيْهِ السَّلَام's grave is in Ahqaaf. This fact is also documented in the history of Hadhramaut. Recently, excavations took place in some areas of Yemen. Many artefacts of the nation of Aad were discovered.

In 1960, a city by the name of Awbaar was discovered 12 metres underground. Some human figures were found. The size of the head of a person from Aad is equal to the whole of a normal human being of today. In 1975, further

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excavations took place. The details hereof can be found on the internet, and other history books (Tabarukaate Ambiyaa by Moulana Arsalaan ibn Akhtar, Atlasul Noble Qur'aan, Atlasut Taareekil Arabi)

IRAM

Iram was part of the nation of Aad. Why then are they mentioned separately?

The Noble Qur'aan mentions both. However, the end result and episodes relating to them were differ. Iram was the name of the grandfather of the nation of Aad. His lineage to Nuh عليه السلام is as follows: Iram, son of Iwadh, son of Sam, son of Nuh عليه السلام.

Here the scholars of Tafsir have mentioned an incident, which is an Israeli narration. The incident is lengthy, the crux being:

There were two brothers, Sahdid and Shaddad. Shadid passed away and Shaddad remained. No king on the surface of the earth was able to compete with him. Due to pride and vanity, he eventually claimed divinity. Many scholars encouraged him to fear Allaah سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ and promised him Jannah if he remained obedient to Allaah سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. He asked them to describe Jannah, which they did in great detail. He then remarked, "I can also build a 'Jannah'." He then appointed one hundred masons placing 1000 workers under each one. Bricks of gold and silver were sought. Every palace was built with a thousand pillars, and every pillar was studded with gems and jewels. The trunks of the trees were made from the gold, the tree leaves and branches were made from emeralds, and the fruits were made from pearls and sapphires.

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Whatever earthly enjoyments and comforts were present at that time was used to decorate the place. After 12 years of effort, this 'Jannah' was ready. A day was specified for the grand opening. When Shaddad was entering and his one leg was in the palace and one leg outside, there was suddenly a flash of lightning and a loud sound from the heavens, due to which all the disobedient ones were destroyed. The king died on the spot.

This incident is mentioned in great detail in the books of Tafseer. Mentioning Israeli narrations which are not contrary to any principle of Islam, for the purpose of admonition is allowed. However, even though this incident is mentioned in numerous books of Tafseer, many great Ulama like Hafez Ibn Katheer رَحِمَهُ اللهُ تَعَالَى, Hafiz Ibn Hajar رَحِمَهُ اللهُ تَعَالَى, Allaamah Aalusi رَحِمَهُ اللهُ تَعَالَى, Ibn Khaldoon رَحِمَهُ اللهُ تَعَالَى, etc. have refuted the incident and stated that it is not correct. Allaah تَبَارَكَ وَتَعَالَى knows best.

۹۳ دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدَمْ

93. These verses will remain forever by us, therefore, this (Noble Qur'aan) supercedes all miracles of the Ambiyaa عَلَيْهِ السَّلَام, since (their miracles) appeared (the people observed them) but (their miracles) did not remain (forever).

One quality of the Noble Qur'aan is that the original Noble Qur'aan, as it was revealed to Rasulullaah ﷺ remains to this day unchanged. All other miracles appeared for a certain period of time, and then terminated e.g. the staff of Moosa عَلَيْهِ السَّلَام, the curative abilities of Isaa عَلَيْهِ السَّلَام and the camel of Saalih عَلَيْهِ السَّلَام. These great signs of Allaah

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تَبَارَكَ وَتَعَالَى remained for a certain time and were eventually taken away, whereas the Noble Qur'aan will remain till Qiyaamah. It is recited day and night.

No other book in the world is recited as much as the Noble Qur'aan is. The Noble Qur'aan itself alludes to this quality, "Is it not sufficient for them that We have revealed the Book to you which is recited upon them!" (Ankaboot verse 51) Allaah تَبَارَكَ وَتَعَالَى states in another place, "If you cannot do so (bringing forth even one surah similar to the Noble Qur'aan), and you will never be able to do so, then fear the Fire." (Baqarah verse 24)

In this verse, there is an indication that the Noble Qur'aan will remain forever, and none will be able to take up the challenge till Qiyaamah, of bringing forth even one small surah similar to it. Rasulullaah ﷺ said, "There is no Nabi except that he was given such a miracle by which people could believe. What I have been granted is revelation which Allaah revealed to me. I hope that I will have the greatest amount of followers on the Day of Judgement." (Bukhaari 4981)

Included in the miraculous nature of the Noble Qur'aan is that its eloquence, effects on people, and causes of miraculous nature continues till today, and will continue till the end of time. In every aspect, the Noble Qur'aan is the most perfect miracle.

Even though the Tawraat, Injeel, Zaboor, etc. are in existence today, they are not in their original form. The Noble Qur'aan supersedes all miracles of all the Ambiyaa عَلَيْهِ السَّلَام as they did not remain. All other miracles were limited to a certain period and thereafter came to an end. The Noble Qur'aan is however still recited day and night, all over the globe.

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EXPLANATION OF THE TERM MU'JIZAH - The word mu'jizah is neither to be found in the Noble Qur'aan nor Ahaadeeth, but is a synonym for the word 'ayah' i.e. a sign which Allaah تَبَارَكَ وَتَعَالَى grants exclusively to a Nabi.

All such actions contrary to habit, which comes into existence by the power of Allaah تَبَارَكَ وَتَعَالَى on the hands of a Nabi after declaring Nubuwwah is referred to as mu'jizah.

There are different types of supernatural acts, or matters which occur contrary to habit:

a. If it occurs on the hands of a Nabi after Nubuwwah, it is called mu'jizah e.g. splitting of the moon, mi'raaj, Noble Qur'aan etc.

b. If it occurs on the hands of a Nabi before Nubuwwah, it is called irhaas e.g. Rasulullaah ﷺ said, "I know of a stone in Makkah Mukarramah which used to make salaam to me before I was commissioned as a Nabi." (Muslim no. 2277)

c. If it occurs on the hands of a Wali, it is called karaamat e.g. many of the supernatural acts which occurred at the hands of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. The difference between these and a mu'jizah is that these acts are not accompanied with the claim of Nubuwwah.

d. If it occurs on the hands of a sinner who has undergone instruction in the occult sciences, it is called sihr e.g. the magicians in the time of Moosa عَلَيْهِ السَّلَامُ who would throw down sticks which would appear to be snakes (Surah Taahaa). (According to many scholars, this is not included in matters which occur contrary to habit or supernatural acts. They feel that magic is the result of using hidden means, hence not supernatural.)

e. If it occurs on the hands of such a sinner who has not undergone any such training or instruction - in

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accordance to his desires - it is called istidraaj e.g. Allaah تَبَارَكَ وَتَعَالَى grants respite to many disbelievers for a long period of time. They attain whatever they desire. Many of Dajjal's acts will be of this nature.

f. If it occurs on the hands of a sinner and goes contrary to what the person intended, it is called ihaanat e.g. Musailamah Khathaab passed his hand on the head of a certain person, with the intention of curing him. The man became bald. He once spat in a well which had sweet water so that the sweetness increases. The water became bitter and salty. (Lawaamiul Anwaaril Bahiyyah vol. 2 page 290) Musailamah passed his hand over the face of a youngster by the name of Abu Baseer. The youngster totally lost his eye-sight. (Ma'aarif of Ibn Qutaibah vol. 1 page 454)

Note: If any person falsely claims Nubuwwah, Allaah تَبَارَكَ وَتَعَالَى will not allow supernatural actions to be performed by him, as this will lead to confusion. Therefore, such a person is not even granted istidraaj.

g. If it occurs on the hands of a general Muslim, then this is called ma'unat/i'aanat e.g. people emerge for salaatul-istisqaa, and rain immediately starts falling due to the blessings of their duas.

﴿٩٤﴾ مُحَمَّدَاتٌ فَمَا تُبْفِينِ مِنْ شُبِّهِ
لِذِي شِقَاقٍ وَمَا تَبْغِينِ مِنْ حِكْمِ

94. (These verses are) absolutely clear, so these (verses) did not leave (room for any) doubts for the opposition, and these (verses) do not need any judge.

Amongst the many specialities of the Noble Qur'aan, one is that it is مُحَمَّدَاتٌ. This can be read in two ways. In some

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scripts, the word is muhkam. This can then have one of two meanings:

1. آيات القرآن محكمات لا تحرف ولا تنسخ - These verses will remain intact until the Day of Qiyaamah. No change will occur in them. Allaah تَبَارَكَ وَتَعَالَى states, “This is a Book whose verses are established, then they are explained in detail from the Being who is Most Wise, Fully-Informed.” (Hood verse 1) “Today I have perfected your Deen for you, completed my favour upon you, and I am pleased to grant you Islam as a way of life.” (Maaidah verse 3)

2. متقنات في النظم و البلاغة لا شبهة في كونها كلام الله - The Qur’aan is characterized with both intrinsic as well as extrinsic beauty, and there is no doubt that it is the Word of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states, “Allaah revealed the best speech, a book in unison with itself and oft-repeated, (which induces) the skins of those who fear their Sustainer to tremble. Thereafter, their skins and hearts soften to the remembrance of Allaah. This is the guidance of Allaah. He shows the way thereby to whomever He wills. The one whom Allaah leads astray has no one at all to guide him.” (Zumar verse 23)

Allaamah Shabbir Ahmad Uthmaani رَحِمَهُ اللهُ تَعَالَى states, “There is no verse that is less than any other in its authenticity, truthfulness, decisiveness, benefit, judiciousness, eloquence and rhetoric. The verses are in unison with each other – there is no contradiction and inconsistency in the themes. In fact, the themes of many of the verses are so similar, that by studying one together with the other, one can acquire the correct interpretation of both. The Ulama laid down a principle:

Some portions of the Qur'aan explains other portions.

The meaning of “oft-repeated” is that the injunctions, admonitions and stories have been repeated in several ways in order to thoroughly impress the mind. Moreover, the verses are repeated over and over during recitation.

In explaining the words “in unison” and “oft-repeated”, some Ulama explain that in some verses, one particular theme is discussed at length. These verses are those that are “in unison”. At other places, one theme together with its opposite is discussed side by side e.g.

“Surely the righteous are in Paradise. And surely the sinners are in Hell.” (Infitaar verses 13-14)

“Inform My servants that I am the Actual Forgiver, The Merciful. [Also inform them] that My punishment is indeed the painful punishment.” (Hijr verses 49-50)

“Allaah warns you of Himself, and Allaah is extremely kind to His servants.” (Aal Imraan verse 30)

These verses in which two opposing themes are mentioned, will be referred to as “oft-repeated”.” (Tafseer Uthmaani Zumar verse 23)

3. Some scripts have the word muhakkam, which is from the word tahkeem (on the scale of *tafeel*). This means that Allaah تَبَارَكَ وَتَعَالَى has made the Noble Qur'aan an adjudicator and judge in their matters. Muslims must live their lives in accordance to the rules set out by the Noble Qur'aan. Allaah تَبَارَكَ وَتَعَالَى states, “Those who do not judge according to what Allaah revealed are disbelievers.” (Maaidah verse 44)

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'so these (verses) did not leave (room for any) doubts for the opposition'- Allaah تَبَارَكَ وَتَعَالَى states regarding the Noble Qur'aan, "This is the Book in which there is no doubt." (Baqarah verse 2) The Noble Qur'aan is above and beyond any doubt. If a person has any doubt normally, he will find the answers to that doubt mentioned elsewhere in the Noble Qur'aan. Those who still have objections thereafter, have a flaw in their intellect and a comprehension problem. An example hereof is sweetmeats in which there is no bitterness. However, a sick person, with altered taste sensation perceives these sweetmeats as bitter.

At the end of this chapter, the poet highlights this subject matter. (See stanza 17)

وَمَا تَبْغِينَ مِنْ حِكْمٍ - This can have one of three meanings:

1. The verses of the Noble Qur'aan are the final adjudicators. They do not need any other adjudicators above them. The knowledge of the Noble Qur'aan is original, and the remaining knowledge is subservient to it.
2. 'Bagh' means 'Zulm' (oppression) - This means that the Noble Qur'aan as an adjudicator is free from all oppression. The Noble Qur'aan passes judgement with complete justice and impartiality.
3. 'Hukam' is the plural of hikmah (wisdom). This means that the Noble Qur'aan is the source of all wisdom. It is not in need of anyone else for wisdom. Rather, it conveys to the entire world the lessons of wisdom. Allaah تَبَارَكَ وَتَعَالَى states, "All this is part of the wisdom which your Sustainer revealed to you." (Israa verse 39)

۱۵ مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ
أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

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95. Whenever the Noble Qur'aan was challenged, its severest of enemies returned from the battle, throwing its weapons down before Noble Qur'aan.

Whoever tried to challenge the Noble Qur'aan was always unsuccessful. In fact, those who attempted to do so would be mocked at by their own people. Those who attempted to do so also realized that their speech was nothing compared to the Noble Qur'aan. Musailamah, the false prophet, concocted a meaningless surah titled Surah Feel, in trying to compete with the Noble Qur'aan.

الفيل ما الفيل، وما أدراك ما الفيل، له ذنب وبيل، وخرطوم طويل

The elephant! What is the elephant? What will inform you what the elephant is? It has a great tail and a long nose.

This nonsensical vocalizations can never compare with the lofty subject matter and eloquence of Surah Qaariah. Every verse of Surah Qaari'ah bears a sparkle of Divine Speech. Therefore, even those sitting around Musailamah were forced to concede that he was lying. Many other fabricated verses have been narrated from him. In trying to rival Surah Aadiyah, he recited:

والمبذرات زرعًا، والحاصدات حصدًا، والذاريات قمحًا، والطاحنات
طحنًا، والعاجنات عجنًا، والخابزات خبزًا، والشاردات ثردًا، واللاقمات
لقمًا، إهالة وسمنا ...

The literal incoherence aside, many other flaws are found therein:

- a. The subject matter is so futile that it is shameful and disgraceful for even a person of low rank.
- b. No important information is derived. Even a child knows that farming is done, then ploughing and

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harvesting, followed by grinding of the wheat and making of bread.

c. *Waw* is used in every place, whereas at places *faa*, and at other places *thumma*, was supposed to have been utilized.

d. Those works composed solely by men or jointly by men and women are attributed to women; whereas these word forms were supposed to be attributed to the male gender e.g. *zaari'aat*, *haasidaat*, *aakilaat*, etc.

e. Musailamah plagiarized the pattern of the Noble Qur'aan. This is not revelation, but academic theft.

Many other words of 'revelation' are ascribed to Musailamah. Some of them were so laughable that even his own followers derided him.

CHALLENGE OF THE NOBLE QUR'AAN

The Noble Qur'aan challenged the eloquent and articulate Arabs:

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

Then bring forth a speech similar to it if you are truthful. (Toor verse 34)

When they could not do so, the following verses were revealed,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Bring forth ten surahs similar to it. Call whoever you are able to besides Allaah, if you are truthful. (Hood verse 13)

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When they were unable to respond, Allaah تَبَارَكَ وَتَعَالَى granted them even more respite:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ
اللَّهِ إِن كُنْتُمْ صَادِقِينَ

Then bring forth one surah similar to it. Call whoever you are able to, besides Allaah if you are truthful. (Yunus verse 38)

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا
شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

If you are in doubt regarding that which We revealed upon Our servant, then bring forth one surah similar to it. Call your supporters and helpers leaving aside Allaah, if you are truthful. If you cannot do - and you will never be able to do- then fear the Fire, whose fuel is man and stones. This has been prepared for the disbelievers. (Baqarah verse 23-24)

This is such an amazing claim which no author in the history of mankind has ever made. No author in the right frame of mind will ever attempt to make such a claim; since it is not possible for any human to compose such a text which no other human can equal. Any book written by one author can definitely be bettered by another.

The claim of the Noble Qur'aan; and its being unchallenged for over 1400 years is a clear proof that this is not the product of a human. These are words are divine in origin. None dare answer the challenge brought forward by a Book of divine origin.

رَدَّتْ بِلَاغَتِهَا دَعْوَى مُعَارِضِهَا ①
رَدَّ الْعَيُورُ يَدَ الْجَائِي عَنِ الْحَرَمِ

96. The eloquence of these (verses) refuted the claim of those who opposed it, just as a man of honour repels the hand of an immoral person from his women-folk.

The preceding stanza states that the Noble Qur'aan is a miracle (mu'jizah) and that people are unable to challenge it. The question arises as to why is it so?

The answer given here is that this is a demand of the eloquence of the Noble Qur'aan. Just as an honourable person becomes extremely upset when any evil-minded person intends any evil with his family members, the eloquence of the Noble Qur'aan very harshly repels attacks of any opposition, never allowing them to even challenge it.

Here, the poet alludes to an important point: One of the rationales of the miraculous nature of the Noble Qur'aan is the eloquence found within it. This means that the eloquence found therein has rendered the whole world helpless in trying to oppose it. Hereunder are a few incidents of those who appreciated the eloquence of the Noble Qur'aan.

1. Labeed ibn Rabeeah Aamir was a well-known and proficient poet. Once, Umar رضي الله عنه requested him to read out some of his poetry. He began reciting Surah Baqarah and said, "O Ameerul-Mumineen! From the time Allaah تبارك وتعالى blessed me with the recitation of the Qur'aan, I find no joy in reciting poetry." (Ash-Sh'ar wash-Shuaraa page 267, vol.1)

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2. Once Waleed ibn Mughierah heard Rasulullaah ﷺ reciting the following verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Spontaneously he remarked;

إِنَّ لَهُ حَلَاوَةً وَإِنَّ عَلَيْهِ لَطَلَاوَةً وَإِنَّ أَسْفَلَهُ لَمُعْدِقٌ وَأَعْلَاهُ لَمُثْمِرٌ مَا
يَقُولُ هَذَا الْبَشْرُ

There is great sweetness and beauty in it (Noble Qur'aan). Its lower section has many branches and upper section is filled with many fruit. Most surely, this is no speech of man.

(Tafseer Nasafi vol. 4 pg. 240, Qurtubi vol. 10 pg. 165 - Surah Nahl verse 90)

3. Tufayl ibn Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ was a highly respected and intelligent poet. He narrates that when he arrived in Makkah Mukkaramah before Rasulullaah ﷺ made Hijrah, some men from the Quraysh came to him, and asked, “O Tufayl! You have come to our city. This person amongst us has caused us great difficulty and has disunited us. His speech is bewitching, and he has caused division between fathers and sons, between brothers, and between husband and wife. We fear that you and your tribe should not suffer as we have. Do not speak to him and do not even listen to him.”

Tufayl رَضِيَ اللَّهُ تَعَالَى عَنْهُ says, “By Allaah! They did not let go of, until I resolved not to hear anything Rasulullaah ﷺ said, and not to speak to him. I even went to the extent of stuffing pieces of wool in my ears when I proceeded to the Masjid the following morning, fearing that any of his words may reach me without me intentionally listening to him.”

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Tufayl ibn Amr رضي الله تعالى عنه says, “When I went to the Masjid in the morning, Rasulullaah ﷺ was standing there performing salaah near the Kabah. I stood close to him, and Allaah destined that I should hear some of his words. What I heard were excellent words; and I said to myself, ‘Shame on you! I am supposed to be an intelligent poet who can distinguish between good and bad. What prevents me from listening to what this man has to say? If what he says is good, I shall accept; and if it is not, I shall ignore it.’”

Tufayl رضي الله تعالى عنه then waited until Rasulullaah ﷺ left for home. He then followed Rasulullaah ﷺ and met him when he entered his house. He then told Rasulullaah ﷺ what the Quraysh had told him, and added, “By Allaah! They were so convincing, that I even closed my ears with wool so that I do not hear your words. Thereafter, Allaah destined that I hear you. What I heard were excellent words indeed. Present to me your case.” Rasulullaah ﷺ then presented Islam to him and recited the Qur'aan to him. Tufayl رضي الله تعالى عنه remarked, “I swear by Allaah that I have never heard words more beautiful (than the Noble Qur’aan) nor any matter as balanced (as Islam).” (Tabaqaatul-Kubraa vol. 4 page 181, Usdul-Ghaabah no. 2613, Ma’rifatus-Sahaabah of Abu Nuaym no. 39524).

4. In his Tafseer, Jawaahir fi Tafseeril Noble Qur’aan, Allamaah Tantaawi رحمته الله تعالى narrates an incident from his friend. His friend says, “I was once in Germany with a few people who had an interest in Arabic. One of them asked me, ‘Do you also believe like other Muslims that the language and eloquence of the Noble Qur’aan is nothing short of a miracle?’ ‘I certainly do,’ I replied. ‘What is so astonishing about it?’ he asked. I went on to explain, ‘This is an academic

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discussion that can be put to the test right now. I will give you a concept, and ask you to express it in eloquent Arabic. The concept is 'Hell is vast without limit.' They all composed around 15 to 20 sentences. Some of them were:

ان جهنم لوسيعة، ان جهنم لأوسع مما تظنون، ان سعة جهنم لا يتصورها عقل انسان، كل ما خطر ببالك في سعة جهنم فانها لأرحب منه و اوسع

I asked them to try further, but they conceded that they had reached their limit. I then bade them to listen how the Noble Qur'aan has expressed this concept. The Noble Qur'aan states:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ

The day We will say to Jahannum, "Are you filled?" and Jahannum will reply, "Is there anymore?" (Qaaf verse 30)

Since they understood Arabic, they all stood up hitting their hands on their thighs and conceding that they had been defeated." (Tafseerul Jawaahiraat by Tantaawi vol. 23 page 107, Deen and Shariat by Moulana Muhammad Manzoor Nu'maani رَحِمَهُ اللهُ تَعَالَى page 94)

❧ لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

97. The verses of the Noble Qur'aan maintains amazing meanings which are like the waves of the ocean in abundance and which exceeds the beauty and value of the jewels of the sea.

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Upto this point, the literal beauty of the Noble Qur'aan has been described. Now, some abstract (معنوي) beauties will be described.

“The verses of the Noble Qur'aan maintains amazing meanings which are like the waves of the ocean” – This means that the verses of the Noble Qur'aan are an ocean of never-ending waves of realities, knowledge, secrets, highly structured points and amazing intricacies which can never be completely comprehended. Allaah تَبَارَكَ وَتَعَالَى states, “If all the trees on earth were pens, and the sea their ink, with seven seas behind it, the words of Allaah would not be exhausted. Surely Allaah is Mighty, Wise. (Luqmaan verse 27)

Allaamah Shabbir Ahmad Uthmaani رَحِمَهُ اللهُ تَعَالَى writes, “If all the trees of the world were to be cut and made into pens, and all the seas turned into ink, and another seven seas are brought to assist them [as ink], and the entire creation is made to start writing within their respective limits, you would still be unable to exhaustively inscribe those things which display and portray the virtues, grandeur and might of Allaah تَبَارَكَ وَتَعَالَى. Those who are engaged in this activity will spend their entire lives doing so, the pens will break due to being constantly dipped in the ink, the ink will run out, and yet the praises and virtues of Allaah تَبَارَكَ وَتَعَالَى will not come to an end. How can limited and finite forces be used to accomplish something that is unlimited and infinite? It is for this reason that Rasulullaah ﷺ said, “O Allaah! I cannot enumerate Your praises. You are as You have praised Yourself.” (Muslim) (Tafseer Uthmaani, Surah Luqmaan verse 27)

When the Noble Qur'aan is the speech of Allaah تَبَارَكَ وَتَعَالَى, then how will it ever be possible to encompass its realities

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and knowledge? Rasulullaah ﷺ himself said, “Its wonders will never terminate.” (Tirmidhi no. 2906)

“...are like the waves of the ocean” - The meanings of the Noble Qur’aan have been likened to the waves of the ocean. With this simile, many factors have been kept in mind. A few are:

a. Just as the waves of the ocean are numerous and continuous, so too are the meaning of the verses of the Noble Qur’aan.

b. As soon as one wave ends, a person thinks that this is it, only to find that the next one begins immediately, never coming to an end. Similarly, the knowledge and intricacies of the Noble Qur’aan will never terminate.

c. A person eventually gets tired of watching the waves of the ocean, but they continue coming. Similarly, the meanings of the Noble Qur’aan will continue becoming apparent. A person might get tired, but the knowledge will continue becoming manifest.

d. One verse comes after the other, supporting each other. Similarly, the verses of the Noble Qur’aan support and corroborate one another.

e. From one wave, another is created. Similarly, one verse extracts new meanings and finer points from another verse.

“...and exceeds the beauty and value of the jewels of the sea” - No matter how valuable a pearl is, some material value can be placed on it. Its value is limited. However, every verse of the Noble Qur’aan is invaluable and priceless.

Allaah تبارك وتعالى states, “We gave to you the seven oft-repeated verses and the Glorious Qur’aan. Do not cast

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your eyes on those things that We have bestowed, as an enjoyment, to different kinds of people, nor be grieved over them. And humble yourself before the believers.” (Hijr verse 87/88)

Rasulullaah ﷺ said, “Whoever recites the Noble Qur’aan, it is as though Nubuwwah has entered between his sides, however revelation has not come to him. Whoever recites the Noble Qur’aan and thinks that anyone has been granted something better than what he has been granted, then he has regarded as great that which Allaah ﷻ has regarded as small; and has regarded as small that which Allaah ﷻ has regarded as great.” (Al-Mu’jamul-Kabeer of Tabaraani vol. 13 page 649 no. 14575)

۹۸ ﴿فَمَا تُعَدُّ وَلَا تُحْصَىٰ عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْتَارِ بِالسَّامِ﴾

98. *The amazing wonders of the Noble Qur’aan cannot be enumerated and cannot be encompassed. Despite its constant repetition, one never becomes tired of it.*

One speciality of the Noble Qur’aan is that no matter how many times it is recited, one never becomes tired of it. In fact, the more one recites it, the more one’s enthusiasm increases. If any tiredness is felt, it is temporary. This is another proof that the Noble Qur’aan is the speech of Allaah ﷻ. Generally, man becomes tired of repetition. The Arabs regarded repetition as something despicable. There are many Arabic proverbs highlighting this:

فإن الطباع مجبولة على معاداة المعادات

It is part of nature to dislike speech which is repeated. (Roohul-Ma’aani vol. 9 page 30, Al-Muzhir fi Uloomil-Lughati Wa-Anwaa’ihaa vol. 1 page 33)

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The Noble Qur'aan was revealed to people whose nature was such. However, they engaged in the recitation of the Noble Qur'aan night and day. Therefore, this quality of the Noble Qur'aan is another proof of the miraculous nature of the Qur'aan.

Shaikul-Hadeeth Moulana Zakariyya رَضِيَ اللهُ عَنْهُ writes, "The listener is impressed by its recitation, and the reader never gets tired of reading it. It is usual that, however lovely a discourse may be, it may even be a letter from a beloved who has made one crazy, we will become tired of reading it for the twentieth time, if not the tenth; or the fortieth time, if not the twentieth. On the other hand, if we memorize just one section of the Noble Qur'aan, one may read it two hundred times, or four hundred times, or go on doing so for his entire life, but one shall never lose interest. And if something prevents us from enjoying it, this may be for a short while only. In fact, the more we read the Noble Qur'aan, the more our enjoyment and satisfaction will be." (Fadhaail-Qur'aan Hadeeth 20)

Allaamah Shaatbi رَضِيَ اللهُ عَنْهُ states in his famous poem,

وَحَيْرٌ جَلِيسٍ لَا يُمَلُّ حَدِيثُهُ
وَتَرْدَادُهُ يَزْدَادُ فِيهِ تَجَمُّلاً

The Qur'aan is the best companion. This speech will never cause one to become tired. Repeating it causes an increase in beauty. (Hirzul-Amaani poem no. 11)

جميع الكتب يدرك من قرأها ملال أو فتور أو سامة
سوى هذا الكتاب فإن فيه بدائع لا تمل الى يوم القيامة

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Whoever reads any other book will soon become tired, bored or uninterested - besides this Book; since there are such marvels therein that one will not tire till Qiyaamah. (Kashkol of Shaikh Bahaaudden Muhammad ibn Husain Aamili vol. 1 page 12)

فَمَا تُعَدُّ وَلَا تُحْصَى - In the preceding stanza, the verses of the Noble Qur'aan were likened to the waves of the ocean. However, since the ocean and its waves are finite and limited, unlike the Noble Qur'aan, the poet clearly states that it is impossible to encompass the knowledge, secrets and finer points of the Noble Qur'aan.

Allaah تَبَارَكَ وَتَعَالَى states, "Say (O Muhammad ﷺ), "If the sea were ink for (writing) the words of my Sustainer, surely, the sea would be exhausted before the words of my Sustainer would, even if we brought (another sea) like it in order to aid it." (Kahf verse 109)

In a lengthy narration, one quality mentioned regarding the Noble Qur'aan is:

وَلَا تَنْقُضِي عَجَائِبُهُ

Its marvels will never terminate. (Tirmidhi no. 2906)

In the narration of Daarimi, the following words are narrated,

وَلَا تَنْقُضِي عِبْرَهُ، وَلَا تَنْقُضِي عَجَائِبُهُ

The lessons derived from it will never end; and its marvels will never terminate. (Daarimi no. 3651)

According to this explanation, the first portion of this stanza is connected to, and explains the first portion of

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the preceding stanza. The second portion of this stanza is connected to the second portion of the preceding stanza. In the preceding stanza, it was mentioned that the verses of the Noble Qur'aan are more valuable and beautiful than pearls. In this stanza, the reason is mentioned. No matter how valuable and how beautiful pearls are; and no matter how beloved they are to man; by continuously touching and looking at these gems, man becomes tired.

A time comes when he eventually puts them away. It is only the speciality of the Noble Qur'aan that no matter how many times it is recited, one desires more and more.

﴿٩٩﴾ قَرَّتْ بِهَا عَيْنٌ قَارِيَهَا فَقُلْتُ لَهُ
لَقَدْ ظَفَرْتُ بِحَبْلِ اللَّهِ فَأَعْتَصِمِ

99. *The eyes of the reciter of this (Noble Qur'aan) becomes cool (gets peace and calm) by (reciting) it, so I said to him, "Indeed you have got hold of the rope of Allaah, therefore hold firmly onto it."*

Coolness of eyes refers to great joy, and happiness. In Arabia where there is extreme heat, comfort lies in coolness. So coolness of the eyes is a metaphor (كناية) for comfort.

What does قَرَّتْ (cool) mean? Three meanings have been given:

1. Whoever recites the Noble Qur'aan frequently, and keeps it close to his heart will definitely find solace and comfort in the heart. Allaah تَبَارَكَ وَتَعَالَى states, "Behold! Only in the remembrance of Allaah (the Qur'aan) will hearts find contentment." (Ra'd verse 28)

2. The imperative (amr) is meant :- *Litaqirra* - This means that the person who has been granted the ability to learn

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or teach the Noble Qur'aan should be extremely happy, since this is the actual bounty, as Allaah تَبَارَكَ وَتَعَالَى states, "Say, 'Be overjoyed with the grace and mercy of Allaah.'" (Yunus verse 58) Abu Saeed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ explains that "the grace of Allaah" refers to the Noble Qur'aan, and "Mercy" refers to allowing a person to be engaged with the Noble Qur'aan. (Shuabul-Imaan no. 2360, Musannaf Ibn Abi Shaibah no. 30689, Al-Mu'jamul-Awsat no. 5512 (Abu Saeed from Baraa رَضِيَ اللَّهُ تَعَالَى عَنْهُ))

3. This can also be a supplication. The meaning in this case will be, "May Allaah تَبَارَكَ وَتَعَالَى keep happy the person engaged in the recitation and service of the Noble Qur'aan!" Being engaged with the Noble Qur'aan is general. It can refer to reciting the Noble Qur'aan, teaching tajweed, teaching the words of the Noble Qur'aan, teaching the meanings of the Noble Qur'aan, spreading and disseminating the message of the Qur'aan, answering the objections of those opposed to the Noble Qur'aan, and most importantly practicing on the teachings of the Noble Qur'aan. In short, being engaged in way with the Noble Qur'aan, on condition that it is done sincerely, is included in holding firmly onto the "Rope of Allaah."

"Rope of Allaah" – This is one of the names of the Noble Qur'aan, as well as its quality. The meaning is:

a. If a person wants to climb to a high place, he has to hold onto a firm rope so that he can reach his destination. If the rope is strong, and the person holds onto it firmly, then he will reach the top easily. If a person holds firmly onto the Nobe Qur'aan, he will reach his destination easily.

b. Just as a drowning person holds firmly onto a rope in order to save himself from worldly destruction, those

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drowning in the ocean of sins will save themselves from destruction in this world and the Hereafter by holding firmly onto the Noble Qur'aan.

The Noble Qur'aan has referred to itself as the "Rope of Allaah". Allaah تَبَارَكَ وَتَعَالَى states, "And all of you hold firmly onto the rope of Allaah." (Aal-Imraan verse 103)

The Ahaadeeth have also referred to the Noble Qur'aan as the rope of Allaah, "And it is the firm Rope of Allaah." (Tirmidhi no. 2906) "Behold! I leave for you two weighty things: the Book of Allaah - it is the rope of Allaah....." (Muslim no. 2408) "Verily this Qu'raan is the rope of Allaah." (Mustadrak of Haakim no. 2040, Daarimi no. 3358, Musannaf ibn Abi Shaibah no. 30630)

Abdullaah رَضِيَ اللهُ عَنْهُ said, "The devils are present on this path. They call out, "O servants of Allaah! Come on this path!" Hold firmly onto the rope of Allaah, because the rope of Allaah is the Noble Qur'aan." (Shuabul-Imaan no. 1867)

Hablullah (Rope of Allaah) is one of the names of the Noble Qur'aan. Some scholars have mentioned up to 110 different names of the Noble Qur'aan. Some of the more famous names of the Noble Qur'aan are: Azeem, Azeez, Ali, Majeed, Muhaymin, Noor, Haqq, Hakeem, Kareem, Mubeen, Muneer, Hudaa, Mubash-shir, Shifaa, Rahmah, Kitaab, Mubaarak, Furqaan, Burhaan, Tibyaan, Bayaan, Tafseel, Mufassal, Fasl, Sidq, Musaddiq, Dhikhraa, Dhikr, Tadhkirah, Hukm, Hikmah, Muhkamah, Inzaal, Tanzeel, Tasdeeq, Munazzal, Tabsirah, Basaair, Mawidhah, Bayyinah, Basheer, Wahy, Risaalah, Naba', Qayyim, Qayyimah, Rooh, Kalaam, Kalimaat, Kalimah, Aayaat, Bayyinaat, Fadhl, Qawl, Qeel, Hadeeth, Ahsanul-Hadeeth, Arabiyy, Habl, Khair, Balaagh, Baalighah, Haqq, Mutashaabih, Mathaani, Ghaib, Siraatum-Mustaqeem,

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Mubeen, Hujjah, Urwatul-Wuthqaa, Qasas, Mathl, Ajab, Athaarah, Qist, Imaam, Nujoom, Ni'mat, Kawthar, Maa', Matluw', Maqruw', Adl, Bushraa, Mastoor, Thaqeel, Murattal, Tafseer, Muthabbit, Suhuf, Mukarram, Marfu', Mutahhar (Basaair Dhawit-Tamyeez of Farowzaabaadi page 61-64) Each of these names have been extracted from the Noble Qur'aan itself. There are other names mentioned which are found in the Ahaadeeth.

﴿۱۰۰﴾ إِنَّ تَتْلُهَا خَيْفَةً مِنْ حَرِّ نَارٍ لَظِي
أَظْفَاتٍ حَرَّ لَظِي مِنْ وَرْدِهَا الشَّبِيمِ

100. (So) if you recite this (Noble Qur'aan) due to the fear of the heat of blazing fire (of Hell), then you have (definitely) extinguished the blazing fire with its cool water.

The virtues and beauties of the Noble Qur'aan have been mentioned. Now briefly, the blessings and benefits of reciting it will be mentioned. The crux of this stanza is that a person will be saved from the Fire by the blessings of reciting the Noble Qur'aan.

What does وَرْدِهَا الشَّبِيمِ mean?

1. 'Wird' means a portion specified for daily recitation. 'Shabim' in this case will either mean cool or removal of heat. Reciting the Noble Qur'aan daily grants coolness to the eyes, happiness to the heart and comfort to the body. A person should be punctual with daily recitation of the Noble Qur'aan. Some of the companions would complete the Noble Qur'aan every three days, some weekly, some forth-nightly, and some monthly. Rasulullaah ﷺ would complete the Noble Qur'aan every week, as mentioned in

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this narration, “A delegation went to Rasulullaah ﷺ from Thaqeef. After Isha, Rasulullaah ﷺ would address them. One night, he ﷺ came later than usual. When asked the reason, he ﷺ replied, “Because I was unable to complete my fixed daily portions of the Qur’aan. I did not want to leave until I had completed it.” The following morning, this group asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ about how Rasulullaah ﷺ divided the portions of the Noble Qur’aan that he recited. They explained that Rasulullaah ﷺ divided the Qur’aan into (seven parts consisting of) 3 surahs (Faatihah to Al Imraan), five surahs (Nisaa to Anfaal), seven surahs (Taubah to Hijr), nine surahs (Nahl to Noor), eleven surahs (Furqaan to Faatir), thirteen surahs (Yaaseen to Fatah) and the mufassal surahs (Hujuraat to Naas).” (Musnad Ahmad no. 16166, 19021, Abu Dawood no. 1393, Ibn Majah no. 1345)

2. Wird refers to a pond of water. The verses of the Noble Qur’aan are given similarity with a water pond. Just as water is the origin of life for physical life, the Noble Qur’aan is the origin of life for the soul. Just as water extinguishes the physical fire of this world as well as the fire of thirst, the Fire of Hell is extinguished by the blessings of the Noble Qur’aan.

Many Ahaadeeth confirm that the recital of the Noble Qur’aan will save a person from punishment in the Hereafter:

a. Rasulullaah ﷺ said, “Whoever recites the Qur’aan (Kareem), memorizes it, accepts what it has declared halaal as halaal, and what it has declared haraam as haraam, Allaah تَبَارَكَ وَتَعَالَى will grant him entrance into Jannah and will accept his intercession for ten of his family members who were destined for Jahannum.” (Tirmidhi no. 2905)

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b. Rasulullaah ﷺ said, “If the Qur’aan (Kareem) were to be placed in a skin, and then thrown into the Fire, it would not burn.” (Al-Mu’jamul-Kabeer no. 5901, Musnad Ahmad no. 17420, Daarimi no. 3353) One meaning is that if a hafiz of the Qur’aan is thrown into the Fire, it will not affect him.

c. Rasulullaah ﷺ said, “Recitation of the Qur’aan in salaah is better than recitation out of salaah; recitation of Qur’aan out of salaah is better than Tasbeeh and Takbeer. Tasbeeh is better than optional charity; optional charity is better than optional fasts; and fasting is a shield from the Fire.” (Shuabul-Imaan no. 2049)

d. Ibn Masood رَضِيَ اللهُ عَنْهُ said, “The Qur’aan will intercede for the people of the Qur’aan on the Day of Judgement, and will show them the path to Jannah (save them from Hell).” (Daarimi no. 3368)

﴿ ١٠١ ﴾ كَأَنَّهَا الْخُوضُ تَبَيَّضُ الْوُجُوهُ بِهِ
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحِمَمِ

101. As though these verses of the Noble Qur’aan are like the Pond with which faces of the sinners are illuminated (brightened), even though they came to it (with their faces) as black as coal.

This stanza can be interpreted in the following ways:

1.1 Hawdh (Pond) refers to a collection of water, which in this case is ‘the River of Life’ (Nahrul-Hayaat). (Muslim no. 183, 184) Just as ‘the River of Life’ will remove the darkness of sin from a person in the Hereafter, the Noble Qur’aan in this world purifies the body and soul of the one who recites and practices upon it.

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1.2 One other meaning is that Noble Qur'aan, in the Hereafter, will do the work of 'The River of Life.' This means that it will intercede for the person who recites it. The result is that the person will be illuminated and will enter Jannah. Rasulullaah ﷺ said, "Recite the Qur'aan, for it shall come on the day of Resurrection as an intercessor for those who recited it." (Muslim no. 804) Rasulullaah ﷺ said, "Fasting and the Qu'raan will intercede on behalf of a servant on the Day of Judgement. Fasting will say, "O my Sustainer, I prevented him from eating and drinking in the day, therefore accept my intercession regarding him. The Qu'raan will say, "O my Sustainer, I prevented him from sleep at night, therefore accept my intercession regarding him." Thereafter, both of their intercessions will be accepted." (Musnad Ahmad no. 6626, Mustadrak of Haakim no. 2036, Al-Mu'jamul-Kabeer of Tabaraani vol. 13 page 38 no. 88)

2. Pond refers to Kawthar. In this case, it seems that the poet regards the 'River of Life' to be one tributary of Kawthar. A similar meaning will be adopted as in no. 1.1.

3. According to many scholars, 'the River of Life', and Kawthar are different. The question then arises, that it has not been mentioned in the Ahaadeeth that people will be taken out of the Fire and placed into Kawthar to become purified? These are the qualities of 'the River of Life.' The answer to this is that the faces becoming illuminated refers to happiness, and coming with faces black as coal refers to sorrow and worry. This is similar to the verse of the Noble Qur'aan:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ

The day some faces are white and some faces are black. (Aal-Imraan verse 106)

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White refers to happiness, and blackness refers to sorrow. The meaning in this case is that people will be sorrowful and distressed due to the difficulties of Qiyaamah. They will proceed to the Pond of Kawthar and drink from its water. The result is that their grief will be removed and they will become happy. Thereafter, they will pass the other stages of the Hereafter. Similarly, the Blessings of the Noble Qur'aan removes the distress and sorrow of people in these conditions. They are granted happiness and peace of mind.

A famous dua reads,

أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قُلُوبِنَا، وَشِفَاءَ صُدُورِنَا، وَجَلَاءَ أَحْزَانِنَا وَهُمُومِنَا،
وَسَائِقِنَا وَقَائِدَنَا إِلَيْكَ وَإِلَى جَنَّاتِكَ جَنَّاتِ التَّعِيمِ

O Allaah, make the Qur'aan the spring of our hearts, the cure for our chests, the eradicater of our sorrows and grief and our guide to You and Your gardens, the gardems of enjoyment.

POND OF KAWTHAR

1. Size – This pond is extremely large. In different Ahaadeeth, Rasulullaah ﷺ mentioned different distances. The object was not to specify distance, but to make the people understand how huge it is e.g. the distance from Ailah to Aden, the distance from San'a to Madeenah, the distance from Madeenah to Shaam, etc.

2. Qualities of its water –

- a. Whiter than snow/silver/milk
- b. Sweeter than honey/ milk mixed with honey
- c. Cooler than ice
- d. More fragrant than musk

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3. The drinking utensils –

- a. They are equal to the number of stars, or even more, on a dark night
- b. They are from Jannah
- c. They are made from gold or silver
- d. They will be pure.

4. Other qualities –

- a. The sides of this pond will be adorned with gems
- b. The sides are of gold
- c. Rasulullah ﷺ will wait for us there
- d. Some people will wish to come there, but will be prevented.

﴿١٠٢﴾ وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً
فَأَلْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَفِمْ

102. And these verses of the Noble Qur'aan are like Siraat (the bridge over Hell), and the Scale in establishing justice; so justice, without it, cannot be established amongst the people.

“And these verses of the Noble Qur'aan are like Siraat”

This simile can be understood in one of the following ways:

1. The bridge over Jahannum is a completely straight road. Similarly, the Noble Qur'aan is completely straight. There is no crookedness therein, not in the least bit.
2. Just as the Bridge will take a person into Jannah, the Noble Qur'aan will take the person who practiced on it into Jannah.

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3.) Here the Bridge over Hell is not intended, but a normal straight road. Just as a straight road makes a person reach his destination easily, the Noble Qur'aan causes a person to reach his destination easily.

Rasulullaah ﷺ, explaining this Bridge said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire)." (Muslim no. 183)

The Siraat over Jahannum is like a sharp sword. The first group will pass over it like lightning, the second like wind, the third like fast-moving horses, the fourth like fast-moving camels and other livestock. They will pass with the angels supplicating, "O my Sustainer, protect, protect." (Mustadrak of Haakim no. 8737)

There are certain actions which are narrated in the Ahaadeeth, by which one will be able to cross the Siraat easily:

- 1.) Abstaining from innovations (bid'at)
- 2.) Giving of charity properly (fulfilling its ettiquettes)
- 3.) Spending a lot of time in the masjid
- 4.) Being punctual with the five salaain jamaa'at keeping in mind its requisites
- 5.) Abundance of salaawaat
- 6.) Removing difficulty from any Muslim brother

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7.) Fulfilling the needs of a fellow Muslim brother

“And these verses of the Noble Qur’aan are like the Scale in establishing justice” -

1. The word scale refers to any scale. Just as a scale weighs accurately giving every person his due right, the Noble Qur’aan grants every person his due right.

2. Scales refers to the Scales of Deeds on the Day of Judgement. Just as those Scales guarantees justice, so too does the Qur’aan guarantee justice if its teachings are followed and applied.

“so justice, without it, cannot be established amongst the people.” -

In every aspect, the teachings of the Noble Qur’aan establish a fair and equitable system, whether it is with regards to a one’s personal life, social life, business life, political life. Moderation is adopted in one’s beliefs, acts of worship, monetary dealings, character and social dealings. As soon as these principles are abandoned, and man invents his own justice system and rules of life, problems are not solved but actually increase, and are compounded. Rasulllaah ﷺ said regarding the Noble Qur’aan, “It will decide matters amongst you.” (Tirmidhi no. 2906)

SCALES OF JUSTICE

The verses of the Noble Qur’aan, Ahaadeeth and the consensus of the Ahlus-Sunnah proclaim that in the Hereafter, people’s actions will be weighed. Allaah تبارك و تعالیٰ states, “And the Scales on that day (Day of Resurrection) is a reality. So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose

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their ownelves because they denied and rejected Our signs.” (A’raaf verse 8-9)

The Scale is a physical structure which will weigh a person’s actions. The Scale does not refer to something metaphysical or to the concept of justice.

❶ لَا تَعْجَبَنَّ لِحُسُودٍ رَّاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهِيمِ

103. (O listener!) Never be astonished at the jealous person who rejects these verses (of the Noble Qur’aan) pretending to be ignorant, whereas he is exceptionally bright and understanding.

Despite the Noble Qur’aan possessing so many qualities and merits, many people are not prepared to accept it. What is the reason?

Answer: Many people of understanding are not prepared to accept the message of the Noble Qur’aan because of jealousy. They are fully aware of the truthfulness of the Noble Qur’aan. After accepting its truthfulness, they feign ignorance. For such people, there is no cure.

Allaah ﷻ states, “Those whom we gave the Book, recognize him just as they recognize their children.” (Baqarah verse 146) It is narrated that Umar رضي الله عنه said to Abdullah ibn Salaam رضي الله عنه, “Do you recognize Muhammad as you recognize your son to be your son?” He رضي الله عنه replied, “Yes, and even more! The trustworthy (Jibreel عليه السلام) descended from the heavens upon the trustworthy (Muhammad ﷺ) on the earth, mentioning his qualities, which I found in him. As for my son, I do not know the reality.” (Tafseer Ibn Katheer Surah Baqarah verse 146 vol. 1 page 462)

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Allaah ﷻ says regarding the Jews, “When that which they recognized came to them, they denied it.” (Baqarah verse 89) This was “Due to jealousy from within themselves after the truth had become clear to them.” (Baqarah verse 109)

Jealousy is a severe sickness and sin. It is famously stated,

اول ذنب اقترف علي الارض الحسد

“The first sin to be committed on the surface of the earth was jealousy.” Qaabil was jealous over his brother Haabil. This eventually led to Qaabil killing Haabil.

❶ قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

104. *Indeed the eye dislikes the rays of the sun due to inflammation (ophthalmia), and the mouth dislikes the (actual) taste of water due to some sickness.*

Here the reason of not being astonished (as mentioned in the previous stanza) is being mentioned as a practical example: Musk is placed before a person. However, he feels that a stench is emerging. Sweet water tastes bitter. A person cannot bear sunshine due to eye inflammation. This does not mean that there is no fragrance in the musk, no sweetness in the water and no benefit in sunshine. The fault lies with a person’s sense of smell, taste and sight.

Similarly, the miraculous nature of the Noble Qur’aan and the truthfulness of Rasulullaah ﷺ, is an open reality which no person in the right frame of mind can reject. The only reason he will reject, is due to jealousy, fanaticism and stubbornness. This happened in the past, and is still continuing till today.

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Allaah تَبَارَكَ وَتَعَالَى states, "Those whom We gave the Book, recognize him, just as they recognize their children." (Baqarah verse 146) Many were fully aware that Rasulullaah ﷺ was the messenger of Allaah تَبَارَكَ وَتَعَالَى, however they were not prepared to accept him. Knowing is one thing, whilst accepting is another. An example hereof is of a person who steals your book. He knows that it belongs to you, but refuses to accept that he must return the book.

Mughiera ibn Shu'ba رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that the first time he came to know who Rasulullaah ﷺ was, was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the allies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Messenger. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the Message? We then testify that you have conveyed the Message. I swear by Allaah that I would have certainly followed you, if I knew that whatever you say is the truth."

Mughiera ibn Shu'ba رَضِيَ اللَّهُ تَعَالَى عَنْهُ says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, "By Allaah! I know for sure that whatever he says is the Truth. However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay clan, and when the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted.

Thereafter, when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. When they then said,

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'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people, and we also fed people until we were almost on par, and then they say, 'We have a Nabi among us.' By Allaah! This I shall never accept." (Dalaailun-Nubuwwah of Bayhaqi vol. 2 page 207, Musannaf ibn Abi Shaibah no. 36979)

الفصل السابع في معراج رسول الله صلى الله عليه وسلم

SECTION SEVEN REGARDING THE MI'RAAJ OF RASULULLAAH ﷺ

In this section, Imaam Al-Buseeri رَحِمَهُ اللهُ تَعَالَى has described about the Mi'raj of Rasulullaah ﷺ. In the previous sections, he رَحِمَهُ اللهُ تَعَالَى has spoken about the birth of Rasulullaah ﷺ, miracle of the Noble Qur'aan, blessedness of the invitation to Islam, and the praises of Rasulullaah ﷺ. In this section, he رَحِمَهُ اللهُ تَعَالَى makes mention of the invitation of Rasulullaah ﷺ to meet Allaah تَعَالَى. He رَحِمَهُ اللهُ تَعَالَى also describes the heavens, angels and Allaah's Ambiyaa عَلَيْهِ السَّلَامُ who met Rasulullaah ﷺ on the night of Mi'raj.

١٠٥ يَا خَيْرَ مَنْ يَمَّ الْعَافُونَ سَاحَتَهُ
سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْتِقِ الرُّسْمِ

105. O the best of those in whose court people intend spiritual food and forgiveness from Allaah تَعَالَى, walking fast, and above fast-moving camels.

'Walking fast' refers to those living in the close proximity to Rasulullaah ﷺ, and 'above fast moving camels' refer to those coming from a distance.

Question: Is it permissible to call out to Rasulullaah ﷺ or any other person from a distant town or city? Is this not an act of polytheism? If you feel that Rasulullaah ﷺ is listening to you from wherever you are calling out, then you are attributing the Omnipresent attribute of Allaah

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تَبَارَكَ وَتَعَالَى to Rasulullaah ﷺ. Why has the poet called out to Rasulullaah ﷺ from a distant place?

Answer: Calling out (nidaa) is of different types. In this instance, the poet is not regarding the one he is calling out to as being omnipresent. This exclamation is actually a call to what is in the heart or it is an expression of love. This is found in general speech as well. All people are aware that the word ‘yaa’ (O!) does not refer only when calling out to someone. In English, a person at times says, “O mother” when in pain or when sad. At times, love is expressed by an exclamation. An example hereof is the following poem:

يا منزلي سلمى سلام عليكما
هل الا زمن اللاتي مضين رواجع

O the two houses of Salmaa! Peace be upon you! Will the times which passed ever return?

Here the poet is addressing two ruins. It is obvious that his aim is not to address the place, but to express his love.

In Salaah, a person recites,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, O Nabi, and the mercy of Allaah and His blessings!

The person, whilst reciting this dua is either addressing the thought in his heart or has the belief that the angels are conveying the salaam to Rasulullaah ﷺ. This means that this sentence is not an informative one, but a *jumlah-inshaa'iyyah* (non-informative sentence).

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Many poems narrated by the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the Taabieen have been narrated in which they used the word “yaa” for Rasulullaah ﷺ, but their object was not to address him. A glimpse of these poems can be seen in the odes which the Sahaabah رَضِيَ اللهُ عَنْهُمْ composed after the demise of Rasulullaah ﷺ. One example is of Safiyyah رَضِيَ اللهُ عَنْهَا who recited the following stanza in a lengthy poem,

أَلَا يَا رَسُولَ اللَّهِ كُنْتَ رَجَاءَنَا
وَكُنْتَ بِنَا بَرًّا وَلَمْ تَكُ جَافِيَا

*O Rasulullaah! You were our hope. You were kind to us
and you were not harsh.*

(Al-Mu’jamul-Kabeer vol. 24 page 320 no. 805) (In the complete poem, there are approximately 10 places wherein Rasulullaah ﷺ is addressed directly.)

There are odes by Abu Bakr رَضِيَ اللهُ عَنْهُ, Aatika رَضِيَ اللهُ عَنْهَا and Hind رَضِيَ اللهُ عَنْهَا as well depicting the same matter.

The person reciting these poems must possess the following beliefs:

1. Neither Rasulullaah ﷺ nor any other personality can solve one’s problems. They too are in need of Allaah تَبَارَكَ وَتَعَالَى in every matter.
2. He must not regard the Ambiyaa عَلَيْهِمُ السَّلَامُ and the awliyaa رَضِيَ اللهُ عَنْهُمْ to be omnipresent.

If a person has the correct belief, then there is no harm in reciting such poems. However, when there is a fear that other people’s beliefs can be corrupted, then one should abstain. Moulana Rashid Ahmad Gangohi رَضِيَ اللهُ عَنْهُ states,

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“Calling out to those besides Allaah تَبَارَكَ وَتَعَالَى will be regarded as true polytheism (shirk-haqeeqi), when one regards the person as All-Knowing and All-Hearing. Otherwise, it is not shirk (polytheism) e.g.

1. A person knows that Allaah تَبَارَكَ وَتَعَالَى will inform him.
2. With the permission of Allaah تَبَارَكَ وَتَعَالَى, this matter will be exposed to the person.
3. With the permission of Allaah تَبَارَكَ وَتَعَالَى, the angels will convey the message (as occurs in salawaat upon Nabi ﷺ).
4. A person reads a poem out of love.
5. A person reads a poem out of sorrow, and grief.

On such occasions, a person can use the 2nd person word form. However, a person must never intend nor have the belief that the other person is hearing him (ismaa). Such words of poetry and supplications of the pious elders are neither acts of polytheism nor sinful. Yes, it is makrooh to recite these words in such gatherings where people will have wrong thoughts, since this will cause harm to the belief of the general masses.....Therefore, reciting such poems are not prohibited, and those who have composed such poems cannot be criticized.” (Fataawa Rasheediyah page 154/155)

A Doubt: The seekers are coming to Rasulullaah ﷺ, whereas we know that one should only supplicate to Allaah تَبَارَكَ وَتَعَالَى, as Allaah تَبَارَكَ وَتَعَالَى states, “Say, ‘supplicate to Allaah, or supplicate to Ar-Rahmaan.” (Israa verse 110) “And do not supplicate to those besides Allaah, who cannot benefit you and cannot harm you.” (Yunus verse 106) In many other places of the Noble Qur’aan, we learn that supplicating to those besides Allaah تَبَارَكَ وَتَعَالَى is prohibited.

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Answer: Remember that seeking of help referred to as *istiaanat* is of three types:

1. Prohibited: Asking those besides Allaah تَبَارَكَ وَتَعَالَى when they are not present; or asking from a person that which is not within his control e.g. a person goes to a pious person, and says to him, “Grant me a son.”

2. Compulsory: Asking from Allaah تَبَارَكَ وَتَعَالَى is compulsory. Rasulullaah ﷺ said, “When you ask, then ask from Allaah.” (Tirmidhi no. 2516)

3. Permissible: This is to seek help from others in matters within human control. Allaah تَبَارَكَ وَتَعَالَى states, “And seek the assistance of one another in matters of righteousness and abstinence from sin.” (Maaidah verse 2) “As for the beggar, then do not rebuke him.” (Duhaa verse 10) Zul-Qarnain رَضِيَ اللَّهُ عَنْهُ said, “Assist me with your physical strength.” (Kahf verse 95) Eesa عَلَيْهِ السَّلَامُ said, “Who will help me (in calling) to Allaah?” (Aal-Imraan verse 52)

Question: Here the seekers are intending Rasulullaah ﷺ? Will they ask him to fulfil their needs?

Answer: The meaning of the stanza is:

يَا خَيْرَ مَنْ قَصَدَ سَاحَتَهُ السَّائِلُونَ اللَّهَ لِلسَّوَالِ مِنَ اللَّهِ فِي الْمَقَامِ
الْمُتَبَرِّكِ رَاغِبِينَ فِي إِجَابَةِ الدُّعَاءِ

The people coming to the blessed grave of Rasulullaah ﷺ are asking Allaah تَبَارَكَ وَتَعَالَى for their needs. The reason for intending the blessed grave of Rasulullaah ﷺ is because there is greater hope for acceptance of duas in blessed places.

1. Ali ibn Maymun رَضِيَ اللَّهُ عَنْهُ states "I heard Imaam Shafiee رَضِيَ اللَّهُ عَنْهُ saying, “I take blessings by (Imaam) Abu Hanifah,

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and I go to his grave every day. When I have any need, I perform two rakaats of salaah, go to his grave and ask Allaah تَبَارَكَ وَتَعَالَى for my needs by his grave. Very quickly my needs are fulfilled.” (Tareekh-Baghdad vol.1 page 445)

Allamah Kauthari has mentioned under this incident the practice of Sheikh Sharafuddin رَحِمَهُ اللهُ تَعَالَى, a Shafiee faqih, that after hearing of this practice of Imaam Shafiee رَحِمَهُ اللهُ تَعَالَى, he tried it out. He states “Due to its blessings, Allaah تَبَارَكَ وَتَعَالَى immediately accepts my dua.” (Ta’neebul-Khateeb page 32)

2. The grave of Ma’roof Karkhi رَحِمَهُ اللهُ تَعَالَى was regarded as a tried and tested cure. Great scholars like Khateeb Bhagdadi, Ibn Khallikaan, Yaafiee and Ibn Mulaqqin رَحِمَهُ اللهُ تَعَالَى have mentioned this in their books. Khateeb Bhagdadi رَحِمَهُ اللهُ تَعَالَى narrates that Abu Ali Saffaar رَحِمَهُ اللهُ تَعَالَى said, “I heard Ibraaheem Al-Harbi stating that the grave of Ma’roof Karkhi is a well-known and tested cure.”

Sheikh Abul Fadhl Ubaidullah ibn Abdur Rahman ibn Muhammad Az-Zuhri رَحِمَهُ اللهُ تَعَالَى states that he heard his father saying, “The grave of Ma’roof Karkhi is tested and proven for fulfilment of needs.” It has been stated that whoever recites Surah Ikhlaas one hundred times at his grave, and asks Allaah تَبَارَكَ وَتَعَالَى whatever he wants, Allaah تَبَارَكَ وَتَعَالَى will fulfil he needs.” Abu Abdullah ibn Muhaamili رَحِمَهُ اللهُ تَعَالَى said, “I know the grave of Ma’roof Karkhi رَحِمَهُ اللهُ تَعَالَى for 70 years. Whenever any person in worry went there, Allaah تَبَارَكَ وَتَعَالَى removed his worry.” (Tareekh-Baghdad vol.1 page 445)

3. Allamah Dhahabi رَحِمَهُ اللهُ تَعَالَى states, “Dua is accepted by the grave of Nafisa- the granddaughter of Hasan ibn Ali رَضِيَ اللهُ تَعَالَى عَنْهُمَا. This was not confined to her. Dua is accepted by the graves of all the Ambiyaa عَلَيْهِمُ السَّلَامُ and the pious, as well

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as in the masajid of Arafah and Muzdalifah, in permissible journeys, in Salaah, at the time of sehri, from ones parents, for a Muslim brother in his absence and from a person in distress.” (Siyar A’laamun Nubala vol.10 page 107, Shudhuraatudh Dhahab vol. 3 page 43)

4. Whilst writing the biography of Ali ibn Musa Radha Kaazim رَضِيَ اللهُ عَنْهُ, Allamah ibn Hibban رَضِيَ اللهُ عَنْهُ has written his personal experience. He says, “I visited his grave many times. Whenever I faced any difficulty whilst staying in Toos, I would go to the grave of Ali ibn Musa Radha, and then I would make dua to Allaah تَبَارَكَ وَتَعَالَى to relieve me from this difficulty. This dua would always be accepted, and the difficulty would be removed. This is something which I have experienced and tested on many occasions, and I found it to be like this. May Allaah تَبَارَكَ وَتَعَالَى grant us death with the love of Rasulullaah ﷺ and his family members!” (Thiqaat of Ibn Hibbaan vol. 8 page 457)

Khateeb Baghdaadi رَضِيَ اللهُ عَنْهُ states, “I heard Hasan ibn Ibraaheem Abu Ali Al-Khilaal رَضِيَ اللهُ عَنْهُ saying, “Whenever I faced any problem, I went to the grave of Moosa ibn Ja’far and I made dua, utilizing him as an intermediary. Allaah تَبَارَكَ وَتَعَالَى would then ease for me that which I preferred.”

Haafiz ibn Hajar رَضِيَ اللهُ عَنْهُ states, “I heard Abu Bakr, Muhammad ibn Muammal ibn Hasan ibn Eesa رَضِيَ اللهُ عَنْهُ saying, ‘We went out with the Imaam of the Hadeeth scholars, Abu Bakr ibn Khuzaimah, as well as his contemporary, Abu Ali Thaqafi, together with a group of our Mashaikh. They all converged to visit the grave of Ali ibn Moosa Radhaa in Toos.’ He further states, “I saw Ibn Khuzaimah having such honour, humility, and submissiveness for that piece of land which shocked us.” (Tahdheebut-Tahdheeb vol. 7 page 388)

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5. Allaamah Dhahabi رَحِمَهُ اللهُ تَعَالَى states regarding the famous Hadeeth scholar and jurist, (Sheikh) Ibn Laal رَحِمَهُ اللهُ تَعَالَى, “Sheraway states that dua is accepted by his grave.” I (Allamah Dhahabi) state, “Dua is accepted at the graves of the Ambiyaa, Awliyaa and in all other places. However, the cause of acceptance is the presence of mind of the one making dua, his humility and meekness.” (Siyar A’laamun Nubalaa vol. 17 page 76/77)

6. Abu Ayoob Ansaari رَضِيَ اللهُ تَعَالَى عَنْهُ is buried in Turkey. From previous times, the pious used to take special care of his tomb. When they were struck with famine, they used to make dua through his waseelah. (Tabaqaatul-Kubraa vol. 3 page 485, Siyar A’laamun Nubalaa vol. 2 page 405, 412, Sifatul Safwah vol. 1 page 177)

There are many other historical narrations, and incidents showing how duas have been readily accepted at the graves of the pious. When this is the case with the pious, then what to say of the acceptance of duas at the blessed grave of Rasulullaah ﷺ?

Allamah ibn Nu’maan Maraakishi رَحِمَهُ اللهُ تَعَالَى (demise 683 A.H.) has mentioned many other such incidents in his book, “Misbaahuz-zalaam fil Mustaghitheena bi khairil Anaam fil yaqizati wal manaam.”

❶ وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ
وَمَنْ هُوَ التَّعْمَةُ الْعُظْمَى لِمُعْتَنِمٍ

106. And O the one who is the greatest sign for the person who will (ponder carefully and) take lesson; and O the one who is the greatest bounty for a person who appreciates.

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The first portion of the stanza means:

a. A person who wants to live a correct life should ponder over the blessed teachings and lifestyle of Rasulullaah ﷺ, and adopt his path. It is due to these pure teachings that a nation steeped in ignorance – which no empire wanted to rule over – became the most successful nation with regards to their worldly as well as religious life.

b. The great personality, and pure life of Rasulullaah ﷺ is a great sign and a unique miracle of Allaah تبارك وتعالى for those who have insight and ponder deeply. The mere being of Rasulullaah تبارك وتعالى is enough to acquaint us with Allaah تبارك وتعالى. His enlightened face was enough for a person to realize that he was an extraordinary personality. It is for this reason that on witnessing the blessed countenance, many enemies were forced to testify that this could not be the face of a liar.

In short, from amongst the great miracles and signs sent by Allaah تبارك وتعالى, the greatest is the honourable being of Rasulullaah ﷺ. This miracle will remain alive in the form of his perfect biography till the Day of Judgement.

‘Bounty’ – There are two types of bounties:

1. Relating to this world – Health, sustenance, safety, acquisition of benefit and protection from harm
2. Relating to the life of the Hereafter – Safety from Hell-fire and entry into Paradise.

The method of acquiring all of these bounties, is to be found in the teachings of Rasulullaah ﷺ. Salaah, zakaah, fasting, Hajj, recital of Noble Qur’aan, dhikr, etc. will benefit us in this world as well as the next, on condition that they are properly done.

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‘Mughtanim’ (One who appreciates) – This word is from *ghaneemat* (booty) which refers to wealth acquired with no effort e.g. the object of jihad is to raise the word of Allaah ﷻ, and to attain Divine Pleasure. If booty is attained, this is an extra bonus. Similarly, we have been blessed with the honourable being of Rasulullaah ﷺ without any effort from our side, without us even requesting or supplicating. This is undoubtedly Allaah ﷻ’s great favour upon us for which we should manifest our appreciation.

Whosoever desires a great wealth should realize that the greatest wealth is undoubtedly the blessed lifestyle of Rasulullaah ﷺ, since the path drawn out by him has concealed within it success in both this world and the Hereafter.

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ ﴿١٠٧﴾
كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

107. You travelled in a short portion of the night from one sacred place (Haram of Makkah Mukarramah) to another sacred place (Masjid - Aqsa), just as the full moon travels (at night) through intense darkness/ just as the full moon spreads light in the darkness of the night.

In this stanza, the incident of Israa and Mi’raaj, is being referred to. Since this incident is very lengthy, each point will be explained under the relevant stanza. Finally at the end, other important facts will be mentioned.

In the history of mankind, this was an incident and miracle which only occurred once. This honour was bestowed only to Rasulullaah ﷺ, and to no one else.

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After his return from Taaif, Allaah تَبَارَكَ وَتَعَالَى by His power, took Rasulullaah ﷺ from Masjidul-Haraam to Masjidul-Aqsaa, and from there to the seven heavens, all in one night, with the same physical body and soul, in a state of absolute consciousness and wakefulness.

Many great signs were shown to Rasulullaah ﷺ. This journey is referred to as Israa and Mi'raaj. According to the technical terminology of the Ulama, the journey from Masjidul-Haraam to Masjidul-Aqsaa is referred to as *Israa*, and the journey from Masjidul-Aqsaa to *Sidratul-Muntahaa* is referred to as *Mi'raaj*. Quite often, the entire journey from start to finish is referred to as *Israa and Mi'raaj*. The *Mi'raaj* is referred to as such, as literally, *Mi'raaj* means a stairway or a ladder. After his emergence from Masjidul-Aqsaa, a ladder was brought to Rasulullaah ﷺ by which he ascended to the heavens. The Hadeeth narrated by Abu Sa'id Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ makes mention of a ladder. (Zarqaani vol.6 page 33 and 35)

Occurrence: The scholars of Seerah have differed over the exact year of the *Mi'raaj*. There are ten conflicting opinions: The most preferred opinion is that the *Mi'raaj* took place after the demise of Khadijah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, but before the pledge of Aqabah. There is consensus amongst the majority of the scholar on this. Furthermore, it is decisively established from the narrations that Khadijah رَضِيَ اللَّهُ تَعَالَى عَنْهَا passed away before the five Salaahs were prescribed.

Moreover, it is acknowledged that Khadijah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was with Rasulullaah ﷺ in the valley of Abu Taalib where the early Muslims were ostracized. She only passed away after the Muslims were released from this valley. Rasulullaah ﷺ, and his companions emerged from the

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valley of Abu Taalib in the tenth year of Nubuwwah. Hence, taking the aforementioned points into account, we conclude that the Mi'raaj occurred after the tenth year of Nubuwwah, some time in the eleventh year after his return from Taaif.

As for the exact month of the Mi'raaj, there are a number of divergent views. It could have taken place in Rabiul Awwal, Rabiul-Aakhir, Rajab, Ramadaan or Shawwaal. These are the five most common views; however, the most famous view is that it occurred on the twenty-seventh night of Rajab. This is the view of Sheikh Abdul Ghani Maqdisi رحمته الله تعالى and Allama ibn Abdul Barr رحمته الله تعالى. Regarding the view of the 27th Rajab, Allamah ibn Atiyyah رحمته الله تعالى has stated, "Whenever the pious predecessors had any difference in any view, and there is no clear proof for preference of any one view, then the practice of the people which is accepted generally will be the proof of preference." (Zarqaani vol. 1 page 308)

If a person adopts the above view, then it seems that Mi'raaj took place on a Monday.

Note: Ten years of Nubuwwah had gone by. All types of trials and tribulations were experienced. Not a facet of humiliation was left untouched in the path of Allaah تبارك وتعالى. Clearly what better outcome can there be for humiliation and degradation in the path of Allaah تبارك وتعالى than honour, reverence and Mi'raaj (ascension)?

So when Rasulullaah ﷺ touched the abysmal levels of humiliation, after his emergence from the valley of Abu Taalib and after his return from Taaif, Allaah تبارك وتعالى bestowed him with the privilege of Mi'raaj, and Allaah تبارك وتعالى elevated him to such a lofty level, that even the most revered of the elite angels was left behind. Allaah

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تَبَاكَرُكَ الْعَالَمِ made him journey to the extremity of the universe and beyond, right up to the Divine Throne, after which there is no other level.

This is why some 'Aarifin (Sufis) say that making him journey to the Divine Throne was an indication of *Khatme-Nubuwwat* (the Termination of Nubuwwah). The entire creation terminates at the Divine Throne. The existence of any creation beyond the Throne is not established from the Noble Qur'aan and Ahaadeeth. Similarly, the merits of Nubuwwah terminate upon the existence of Rasulullaah ﷺ.

“You travelled” – This word indicates to the fact that the journey of Mi'raaj was a physical journey and not a spiritual one, as some people opine. This is the view of the majority of the pious predecessors and latter scholars.

“from one sacred place (Haram of Makkah Mukarramah) to another sacred place (Masjid - Aqsaa)” – In the narrations of Ahaadeeth, there seems to be an outward contradiction, regarding the commencement of the journey. Some narrations state that the journey commenced from the the Masjid, whereas others state that it commenced from the Hateem, the house of Ummi Haani رَضِيَ اللهُ تَعَالَى عَنْهَا or the valley of Abu Taalib, etc. The scholars have stated that all are correct. This is what transpired: One night, Rasulullaah ﷺ was lying down in Ummi Haani's رَضِيَ اللهُ تَعَالَى عَنْهَا house. He ﷺ had just dozed off when the roof of the house suddenly split open. Through this opening, Jibreel عَلَيْهِ السَّلَامُ accompanied by other angels descended upon Rasulullaah ﷺ. They woke him up and took him to the Musjidul-Haraam. As he ﷺ reached there, he went into the Hateem area and fell asleep. Jibreel عَلَيْهِ السَّلَامُ and Mikaail عَلَيْهِ السَّلَامُ woke him up again and took him to the well of Zam Zam.”

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The poet has mentioned the word ‘from one sacred place’ (Haram) which encompasses all the narrations.

“in a short portion of the night” – This journey took place at night.

Although the word Israa in the Noble Qur’aan refers to travel at night, Allaah تَبَارَكَ وَتَعَالَى explicitly mentions the word “Laylan” (at night) with it so that this word “Laylan” due to it being an indefinite noun, may denote diminution or division. In other words, with His absolute power, Allaah تَبَارَكَ وَتَعَالَى made Rasulullaah ﷺ travel the earth and ascend the heavens in a very small portion of the night. The time of the night was singled out, as the night is generally a time of solitude and isolation. Calling him ﷺ at this time, is additional evidence of his proximity and uniqueness in the court of Allaah تَبَارَكَ وَتَعَالَى.

“just as the full moon travels (at night) through intense darkness/ just as the full moon spreads light in the darkness of the night” – In this portion, Rasulullaah ﷺ is likened to the moon. The reason being:

1. The moon travels in space. Rasulullaah ﷺ also travelled in space.
2. The moon moves at an extremely fast pace, so too did Rasulullaah ﷺ at that time.
3. The fourteenth moon is illuminated, as was Rasulullaah ﷺ.
4. By the blessings of the light of the moon, it becomes easy for travellers to traverse journeys in darkness. Similarly, by the blessings of Rasulullaah ﷺ, the creation are able to easily traverse the journey of life whilst the darkness of misguidance are all around one.

﴿١٠٨﴾ وَبِتَّ تَرْقِي إِلَى أَنْ نِلْتَ مَنْزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَمَّ

108. You continued ascending (over-night) until you reached (your destination (which is) Qaaba Qausain (the distance of two cubits length) which can never be fathomed nor intended (by any other of Allaah's creation)).

The preceding stanza discusses the commencement of the journey whilst this stanza discusses the final station.

“nor intended” – No one else ever intend, nor will intend this eminence, as this was reserved exclusively for the pride of creation, Rasulullaah ﷺ.

Meaning of ‘Qaaba Qausain’ – In a bow, the distance between the handle and the string is referred to as qaab. This is approximately one hand’s span. The reason for mentioning ‘Qaaba Qausain’ is that the Arabs had a particular custom when they intended to initiate a pact of friendship or peace. Two people would take their bows, and place them against one another. When the two strings touched, then this was regarded as an announcement of love, and proximity. (Summarized from Ma’arif Qu’raan vol. 8 page 198)

So ‘Qaaba Qausain’ does not in reality refer to the bows. It merely shows extreme closeness. This phrase has been extracted from the following verse of Surah Najm (verse 9):

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Majority of scholars are of the opinion that this refers to Jibreel عليه السلام who came closer to Rasulullaah ﷺ, then even closer, until they were extremely close.

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However, it seems that Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has taken the view of other scholars who state that this verse refers to Rasulullaah ﷺ meeting with Allaah تَبَارَكَ وَتَعَالَى. They state that Rasulullaah ﷺ came close to the *Tajalli* (Divine Manifestation) of Allaah تَبَارَكَ وَتَعَالَى, due to which he ﷺ fell into prostration. Then Rasulullaah ﷺ was granted even closer proximity.

Mention of Rasulullaah ﷺ falling into prostration is mentioned in certain Ahaadeeth. It is possible that this is indicating thereto. Rasulullaah ﷺ said, “Then I was taken above the seven heavens. We came to Sidratul-Muntahaa. A cloud covered me and I fell into prostration.” (Nasai no. 450)

Remember that closeness to Allaah تَبَارَكَ وَتَعَالَى does not refer to physical proximity. Closeness means that the manifestation of Allaah تَبَارَكَ وَتَعَالَى's lofty position became more manifest to Rasulullaah ﷺ; the light of His recognition became more illuminated, and Rasulullaah ﷺ witnessed many secrets of the unseen, as well as the great power of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى's closeness to Rasulullaah ﷺ means His grace, kindness and favours upon Rasulullaah ﷺ.

DID RASULULLAAH ﷺ SEE ALLAAH تَبَارَكَ وَتَعَالَى OR NOT?

Most Sahaabah رَضِيَ اللهُ عَنْهُمْ and taabi'in رَضِيَ اللهُ عَنْهُمْ are of the opinion that Rasulullaah ﷺ caught sight of Allaah تَبَارَكَ وَتَعَالَى with his physical eyes. According to the research scholars, this opinion is the most preferred and most authentic opinion because of the many narrations of Sahaabah رَضِيَ اللهُ عَنْهُمْ.

The Ulama hold conflicting opinions as to whether Rasulullaah ﷺ was blessed with beholding the Being of

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Allaah تَبَارَكَ وَتَعَالَى or not on the night of Mi'raaj. Furthermore, if he beheld Allaah تَبَارَكَ وَتَعَالَى, was this perception with the eye or the heart? Did he catch sight of Allaah تَبَارَكَ وَتَعَالَى with his physical eyes, or the eyes of his heart? Bear in mind that seeing with the eyes of the heart is different to knowing about it. Most Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, and taabi'in رَضِيَ اللَّهُ عَنْهُمْ are of the opinion that Rasulullaah ﷺ caught sight of Allaah تَبَارَكَ وَتَعَالَى with his physical eyes.

According to the research scholars, this opinion is the most preferred and most authentic opinion, due to the numerous narrations of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. On the other hand, Aa'ishah رَضِيَ اللَّهُ عَنْهَا and Ibn Masood رَضِيَ اللَّهُ عَنْهُ deny that Rasulullaah ﷺ saw Allaah تَبَارَكَ وَتَعَالَى. Some scholars give preference to the first view over the second, whilst others contend that it is better to reconcile the two views. Those who state that Nabi ﷺ saw Allaah تَبَارَكَ وَتَعَالَى mean that some of His qualities were manifest, whilst those who deny it are referring to beholding His Being in entirety, since this is impossible for the human mind.

Note: Whatever difference of opinion is mentioned here, is with regards to this world. As far as the Hereafter is concerned, it is the unanimous belief of the Ahlus Sunnah Wal-Jamaa'ah that the Muslims will be granted the ability to see Allaah تَبَارَكَ وَتَعَالَى in Jannah.

﴿١٠٩﴾ وَقَدَّمْتُكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

109. All the Ambiyaa and Messengers عَلَيْهِ السَّلَامُ positioned you in front on that night (because of that status), just as a servant places his master forward.

Here reference is made to the Ambiyaa عَلَيْهِ السَّلَامُ, who placed Rasulullaah ﷺ forward to lead them in Salaah.

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Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, “When the time of salaah arrived, I led them.” (Muslim no. 172)

On this auspicious occasion of Rasulullaah ﷺ's arrival, the other Ambiyaa عليه السلام were already awaiting his arrival in the Musjid. Ibraaheem عليه السلام, Moosa عليه السلام, and Eesa عليه السلام were also amongst the luminaries awaiting Rasulullaah ﷺ. (Mu'jam Abu Ya'la no. 10, Khasaaisul-Kubraa vol.1 page 294)

According to another narration, even the angels descended from the skies upon the momentous arrival of Rasulullaah ﷺ. Rasulullaah ﷺ then led all the Ambiyaa عليه السلام and the angels in Salaah.

Barely a few moments passed when a number of people happened to assemble in Musjidul-Aqsa. A muadhin called out the adhaan followed by the iqamah. Now the entire congregation was waiting to see who would lead them in prayer? Jibreel عليه السلام took Rasulullaah ﷺ by the hand and led him forward. Rasulullaah ﷺ says, “I led all of them in salaah. When I completed the salaah, Jibreel عليه السلام asked me if I knew whom I led in Salaah. When I replied in the negative, he said, “All the Ambiyaa who were commissioned before you, every single one of them offered their salaah behind you.” (Ibn Abi Haatim from Anas رضي الله عنه - Tafseer ibn Katheer Israa verse 1)

On the termination of the salaah, the angels asked Jibreel عليه السلام, “Who is this companion with you?” Jibreel عليه السلام replied, “This is Muhammad ﷺ.”

According to another narration, Jibreel عليه السلام replied, “This is Muhammad, the seal of all divine messengers.”

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The angels asked, “Is he already commissioned as a messenger?” When Jibreel عليه السلام replied in the affirmative, the angels commented, “May Allaah keep him alive and well! He is a wonderful brother, and vicegerent.” In other words, he عليه السلام is our brother and the vicegerent of Allaah تبارك وتعالى.

Thereafter, Rasulullaah ﷺ met with the souls of the Ambiyaa عليه السلام. Each one of them praised and glorified Allaah تبارك وتعالى in his distinctive manner.

MEETING WITH THE AMBIYAA عليه السلام

From all the narrations, we learn that Rasulullaah ﷺ met with the Ambiyaa عليه السلام thrice on the night of Mi’raaj:

1. When reaching Masjidul-Aqsa, Rasulullaah ﷺ led all the Ambiyaa عليه السلام in salaah before proceeding to the heavens.
2. In the heavens, Rasulullaah ﷺ met specific Ambiyaa عليه السلام at different heavens.
3. On return, Rasulullaah ﷺ met the Ambiyaa عليه السلام again. For a second time, he ﷺ led them in salaah.

According to the most famous view, the meeting of Rasulullaah ﷺ with the Ambiyaa عليه السلام was with their souls. Only Eesaa عليه السلام was present in bodily form as he is still alive, and has not as yet tasted death. As for the remaining Ambiyaa عليه السلام, their bodies in reality were not present there. Their souls however, took on a bodily form and in this manner they presented themselves. This is because their bodies are alive in their graves and these will emerge on the Day of Judgement. Their souls are able to move around.

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Another view is that the Ambiyaa عليه السلام were granted permission to emerge from their graves with their actual bodies in order to meet Rasulullah ﷺ. This was a speciality reserved for Rasulullah ﷺ as a means of honouring him. Both groups base their views on narrations. And Allaah تعالى knows best.

﴿ وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقِ بِهِمْ
فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ ﴾

110. And passing by them (Ambiyaa عليه السلام) you traversed the seven heavens, which are layers one on top of another, in (such) a procession (of angels and Ambiyaa عليه السلام) in which you were the leader (of them).

“Traversing” – This word refutes the view of the philosophers who state that one cannot go through the earth, as this will cause a rupture in the solid structure of the earth. Nowadays, this view has been thoroughly refuted and is not accepted, as it is claimed that man has gone through the earth’s atmosphere into space.

“Seven heavens” – This is extracted from the following verse:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

The Being who has created the seven heavens in layers. (Mulk verse 3)

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Do you not see how Allaah created the seven heavens in layers? (Nooh verse 15)

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Meaning of this stanza: When Rasulullaah ﷺ proceeded to the heavens, he passed by a group of Ambiyaa عليه السلام.

“Leader” – Saahibul-alam actually refers to the possessor of the flag.

1. On one’s spear, a flag is attached. The person who raises this flag is the centre of attraction. In this stanza, these words mean that Rasulullaah ﷺ was the centre of attraction. The Hadeeth of Mi’raaj affirms this, in which the following question was posed in every heaven, “Who are you?” “Jibreel” was the answer. “Who is with you?” was the next question, the reply to it being, “Muhammad ﷺ.” Then the following question was posed, “Is he specially invited?” The answer was given in the affirmative. In all seven heavens, these questions were posed so that the high rank of Rasulullaah ﷺ could become evident.

2. Saahibul-alam refers to a leader. This is referred to as kinaayah (an allusion) in Arabic rhetorics.

A few important points regarding mi’raaj:

1. It has not been established that Jibreel عليه السلام was with Rasulullaah ﷺ when Allaah تبارك وتعالى spoke to him or when the five salaahs were declared compulsory. Similarly, the exact place where Rasulullaah ﷺ spoke to Allaah تبارك وتعالى has not been mentioned in the narrations.

2. Rasulullaah ﷺ proceeding further than Sidratul-Muntahaa, has also not been established. It appears that Rasulullaah ﷺ returned from there. (Bukhaari no. 3887, Muslim no. 162)

According to the pious predecessors, Sidratul-Muntahaa is so called, as it is the place where the matter of every nabi and angel ends. Ka’b رضي الله عنه said, “Sidratul-Muntahaa is

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the place where the matter of every nabi and angel ends.” (Musannaf ibn Abi Shaibah no. 37736) Many others have also mentioned that no one, without any exception, can pass this spot.

Even though many commentators of Ahaadeeth have noted that Rasulullaah ﷺ passed this area, they have not provided any solid evidence. The narration attributed to Ibn Abbaas رَضِيَ اللهُ عَنْهُ is not firmly established, in which he mentions that Rasulullaah ﷺ passed Sidratul-Muntahaa. In fact, other explanations of Sidratul-Muntahaa as mentioned above, are narrated from him.

3. Some books have mentioned that Rasulullaah ﷺ sat on a ‘Rafraf’ (chair), which took him to the Arsh. This too has no sound basis. There is a lengthy narration in which mention of the ‘Rafraf’ is made, but great scholars like Hafiz Ibn Hajar, Ibn Hibbaan, Allaamah Suyuti and Allaamah Dhahabi رَضِيَ اللهُ عَنْهُ have declared this narration to be fabricated.

4. According to authentic narrations, it seems that Sariful-Qalam came first and then Sidratul-Muntahaa. (Bukhaari no. 349, Muslim no. 163)

Some scholars mention that Sariful-Qalam was after Sidratul-Muntahaa. The first view seems more correct.

5. It has not been established that Rasulullaah ﷺ went to the Arsh. Similarly, there is no sound narration stating that Rasulullaah ﷺ went for Mi’raaj with his shoes, removed it and was told to keep it on because he was excluded from this rule of etiquette. This is merely a fabrication of story-tellers.

Some scholars have mentioned that Allaah تَبَارَكَ وَتَعَالَى will seat Rasulullaah ﷺ on the Arsh on the Day of

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Judgement. There is no solid proof for this. All narrations stating this are completely unreliable.

Approximately forty Sahaabah رَضِيَ اللهُ عَنْهُمْ have mentioned the incident of Mi'raaj, but not one has stated that Rasulullaah ﷺ went to the Arsh. Uttering such words is disrespectful and a display of audaciousness.

6. Some lecturers state, “Jibreel عَلَيْهِ السَّلَامُ said to Rasulullaah ﷺ after reaching Sidratul-Muntahaa, “This is my final limit. If I go one hair’s breadth forward, my wings will burn (or I will be completely burnt.)” This too has not been firmly established. Most books mention this incident with no sanad (chain of narrators). As for the two narrations which have a chain of narrators, they are declared to be fabricated by the great scholars of Hadeeth, like Allaamah Dhahabi, Khateeb Baghdaadi, Ibnul-Jawzi, Allaamah Iraaqi, Kannaan as well as many other scholars رَضِيَ اللهُ عَنْهُمْ.

7. When Rasulullaah ﷺ returned from Mi'raaj, his bed was still warm. This too has not been established. (Ad-Durratul-Fardah)

❶ حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْوَا لِّمُسْتَبِقٍ
مِّنَ الدُّنُوِّ وَلَا مَرَقًا لِّمُسْتَتِمٍ

111. (O Rasulullaah ﷺ ! You continued your journey on the night of Mi'raaj), until you did not leave (any) place of closeness (for) any competitor (to strive for), and you did not leave any place of progress for the one who wished to advance.

This means that Rasulullaah ﷺ progressed beyond all others e.g. Ibraaheem عَلَيْهِ السَّلَامُ was in the seventh heaven,

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and could not proceed further. Rasulullaah ﷺ continued proceeding further until he reached Sariful-Qalam and then Sidratul-Muntahaa.

Dunu – This refers to closeness to Allaah تَبَّارَكَ وَتَعَالَى, which is not physical but spiritual. Rasulullaah ﷺ reached such a high rank of proximity to Allaah تَبَّارَكَ وَتَعَالَى which was, and will be impossible for anyone to ever reach.

﴿١٢﴾ خَفَضْتَ كُلَّ مَقَامٍ بِالإِضَافَةِ إِذْ
نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

112. (O Rasulullaah!) You made every position inferior (to your lofty status), when you were invited (by Allaah تَبَّارَكَ وَتَعَالَى) to (His) majestic and unique position, just as a high-ranking and unique personality is invited.

The ranks of all the Ambiyaa عَلَيْهِ السَّلَام are extremely lofty, however the status of Rasulullaah ﷺ is far higher.

There are many places in which mention is made by Allaah تَبَّارَكَ وَتَعَالَى of the lofty status of Rasulullaah ﷺ. One such example is,

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have raised your remembrance. (Inshiraah verse 4)

Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Jibreel عَلَيْهِ السَّلَام came to me and said, ‘Verily Your Sustainer and My Sustainer said, ‘Do you know how I raised your remembrance.’ I answered, ‘Allaah تَبَّارَكَ وَتَعَالَى knows best.’ Allaah تَبَّارَكَ وَتَعَالَى said,

إِذَا ذُكِرْتُ مَعِيَ

When I am mentioned, you will be mentioned with Me. (Ibn Hibbaan no. 3382, Musnad Abu Ya’la no. 1380)

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Some of the places where the name of Rasulullaah ﷺ is mentioned together with the name of Allaah تَبَارَكَ وَتَعَالَى are:

- a. In the declaration of faith. If the name of Rasulullaah ﷺ is not taken, a person's belief will not be correct.
- b. In the adhaan and iqaamah five times a day throughout the length and breadth of the world.
- c. In Salaah - Salaah is not complete without tashahud, in which the oneness of Allaah تَبَارَكَ وَتَعَالَى is proclaimed as well as salaam on Nabi ﷺ, followed by salawaat on him.
- d. When a child is born, adhaan and iqaamah are sounded in their right and left ears respectively.
- e. When a person passes away and he is placed in the grave, the following dua is recited.

بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

In the name of Allaah and in the religion of Rasulullah. (Ibn Majah no. 1550, Musnad Abd ibn Humaid no. 816, Musnad Ahmad no. 4812, 4990)

- f. In the grave, the angels ask about Allaah تَبَارَكَ وَتَعَالَى as well as Rasulullaah ﷺ.
- g. The name of Rasulullaah ﷺ is written together with the name of Allaah تَبَارَكَ وَتَعَالَى on the doors of Jannah as well as on the Arsh of Allaah تَبَارَكَ وَتَعَالَى.
- h. In the khutbahs of Jumuah, marriage and istisqaa, the oneness of Allaah تَبَارَكَ وَتَعَالَى is sounded, followed by the risaalah of Rasulullaah ﷺ.
- i. When dua is made - Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ mentions, "When one of you intends to ask Allaah تَبَارَكَ وَتَعَالَى

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for something, he should commence with His praises, then he should send salawaat upon Nabi ﷺ and thereafter he should ask (Allaah تَبَارَكَ وَتَعَالَى) for whatever he requires); because (by him making du'aa in this manner) it is more likely that he will be successful (in getting his request fulfilled).” (Al-Mu’jamul-Kabeer no. 8780)

j. In the janaazah salaah, the praises of Allaah تَبَارَكَ وَتَعَالَى are recited after the first takbeer. After the second takbeer, the name of Rasulullaah ﷺ is taken. This is followed by dua for the deceased.

In short, from east to west, north to south, from morning till night, from birth till death, from past till future, from the earth to the heavens, the name of Rasulullaah ﷺ has been raised and sounded together with the blessed name of Allaah تَبَارَكَ وَتَعَالَى.

A person should study the verses of Surah Duhaa, Surah Inshiraah, Surah Kawthar, the beginning verses of Surah Najm, the beginning verses of Surah Fath, etc. in order to gain insight of the great position of Rasulullaah ﷺ in the court of Allaah تَبَارَكَ وَتَعَالَى.

﴿ ۱۱۳ ﴾ كَيْمَا تَفُوزَ بِوَضَلِ أَيِّ مُسْتَتِرٍ
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتِمٍ

113. (You were invited) so that you might succeed in reaching a rank (which is) the most concealed from all eyes; and (you might succeed in attaining the) secrets (which are) well concealed.

Reaching a rank- This can refer to seeing Allaah تَبَارَكَ وَتَعَالَى with the physical eyes, which was only granted to Rasulullaah ﷺ and no other of Allaah’s creation. This

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can also refer to a high rank which no other nabi or angel ever reached. All these stations of closeness are hidden from the rest of creation. Neither are the close angels nor any messenger aware of these conditions.

Secrets – The speech which transpired between Allaah ﷻ and Rasulullaah ﷺ was a secret conversation, completely hidden from all.

❶
فَحَزَّتْ كُلَّ فَخَارٍ غَيْرِ مُشْتَرِكٍ
وَجُزَّتْ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمٍ

114. So (O Rasulullaah ﷺ) you have gathered every perfection worthy of honour in which you have no partner; and you traversed every station with none to crowd you.

The meaning is clear. Allaah ﷻ granted Rasulullaah ﷺ such perfection and status, as was not granted to anyone else.

Some specialities of Rasulullaah ﷺ, as mentioned by Allaamah Suyuti رَحِمَهُ اللهُ تَعَالَى are mentioned hereunder: (extracted and abridged from Al-Khasaaisul-Kubra of Allaamah Jalaalud-Deen Suyuti)

- 1) He ﷺ was created as the ultimate mercy for the entire universe. (Surah Ambiyaa verse 107)
- 2) He ﷺ is the seal of all the messengers of Allaah ﷻ. (Surah Ahzaab verse 40)
- 3) He ﷺ was sent as a messenger to all men and jinn till the Day of Qiyaamah. (A'raaf no 158, Furqaan verse 1, Bazaar no. 4776)

He ﷺ was made a nabi when Adam عَلَيْهِ السَّلَامُ was not created as yet. (Tirmidhi no. 3609)

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4) A pact was taken from all the Ambiyaa ﷺ after being appointed as messengers to believe in, obey and assist Rasulullaah ﷺ if he was sent during their lifetimes. (Aal-Imraan verse 81)

5) None of his ﷺ forefathers and ancestors ever indulged in zina (adultery or fornication). All of them had contracted valid marriages. (Al-Mu'jamul-Kabeer no. 10812, As-Sunanul-Kubra of Bayhaqi 14076)

6) The shayateen (devils) were barred from entering the heavens from the time of birth of Rasulullaah ﷺ. If they approached the heavens, they would be driven away by stern angels and would be pelted with fiery shooting stars. (Surah Jinn verse 8-9)

7) He ﷺ was born circumcised. (Dhiyaa Maqdisi no. 1864, Al-Mu'jamul-Awsat (6148) and Sagheer (936))

8) A Shaytaan is born with every human, but the Shaytaan born with him ﷺ became a Muslim. (Muslim no. 2814)

9) Sleep never broke his ﷺ wudhu, since only his eyes would sleep, not his heart. (Bukhari no. 1147 and Muslim no. 738, quoting Aa'ishah رَضِيَ اللهُ تَعَالَى عَنْهَا)

10) He ﷺ always seemed outstandingly tall, even amongst the tallest of people in a crowd. However, when alone, he ﷺ was of average height. (Dalaailun-Nubuwwah of Baihaqi quoting Aa'ishah رَضِيَ اللهُ تَعَالَى عَنْهَا vol. 1 page 298)

11) His ﷺ perspiration always emitted a wonderful fragrance (Muslim no. 2331), exceeding even musk and amber. (Bazaar no. 6688)

12) Allaah تَبَارَكَ وَتَعَالَى never addressed him ﷺ by his name in the Noble Qur'aan. Allaah تَبَارَكَ وَتَعَالَى always addressed him by titles. (Allamah Suyuti in Khasaa'isul-Kubra vol. 2 page 324)

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13) Allaah تَبَارَكَ وَتَعَالَى communicated with him ﷺ through every form of wahy (revelation). (Shaykh Izzuddeen ibn Abdus Salaam رَحِمَهُ اللهُ تَعَالَى in his book “Muniyyatus Sool fi Tafdeilir-Rasool page 31) These are of three types: true dreams, direct speech and speech through the medium of Jibreel عَلَيْهِ السَّلَامُ (Shuraa verse 51).

14) He ﷺ is the only being on whose life Allaah تَبَارَكَ وَتَعَالَى took a qasm (an oath). That qasm is found in Surah Hijr verse 72, (Ibn Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ in Dalaailun-Nubuwwah of Baihaqi vol. 5 page 488 and Dalaailun-Nubuwwah of Abu Nuaym vol. 1 page 63 no. 21)

15) His ﷺ mention has been made very lofty by Allaah تَبَارَكَ وَتَعَالَى. Thus, when Allaah تَبَارَكَ وَتَعَالَى is remembered, he ﷺ too is remembered with Allaah تَبَارَكَ وَتَعَالَى. (Ibn Hibbaan no. 3382, Musnad Abu Ya’la no. 1380 quoting Abu Saeed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ)

16) He ﷺ was taken on a journey from al-Masjidul Haraam (in Makkah) to al-Masjidul Aqsaa (in Jeruselem), and from there through the seven heavens, upto Sidratul-Muntaha, from where he ﷺ received the great gift of the five times daily Salaah, and then returned to Makkah on that very night. (Bukhari no. 7517 and Muslim no. 162, quoting Anas رَضِيَ اللهُ تَعَالَى عَنْهُ)

17) He ﷺ led all the Ambiyaa عَلَيْهِ السَّلَامُ in salaah in al-Masjidul Aqsaa. (Nasaee no. 450, quoting Anas رَضِيَ اللهُ تَعَالَى عَنْهُ)

18) The number of his ﷺ miracles exceeds that of all other Ambiyaa عَلَيْهِ السَّلَامُ. (Allamah Suyuti رَحِمَهُ اللهُ تَعَالَى)

19) His ﷺ miracle will remain till Qiyaamah i.e. the Noble Qur’aan.

20) The moon split as a sign of his messengership. (Surah Inshiqaaq verse 1, Bukhari no. 3869, Muslim no. 2800)

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21) A tree cried on being separated from him ﷺ.
(Bukhari no. 3583)

22) He ﷺ could see behind himself, just as he ﷺ could see in front of himself. (Bukhari no. 418, Muslim no. 424, Ibn Hibbaan no. 6338)

23) He ﷺ could see in darkness as he ﷺ could see in light. (Dalaailun Nubuwwah Of Bayhaqi vol. 6 page 75 quoting Aa'ishah رَضِيَ اللهُ عَنْهَا and Ibn Abbaas رَضِيَ اللهُ عَنْهُ)

24) He ﷺ will be the first person to be raised on the Day of Judgement. (However, Musa عَلَيْهِ السَّلَامُ will at that time be alive, clinging to the Arsh. (Bukhari no. 2411 and Muslim no. 2373)

25) He ﷺ will hold Liwaa-ul-Hamd (the Flag of Praise) on the Day of Judgement under which all the Ambiyaa عَلَيْهِ السَّلَامُ will assemble. (Tirmidhi no. 3615)

26) He ﷺ will be the first person to be granted permission for intercession on the Day of Judgement. (Bukhari no. 4476, Muslim no. 193)

27) He ﷺ will be given the position of Al-Maqaamal-Mahmood (Surah Israa v.79) (This will be when he ﷺ will intercede on behalf of all creation for the reckoning to begin, thus earning praises from all the creation of Allaah تَبَارَكَ وَتَعَالَى. (Bukhari no. 1475)

28) He ﷺ will be the first person to make sajdah (prostrate) to Allaah تَبَارَكَ وَتَعَالَى and to see his Sustainer on the day of Qiyaamah. (Mustadrak of Haakim no. 82)

29) He ﷺ will be granted the Fountain of Kauthar on the Day of Qiyaamah (Surah Kauthar verse 1) He ﷺ will grant his ummah water from it in goblets equal in number to the stars. (Bukhari no. 4965, Muslim no. 400) Its water is

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whiter than milk and its fragrance is better than musk. Whoever drinks from it will never become thirsty ever again. (Bukhari no. 6579)

30) He ﷺ will be the first person to cross the bridge of Siraat (which lies above Jahannam and leads to Jannah). (Bukhari no 6573, Muslim no. 182)

31) He ﷺ will be the first person to knock on the door of Jannah, for it to be opened. (Muslim no. 196)

32) He ﷺ will then be the first to enter Jannah. (Muslim no. 197)

33) He ﷺ will be granted the position of Waseelah, which is the highest place and position in Jannah. (Muslim no. 384)

34) He ﷺ will have the most followers from amongst all the Ambiyaa ﷺ. (Muslim no. 196)

35) If the past Ummahs committed sins, they were punished in this world as a whole. However, due to the presence of Rasulullaah ﷺ amongst us, we are saved from this humiliation. (Surah Anfaal verse 33)

36) Many followers of his ﷺ will be sent to Jannah without questioning on the day of Qiyaamah. (Tirmidhi, no. 2437)

37) There are 120 sectors in Jannah, of which 80 will be of this Ummah. (Tirmidhi no. 2546)

38) No ummah of the past Ambiyaa ﷺ accumulated the sunnah or even preserved the statements of their respective nabi, as the ummah of Rasulullaah ﷺ did for him. (This was solely by the grace of Allaah ﷻ.)

39) There are angels moving around the earth whose sole occupation is to convey to Rasulullaah ﷺ the salaah

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(durood) and salaam (greetings) of his ummah, as soon as they hear it. (Musnad Ahmad no. 4320, Nasaee no. 1282 and Mustadrak of Haakim no. 3576)

40) Our actions are presented to him ﷺ. If he ﷺ sees good deeds, he ﷺ praises Allaah تبارك وتعالى for it. If he ﷺ sees evil actions, he ﷺ seeks Allaah's forgiveness on our behalf. (Bazaar no. 1925)

۱۱۵
وَجَلَّ مَقْدَارُ مَا أُؤْتِيَتْ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤْتِيَتْ مِنْ تَعَمٍّ

115. And (O Rasulullaah ﷺ!) you are bestowed extremely excellent ranks (status); and the gifts which (are) granted to you are incomprehensible.

In the previous stanza, it was mentioned that Rasulullaah ﷺ was granted special favours. Here, the poet has mentioned the enormity of the favours. The rank, and status granted to Rasulullaah ﷺ are undoubtedly very great and without equal e.g. Mi'raaj, the Great Intercession, Kauthar, al-Maqaam-Mahmood, the first to enter Jannah.

“are not understandable” - 1. The bounties granted to Rasulallah ﷺ cannot be attained by any other human as Allaah تبارك وتعالى had specifically granted them to Rasulallah ﷺ.

2. Our deficient mind cannot comprehend the bounties granted to Nabi ﷺ. No matter how much we try to convey the bounties granted to Rasulallah ﷺ, we can never encompass them.

Some have related that ranks refer to spiritual bounties, while gifts refer to physical and material bounties.

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ

116. (O) People of Islam! Glad tidings be to (all of) us for we have (been bestowed) by the grace (of Allaah تَبَارَكَ وَتَعَالَى) such a pillar (which) will never be destroyed.

Here, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى mentions that the blessings of Rasulullaah ﷺ have spread to his followers.

“Grace” refers to extra attention, care, honour and mercy.

“Pillar” – 1. The teachings of Rasulullaah ﷺ is the strong pillar which will never be destroyed.

2. The favours of Allaah تَبَارَكَ وَتَعَالَى is the pillar which will never terminate. This specifically refers to the Shariah (divine code of laws) which we have received. This is extremely strong and will remain till Qiyaamah.

3. Some have stated that “pillar” refers to the great gift granted on the occasion of mi’raaj, which is salaah.

A FEW SPECIALITIES OF THIS UMMAH

1. Booty wealth was made permissible for this ummah.
2. A person can perform salaah anywhere on the surface of the earth.
3. If a person does not have water, there is permissibility to use sand for tayyammum.
4. Due to the blessings of wudhu, the limbs will shine on the Day of Judgement.
5. Five daily salaah.
6. Adhaan and iqaamah.

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7. Bismillaahir Rahmaanir Raheem (which was also granted to Sulaymaan عليه السلام).

8. Saying “aameen” in salaah and receiving forgiveness for this.

9. The rows in salaah being like the rows of the angels.

10. Greeting with “Assalaamu Alaikum Wa Rahmatullahi Wa Barakaatuhu” (not only Assalaamu Alaikum).

11. The special moment of acceptance on the Day of Jumuah.

12. Ramadhaan and its specialities – Rasulullaah ﷺ said, “My followers have been granted 5 specialities in Ramadhaan, which was not granted to any other nation before. A. The odour of the fasting person’s mouth is more fragrant in the sight of Allaah than musk. B. The angels seek forgiveness on their behalf until they break their fast. C. Allaah beautifies Jannah for them every day. D. The rebellious shayaateen are chained up. E. They are forgiven on the last night. (Musnad Ahmad no. 7917) Other specialities in Ramadhaan are sehri; Lailatul-Qadr; and permissibility of eating, drinking and fulfilling sexual desires till the time of Fajr.

13. Reciting the dua “Innaa lillaahi wa Innaa ilayhi Raajioon”, and its virtues.

14. Many difficult laws on past ummahs were removed from us.

Certain Ulama have narrated upto 200 specialities this ummah has been granted.

“which will never be destroyed” – 1. This Deen will never be destroyed. 2. The followers of this Deen will never be

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exterminated, causing the termination of this Deen until the Day of Qiyamah.

The speciality of this ummah is so great that Moosa عليه السلام desired to be a follower of this ummah.

قال موسى (عليه السلام) يا رب فاجعلني من امة أحمد

Moosa عليه السلام said, “O my Sustainer, make me from the followers of Muhammad ﷺ.” (Dalaailun-Nubuwwah of Abu Nuaym pg.68 no. 31)

يا ليتني من اصحاب محمد

O if only I was from the followers of Muhammad ﷺ. (Hilyatul-Awliyaa vol. 5 page 384)

Eesaa عليه السلام will come back to this world to spread this code of law (Shariah), and all his decisions will be in accordance with the Shariah of Muhammad ﷺ. Similarly, Mahdi رضي الله تعالى عنه will spread this way of life.

Note: Using alayhis-salaam after Mahdi is a special characteristic of the Shias. One should avoid using alayhis-salaam after his name, but should rather use RadiyAllaahu anhu. This is the fatwaa (religious edict) of Shah Abdul Azeez Dehlawi رحمته الله تعالى.

﴿١٧﴾ لَمَّا دَعَى اللَّهُ دَاعِينَا لِطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

117. When Allaah تبارك وتعالى referred to (Muhammad ﷺ) who invited us to His obedience with the title of ‘Akramur-Rusul’ (the noblest of the Messengers), we became the noblest of ummahs.

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Rasulullaah ﷺ being the most honourable of messengers is completely apparent. Rasulullaah ﷺ said, “I will be the leader of people on the Day of Judgement.” (Bukhaari no. 4712) In another narration, he ﷺ said, “There is no nabi on that day i.e Adam عليه السلام and all the remaining, except that he will be under my flag on the Day of Judgement.” (Tirmidhi no. 3148)

Since Rasulullaah ﷺ is the most honourable of messengers, this ummah becomes the best of followers. Just as the driver of the president holds a higher status than other drivers, merely on account of being the followers of the president, this ummah holds virtue merely on account of being the followers of Rasulullaah ﷺ.

Some have translated “*daaee*” (caller) to mean heart. This is because after accepting the message, the heart calls and invites one to reform. Rasulullaah ﷺ said, “Behold! In the body is a piece of flesh. If that piece of flesh is correct, the whole body will be correct. And if the heart is corrupt, the whole body will be corrupt. Behold! It is the heart.” (Bukhaari no. 52)

The meaning of this stanza in this case is : When Allaah تبارك وتعالى granted our hearts the guidance to follow Rasulullaah ﷺ, which in reality is following Allaah تبارك وتعالى, then by us following him ﷺ (the most honourable of messengers), we became the most honourable of nations.

الفصل الثامن في ذكر جهاد النبي صلى الله عليه وسلم

SECTION EIGHT REGARDING THE JIHAD OF RASULULLAAH ﷺ

In this section, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has described the jihad of Rasulullaah ﷺ. After migrating from Makkah to Madeenah, Rasulullaah ﷺ was given permission to wage war against the infidels. Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has described the bravery of Rasulullaah ﷺ. He رَحِمَهُ اللهُ تَعَالَى has described that the bravery of Rasulullaah ﷺ as being unparalleled. He رَحِمَهُ اللهُ تَعَالَى also speaks about the spirit of fighting for Islam.

❶ رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءَ بَعْثِهِ
كَنْبَأَةِ أَجْفَلَتْ غُفْلًا مِّنَ الْغَنَمِ

118. The hearts of his enemies were struck with (extreme) awe at the news of his deputation, just as the slightest sound frightens a heedless goat.

Here is an illustration of the fear the enemies of Islam were overcome with, when they heard of the advent of Rasulullaah ﷺ. Just as goats become extremely frightened and begin scattering and become difficult to round up on hearing the slightest of sounds, similarly the enemies became perplexed when they heard that Rasulullaah ﷺ had been commissioned as the final messenger. The kings and emperors had heard from their fortune-tellers, astrologers, and priests that the final nabi

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would soon come, and his religion would remain supreme over all other religions. A few examples hereof:

1. Rasulullaah ﷺ said, “I have been assisted with awe (whose reach is equivalent to) the distance of one month.” (Bukhaari no.335)

Even the kings and emperors who did not accept Islam realized the truthfulness of Islam, were awestruck and harboured fear in their hearts for Rasulullaah ﷺ. The Roman Emperor summoned Dihyaa Kalbi رَضِيَ اللهُ عَنْهُ in private and explained, “I swear by Allaah and declare that your friend is without doubt a divine messenger. However, I am terrified of my people assassinating me. If it were not for this anxiety, I would certainly adhere to him. Go to Daghaatir, the archbishop of Rome. He is an exceptionally learned man. His knowledge of these affairs is far superior to mine. Furthermore, he commands more reverence and admiration amongst the Romans than I do. Go to him and give him account of this divine messenger.”

Dihyaa Kalbi رَضِيَ اللهُ عَنْهُ went to Daghaatir and gave him a detailed account of Rasulullaah ﷺ. Daghaatir responded by declaring, “By Allaah! He is a divine messenger. We have encountered his characteristics, conditions and attributes in our divine scriptures.”

Saying this, he withdrew into his quarters, removed the black robes he was wearing and changed into white robes. Wielding a staff, he then proceeded to the church where he addressed the people thus:

“O Romans! A letter has come to us from Ahmad in which he invites us towards Allaah, the Almighty. I hereby declare and testify that there is none worthy of worship besides Allaah, and Ahmad is His slave and messenger.”

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The moment the people heard this declaration they fell on him, and beat him to death. Dihyaa رضي الله تعالى عنه returned to the Emperor and recounted whatever he witnessed. The Emperor responded, “I also harbour the same fear. I am terrified of them treating me in the same manner.” (Taareekh Tabarri vol.2 page 130-131, Al-Bidaayah Wan-Nihaayah vol.4 page 262-268, Fathul-Baari vol.1 page 40)

The Christians of Najran had a discussion with Rasulullaah ﷺ. Certain verses were then revealed, asking them to engage in mubaahalalah with Rasulullaah ﷺ. After the revelation of these verses, Rasulullaah ﷺ got ready for the mubaahalalah. The following day he appeared with Hasan رضي الله تعالى عنه, Husayn رضي الله تعالى عنه, Faatimah رضي الله تعالى عنها and Ali رضي الله تعالى عنه. On seeing these illuminated and blessed faces, the Christians were over-awed and asked Rasulullaah ﷺ for respite, so that they could consult with each other. They would return to Rasulullaah ﷺ thereafter.

They went aside and began consulting with each other. Ayham said to the bishop, Abdul Maseeh, “By Allaah, you know very well that this person is a messenger sent by Allaah. If you were to engage in mubaahalalah with him, you will be totally destroyed. By Allaah, I am seeing such blessed faces (referring to the family of Rasulullaah ﷺ) that if they were to ask the mountains to move, they will move from their places. By Allaah, you have clearly recognized his nubuwwah. Whatever he said about Eesaa عليه السلام is the absolute truth. By Allaah, whoever engaged in a mubaahalalah with a nabi never succeeded. Therefore, do not destroy yourself by engaging in a mubaahalalah with him. If you really want to remain on your religion, make peace with him and return.” They eventually retracted from the mubaahalalah, and agreed to pay the jizyah (a tax

placed on non-Muslim residents for protection) on an annual basis. (Sharh-Zurqaani vol.4 page 43)

❶ مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَعْتَرِكٍ
حَتَّى حَكَّوْا بِالْقَنَا حَمًّا عَلَى وَضْمٍ

119. He ﷺ kept on encountering them (infidels) in every battle, until they looked - because of encountering wounds with the spears (of the Muslims) - like meat hung up on a butcher's counter (they were the lesson for those who were willing to encounter with the Muslims).

In this stanza, the bravery of Rasulullaah ﷺ, as well as that of the Sahaabah رضي الله عنهم, is depicted. The disbelievers were thoroughly defeated, such that their condition resembled pieces of meat cut by a butcher and made to hang on steel hooks. They were completely crushed and disgraced. An alternative meaning could be, that just as a butcher cuts up pieces of meat and places it on metal, the flesh of the disbelievers were left hanging on the spears of the Muslims.

In the battlefield, Rasulullaah ﷺ's unparalleled bravery became manifest:

1. Ali رضي الله عنه said, "When the fighting would become intense, and the two armies met, we used to take protection behind Rasulullaah ﷺ. There was none closer to the enemy than him." (Sunanul-Kubraa of Nasai no. 8585, Mustadrak of Haakim no. 2633, Musnad Ahmad no. 1347) Ali رضي الله عنه said, "When the fighting commenced during the Battle of Badr, we took protection by Rasulullaah ﷺ. He was the strongest of people. There

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was none closer to the polytheists than him.” (Musnad Ahmad no. 1042, Musnad Abu Ya’la no. 412)

2. A person asked Baraa ibn Aazib رضي الله عنه, “Abu Umaarah, did you flee on the Day of Hunain?” He رضي الله عنه replied, “I bear witness that Rasulullaah ﷺ did not retreat. (What actually happened was that) some hasty young men, who were either inadequately armed or were unarmed, met a group of men from Banu Hawazin and Banu Nasr who happened to be (excellent) archers. The latter shot a volley of arrows at them that did not miss. The people turned to Rasulullaah ﷺ. Abu Sufyaan ibn Haarith was leading the mule of Rasulullaah ﷺ. So Rasulullaah ﷺ got down, made dua and sought Allaah’s help. He ﷺ said, “I am the nabi. This is no untruth. I am the son of Abdul-Muttalib. O Allaah, send down Your assistance.” Baraa رضي الله عنه continued, “By Allaah, when the battle grew fierce, we would seek protection by the side of Rasulullaah ﷺ; and the bravest among us was he who was by his side.” (Muslim no. 1776)

3. Ibn Umar رضي الله عنه narrates, “I have not seen anyone more daring, more generous, more courageous and a better shooter of arrows than Rasulullaah ﷺ.” (Sunan Daarimi no. 60)

Allaamah ibn Taymiyah رحمه الله states, “In bravery, there are two aspects. One is strength of the heart and being steadfast in times of fear; whereas the other is physical strength, whereby a person can attack and kill many people. The first type is actual bravery whilst the second type indicates strength of body and action. Every person who has physical strength does not necessarily have strength of heart, and vice versa. For this reason, you will find that a person can kill many of the enemies and he can

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fight as long as he is with those who can grant him security. However, when fear overcomes him, he becomes cowardly and he loses heart completely. On the other hand, you will find a man whose heart is steadfast. He has not killed many people, but he is steadfast in fearful situations and he goes forward in unpleasant situations. This quality is needed more than the other, especially for the leaders, commanders and the front row troops. If the person in the forefront is brave-hearted and steadfast, he will advance, remain resolute and not be defeated. His associates will fight with him. However, if the person in the forefront is weak-hearted and cowardly, he will be disgraced. He will not advance and will not remain steadfast, even though he has great bodily strength. Nabi ﷺ was most perfect in the first form of bravery which is desired in leaders and commanders of war, even though only Ubayy ibn Khalaf was killed at his hands.” (Minhaajus-Sunnatun-Nabawiyyah vol. 8 page 77)

﴿١٢٥﴾ وَدُّوا الْفِرَارَ فَكَادُوا يَغِيظُونَ بِهِ
أَشْلَاءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرَّحِمِ

120. They (disbelievers) desired to flee, that they would envy corpses which were carried away by vultures and eagles (They would wish to be pieces of flesh in the claws of these wild birds, so that they could be saved from the attacks of the Muslims).

According to Arab tradition and custom, running away from the battlefield was regarded as the vilest of actions: it was worse than even death. However, after facing the Muslims, the condition of the disbelievers had become so appalling that they were even prepared to stoop to such a humiliating and disgraceful deed.

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In Arab poetry, many poems depicting this subject matter are found that to die whilst facing the enemy is an act of honour, whilst turning one's back in the battlefield was regarded as very evil.

Here the disbelievers were so overawed by the Muslims that they preferred to become pieces of flesh, carried away and eaten by vultures and eagles, rather than being captured by the Muslims, despite the fact that the Muslims would never oppress them. This is similar to some people in today's times who commit suicide, rather than being taken captive by the enemy forces.

﴿١٢١﴾ تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا
مَا لَمْ تَكُنْ مِنْ لَيَْالِي الْأَشْهُرِ الْحُرْمِ

121. *The nights (and days) would pass and they (disbelievers) did not know (the) date until the nights of the sacred months had not commenced.*

The disbelievers were unaware of the date and month since they lived in a state of extreme fear and awe. When the Sacred Months would commence, they would breathe a sigh of relief. As they would now be relaxed, they could work out the exact date.

In short, due to fear of being attacked or even killed, the disbelievers would lose their senses to such an extent that they would even fail to remember fundamental details, like the date and month, which is generally known by all. When this was the case with fundamental matters, what to say of other important matters! At all times, they were only interested in saving themselves.

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Here night is mentioned which is generally a time of comfort and safety. When this was their condition at night, their condition in the day was much more uncomfortable and stressful.

Sacred Months: These are four months of the year which were honoured even by the pagans in the Days of Ignorance. Three are in succession: Zul-Qadah, Zul-Hijjah and Muharram, and the fourth is Rajab. (Bukhaari no.4662)

If the disbelievers attack Muslims in these months, then according to all scholars, it is permissible for the Muslims to defend themselves.

Can the Muslims initiate battle in these months? Many fuqahaa (jurists) and scholars of tafseer are of the view that initially there was no permission to fight in these months, and later the ruling was abrogated. However, many research scholars, including Qadhi Thanaullah Paanipati رَحْمَةُ اللهِ عَلَيْهِ states that there is no proof for abrogation. Therefore, the ruling remains as it was. This means that one is prohibited from initiating attacks upon the disbelievers in these months.

﴿ ١٢٢ ﴾ كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعِدَا قَرِمٍ

122. It is as though the religion of Islam (or Rasulullaah ﷺ) was a guest that visited every courtyard (house) of (Muslims or disbelievers), together with a leader who was extremely desirous for the flesh of enemy.

What does this stanza mean?

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Islam descended as a guest from Allaah ﷻ. It was necessary for the disbelievers to honour, embrace and accept this guest. However, the disbelievers did not fulfil the rights of this honourable guest. This guest was like a king, and every king has bodyguards. When disrespect is shown to the king, his bodyguards immediately rise to punish the disrespectful ones. Similarly, when the disbelievers were disrespectful to Islam, the protectors of Islam, the Sahaabah ﷺ, punished them by engaging in jihad with them.

The protectors of Deen were forced to exterminate these enemies as these enemies were creating impediments in honouring this great guest of Allaah ﷻ. Therefore, they had no right to remain on the surface of the earth.

﴿١٢٣﴾ يَجْرُ بَحْرٌ حَمِيْسٍ فَوْقَ سَاجِحَةٍ
يَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمٍ

123. (At the time of war) this religion (or Rasulullaah ﷺ) used to lead an ocean of an army (who were riding) on galloping horses. This ocean was throwing out waves of brave warriors/They were brave warriors (like) massive waves (of an ocean).

This Deen, as well as the army of Muslims reached the disbelievers. This army was like an ocean, in its surging of the waves in destroying people and in its fearfulness. Just as waves rise from the ocean floor, it seems that one is restless in trying to go ahead of the next wave, similarly the Muslim army on fast-moving horses advanced. It seemed as if waves were rising from a furious ocean which was causing the disbelieving army to run away. These lines are explaining the great fervour the Sahaabah ﷺ had for jihad. None could stand against them.

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“On galloping horses” –The Sahaabah رَضِيَ اللهُ عَنْهُمْ were seated on fast-moving horses which seemed to be like ships sailing in the ocean.

“Throwing out” – Just as the advancing waves of the ocean flings out dirt, the huge Muslim army (which appeared to be like waves) flung out the disbelieving army (which was like the dirt and muck).

Wave can also refer to the Muslim weapons. The result was that the disbelievers and enemies were injured and killed. These weapons threw out and defeated the strong and brave disbelievers.

۱۲۳ مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ
يَسْطُورُ بِمُسْتَأْصِلٍ لِلْكَفْرِ مُضْطَلِمٍ

124. This army was composed of such people, who were prepared to sacrifice, in which every one of them answered the call of Allaah تَبَايَعُوا and hoped for reward. They attacked with such weapons which totally exterminated and destroyed the roots of disbelief.

Every soldier in this blessed army was prepared to sacrifice his life for the demands of Islam. They were sincere in their actions, fighting only for His pleasure. In matters of warfare, they were not behind in any way, but were experts and experienced. Their weapons were such that it would destroy the strength of the disbelievers. When, together with spiritual means, one has physical means, the effect this will have on the enemy is devastating. It is as though this stanza is extending a proof for the previous stanza.

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Muntadib – Without being affected by conditions, an outstanding feature of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was their readiness to answer the call of Deen. Many examples of this quality is to be found in the books of history.

1. Before the Battle of Badr, Rasulullaah ﷺ wanted to see whether the Ansaar would fight the non-Muslims, even though they were not in any way prepared. Miqdaad ibn Aswad رَضِيَ اللَّهُ عَنْهُ submitted,

لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَىٰ إِذْ هَبَّ أَنْتَ وَرَبُّكَ فَقَاتِلَا، وَلَكِنَّا نُقَاتِلُ
عَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ، وَبَيْنَ يَدَيْكَ وَخَلْفَكَ

O Rasulullaah (! We will not say as the nation of Moosa عَلَيْهِ السَّلَامُ said, 'You and your Lord go to engage the enemy.' We will fight on your right, left, in front of you and behind you.

The narrator of this Hadeeth, Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ relates, “(Upon this pledge) I noticed Rasulullaah's ﷺ blessed countenance glowing in delight.” (Bukhaari no. 3952)

2. When Rasulullaah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ (again for their opinion, Sa'd رَضِيَ اللَّهُ عَنْهُ said, “Perhaps you want to know our opinion (the Ansaar). By the Being who has honoured you, and revealed the Book to you, I have not travelled on this road, and I have no knowledge of it. If you bid us to set off for Barkul-Ghamaad with you, we will eagerly accompany you. We will not be like those of the Bani-Israaeel who said to Moosa عَلَيْهِ السَّلَامُ, 'You and your Lord go to engage the enemy. We will sit here.' You and your Lord go to engage the enemy. We will follow you. Perhaps you had come out for a certain matter, and Allaah تَبَارَكَ وَتَعَالَى has decided something else. See what Allaah

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تَبَاكَرُوعَالِكُ decides and proceed forward. You may maintain ties with whom you wish and you may sever ties with whomsoever you wish. You may enter into a peace agreement with whom you wish and you may engage in hostilities with whom you wish. We are with you all the way. You may take from our wealth whatever you please and you may bestow upon us whatever you please. (Musannaf Ibn Abi Shaibah no. 37815)

Muhtasib – The sincerity of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and those who followed them was found in every action. Here, special mention is made of this quality in the context of jihad. Another example of their sincerity is:

Maslamah رَضِيَ اللهُ عَنْهُ laid siege to a fort, so the occupants took refuge in a tunnel which no Muslim soldier wanted to enter. A man appeared from the side of the Muslim army and entered it, upon which Allaah تَبَاكَرُوعَالِكُ granted them victory, so Maslamah رَضِيَ اللهُ عَنْهُ announced, ‘Where is the person of the tunnel?’ No one came forth. So he announced, ‘I grant permission for him to come later, and I resolve that he must come. Later a man came and said, ‘I seek permission to see the Ameer.’ He was asked, ‘Are you the Companion of Naqb (The tunnel man)?’ He replied, ‘I will inform you with regards to him.’ Maslamah رَضِيَ اللهُ عَنْهُ was informed about this person that came, so permission was granted and the man said to him, ‘The man of the tunnel (Naqb) wants three assurances from you under oath;

a) His name must not be mentioned in the letter to the Caliph. b) Do not order any reward for him. c) Do not enquire further about his family. [He made these requests to avoid fame and publicity.]

Maslamah رَضِيَ اللهُ عَنْهُ agreed. The man said, ‘I am him.’ From then on Maslamah رَضِيَ اللهُ عَنْهُ would make the following

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supplication after every salaah, 'O Allaah, keep me [in the Hereafter] with the Companion of Naqb.' (Tareekh Dimishq of Ibn Asaakir no.7396 vol.58 page 36)

١٢٥ حَتَّىٰ غَدَّتْ مِلَّةَ الْإِسْلَامِ وَهِيَ بِهِمْ
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

125. (The Sahaabah ﷺ continued with jihad Until the religion of Islam met them (became of them, and the nation of Islam) reunited with her family after its estrangement (until the Muslims became so strong that even the strongest and heaviest attack of enemy could do nothing; this was the way how Rasulullaah ﷺ united the Muslims).

There was no one to help the Deen of Islam. The Sahaabah ﷺ stood up and were even prepared to sacrifice their lives in jihad for the preservation and continuation of Deen. Through their efforts, Islam was granted great physical and moral support.

Islam is given similarity with a traveller. Just as a traveller has no friend, assistant or helper; there was no one to befriend, help or assist Islam. The Sahaabah ﷺ pledged to give their total support to Islam and fought against the enemies. The Deen then became famous. Hundreds of thousands of defenders of Islam were created.

There is an indication to a famous Hadeeth, "Islam started in a strange way, and it will return to as it was in a strange manner. Glad tidings for the strangers!" (Muslim no.145)

This Deen thus started as a stranger and an overnight traveller. It will return to that state eventually. For these travellers, there are glad tidings as they kept a place for Deen in their lives.

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Joined family ties: This refers to meeting people with good character, visiting, and assisting, especially one's family member.

﴿١٢٦﴾ مَكْفُولَةٌ أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي
وَحَيْرِ بَعْلِ فَلَمْ تَيْتَمِ وَلَمْ تَتِمِ

126. (The path of Islam was) always taken care of (protected from changes) by an affectionate father and a loving husband, so she did not become (nor would become) an orphan nor a widow.

Allaah تَبَارَكَ وَتَعَالَى is the actual protector of His Deen, as He states,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We have revealed the Noble Qur'aan, and We are its Protectors. (Hijr verse 9)

Rasulullaah ﷺ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the Ulama are the outward means for the protection of this Deen. Therefore, no one will be able to effect changes in this pure and pristine way of life.

Father: The first father of the ummah was Rasulullaah ﷺ. The father is responsible for the spiritual training and upbringing of his children, their expenses as well as their protection and safety. For this reason, when a divorce takes place, the son will remain by the mother till the age of seven, and the daughter will remain till the age of nine or maturity, since the children need to be taught how to physically nurture themselves. Thereafter, these children will be placed in the custody of the father who can morally and spiritually nurture them, provide for them their necessities, and protect them.

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Generally after a girl matures, she gets married. Now the responsibility of her nurturing, expenses, and protection devolve onto her husband. It is his duty to spiritually and morally uplift her. He has to bear all her expenses and it is his duty to defend her honour, life and wealth.

Just as a father and husband is the moral and spiritual guide, the protector, and the person responsible for one's expenses; so too, to a greater extent, Rasulullaah ﷺ has fulfilled this function for both our spiritual and religious life. All the laws which he has passed onto us are for our spiritual and moral upliftment. He ﷺ has given us spiritual food in the form of tilaawah, dhikr, salaah, etc. He ﷺ has clearly explained the Deen in such a manner, that until Qiyaamah, no person can ever fall into doubt if he is sincerely looking for the right path. Together with this, Rasulullaah ﷺ moulded such individuals who fulfilled these functions and continued teaching others how to continue with this great mission.

To date, the Ulama continue propagating this Deen and protect it from the onslaughts of enemies who try to effect changes in it.

Rasulullaah ﷺ said, "Trustworthy people of every generation will inherit this knowledge. They will expel from it the interpretations of the ignorant, the incorrect attribution of those on falsehood and the amendments of those who exceed the bounds." (Sunanul-Kubra of Bayhaqi no. 20911)

Rasulullaah ﷺ has also mentioned that one group will remain till the end of time on the truth. Those who do not assist them will not cause any harm to them. (Bukhari no. 71, 3641, Muslim no. 1920)

Rasulullaah ﷺ said, "I am to you like a father. I teach you." (Abu Daawud no. 8)

﴿١٢﴾ هُمُ الْجِبَالُ فَسَلِّ عَنْهُمْ مُصَادِمَهُمْ
مَاذَا لَقِيَ مِنْهُمْ فِي كُلِّ مُصْطَدِمٍ

127. They (the Muslims) were (like) mountains, so (if you do not testify nor believe in what I say) ask about them from those (infidels) who fought with them (that), what was their (infidels) experience with them (the Muslims) in each contest, (then you would come to know the reality of the glory of the Muslims).

Mountains are known for their lofty tops, firmness and grandeur. The poet likens the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to these mountains, since they too were of a very lofty in status, steadfast and firm, and possessed grandeur and awe. This is merely an example, otherwise, the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were far greater than mountains in these aspects.

The people who would realize these qualities of the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were those who had fought against them, as they had experience with them. In the books of history, many amazing incidents are mentioned regarding the valour and military feats of the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ in great detail.

Hereunder, a few such incidents will be mentioned:

1. Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ once asked, “O people! Who is the bravest person?” “You are, O Ameerul Mu'mineen,” the people submitted. Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said, “Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person.” “Who then?” the people said, “Who is the bravest person?” Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, “He was Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ. We had constructed a shed for Rasulullaah ﷺ during the Battle of Badr, and then asked who would remain with Rasulullaah ﷺ so

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that the idol-worshippers do not attack him. (Abu Bakr رضي الله تعالى عنه volunteered for the task when all others were unable to.) By Allaah! Whenever an idol-worshipper even drew close to us, Abu Bakr رضي الله تعالى عنه was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people.” (Bazaar no. 761)

2. Ibn Shihaab رضي الله تعالى عنه narrates that Sa’d ibn Abi Waqqaas رضي الله تعالى عنه killed three people with a single arrow during the Battle of Uhud. When the polytheists first shot the arrow at the Muslims, Sa’d رضي الله تعالى عنه shot it back at them (killing one of them). When the polytheists again fired the same arrow back, Sa’d رضي الله تعالى عنه shot it back at them a second time, killing another man. When the arrow came back, Sa’d رضي الله تعالى عنه fired it back at them a third time, taking the life of yet another polytheist. Everyone was astonished by what Sa’d رضي الله تعالى عنه had done. He said to them, “The arrow was handed to me by none other than Nabi ﷺ.” Rasulullaah ﷺ said to him, “May my parents be sacrificed for you.” (Tareekh Dimishq no. 4664, vol. 20 page 308)

3. Qataadah ibn Nu’maan رضي الله تعالى عنه narrates, “Rasulullaah ﷺ was given a bow as a gift which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah ﷺ until the string broke. I then remained standing where I was, shielding the face of Rasulullaah ﷺ with my own. Whenever an arrow headed for the face of Rasulullaah ﷺ, I turned my head to protect the face of Rasulullaah ﷺ for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah ﷺ with the eyeball in my palm, and when he saw me, tears rolled from his eyes.

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He ﷺ then said, ‘O Allaah! Qataadah shielded Your nabi with his face so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah ﷺ placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision. (Al-Mu’jamul-Kabeer of Tabaraani vol. 19 page 8 no. 12)

4. Ibn Is'haaq رَضِيَ اللهُ عَنْهُ states that the Muslims drove back the polytheists during the Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah, Musaylama. Baraa ibn Maalik رَضِيَ اللهُ عَنْهُ then said, “O Muslims! Throw me on to them.” He was then lifted up, and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for the Muslims. The Muslims then stormed the orchard and Allaah تَبَارَكَ وَتَعَالَى had Musaylama killed. (Istee’aab of Ibn Abdul-Barr vol. 1 page 154)

Muhammad ibn Seereen رَضِيَ اللهُ عَنْهُ reports that (during the Battle of Yamaamah), the Muslims reached the orchard wherein the polytheists were, and found the gate locked. Baraa ibn Maalik رَضِيَ اللهُ عَنْهُ sat on a shield and said to the others, “Lift me up with your spears and throw me on them.” They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten polytheists. (Sunanul-Kubra of Bayhaqi no. 17921)

Muhammad ibn Seereen رَضِيَ اللهُ عَنْهُ narrates that Umar رَضِيَ اللهُ عَنْهُ decreed that Baraa ibn Maalik رَضِيَ اللهُ عَنْهُ should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where

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the risk may be too much for them). (Tabaqaat Ibn Sa'd vol. 4 page 331)

In each contest – This steadfastness, and amazing feats was not co-incidental. It was a common trait of the Sahaabah رَضِيَ اللهُ عَنْهُمْ which had become second nature to them.

﴿١٢٨﴾
وَسَلُّ حُنَيْنًا وَسَلُّ بَدْرًا وَسَلُّ أُحُدًا
فُصُولٌ حَتْفٍ لَّهُمْ أَذْهَى مِنَ الْوَحْمِ

128. Ask (them who were defeated by the Muslims about the condition of battle of) Hunain, (battle of) Badr and (battle of) Uhud; (and) they (disbelievers) had (such) crops (of death which were) more severe than a fatal disease.

These three battles are mentioned here as they are the most famous.

The Battle of Badr took place in 2 A.H. The Muslims had originally set out to attack Abu Sufyan's caravan. Since they had not anticipated a war, they were short of arms and ammunition. The Muslims only numbered 313, whilst the disbelievers numbered a thousand, fully equipped. Their army included 300 horses, and 700 camels, whereas the Muslims were only in the possession of two horses and seventy camels. The Muslims fought bravely, and with the help of Allaah تَبَارَكَ وَتَعَالَى, they won the battle, with 14 receiving martyrdom. Seventy of the disbelievers, including leading members of the Quraish were killed, whilst another seventy were taken captive.

The Battle of Uhud took place in 3 A.H. Here again, the Muslims were outnumbered. They were only 1000 when setting out from Madeenah Munawwarah. The hypocrites then abandoned them, reducing their number to only 700.

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The disbelievers were 3000 fully equipped. Fifteen women were brought to sing provocative songs in the memory of those polytheists slain at Badr. In the initial stages, a number of disbelievers were killed. Thereafter, due to the error of some soldiers, the Muslims suffered a setback. Seventy Sahaabah were martyred. However, many Muslims remain composed and managed to repulse enemy attacks. It is a greater form of bravery to protect oneself and others when one is on the defensive. The Muslims showed their mettle and remained steadfast in trying conditions. Eventually, the enemy could not complete their mission and were forced to retreat.

The Battle of Hunayn took place after the Conquest of Makkah Mukarramah in 8 A.H. The hostile tribe of Hawaazin, and the ruling tribe of Taif, the Banu Thaqeef, gathered a huge army and proceeded towards Makkah Mukarramah, to engage the Muslims. The Muslims army was 12000 strong. However, initially, they were attacked by the Hawaazin who were noted for their skill in archery. They also occupied favourable positions in the battlefield. The new Muslims were in the front and were the first to be attacked. They could not withstand the attack and fell back, causing terrible disorder amongst the remaining Muslims ranks. However, Rasulullaah ﷺ with a small band of followers stood firmly, with admirable tranquility and courage. The Hawaazin and Thaqeef, seeing the Muslims retreating, descended from their positions, and came quite close to attacking Rasulullaah ﷺ. Rasulullaah ﷺ was full of confidence and called out to the Sahaabah رُؤُوسَ الْعَمَلِ. On hearing his voice, the courage of the retreating men was replenished. They came to the place where Rasulullaah ﷺ was, threw themselves off their camels and horses, and desperately

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attacked the enemy in all fury. Rasulullaah ﷺ threw a handful of dust in the face of the enemy. The enemy took to their heels and retreated. The Muslims gained 6000 prisoners, 24000 camels, 40000 sheep and 4000 uqiyahs of silver from this battle.

Note: These three battles have been mentioned as they are the most legendary.

❶
أَلْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ
مِنَ الْعِدَا كُلِّ مُسَوِّدٍ مِّنَ اللَّمَمِ

129. (I praise those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) who brought back white shining swords red (with the blood of infidels) after they were plunged into every black head of the enemy due to their long black hair.

Whilst mentioning the achievements of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in the battlefield, Allaamah Buseeri رَحِمَهُ اللَّهُ تَعَالَى states that when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ struck at the heads of the enemies, their swords returned blood stained.

Long black hair indicates that majority of the enemies were youngsters, which proves the bravery of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

❷
وَالْكَاتِبِينَ بِسُمِّ الْخَطِّ مَا تَرَكَتْ
أَفْلاهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمِ

130. And (I praise those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) who were writing with their arrows from Khatt (and swords which were red with the blood of enemies) in calligraphic script (on the bodies of enemies and) their

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pen (swords and laces) did not leave any part of their bodies untouched.

Khatt – This is the name of an area close to the sea shore in Bahrain, made up of many small towns. Arrows were not made there, but used to come from India, and was sold as this place. Therefore, these arrows are attributed to this place.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ wounded the enemies with their spears. Just as a person places dots on letters whilst writing, the stagnant blood on the body of the disbelievers, made by the spears, appeared to be dots.

From this stanza, we learn the following points:

- 1.) Just as a pen moves in the hand without any difficulty, the spears in the hands of the Sahaabah رَضِيَ اللهُ عَنْهُمْ moved with great ease. This showed their expertise in the usage of their spears.
2. Dots are not placed anywhere, but on their correct places. Similarly, the spears of the Sahaabah رَضِيَ اللهُ عَنْهُمْ fell on the exact positions on the bodies of the disbelievers.
3. Just as a letter becomes clearer and distinguished by dots with no confusion remaining, similarly, the bodies of the disbelievers were clearly distinguishable from the bodies of Muslims, after they were attacked by the Muslim spears.

﴿١٣١﴾ شَاكِي السَّلَاحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ
وَالْوَرْدُ يَمْتَازُ بِالسَّيْمَا عَنِ السَّلَامِ

131. (The Muslims were completely) armed with weapons (and) they had (such) characteristic marks (which), made them different (from) them (infidels),

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*like a rose (that) is distinguished by (its special) marks
from the thorn tree.*

The Muslims as well as the non-Muslims were armed. However, the Muslims were blessed with characteristics like their beautiful character and a special light on their faces, which shone due to performing salaah at night. This had an effect on the enemies.

The Muslim weapons were like roses which has thorns as well as beautiful flowers, whereas the weapons of the disbelievers were like the cactus, in which there are only thorns and nothing of benefit. The Sahaabah رَضِيَ اللهُ عَنْهُمْ possessed awesome qualities as well as qualities of beauty. Together with their ferocious anger, they exhibited compassion and kindness. Together with harshness, they showed softness of heart. Together with chastening, they displayed forgiveness and tolerance.

Raising of weapons against another should only be done with correct objectives and motives. No other army in the world has utilized their weapons correctly as had been done by the Sahaabah رَضِيَ اللهُ عَنْهُمْ. This became their outstanding quality. For this reason, their military achievements stand out in the pages of history just as a rose stands out before other plants.

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ ﴿١٣٢﴾
فَتَحْسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَيْمٍ

132. *The wind of success (the help of Allaah تَبَارَكَ وَتَعَالَى) sends you their (the Muslims') fragrance, so you think every brave man (armed with weapons) to be a flower (which is) in the bud.*

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“The wind of success” – In many Ahaadeeth, mention is made of how the winds were assisting Rasulullaah ﷺ.

1. Rasulullaah ﷺ said, “I was assisted by the Sabaa wind, and the nation of Aad were destroyed by the Daboor wind.” (Bukhaari no.1035, 4105)

2. In the Battle of the Trench, one cause of the victory of the Muslim army was that Allaah تبارك وتعالى sent heavy winds over the disbelievers, due to which their tents and goods were thrown into disarray. Allaah تبارك وتعالى mentions these winds as a favour to the believers in the following verses,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

O those who believe! Remember the favour of Allaah upon you, when armies came against you, then We sent upon them a wind, and armies which you cannot see. (Ahzaab verse 9)

3. Nu'maan ibn Muqarrin رَضِيَ اللَّهُ تَعَالَى عَنْهُ says, “I participated in a battle with Rasulullaah ﷺThen he ﷺ paused until he performed Asr salaah, and then he fought. It was said at that time, “The winds of help are blowing, and the believers are making dua for their armies in their salaah.” (Tirmidhi no. 1612)

Scholars state that Rasulullaah ﷺ was granted different types of miracles: land miracles, sea miracles, miracles of the atmosphere. The winds blowing in his favour was a miracle of the atmosphere.

This stanza can have one of three meanings:

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ترسل إليك الرياح اخبارهم الطيبة فتظن كل مسلح كأنه ورد في الأكمام

a. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had fought in many battles, and were dominant at every place. The incidents of their conquests became famous as if the winds had disseminated these episodes. On hearing of these incidents and conditions, ones mind conjures up an image of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ donning their weapons, appearing very attractive, just as a rose appears in its bud.

b. If “*Alwar fil akmaam*” is regarded as the first *mafool*, and *kulla kami* is regarded as the second *mafool*, then the meaning will be: “If you had heard of the incidents of the jihad, and the conditions of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, then whenever you see a rose in a bud, you will remember the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ; because just as a rose is in a bud and emits a great amount of fragrance, similarly the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were in their armour and emitted beautiful fragrances by their righteous deeds i.e. the flowers are likened to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. In this, there is more *mubaalagahah* (emphasis.)

“*in the bud*” – This has specifically been mentioned, as a flower in the bud appears much more beautiful and stunning compared to when it is outside the bud.

The rose has been specifically mentioned, as it is regarded as the ‘king’ of flowers; just as the ‘king’ of the jungle is the lion, and the ‘king’ of birds is the eagle.

c. The apparent meaning is that during the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when their swords struck the necks of the enemy - without any telecommunications - the sweet-smelling winds which passed by the warriors conveyed the glad tidings of success and victory to the remaining

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Muslims. The news of victory spread to every place, just as the rose emerges from a closed covering and its wonderful smell makes the whole environment sweet-smelling.

﴿١٣٣﴾ كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبَتْ رُبًّا
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُزْمِ

133. As though they (the Muslims) were on their horse back like the plants on hills, due to (their) strength (and bravery); not due to (their) tightness of their saddles.

In the previous stanza, the military expertise of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was discussed. Here, their perfection in horse riding is being described.

‘Plants on hills’ – Plants which grow on hills are very firmly rooted, strong winds cannot easily uproot them, contrary to the plants found in the desert sand. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are likened to these plants. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were firmly established on the backs of their horses. This was due to their expertise and perfection in horse riding, and not due to them being tied firmly to their horses by belts. In fact, on many occasions, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ fought without any saddle.

The word “fee” (in) has been used by the poet, and not “alaa” (on top of.) If a person sits on top of something, there is a possibility he will fall off. However, if he sits in that thing, there is no possibility of falling. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were so firmly placed on their horses, it was as though they were inside, and it seemed that they would never fall.

Plants on hills have two qualities: 1. These plants are extremely firm and strong. This is due to their roots

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running deep into the ground. Another reason is that the ground around it is firm since water does not settle on hills, but flows down. Water gathers around other plants making the ground soft, thus making it easy to uproot.

2. Since water does not remain on the mountains, these plants are nurtured by wind and sunlight. Therefore, they appear more beautiful than other plants. Due to the effects water on other plants, they become weak; and at times become yellowish in colour.

The word “plant” also highlights that if the Sahaabah رَضِيَ اللهُ عَنْهُمْ, on their horsebacks, had to move due to fighting and attacking, then too, they would not fall, just as the plants on hills are not uprooted due to strong winds, but merely sway from side to side. Similarly the hearts of the Sahaabah رَضِيَ اللهُ عَنْهُمْ were extremely strong.

طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقًا ﴿١٣٤﴾
فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبَهْمِ

134. The hearts of the enemies (in the war) flew into extreme fear due to their (Muslims') attacks, so they (the hearts of enemies) could not make (any) difference between a lamb and a mighty warrior.

This stanza explains the awe which was in the hearts of the enemies of the Sahaabah رَضِيَ اللهُ عَنْهُمْ.

Different meanings of this stanza have been tendered:

1. The enemies were extremely worried and shaken. They lost their senses to such an extent that they could not differentiate between human beings and animals. Here opposites have been mentioned. The possessor of the weakest heart is the lamb and the possessor of the strongest heart is man. The disbelievers were so overawed

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that they could make no differentiation between these two extremes, just like a person cannot differentiate between day and night, or light and darkness, due to shock or extreme fear.

2. Some have explained that the enemies were so awe-struck, that just by hearing the sounds of lambs, they would become afraid; thinking that the Muslim warriors were about to launch an attack on them. When a person is extremely frightened, even a leaf falling from a tree causes one to be startled.

3. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are being addressed and their bravery is being described. Lamb here refers to the spineless enemy. Thus, the translation would read as, “The hearts of the enemies (in the war) flew into extreme fear due to their (Muslims’) attacks. They (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) did not differentiate between the cowardly and the brave warriors.”

۱۳۵ وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
إِنْ تَلَقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمُ

135. And the person whose assistance is attained by the blessings of Rasulullaah ﷺ, even if the lions meet him in their dens; they become submissive.

We do not claim that blessings are from those besides Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى grants blessings at times due to the honour of someone or because of the blessings of someone.

Help and assistance only comes from Allaah تَبَارَكَ وَتَعَالَى. Therefore, the poet did not say, *min Rasulillah nusratuhu*’ (and the person whose assistance is received from Rasulullaah ﷺ), as Allaah تَبَارَكَ وَتَعَالَى attributes it to Himself in the Noble Qur’aan:

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وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ

Help from Allaah and a close victory. (Saff verse 13)

وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ

If Help comes to you from Your Sustainer, they will definitely say, "Verily we are with you." (Ankabut verse 10)

The word "birasulillaah" is used, showing that help comes from Allaah ﷻ, by the wasilah (intermediary) of Rasulullaah ﷺ, by the blessings of Rasulullaah ﷺ, or by holding firmly onto the way of Rasulullaah ﷺ.

بوسيلة رسول الله صلى الله عليه وسلم او بواسطته او ببركته او
بالتمسك بدينه

Question: Is it permissible to attribute blessings to Rasulullaah ﷺ?

Answer: Yes, it is permissible, as mentioned in the Ahaadeeth. For example,

1. Jabir ibn Abdillah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates, "I participated in a battle along with Rasulullaah ﷺ. Rasulullaah ﷺ met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired, that it could hardly walk. Rasulullaah ﷺ asked me, "What is wrong with the camel?" I replied, "It is tired." So Rasulullaah ﷺ came from behind it, pushed it forward it, and made dua for it, so it started beating the other camels, and going ahead of them. Then he ﷺ asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your barakah (blessings)."

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He ﷺ said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation that we had. So, I replied in the affirmative. He ﷺ said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Madeenah Munawwarah. When Rasulullaah ﷺ arrived in Madeenah Munawwarah, I took the camel to him the next morning. He ﷺ gave me its price and returned the camel to me as well. (Bukhaari no. 2967, similar narration in Nasai no. 4638)

Barakah is even attributed to the family of Rasulullaah ﷺ.

2. Usaid ibn Hudair رَضِيَ اللهُ عَنْهُ said, "O the family of Abu Bakr! This is not the first barakah (blessing) of yours." (Bukhaari no. 334)

In the books of Seerah, there are independent chapters in which are mentioned how Rasulullaah ﷺ placed his hands on sick people, and animals due to which they were cured. Blessings were found in food and drink. Certain people never suffered pain or distress after Rasulullaah ﷺ had placed his blessed hand on that portion of their bodies. Countless incidents of this nature have been mentioned by the different scholars of Ahaadeeth. Here, two will only be mentioned:

Abu Haazim رَضِيَ اللهُ عَنْهُ narrates, "Sahl ibn Sa'd رَضِيَ اللهُ عَنْهُ said that a woman brought a Burda (sheet) to Rasulullaah ﷺ. Sahl رَضِيَ اللهُ عَنْهُ asked the people, "Do you know what a Burda is?" The people replied, "It is a 'Shamla' (a sheet with a fringe)." That woman said, "O Rasulullaah ﷺ! I have brought it so that you may wear it." So Rasulullaah ﷺ took it because he was in need of it and wore it. A man among his companions, seeing him ﷺ wearing it,

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said, "O Allaah's Nabi! Please give it to me to wear." Rasulullaah ﷺ responded positively (and gave him that sheet). When Rasulullaah ﷺ left, the man was censured by his companions who said, "It was not nice on your part to ask Rasulullaah ﷺ for it, while you know that he took it because he was in need of it, and you also know that he (Rasulullaah ﷺ) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its barakah (blessings) as Rasulullaah ﷺ had put it on, so I hoped that I might be shrouded in it." (Bukhaari no. 6036)

Anas ibn Maalik رَضِيَ اللهُ عَنْهُ reported that Rasulullaah ﷺ came to the house of Umm Sulaim رَضِيَ اللهُ عَنْهَا and slept in her bed while she was absent from her house. On another day too, he ﷺ slept in her bed. She returned, and it was said to her, "It is Rasulullaah ﷺ who is having siesta in your house, lying in your bed." She came and found him perspiring, and his perspiration falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. Rasulullaah ﷺ was startled, woke up and said, "Umm Sulaim, what are you doing?" She replied, "O Allaah's Messenger, we seek barakah (blessings) for our children through it." Thereupon, he ﷺ said, "You have done right." (Muslim no. 2331)

By the blessings of Rasulullaah ﷺ, Allaah تَبَارَكَ وَتَعَالَى assisted the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Rasulullaah's ﷺ blessings are also established by others:

a. Mus`ab ibn Sa`d رَضِيَ اللهُ عَنْهُ narrated that once Sa`d (ibn Abi Waqqas) رَضِيَ اللهُ عَنْهُ thought that he was superior to those who were below him in rank. On that, Rasulullaah ﷺ said, "You gain no victory or livelihood, except

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through (the existence, the blessings and the intermediary invocations of the poor amongst you.” (Bukhaari no. 2896)

b. Umayyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that” Rasulullaah ﷺ used to make dua of victory through the tawassul and blessings of the extremely poor muhaajirin.” (Al-Mu’jamul-Kabeer no. 857, Sharhus-Sunnah no. 4062, Al-Mukhtarah no. 1507) He ﷺ would supplicate in the following way, “O Allaah! Assist us against our enemies by the blessings of the poor muhaajirin.”

c. Abu Dardaa رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ said, “Seek me amongst the poor on the Day of Judgement, because (the poor are so virtuous that) you are granted sustenance and aided due to the blessings of your weak ones.” (Abu Daawud no. 2594, Tirmidhi no. 1702)

The meaning is quite apparent. Whoever is assisted through the wasilah and blessings of Rasulullaah ﷺ, even the lion fears him. Even though it is in its den, then too it keeps quiet due to fear. The den is specifically mentioned, as a lion is generally braver in its den and causes more harm. However, even a lion, on seeing the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, lowers its head due to fear.

Even if the lion meets him in its den, it becomes submissive.

1. Here, the actual meaning of lion is intended. When lions would see the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, they would lower their heads, and become subservient. A few incidents of this nature have been recorded:

Safinah رَضِيَ اللَّهُ تَعَالَى عَنْهُ states, “I was travelling by ship, when the ship was wrecked. I then sat on a piece of plank which took me to a place inhabited by lions. One lion came forward. I said, ‘O Abul-Haarith! I am the servant of

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Rasulullaah ﷺ. It lowered its head, came forward and bade me with his shoulder, taking me out of the jungle and onto the main road. It then made a soft sound, by which I realized that it was bidding me farewell. (Mustadrak of Haakim no. 6550, Bazzar no. 3838, Al-Mu'jamul-Kabeer with similar wordings no. 6432)

In the narration of Bazaar, it appears as if there were others also with Safinah ﷺ. In the narration of Bayhaqi in Dalaail, Safinah ﷺ states that he was either captured by the Romans or he lost direction of his army. He was trying to escape, looking for his army, when he came across the lion who then assisted him.

2. The incident of Ibn Umar ﷺ: Sheikh Wahb ibn Abaan Qurashi رَضِيَ اللهُ عَنْهُ mentions that once Ibn Umar ﷺ was on a journey. While proceeding, he met a group of people standing on the road. He enquired, "What has happened? Why are these people standing together at one place?"

People informed him that there was a lion ahead of which they were afraid. Ibn Umar ﷺ dismounted from his conveyance, and proceeded to the lion. He caught its ear, twisted it, gave it one blow and removed it from the road. (On returning) he commented, "Nabi ﷺ did not give you any incorrect information. I have heard Nabi ﷺ saying,

إِنَّمَا يُسَلِّطُ عَلَى ابْنِ آدَمَ مَا خَافَهُ ابْنُ آدَمَ، وَلَوْ أَنَّ ابْنَ آدَمَ لَمْ يَخَفْ إِلَّا اللَّهَ
لَمْ يُسَلِّطْ عَلَيْهِ غَيْرَهُ، وَإِنَّمَا وَكَّلَ ابْنُ آدَمَ لِمَنْ رَجَا ابْنَ آدَمَ، وَلَوْ أَنَّ ابْنَ
آدَمَ لَمْ يَرْجُ إِلَّا اللَّهَ لَمْ يَكِلْهُ إِلَى غَيْرِهِ

Only that thing will overcome the son of Adam (man) which he fears. If the son of Adam does not fear anything besides Allaah

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تَبَارَكَ وَتَعَالَى, then besides Allaah تَبَارَكَ وَتَعَالَى, nothing can overpower him. The son of Adam is handed to such a thing in which he has conviction that he will attain benefit or harm from. If the son of Adam does not have conviction of getting benefit or harm from anything besides Allaah تَبَارَكَ وَتَعَالَى, then Allaah تَبَارَكَ وَتَعَالَى will not hand him over to anything. (Kanzul-Ummaal vol.3 pg.139 no. 5864, Nawaadirul-Usool no. 182/1509, Taareekh Madeenah Dimishq vol. 31 page 171)

3. Auf ibn Maalik رَضِيَ اللهُ عَنْهُ states, “I was resting in a church in Areeha. It has now become a Masjid. When I woke up, I saw a lion walking towards me. I stood up and rushed to my weapons. The lion said to me, “Wait! I have been sent with a message to you which you must convey. I asked, “Who sent you?” It replied, “Allaah تَبَارَكَ وَتَعَالَى sent me to you to inform Muaawiyah رَضِيَ اللهُ عَنْهُ that he is from the inhabitants of Jannah.” I asked, “Which Muaawiyah?” It replied, “the son of Abu Sufyaan.” (Al-Mu’jamul Kabeer vol. 19 page 307 no. 686)

4. Ibraahim ibn Adham رَضِيَ اللهُ عَنْهُ - Once he passed a certain place with some companions. There was a lion on the pathway. Ibraahim ibn Adham رَضِيَ اللهُ عَنْهُ walked forward and said to the lion, “O Qaswarah (lion)! If you have been commanded to do something to us, do it; otherwise go back to where you have come from.” The lion turned away wagging its tail. Ibraahim رَضِيَ اللهُ عَنْهُ then turned to his companions and said to them, “Say,

اللَّهُمَّ احْرُسْنَا بِعَيْنِكَ الَّتِي لَا تَنَامُ اللَّهُمَّ وَكُنْفَنَا بِكَفِّكَ الَّذِي لَا يُرَامُ
اللَّهُمَّ وَارْحَمْنَا بِقُدْرَتِكَ عَلَيْنَا وَلَا تُهْلِكْ وَأَنْتَ الرَّجَاءُ

O Allaah! Look after us with Your eye which never sleeps. O Allaah! Protect us with Your security which can never be

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breached. O Allaah! Have mercy on us by means of Your power over us. Do not destroy us. You are our only source of hope.

Khalf the narrator states, “For more than fifty years, I have been reciting this dua. No thief has ever come before me, and I have seen nothing but goodness.” (Hilyatul-Awliyaa vol. 8 page 4, Taareekh Dimishq vol. 6 page 319)

5. Bunaan ibn Muhammad ibn Hamdaan رضي الله عنه grew up in Baghdaad where he studied Hadeeth; and later he settled in Egypt. Here he encouraged the leader Ibn Tooloon towards good deeds. Ibn Tooloon ordered that he be thrown into a den of wild beasts. Instead of harming him, the beasts smelt him and left him alone. When he was removed from the den, he was questioned, “What were you thinking of when these wild beasts were smelling you?”

He replied, “I was pondering over the question of the leftover water and saliva of wild beasts being pure or not?” (Sifatuf Safwah page 536)

b. According to others, a metaphorical meaning is intended by the word lion, which refers to extremely brave people. When such people came before the Sahaabah رضي الله عنهم, then due to the awe of imaan found within the Sahaabah رضي الله عنهم, they were forced to keep quiet. Many such incidents are found in Islamic history. Here just one example will be cited:

At the request of Rustam, Sa’d رضي الله عنه sent Rib’ee ibn Aamir رضي الله عنه as his envoy. When Rib’ee رضي الله عنه arrived, the court of Rustam had been decorated. There were cushions decorated with gold, rugs of silk, gleaming emeralds, priceless pearls and other elaborate decorations. Rustam wore his crown, other expensive

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garments and accessories, as he sat on a throne of gold. Wearing old clothing, Rib'ee رَضِيَ اللهُ عَنْهُ entered with his sword, his shield and an undersized horse. He continued riding the horse, even trampling on the edges of the rugs. He then dismounted, tied his horse on one of the couches and proceeded along with his weapons and armour still wearing his helmet.

When the courtiers asked him to remove his weapons, he said, "I have not come of my own accord, but have come on your request. Either leave me as I am, or grant me leave." Rustam instructed them to grant him entry, and he came with his spear, which tore most of the rug as he walked, while leaning on it. The courtiers asked, "What brings you here?" Rib'ee رَضِيَ اللهُ عَنْهُ replied, "(We have not come on our own accord but) Allaah has sent us to remove those whom He wills from the slavery of man, in order to take them to the slavery of Allaah; to remove them from the narrowness of this world towards its vastness; and to remove them from the oppression of other religions towards the justice of Islam. Giving us His Deen, Allaah تَبَارَكَ وَتَعَالَى has sent us to call His creation towards it. Whoever accepts it, we shall acknowledge it and leave him alone. As for those who refuse, we shall fight them forever until we reach Allaah's promised place."

They asked, "What is Allaah's promised place?" He replied, "It is Jannah, which shall be the lot of people who die fighting those who reject (Islam). Victory shall be the lot of those who survive." Rustam asked, "I have heard what you have to say. Will you allow us grace so that you and we may look into the matter?" "Certainly," Rib'ee رَضِيَ اللهُ عَنْهُ responded, "How much time do you require? One day? Two days?" "No," said Rustam, "We need time to write to our consultative assembly and our leaders."

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Rib'ee رَضِيَ اللهُ عَنْهُ said, "Rasulullaah ﷺ has not set such a precedent that allows enemies more than three days respite at the time of battle. Look into the matter for your benefit and for the benefit of your people, and then choose one of the three options before the expiry of the (three day) term." Rustam asked, "Are you the leader of your people?" "No," replied Rib'ee رَضِيَ اللهُ عَنْهُ, "but all Muslims are like a single body. The lowest of them may grant amnesty (to an enemy) which is binding on the highest of them."

Rustam gathered the leaders of his people and asked, "Have you ever heard words more powerful yet as gentle as those of that man?" They said, "Allaah forbid that you should have taken a liking to anything that he said, and forsake your religion for that dog! Did you not see his clothing?" Rustam said to them, "Shame on you! Do not look at clothing but rather look at the prudence, the speech, and the personality. The Arabs care little for clothing and food, but are covetous about their lineage." (Al Bidaaya wan Nihaaya vol. 7 page 38. Tabari vol. 2 page 400 has also narrated it, and mentioned the detailed da'wah that Zuhra, Mughiera, Rib'ee and Hudhayfa رَضِيَ اللهُ عَنْهُمْ gave.)

﴿١٣٦﴾ وَلَنْ تَرَى مِنْ وَّلِيٍّ غَيْرٍ مُنْتَصِرٍ
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ مُنْقَصِمٍ

136. And you will never see any friend (of Rasulullaah ﷺ who is) not assisted by him (his blessings or by holding firm onto his path), nor will you find any enemy (of Rasulullaah ﷺ) who is not turned into pieces (defeated).

Allaah تَبَارَكَ وَتَعَالَى's assistance is with Rasulullaah ﷺ, and those who have imaan. Allaah تَبَارَكَ وَتَعَالَى states,

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إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Verily We assist Our messenger and those who believe in the worldly life. (Ghafir verse 51)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

If you help Allaah, He will help you and strengthen your feet. (Muhammad verse 7)

For one to receive divine assistance, imaan, righteous actions, and following of the sunnah are prerequisites. One should also be engaged in the effort of establishing Islam. 1400 years of Islamic history bears testimony to the fact that the true lovers of Rasulullaah ﷺ were always finally successful, they never faced defeat.

On the other hand, those who went against Rasulullaah ﷺ and opposed him in any way, they were eventually reduced into oblivion. Despite possessing all material possessions, their name was obliterated from the annals of history. The subject matter of this stanza is the explanation of the verse

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Verily it is your enemy who will be unknown. (Kawthar verse 3)

Dominance of Islam

There are four types of dominance. One type will always be found.

1. Dominance with regards to authority – This means that the authority of Muslims will be dominant in the world. This dominance was found during the era of the rightly guided Khulafaa and the beginning of the Umayyad

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Empire when Islam reached most areas. During the Abbasid Khilaafat, there was some increase. Thereafter, the Ottoman Empire was formed, whereby Islam reached many new countries. Places like Chechnya, Bosnia, and Russia were conquered.

2. Dominance with regards to proof – This means that Muslims will always have such proof to prove the truthfulness of Islam. This happened in the past and will remain till the end of time. All other religions compared to Islam are very weak in presenting proofs, even for their basic beliefs. For example, the Christian concept of Trinity is not even understood clearly by their own clergy.

3. Dominance with regards to inviting to Islam – Inviting to Islam and people entering Islam, is been found in every era. Even in today's times, when Muslims are very weak and lack resources, Islam is the fastest growing religion in the world.

4. Dominance with regards to the other religions being annihilated – This dominance will take place in the era of Eesaa عليه السلام. When he عليه السلام will descend, Islam will spread in the whole world.

If Allaah تبارك وتعالى has promised assistance to the believers, then why are the believers going through such difficult times today? The answer is quiet simple. The quality of imaan is very weak in the Muslims. They have adopted the ways of the non-Muslims, and have gone against the teachings of Rasulullaah ﷺ. Therefore, the Muslims have been defeated. It is not sufficient to merely claim that one is an adherent of Islam, whilst not possessing the qualities of true Muslims.

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Nabi ﷺ said, “Soon the enemies will invite one another against you just like how people invite one another to partake of food.” (The present condition of the Ummah). Somebody asked, “Will it be due to our lack of numbers?” Nabi ﷺ replied, “No, infact you will be many in number, but you will be like the foam of the ocean (absolutely useless and insignificant) and Allaah will remove your awe from the hearts of your enemies, and He will cast in your hearts Al-Wahn.” Somebody asked, “O Messenger of Allaah, what is Al-Wahn?” Nabi ﷺ replied, “Love for this world and a hatred for death” (Abu Dawud no. 4297).

Since this world is a place of cause and effect, Allaah تبارك وتعالى has created means for success. These causes are of two types: 1. physical means like weapons, unity, assisting one another 2. spiritual means.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ despite having a lack of physical means had great spiritual strength. For this reason, they always remained successful. The Muslims of this era lack in spiritual strenght. Even with regards to physical means, they are completely dominated by the disbelievers. The oil of the Muslims are in the control of the disbelievers. The wealth of the Muslims are in the control of the disbelievers (in their banks). The weapons of the Muslims are in the control of the disbelievers.

Allaah تبارك وتعالى states,

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O those who believe, adopt forbearance, be patient (at the time of attack), protect the Muslim borders and fear Allaah, so that you may be successful. (Aal-Imraan verse 200)

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Adopt forbearance: Remain firm on your way, even if you are ruled by the disbelievers.

Be patient: This is on the battlefield.

Protect: Make full effort to protect the Islamic capital, and borders.

Fear Allaah ﷻ: Perform righteous deeds, and abstain from sin.

When these four conditions are found, then the Muslims will be successful.

The disbelievers are dominant today, not because of piety, but because of their unity and abundance of means. The Muslims need to spiritually and physically prepare themselves. Then only will Allaah ﷻ' s help arrive.

Allaah ﷻ states,

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily Allaah will not change the condition of a people until they change what is within themselves. (Ra'd verse 11)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

Prepare for them as much as you can. (Anfaal verse 60)

﴿١٣٧﴾ أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
كَاللِّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمِ

137. He lodged his Ummah in the fort of his religion,
like a lion which lodges with its cubs in its den.-

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This stanza is the *ta'lil* (reasoning) of the preceding stanza. The meaning is clear. Just as a cub is protected in its den and none will enter there, so too, those Muslims who remain in the fort of the divine laws of Allaah ﷻ (the Shariah) are saved from many calamities in this world and the punishment of the Hereafter. Since the Muslims have emerged from this protected fort, they have found themselves in great problems. Allaah ﷻ states,

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

And the one who exceeds the bounds of Allaah, then he has oppressed himself. (Baqarah verse 229)

Righteous actions cause the descent of Allaah ﷻ's mercy, whilst sin results in problems and difficulties for man.

Study the following Ahaadeeth:

1. Lack of blessings in wealth – “A person is deprived of sustenance due to a sin he perpetrates.” (Ibn Majah no. 90, Ibn Hibban no. 872, Musnad Ahmad no.22386)
2. Love is removed – “No two people love one another for Allaah’s pleasure, or in Islam, then they separate except due to a sin committed by one of them.” (Adabul-Mufrad no. 401, Musnad Ahmad no. 5357)
3. Wrath of Allaah ﷻ - “Guard yourselves against sin, because the wrath of Allaah ﷻ descends in the wake of sin.” (Musnad Ahmad no. 22075)
4. Corrosion of the heart - “The hearts too become corroded (by means of sin.) Its polish is to seek forgiveness (istighfaar).” (Shuabul-Imaan no. 640, Dua of Tabaraani no. 1791)

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5. Major calamities - Abdullaah ibn Umar رضي الله تعالى عنه narrates that once ten of them were in the company of Rasulullaah صلى الله عليه وسلم when he صلى الله عليه وسلم said, “I seek protection of Allaah تبارك وتعالى from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship and oppression of the authorities. When a people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah تبارك وتعالى will overwhelm them with their enemies from other nations. Thus, the enemy will take by force their wealth.” (Ibn Maajah no. 4019, Shuabul-Imaan no. 3042) Abdullah ibn Abbaas رضي الله تعالى عنه said, “Whenever stealing from the spoils appear in a people, terror is cast into their hearts. When fornication spreads in people, there is much death among them. Whenever people lessen their measures and weight, provisions are cut off from them. When people judge without right, killing spreads among them. When people betray the pledge, then Allaah gives their enemies power over them.” (Muatta Imaam Maalik no. 1670)

6. Harsh rulers - Maalik ibn Mighwal رضي الله تعالى عنه states, “The following was found in the Zaboor of Dawood عليه السلام, “I am Allaah, there is no deity besides Me I am the King of kings, The hearts of kings are in my control. When My servants obey me, then I fill their king’s hearts with leniency and mercy. When My servants disobey Me, then I fill their kings hearts with vengeance and hatred towards them, so then the kings harm and punish them. Do not busy yourself in cursing them, rather remember Allaah

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and make yourselves humble, I will suffice you against these kings”. (Musannaf Ibn Abi Shaybah no. 35401)

7. Loss of goodness in one’s progeny - Wahab رَضِيَ اللهُ عَنْهُ narrates that Allaah سُبْحَانَهُ وَعَلَىٰ عَرْشِهِ السَّلَامُ said to the Bani Israaeel, “When I am obeyed, I become pleased; when I become pleased, I bestow limitless blessings. When I am disobeyed, I become wrathful and I curse (the disobedient ones.) The effect of My curse extends to seven generations.” (Hilyatul-Awliya vol. 4 page 41, Wahb ibn Munabbih رَضِيَ اللهُ عَنْهُ)

Moulana Thaanwi رَضِيَ اللهُ عَنْهُ explains the above narration, “This does not mean that the curse which descended on the wrongdoers settles on the future generations as well. However, the future generations are deprived of the goodness and blessings which would have come their way if their ancestors were pious. The beneficial effects of the piety of parents are transmitted to offspring. But if the parents are evil, there will be no goodness and benefits which could be transmitted to their offspring.” (Hayaatul-Muslimeen rooh 20)

8. Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ states, “Committing sins causes a person to forget.” (Al-Mu’jamul Kabeer no. 8930)

These are merely some of the worldly harms. The harms in the grave, and in the Hereafter are far more severe.

However, one should never despair. He should resort to seeking forgiveness and repentance. These will not allow the darkness flowing from sin to engulf and permanently settle on the heart. Tawbah secures forgiveness for all sins related to the violation of Allaah’s rights. However, if the sin involves the rights of others as well, a requisite for obtaining forgiveness is to compensate for the rights of those whose

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rights were violated. This is to be done by either discharging the actual object if the right is in a tangible form e.g. money, etc. or by obtaining pardon if the right is intangible e.g. slander, abuse, violence against the person.

Abdullaah ibn Masood رضي الله عنه narrates that Rasulullaah ﷺ said, “A sincere repenter of sins is like one who has not committed sins.” (As-Sunanul-Kubra of Baihaqi no.20561, Ibn Majah no. 4250)

Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, “Discharge the rights of the brother today, whether such rights pertain to his honour or wealth, before there comes the time when there will be neither gold nor silver.” (Bukhaari no. 2449)

﴿ ١٣٨ ﴾ كَمْ جَدَلْتُمْ كَلِمَاتِ اللَّهِ مِنْ جَدَلٍ
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانَ مِنْ خَصِمٍ

138. Regarding the Noble Qur'aan, how many times the verses of Allaah تبارك وتعالى defeated those who argue; and how many times clear proofs overpowered those who were stubborn!

Those who came to challenge the Noble Qur'aan were overpowered; and many times, those who fought with Rasulullaah ﷺ in matters of Deen were given clear answers and proofs by Rasulullaah ﷺ, who always remained dominant.

An example hereof is when the Christians of Najraan came before Rasulullaah ﷺ. They were forced to leave, after making a truce with Rasulullaah ﷺ, as they knew that he ﷺ was on the truth and they could not challenge him.

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In this stanza, mention is made that Islam has always, and will always remain dominant with regards to proofs. In other matters, others may gain dominance at certain times, and not at other times.

كفَّاكَ بِالْعَلَمِ فِي الْأُمِّيِّ مُعْجِزَةً ﴿١٣٩﴾
فِي الْجَاهِلِيَّةِ وَالْتَأْدِيبِ فِي الْيَتِيمِ

139. It is sufficient for you as a miracle that an ummi (unlettered person) has (so vast) knowledge in the period of ignorance and has such noble etiquettes (even) in orphanage.

The miracles of Rasulullaah ﷺ are many. However, to prove his truthfulness, there is no need for numerous miracles to be presented. An immense and clear miracle is that Rasulullaah ﷺ, despite being unlettered, had such knowledge which was never found before and will never be found again.

If any person with a fair mind ponders, he will be forced to admit that the knowledge which Rasulullaah ﷺ presented, is nothing short of a miracle. Rasulullaah ﷺ never sat before any teacher, however, he clearly explained the realities of Deen, secrets of the universe, beliefs, character, government, and the manner of living a happy life in this world.

He ﷺ never held a pen, but he ﷺ made people writers. He ﷺ never authored any book, but initiated the era of writing. He ﷺ never studied in any madrasah, but laid the foundations for makaatib, madrasahs, and places of learning.

Question: Why did Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى end this chapter with this stanza?

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After seeing all the amazing feats of the Sahaabah رضي الله عنهم in this chapter of jihad, an average person may be duped into believing that Islam spread by the sword. The poet has mentioned this stanza to remove this doubt. The actual cause of Islam spreading was the miraculous nature of the Noble Qur'aan and the beautiful character which Rasulullaah ﷺ taught his followers. War was a temporary means, which was used at times of necessity.

The following explains the reason for Jihad taking place:

A doctor is not regarded as competent if he only knows how to dress a wound, but does not separate the diseased from the ulcerating organ. When the poisonous germs of polytheism and disbelief crept into the world and society became like a sick body, Allaah تبارك وتعالى, through His mercy, sent a reformer and compassionate surgeon in the form of Rasulullaah ﷺ.

He ﷺ commenced treatment of every single fibre, organ and vein for thirteen years continuously, curing the diseased organs. However, some organs had completely disintegrated, leaving no chance of cure, and could contaminate the entire body. Compassion and reason therefore demanded that these parts be amputated. This is the reality of jihad and the objective of all offensive and defensive wars.

That is why during battles, Islam allowed only those persons to be killed from amongst the enemy, who were affected with the infectious disease, those who schemed to destroy Islam, and were active on the battle front. However, their kith and kin, women, children, old people and religious leaders who did not participate in the wars were safe from the Muslims, even at war time. Even those who were forced to fight were immune from Muslim aggression.

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During the battle of Badr, Rasulullaah ﷺ commanded that if anyone came across any person from the Banu Haashim, he was to be spared, as they were forced to participate. Rasulullaah ﷺ also ordered that those who were known for their good morals and decent way of life be spared. In brief, the object of Jihad, whether offensive, or defensive, was solely for the purpose of spreading good morals and for the removal of hindrances in the path of the propagation and preservation of Islam.

In comparison to the Islamic Jihad, the world wars of the European nations were fought to satisfy their lust and greed. In the process, men, women, children and other innocents were killed indiscriminately. Entire localities were mercilessly wiped out. In World War 1, more than 37 million people were wounded with 8, 5 million being killed. In World War 2, more than 50 million were injured. In the 23 battles in which Rasulullaah ﷺ participated, there was only fighting in nine. Altogether, only 1284 lives were taken.

Islam being spread by the sword is one of the many false allegations biased European historians have levelled against Islam. For the first thirteen years of Islam, many entered into the fold of Islam despite the fact that they were most bitterly persecuted. Who forced Abu Bakr رَضِيَ اللهُ عَنْهُ, Umar رَضِيَ اللهُ عَنْهُ, Uthmaan رَضِيَ اللهُ عَنْهُ, Ali رَضِيَ اللهُ عَنْهُ, Abu Dharr رَضِيَ اللهُ عَنْهُ, the Christians of Najraan, Tufail ibn Amar Dausi رَضِيَ اللهُ عَنْهُ, the Ansaar of Madeenah Munawwarah رَضِيَ اللهُ عَنْهُ, and Najashi رَضِيَ اللهُ عَنْهُ and the king of Abyssinia to accept Islam? Islam never compelled any disbeliever to accept Islam. The compensation in return of protection of life and property, called jizyah, clearly shows that Islam did not spread by the sword. Jihad was instituted for purposes of protection, establishment of peace and harmony in the world, and delivering the oppressed from oppression.

الفصل التاسع في طلب مغفرة من الله تعالى وشفاعته من رسول الله
صلى الله عليه وسلم

**SECTION NINE REGARDING THE FORGIVENESS
OF ALLAAH تَبَارَكَ وَتَعَالَى AND SEEKING
INTERCESSION FROM RASULULLAAH ﷺ**

In this section, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَى through the waseelah (means) of Rasulullaah ﷺ. He رَحِمَهُ اللهُ تَعَالَى says that his life has past in sins and disobedience. Therefore, he regrets and seeks forgiveness from Allaah تَبَارَكَ وَتَعَالَى.

١٤٠ خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْخُدَمِ

140. I served him with these poems of praise, by means of which I ask (Allaah تَبَارَكَ وَتَعَالَى) to forgive (all) sins of (my) life (which has) passed in poetry and serving (other people).

As was mentioned in the preface, the poet, in the earlier part of his life, lived amongst the kings and rulers. Due to being a poet, he would compose many poems in their praises as well as poems disparaging their opponents and enemies. A lot of time was wasted in such futility. Many a times, false praises would emerge. Therefore, in this stanza, he says that he has spent a portion of his life in reciting poetry for kings, rulers and the wealthy, for worldly purposes, now he desires to make amends for this sin.

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Therefore, he has written this poem in the praises of Rasulullaah ﷺ, so that this poem can be an expiation for the past poems that he had composed. Allaah ﷻ states, “Verily good actions remove evil actions.” (Hood verse 114)

In the Ahaadeeth, we see many examples hereof. A person committed a sin. He is then commanded to do some noble action of that nature in order to compensate for the wrong he has done. The poet has composed erroneous poetry for worldly rulers to attain worldly benefit, now he desires to compensate for this evil by reciting accurate poetry in praises of the spiritual ruler of the world, Rasulullaah ﷺ with the aim of attaining salvation in the Hereafter.

It is undesirable to praise a person directly in person as it could cause him to become proud and haughty. Rasulullaah ﷺ heard a person praising another person, and exceeding the bounds in praising him. He ﷺ said, ‘You have destroyed or broken the man’s back.’” (Bukhari no. 2663)

The above Ahaadeeth are with regard to prohibition. There are many other authentic Ahaadeeth which state permissibility. The Ulama say that the manner of reconciling these apparently contradicting Ahaadeeth is to say, if the person who is praised has perfect imaan and conviction, has inculcated pure traits and attributes in himself and has acquired complete cognition whereby he is neither tempted nor deceived by the praise and his nafs does not play around with him, then to praise such a person is neither unlawful nor undesirable. But if it is feared that he will be overcome by any of the above, it is extremely undesirable to praise him in person. The contradictory Ahaadeeth in this regard will be approached in this way. In many Ahaadeeth, we find that Rasulullaah ﷺ praised the Sahaabah رضوان الله عليهم, and

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mentioned their rank and status. Certain books of Ahaadeeth have complete chapters on the manaaqib (virtues and status) of different Sahaabah.

﴿١٤١﴾ إِذْ قَلَّدَانِي مَا تُخْشَى عَوَاقِبُهُ
كَأَنِّي بِهِمَا هَدْيٌ مِّنَ التَّعَمِّ

141. As these two (poetry and serving other people) have tied (such a belt of sin around) my neck that (now) I fear the consequences of them. As though, I am, due to these, a sacrificial animal.

The poet seeks forgiveness and repents, as he feels that the result of his service to the kings and singing their praises has caused him to commit many sins. He now fears their consequences. He feels like a sacrificial animal being led to the slaughter-house, not being aware of its impending doom. In like manner, due to his poetry and serving the rulers, he is heading towards destruction unknowingly. Now, that he has awoken from his unmindfulness, he wants to remove the effects of his wrong doings by virtue of this poem dedicated to the praises of Rasulullaah ﷺ. Some commentators have stated that the similarity to sacrificial animals is, that just as these animals are recognized by the necklace around their necks and no one interferes with them, the poet states that his condition is such, that he is immediately recognized as an evil doer and sinner as soon as he is seen.

Hadhrat Moulana Thaanwi رَحِمَهُ اللهُ تَعَالَى has written, “It is of vital importance for a Muslim to abstain from all sin. This is essential for developing one’s Imaan. Sin retards imaan and creates weakness in it. On the assumption that there will be no punishment for sins, then too, it is necessary for a believer to abstain from sin, for sin is disobedience

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which is the cause of Allaah ﷻ's displeasure. No man wishes to even displease a worldly benefactor. The favours of Allaah ﷻ on man are innumerable. Allaah ﷻ is man's greatest and true benefactor. How can the believer then displease Allaah ﷻ? There is also the danger of punishment for the commission of sins. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that man given to sinning engrosses himself fully, body and heart in the world to such a degree that he becomes fearful of the Hereafter and thus detests it. He loses firmness of heart and Imaan. The believer should therefore not venture near to sin, no matter what type of sin it may be, whether the sin pertains to the rights of Allaah ﷻ or rights of creation." (Hayaatul-Muslimeen, Rooh 22)

﴿١٣٢﴾ أَطَعْتُ غِيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالْتَدَمِ

142. I obeyed the misleading passions of youth in both conditions (poetry and serving others), and I did not gain (anything) but sins and remorse.

The poet states that he had done two acts: Reciting poetry, and serving the kings. In lieu of these two, two conditions have overcome him. One is sin and the other is sorrow. A few worldly bounties were attained, but the harms were far greater.

“Misleading passions of youth” – In the frenzy of a person's youth, a person does many actions which are sinful and a cause for sorrow later on in life. It is for this reason that on the Day of Judgement, one of the five questions asked will be about one's youth. Ibn Masood

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رسول الله ﷺ narrates that Rasulullaah ﷺ said, “The feet of the son of Adam shall not move from before his Sustainer on the Day of Judgement, until he is asked about five things: about his life, and what he did with it, about his youth and in what he wore it out, about his wealth, and how he earned it, and spent it upon, and what he did with what he knew.” (Tirmidhi no. 2417, Musnad Bazaar no. 1435, Mujamus-Sagheer no. 760)

The youngster who looks after this portion of his life, will be granted great gifts by Allaah تبارك وتعالى.

He will be under the Throne of Allaah تبارك وتعالى on the Day of Judgement. (Bukhaari no.1423. Muslim no. 1031)

Once Rasulullaah ﷺ said, “O Quraish youth! Do not engage in fornication. The person whose youth Allaah تبارك وتعالى protects, Allaah تبارك وتعالى will enter him into Jannah.” (Shuabul-Imaan no. 5043)

﴿١٣٣﴾ فَيَا حَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

143. (O People! take a lesson from what I did). My soul got loss in its trade (that) it did not purchase Deen with the world, nor did it bargain for it.

From this stanza we learn that the person who engages in the joys and pleasures of the world at the cost of obedience to Allaah تبارك وتعالى and His Deen has perpetrated a very evil action. The comparison here is of a person engaged in business. Due to his evil practices, he suffers losses in his business. He loses his capital, not making any profit. Never mind earning a profit, he does not even endeavour to do so. Similarly, a person has been granted

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capital in the form of life in this world. If a person does not use this capital to earn the profits for the Hereafter, then he is in a great loss. Allaah ﷻ, in Surah Asr, explains this reality very clearly, “By the oath of time. Man is certainly in loss, except those who believe, perform righteous deeds, enjoin each other with the Truth, and enjoin each other with patience.” (Surah Asr verse 1-3) Imaam Shaafi’i رَحِمَهُ اللهُ تَعَالَى said, “People, or the vast majority of them, are negligent of contemplating over this Surah.”

❶ وَمَنْ يَبِّعْ أَجِلاً مِّنْهُ بِعَاجِلِهِ
يَبِينُ لَهُ الْعَبْرُ فِي بَيْعٍ وَفِي سَلَمٍ

144. The person who sells his Hereafter in recompense of his world (he attains the benefits of this world, leaving out the benefits of the Hereafter), great loss becomes apparent to him in his business transaction and his bayus-salam (advanced payment).

“Ajil” refers to that thing which will come later on. The Hereafter is referred to as “ajil”, as it comes after this worldly life. “A’ajil” is the opposite of “ajil”. “A’jlat” means to hasten. The world is referred to as “a’ajil” since it will terminate very soon. This means that a person who sacrifices his religious life for his worldly pursuits, will very soon recognize his folly. The benefit of this world is temporary, whereas the bounties of the Hereafter are everlasting and enduring. Those who wish to attain the temporary life of this world at the expense of their religious life will suffer a great deal of loss. This is the height of foolishness.

There are two types of transactions. One is a straight forward transaction which is called bay’. In this, the person

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who purchases an item is entitled to the commodity first before he pays. The other is bay'us salam, wherein the purchaser pays for the item in advance and the commodity is held as credit. A person's life and time is his capital. Here, a person is using his capital for an extremely inferior commodity –the enjoyments of this world. Sometimes, he attains these enjoyments immediately. On other occasions, he hopes to attain some worldly benefits later on in his life with the sacrifices he makes. (Many a times, these worldly benefits are not even acquired. Allaah ﷻ states, “Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will, for whom We like. Thereafter, We have appointed for him Hell, he will burn therein, disgraced and rejected.” (Isra verse 18) In the Hereafter, he will realize the loss he has made when he will see the great bounties he could have acquired by utilizing his life for acquiring the great treasures of the Hereafter.

Business transaction – Allaah ﷻ refers to preparing for the Hereafter as a business transaction. Allaah ﷻ States, “O you who believe! Should I show you a business which will save you from a painful punishment? (The trade is that you) believe in Allaah and His messenger, and strive in the path of Allaah with your wealth and lives. This is best for you, if you but knew. (If you do this,) Allaah will forgive your sins and enter you into Jannah, beneath which rivers flow, and into wonderful mansions in the eternal Jannah. That is the supreme success.” (Saff verse 10-12)

If a person uses his life and wealth solely to acquire this world, then he will regret in the Hereafter when he will see what others had acquired in their quest for the Hereafter. He will then realize that the transaction which he had done led him to complete loss as none of the wealth he earned will accompany him to the Hereafter,

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whereas those who had prepared righteous actions will see their profits on the Day of Judgement.

Sulaiman عليه السلام passed by a worshipper of the Bani Israaeel with a convoy. The birds shaded him, and humans and jinn were on both his sides. The worshipper remarked, “By Allaah! O son of Dawood! Allaah تبارك وتعالى has bestowed you with a great kingdom.” Sulaiman عليه السلام heard his words, and remarked, “One Tasbeeh in a person’s book of deeds is far superior to whatever (worldly possessions) the son of Dawood has been bestowed with, since all of these things will perish whilst the Tasbeeh will remain forever.” (Hiyatul-Awliya vol. 2 page 313)

١٤٥ إِنَّ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَفِضٍ
مِنَ التَّيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

145. *Even though I have committed sins (there is no need to lose hope because) my covenant (belief) and relation with my Nabi is not broken.*

The poet states that even though he has passed a huge portion of his life in sinful activities, there is no need to lose hope. This hope is intact as he has not broken his covenant and relationship with Rasulullaah ﷺ.

“Covenant” – This can have one of two meanings: 1. “Covenant” refers to belief (Imaan) in Allaah تبارك وتعالى and His Rasul ﷺ. Whoever does so, will eventually be saved from the Fire of Jahannum.

Anas ibn Maalik رضي الله تعالى عنه (narrates one day Mu’aadh رضي الله تعالى عنه (was sitting behind Rasulullaah ﷺ (on the same saddle when the latter said to him, “O Mu’aadh ibn Jabal!” He رضي الله تعالى عنه replied, “O Rasulullaah! I am here and I am

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fortunate to be with you.” He ﷺ said, “O Mu’aadh!” He replied, “O Rasulullaah! I am here and I am fortunate to be with you.” He said this three times. He ﷺ then said, “Whoever testifies with all his heart that there is none worthy of worship except Allaah and that Muhammad is the messenger of Allaah, then Allaah ﷻ most certainly makes the Hell-fire unlawful to him.” He said, “O Messenger of Allaah! Should I not convey this to the people so that they may rejoice?” He replied, “[If you convey this to them] they will place their reliance on it [in other words, they will abandon doing good deeds].” Anas ﷺ said, “Mu’aadh (narrated this Hadeeth at the time of his death for fear of bearing the sin of concealing a Hadeeth.” (Bukhaari no. 128. Muslim no. 32)

2. “Covenant” refers to having the same name as Rasulullaah ﷺ i.e. Muhammad. The poet says that due to having the same name as Rasulullaah ﷺ, his covenant is intact, as will be mentioned in the next stanza.

“Relation” can also have one of two meanings:

1. “Relation” can refer to the fact that Rasulullaah ﷺ is our messenger and we are his followers. Due to sins, this relationship cannot be broken. Merely being a follower of Rasulullaah ﷺ will entitle one to receive his intercession on the Day of Judgement, as Rasulullaah ﷺ has stated, “My intercession is for those who commit major sins from my ummah.” (Abu Dawood no. 4739, Tirmidhi no. 2435)

2. “Relation” refers to having the same name as Rasulullaah ﷺ i.e. Muhammad. Thus, “covenant” and “relation” have the same meaning.

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي ﴿١٤٦﴾
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذَّمِّ

146. For verily, I have a security from him ﷺ, due to my name being Muhammad; and undoubtedly he ﷺ is the most faithful of mankind in fulfilling his promise.

The poet says that he will be forgiven by Allaah ﷻ due to the blessings of having his name being also Muhammad. This is because (according to Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى) in the Ahaadeeth, Rasulullaah ﷺ has promised Jannah for the person who's name is Muhammad. Since he ﷺ has made this promise, he will definitely fulfil his promise and intercede on his behalf for his entry into Jannah.

In this stanza, there is an indication to those Ahaadeeth found in many books, which show the virtue of keeping the name Muhammad.

A few of them are:

1. "Whoever has named his son Muhammad, then both father and son will enter Jannah."
2. "It is My (Allaah ﷻ)'s promise that I will not punish a person whose name is Muhammad."
3. Two men will be sent to Jannah. They will say, "We had not done any actions. Allaah ﷻ will say, "I have made it compulsory upon Myself that the person with the name Ahmad or Muhammad will not enter the Fire."
4. On the Day of Qiyaamah, there will be an announcement, "O Muhammad! Enter Jannah." Every person with the name Muhammad will stand up. All will

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be sent to Jannah. Due to honour of the great name of Rasulullaah ﷺ, none will be prevented.

On the basis of such narrations, the poet has stated that he has been promised forgiveness. Great scholars like Allamah Suyooti رحمه الله تعالى have accepted such narrations. The poet was most likely of this view. However, many other great scholars of Ahaadeeth have denounced these narrations as fabrications. Some have stated that these narrations also go against the basic principle of Islam which is that salvation has no connection with names and titles, but is based on a person's imaan and righteous deeds.

However, there is no doubt that to keep the names of the Ambiyaa عليهم السلام is a very noble and righteous deed. We have been encouraged to do so. Rasulullaah ﷺ said, "Name yourselves after me, but do not call yourselves by my kunyah (agnomen)." (Bukhari no. 3537) Rasulullaah ﷺ said, "A child was born to me last night, and I named him after the name of my father, Ibraaheem." (Muslim no. 2315)

﴿١٤٧﴾ إِنَّ لَّمْ يَكُنْ فِي مَعَادِي آخِذًا بِيَدِي
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

147. If at my resurrection, he ﷺ does not take me by my hand (intercede on my behalf) due to his kindness and keeping in mind his pact, then say, "O the slipping of foot!

The poet states that if, on the plains of Resurrection, Rasulullaah ﷺ does not intercede on his behalf, then this is a matter of great sorrow and disappointment.

This does not in any way mean that the poet is seeking forgiveness from Rasulullaah ﷺ, or seeking his help

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from the unseen. The word ‘at my resurrection’ clearly points to this. The assistance of Rasulullaah ﷺ on that day refers to his intercession, as is mentioned in many Ahaadeeth. There will be different types of intercession which will be made by Rasulullaah ﷺ. Some forms of intercession will be only done by him, whilst other forms will be done by others as well.

‘Due to his kindness’ - Rasulullaah ﷺ will intercede on my behalf, due to his kindness; and not because of some actions which I had performed.

‘O the slipping of the foot’ – 1. This refers to destruction (kinaayah-) If he ﷺ does not intercede on my behalf, I will be destroyed. 2. This can refer to falling from the Bridge of Siraat when crossing over.

Pact refers to the pact which was mentioned in the previous stanza.

۱۴۸ حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِيَ مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

148. Rasulullaah ﷺ is far above depriving one who is hopeful of his favours; or that his neighbour returns from him dishonoured.

This refers to seeking intercession. A person who proceeds to the resting place of Rasulullaah ﷺ, and requests for duas and intercession, then Rasulullaah ﷺ, will make dua and intercede for such a person. Seeking intercession and dua at the resting place of Rasulullaah ﷺ is an action established from the best of eras (khairul-quroon.) The majority of Ulama have accepted this practice.

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There are great virtues for visiting Rasulullaah ﷺ. Hereunder, a few will be mentioned:

1. “Whoever comes to visit me at my grave, my intercession is binding for him.” (Narration of Ibn Umar رَضِيَ اللهُ عَنْهُ - Shuabul-Imaan no. 3862, Kaamil of Ibn Adi vol. 9 page 555 no. 16107, Sunan-Daaraqutni no. 2695)
2. “Whoever visits me after my death, it is as though he has visited me during my life. He who passes away in one of the Harams will be resurrected on the Day of Judgement with those who are safe.” (Narration of Haatib رَضِيَ اللهُ عَنْهُ - Sunan Daaraqutni no.2694, Shuabul-Imaan no. 3855)
3. “Whoever performs Hajj and does not come to visit me has been unfaithful to me.” (Narration of Umar رَضِيَ اللهُ عَنْهُ - Kaamil of Ibn Adi vol. 10 page 137 no. 16982)
4. “Whoever comes to visit me in Madeenah Munawwarah with the intention of reward, I will be a witness for him and intercede on his behalf.” (Narration of Anas Ibn Maalik رَضِيَ اللهُ عَنْهُ - Shuabul-Imaan no. 3860)

Many other Ahaadeeth of this nature have been mentioned by Ibn Masood, Abu Hurayrah, Ibn Abbaas, Ali ibn Ali Taalib رَضِيَ اللهُ عَنْهُ, and others. In the books of all four madhabs, it is clearly stated that this is an action of worship. Some have stated that it is sunnah, others have stated that it is mustahab, whilst some have gone to the extent that it is close to waajib.

SEEKING INTERCESSION AND DUA AT THE RAWDAH

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

(Allaah تَبَارَكَ وَتَعَالَى states regarding the hypocrites) “And if they come to you, after they had oppressed themselves (sinned), then

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they seek Allaah's forgiveness and the Rasul seeks forgiveness for them, then they will find Allaah to be Most Forgiving, Most Merciful." (Nisaa verse 64)

This verse clearly shows that during the life of Nabi ﷺ, to seek his intercession was correct. However, the generality of the verse shows that after the demise of Nabi ﷺ, if a person presents himself at the Raudah, seeks forgiveness from Allaah ﷻ for his sins and requests Nabi ﷺ, to seek forgiveness on his behalf, this is completely permissible.

1. Under this verse, Hafez Ibn Katheer رَحِمَهُ اللهُ تَعَالَى has quoted the narration of Utbi رَضِيَ اللهُ تَعَالَى عَنْهُ who states, "I was at the Rawdah when a village dweller presented himself at the blessed grave, recited the above-mentioned verse and then began saying whilst crying, "O Rasulullaah, I acknowledge my sins. I seek Allaah's forgiveness. Now I come to you. In the court of Allaah, make dua for my forgiveness." After saying this, this village-dweller walked away. Utbaa رَضِيَ اللهُ تَعَالَى عَنْهُ states, "I was overcome by sleep at that very place. I was blessed with a vision of Nabi ﷺ who commanded me to run behind the village-dweller and convey to him the glad tidings that Allaah ﷻ had forgiven his sins." According to one narration, this Bedouin then recited the following poetry whilst crying and departed,

يا خير من دفنت بالقاع اعظمه
فطاب من طيبهن القاع والاکم
نفسى الفداء لقبر انت ساكنه
فيه العفاف وفيه الجود والكرم

Allamah Suyuti رَحِمَهُ اللهُ تَعَالَى has also quoted the incident in Ad-Durrul-Manthoor vol. 2 page 474) and Imam Bayhaqi

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رحمہ اللہ تعالیٰ has quoted it in Shuabul-Imaan vol. 6 page 60 no. 3880).

Great Ulama have mentioned this incident in their books and have accepted it like Sheikh Ibn Jawzi رحمہ اللہ تعالیٰ, Hafez Ibn Katheer رحمہ اللہ تعالیٰ, Imam Nawawi رحمہ اللہ تعالیٰ, Allamah Sakhaawi رحمہ اللہ تعالیٰ, Imam Bayhaqi رحمہ اللہ تعالیٰ, Ibn Asaakir رحمہ اللہ تعالیٰ, Allamah Suyuti رحمہ اللہ تعالیٰ, Allamah Nasafi رحمہ اللہ تعالیٰ, Allamah Subki رحمہ اللہ تعالیٰ, Allamah Qastallaani رحمہ اللہ تعالیٰ, Allamah Zurqaani رحمہ اللہ تعالیٰ, etc....This incident has been mentioned in tafseer books, fiqh books, history books and books specially prepared on Hajj.

2. A similar incident is mentioned by Ali رضي الله عنه who states, “Three days after burying Nabi ﷺ, a Bedouin came to the Rawdah Shareef and fell down there. Crying abundantly, he recited the above verse, acknowledged his sins and then submitted, “O Rasulullaah! I have presented myself before you so that you can supplicate for forgiveness on my behalf.” According to the statements of those who were in the masjid at that time, they state that a voice emerged from inside the Raudah stating, “You have been forgiven.”

This incident has been mentioned by great personalities such as Allamah ibn Hayyan Andalusi رحمہ اللہ تعالیٰ, Allamah Tha’labi رحمہ اللہ تعالیٰ, Allamah Muttaqi Hindi رحمہ اللہ تعالیٰ, Allamah Suyuti رحمہ اللہ تعالیٰ, Allamah Samhoodi رحمہ اللہ تعالیٰ, Allamah Sam’aani رحمہ اللہ تعالیٰ, Mufti Muhammad Shafi’ Saheb رحمہ اللہ تعالیٰ, etc.

There are many differences between the two narrations showing that they were two completely different incidents. Even though there is weakness in the sanad, they corroborate one another, giving strength to each other.

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Note: Any Muslim performing any action or uttering any statement in the presence of great Sahaabah رَضِيَ اللهُ عَنْهُمْ, without being reproached or reprimanded is a proof of the permissibility of the action. If such an action was of *shirk*, no Sahaabi رَضِيَ اللهُ عَنْهُمْ would have ever tolerated it, more-so in front of the blessed presence of Rasulullaah ﷺ.

3. The famous Taabiee, Abul Jawzaa, Aus ibn Abdillah رَضِيَ اللهُ عَنْهُ states that once during a period of severe drought in Madeenah Munawwarah, they mentioned their difficulties and worries to Ummul-mu'minin, Aa'ishaa رَضِيَ اللهُ عَنْهَا (so that she could supplicate for rain and tender some advice). She رَضِيَ اللهُ عَنْهَا said to them, "Turn to the grave of Nabi ﷺ (and by the tawassul of the inhabitant of the Rawdah ask for rain. Added to this) open a portion of the roof of the Hujrah (Mubarak) towards the heavens so that there is no barrier between the blessed grave and the heavens." The people did accordingly. So much rain came down (that not only did the drought come to an end, the gardens and plantations became lush and green.) So much of fodder grew that the animals ate to their fill, such that their stomachs were actually bloated." (Daarimi no. 93 (Its narrators are reliable.))

Mullaa Ali Qari رَضِيَ اللهُ عَنْهُ writes,

"During the life of Nabi ﷺ, during droughts, people used to seek rain by the wasilah of the being of Nabi ﷺ. When Nabi ﷺ departed from this world, Aa'ishaa رَضِيَ اللهُ عَنْهَا commanded them to open a portion of the roof above the grave of Nabi ﷺ, so that the mercy of Allaah تَبَارَكَ وَتَعَالَى, may come in torrents, and He may send down rain. The object of making this hole above the roof of the grave was to make this request more effective."

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4. Another incident is mentioned of a Sahaabi who made tawassul at the grave of Nabi ﷺ. The treasurer of Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, Maalik ibn Iyaadh رَضِيَ اللهُ تَعَالَى عَنْهُ (aka Maalikud Daar), narrates that during the khilaafah of Umar رَضِيَ اللهُ تَعَالَى عَنْهُ, there was such severe famine which shook the hearts of people. Its harmful effects remained for nine months. During this lengthy period, the people as well as animals, became a mass of bones. Hunger, and thirst had snatched away potency from the bodies. In this condition, a Sahaabi, Bilaal ibn Haarith Muzani رَضِيَ اللهُ تَعَالَى عَنْهُ presented himself before the Rawdah and said, “O Rasulullaah! Seek rain from Allaah تَبَارَكَ وَتَعَالَى, since people are being destroyed due to the harsh famine.” Whilst in a state of slumber at the Rawdah, this Sahaabi saw Nabi ﷺ in a dream saying to him, “Go, convey my salaams to Umar, inform him that soon the rains of mercy will fall and there will be fertility all over.” This soon came to pass. (Musannaf ibn Abi Shaibah no. 32665, Al-Isaabah fi Tamayyuzis Sahaabah vol. 6 page 216, Dalaailun-Nubuwwah of Bayhaqi vol. 7 page 47, Fathul Baari vol. 2 page 495, Al Bidayah wan Nihaayah vol. 7 page 91 Hafez Ibn Kathir رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the chain of narrators is good and strong’ (Musnad al-Faruq vol.1 pg.223). Hafez Ibn Hajar رَضِيَ اللهُ تَعَالَى عَنْهُ has also indicated to its authenticity in Fathul-Baari.)

Allaamah Kawthari رَضِيَ اللهُ تَعَالَى عَنْهُ, after narrating this incident states, “From this Hadeeth, we learn that this Sahaabi used Nabi ﷺ as a means (tawassul) for seeking rain. Nabi ﷺ heard this request in his barzakhi life (life of the grave) and made dua. No other Sahaabi objected to this Sahaabi. Umar رَضِيَ اللهُ تَعَالَى عَنْهُ was informed of this incident, and he too did not dispute this action. This incident, therefore, is a clear proof of making tawassul of a person after his demise. Imaam Bukhaari رَضِيَ اللهُ تَعَالَى عَنْهُ has also mentioned this

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incident of tawassul in Tarikhe-Bukhaari.” (Muhiqqut Taqawwul page 12)

These different incidents, highlight the fact that even after the demise of Nabi ﷺ, it is commendable to make dua, using the wasilah (intermediary) of Nabi ﷺ, and this has a greater effect for the acceptance of duas.

5. Once when the Khalifah Haarrun Rashid رَضِيَ اللهُ عَنْهُ had performed Hajj and had proceeded to Madeenah Munawwarah in order to convey salaah and salaam at the Raudah, Imaam Maalik رَضِيَ اللهُ عَنْهُ was present in Masjide-Nabawi at the time. The Khalifah رَضِيَ اللهُ عَنْهُ asked him, “O Abu Abdullaah, should I face the Qiblah and make dua; or should I turn towards the Rawdah and make dua?”

Imaam Maalik رَضِيَ اللهُ عَنْهُ said, “Nabi ﷺ is a wasilah for you and he was a wasilah for the acceptance of the dua of your great grandfather, the father of the Ambiyaa, Adam عَلَيْهِ السَّلَام. How can you dare face your back towards such a blessed, and great personality? Remember! At the time of dua, face towards the Raudah, and let your back face the Qiblah, so that there is no disrespect shown. At the time of dua, turn to Nabi ﷺ, and beg him to intercede because Allaah تَبَارَكَ وَتَعَالَى accepts his intercession.”³

³Qadhi Iyaad رَضِيَ اللهُ عَنْهُ has mentioned this narration in Shifaa with a sahih (sound) sanad. Other great Ulama like Allamah Subki رَضِيَ اللهُ عَنْهُ, Allamah Samhoodi رَضِيَ اللهُ عَنْهُ, Allamah Ibn Hajar رَضِيَ اللهُ عَنْهُ, Allamah Qastallani رَضِيَ اللهُ عَنْهُ, Allamah Zurqaani رَضِيَ اللهُ عَنْهُ, Allamah Diyaa Hanafi رَضِيَ اللهُ عَنْهُ, and Allamah Muhammad ibn Yusuf Salihi Shaami رَضِيَ اللهُ عَنْهُ have also mentioned this incident, and many of them have stated that the sanad is sahih (sound). Since this narration was contrary to the temperament of Hafez Ibn Taymiyyah رَضِيَ اللهُ عَنْهُ, he attempted to prove it unreliable. Other Ulama have answered all his

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Jurists of all four madhabs have mentioned in Kitaabul-Hajj, the permissibility of requesting Rasulullaah ﷺ for duas at his blessed grave and seeking his intercession.

The proofs, and detailed discussions, of tawassul can be found in many books. Refer to the book “Tawassul in the light of the Noble Qur’aan and Sunnah.”

﴿١٤٩﴾ وَمُنْدُ الزَّمْتِ أَفْكَارِي مَدَائِحُهُ
وَجَدْتُهُ لِخَلَاصِي خَيْرٍ مُلْتَزِمٍ

149. Since I have devoted my thoughts to his ﷺ praises, I have found, in his praises, the best sanctuary for my liberation and freedom.

Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that when he started praising Rasulullaah ﷺ, he found that this was the best medication for his ailments, as through the blessings of his poem, he was cured by Allaah تَعَالَى.

“Since”: This word indicates that as soon as these praises were sung, its blessings immediately began reaching me.

“Liberation”:

1. This can refer to liberation from sickness and problems. This is the apparent meaning.
2. It can also refer to liberation from erroneous poetry, service to kings, and the resultant sins thereof; as well as the effects of the shame which overcame him as a result of doing those actions.

objections, stating that without reason, he has tried to show the narration to be unfounded, whereas all the narrators are of high ranking.

١٥٠ وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرِبَتْ
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكْمِ

150. The hand that is soiled (void of righteous actions) will never lose richness (intercession) of Rasulullaah ﷺ, because rain causes flowers to grow (even) on the mountain top.

Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that he is hard-hearted, sinful and void of any righteous actions. However, he hopes to attain the intercession of Rasulullaah ﷺ even though he has done no actions by which he is deserving of this bounty.

Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى then states that rain causes flowers to grow on the mountain tops. Mountain tops are not places where things normally grow. However, due to the blessings of rain, flowers grow on these places. Just as the rain falls on barren ground and gives rise to flowers, so too will Rasulullaah ﷺ intercede on behalf of those spiritually barren, resulting in them being granted with everlasting and eternal life.

١٥١ وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ
يَدَا زُهَيْرٍ بِمَا أَتْنِي عَلَى هَرَمِ

151. And I do not want the flowers (temporary luxuries and desires) of the world, which were plucked by the hands of Zuhair through his praises of Haram.

The beauties of this world are referred to as flowers. Here there is an indication that:

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1. Just as the beauty of flowers causes people to incline towards them, the beauty of this world causes people to incline towards it.

2. Just as the beauty of flowers last for a few days, the beauty of this world is temporary.

Haram ibn Sinaan was a generous Arab king, whose generosity was proverbial. He joined his cousin to form a truce between the tribes of Abs and Dhibyaan. He passed away before the era of Islam. Due to forming this truce and his generosity, Zuhair uttered many poems in his praise.

Zuhair ibn Abu Salma was the father of Ka'b ibn Zuhair رضي الله عنه, a famous Sahaabi and the one who composed the poem famously known as Baanat Suaad. Ka'b رضي الله عنه was a poet, as well as Zuhair (his father), Abu Salma (his grandfather), his son (Aqabah) and his grandson (Awaam). Poetry ran in his family's blood. (Commentary of Sab'a-Muallaqaat by Zuzni page 121 to 122). Zuhair was one of seven poets whose poetry was hung on the Ka'bah. In the famous Diwan, Sab'-Muallaqaat, his poetry is mentioned.

Each of the famous poets of the Days of Ignorance had certain special qualities. The speciality of Zuhair was that when he praised anyone, he would praise in the best manner. Another area of expertise was that he would take a lot of time to correct and refine his poetry after composing it before presenting it to the people.

Zuhair would praise Haram in great abundance, who would in turn bestow him with many gifts. Once, Umar رضي الله عنه asked a person from the family of Haram to utter some of the praises which Zuhair had conferred on Haram. After doing so, Umar رضي الله عنه remarked, "Zuhair had really praised you people," to which he replied, "We had bestowed upon him many gifts." Umar رضي الله عنه then remarked, "What

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you had granted him has terminated whereas that which he uttered is still existent.” (Khazaanatul-Adab Wa Lubbu Lubaabi Lisaanil Arab vol. 2 page 335)

Haram took an oath that he would give Zuhair some gift if Zuhair praised him, asked him for anything or even made salaam to him. Zuhair felt ashamed of taking gifts continuously. Whenever Zuhair would thereafter see Haram in a gathering, he would greet all others, and exclude Haram – انعموا صباحا غير هرم

Here, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that Zuhair had attained the wealth of this world by praising Haram. However, his intention of composing this blessed poem was not to acquire the temporary bounties of this world but to gain the pleasure of Allaah تَبَارَكَ وَتَعَالَى, gain forgiveness for his sins and to expose his love and respect for Rasulullaah ﷺ.

الفصل العشر في ذكر المناجات و عرض الحاجات

SECTION TEN– SUPPLICATION AND ENTREATY

In this section, Allamah Buseeri رَحِمَهُ اللهُ تَعَالَى seeks refuge through the means of Rasulullaah ﷺ. He رَحِمَهُ اللهُ تَعَالَى has hope for forgiveness of his sins through the means and intercession of Rasulullaah ﷺ. He recites salawaat upon Rasulullaah ﷺ, his family, the four rightly-guided Khulafaa and the remaining Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

❶ يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنِ الْوُدِّ بِهِ
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

152. O the most generous of mankind, I do not have anyone to take shelter with except you, at the time of the general calamity (the Day of Qiyaamah).

The meaning is clear. When the difficulties and calamities of Qiyaamah encompass all, they will all proceed to Rasulullaah ﷺ to intercede on their behalf. No one else will have the courage to intercede. On the intercession of Rasulullaah ﷺ, the reckoning will commence. Besides this intercession – known as Shafaa’ate-Kubraa – there will be many other types of intercession, which Rasulullaah ﷺ will present. Martyrs, Ulama, and pious will also be allowed to intercede in some types of intercession.

The poet states that at that time, there will be no one else from whom he can receive support, besides Rasulullaah ﷺ. The Hadeeth of Shafaa’ate-Kubraa will be mentioned under the next stanza.

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“O the most generous of mankind” – This is a call of love in the heart of a person.

Generally, when a person of sound beliefs calls out to someone not present, then he is actually referring to the thoughts in his mind. For example, a sick person calls out, “O mummy!” He is not calling her for help, but thinking of her at that moment. Normally, a person in love or in sorrow calls out in such a manner.

When Khubaib رضي الله عنه was about to be hung, he uttered, “O Muhammad.”⁴ This does not mean that he was calling out for assistance to Rasulullaah ﷺ, nor that his belief was that Rasulullaah ﷺ could hear his voice. Since he was about to depart from this world and he was far away from his beloved Rasul ﷺ, he was expressing his emotions and calling out to the figure embedded in his heart.

As long as a person does not have the belief that the person he is calling out to is present or he can hear him, but he is merely expressing his love for a certain individual, this is correct. It has nothing to do with calling out to those besides Allaah تبارك وتعالى.

The impermissible and forbidden form of calling out is when one calls out to those besides Allaah تبارك وتعالى, who are not present, and asks them to fulfil his needs e.g. A person calls out from one place, “O pious person (who is in another place), fulfil this work of mine.” Similarly, one cannot ask a pious person present for needs which are not within man’s control e.g. a person goes to a pious person and says, “Give me a son.”

⁴ Allaamah Ibnul Jawzi رحمته الله تعالى, Allaamah Abu Nuaym Asfahaani رحمته الله تعالى, Allaamah ibn Asaakir رحمته الله تعالى and others have mentioned in their narrations the calling of “O Muhammad” by Khubaib رضي الله عنه.

١٥٣
وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهَكَ بِي
إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

153. And O Rasulullaah ﷺ! Because of (interceding for) me, your high-ranking position will not diminish when the Most Generous (Allaah تَبَارَكَ وَتَعَالَى) will manifest Himself by the name of the Punisher.

On the Day of Judgement, in the beginning, Allaah تَبَارَكَ وَتَعَالَى's quality of anger, will be dominant. The poet says out of love in his heart, "O Rasulullaah ﷺ! I love you. Please intercede on my behalf on the Day of Judgement."

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, "Some (cooked) meat was brought to Rasulullaah ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allaah تَبَارَكَ وَتَعَالَى will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Sustainer.' Some people will say to some others, 'Go to Adam.' So they will go to Adam عَلَيْهِ السَّلَامُ and say to him. 'You are the father of mankind; Allaah created you with His Own Hand, breathed into you of His Spirit (meaning the spirit which He created for you) and ordered the angels to prostrate before you; so (please) intercede for us with your Sustainer. Don't you see in what state we are? Don't you see what condition we have reached?' Adam

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عليه السلام will say, 'Today my Sustainer has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Nuh عليه السلام.' So they will go to Nuh عليه السلام and say (to him), 'O Nuh! You are the first (of Allaah's messengers) to the people of the earth, and Allaah has named you a thankful slave; please intercede for us by your Sustainer. Don't you see in what state we are?' He عليه السلام will say, 'Today my Sustainer has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibraaheem.' They will go to Ibraaheem عليه السلام and say, 'O Ibraaheem! You are Allaah's messenger and His khalil (friend) from among the people of the earth; so please intercede for us with your Sustainer. Don't you see in what state we are?' He will say to them, 'My Sustainer has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyaan (the sub-narrator) mentioned them in the Hadeeth) Myself! Myself! Myself! Go to someone else; go to Moosa.' The people will then go to Moosa عليه السلام and say, 'O Moosa! You are Allaah's messenger and Allaah gave you superiority above the others with this message and with His direct speech to you; (please) intercede for us by your Sustainer! Don't you see in what state we are?' Moosa عليه السلام will say, 'My Sustainer has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Eesa.' So they will go to Eesa عليه السلام and say, 'O Eesa! You are Allaah's messenger and His word

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which He sent to Maryam, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Sustainer. Don't you see in what state we are?' Eesa عليه السلام will say. 'My Sustainer has today become angry as He has never become before, nor will ever become thereafter. Eesa عليه السلام will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad صلى الله عليه وسلم! You are Allaah's messenger and the last of the Ambiyaa, and Allaah forgave your past and future sins. (Please) intercede for us by your Sustainer. Don't you see in what state we are?" Rasulullaah صلى الله عليه وسلم added, "Then I will go beneath Allaah's Throne and fall in prostration before my Sustainer. And then Allaah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad! Raise your head. Ask, and it will be granted. Intercede and it (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts enter through such a gate of the gates of Jannah as lies on the right; and they will share the other gates with the people." Rasulullaah صلى الله عليه وسلم further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah Mukarramah and Busra (in Sham). (Bukhaari no. 4712)

On the Day of Judgement, every person will demand his rights and will want revenge. Even an unhorned animal will seek revenge from a horned animal. Rasulullaah صلى الله عليه وسلم said, "The claimants would get their claims on the Day of Resurrection, so much so that the hornless sheep would get its claim from the horned sheep." (Muslim no. 2582)

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On this day, the quality of intiqam (punishment) will become apparent. One of the names of Allaah تَبَارَكَ وَتَعَالَى is Al-Muntaqim (The Avenger). (Tirmidhi no. 3507)

١٥٢ ﴿ فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

154. For verily, this world and the Hereafter are the places of your generosity; and the people's knowledge regarding the Preserved Tablet (Lawh) and the Pen has been derived from your knowledge.

The word “darrah” has been utilized here, referring to the Hereafter. In actual fact, the word “darrah” refers to a co-wife. Here it has been used in contrast to this world, to show that to attain both is difficult. By making effort for one, some outward harm is definitely going to come to the other. This is just as one pleases one wife, the other becomes upset. Rasulullaah ﷺ said, “Whoever loves this world causes harm to his Hereafter. Whoever loves his life of the Hereafter causes harm to his worldly life. Therefore, give preference to that which remains over that which will perish.” (Musnad Ahmad no.19697)

The apparent translation reads, “This world and the Hereafter is the result of your generosity.” However, this translation is contrary to accepted and basic principles of the Noble Qur’aan, and the Ahaadeeth. The only Master of good and evil, wealth and poverty, honour and disgrace, wealth and children, is Allaah تَبَارَكَ وَتَعَالَى. The Noble Qur’aan is replete with the lesson of Tawheed. This world and the next cannot be the result of the generosity of Rasulullaah ﷺ, but is a result of Allaah تَبَارَكَ وَتَعَالَى’s generosity. Therefore, here *haal* is mentioned, but *mahal* is intended as is common in the Arabic language, and even found in

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the Noble Qur'aan. Here too, مِنْ جُودِكَ refers to مِنْ مَحَلِّ جُودِكَ. Thus the correct meaning is, "The manifestation of your generosity is in this world and in the hereafter." This is completely in accordance to reality. The word مِنْ in this instance is زائد (extra) for emphasis.

In this world, Rasulullaah ﷺ, was generous with regards to physical and spiritual wealth. With regards to physical wealth, many incidents are found in the books of history. As with regards to spiritual wealth, Rasulullaah ﷺ was always concerned to guide people, educate them with correct knowledge and to benefit others. In the Hereafter, Rasulullaah ﷺ will manifest his generosity on the plains of Judgement, when he will intercede for all of mankind (Shaafaa't-Kubraa) as well as many other forms of intercession.

The outward translation of the next stanza reads, "And the knowledge of the Lawh and the Pen is part of your knowledge." This too is contrary to reality, since matters which will take place until Qiyaamah has been recorded in the Preserved Tablet. (Bukhaari no.3191)

The knowledge of everything until Qiyaamah is not in the knowledge of Rasulullaah ﷺ. In fact, Rasulullaah ﷺ was unaware of many things in his own lifetime. There are many examples found in the books of Ahaadeeth which illustrate this. In this poem, the *masdar* is *mudhaaf* to the *maf'ool*. Thus the meaning is,

علم الناس باللوح والقلم ظهر من علومك

The knowledge the people have regarding the Lawh and Qalam has become apparent from your knowledge.

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In the Ahaadeeth, Rasulullaah ﷺ has explained and taught his ummah details regarding these huge creations of Allaah تَبَارَكَ وَتَعَالَى.

١٥٥ يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

155. O my soul! Do not become despondent due to your major sins. Verily, major sins before Your forgiveness are like minor sins.

Allaah تَبَارَكَ وَتَعَالَى states in the Noble Qur'aan, "Say, 'O My servants who have exceeded the bounds against themselves, do not become despondent of the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful.'" (Zumur verse 53)

Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ conveyed to Wahshi رَضِيَ اللهُ عَنْهُ (the killer of Hamzaa رَضِيَ اللهُ عَنْهُ) a message to accept Islam. He answered, "Nabi ﷺ is calling me to his religion, whereas I have killed, committed adultery, and I have made *shirk*, and in the Qur'aan, it is stated (regarding those people) 'Whoever has perpetrated (these sins) has done a felony. (On the Day of Qiyaamah) his punishment will be doubled, and he will live therein forever, disgraced.'" (Furqaan verse 68) I have committed all of those sins."

Allâh تَبَارَكَ وَتَعَالَى thereafter revealed this verse "Except he who repents, believes, and does good actions, then Allaah will change his evil actions into righteous actions (i.e. he will be forgiven.)" (Furqaan verse 70)

Wahshi said, "These are very tough conditions. It is possible that I do not fulfil these conditions (i.e. repentance, Imaan and good actions)."

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Thereafter, Allaah ﷻ revealed this verse, “Verily Allaah does not forgive shirk (polytheism) and He forgives everything besides it, for whomsoever He wishes.” (Nisaa verse 48)

Wahshi said, “I still have doubts. I do not know whether my forgiveness will take place, or not, since this is mentioned in the verse لِمَنْ يَشَاءُ (for whomsoever He wishes, He will forgive).”

Thereafter, this verse was revealed, “Say, ‘O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful.” (Zumur verse 53) To this Wahshi ﷻ replied, “Yes, this is it.” (i.e. now I have hope in attaining salvation). He then presented himself before Nabî ﷺ and accepted Islam. The Muslims asked, “Is this solely for him or for all Muslims?”

Rasulullaah ﷺ replied, “This is for all Muslims.” (Al-Mu’jamul-Kabeer vol. 11 page 197 no. 11480)

Never lose hope - A believer must always remain between hope and fear. One who loses hope in the mercy of Allaah ﷻ loses his imaan. Allaah ﷻ states, “Never lose hope in the mercy of Allaah. None but the disbelievers lose hope in the mercy of Allaah.” (Yusuf verse 87)

﴿١٥٦﴾ لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَفْسِمُهَا
تَأْتِي عَلَى حَسَبِ الْعُضْيَانِ فِي الْقِسَمِ

156. (I) hope, the mercy of my Sustainer when distributed, would be distributed in proportion (according) to the sins.

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This stanza can have one of two meanings:

1. Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى has repented in many places thus far. Here he hopes that Allaah تَبَارَكَ وَتَعَالَى's mercy converts his sins to righteous deeds as is mentioned in this verse of the Noble Qur'aan, "except the one who repents, believes, and does righteous actions, Allaah will change their evil deeds into good deeds." (Furqaan verse70) He is hoping to be amongst those people whose evil deeds are converted into righteous actions, as is mentioned in the following narration: Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ reported that Rasulullaah ﷺ said, "I know the last of the inhabitants of Paradise to enter it, and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection, and it will be said, 'Present his minor sins to him and withhold from him his serious sins.' The minor sins would then be placed before him, and it would be said, 'On such and such a day, you did such and such, and on such and such day, you did such and such.' He will say, 'Yes.' It will not be possible for him to deny, while he would be afraid, lest his serious sins should be presented before him. It would be said to him, 'In place of every evil deed, you will have a good deed.' He will say, 'My Lord! I have done things I do not see here.' I indeed saw Rasulullaah ﷺ laugh till his front teeth were exposed." (Muslim no. 190)

2. He is hoping for Allaah تَبَارَكَ وَتَعَالَى's special mercy, as is mentioned in the following narration. Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Rasulullaah ﷺ said, "On the Day of Judgement, some people will desire that they had committed more sins." The Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, "For what reason, O Rasulullaah?" Rasulullaah ﷺ replied, "Because Allaah تَبَارَكَ وَتَعَالَى will convert the sins of those people into good actions." (Mustadrak of Haakim no. 7643)

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N.B. This ruling is not general for every person, but will be found for many as the word *aqwaam* (nations) are found in the narration of Haakim. Allaamah ibn Miqlaash رحمته الله تعالى and Hirraani رحمته الله تعالى have given an example of hereof. A king gives people soap to cleanse themselves from grime. Those who have less grime will need less soap. Those with a greater degree of grime will require more soap. Similarly, before sending the sinners to Jannah, Allaah تبارك وتعالى will shower His mercy on the sinners so that they can be purified. The one who has more sin will be more in need of Allaah تبارك وتعالى's mercy so that his sins can be forgiven. In short, the poet harbours hope in the mercy of Allaah تبارك وتعالى since there is no limit to the mercy of Allaah تبارك وتعالى.

The poet is not making mention of the sunnah and system of Allaah تبارك وتعالى in which sinners will be punished, nor is he encouraging people to sin. He is encouraging us to look at the mercy of Allaah تبارك وتعالى. This is similar to the following Hadeeth in which Rasulullaah ﷺ said, "I take an oath in the name of that Being in whose control is my life, if you do not commit sins, Allaah تبارك وتعالى will put an end to you and replace you with a people who will commit sins. Seek forgiveness from Allaah تبارك وتعالى, and He will forgive them." (Muslim no. 2748)

﴿١٥٧﴾ يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

157. O my Sustainer! Do not substitute the hopes I have in You, and make not my desire of being forgiven destroyed.

Allaamah Buseeri رحمته الله تعالى says that he has hope that Allaah تبارك وتعالى will forgive him and send down His mercy,

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by changing his evil deeds into righteous deeds. He requests Allaah تَبَارَكَ وَتَعَالَى not to change this hope of forgiveness into despair.

The second part can have one of two meanings. ‘Hisaab’ can either refer to thoughts. In this case the meaning will be, “O Allaah, I have good thoughts of You that You will cover me in Your mercy. Fulfil these thoughts of mine. Do not make me unsuccessful. These noble thoughts are a result of Your words related to us by Rasulullaah ﷺ, which are, ‘I am in accordance to My servants expectations of Me.’” (Bukhaari no. 7405, Muslim no. 2675) So even though my noble thoughts are weak, You forgive them.

‘Hisaab’ can also refer to calculation. The meaning will then be, “O Allaah, never terminate sending Your favours upon me. Continue granting me, so that I can continue calculating. Let my calculation of Your favours never cease.”

۱۵۸ وَالْطُّفَّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ

158. And (O my Sustainer)! Be kind to Your servant in both the worlds; for verily, he has such patience (that), when (it is) called upon by hardship, (it) runs away.

To persevere and adopt patience in difficulties and hardships is a very lofty action. Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى states that he does not possess this quality and he is weak. Therefore, he is imploring Allaah تَبَارَكَ وَتَعَالَى to send upon him His special mercy.

“Your servant” – Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى did not say, “Be kind to me,” but he refers to himself as the servant of Allaah تَبَارَكَ وَتَعَالَى. In this manner, he asks Allaah تَبَارَكَ وَتَعَالَى for

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His special favours, since abdiyyat (servitude) is a very lofty status, and Allaah تَبَارَكَ وَتَعَالَى has mentioned His great favours coupled with the word “abd” in the Noble Qur’aan.

When mentioning Mi’raaj, Allaah تَبَارَكَ وَتَعَالَى states,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

Pure is that Being who took His servant in a portion of the night from Masjid-Haraam to Masjid-Aqsa. (Israa verse1)

The Noble Qur’aan is the greatest gift to the ummah of Rasulullaah ﷺ. Allaah تَبَارَكَ وَتَعَالَى states,

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

All praises are due to Allaah, the Being who Revealed upon His servant the Book. (Kahf verse 1)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Then He revealed to His servant, that which He revealed. (Najm verse 10)

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

This is mention of the mercy of your Sustainer on His servant Zakariyya. (Maryam verse 2)

﴿١٥٩﴾ وَأَنْذِن لَّسُحُبٍ صَلَاةٍ مِّنْكَ دَائِمَةٍ

عَلَىٰ النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

159. (O my Allaah)! So order clouds of salutations (and blessings which) perpetually (send salutation) from You upon Nabi ﷺ (to descend their rains of salutations upon him ﷺ) abundantly and gently.

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In this stanza, Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى requests Allaah تَبَارَكَ وَتَعَالَى to continuously send His special mercy upon Rasulullaah ﷺ till the end of time.

“Salaat” actually refers to special mercies of Allaah تَبَارَكَ وَتَعَالَى (Rahmah Khaassah) which are personal and individual, not general. When Allaah تَبَارَكَ وَتَعَالَى sends “salaat” upon Rasulullaah ﷺ, it comprises of the following ;

1. Continuously showering down His mercy, blessings and favours upon Rasulullaah ﷺ, until he ﷺ is engulfed in it.
2. Praising Rasulullaah ﷺ (before the angels).
3. Raf'uz Zikr-raising the remembrance of Rasulullaah ﷺ and spreading his honour amongst the creation. As a result hereof, when Allaah تَبَارَكَ وَتَعَالَى is remembered in any aspect of our life from birth to death, Rasulullaah ﷺ is remembered immediately thereafter. Furthermore, as the name of Allaah تَبَارَكَ وَتَعَالَى is raised and called out at every moment of the day, throughout the world, via the medium of adhaan, so too is the name of Rasulullaah ﷺ raised and called out throughout the world, via the medium of adhaan.
4. Continuously elevating the status and rank of Rasulullaah ﷺ (until he finally attains the rank of Waseelah, and Al-Maqaamal Mahmood - he ﷺ will intercede on behalf of all creation for the reckoning to begin, thus earning praises from all the creation of Allaah تَبَارَكَ وَتَعَالَى).
5. Continuously showing more love and affection to Rasulullaah ﷺ (which is a lover's translation of “Salaat” - given by Moulana Fadhlur Rahman Ganj Muraadabaadi رَحِمَهُ اللهُ تَعَالَى)

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The “salaat” of the angels, jinn, and humans is to make dua to Allaah تَبَارَكَ وَتَعَالَى, asking Him to increase in showering the above-mentioned “salaat” (special mercies) upon Rasulullaah ﷺ.

Thus, sending one “salaat” will include making dua for Rasulullaah ﷺ for the special mercies mentioned above, praising Rasulullaah ﷺ, and raising his remembrance and honour, and will also be a form of appreciation and gratitude for the great favours of his upon us.

“Salaam” is actually a greeting or salutation. However, it is actually a form of dua for the one who it is addressed to. By sending or conveying “salaam” to Rasulullaah ﷺ, we are actually making the following dua for him: “May you be kept by Allaah تَبَارَكَ وَتَعَالَى in salaamah - Safe from all defects, harms, difficulties and calamities.” Thus, sending “salaam” upon Rasulullaah ﷺ, will entail sending greetings and salutations to him, in which one makes the above dua for him.

﴿١٦٠﴾ مَا رَتَّحَتْ عَدَبَاتِ الْبَانِ رِيحُ صَبَا
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالتَّعْمِ

160. (O my Lord)! As long as the easterly breeze makes the branches of cypress rustle (this means as long as this world is existent, shower Your blessings on Rasulullaah ﷺ) and (as long as) the camel rider make (his) camels march with (his) enchanting (and charming) songs.

The meaning of this stanza is that Allaah تَبَارَكَ وَتَعَالَى's special mercy should continue to shower on Rasulullaah ﷺ forever. The poet رَجْمُ اللَّهِ تَعَالَى has, in a beautiful manner, endeavoured to convey this meaning.

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Here the 160 poems of Qaseedah Burdah have come to a completion. Ahead are a few stanzas, which have been added on later by other poets (الحاقي اشعار)

ثُمَّ الرَّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ
وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

(O my Sustainer)! Then be pleased with Abu Bakr, Umar, Ali, and Uthman رَضِيَ اللهُ تَعَالَى عَنْهُمْ, who are the people of nobility.

Here a brief summary is added, on each of these four great personalities, referred to as the Khulafaa-e-Raashideen (Rightly-guided Caliphs.)

First caliph:

Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ: His name was Abdullah, the son of Uthmaan (Abu Quhaafah). He رَضِيَ اللهُ تَعَالَى عَنْهُ was the first male to accept Islam, and remained side by side with Rasulullaah ﷺ at all times. He رَضِيَ اللهُ تَعَالَى عَنْهُ was granted the great fortune of migrating with Rasulullaah ﷺ to Madeenah Munawwarah. Amongst his titles were As-Siddeeq (The extremely truthful) and Atiq (freed from Hell-Fire.) Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, his father رَضِيَ اللهُ تَعَالَى عَنْهُ, children رَضِيَ اللهُ تَعَالَى عَنْهُمْ, and grandson رَضِيَ اللهُ تَعَالَى عَنْهُ were all Sahaaba. This is a speciality enjoyed by no one else. 42 Ahaadeeth are narrated from him. He رَضِيَ اللهُ تَعَالَى عَنْهُ passed away on 22 Jumadal Ukhraa 13th year of Hijri, at the age of 63. Umar رَضِيَ اللهُ تَعَالَى عَنْهُ performed his janaazah salaah. His period of rule was 2 years and four months.

Second caliph:

Umar Faarooq رَضِيَ اللهُ تَعَالَى عَنْهُ: His name was Umar, the son of Khattaab, and his agnomen was Abu Hafs (father of a lion/

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father of Hafsah.) He ﷺ accepted Islam in the 6th year of Nubuwwah. The title of “Al-Faarooq” was conferred on him as truth and falsehood was differentiated on his acceptance of Islam. He ﷺ said to the Sahaabah ﷺ, “We are on the truth. Let us perform salaah in the masjid.” Before this, the Muslims would perform salaah secretly.

On his acceptance of Islam, they began performing Salaah openly. Narrations state that he ﷺ formed two rows, and they all entered Baitullah to perform salaah. The polytheists looked on and could not do anything. When he ﷺ accepted Islam, Jibreel ؑ descended and gave the glad tidings that even the angels in the heavens, were rejoicing on the Islam of Umar ﷺ.

He ﷺ was the first person to be granted the title of Ameerul Mu'mineen. Abu Bakr ﷺ appointed him as his successor just before his demise. During his era of caliphate, many conquests took place, and great systems were put into place, which would require volumes to explain. 537 Ahaadeeth are narrated from him. He ﷺ remained the caliph for ten years and six months. The slave of Mughirah ibn Shu'bah ﷺ, Abu Lu'lu, attacked and martyred him. He ﷺ passed away at the age of 63 in 23 Hijri.

Third caliph:

Uthmaan Dhun Noorayn ﷺ: His name was Uthmaan, the son of Affaan. He ﷺ was granted the title of Dhun-Noorayn (the possessor of two lights) as Rasulullaah ﷺ gave him two of his daughters in marriage, one after the demise of the other. He ﷺ accepted Islam at the hands of Abu Bakr

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ﷺ. He ﷺ emigrated twice, once to Abyssinia, and thereafter to Madeenah Munawwarah. Besides Badr, when he ﷺ was commanded to remain in Madeenah Munawwarah to look after his ailing wife, he ﷺ participated in all the battles.

In Hudaibiyyah, he ﷺ was sent by Rasulullaah ﷺ to speak on his behalf to the disbelievers. When he ﷺ did not return and was thought to be killed, Rasulullaah ﷺ to a pledge of allegiance from the Sahaabah ﷺ to avenge his death, and Rasulullaah ﷺ regarded his hand to be the hand of Uthmaan ﷺ. 146 Ahaadeeth are narrated from him. An Egyptian, by the name of Aswad, assassinated him on 10 Zul Hijjah in 235 A.H. at the age of 82. His caliphate lasted for 12 years and four months.

Fourth caliph:

Ali ﷺ : His name was Ali, the son of Abu Taalib (the paternal uncle of Rasulullaah ﷺ). His agnomen was Abul-Hasan (the father of Hasan) and Abu Turaab. He ﷺ was the first child to accept Islam. Together with being the cousin of Rasulullaah ﷺ, he ﷺ was also his son-in-law, married to the youngest daughter of Rasulullaah ﷺ, Faatimah ﷺ. He ﷺ participated in all the battles, with the exception of Tabuk when Rasulullaah ﷺ appointed him to be his vicegerent in Madeenah Munawwarah.

Abdur Rahman ibn Muljim attacked him on 17 Ramadhaan 40 A.H. at the time of Fajr and martyred him. According to the most correct view, he was buried in Darul-Imarah in Kufa. He ﷺ was not buried in the general graveyard, for fear that the Khawaarij would unearth his

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body and remove it. He ruled for 4 years and passed away at the age of 63.

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ
أَهْلُ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

And upon his ﷺ family and his companions, then upon those who follow them (undoubtedly, they all are) the people of piety, knowledge, mercy and generosity.

“Aal” – This can refer to: 1. the noble wives رَضِيَ اللَّهُ عَنْهُنَّ of Rasulullaah ﷺ 2. the close family members of Rasulullaah ﷺ 3. the followers of Rasulullaah ﷺ. Here, it refers to all the above meanings.

“Sahb” refers to the companions of Rasulullaah ﷺ.

The definition of a Sahaabi: A human or jinn, who either before or after puberty, had met Rasulullaah ﷺ, even for one moment in the condition of imaan and passed away on imaan.

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا
سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

(O my Lord)! Forgive its author and its reader (for the sake of Your beloved ﷺ; and, I ask all goodness of You. O (my Lord!) You are the Most Generous, and the Most Bountiful!

This stanza is not found in the Arabic scripts, only in the scripts from the sub-continent.

The word ‘naashid’ is incorrect, since an author is called a ‘munshi’, not a ‘naashid’, and the reciter of the poem is called ‘munshid’.

Qaseedah Burdah (The Poem of the Shawl)

The object of the person who penned these is, “O Allaah! Forgive the author of this poem (Allaamah Buseeri رَحِمَهُ اللهُ تَعَالَى), and the reciter of this poem, since You تَبَّكَ وَتَعَالَى are so generous and bountiful.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

O (Our) Sustainer! Fulfill (all of) our (good) objectives, and forgive us what has passed (in committing sins), by the blessings of Mustafa (the chosen one), O the Most Bountiful (and the Most Generous).

CONCLUSION

Every person should endeavour to gain the recognition and love of Rasulullaah ﷺ and continuously build on it. A few methods of achieving this are:

- 1.) Sitting in the company of the Ahlullaah (friends of Allaah تَبَاكَوَعَالِك)
- 2.) Read a book on the life of Rasulullaah ﷺ.
- 3.) Recite an abundance of Salawaat on Rasulullaah ﷺ.
- 4.) Speaking, hearing, reading and thinking about Rasulullaah ﷺ
- 5.) Making dua for this great bounty

May Allaah تَبَاكَوَعَالِك forgive us for this endeavour, and make it a means of our guidance and the whole of mankind till the Day of Judgement! A humble request to remember the author, his teachers, spiritual guide and family members in one's duas.

جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Qaseedah Burdah (The Poem of the Shawl)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

SOME ESTABLISHED SALAWAAT TO BE RECITED WITH GREAT REWARDS

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allaah, shower Your special mercies upon Muhammad, Your servant and Your messenger, and shower Your special mercies upon the believing males and females, as well as the subservient (Muslim) males and females.

Virtue: Whenever a Muslim has no charity to give this will earn him the reward of giving charity. (Ibn Hibbaan no. 903, Al-Adabul Mufrad of Bukhari no. 640)

جَزَى اللَّهُ عَنَّا مُحَمَّدًا بِمَا هُوَ أَهْلُهُ

May Allaah reward Muhammad on our behalf, such a reward that he is deserving of.

Virtue: Seventy angels will tire themselves for one thousand days (writing down the reward) (in the book of deeds of the reciter). (Al-Mu'jamul Kabir (11509) and Al-Mu'jamul Awsat of Tabrani (235)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَدُرِّيَّتِهِ وَأَهْلِ
بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allaah, shower Your special mercies upon Nabi Muhammad, upon his wives- the mothers of the believers, upon his offspring, and upon his household, as You have showered Your special mercies upon Ibraaheem. Verily You are the Most Praiseworthy and Most Glorious.

Qaseedah Burdah (The Poem of the Shawl)

Virtue: Whoever desires that his deeds be weighed in enormous scales (on the Day of Qiyaamah), should recite the above salat on the Ahlul-Bayt (the household members of Rasulullaah ﷺ). (Abu Dawood no. 982) Note: It is clear that only enormous deeds would require enormous scales.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزَلِهِ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allaah, shower Your special mercies upon Muhammad and grant him a position of nearness to You on the Day of Qiyaamah.

Virtue: The intercession of Rasulullaah ﷺ becomes definite and certain for the reciter.

(Al-Mu'jamul Kabir (4480), Musnad Ahmad no. 16991, Musnadul Bazaar no. 2315, and Al-Mu'jamul Awsat of Tabrani (3285) {بعض اسانیده حسن})

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

O Allaah, shower Your special mercies upon Muhammad and the family of Muhammad, as You had showered Your special mercy upon Ibraaheem and the family of Ibraaheem. And shower blessings on Muhammad and the family of Muhammad as You had showered blessings upon Ibraaheem. And shower Your general mercies upon Muhammad and the family of Muhammad as You had showered Your general mercies upon Ibraaheem and the family of Ibraaheem.

Virtue: Rasulullaah ﷺ will bear testimony for the reciter (testifying to his imaan) on the Day of Qiyaamah, as well as intercede on his behalf. (Al-Adabul Mufrad of Bukhari no. 641)
