

گلدستہ حدائق بخشش

A BOUQUET FROM THE GARDENS OF FORGIVENESS

A selected collection of Naat Shareef from
Hadaa'iq-e-Bakhshish
presented with
English translation and commentary

Islamic Lifestyle Solutions
(New Zealand)

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Foreword

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Hadaa'iq-e-Bakhshish! And what would anyone ever know what Hadaa'iq-e-Bakhshish is! As someone said:

فتاویٰ رضویہ تو اک کرامت ہے تم ذرا حدائق بخشش پڑھ کے دکھلا دو

Fataawa-e-Razviyya is a miracle

Try at least exploring Hadaa'iq-e-Bakhshish.

In fact, Sarkaar-e-Aa'la Hazrat رحمۃ اللہ علیہ has been referred to as a sign from the signs of Allah عز وجل and a miracle from the miracles of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم (آیۃ من آیات اللہ و معجزۃ من معجزات الرسول)

A miracle is something that baffles the mind, the mind at times fails to comprehend and it surpasses the average human ability, and certainly Hadaa'iq-e-Bakhshish is just that. It's been 108 years since the Imam رحمۃ اللہ علیہ left the world, yet his work, his writings and his Ash'aar definitely leave a person with no option but to develop a new respect and reverence for him every time a person reads his poetic verses. It gives the reader a new Lutf and when pondered deeper, it discloses a new layer of meanings and a new dimension of understanding that wasn't realized previously. These are what make his poetry unique and exclusive from other available Urdu poems of Naat and Manaaqib. Until this day, when 'Ulama gather and engage in discussions, they discuss these Ash'aar and try to understand the level of love and sincerity that these verses were said with. Prophetic acceptance of these Kalaams can be understood by how certain of his Kalaams have become the most popular amongst the Ahl-us-Sunnah wal

Jamaa'at around the world. *Sab se aala-o-aala Hamaara Nabi* is the international Sunni Anthem and almost every gathering of Mawlid concludes with *Mustafa Jaan-e-Rehmat Pe Laakhon Salaam*. That alone speaks volumes.

My dear colleagues, brothers and bosom friends, Imam Aslam Ismail and Imam Mahomed Akram Ismail who now reside in New Zealand are definitely worth our sincerest congratulations on this beautiful work that they have attempted. They have definitely lit the lamp of Prophetic love and have definitely rendered a great service in propagating Ishq-e-Rasool ﷺ by translating, transliterating and trying to explain some of the Kalaams of Imaam-e-Ishq-e-Muhabbat رضى الله عنه. This work has brought immense joy to the heart, solace to the soul and coolness to the eyes of this Radawi Faqeer.

May Faizaan-e-Raza be on all of us. May Allah ﷻ always keep us tied to the doorstep of Sarkaar-e-Aa'la Hazrat رضى الله عنه

Was-salaam ma'al ikraam

Sag-e-Dargaah-e-Jilaani

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Arz-e-Haal
(Translators' Note)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Allah! ﷻ In whose name we begin,
the Most Gracious, the Most Merciful.**

Countless and immeasurable praise belongs to Allah ﷻ.

**Peace and blessings be upon His Prophet, our Master and Leader,
the Beloved and Chosen, Sayyiduna Muhammad Mustafa ﷺ.**

What is in front of the reader is a gift, prepared by two students who do not claim to be scholars, but bear only a love that could not stay silent. As the month of Rabi-ul-Awwal is upon us and hearts across the Ummah once again turn toward remembering the birth of the Best of Creation ﷺ, we felt a desire to offer something of our own no matter how small, as a gift to the Ummah on this, and for this, occasion of Meelad-un-Nabi ﷺ. This Risaalaa (treatise) is that gift.

It did not start as a plan to be published. It started as a work done quietly without the knowledge of our teachers, whose correction and guidance we hope will come after and not before this work, for reasons the reader will understand. What began as thoughts and reflections on the Naatiya Kalaam of our Imam and the Imam of the Ahl-us-Sunnah, Huzoor Sayyidi Aala Hazrat رضى الله عنه grew over time into what is now in the readers hands.

We do not present this as an academic or scholarly work. We present this as students present something to their elders with hesitation, with hope and with the prayer that any mistake in it be met with correction and any good in it be met with dua.

Hadaai'q-e-Bakhshish (Gardens of Forgiveness) is the Naatiya Diwan of Sayyidi Aala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ, a collection of poetry composed mainly in the praise of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم. This poetry comes from a heart so overwhelmed with Ishq-e-Rasool (Love for the Messenger صلی اللہ علیہ وسلم) that its verses are counted, to this day, among the most treasured in the Urdu language. It is vast and no single Risaalaa could carry the whole of it. Therefore, a choice had to be made and the reader should know how that choice was made.

We did not follow a fixed principle in selecting the Ash'aar (stanzas) gathered here. Where we could, we leaned toward the poems most commonly recited, the verses most often heard in Mahaafil (gatherings) and familiar to the ear of nearly every lover of the Prophet صلی اللہ علیہ وسلم even if the meaning behind them has not always been equally familiar.

That familiarity was, in fact, the reason for this effort because it is one thing to recite words with love. It is completely another to understand what is being recited and to feel that love deepen with understanding. Our hope was simple – that someone who has heard a particular stanza a hundred times in a Mehfil might now pick up this Risaalaa, and for the first time, know what they were reading or listening to, and love Sayyiduna Rasoolullah صلی اللہ علیہ وسلم a little more for having understood it.

To speak of Sayyidi Aala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ in a few paragraphs is to attempt what cannot truly be attempted. Volumes have been written on his life, his scholarship, and his love for the Messenger صلی اللہ علیہ وسلم, and volumes more remain unwritten. What follows here is not an account of who he was rather only a brief reminder for readers who may be encountering his name for the first time, and a small tribute, from students who owe him a debt they cannot repay.

Aala Hazrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ was born on 14 June 1856 (10 Shawwaal 1272 A.H.) in Bareilly Shareef, India. From his youth he showed an extraordinary capacity in the Islamic sciences. He was only four years old when he had completed the recitation of the Holy Qur'an and completed his Islamic education at the very young age of 13 years, 10 months and 5 days. He would go on to become one of the foremost Mujaddideen (Revivers) of the fourteenth Islamic century, a Faqeeh, Muhaddith, Mufassir and a Sufi of the highest rank, whose works span nearly every branch of the Islamic sciences. Amongst many other encyclopaedias, books and treatises, he is most referred to and renowned for his translation of the Holy Qur'an entitled *Kanz-ul-Iman* (The Treasure of Faith) and *Fataawa-e-Razviyyah*.

Yet for all his vast scholarship, it is his Ishq-e-Rasool, his love for Sayyiduna Rasoolullah صلی اللہ علیہ وسلم, that shines through most clearly to those who come to know him and it is this love that bore *Hadaa'iq-e-Bakhshish*. Those who have read his Naatiya Kalaam know that this is not poetry composed at a distance admiring its subject from afar.

It is poetry that trembles, that weeps, that soars, written by a man so consumed by his love for the Prophet ﷺ that the words seem almost to have written themselves.

What is remarkable, and what we hope the reader will come to see clearly in the pages that follow, is that this outpouring of love was never separate from sound knowledge. Nearly every stanza of Aala Hazrat's ﷺ poetry is built upon a foundation of the Holy Qur'an and/or Hadith. The love expressed in his poetry is not sentiment alone, but sentiment anchored in evidence. It is this quality that makes a commentary on his work possible at all and it is this quality that the commentary in this work has tried, however imperfectly, to draw out, stanza by stanza.

We make no claim to understand the full depth of what Aala Hazrat ﷺ has left behind. We only say what every reader of *Hadaai'q-e-Bakhshish* eventually comes to feel that here was a lover writing of his Beloved ﷺ and that something of that love reaches whoever reads his words with an open heart, even a century later, even to students as insignificant as us.

Just as Aala Hazrat's ﷺ poetry demanded a lifetime of Ishq to compose, understanding it in full demands scholarship of a high order to unlock. For the commentary carried in this work, we turned to the Sharh (Explanation) of Allama Faiz Ahmad Owaisi رحمہ اللہ whose explanation of *Hadaa'iq-e-Bakhshish* is regarded among the most thorough and reliable available.

Allama Owaisi's رحمہ اللہ Sharh does not merely restate what Aala Hazrat رحمہ اللہ has said in simpler words. It unpacks the Qur'anic and Hadith foundations beneath each stanza, the allusions, the subtleties of language and the depth of meaning that a reader moving quickly through the verses might otherwise miss. It was this quality and thoroughness joined with reliability that made his work the natural foundation for the commentary offered here. We owe him, and all who came before him in service of Aala Hazrat's رحمہ اللہ poetry, a debt that a mere mention cannot repay. Whatever is sound in the commentary that follows is due to his effort and whatever falls short is due to our own limitations in conveying it.

Each Naat is presented stanza by stanza. For every stanza, the original Urdu is given first, followed by its transliteration and then its translation so that the reader may read and understand the same verse in whichever form serves them best. It should be noted that not every stanza of every Kalaam has been included here. Aala Hazrat's رحمہ اللہ poetries are at many times lengthy and for the purpose of this effort, a selection of stanzas from each Naat has been made as explained earlier.

Following each Naat is a table of vocabulary which aims to gather the less familiar words of that Kalaam alongside their meanings so that the reader is not left reaching elsewhere for what a word signifies before returning to the verse itself. Thereafter follows the commentary, arranged stanza by stanza, each numbered paragraph corresponding to the stanza above it. This commentary draws primarily upon the translated explanation found in Allama Faiz Ahmad Owaisi's رحمہ اللہ Sharh of *Hadaa'iq-e-Bakhshish*, as mentioned already.

Here we wish to make the reader aware that this work is not, cover to cover, a strictly literal translation of Allama Owaisi's رحمته اللہ علیہ Sharh. Where we felt a note was needed, a clarification, a connection, a reflection that arose from our own studies or our humble tribute in the court of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم, we have added it. This was a deliberate choice and not an oversight to be excused. Our aim throughout was never simply to transfer words from one language to another but to help the reader arrive at understanding and where an addition of our own served that aim, we did not hesitate to include it. We say this not in defence but rather to have the reader engage with this book knowing exactly what it is, a translation grounded firmly in the Sharh of Allama Owaisi رحمته اللہ علیہ, carried further, in places, by students who wish only to be of service to the reader and to the Kalaam itself.

We ask that wherever this book has served its purpose, wherever a stanza was once only recited and it is now also understood, wherever the heart has been moved a little closer to Sayyiduna Rasoolullah صلی اللہ علیہ وسلم through these pages, that the reader send Durood upon him صلی اللہ علیہ وسلم, and remember Sayyidi Aala Hazrat رحمۃ اللہ علیہ, and Allama Faiz Ahmad Owaisi رحمۃ اللہ علیہ, in their dua.

This attachment to Naat-e-Rasool صلی اللہ علیہ وسلم however, did not begin with us, nor did it begin only with the commencement of our Islamic studies. It began with the Tarbiyyah (training) of our parents, be it with the little red book from which we recited and learnt our first Kalaam, or the early weekend mornings, waking to the sound of Naat-e-Rasool صلی اللہ علیہ وسلم filling the home before the day had even properly begun.

Whatever love for Naat these pages may reflect, it was their encouragement that planted it in us at a tender age, long before we understood any of what we now attempt to explain. For our parents, too, a dua, through whom this love reached us in the first place, that Allah ﷻ grant them good health and long life, and that their care and mercy remain upon us for many years to come.

For ourselves then, only this. We are students; nothing more. This effort is the work of students carrying all the shortcomings that implies. We ask every reader, and especially our teachers, whose students we remain regardless of what these pages may suggest, to make dua for us that Allah ﷻ grant us barakah in our 'Ilm, that He ﷻ grant us Istiqaamat upon the path we have only just begun to walk and that He ﷻ forgive us wherever this work has fallen short of the trust it carries.

Whatever is good in this attempt is from Allah ﷻ alone through the blessings of His Beloved Rasool ﷺ and through the effort of those whose work we have leaned upon. Whatever is lacking is from us, and from us alone.

Meelad-un-Nabi ﷺ Mubaarak!

Mahomed Akram Ismail Ziyaee

Aslam Ismail

عفی عنہم

نعت شریف

(۱) سب سے اولیٰ و اعلیٰ ہمارا نبی ﷺ سب سے بالا و والا ہمارا نبی ﷺ

(1) Sab se aula-o-a'laa humaara Nabi ﷺ

Sab se baalaa-o-waalaa humaara Nabi ﷺ

Our Prophet ﷺ is the most supreme and the most exalted amongst all.

Our Prophet ﷺ is the loftiest and the most elevated amongst all.

(۲) اپنے مولیٰ کا پیارا ہمارا نبی ﷺ دونوں عالم کا دولہا ہمارا نبی ﷺ

(2) Apne Maulaa ka pyaara humaara Nabi ﷺ

Dono aalam ka dulhaa humaara Nabi ﷺ

Our Prophet ﷺ is the beloved of his Lord. Our Prophet ﷺ is the adorned one of both worlds.

(۳) بزمِ آخر کا شمع فروزاں ہوا نورِ اوّل کا جلوہ ہمارا نبی ﷺ

(3) Bazm-e-aakhir ka sham'aa farozaan huwaa

Noor-e-Awwal ka jalwaa humaara Nabi ﷺ

The brightly shining candle of the final assembly. Our Prophet ﷺ is the radiance of the First Light.

(۴) خلق سے اولیاء، اولیاء سے رُسل اور رسولوں سے اعلیٰ ہمارا نبی ﷺ

(4) Khalq se Auliyyaa, Auliyyaa se Rusul

Aur Rasoolon se a'laa humaara Nabi ﷺ

Above the general creation are the Auliyyaa; above the Auliyyaa are the Messengers; And above all the Messengers is our Prophet ﷺ

(۵) کون دیتا ہے دینے کو منہ چاہیے دینے والا ہے سچا ہمارا نبی ﷺ

(5) Kaun detaa hai dene ko muh chaahiye

Dene waalaa hai sach-cha humaara Nabi ﷺ

He who gives, has to have the ability to give! Our Prophet ﷺ is the true giver (of Allah's bestowed gifts).

(۶) کیا خبر کتنے تارے کھلے چھپ گئے پر نہ ڈوبے نہ ڈوبا ہمارا نبی ﷺ

(6) Kya khabar kitne taare khile chhup gaye

Par na doobe na dooba humaara Nabi ﷺ

Who knows how many stars sparkled (blossomed) and then disappeared, but our Prophet ﷺ is neither sunk nor has he set.

(۷) لامکاں تک اجالا ہے جس کا وہ ہے ہر مکاں کا اجالا ہمارا نبی ﷺ

(7) *Laa-makaan tak ujaalaa hai jis ka wo hai*

Har makaan ka ujaalaa humaara Nabi ﷺ

He whose radiance reaches "no-place"- Our Prophet ﷺ is the radiance of every realm!

(۸) غمزدوں کو رضاثر دے دے کہ ہے بیکسوں کا سہارا ہمارا نبی ﷺ

(8) *Gham-zadon ko Raza mujdah-dee je ke hai*

Be-kason ka sahaaraa humaara Nabi ﷺ

Oh Raza! Give glad tidings to the sorrowful, for our Prophet ﷺ is the support of the helpless!



Vocabulary / key words	Meaning / translation
Aulaa	Most worthy, most supreme, foremost
A'laa	Highest, most exalted
Baalaa	Loftiest
Waalaa	Most elevated, most honoured
Maulaa	Lord, Master, in this context
Pyaara	Beloved
Dono 'aalam	Both worlds
Dulhaa	Honoured or adorned one
Bazm	Assembly
Noor-e-Awwal	The First Light
Jalwaa	Radiance
Khalq	Creation
Auliyyaa	Friends of Allah, Saints
Rusul	Messengers, plural of Rasool
Kya khabar	Who knows?
Khile	Blossomed / sparkled
Detaa hai	The act of giving
Muh	Mouth
Chaahiye	Need, or to have
Dene waalaa	One who gives
Sach-cha	True, genuine
Laa-makaan	Literally translates to 'no-place' but refers to the realm beyond physical time and space.
Ujaala	Light / radiance
Gham-zadon	Grief-stricken
Mujdah	Glad tidings, good news
Be-kason	The helpless, those without support
Sahaaraa	Support, refuge

Commentary

1. In the opening couplet of this poem, Aala Hazrat ﷺ speaks about the greatness of our Beloved Prophet ﷺ. He is the greatest, most honoured, and highest in rank among all of Allah's ﷻ creation. When there is none like you among the Prophets and Messengers ﷺ, then who else can there be (equivalent to your status)?

Nabi ﷺ even closed the path of Shaytaan by stating:

وَلَا يَتَّخِذُ الشَّيْطَانُ بِي

“and Satan does not assume my form.”¹

Therefore, anyone who calls or considers himself to be like Nabi ﷺ would be more cursed than Shaytaan himself. Nabi ﷺ is also superior to all the noble Prophets and great Messengers ﷺ in that his ﷺ Prophethood is the very first.

The Beloved Prophet ﷺ said:

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

“I was (already) a Nabi when Adam was between the spirit and the body”²

¹ *Sahih al-Bukhari*, Kitaab al-Ta'bir, Hadith 6994;
Sahih Muslim, Kitaab al-Ru'ya, Hadith 2266;
Sunan Abi Dawud, Kitaab al-Adab, Hadith 5023.

The wording varies slightly across the different narrations and Ahadith collections.

² *Musannaf Ibn Abi Shaybah*, Hadith 35858;

Mishkat al-Masabih, Kitaab al-Fadaa'il wa al-Shama'il, Hadith 5748;

Jami' al-Tirmidhi, Kitaab al-Manaaqib, Hadith 3609.

The wording varies slightly across the different narrations and Ahadith collections.

Even then, Nabi's ﷺ light was the radiance of both worlds. Allah ﷻ addresses the Beloved Prophet ﷺ with more love in comparison to the other Prophets ﷺ in the Holy Qur'an. For example, when Allah ﷻ spoke to Sayyiduna Moosa عليه السلام, He ﷻ said:

وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ۚ اِنِّى اَنَا اللّٰهُ لَاۤ اِلَٰهَ اِلَّا اَنَا فَاعْبُدْنِى ۚ

“And I have chosen you, therefore listen carefully to what is divinely revealed to you. Indeed, it is Me, Allah! there is no God except I therefore worship Me”³

However, the specific conversation Allah ﷻ had with Nabi ﷺ on the night of Mi'raaj (Heavenly Ascension) was kept a secret even from the angels. Allah ﷻ says:

فَاَوْحَىٰۤ اِلَىٰ عَبْدِهٖ مَا اَوْحَىٰ ۚ

“So Allah divinely revealed to His servant, whatever He divinely revealed.”⁴

Like this, there are many more examples in the Holy Qur'an. The details of this divine communication were left undisclosed, indicating the closeness and honour granted to Nabi ﷺ. There are many examples from the Qur'an and Hadith that show the excellence and high rank of Nabi ﷺ. Aala Hazrat رحمه الله explains them in his Risaalaa, *Tajalli al-Yaqeen bi-anna Nabiyyina Sayyid al-Mursaleen* ﷺ.

2. Our Master and Beloved Prophet ﷺ is the most beloved to Allah ﷻ. For this reason, no one besides him is called Habeebullah (the Beloved of Allah) ﷻ. Among the Prophets ﷺ, some were given special titles.

³ The Holy Qur'an, Surah Ta-Ha, 20:13-14. Translation: Kanzul Imaan

⁴ The Holy Qur'an, Surah Najm, 53:10. Translation: Kanzul Imaan

Sayyiduna Ibrahim عليه السلام is known as Khaleelullah (the Friend of Allah) عليه السلام, Sayyiduna Moosa عليه السلام as Kaleemullah (the one who spoke with Allah) عليه السلام, Sayyiduna Isa عليه السلام as Roohullah (the Spirit from Allah عليه السلام and His Word), and Sayyiduna Adam عليه السلام was the one chosen by Allah عليه السلام, but Nabi صلى الله عليه وسلم has said:

إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ، وَهُوَ كَذَلِكَ، وَعِيسَى
رُوحُ اللَّهِ وَكَلِمَتُهُ، وَهُوَ كَذَلِكَ، وَآدَمُ اصْطَفَاةُ اللَّهِ، وَهُوَ كَذَلِكَ - أَلَا وَأَنَا
حَبِيبُ اللَّهِ، وَلَا فَخْرَ، وَأَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ

*“Indeed, Ibrahim is the close friend of Allah, and he is truly so. Moosa is the one who conversed privately with Allah, and he is truly so. Isa is a spirit from Allah and His Word, and he is truly so. Allah chose Adam, and he is truly so. **Behold, I am the Beloved of Allah**, and this is no boast. I am the bearer of the Banner of Praise on the Day of Resurrection, and this is no boast.”⁵*

Understand it this way, Nabi صلى الله عليه وسلم is such a groom that both worlds are part of his wedding procession. Nabi صلى الله عليه وسلم is the most honoured, adorned and beloved being in existence. In this world, he صلى الله عليه وسلم is the guide and mercy for creation, and in the Hereafter, he صلى الله عليه وسلم is the leader of mankind and the possessor of the Grand Intercession (Shafaa’at-e-Kubra). His beauty, rank and honour outshine all others, making him the pride and adornment of both worlds. Loving Nabi صلى الله عليه وسلم is not merely an emotion, it is an act of faith.

⁵ Jami’ al-Tirmidhi, Kitaab al-Manaaqib, Hadith 3616

3. Nabi ﷺ appeared last among the Prophets ﷺ in this world. However, on the Day of Judgement, when all of mankind will be gathered, he ﷺ will be the light and centre of that great assembly. Allah ﷻ calls the Beloved Prophet ﷺ in the Holy Qur'an as:

سِرَاجًا مُنِيرًا

*“a sun that enlightens”*⁶

Because of this Qur'anic description, Aala Hazrat ﷺ uses the words 'Sham'aa Farozaa' for Nabi ﷺ. Before the coming of the Beloved Prophet ﷺ, the world was enveloped in the darkness of ignorance and misguidance. Allah ﷻ illuminated the world through the arrival of His Beloved ﷺ, bringing guidance, mercy, and truth to mankind. Although he ﷺ appeared last among the Prophets, his blessed rank and reality were established before all others. Therefore, Nabi ﷺ is the **radiant lamp** of the final gathering on the Day of Judgement.

4. In this stanza, Aala Hazrat ﷺ beautifully explains the ranks and excellence that Allah ﷻ has established among His creation. Among all of Allah's ﷻ creation, human beings have been given a special honour.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*“We have indeed created man in the best shape.”*⁷

⁶ The Holy Qur'an, Surah Al-Ahzaab, 33:46. Translation: Kanzul Imaan

⁷ The Holy Qur'an, Surah At-Teen, 95:4. Translation: Kanzul Imaan

Among mankind, thereafter the pious servants and noble saints hold a high rank – a rank above the general Muslim. Then, above the saints are the Prophets and Messengers ﷺ, whom Allah ﷻ chose and honoured above the rest of humanity. Even amongst the Messengers ﷺ, Allah ﷻ granted some a higher rank than others.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

“These are the Noble Messengers, to whom We gave excellence over each other”⁸

And the highest and greatest of all the Messengers is our Beloved Prophet ﷺ. During the blessed Night of Mi'raaj, all the Prophets gathered in Baytul Maqdis⁹ and offered prayer behind Nabi ﷺ. This was a clear manifestation of his leadership and superiority over all the Messengers. Thus, among all creation, among all mankind, and among all the Prophets and Messengers, the greatest and most honoured is our Nabi ﷺ.

5. Other than the blessed personality of Nabi ﷺ, who is there that gives every seeker more than their desire? He ﷺ gives faith to someone, guidance to another, paradise once to one, and gives paradise eighteen times to Sayyiduna Uthmaan رضى الله عنه. In this stanza, Aala Hazrat رضى الله عنه praises the boundless generosity of Nabi ﷺ.

⁸ The Holy Qur'an, Surah Al-Baqarah, 2:253. Translation: Kanzul Imaan

⁹ Baytul-Maqdis is the classical Arabic designation for Jerusalem and, in religious usage, often refers specifically to the sacred sanctuary of al-Masjid al-Aqsa. The established vocalisation is al-Maqdis (المَقْدِس), while al-Muqaddas (المُقَدَّس), meaning “the sanctified,” is also recognised in classical Arabic.

Aala Hazrat ﷺ does not mean or infer that Nabi ﷺ gives independently of Allah ﷻ. Rather, he ﷺ means that the generosity of the Prophet ﷺ is so vast that whoever sincerely turns towards him ﷺ and seeks Allah ﷻ through His Beloved Messenger ﷺ will never be deprived. Thus, Allah ﷻ is the real giver while Nabi ﷺ is His chosen distributor and means of mercy. Yet again, Aala Hazrat ﷺ supports his (and our belief) with an authentic Hadith. Nabi ﷺ is reported to have said:

إِنَّمَا أَنَا قَاسِمٌ، وَاللَّهُ يُعْطِي

“I am only a distributor, and Allah is the One who gives.”¹⁰

Our Nabi ﷺ distributes the treasures of mercy and guidance that Allah ﷻ entrusts to him.

6. No one can truly know how many Prophets and great Messengers ﷺ were sent by Allah ﷻ throughout history. They appeared in their own times and guided their people like shining stars. When their appointed missions came to an end, they departed from this mundane world. It is mentioned in *Sharh al-Aqaa'id*¹¹ that the number of Prophets was either 124,000 or 224,000.

¹⁰ *Sahih al-Bukhari*, Kitaab al-Ilm, Hadith 71;

Narrated by Sayyiduna Ameer Mu'aawiyah bin Abi Sufyaan ﷺ

Sahih Muslim, Kitaab al-Zakat, Hadith 1037;

Mishkat al-Masabih, Kitaab al-Ilm, Hadith 200.

¹¹ *Sharh al-Aqaa'id al-Nasafiyyah* is the celebrated commentary of Imam Sa'd al-Din al-Taftazani ﷺ on *al-Aqaa'id al-Nasafiyyah* by Imam Najm al-Din Abu Hafs Umar al-Nasafi ﷺ. Imam Al-Taftazani ﷺ was a leading Sunni theologian, legal theorist, logician and scholar of rhetoric. The work explains the principal doctrines of Sunni belief and became a standard text in traditional Madrasah education, particularly within the Hanafi-Maturidi scholarly tradition.

However, the case of our Nabi ﷺ is unique. Although his earthly life came to an end, his Prophethood, remembrance, Sunnah, mercy, and spiritual guidance continue and will remain until the Day of Judgement. The remembrance of Nabi ﷺ is not temporary. His ﷺ blessed name is mentioned every day in the Azaan, Salaah, Durood, Hadith, gatherings and in the hearts of believers throughout the world. The earlier Prophets were followed by other Prophets. When the mission of one Prophet ended, another Prophet would come after him but, after Nabi ﷺ, no new Prophet will ever come. Therefore, his Prophethood does not “set” to make way for another dawn. Rather, his guidance remains for all times. Allah ﷻ says in the Holy Qur’an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ¹²

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any man among you but he is the Noble Messenger of Allah and the Last of the Prophets; and Allah knows all things.”¹²

Nabi ﷺ is also reported to have said:

لَا نَبِيَّ بَعْدِي

“There is no Prophet after me.”¹³

¹² The Holy Qur’an, Surah Al-Ahzaab, 33:40. Translation: Kanzul Imaan

¹³ Sahih al-Bukhari, Kitaab al-Maghazi, Hadith 4416;
Sahih Muslim, Kitaab Fadaa’il al-Sahaabah, Hadith 2404;
Jami’ al-Tirmidhi, Kitaab al-Manaaqib, Hadith 3730.

The words “There is no Prophet after me” occur within longer narrations, with slight variation in context and wording across the Ahadith collections.

Thus, Nabi ﷺ remains the living light of guidance for every age. His blessed name ﷺ is raised alongside the Name of Allah ﷻ. His intercession is awaited and his full honour and glory will be shown on the Day of Judgment.

7. Aala Hazrat رضي الله عنه praises the universal guidance, blessings, and spiritual light that Allah ﷻ has bestowed upon creation through His Beloved ﷺ. The moon shines at night, and the sun shines during the day, illuminating the earth and the physical world. However, the radiance of the Moon of Madinah ﷺ is far greater. Through his blessed existence, Allah ﷻ has illuminated hearts with faith, minds with guidance, and souls with His mercy. The blessings and guidance brought by the Beloved Prophet ﷺ have illuminated the earth and the heavens, and their effects extend to every realm that Allah ﷻ has created. His light reaches every abode, and its splendour extends even to the loftiest realms beyond human imagination.
8. In this concluding verse, Aala Hazrat رضي الله عنه addresses himself and through himself, he addresses the sinners, the weak and lonely souls of the entire Ummah. He proclaims glad tidings to those burdened with grief, trials and helplessness that Nabi ﷺ is the greatest means of Divine mercy and compassion for the weak and needy.

Our Beloved Prophet ﷺ said:

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُوبُهَا، وَأُرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي
شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ

“For every prophet there is one special supplication (that will not be rejected) with which they appeal (to Allah), and I desire to keep my invocation for the intercession for my followers in the Hereafter.”¹⁴

The Beloved Prophet ﷺ is truly the support and refuge of the helpless and every afflicted believer can take comfort in the words of Qur'an:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝

“Indeed, there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well-being, for the Muslims, most compassionate, most merciful.”¹⁵

¹⁴ Sahih al-Bukhari, Kitaab al-Da'awaat, Hadith 6304;

Sahih Muslim, Kitaab al-Iman, Hadith 199;

Jami' al-Tirmidhi, Kitaab al-Da'awat, Hadith 3602.

The wording varies slightly across the different narrations and Ahadith collections.

¹⁵ The Holy Qur'an, Surah At-Taubah, 9:128. Translation: Kanzul Imaan

We conclude with the words of our Master, Sultaan-ul-Auliyyaa, Sarkaar Ghous-ul-A'zam, Shaykh Sayyiduna Abdul Qadir Jilaani رحمۃ اللہ علیہ:

سلام گویم و صلوات با تو ہر نفسے قبول کن بہ کرم ایں سلام و صلواتم

Salaam go-yem-o-salawaat ba to har nafase

Qubool kun ba karam-e-ee salaam-o-salawaatam

I send greetings and salutations upon you with every breath,

Accept, by your grace, these greetings and salutations of mine.

بگوی محی کہ بہر نجات می گویند درود بر سرور کو نین در مناجاتم

Ba-go-yee Muhyee ke bahr-e-najaat mee-go-yend

Durood bar Sarwar-e-Konain dar munaajaatam

Say, Oh Muhyud-deen! That for the sake of salvation, they say:

“Blessings upon the Leader of Both Worlds is (in) my supplications”

نعت شریف

(۱) عرشِ حق ہے مسندِ رفعت رسول اللہ کی

دیکھنی ہے حشر میں عزت رسول اللہ کی

(1) Arsh-e-Haq hai masnad-e-rif'at Rasoolullah ﷺ ki

Dekhnee hai hashr mein 'izzat Rasoolullah ﷺ ki

The Divine Throne is the exalted seat of the Messenger of Allah ﷺ

The true honour of the Messenger of Allah ﷺ is to be witnessed on the Day of Resurrection.

(۲) قبر میں لہرائیں گے تا حشر چشمہ نور کے

جلوہ فرما ہو گی جب طلعت رسول اللہ کی

(2) Qabr mein leh-raayenge taa hashr chashme noor ke

Jalwah farmaa hogi jab tal'at Rasoolullah ﷺ ki

Fountains of light will flow in the grave until the Day of Resurrection

(The day) when the radiant countenance of the Messenger of Allah ﷺ will shine forth.

(۳) لا ورب العرش جس کو جو ملا، ان سے ملا

بٹتی ہے کو نین میں نعمت رسول اللہ کی

(3) Laa Wa Rabbil 'Arsh! Jis ko milaa, un se milaa

Batt-ti hai konain mein ni'mat Rasoolullah ﷺ ki

By the Lord of the Throne! Whoever received anything, received it through him, for the bounty of the Messenger of Allah ﷺ is distributed throughout both worlds.

(۴) سورج الٹے پاؤں پلٹے، چاند اشارے سے ہو چاک

اندھے نجدی دیکھ لے قدرت رسول اللہ کی

(4) Sooraj ulte, paaon palte, chaand ishaare se ho chaak

Andhe Najdi dekhle qudrat Rasoolullah ﷺ ki

*The sun turned back upon its course, and the moon split by his gesture.
Oh, blind Najdi! Behold the power of the Messenger of Allah ﷺ*

(۵) تجھ سے اور جنت سے کیا مطلب، وہابی دور ہو

ہم رسول اللہ کے، جنت رسول اللہ کی

(5) Tujh se aur Jannat se kya matlab? Wahabi door ho!

Hum Rasoolullah ﷺ ke! Jannat Rasoolullah ﷺ ki

What connection do you have with paradise? O Wahabi, stay away!

We belong to the Messenger of Allah ﷺ and paradise belongs to the Messenger of Allah ﷺ

(۶) اہل سنت کا ہے بیڑا پارِ اصحابِ حضور

نجم ہیں اور ناؤ ہے عترت رسول اللہ کی

(6) Ahl-e-Sunnat ka hai bedaa-paar Ashaab-e-Huzoor

Najm hain aur naa-o hai 'itrat Rasoolullah ﷺ ki

The ship of the Ahl-us-Sunnah is carried safely to shore, for the Companions of the Prophet ﷺ are the guiding stars, and the Ark is the Family of the Messenger of Allah ﷺ

(۷) اے رضا خود صاحبِ قرآن ہے مداحِ حضور

تجھ سے کب ممکن ہے پھر مدحت رسول اللہ کی

(6) Ae Raza! Khud Saahib-e-Qur'an hai madd-daah-e-Huzoor

Tujh se kab mumkin hai phir midhat Rasoolullah ﷺ ki

O Raza! The Revealer of the Qur'an Himself is the praise-singer of the Prophet. How then is it possible for you to ever adequately praise the Messenger of Allah ﷺ ?



Vocabulary / key words	Meaning / translation
Arsh-e-Haq	The Divine Throne
Masnad-e-rif'at	Exalted seat, seat of high status and elevation
'Izzat	Honour, dignity, greatness
Lehraayenge	Will flow, surge or ripple
Taa hashr	Until the Day of Resurrection
Chashme noor	Springs or fountains of light
Jalwah farmaa hogi	Will become manifest, will shine forth
Tal'at	Radiant appearance, countenance
Laa Wa Rabbil Arsh	By the Lord of the Throne
Un se milaa	Was received through him
Batt-ti hai	Is being distributed
Konain	Both worlds (this world and the hereafter)
Ulte paaon palte	Turned back upon its course
Ishaare se	By a gesture
Chaak	Split open, torn asunder
Kya matlab	What business? What concern?
Door ho	Stay away, be gone
Ahl-e-Sunnat	The people of the Sunnah (mainstream traditional Muslims)
Bedaa-paar	Brought safely to shore, delivered to safety
Ashaab-e-Huzoor	The Companions of the Prophet ﷺ
Najm	Stars
Naa-o	Boat, ark
'Itrat	The blessed family of the Prophet ﷺ
Saahib-e-Quran	The Lord / Revealer of the Qur'an, referring to Allah
Madd-daah-e-Huzoor	One who praises the Prophet ﷺ
Midhat	Praise, eulogy
Mumkin	Possible

Commentary

1. In the opening verses of this poem, Aala Hazrat رحمۃ اللہ علیہ is describing two great realities. Firstly, the rank of Nabi صلی اللہ علیہ وسلم is the highest among all creation. His صلی اللہ علیہ وسلم honour rises beyond ordinary human imagination. To express this, Aala Hazrat رحمۃ اللہ علیہ mentions ‘Arsh-e-Haq’, the Throne of Allah جبرئیل, which is the highest and greatest created realm. Secondly, although believers already know the honour of Nabi صلی اللہ علیہ وسلم in this world, his صلی اللہ علیہ وسلم full public honour will be displayed on the Day of Judgement, when all creation will witness his صلی اللہ علیہ وسلم unique station. This should not be misunderstood. It does not mean that the Beloved Prophet صلی اللہ علیہ وسلم is equal to Allah جبرئیل. The ‘Arsh’ is the greatest created symbol of height and majesty, and Nabi صلی اللہ علیہ وسلم has been granted the highest rank among all creation. Aala Hazrat رحمۃ اللہ علیہ is using the greatest created height to point toward the greatest created rank which is the rank of the Beloved Prophet صلی اللہ علیہ وسلم. Allah جبرئیل says,

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

“And We have elevated, for you, your remembrance.”¹⁶

Allah جبرئیل raised Nabi’s صلی اللہ علیہ وسلم remembrance by placing his blessed name صلی اللہ علیہ وسلم beside the declaration of His own Oneness جبرئیل. This is not equality. It is honour granted by Allah جبرئیل.

¹⁶ *The Holy Qur’an*, Surah Ash-Sharh, 94:4. Translation: Kanzul Imaan

Nabi ﷺ said,

وَأَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ
وَأَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ

“I am the carrier of the Banner of Praise on the Day of Judgement, and I am not boasting. And I am the first intercessor, and the first to have intercession accepted from Him on the Day of Judgement, and I am not boasting.”¹⁷

Therefore, saying: “‘izzat Rasoolullah ki” is not excessive when it is based on the Qur’an and Hadith.

Aala Hazrat ﷺ did not say “Dekhnee hai **dunya** mein ‘izzat Rasoolullah ki” i.e. The true honour of the Messenger of Allah ﷺ is to be witnessed in this **world**. He said “Hashr mein.” Why? Because ‘Hashr’ is the day when false claims collapse and true ranks are revealed. The full unveiling of his honour ﷺ will occur on the Day of Judgement. When creation stands in terror, when even the great Prophets ﷺ direct people onward, when humanity searches for relief, then Nabi ﷺ will be granted permission to intercede. The Banner of Praise will be in his hand. Paradise will open first for him. His Ummah will find hope through him ﷺ. Today we believe in his honour. Tomorrow, all creation will witness it!

¹⁷ Refer to footnote 5.

2. The grave is a place of fear, darkness, loneliness, and questioning but for the believer whose heart is connected to Nabi ﷺ, that darkness becomes light. The grave is no longer merely a pit of soil. It becomes a place illuminated by faith, recognition of the Beloved Prophet ﷺ, love for him, and the mercy of Allah ﷻ through him ﷺ. This stanza is not just speaking about the physical grave. It is speaking about the believer's condition in the grave.

When the angels of the grave ask,

مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ

“...what did you use to say about *this* man?”

and the believer replies with,

أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ

“Certainly, he is the servant of Allah and His messenger”¹⁸

then a window to paradise is opened for him, and his grave is expanded. This means that one's relationship with Nabi ﷺ is decisive in the grave. Not just in knowing his name but in true faith, recognition, love, obedience, and acceptance. That is why the lover of the Prophet ﷺ hopes that when this question comes, the heart will answer with certainty: he is Allah's ﷻ servant and Messenger ﷺ. That answer is light.

¹⁸ *Sahih al-Bukhari*, Kitaab al-Janaa'iz, Hadith 1338;

Sahih Muslim, Kitaab al-Jannah wa Sifatu Na'eemiha wa Ahliha, Hadith 2870;

Jami' al-Tirmidhi, Kitaab al-Janaa'iz, Hadith 1071.

The wording varies slightly across the different narrations and Ahadith collections.

The darkness of the grave is changed into brightness. The tightness becomes expansion. A window to paradise is opened and this light continues ‘Taa Hashr’, until the Day when the believer rises and sees the full ‘Izzat of Nabi ﷺ.

Yaa Allah ﷻ, let us live with the love of Nabi ﷺ, die with his ﷺ love, answer correctly in the grave and be raised under the banner of Rasoolullah ﷺ. Aameen thumma aameen!

3. Aala Hazrat ﷺ mentions ‘Laa Wa Rabbil ‘Arsh’ because the subject matter is immense. He is speaking about the distribution of blessings across the two worlds. So, he swears by the Lord of the Throne ﷻ.

For a moment, we admire the poetic brilliance of Aala Hazrat ﷺ! He began the Naat Shareef with ‘Arsh-e-Haq’ and he could have used other words to take the oath on Allah ﷻ in this stanza but by saying ‘Laa Wa Rabbil ‘Arsh’, he keeps the same theme from the opening verse flowing here.

Whoever received whatever blessing, received it through the blessed means of Nabi ﷺ. Allah ﷻ says in the Holy Qur’an:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ

“Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom”¹⁹

When we discuss what Nabi ﷺ gives, we must understand that he ﷺ himself is Allah’s ﷻ greatest gift to creation. Through him ﷺ we received: the Holy Qur’an, the 5 pillars of Islam, the Prophetic Sunnah, knowledge of Allah ﷻ, manners, mercy, intercession, and the way to Jannah. Whoever received guidance, received it through him ﷺ. Understand it in this way, Allah ﷻ creates the blessing and Rasoolullah ﷺ is the door through which the blessing reaches us, whether it is in this realm or another. We have referenced the proof of this belief from the Qur’an and Hadith previously.

4. A Muslim’s belief is that a ‘Mu’jizah’ is an extraordinary act that Allah ﷻ expresses through a Prophet to prove His ﷻ truth. We could translate this term as the one performing a **miracle**. In this stanza, Aala Hazrat رضى الله عنه is mentioning two great miracles of Nabi ﷺ. One is the splitting of the moon and the other returning of the sun.

Allah ﷻ says in the Holy Qur’an:

اِقْتَرَبَتِ السَّاعَةُ ۖ وَانْشَقَّ الْقَمَرُ ۚ
وَإِنْ يَرَوْا آيَةً يُعْرِضُوا
وَيَقُولُوا سِحْرٌ مُّسْتَبِرٌّ ۖ

“The Last Day came near, and the moon split apart. And when they see a sign, they turn away and say, ‘Just a customary magic!’”²⁰

¹⁹ The Holy Qur’an, Surah Aali-Imraan, 3:164. Translation: Kanzul Imaan

²⁰ The Holy Qur’an, Surah Al-Qamar, 54:1-2. Translation: Kanzul Imaan

The disbelievers of Makkah demanded a sign. Allah ﷻ split the moon for His Beloved ﷺ. Instead of accepting the truth, they called it magic.

It is mentioned in the books of Hadith:

أَنْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“The moon split during the time of the Prophet peace and blessings of Allah be upon him”²¹

The second miracle is that Nabi ﷺ was receiving revelation while his blessed head was resting on Sayyiduna Ali رضي الله عنه. Sayyiduna Ali رضي الله عنه had not yet prayed his ‘Asr Salaah. When the sun had set, the Beloved Prophet ﷺ made dua and Allah ﷻ returned the sun so that Sayyiduna Ali رضي الله عنه could pray. The Prophet ﷺ supplicated:

اللَّهُمَّ إِنَّهُ كَانَ فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ فَارُدُّ عَلَيْهِ الشَّمْسَ

“Oh Allah! Indeed he was engaged in obedience to you and the obedience of your Messenger so return the sun for him.”²²

²¹ *Sahih al-Bukhari*, Kitaab al-Manaaqib, Hadith 3636;

Sahih Muslim, Kitaab Sifat al-Qiyaamah wal-Jannah wan-Naar, Hadith 2800.

²² This miracle is mentioned in *Al-Shifa bi Ta'reef Huqooq Al-Mustafa*. This is the celebrated work of Qadi Iyad ibn Musa al-Yahsubi, the renowned Maliki jurist, Hadith scholar and judge. The work discusses the lofty rank, virtues, characteristics, miracles and rights of the Messenger of Allah ﷺ, and is one of the most widely studied classical Sunni works on the honour and status of the Prophet ﷺ. Qadi Iyad reports this Hadith and also references the report by Imam al-Tahaawi رحمه الله in his compilation, *Sharh Mushkil al-Athaar*. The Hadith is narrated by Hazrat Asmaa bint Umais رضي الله عنها. She concludes the narration by stating, “I saw it setting, and then watched it shining again after having set.”

Why does Aala Hazrat ﷺ specifically mention these two miracles of Nabi ﷺ? Even the greatest lights of the sky submit to the command of Allah ﷻ when He shows the honour of His Beloved ﷺ. Aala Hazrat ﷺ says “Andhe Najdi”²³. It does not mean every person from Najd as a region. It refers to a mindset. Those people who deny the greatness, miracles, reality, object to the praise of Nabi ﷺ and refusing to recognise his rank. Aala Hazrat ﷺ is defending against those who see the Prophet’s ﷺ miracles and power and still try to reduce the rank of Rasoolullah ﷺ. That’s why he says look properly! Not only with the physical eyes but with Imaan. The moon itself split as a sign for him. The sun itself returned for him. The heavens, earth, Sahaabah and Qur’an did not treat him ﷺ as ordinary. Do not look at the Rasool ﷺ with denial and then you will witness the power he has been given.

5. The one who distances himself from the honour, love, obedience, intercession, and greatness of the Rasool ﷺ should not imagine that he has a path to Jannah. No one reaches Allah ﷻ by bypassing Nabi ﷺ. Allah ﷻ says,

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The Messenger is closer to the believers than their own selves.”²⁴

²³ “Najdi” is used polemically for the Wahhabi movement that arose in Najd under Muhammad ibn Abd al-Wahhab, rather than as a general reference to every inhabitant of the geographical region of Najd. The expression “**Andhe Najdi**”, “blind Najdi”, therefore refers to one considered spiritually blind to the manifested miracles and rank of the Prophet ﷺ. A Hadith concerning Najd is also reported from Hazrat Abdullah ibn Umar ﷺ in which the Prophet ﷺ supplicated, “Oh Allah, bless us in our Syria and our Yemen.” When Najd was mentioned, he stated that there would arise earthquakes and **tribulations**, and that from there would emerge the horn of Satan. See *Sahih al-Bukhari*, Kitaab al-Fitan, Hadith 7094.

²⁴ *The Holy Qur’an*, Surah Al-Ahzaab, 33:6. Translation: Kanzul Imaan

We belong to Nabi ﷺ in the sense of loyalty, obedience, love, connection, and being part of his Ummah.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اشْتَرَى عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ

الْجَنَّةَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَرَّتَيْنِ: بَيْعَ الْحَقِّ حَيْثُ حُفِرَ

بُئْرُ مَعُونَةَ، وَحَيْثُ جَهَّزَ جَيْشَ الْعُسْرَةِ

“Reported by (Sayyiduna) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, he said: (Sayyiduna)

‘Uthmaan bin ‘Affaan رَضِيَ اللَّهُ عَنْهُ twice purchased paradise from the Prophet peace and blessings of Allah be upon him; (once) when he had the well of Ma’oona dug and (the second was) when he had the army of ‘Usrah prepared.’²⁵

Nabi ﷺ is the owner of Jannah. That is why he ﷺ gave Jannah to Sayyiduna Uthmaan رَضِيَ اللَّهُ عَنْهُ many times in return for his great sacrifices. If someone sells something without having possession, the sale is weak, and if he does not own it at all, the sale is invalid. So, when Rasoolullah ﷺ gave paradise, it shows that Allah ﷻ had given him authority over it. We belong to Rasoolullah ﷺ, and Jannah belongs to him ﷺ. SubhaanAllah!

²⁵ *Al-Mustadrak alas-Sahihayn*, Kitaab Ma’rifat-us-Sahaabah, in the virtues of Sayyiduna ‘Uthmaan ibn ‘Affaan رَضِيَ اللَّهُ عَنْهُ, Hadith 4570. The author confirms that this Hadith is Saheeh (sound) in its Isnaad (chain of narration) but the *Shaykhayn* (Imam Bukhari and Imam Muslim رَضِيَ اللَّهُ عَنْهُمَا) had not narrated it.

6. Aala Hazrat عليه السلام summarises the balanced creed of Ahl-us-Sunnah wal Jamaa'ah which is that we honour **all** the Sahaabah (companions), and we honour the Ahl-ul-Bayt (household of Rasoolullah ﷺ). We do not love the Ahl-ul-Bayt by insulting the Sahaabah and we do not love the Sahaabah by neglecting the Ahl-ul-Bayt. We hold both in the highest esteem. That is the true Sunni path. The “boat” of Ahl-us-Sunnah reaches safely because it does not abandon either of the two blessed groups connected to Nabi ﷺ. Through the noble companions, we have received the Qur'an, Hadith, Sunnah, Fiqh, Love and Adab (Respect). So, if someone attacks the Sahaabah, he is attacking the bridge through which Islam reached us. Allah ﷻ says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ^{٢٦}

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

*“And leading everyone, the first are the **Muhaajireen** and the **Ansaar**, and those who followed them with virtue - Allah is pleased with them and they are pleased with Him”²⁶*

²⁶ *The Holy Qur'an*, Surah At-Taubah, 9:100. Translation: Kanzul Imaan

The **Muhaajiroon** (migrants) were the early Muslims who emigrated from Makkah to Madinah for the sake of Allah ﷻ and His Messenger ﷺ. The **Ansaar** (helpers) were the Muslims of Madinah, principally from the tribes of Aws and Khazraj, who welcomed, supported and assisted the Prophet ﷺ and the Muhaajireen after the Hijrah (migration).

We do not speak against those that Allah ﷻ is pleased with. Nabi ﷺ is reported to have said:

أَصْحَابِي كَالنُّجُومِ، فَبِأَيِّهِمْ أَقْتَدَيْتُمْ اهْتَدَيْتُمْ

“My companions are like the stars, whomsoever of them you follow, you will be guided”²⁷

Stars guide travellers in darkness, and the Sahaabah guide the Ummah through the darkness of fitnah.

Allah ﷻ says,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“Allah only wills to remove all impurity from you, O the People of the Household, and by cleansing you, make you utterly pure”²⁸

Sayyiduna Abu Dharr رضى الله عنه reports and he said, I heard the Prophet ﷺ saying:

أَلَا إِنَّ مِثْلَ أَهْلِ بَيْتِي فِيكُمْ مِثْلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا،

وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ

“Beware! Indeed, the example of my household amongst you is like the example of the boat of Noah. Whosoever boards it is saved and whosoever remains behind from it is destroyed.”²⁹

²⁷ Mishkat-ul-Masaabih, Kitaab al-Manaaqib, Baab Manaaqib al-Sahaabah, Hadith 6017.

²⁸ The Holy Qur'an, Surah Al-Ahzaab, 33:33. Translation: Kanzul Imaan

²⁹ Mishkat-ul-Masaabih, Kitaab al-Manaaqib, Baab Manaaqib Ahl-i Baytin Nabi, Hadith 7183.

These evidences substantiate our affirmation to the love, respect, and loyalty for the Ahl-ul-Bayt, because they are a means of safety from hatred and misguidance. There are many Ahadith pertaining to the virtues and excellence of Sahaabah and Ahl-ul-Bayt and some in particular. The Ahl-us-Sunnah are saved because they hold firmly to the entire blessed household of Rasoolullah ﷺ. They follow the Sahaabah, who are the stars of guidance. They honour Sayyiduna Abu Bakr as **Siddiq-e-Akbar**, Sayyiduna Umar as **Farooq-e-Azam**, Sayyiduna Uthmaan as **Zhun-Noorayn**, and Sayyiduna Ali as **al-Murtaza** and they also hold firmly to the Ahl-ul-Bayt (**May Allah ﷻ be pleased with them all**). They do not separate what Nabi ﷺ joined. This is how the 'Beda' of Ahl-us-Sunnah reaches 'Paar.'

7. Finally, Aala Hazrat ﷺ concludes with humility. He praises the Beloved ﷺ immensely, but at the end he says, the One who truly praises him is Allah ﷻ Himself. If Allah ﷻ, the Revealer of the Qur'an, praises His Beloved ﷺ, then how can limited words ever fully describe him? The Qur'an is the speech of Allah ﷻ. So, when the Qur'an praises Nabi ﷺ, it is Allah ﷻ Himself praising His Beloved ﷺ. Our praise is limited, emotional, and based on limited knowledge and our limited physical ability. Allah's ﷻ praise is perfect, eternal and based on complete knowledge.

Allah ﷻ says,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

“And certainly, you possess an exemplary character”³⁰

The word ‘Azeem’ is tremendous. It shows that the character of the Rasoolullah ﷺ is beyond ordinary measure. The true praise-singer of Nabi ﷺ is Allah Almighty. The true Midhat of Rasoolullah ﷺ is beyond creation. So, Aala Hazrat ﷺ ends not with pride, but with humbleness.

Allamah Nooruddin Abdur-Rahmaan Jaami رضى الله عنه says:

گل از رخت آموختہ نازک بدنی را بلبل ز تو آموختہ شیریں سخنی را

Gul az rukhat-e-aamokhtaa-e-naazuk badanee raa

Bulbul ze to aamokhtaa-e-sheereen sukhaneer raa

The rose learned its delicacy and tenderness from your beautiful face; the nightingale learned its sweet-spoken eloquence from your speech.

از جآمی بے چارہ رسانید سلائے بر در گہ دربارِ رسولِ مدنی را

Az Jaami-e-be chaarah rasaaned salaame

Bar dargah-e-darbaar-e-Rasool-e-Madani raa

Convey a humble greeting from this helpless Jaami to the exalted court and threshold of the Prophet of Medina.

³⁰The Holy Qur'an, Surah Al-Qalam, 68:4. Translation: Kanzul Imaan

نعت شریف

(۱) وہ کمال حسن حضور ہے کہ گمان نقص جہاں نہیں

یہی پھول خار سے دور ہے یہی شمع ہے کہ دھواں نہیں

(1) Woh kamaal-e-husn-e-Huzoor hai,

Ke gumaan-e-naqs jahaan naheen

Yahee phool khaar se door he

Yahee shammaa he ke dhuwaan naheen

Such is the perfection of the Prophet's ﷺ beauty

That the thought of a deficiency can never arise

He is that flower which is free from thorns

He is that lamp which gives light without any smoke

(۲) میں نثار تیرے کلام پر ملی یوں تو کس کو زباں نہیں

وہ سخن ہے جس میں سخن نہ ہو وہ بیاں ہے جس کا بیاں نہیں

(2) Main nisaar tere kalaam par,

Milee yoo to kis ko zabaan naheen

Woh sukhan hai jis main sukhan na ho

Woh bayaan hai jis ka bayaan naheen

I am sacrificed at your speech, (its eloquence and beauty)

For, though everyone has been given a tongue

Yours is that speech which transcends ordinary speech

Yours is that expression which cannot be truly expressed

(۳) تیرے آگے یوں ہیں دبے لچے فصحا عرب کے بڑے بڑے

کوئی جانے منہ میں زباں نہیں نہیں بلکہ جسم میں جاں نہیں

(3) Tere aage yoon hain dabe lache

Fusahaa Arab ke bade bade

Koyi jaane moon main zabaan naheen

Naheen balke jis main jaan naheen

The greatest orators of Arabia are humbled and silenced before your eloquence (and beauty in speech)

That one might think that they have no tongues in their mouths. Nay! Rather they have no life in their bodies!

(۴) بخدا خدا کا یہی ہے در نہیں اور کوئی مفر مقرر

جو وہاں سے ہو یہیں آ کے ہو جو یہاں نہیں تو وہاں نہیں

(4) Ba-Khuda! Khuda ka yahee he dar

Naheen aur koyi mafar maqar

Jo wahaan se ho yaheen aa ke ho

Jo yahaan naheen, to wahaan naheen

By Allah! This is the only door leading to Allah

There is no other refuge or resting place

Whoever attains acceptance there does so by coming here first;

Whoever has no share here will have no share there.

(۵) وہی لامکاں کے مکیں ہوئے سر عرش تخت نشیں ہوئے

وہ نبی ہیں جن کے ہیں یہ مکاں وہ خدا ہے جس کا مکاں نہیں

(5) Wohi laa-makaan ke makeen huwe

Sar-e-Arsh takht nasheen huwe

Woh Nabi hain jin ke he ye makaan

Woh Khuda he jis ka makaan naheen

He became the dweller of the 'Spaceless' realm,

and was raised to the highest station near the Throne.

He is the Prophet ﷺ to whom these stations belong,

while Allah is He who transcends all space.

(۶) کروں تیرے نام پہ جاں فدا نہ بس ایک جاں دو جہاں فدا

دو جہاں سے بھی نہیں جی بھرا کروں کیا کروڑوں جہاں نہیں

(6) Karoon tere naam pe jaan fidaa

Na bas ek jaan, do jahaan fidaa

Do jahaan se bhi naheen jee bharaa

Karoon kya? karoonron jahaan naheen

May I sacrifice my soul upon your name.

Nay, not only this one life, but may both my worlds be sacrificed

Even after sacrificing both worlds, I am not satisfied. What do I do?

There aren't crores of worlds (for me to sacrifice for you).

(۷) کروں مدح اہل دول رضا پڑے اس بلا میں میری بلا

میں گدا ہوں اپنے کریم کا میرا دین پارہ ناں نہیں

(6) Karoon madhaa ahl-e-duwal Raza

Pade is balaa main meri balaa

Main gadaa hoon apne Kareem ka

Mera deen paaraa-e-naan naheen

Why should Raza praise the wealthy and powerful?

Let such a test stay far away from me.

I am a beggar of my Generous Master.

My religion is not (for sale for) a piece of bread!



Vocabulary / key words	Meaning / translation
Kamaal-e-husn	Perfection of beauty
Huzoor	The honoured presence, referring here to the Prophet ﷺ
Gumaan-e-naqs	Thought or possibility of deficiency
Jahaan	Where, in which place
Phool	Flower
Khaar	Thorn
Shammaa	Lamp, candle
Dhuwaan	Smoke
Nisaar	Sacrificed, devoted
Kalaam	Speech, words
Zabaan	Tongue, language
Sukhan	Speech, eloquent expression
Bayaan	Expression, description
Dabe lache	Humbled, subdued
Fusahaa-e-Arab	The eloquent orators of Arabia
Bade bade	The greatest, most eminent
Moon	Mouth
Balke	Rather, indeed
Jism	Body
Jaan	Life, soul
Ba-Khuda	By Allah!
Dar	Door, threshold
Mafar	Place of escape, refuge
Maqar	Resting place, abode
Wahaan	There
Yaheen	Here
Laa-makaan	Beyond physical place or space
Makeen	Dweller, occupant
Sar-e-Arsh	At or above the Throne

Takht-nasheen	Enthroned
Makaan	Place, station
Jaan fidaa	To sacrifice one's life
Do jahaan	Both worlds
Jee bharaa	To be satisfied, contented
Karonron jahaan	Crores upon crores of worlds, countless worlds
Madh	Praise, eulogy
Ahl-e-duwal	People of wealth, power or worldly status
Balaa	Calamity, affliction, trial
Gadaa	Beggar, humble petitioner
Kareem	Generous, Benevolent One
Deen	Religion, faith
Paaraa-e-naan	A piece or morsel of bread

Commentary

1. This Naat begins with Aala Hazrat ﷺ describing the beauty and perfection of Nabi ﷺ. Among the creation, Allah ﷻ created no one more perfect, beautiful, pure, complete, and free from deficiency than the Nabi ﷺ. A flower is beautiful, fragrant, delicate, and loved but despite all these wonderful qualities, worldly flowers have thorns and this is their main ‘deficiency’ or ‘shortcoming.’ Aala Hazrat ﷺ says that Rasoolullah ﷺ is that flower without a thorn. His presence has no danger in it. His love has no poison in it. A lamp gives light but worldly lamps may also produce smoke and smoke irritates the eye and darkens the air. Like the flower, despite the benefits being provided by the lamp, its main ‘deficiency’ is the smoke that it produces. Aala Hazrat ﷺ says that Rasoolullah ﷺ is that lamp without smoke meaning his guidance ﷺ is pure light. His Sunnah ﷺ has no confusion. Sayyiduna Baraa bin ‘Azib ﷺ says,

مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*“I have not ever seen anything more beautiful than him
(peace and blessings be upon him)”³¹*

The mother of the believers, Sayyidatuna Aaisha رضي الله عنها said,

كَانَ خُلُقُهُ الْقُرْآنَ

“His character was the Qur’an”³²

³¹ Sahih Muslim, Kitaab al-Fadaa’il, Hadith 2337;

Ash-Shama’il al-Muhammadiyah by Imam al-Tirmidhi, Hadith 3.

³² Sahih Muslim, Kitaab Salat al-Musaafireen wa Qasrihaa, Hadith 746;

As-Sunan al-Kubra by Imam Nasa’i رضي الله عنه, Hadith 10837

The statement occurs within a longer narration in which she explains that the character of the Messenger of Allah ﷺ embodied the teachings and qualities of the Glorious Qur’an.

He ﷺ was the walking beauty of the Qur'an. The Sahaabah رضى الله عنهم did not speak of his beauty ﷺ as ordinary beauty. They spoke as people whose eyes had seen the most beautiful of creation. How can one even begin to imagine a deficiency in the one whom Allah ﷻ perfected, praised, purified, and made the mercy of all creation?

Aala Hazrat's رضى الله عنه younger brother (Ustaad-e-Zaman Hazrat Maulana Hasan Raza Khan رضى الله عنه)³³ penned the following in the same theme:

ایسا تجھے خالق نے طرح دار بنایا یوسف کو ترا طالب دیدار بنایا

Aisa tujhe Khaaliq na tarah daar banaaya

Yusuf ko tera taalib-e-deedar banaaya

The Creator fashioned you with such elegance and beauty,

that He made Yusuf ﷺ a seeker of your blessed sight.

کو نین بنائے گئے سرکار کی خاطر کو نین کی خاطر تمہیں سرکار بنایا

Konain banaaye gaye Sarkaar ki khaatir

Konain ki khaatir tumhe Sarkaar banaaya

The two worlds were created because of the Master ﷺ

You were made the Master for the sake of the two worlds.

2. Everyone has a tongue but not everyone has Prophetic speech. Aala Hazrat رضى الله عنه addresses the Beloved ﷺ and says that your blessed words ﷺ are not ordinary words. They are filled with revelation, wisdom, and mercy. His ﷺ tongue recited the Qur'an. His ﷺ tongue taught us about Allah ﷻ, gave Ahadith, spoke the truth and never lied.

³³ Maulana Hasan Raza Khan رضى الله عنه was the younger brother of Ala Hazrat رضى الله عنه. He was a distinguished scholar and an accomplished poet, particularly renowned for his mastery of Naat poetry. His celebrated collection of devotional poetry is entitled *Zauq-e-Naat*.

Aala Hazrat ﷺ is referring to two things in this stanza. Firstly, the Holy Qur'an revealed to him ﷺ and secondly, his ﷺ own words. Allah Almighty says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“And he does not say anything by his own desire. It is but a divine revelation, which is revealed to him.”³⁴

His ﷺ words are guided, purified and protected by revelation. So, we do not say that the Holy Qur'an was authored by him ﷺ rather he ﷺ is its perfect receiver, reciter, teacher, and living embodiment. Our Beloved Master ﷺ said,

بُعِثْتُ بِجَوَامِعِ الْكَلِمِ

“I have been sent with Jawaami'il-kalim”³⁵

Rasoolullah ﷺ would say a few words and people have been deriving oceans from them for eons. There are many examples of this in the Ahadith. Every word spoken by him ﷺ is beautiful. The earlier stanza praised his ﷺ **beauty** and this stanza praises his ﷺ **speech**. Aala Hazrat ﷺ is moving from 'Husn' (beauty) to 'Kalaam' (speech). We should also follow that speech. A real follower does not say: “What a beautiful Hadith” then live as if he never heard it.

³⁴ The Holy Qur'an, Surah An-Najm, 53:3-4. Translation: Kanzul Imaan

³⁵ Sahih al-Bukhari, Kitaab al-Ta'bir, Hadith 7013;

Sahih Muslim, Kitaab al-Masaajid wa Mawaadi'is-Salaah, Hadith 523.

Here, **Jawami'ul-Kalim** refers to the unique ability granted to Rasoolullah ﷺ to express vast and profound meanings in remarkably few words, concise speech containing extensive and comprehensive meanings.

Nabi ﷺ would say the right word, at the right time, to the right person, in the right amount. He ﷺ spoke to fill hearts with light.

3. Now, Aala Hazrat رضي الله عنه is discussing the impact of the words of Rasoolullah ﷺ. The Arabs at the time of the Prophet ﷺ were masters of poetry, public speech, praise and debate. Their language was not just communication. It was power and identity but when the Holy Qur'an was revealed to Nabi ﷺ and when he ﷺ spoke, the greatest and most eloquent orators became helpless. They could not produce anything like it. They could only mock, deny, or argue. Allah عز وجل says,

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ

“What! They dare say that “He has fabricated it”? Say “Therefore bring ten fabricated chapters like these”³⁶

They could not. The great Imam Jalaaludin As-Suyuti³⁷ رضي الله عنه mentions in *Khasaa'is al-Kubra*, vol. 1, p. 63,

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، لَقَدْ طُفْتُ فِي الْعَرَبِ، وَسَمِعْتُ فَصَحَاءَهُمْ، فَمَا

سَمِعْتُ أَفْصَحَ مِنْكَ قَالَ: أَدَّبَنِي رَبِّي، وَنَشَأْتُ فِي بَيْتِ سَعْدِ بْنِ بَكْرٍ

“Sayyiduna Abu Bakr رضي الله عنه said, “O Messenger of Allah ﷺ, I have travelled among the Arabs and heard their eloquent speakers, yet I have never heard anyone more eloquent than you.” He ﷺ replied, “My Lord taught me refinement, and I was raised among Banu Sa’d ibn Bakr.”

³⁶ The Holy Qur'an, Surah Hood, 11:13. Translation: Kanzul Imaan.

³⁷ Imam Jalaaludin as-Suyuti was a renowned Egyptian Shafa'i jurist, Hadith scholar, Qur'anic exegete, historian and prolific author. He wrote extensively across the Islamic sciences, with celebrated works including *al-Itqan fi Ulumil-Qur'an*, *al-Durr al-Manthur*, and *al-Jami al-Saghir*. He is regarded as one of the foremost Sunni scholars of the ninth Islamic century.

The great Arab speakers stood before Nabi ﷺ like defeated men. Their tongues were present but useless. Their bodies were alive but their pride was dead because Yaa RasoolAllah ﷺ, your Mu'jizah was not poetry, it was revelation.

4. Aala Hazrat ﷺ takes an oath that the door to Allah's ﷻ mercy, love, and forgiveness is the door of Nabi ﷺ. Whoever comes to Allah Almighty through faith, love and obedience to His Beloved ﷺ is accepted. There is no other refuge or other safe route to Allah ﷻ except the path through Rasoolullah ﷺ. People invent many paths. They worship without obedience to Nabi ﷺ, have love of Allah ﷻ without complete love for Nabi ﷺ, practice Islam without respect for Rasoolullah ﷺ, but Allah ﷻ says,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ

وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ۝

“and if they, when they have wronged their own souls, come humbly to you and seek forgiveness from Allah, and the Noble Messenger intercedes for them, they will certainly find Allah as the Most Acceptor of Repentance, the Most Merciful.”³⁸

This verse is one of the strongest foundations of this stanza. This proves that the court of the Beloved Prophet ﷺ is a door of Almighty Allah's mercy. Whatever is received by us, is received by coming to the court of Nabi ﷺ. “Yahaan” means this world.

³⁸ The Holy Qur'an, Surah An-Nisaa, 4:64. Translation: Kanzul Imaan.

That is, this world of having Imaan, obedience, love and loyalty. “Wahaan” means the Hereafter. That is, Barzakh (realm of the grave), Hashr (the day of Resurrection), Jannah, and eternal success. If someone accepted and loved him ﷺ **here**, he has hope and connection **there**. You cannot disrespect Rasoolullah ﷺ and expect closeness to Allah ﷻ. You cannot deny his ﷺ honour **here** and hope for his ﷺ intercession **there**. Yaa Allah ﷻ, keep us at the door of Your Beloved ﷺ in this world so that we may be recognised among his ﷺ people in the Hereafter. Aameen!

5. Rasoolullah ﷺ was raised by Allah ﷻ to a rank that our minds will never fully understand. Aala Hazrat رضى الله عنه is speaking about the Mi'raaj and also teaching us that Allah ﷻ is pure from time, place, direction, and all limits. On the night of Mi'raaj, Nabi ﷺ was taken beyond the heavens and beyond the normal world of place, direction, and time. He ﷺ was raised to the highest created stations of nearness to Almighty Allah. Allah ﷻ says,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

“So the distance between the Spectacle and the beloved was only two arms’ length, or even less.”³⁹

This shows a special closeness. Allah ﷻ gave Nabi ﷺ such a high rank that even Sayyiduna Jibraeel عليه السلام could not go to that station which the Beloved ﷺ reached. Aala Hazrat رضى الله عنه is speaking about the Prophet’s ﷺ Masnad-e-Rif’at, meaning his throne of loftiness and high rank ﷺ.

³⁹The Holy Qur’an, Surah An-Najm, 53:9. Translation: Kanzul Imaan.

He ﷺ is also showing that all created places and worlds receive honour because of their connection to Nabi ﷺ. Since he ﷺ is creation, we can speak about his ﷺ blessed places, ranks, and stations. He ﷺ went where no one else went and he ﷺ received what no one else received. The gift he ﷺ brought back is light and guidance for us on earth but Allah ﷻ is not like creation. Allah ﷻ is not inside a place. He is not limited by direction, boundary, location, time, or imagination. Allah ﷻ says,

لَيْسَ كَمِثْلِهِ شَيْءٌ

“Nothing is like Him.”⁴⁰

Allah ﷻ has no ‘Makaan.’ He is free from place and all created limits. Aala Hazrat ﷺ is teaching us two things here that we should understand. Nabi ﷺ is far above ordinary creation and we should also understand that Allah ﷻ is beyond all creation completely.

6. Aala Hazrat ﷺ is now speaking in the language of ‘Ishq-e-Rasool ﷺ’ (Deep, consuming love of the Messenger ﷺ). The blessed name of the Beloved Prophet ﷺ is not an ordinary name. In Sarf (morphology), the root letters of the name Muhammad are ح, م, د. The root word of these letters means ‘to praise.’ The name Muhammad is Ism-e-Maf’ool (the object upon which a verb is actioned / passive participle) from Baab-ut-Taf’eel. Given the root letters, the root word meaning and the form that it takes when ‘morphed’, the name Muhammad means one who is praised greatly and repeatedly.

⁴⁰ The Holy Qur’an, Surah Ash-Shura, 42:11. Translation: Kanzul Imaan.

Whenever we mention the name of Allah ﷻ, we mention the name of Muhammad ﷺ. Aala Hazrat رضي الله عنه expresses that the name that Allah ﷻ raised is more beloved than his own life. The Sahaabah رضي الله عنهم often expressed this love by saying,

فَدَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ

“May my father and mother be sacrificed for you Oh Messenger of Allah”

It is the language of love, honour, and respect. During the Battle of Uhud, Sayyiduna Abu Talha رضي الله عنه protected Nabi ﷺ with his own body.

فَيَقُولُ أَبُو طَلْحَةَ يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي،

لَا تُشْرِفْ يُصِيبُكَ سَهْمٌ مِّنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ

“Sayyiduna Abu Talha رضي الله عنه would say, “Oh Prophet of Allah ﷺ, may my father and mother be sacrificed for you. Do not raise yourself, lest an arrow from the enemy strike you. Let my neck be (struck) before your neck.”⁴¹

One life is not enough. Let both worlds be sacrificed for you. However, even sacrificing both worlds does not satisfy a lover’s heart because Nabi’s ﷺ right over us is beyond measure. Aala Hazrat رضي الله عنه explains that if there were millions of worlds, he would sacrifice them for Nabi ﷺ, but what can he do? Millions of worlds do not exist. This is the helplessness of his love, a love that he is completely consumed in. He رضي الله عنه wants to give more but he owns nothing.

⁴¹ Sahih al-Bukhari, Kitaab al-Maghaazi, Hadith 4064.

7. The closing quatrain of this poem is an enduring declaration of Aala Hazrat's رحمۃ اللہ علیہ dignity and loyalty to the Beloved Prophet صلی اللہ علیہ وسلم. It contains such a profound lesson that even till today, the Dars that Aala Hazrat رحمۃ اللہ علیہ taught us still holds true. In a time where we are enveloped in the trials of this world, where holding on to our Imaan has become even more challenging, this verse is a reminder to the type of servitude that is due to the Beloved صلی اللہ علیہ وسلم should one wish to achieve success.

The background of this verse is such that the governor of the “Naanpaaraa” state was a disciple of Hazrat Qibla Noori Miya رحمۃ اللہ علیہ. He (the governor) requested his Murshid to have a quatrain written for him by Aala Hazrat رحمۃ اللہ علیہ. He replied, “Very well, we shall do something.” Aala Hazrat رحمۃ اللہ علیہ was engrossed in conversation in a gathering and appeared very joyous when Hazrat Noori Miya رحمۃ اللہ علیہ said, “This is my disciple and the governor of the state of Naanpaaraa. It is his desire that you write some praiseworthy verse regarding him.” Aala Hazrat رحمۃ اللہ علیہ picked up the pen and wrote this verse in a powerfully intense mood. The governor beat his head and began to regret thinking it would have been better not to have had it written at all. (*Maarif-e-Raza Karachi*, issue 10, page 155). Aala Hazrat رحمۃ اللہ علیہ explains that he will not praise worldly elites just because they possess power and wealth. This is the profound lesson referred to above. He رحمۃ اللہ علیہ says, I am already a beggar at the door of Rasoolullah صلی اللہ علیہ وسلم. Why should I beg from worldly people by selling my honour? My Deen is not a piece of bread! The true servant of Nabi صلی اللہ علیہ وسلم does not trade Naat and Deen for favour and money. Belong to Nabi صلی اللہ علیہ وسلم, and your dignity will remain safe.

Tooti-e-Hind, Hazrat Yameenudin Amir Khusro⁴² رضى الله عنه says:

ای چهره زیبای تور شکِ بتانِ آزاری

هر چند وصفتمی کنم، در حسن از آن زیباتری

Ae chehraa-e-zebaa-e-to rashk-e-butaan-e-Aazari

Har chand wasfat mee kunam dar husn az aan zebaataree

Oh you whose beautiful face is the envy of the idols of Aazar,

However much I may describe you, your beauty surpasses my description.

آفاق هاگردیده ام مهرِ بتاں ورزیده ام

بسیار خوباں دیدہ ام لیکن تو چیزے دیگری

Aaafaq haa gar deedaa-am mehr-e-butaa war zeedaa-am

Bisyaar khoobaa deedaa-am lekin tu cheeze deegaree

I have travelled across the horizons and loved many beauties,

I have seen countless beautiful ones, yet you are something altogether different.

خسرو غریب است و گدا، افتاده در شهر شما

باشد که از بھر خدا سوی غریبان بنگری

Khusro ghareeb ast-o-gadaa uftaadah dar shehr-e-shumaa

Baashad ki az bahr-e-Khuda soow-e-ghareebaan bingaree

Khusro is a stranger and a beggar, fallen helpless in your city,

Perhaps, for the sake of Allah, you may cast a glance upon this stranger.

⁴² Hazrat Amir Khusro رضى الله عنه was one of the most celebrated Persian poets of the Indian subcontinent and a prominent disciple of the great Chishti saint, Hazrat Nizamuddin Auliya رضى الله عنه. He served at several courts of the Delhi Sultanate and composed extensively in Persian. His poetry is especially renowned for its eloquence, imagery, devotional sentiment and expressions of spiritual love.

نعت شریف

(۱) چمک تجھ سے پاتے ہیں سب پانے والے میرا دل بھی چمکا دے چمکانے والے

Chamak tujh se paate hain sab paane waale

Mera dil bhi chamkaa de chamkaane waale

All those who receive radiance receive it through you.

Illuminate my heart too, Oh one who illuminates!

(۲) برستا نہیں دیکھ کر ابرِ رحمت بدوں پر بھی برسا دے برسانے والے

Barastaa naheen dekh kar abr-e-rahmat

Baddon par bhi barsaa de barsaane waale

The cloud of mercy does not rain on only who is worthy.

Let it rain upon sinners too, Oh showerer of mercy.

(۳) مدینے کے خطے خدا تجھ کو رکھے غریبوں فقیروں کے ٹھہرانے والے

Madine ke khitte Khuda tujh ko rakhe

Ghareebon faqeeron ke tehraan-e-waale

Oh Land of Madinah! May Allah protect and preserve you,

For you are the refuge where the poor and beggars find peace.

(۴) تو زندہ ہے واللہ تو زندہ ہے واللہ میرے چشمِ عالم سے چھپ جانے والے

Tu zindah hai Wallah! Tu zindah hai Wallah

Mere chashm-e-aalam se chup jaane waale

You are alive! By Allah! You are alive! By Allah!

Oh the one who is only hidden from my worldly eyes!

(۵) حرم کی زمیں اور قدم رکھ کے چلنا ارے سر کا موقع ہے اوجانے والے

Haram ki zameen aur qadam rakh ke chalnaa

Are sar ka moqa he o jaane waale

Walking upon the ground of the Sanctuary with your feet?

Oh traveller! This is a place upon which one ought to place one's head.

(۶) رہے گایوں ہی ان کا چرچا رہے گا پڑے خاک ہو جائیں جل جانے والے

Rahega yunhi un ka charchaa rahega

Pade khaak ho jaaye jal jaane waale

His ﷺ praise will continue to spread in this very manner,

Let those who burn in jealousy turn into dust.

(۷) رضا نفس دشمن ہے دم میں نہ آنا کہاں تم نے دیکھے ہیں چند رانے والے

Raza! Nafs dushman hai, dam main na aana

Kahaan tum ne dekhe hain chand raane waale

Oh Raza! The lower-self is your enemy, do not fall into its traps

Where else have you seen such deceptive tricksters?



Vocabulary / key words	Meaning / translation
Chamak	Radiance, shine
Paata	To receive
Paane waale	Those who receive
Chamkaa de	Illuminate, brighten
Barastaa	To rain
Abr-e-Rahmat	Cloud of mercy
Dekh kar	After looking, judging
Baddon	Sinners, wrongdoers
Barsaa de	Cause it to rain, let it pour
Barsaane waale	Showerer, one who causes it to pour
Madine ke khitte	The land of Madinah
Khuda tujh ko rakhe	May Allah protect and preserve you
Ghareebon	The poor, needy
Faqeeron	The poor, beggars, destitute
Thehraane waale	One who gives shelter or a place to stay
Chashm	Sight, eye
Chhup jaane waale	One who becomes hidden from sight
Zameen	Ground, land
Qadam rakh ke chalna	To walk by placing one's feet
Sar ka mauqa	A place worthy of placing one's head
Jaane waale	Traveller, one who is going
Rahega yunhi	Will continue in this very manner
Charcha	Widespread praise
Khaak ho jaaye	To turn to dust
Jal jaane waale	Those who burn with jealousy or envy
Nafs	Lower self, ego, desires
Dushman	Enemy
Dam main na aana	Do not be trapped or deceived
Chand raane waale	Cunning deceivers, those who appear innocent while deceiving

Commentary

1. This is yet another beautiful presentation of the humility of Sayyidi Aala Hazrat رحمته اللہ علیہ in the court of the Beloved صلی اللہ علیہ وسلم. Here, he رحمته اللہ علیہ is speaking as a poor lover at the court of Nabi صلی اللہ علیہ وسلم saying that whoever in creation received true spiritual brightness received it through the light of Nabi صلی اللہ علیہ وسلم. The Prophets, Sahaabah, Auliyah, scholars, all received their rank through the court of Nabi صلی اللہ علیہ وسلم. Allah ﷻ says in the Holy Qur'an,

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝

“Indeed, towards you has come a light from Allah, and a clear Book.”⁴³

Many Mufasssiroon⁴⁴ mention that ‘Noor’ here refers to Rasoolullah صلی اللہ علیہ وسلم, while ‘Kitaab-um-Mubeen’ refers to the Holy Qur'an. Allah ﷻ also says,

وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ

“and will create a light for you to walk in it”⁴⁵

This light comes from Allah, but it is received through connection with His Beloved صلی اللہ علیہ وسلم. So, Aala Hazrat رحمته اللہ علیہ asks the ‘Chamkaane Waale’ to brighten his heart too.

⁴³ *The Holy Qur'an*, Surah Al-Maaidah, 5:15. Translation: Kanzul Imaan.

⁴⁴ **Mufasssiroon** is the plural of *Mufasssir*, meaning scholars who specialise in explaining and interpreting the Holy Qur'an. Their field of study is known as *Tafsir*, which examines the meanings of Qur'anic verses through the Arabic language, context of revelation, Hadith, statements of the Companions and early scholars, principles of Islamic belief and law, and other recognised interpretive sciences.

⁴⁵ *The Holy Qur'an*, Surah Al-Hadeed, 57:28. Translation: Kanzul Imaan.

We have already mentioned the Hadith above wherein it is stated that Allah ﷻ is the real provider, and Nabi ﷺ distributes by Allah's ﷻ command. The Sahaabah رضی اللہ عنہم became stars of guidance because their hearts were polished by his ﷺ blessed gaze and teaching. Eyes of the blessed companions were restored through the touch and saliva of Nabi ﷺ. If physical eyes could shine through him ﷺ, then the sinful heart asks even more desperately for spiritual light. Sayyida Halimah Sa'diyyah رضی اللہ عنہا was once an unknown Bedouin woman, but through her service and connection to Rasoolullah ﷺ, her name became honoured forever. No one becomes bright by bypassing him ﷺ. So, Aala Hazrat رضی اللہ عنہ is saying, Yaa RasoolAllah ﷺ, everyone who attained light attained it through you. My heart has become dark with sins and weakness, so brighten it too with the Noor of Imaan, repentance, love, and Adab. This is dua in the language of love.

2. Aala Hazrat continues with humility. Yaa RasoolAllah ﷺ, Allah ﷻ created you as the mercy for all the worlds. The rain of mercy is not only for the pure and righteous. We are sinful, weak, and undeserving, but we are still from your Ummah. So let the mercy of Allah ﷻ reach even the dreadful ones like us through your blessed means. Clouds do not ask the dry earth, "Are you worthy?" It simply rains and the dead land becomes alive. In the same way, when the mercy of Nabi ﷺ is showered upon a dead heart, that heart can become alive. The sinner's heart is like dry land. The Prophet's ﷺ mercy is like rain.

In a very famous verse in the Holy Qur'an, Allah ﷻ says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

“And We did not send you except as a mercy for all the worlds.”⁴⁶

He ﷺ is not mercy for only the already pious. He is mercy for the sinners, the animals and every created being too. If he ﷺ was a mercy only for perfect people, then we would have no share. Nabi ﷺ said,

إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً

“I was not sent as one who curses. I was only sent as a mercy.”⁴⁷

He ﷺ is mercy. He ﷺ is severe against disbelief and falsehood, but compassionate to the repentant servant.

3. Now dua is being made by Aala Hazrat ﷺ for the blessed and beloved city of Madinah. Oh Madinah, may Allah ﷻ protect your streets, your soil, your fragrance, and your peace. Aameen. Madinah is not beloved because of buildings. It is beloved because it is the city of Masjid-e-Nabawi, the Rawdah and the resting place of Rasoolullah ﷺ. The Muhaajiroon left their homes, wealth, families and land. Where did they find shelter? Al-Madinah! The air carries the fragrance of Hijrah. The soil carries the honour of Nabi ﷺ. The Rawdah is a garden from the gardens of paradise. It is the city where sinners come crying, lovers come longing, and the helpless come hoping.

⁴⁶ *The Holy Qur'an*, Surah Al-Ambiya, 21:107. Translation: Kanzul Imaan.

⁴⁷ *Sahih Muslim*, Kitaab al-Birr was-Silah wal-Aadaab, Hadith 2599.

Nabi ﷺ said,

إِنَّهَا طَيِّبَةٌ تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ

“It is Taiba. It drives away impurity just as fire removes the impurity of silver.”⁴⁸

4. This stanza is the highlight of the Kalaam. When read in gatherings, it evokes much emotion due to the literal understanding of the stanza. To an extent, that can be understood but the deeper meaning and its reflection of Sunni Aqeedah is what Aala Hazrat رضى الله عنه is expressing here and that belief is regarding Hayaat-un-Nabi ﷺ. He takes an Oath by Allah, that Nabi ﷺ is alive! We do not deny that Nabi ﷺ left from this worldly life however, his ﷺ blessed body is preserved. He ﷺ is alive in Barzakh with a life greater than the life of ordinary believers and martyrs and his ﷺ rank, mercy, response to Durood and salaam, and concern for the Ummah continue. Worldly passing does not mean non-existence or disconnection. It means he ﷺ moved from the visible world into the unseen realm of Barzakh; not finished or ended.

Allah ﷻ says,

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۚ

“And do not say regarding those who are slain in Allah’s cause as “dead”; in fact, they are alive, but it is you who are unaware.”⁴⁹

⁴⁸ Sahih Muslim, Kitaab al-Hajj, Hadith 1384.

⁴⁹ The Holy Qur’an, Surah Al-Baqarah, 2:154. Translation: Kanzul Imaan.

If the martyrs are alive in Barzakh, then the Prophets ﷺ are certainly alive because Prophets ﷺ are greater than martyrs. The Beloved Prophet ﷺ said,

الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ

*“The prophets are alive in their graves,
they are praying.”⁵⁰*

In another Hadith, the Beloved and Blessed Nabi of Allah ﷺ said:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

*“Verily, Allah has made it forbidden upon the earth that it consumes the
bodies of the prophets.”⁵¹*

Allah ﷻ says in an oft-recited verse of the Holy Qur'an,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*“Certainly, Allah and His Angels send salutations upon the Prophet,
O people who believe! Send blessings and abundant salutations upon him.”⁵²*

⁵⁰ Musnad Abi Ya'laa, Hadith 3425.

⁵¹ Sunan Abi Dawud, Kitaab al-Salat, Hadith 1,047;
Sunan al-Nasa'i, Kitaab al-Jumu'ah, Hadith 1374.

⁵² The Holy Qur'an, Surah Al-Ahzaab, 33:57. Translation: Kanzul Imaan.

It should be noted that this ayah is in the present tense showing that the honour of Nabi ﷺ is continuous. Imam Hasan bin Ammar Shurunbulali رضى الله عنه in the commentary of his famous book “*Noor al-Idaah wa Najaat al-Arwaah*” states, “It is a well-known fact among the great scholars that the Messenger of Allah ﷺ is alive in his blessed grave (the life which he used to spend in this world). The Messenger of Allah ﷺ is given sustenance; takes benefit from everything which he desires; and gains the pleasure and joy of worshiping (as he had in this world). However, those who have not reached close proximity to Allah ﷻ are unable to see him.”⁵³ He ﷺ is hidden from the eyes but not absent from the heart of a lover.

5. Which servant does not hold the desire to visit Al-Madinah Al-Munawwarah? Who does not dream of walking in the blessed city of the Habeeb ﷺ? Of seeing the awe-inspiring Green Dome? Of standing in front of the Golden Gates of the Rawdah Shareef? Certainly, those who have been blessed with such an opportunity return in such a state of intoxication of love that they immediately desire to go back to Madinah. It is as if life enters our bodies when we enter Madinah and it is as if life has left our bodies when we are away from Madinah.

⁵³ Noor al-Idaah read with Maraaqi al-Falah both authored by Imam Hasan Shurunbulali رضى الله عنه

Ustaad-e-Zaman Hazrat Maulana Hasan Raza Khan رحمۃ اللہ علیہ writes:

مر کے جیتے ہیں جو اُن کے در پہ جاتے ہیں حسن

جی کے مرتے ہیں جو آتے ہیں مدینہ چھوڑ کر

Mar ke jeete hain jo un ke dar pe jaate hain Hasan

Jee ke marte hain jo aate hain Madinah chor kar

Those who go to his blessed court are as though they were dead, then brought to life, O Hasan!

Those who leave Madinah are as though they had been alive, and have now died.

In this stanza, Aala Hazrat رحمۃ اللہ علیہ talks about the city of Al-Madinah Al-Munawwarah but here, despite our desires, he gives a warning to its visitor. Do not enter the blessed land like an ordinary tourist! This is the city of the Rasoolullah صلی اللہ علیہ وسلم, the Holy Qur'an, the Ahadith, love and peace. One should walk with respect, humility, as a beggar, not as someone entitled and as someone who knows where he is. Madinah is also declared as a Haram (Sanctuary) by Nabi صلی اللہ علیہ وسلم saying,

إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا وَإِنِّي حَرَّمْتُ الْمَدِينَةَ

“Verily, Ibrahim made Makkah a sanctuary and he supplicated for its people, and I have made Madinah my sanctuary.”⁵⁴

⁵⁴ Sahih Muslim, Kitaab al-Hajj, Hadith 1360.

Allah ﷻ says in the Holy Qur'an,

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۝

*“And whoever reveres the symbols of Allah
this is then part of the piety of the hearts.”⁵⁵*

If honouring the signs of Allah ﷻ is from Taqwa (piety), then how great is the Adab of the city where Rasoolullah ﷺ lived, taught, prayed, and rests? Allah ﷻ also says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ

كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝

*“O People who Believe! Do not raise your voices higher than the voice of the
Prophet, nor speak to him loudly the way you shout to one another,
lest your deeds go to waste whilst you are unaware.”⁵⁶*

One should be careful. This is not an ordinary court. This is not an ordinary city. A person may reach Madinah by plane but still not reach Madinah with the heart. If Allah ﷻ has placed love for Madinah in your heart, then do not enter it carelessly. It is mentioned about the great Imam Malik رضى الله عنه that he had such immense respect for the city of Madinah that he would not ride an animal in Madinah out of respect for the land where Nabi ﷺ rests. Therefore, Aala Hazrat رضى الله عنه teaches us, when you enter Madinah, enter with repentance, Durood, tears and as a beggar.

⁵⁵ The Holy Qur'an, Surah Al-Hajj, 22:32. Translation: Kanzul Imaan.

⁵⁶ The Holy Qur'an, Surah Al-Hujuraat, 49:2. Translation: Kanzul Imaan.

6. In the fourth stanza, we spoke about Hayaat-un-Nabi ﷺ. However, here Aala Hazrat ﷺ is teaching us that not only is the Prophet ﷺ alive, but the name, honour, praise and love of Rasoolullah ﷺ will remain alive until and even on the Day of Judgement. People may become jealous of his ﷺ rank and may try to reduce his ﷺ greatness but the opposition will turn to dust while his ﷺ blessed remembrance will continue to rise. Every second, somewhere in the world, someone is saying ‘SalAllahu ‘alayhi wa sallam.’ This is nothing but a proof of:

وَرَفَعْنَا لَكَ ذِكْرَكَ

“And We have elevated, for you, your remembrance.”⁵⁷

Allah ﷻ did not say only people will remember you. When Allah ﷻ raised his ﷺ remembrance, no enemy can lower it. The ‘Charchaa’ of Nabi ﷺ is not dependent on poets, speakers, scholars or lovers. It is protected by Allah Almighty Himself. Allah ﷻ says,

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“Indeed, it is your enemy who is deprived of all goodness.”⁵⁸

The enemies said that the Beloved Prophet ﷺ is and would be deprived. Today, where are the names of many of those enemies? Dust! But the name of Muhammad ﷺ? It is and has been alive throughout existence! Allah ﷻ has written the name of His Beloved ﷺ on the doors of paradise and on every object in paradise.

⁵⁷ The Holy Qur’an, Surah Ash-Sharh, 94:4. Translation: Kanzul Imaan

⁵⁸ The Holy Qur’an, Surah Al-Kauthar, 108:3. Translation: Kanzul Imaan

Nabi ﷺ said,

رَغِمَ أَنْفُ رَجُلٍ ذَكَرْتُ عِنْدَهُ ، فَلَمْ يُصَلِّ عَلَيَّ

“May his nose be rubbed in the dust, a man who when I am mentioned before him, he does not salutations upon me.”⁵⁹

The one who refuses to honour and convey salaam when Nabi ﷺ is mentioned is humiliated. A believer does not remain silent when the name of the Beloved Prophet ﷺ is mentioned. His tongue moves with Salawaat and his heart moves with love. This is but only one form of how the ‘Charchaa’ of the Beloved ﷺ will continue.

7. Aala Hazrat رضى الله عنه ends this poem by turning to himself. This stanza comes after stanzas of light, mercy, Madinah, Hayaat-un-Nabi ﷺ, respect and remembrance. He رضى الله عنه says, Raza, beware of your ‘Nafs.’ This is beautiful because after spiritual sweetness, there is a danger that a person may feel safe. So, Aala Hazrat رضى الله عنه teaches us that love Nabi ﷺ deeply, have hope in his mercy, long for Madinah, believe in his power, send Durood but also, never trust your ‘Nafs’. It will deceive you with excuses, pride, anger and hidden desire. It will tell you that you are safe, that you are sincere, that you are better than others, that repentance can wait and small sins do not matter and that love is enough. The ‘Nafs’ is a master of tricks! Do not think that “I recite Naat, so I am safe” or “I love the Beloved Prophet ﷺ, so I do not need to fight my sins.”

⁵⁹ Jami’ al-Tirmidhi, Kitaab al-Da’awaat, Hadith 3545.

The expression “**May his nose be rubbed in the dust**” is a forceful Arabic idiom meaning, “May he be humbled / disgraced / humiliated.” It expresses severe reproach for the person who hears the blessed name of the Prophet ﷺ yet neglects to send salutations upon him.

Allah ﷻ says,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ

“And for one who feared to stand before his Lord and restrained his soul from desire, then, indeed paradise only is his destination.”⁶⁰

This verse explains the cure. The ‘Nafs’ loves unusual feelings and claims, but the true measure is obedience to Allah ﷻ and His Beloved Rasool ﷺ.

The erudite scholar and gnostic, Allamah Iqbal رحمه الله writes:

در دلِ مسلم مقامِ مصطفیٰ است

آبروئے مازنامِ مصطفیٰ است

Dar dil-e-Muslim Maqaam-e-Mustafa ast

Aabroow-e-maa ze naam-e-Mustafa ast

The status of Mustafa ﷺ resides in the heart of a Muslim

Our honour and prestige are derived from the name of Mustafa ﷺ

⁶⁰ The Holy Qur'an, Surah An-Naazi'aat, 79:40-41. Translation: Kanzul Imaan

نعت شریف

(۱) صبح طیبہ میں ہوئی بٹتا ہے باڑا نور کا صدقہ لینے نور کا آیا ہے تارا نور کا

Subh-e-Taiba main huwi, bat-ta hai baadaa noor ka

Sadqah le ne noor ka, aaya he taaraa noor ka

Dawn broke in Madinah and the blessings of Light are being distributed.

Even the shining star has come to receive a share from this Light.

(۲) چاند جھک جاتا جدھر انگلی اٹھاتے مہد میں کیا ہی چلتا تھا اشاروں پر کھلونا نور کا

Chaand jhuk jaataa jidhar, ungli uthaate mahd main

Kya hee chaltaa tha ishaaron par khilona noor ka

In the cradle, the moon would move accordingly as you lifted your finger.

How wonderfully, the toys of Light would move upon your gesture / sign.

(۳) شمع دل مشکوٰۃ تن سینہ زجاجہ نور کا تیری صورت کے لیے آیا ہے سورہ نور کا

‘Sham’a’ dil, ‘mishkaat’ tan, seenah ‘zujaajah’ noor ka

Teri soorat ke liye aaya he Surah Noor ka

The heart is the lamp, the body its lamp-niche, and the chest is the glass that bears the light. It is as though Surah al-Nur was revealed to portray your blessed form.

(۴) تو ہے سایہ نور کا ہر عضو ٹکڑا نور کا سایہ کا سایہ نہ ہوتا ہے نہ سایہ نور کا

Tu hai saayaa noor ka har uzwa tukraa noor ka

Saayaa ka saayaa na hota hai na saayaa noor ka

You are the shadow of Light, every limb of yours a portion of light.

A shadow itself casts no shadow, and neither does light have a shadow.

(۵) ک گیسو ہاد ہن ی ابرو آنکھیں ع ص کھٹھیں ان کا ہے چہر نور کا

Kaaf geysu, haa dahan, yaa abroo, aankhein 'ain sawd

“Kaaf haa yaa 'ain sawd”, un ka he chehra noor ka

'Kaaf' for Hair, 'Haa' for Mouth, 'Yaa' for Eyebrows, 'Ain' and 'Sawd' for Eyes. KaafHaaYaaAinSawd point to his face full of Light!

(۶) آرہا ہے آدمی بن کر فرشتہ نور کا پڑ گیا ہے طائرِ سدرہ کو چسکا نور کا

Aa rahaa hai aadmi ban kar farishta noor ka

Pad gaya hai taa'ir-e-sidrah ko chaska noor ka

The angel of light is coming in the form of a human being.

The bird of the Sidrah has developed a sweetness for this light.

(۷) تیری نسل پاک میں ہے بچہ بچہ نور کا تو ہے عین نور تیرا سب گھرانہ نور کا

Teri nasl-e-paak main hai bacha bacha noor ka

Tu hai 'ayn-e-noor tera sab gharanaa noor ka

In your pure offspring every child is a light,

You are the essence of light, your entire household is light

(۸) نور و بنت نور و زوج نور و ام نور و نور نور مطلق کی کنیز اللہ رے لہنا نور کا

Noor-o-bint-e-noor-o-zauj-e-noor-o-umm-e-noor-o-noor

Noor-e-mutlaq ki kaneez Allah re lehna noor ka

She is light herself, the daughter of light, the wife of light, the mother of two lights. The handmaid of the absolute light, how wonderous is the share of light she has received!

(۹) ان کے قصر قدر سے خلد ایک کمرہ نور سدرہ پائیں باغ میں ننھا سا پودا نور کا

Un ke qasr-e-qadr se khuld ek kamrah noor ka

Sidrah payen baagh main nanha sa pauda noor ka

Compared to his palace of exalted rank, paradise is but a single chamber of light, and the Sidrah, in the lower garden, is but a tiny plant of light.

(۱۰) میں گدا تو بادشاہ بھر دے پیالہ نور کا نور دن دو نا تر ادے ڈال صدقہ نور کا

Main gadaa, tu Baadshah, bhar de pyaalaa noor ka

Noor din doona tera, de daal sadqa noor ka

I am but a beggar, you are the King - fill my cup with Light. Your light is ever-increasing, thus please pour upon me the charity of your light.

(۱۱) اے رضا! یہ احمد نوری کا فیض نور ہے ہو گئی میری غزل بڑھ کر قصیدہ نور کا

Ay Raza! Ye Ahmad-e-Noori ka faiz-e-noor he

Ho gayi meri ghazal badh kar Qaseeda noor ka

Oh Raza! This is the blessing of Ahmad Noori. My simple poem is completed and has become an ode filled with light!



Vocabulary / key words	Meaning / translation
Subh-e-Taiba	The dawn of Madinah
Bat-ta hai	Is being distributed
Sadqah	Charity, a bestowed share or favour
Taaraa	Star
Jhuk jaataa	Would bend or incline
Mahd	Cradle
Ishaaron par	According to gestures or signs
Khilona	Toy
Sham'a	Lamp, candle
Mishkaat	Lamp-niche
Tan	Body
Seenah	Chest, breast
Zujaajah	Glass vessel or glass enclosure
Soorat	Form, appearance
Saayaa	Shadow
Uzw	Limb, bodily part
Tukraa	Piece, portion
Geysu	Hair, tresses
Dahan	Mouth
Abroo	Eyebrow
Chehra	Face, countenance
Farishta	Angel
Taa'ir-e-Sidrah	The bird of the Sidrah
Chaska	A strong taste, fondness or craving
Nasl-e-paak	Pure offspring, blessed lineage
'Ayn-e-noor	The very essence of light
Gharaanaa	Household, family
Bint	Daughter
Zauj	Spouse, here referring to wife

Umm	Mother
Noor-e-Mutlaq	Absolute Light
Kaneez	Handmaid
Allah re	An exclamation of wonder, how wonderful!
Lehna	Receiving, obtaining a share
Qasr-e-qadr	Palace of exalted rank and grandeur
Khuld	Everlasting paradise
Kamrah	Chamber, room
Paaceen	Lower, below
Nanhaa	Tiny, very small
Padaa	Plant
Gadaa	Beggar, humble petitioner
Baadshah	King
Pyaalaa	Cup, bowl
Din doona	Increasing day by day, ever-growing
De daal	Pour forth, bestow
Faiz-e-noor	Spiritual outpouring or blessing of light
Ghazal	A form of lyric poetry
Qaseedah	An ode, especially a formal poem of praise

Commentary

1. This masterpiece of praise is known as the poem of light (*Qaseedah-e-Noor*). There are no less than 59 written stanzas of this poem in *Hadaa'iq-e-Bakhshish*! In this Qaseedah, Sayyidi Aala Hazrat رحمۃ اللہ علیہ describes the beauty, birth, presence and blessings of Nabi صلی اللہ علیہ وسلم, amongst others, and depicts their connection to light (Noor) – the central theme and recurring phrase (Radeef)⁶¹ of this Qaseedah and what better place to begin than the birth of Nabi صلی اللہ علیہ وسلم.

Aala Hazrat رحمۃ اللہ علیہ opens by describing the blessed arrival of Nabi صلی اللہ علیہ وسلم as a dawn of light! Before him صلی اللہ علیہ وسلم, people had no direction. They had 'Shirk' (polytheism), ignorance, injustice, cruelty, and emptiness. Allah ﷻ then sent His Beloved صلی اللہ علیہ وسلم and guidance arrived. Imam ibn Kathir رحمۃ اللہ علیہ records, in *al-Bidayah wan Nihaayah*, under the signs that occurred on the night of the Prophet's صلی اللہ علیہ وسلم birth, a report from the famous companion Sayyiduna Hassaan bin Thabit رضی اللہ عنہ,

عَنْ حَسَّانِ بْنِ ثَابِتٍ قَالَ: إِنِّي لَغُلَامٌ يُفَعِّةُ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانِ سِنِينَ
أَعْقِلُ مَا رَأَيْتُ وَسَبِعْتُ، إِذَا بِيَهُودِيٍّ فِي يَثْرِبٍ يَصْرُخُ ذَاتَ غَدَاةٍ: يَا مَعْشَرَ
يَهُودَ، فَاجْتَمِعُوا إِلَيْهِ، وَأَنَا أَسْبَحُ، فَقَالُوا: وَيْلَكَ مَا لَكَ؟ قَالَ: قَدْ طَلَعَ نَجْمٌ
أَحْمَدَ الَّذِي يُوَلَّدُ بِهِ فِي هَذِهِ اللَّيْلَةِ

⁶¹ **Radeef** is the recurring word or phrase repeated unchanged at the end of the lines of a poem, while the rhyming word immediately before it is known as the *qaafiyah*. Therefore, in this Qaseedah, 'noor ka' is the Radeef and the words 'taara', 'khilona', 'chehra', etc. are the qaafiyah.

“Sayyiduna Hassan ibn Thabit رضي الله عنه said: “I was a young boy of seven or eight years of age, able to understand what I saw and heard, when one morning a Jewish man in Yathrib began calling out, ‘Oh assembly of Jews!’ They gathered around him while I was listening and asked, ‘Woe to you, what is the matter?’ He replied, ‘The star of Ahmad has appeared, the star under which he is to be born this very night.’”

This is the star that Sayyidi Aala Hazrat رضي الله عنه speaks about!

In *Khasaa'is al-Kubra* Vol. 1, Page 97, Imam Jalaaludin As-Suyuti رحمته الله mentions the report,

وَيَشْهَدُ لِهَذَا مَا أَخْرَجَ الْحَاكِمُ وَالطَّبْرَانِيُّ عَنْ خُرَيْمِ بْنِ أَوْسٍ قَالَ: هَاجَرْتُ

إِلَى رَسُولِ اللَّهِ ﷺ مُنْصَرَفَهُ مِنْ تَبُوكَ، فَسَمِعْتُ الْعَبَّاسَ يَقُولُ: يَا رَسُولَ

اللَّهِ، إِنِّي أُرِيدُ أَنْ أُمْتَدِحَكَ. قَالَ: قُلْ، لَا يَفْضُضُ اللَّهُ فَاكَ. فَقَالَ:

وَأَنْتَ لَمَّا وَلِدْتَ أَشْرَقَتِ الْأَرْضُ

وَضَاءَتْ بِنُورِكَ الْأُفُقُ

فَنَحْنُ فِي ذَلِكَ الضِّيَاءِ وَفِي

النُّورِ وَسُبُلِ الرَّشَادِ نَخْتَرِقُ

*“And this is supported by what Imam Al-Hakim رحمته الله and Imam At-Tabarani رحمته الله recorded from Sayyiduna Khuraym bin Aws رضي الله عنه, who said: “I migrated to the Messenger of Allah صلى الله عليه وسلم upon his return from Tabuk, and I heard Sayyiduna Abbas رضي الله عنه say: 'Oh Messenger of Allah صلى الله عليه وسلم, **I wish to recite poetry in praise of you.**' The Prophet صلى الله عليه وسلم replied: ‘Say it, may Allah ﷻ preserve your mouth.’ So, he recited:*

*‘When you were born, the earth shone brightly,
And the horizons were illuminated by your light.
So, we exist within that radiance and light,
Traversing the pathways of guidance.’”*

These verses depict the creed (Aqeedah) of the Sahaabah رضي الله عنهم. They desired to praise him. They believed he was light. They believed that the blessed birth of Nabi صلى الله عليه وسلم was not merely the birth of a great human being. It was the arrival of guidance, mercy and spiritual light for the entire world and the arrival of that spiritual light meant the dispelling of falsehood and darkness from this world. Although Nabi صلى الله عليه وسلم was born in Makkah, Taiba / Madinah is the city of his صلى الله عليه وسلم Hijrah, his صلى الله عليه وسلم Masjid, his صلى الله عليه وسلم resting place and the centre from where his صلى الله عليه وسلم light spread. So, Aala Hazrat رحمته الله uses Taiba as the city of Noor.

2. Aala Hazrat رحمته الله is speaking about the childhood of Nabi صلى الله عليه وسلم. The moon, which seems so high and unreachable to us, is shown as a toy of light which responds to the blessed indication of Rasoolullah صلى الله عليه وسلم. This stanza has two layers. First, it connects with the miracle of Shaqq-al-Qamar (Splitting of the Moon). This is spoken about above in “Arsh Haq hai” stanza 4.

Sayyiduna Abdullah bin Mas'ood رضي الله عنه mentions,

انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ فِرْقَتَيْنِ، فَقَالَ النَّبِيُّ: اشْهَدُوا

“The moon split during the time of the Prophet into two parts and the Prophet said: Bear witness!”⁶²

The second is the report that Sayyiduna Abbas رضي الله عنه saw Rasoolullah صلى الله عليه وسلم in the cradle indicating towards the moon and the moon moving wherever he صلى الله عليه وسلم indicated. It is mentioned in *Khasaa'is al-Kubra*, Vol. 1, Page 53,

رَوَى الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ دَعَانِي إِلَى الدُّخُولِ فِي دِينِكَ أَمَارَةً لِنُبُوتِكَ، رَأَيْتُكَ فِي
الْمَهْدِ تُنَاغِي الْقَمَرَ وَتُشِيرُ إِلَيْهِ بِأَصْبَعِكَ فَحَيْثُ مَا أَشَرْتَ إِلَيْهِ مَالَ.
قَالَ: كُنْتُ أَحَدَثُهُ وَيُحَدِّثُنِي وَيُلْهِمُنِي عَنِ الْبُكَاءِ وَأَسْمَعُ وَجْبَتَهُ حِينَ
يَسْجُدُ تَحْتَ الْعَرْشِ

“Imam At-Tabarani رضي الله عنه and Imam Al-Bayhaqi رضي الله عنه narrated from Sayyiduna Abbas bin Abd al-Muttalib may Allah be pleased with him that he said: ‘Oh Messenger of Allah صلى الله عليه وسلم, a sign of your prophethood invited me to enter your religion. I saw you in the cradle talking/playing softly with the moon and

⁶² *Sahih al-Bukhari*, Kitaab al-Manaaqib, Hadith 3636;

Sahih Muslim, Kitaab Sifat al-Qiyaamah wal-Jannah wan-Naar, Hadith 2800.

The incident of the splitting of the moon is transmitted through several authentic narrations, with slight variations in wording.

pointing to it with your finger, and wherever you pointed, it would incline.’
The Prophet ﷺ said: ‘I was speaking to it and it was speaking to me, distracting me from crying, and I used to hear its thud when it fell in prostration beneath the Throne.’”

The moon moved and split according to the blessed indication of Nabi ﷺ. The moon looks huge to us. It controls tides, lights up and beautifies the sky yet it becomes a toy of light before the Rasool ﷺ. Why? Because the moon gives light to the night but the Nabi ﷺ gives light to existence.

3. Allah ﷻ says,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

*“Allah is the Light of the heavens and the earth; the example of His light is like a niche in which is a lamp; the lamp is in a glass; the glass is as if it were a star shining like a pearl, kindled by the blessed olive tree, neither of the east nor of the west - it is close that the oil itself get ablaze although the fire does not touch it; **light upon light**; Allah guides towards His light whomever He wills; and Allah illustrates examples for mankind; and Allah knows everything.”⁶³*

⁶³ The Holy Qur'an, Surah An-Noor, 24:35. Translation: Kanzul Imaan

This verse is known as *Aayat-e-Noor* (Verse of Light). Sayyidi Aala Hazrat رحمۃ اللہ علیہ has taken the imagery of this ayah and placed it into one stanza. He رحمۃ اللہ علیہ says the blessed heart of Nabi صلی اللہ علیہ وسلم is like the shining lamp, his صلی اللہ علیہ وسلم blessed body is like the niche, and his صلی اللہ علیہ وسلم blessed chest is like the glass that holds and reflects that light. The main meaning of the aayah is about Allah's جبرکت light, guidance and illumination but in the language of love, Aala Hazrat رحمۃ اللہ علیہ is saying that the most perfect created mirror of that guidance is the blessed being of Rasoolullah صلی اللہ علیہ وسلم. This shows us how deeply Aala Hazrat رحمۃ اللہ علیہ read the Holy Qur'an with love. Allah جبرکت says,

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۚ

“Did We not widen your bosom?”⁶⁴

The blessed chest of Nabi صلی اللہ علیہ وسلم is not an ordinary chest. It is like a luminous glass around the lamp. As the glass increases the beauty and spread of the lamp's light, the blessed chest of Rasoolullah صلی اللہ علیہ وسلم reflects the light of revelation, mercy and love. It is as though in the eyes of love, Surah Noor was revealed to describe the radiant beauty of the Prophet's صلی اللہ علیہ وسلم entire being.

4. Aala Hazrat رحمۃ اللہ علیہ is saying here that Nabi صلی اللہ علیہ وسلم is filled with light. His صلی اللہ علیہ وسلم blessed face, body, heart, speech, character and guidance are all light. Because he صلی اللہ علیہ وسلم is light, Aala Hazrat رحمۃ اللہ علیہ says that he صلی اللہ علیہ وسلم did not possess a shadow.

⁶⁴ *The Holy Qur'an*, Surah Ash-Sharh, 94:1. Translation: Kanzul Imaan

Aala Hazrat رحمته اللہ علیہ wrote a full treatise on this topic called ‘*Nafyul Fay Amman Istanara Bi Noorihi Kullu Shay*’ as a discussion of the Beloved Prophet’s صلی اللہ علیہ وسلم light and shadow. Allah سُبْحَانَهُ says,

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝

“Indeed, towards you has come a light from Allah, and a clear Book.”⁶⁵

Many Sunni scholars explain that the ‘Noor’ here is referred to Nabi صلی اللہ علیہ وسلم and the clear book as the Holy Qur’an. Allah سُبْحَانَهُ named His Beloved صلی اللہ علیہ وسلم ‘Noor’ and ‘Siraaj-am-Muneer’ in the Holy Qur’an. Aala Hazrat رحمته اللہ علیہ also mentions a report from Sayyiduna ibn Abbas رضی اللہ عنہ,

لَمْ يَكُنْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ظِلُّ

“The Messenger of Allah peace and blessings of Allah Almighty be upon him did not have a shadow.”

He also quotes Qadi Iyad in Shifa Shareef:

وَمَا ذُكِرَ مِنْ أَنَّهُ لَا ظِلَّ لِشَخْصِهِ فِي شَمْسٍ وَلَا قَمَرٍ؛ لِأَنَّهُ كَانَ نُورًا

“It has also been mentioned that his blessed person cast no shadow in sunlight or moonlight, because he was light.”⁶⁶

Nabi صلی اللہ علیہ وسلم is a specially-created ‘Noor’ therefore his صلی اللہ علیہ وسلم blessed body did not cast a shadow. Aala Hazrat رحمته اللہ علیہ quotes Imam Al-Hakim رحمته اللہ علیہ and says that Nabi صلی اللہ علیہ وسلم shadow was protected so that no disbeliever would tread upon it and thereby create an appearance of disrespect.

⁶⁵ The Holy Qur’an, Surah Al-Maaidah, 5:15. Translation: Kanzul Imaan.

⁶⁶ Refer to footnote 22.

Aala Hazrat رحمته اللہ علیہ compressed the whole treatise into two lines. The first gives Aqeedah and the second gives logic and behind both lines are the Holy Qur'an and Ahadith.

5. Aala Hazrat رحمته اللہ علیہ is looking at the opening letters of Surah Maryam:

كَهَيْعَصَ

These are letters that are termed Huroof-e-Muqatta'at, the disconnected letters and they appear at the beginning of some Surahs. Their full intended meaning is known to Allah سُبْحَانَهُ and His Rasool صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Aala Hazrat رحمته اللہ علیہ does not give a formal commentary here rather he رحمته اللہ علیہ gives a lover's reflection.

The Arabic letter ك – Aala Hazrat رحمته اللہ علیہ poetically sees it as the blessed hair.

The letter ه is seen as the blessed mouth.

The letter ي – its curved form is seen as the blessed eyebrow.

The letter ع – the word عين ('Ayn) means “eye” in Arabic so the connection is very beautiful.

The letter ص – its rounded shape can be seen as part of the blessed eye.

This is the wonder of Aala Hazrat's رحمته اللہ علیہ poetry! He رحمته اللہ علیہ sees the Holy Qur'an and Shamaa'il (blessed features) in one line. Sayyiduna Baraa bin 'Azib رضی اللہ عنہ was asked,

أَكَانَ وَجْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ السَّيْفِ قَالَ لَا بَلْ مِثْلَ الْقَمَرِ

“Was the face of the Prophet ﷺ like a sword?”

He replied, “No, rather it was like the moon!”⁶⁷

⁶⁷ Sahih al-Bukhari, Kitaab al-Manaaqib, Hadith 3552.

He رضي الله عنه also said,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكَبَيْنِ، لَهُ شَعْرٌ يَبْلُغُ
شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ، لَمْ أَرْ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ

“The Prophet ﷺ was of medium stature, broad between the shoulders, and had hair reaching the lobes of his ears. I saw him wearing a red garment, and I have never seen anything more beautiful than him”⁶⁸

Sayyiduna Jabir bin Samurah رضي الله عنه mentioned,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ
أَشْكَلَ الْعَيْنِ مِنْهُوسَ الْعَقَبَيْنِ

“The Messenger of Allah ﷺ had a broad mouth, elongated eyes, and heels with little flesh upon them.”⁶⁹

Aala Hazrat رضي الله عنه sees the letters of Surah Maryam and his heart races towards Rasoolullah ﷺ. He **connects** the Qur’anic **disconnected** letters to the one who received, taught and **connected** us to the Holy Qur’an.

⁶⁸ Sahih al-Bukhari, Kitaab al-Manaaqib, Hadith 3551.

⁶⁹ Sahih Muslim, Kitaab al-Fadaa’il, Hadith 2339.

6. This stanza is about Hazrat Jibrael عليه السلام. He is the great angel of revelation, created from light, and he would sometimes come in the court of Nabi صلى الله عليه وسلم in the form of a man. Aala Hazrat عليه السلام says that this angel is coming as an ordinary-looking human but the reason for his coming is not ordinary. Why? He has tasted the sweetness of the light of the Nabi صلى الله عليه وسلم.

Sayyiduna Umar bin Khattaab رضي الله عنه narrates the Hadith famously known as Hadith-Jibrael:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ
عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ

“One day, we were sitting in the company of the Messenger of Allah صلى الله عليه وسلم when a man came to us with very white clothing and extremely black hair.

There were no indications of travel on him and none from amongst us recognised him. At last, he sat before the Prophet صلى الله عليه وسلم and placed his knees against his knees, and he placed his hands on his thighs.”⁷⁰

⁷⁰ Sahih Muslim, Kitaab al-Imaan, Hadith 8;

Jami' al-Tirmidhi, Kitaab al-Imaan, Hadith 2610;

Sunan Abi Dawud, Kitaab al-Sunnah, Hadith 4695;

The wording varies slightly across the different narrations and hadith collections.

After the man asked about Islam, Imaan, Ihsaan and the signs of Qiyaamah, Nabi ﷺ told the Sahaabah رضی اللہ عنہم,

فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

“Verily, he was Jibraeel. He came to you to teach you your religion”

Imam Qastallani رحمه الله writes in *Irshad Al-Sari* that Hazrat Jibraeel عليه السلام descended to Nabi ﷺ twenty-four thousand times. There is a door named after Hazrat Jibraeel عليه السلام in Masjid-un-Nabawi. Hazrat Jibraeel عليه السلام is connected to the highest realms yet he عليه السلام came down to earth again and again. Why? Because the court of Nabi ﷺ on earth was greater than the heights he عليه السلام came from. The Bird of Sidrah عليه السلام found sweetness in the light of the Beloved Prophet ﷺ. Aala Hazrat رحمه الله turns all of this into poetry!

7. Aala Hazrat رحمه الله is now praising Rasoolullah ﷺ and his blessed family, the Ahl-ul-Bayt. Those connected to him ﷺ through his blessed household and lineage receive a unique honour through that relationship. The first line points towards the blessed descendants of Sayyidah Fatimah Zahraa رضي الله عنها through Sayyiduna Imam Hasan and Sayyiduna Imam Hussain رضي الله عنہما. Although the sons of Nabi ﷺ passed away in childhood, Allah عز وجل continued his ﷺ lineage through his beloved daughter Sayyidah Fatimah Zahraa رضي الله عنها. Sayyiduna Imam Hasan and Sayyiduna Imam Hussain رضي الله عنہما became the two blessed branches through which the Prophetic family continued.

The second line includes his entire blessed household, his pure wives, his daughters, Sayyiduna Ali, and the noble members of his family – May Allah ﷻ be pleased with them **all**. It is mentioned in the Hadith about how to send blessings upon Rasoolullah ﷺ.

قُلْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

*“Say: Oh Allah! Send your salutations on Muhammad and on the family of Muhammad, as you sent your salutations on Abraham and on the family of Abraham, for you are the Most Praise-worthy, the Most Glorious. Oh Allah! Send your blessings on Muhammad and the family of Muhammad, as you sent your blessings on Abraham and on the family of Abraham, for you are the Most Praise-worthy, the Most Glorious.”*⁷¹

Nabi ﷺ is Noor and his blessed family are the rays attached to that Noor. Aala Hazrat ﷺ has also written a treatise named *Salaatus-Safa Fi Nooril Mustafa* establishing that the Beloved Prophet ﷺ is entirely Noor.

8. The previous stanza praises Nabi’s ﷺ entire household. This stanza then focuses upon the central Batool (The pure and devoted one) of that blessed house: Sayyidah Fatimah Zahraa ﷺ. Aala Hazrat ﷺ puts her entire blessed identity into the repeated word which is Noor.

⁷¹ *Sahih al-Bukhari*, Kitaab Ahadith al-Ambiya, Hadith 3370.

One of the wonders of this stanza is that the word Noor appears seven times with a distinct meaning or reference each time.

First Noor – Sayyida Fatimah Zahraa عليها السلام. She herself is a light and a light of purity, worship, modesty and patience.

Second Noor – Rasoolullah صلى الله عليه وسلم. Her blessed father is Rasoolullah صلى الله عليه وسلم.

Third Noor – Sayyiduna Ali عليه السلام. Her husband was Sayyiduna Ali عليه السلام, the noble Companion, member of Ahl-ul-Bayt and fourth rightly guided Khalifa.

Fourth and Fifth Noor – Her children, Sayyiduna Imam Hasan and Sayyiduna Imam Hussain عليهما السلام. Nabi صلى الله عليه وسلم called them the leaders of the youth of paradise by announcing:

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

“Al-Hasan and al-Hussain are the leaders of the youth of the people of paradise.”⁷²

One carried the light of peace and the other carried the light of sacrifice.

Sixth Noor – Allah Almighty, The Absolute Noor, as referenced in Aayat-e-Noor.

⁷²Jami' al-Tirmidhi, Kitaab al-Manaaqib, Hadith 3768.

Seventh Noor – Her portion of Noor. Nabi ﷺ said,

فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي

*“Fatimah is a piece from me; whoever has angered her, has angered me.”*⁷³

However, Aala Hazrat رضي الله عنه does not stop at family honour. He ends with, ‘Noor-e-Mutlaq ki kaneez’ meaning the highest honour of Sayyidah Fatimah Zahraa رضي الله عنها is that not only does she belong to a family of Noor, but her greatest honour is that she also is a sincere servant of Allah ﷻ. Her relationship to Rasoolullah ﷺ did not make her careless in worship rather, it made her more humble before Allah ﷻ and certainly, in this lies an enduring lesson for us all.

9. The background of this stanza is the blessed journey of al-Israa wal Mi'raaj when Allah ﷻ took His Beloved ﷺ from Masjid al-Haraam to Masjid al-Aqsa and then raised him through the heavens. There, he ﷺ met the noble Prophets, saw Bayt-ul-Ma'moor⁷⁴, was shown Sidrat-ul-Muntaha⁷⁵, witnessed Jannah and received the gift of the five daily prayers.

⁷³ *Sahih al-Bukhari*, Kitaab Fadaa'il Ashaab al-Nabi, Hadith 3714.

⁷⁴ **Bayt-ul-Ma'moor** literally translates to “the oft-visited house.” It is the heavenly sanctuary mentioned in the Holy Qur'an in *Surah al-Toor*, 52:4. During the Mi'raj, the Prophet ﷺ was shown Bayt al-Ma'moor in the seventh heaven, where seventy thousand angels enter every day to worship Allah ﷻ, never again returning after their turn.

⁷⁵ **Sidrat-ul-Muntaha** literally translates to “the lote tree of the utmost boundary.” It is a blessed tree in the highest realms of the heavens, mentioned in the Holy Qur'an in *Surah an-Najm*, 53:14-16. It marks the boundary beyond which the knowledge and ascent of created beings do not ordinarily pass.

Allah ﷻ says in the Holy Qur'an,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝

“Purity is to Him who took His servant in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed, he is the listener, the beholder.”⁷⁶

Aala Hazrat ﷺ takes two of the greatest created realities seen in that journey i.e. paradise and Sidrat-ul-Muntaha. Jannah is unimaginably vast and magnificent and Sidrat-ul-Muntaha is one of the greatest created signs in the heavens yet the rank that Allah ﷻ granted His Beloved Rasool ﷺ is so elevated that, in the eyes of love, paradise seems like one room and Sidrah seems like one small plant within the garden of his honour. Nabi ﷺ said,

ثُمَّ رُفِعْتُ فِي سِدْرَةِ الْمُنْتَهَىٰ فَإِذَا نَبِقُهَا مِثْلُ قِلَالٍ هَجَرٍ
وَإِذَا وَرَقُهَا مِثْلُ أُذَانِ الْفِيلَةِ

“Then I was made to ascend to Sidrat-ul-Muntaha. Its fruits were like the jars of Hajr (i.e. a place near Madinah) and its leaves were as big as the ears of elephants.”⁷⁷

⁷⁶The Holy Qur'an, Surah Bani Isra'eel, 17:1. Translation: Kanzul Imaan.

⁷⁷Sahih al-Bukhari, Kitaab Manaaqib al-Ansaar, Hadith 3887.

Aala Hazrat ﷺ first allows us to realise the greatness of the Sidrah and then asks us to imagine a rank before which even this greatness appears to be small. Aala Hazrat ﷺ is not belittling Jannah or Sidrah. Nay! He is using relative comparison. He ﷺ calls one of the greatest heavenly signs “small” only in relation to the high rank Allah ﷻ granted Nabi ﷺ. If these great-created realities appear small beside his rank, then how immense must Allah ﷻ have made his station? ﷺ

10. Allah ﷻ says in the Holy Qur'an,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And certainly, your Lord will soon give you so much that you will be pleased.”⁷⁸

Allah ﷻ also says,

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ

“We have indeed bestowed the Kauthar upon you.”⁷⁹

It is mentioned in the books of Hadith,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ

“The Messenger of Allah was the most generous of all people.”⁸⁰

⁷⁸ The Holy Qur'an, Surah Ad-Duhaa, 93:5. Translation: Kanzul Imaan.

⁷⁹ The Holy Qur'an, Surah Al-Kauthar, 108:1. Translation: Kanzul Imaan.

⁸⁰ Sahih al-Bukhari, Kitaab Bad' al-Wahy, Hadith 6.

Nabi ﷺ also said,

حَوْضِي مَسِيرَةُ شَهْرٍ ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ ،
وَكَيْزَانُهُ كَنُجُومِ السَّمَاءِ ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا

“My pond/lake is a month’s journey to cross it. Its water is whiter than milk, and its smell is more fragrant than musk, and its drinking cups are (as many) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.”⁸¹

Aala Hazrat رضي الله عنه is standing at the court of the Beloved Prophet ﷺ as a Faqeer. As we have seen from the evidence above, Allah ﷻ promises that He ﷻ will grant His Beloved ﷺ so much that he ﷺ will be pleased. Nabi ﷺ is the king in mercy and generosity because Allah ﷻ has granted him ﷺ so much.

Now, understand the image that Aala Hazrat رضي الله عنه is trying portray: The Faqeer asks the King of Kauthar ﷺ for a drink of Noor in his empty cup. A true cup of Noor is not only poetry. It is Imaan, practising the sunnah, and the hope of drinking from the blessed ‘Haudh.’ Aala Hazrat رضي الله عنه says “Main gadaa” – I am a beggar Yaa RasoolAllah ﷺ; not just any beggar but I am your beggar.

⁸¹ Sahih al-Bukhari, Kitaab al-Riqaaq, Hadith 6579.

The world will give you many great titles and all these titles will leave you when you die but Aala Hazrat رحمۃ اللہ علیہ teaches us when he says “Main gadaa” that when you connect yourself to this title then it is a title and connection that not only benefits you in this life, but this title and connection is your identity and recognition for the realms to follow. This is not humiliation rather this is honour and this is the greatest title to have. To be a **beggar** in the court of Nabi صلی اللہ علیہ وسلم is to have attained **royalty**. Yaa Allah رب العالمین, through the blessings of Your Beloved Rasool صلی اللہ علیہ وسلم, fill our empty hearts with Noor. Aameen!

11. Aala Hazrat ends in humility once again. He says to himself, Oh Raza! Do not think that this extraordinary poetry came only from your own skill. Its beauty, love, knowledge, and Noor are blessings that reached you through your spiritual connection with Hazrat Sayyid Shah Abul Hussain Ahmad Noori Miya رحمۃ اللہ علیہ.⁸²

The poem may have begun like a series of beautiful couplets but through the blessings of the love of Nabi صلی اللہ علیہ وسلم and the spiritual benefit of his elders, it grew into a Qaseedah, an extended poem entirely devoted to the Noor, beauty, rank, family, miracles, companions and mercy of Rasoolullah صلی اللہ علیہ وسلم. When the heart fills with the remembrance of Nabi صلی اللہ علیہ وسلم, one line becomes ten and one tear becomes a dua.

⁸² Hazrat Sayyid Shah Abul Hussain Ahmad Noori رحمۃ اللہ علیہ was the spiritual successor of Hazrat Sayed Shah Aal-e-Rasool رحمۃ اللہ علیہ, the revered spiritual mentor of Aala Hazrat رحمۃ اللہ علیہ. Aala Hazrat رحمۃ اللہ علیہ held him in great esteem and also benefited from him as a teacher, studying various sciences under his guidance.

Allah ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝

“O People who Believe! Fear Allah and be with the truthful.”⁸³

Undoubtedly, Aala Hazrat رحمته اللہ علیہ was a Friend of Allah ﷻ and he remained connected to scholars and those whose hearts were attached to Rasoolullah صلی اللہ علیہ وسلم. After composing this Qaseedah, it was first recited at the Urs-e-Qadri in Badaayoon Shareef on 5 Jumaad-al-Aakhir 1311 A.H. Many famous scholars and spiritual leaders of India of the time were present at this function. They included Maulana Abdul Qadir Badayuni, Maulana Wasi Ahmad Muhaddith, Maulana Hadi Ali Khan Satyapuri, Maulana Hidayat Rasul, Shah Muhammad Fakhru-ul-Abadi, Maulana Abdul Ahad Sahaswani, Shah Ali Hussain Ashrafi Miyan Kachochwi, Shah Ajmal Hussain Shahjahanpuri, and others رحمۃ اللہ علیہم. Hazrat Shah Abul Hussain Noori Miya رحمۃ اللہ علیہ was the leading spiritual master of the gathering and Aala Hazrat رحمۃ اللہ علیہ was also seated there. The famous Naat reciter of Badaayoon Shareef, Habib Qadri, recited *Qaseedah-e-Noor* in his unique and beautiful style. Every verse was repeated four or five times. Cries of praise and love could be heard throughout the gathering. The recitation began at ten o'clock in the morning and continued until shortly before the Zuhr prayer.

⁸³ *The Holy Qur'an*, Surah At-Tauba, 9:119. Translation: Kanzul Imaan.

While this stanza was being recited Aala Hazrat رحمۃ اللہ علیہ crawled towards Hazrat Shah Abul Hussain Ahmed Noori رحمۃ اللہ علیہ and placed his head in his lap and began to cry. For as great a scholar and Friend of Allah ﷺ as he was, the humility he expressed in his poetry was equally evident in the way he lived.

He displayed humility and respect to everything and everyone connected to Allah ﷻ and His Beloved Rasool, Sayyiduna Muhammad ﷺ.

Despite not presenting all 59 stanzas, our sentiment regarding *Qaseedah-e-Noor* can be summed up in the words of Hazrat Maulana Jalaaludin Rumi رحمۃ اللہ علیہ:

این جمله نور، بلکه نور همه نور
از نور محمد رسول اللہ است

Een jumla noor, balki noor hamah noor

Az noor-e-Muhammad Rasoolullah ast

All this is light, rather, the light of every light

is from the light of Muhammad, the Messenger of Allah

As Sunnis, it is difficult to put into words the debt we owe to Sayyidi Aala Hazrat رحمۃ اللہ علیہ. His service to Islam during his lifetime was immense and the legacy he left behind continues to benefit generations. *Hadaa'iq-e-Bakhshish* is only one jewel among the many treasures he gave to the Ummah, yet even this single work is enough to show the depth of his love, scholarship and devotion. It is a legacy that will continue to shine through the passage of time.

In this ‘pur-fitan daur’ (trial-filled age), surrounded by challenges internally and externally, it is no surprise that our rightly guided scholars and leaders continually remind us to hold firmly to the teachings of Sayyidi Aala Hazrat رحمۃ اللہ علیہ and the great scholars of Ahl-us-Sunnah. In them and their teachings do we find guidance, protection and a path towards forgiveness.

May Allah سبحانہ و تعالیٰ protect us from the trials of our time, keep us steadfast upon the truth, and fill our hearts with the love of Sayyiduna Rasoolullah صلی اللہ علیہ وسلم in the manner taught and lived by Sayyidi Aala Hazrat, Imam-e-Ahl-e-Sunnat, Aashiq-e-Maah-e-Nabuwwat, Ash-Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ. Aameen!

مینار قصر رضا تو بلند کافی ہے تم اس کے ایک ہی زینے پہ چڑھ کے دکھلا دو

Minaar-e-qasr-e-Raza to buland kaafi hai

Tum us ke ek hi zeene pe charh ke dikhla do

The minaret of Raza’s palace is lofty enough,

Just try ascending even one of its floors.

فتاویٰ رضویہ تو اک کرامت ہے ذرا حدائق بخشش ہی پڑھ کے دکھلا دو

Fataawa-e-Razawiyyah to ik karaamat hai

Zaraa Hadaa’iq-e-Bakhshish hi parh ke dikhla do

Fataawa-e-Razviyyah itself is a marvel,

Just try comprehending Hadaa’iq-e-Bakhshish!

