

GHAM HO GAYAI BAI SHUMAR AKA

IMAM AHMED RIDA KHAN

غم ہو گئے بے شمار آقا
بگڑا جاتا ہے کھیل میرا
منجدھار پہ آکے ناؤ ٹوٹی
ٹوٹی جاتی ہے پیٹھ میری
ہلکا ہے اگر ہمارا پتہ
مجبور ہیں ہم تو فکر کیا ہے
میں دُور ہوں تم تو ہومرے پاس
مجھ سا کوئی غم زدہ نہ ہوگا
گرداب میں پڑ گئی ہے کشتی
تم وہ کہ کرم کو ناز تم سے
پھر منہ نہ پڑے کبھی خزاں کا
جس کی مرضی خدا نہ ٹالے
ہے ملک خدا پہ جس کا قبضہ
سویا کیے نابکار بندے
کیا بھول ہے انکے ہوتے کہلائیں
اُن کے ادنیٰ گدا پٹ جائیں
بے ابر کرم کے میرے دھتے

بندہ تیرے نثار آقا
اتقا آت سنوار آقا
دے ہاتھ کہ ہوں میں پدار آقا
لِلّٰہِ یٰہِ بوجھ اتار آقا
بھاری ہے ترا وقار آقا
تم کو تو ہے اختیار آقا
سن لو میری پکار آقا
تم سا نہیں غم گسار آقا
ڈوبا ڈوبا ، اتار آقا
میں وہ کہ بدی کو عار آقا
دے دے ایسی بہار آقا
میرا ہے وہ نامدار آقا
میرا ہے وہ کامگار آقا
رویہ کیے زار زار آقا
دنیا کے یہ تاجدار آقا
ایسے ایسے ہزار آقا
لَا تَغْلِبُنَا اِلْحِسَارُ آقا

اتنی رحمت رضا پہ کر لو

لَا يَقْرُبُهُ اِلْبَوَارُ آقا

Poetry of Imam Ahmed Rida Series

English Explanation by Muhammad 'Abd al-Mannan Ridwi

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SONNET 1:

غم ہو گئے بے شمار آقا بندہ تیرے نثار آقا

Gham Ho Gaye Be Shumaar Aka

Banda Tere Nisaar Aka

My sorrows are in abundance, O master
I humbly need guidance, O master.

Glossary of Terms:

Gham = Sorrow

Be Shumaar = Abundance

Banda = Referring to himself

Nisaar = Sacrifice

Explanation of the Sonnet:

O Messenger of Allah (May Allah bless him and grant him peace), may I sacrifice myself for you. I have many worries. Free me from these troubles.

The first part of the sonnet is referring to the verse in Surah Tauba:

“Assuredly there has come to you a Messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, to Muslims is most Kind and Merciful.”¹

The explanation of this verse is: “The Messenger of Allah (May Allah bless him and grant him peace) is fully aware of the difficulties and sufferings of his followers because with this knowledge, his blessed heart would not be heavy upon him.”²

The Messenger of Allah (May Allah bless him and grant him peace) being worried for his followers who are in difficulty is not an innovated concept. There are many narrations in this matter; however, it is

¹ Surah Tauba, Surah No: 9. Verse: 128

² Nur-ul-Irfan. Surah Taubah. Verse: 128

not only the Muslims but also the non-Muslims about whom he was worried. It is worth mentioning one such incident:

CAPTURES OF BADAR

After the prisoners had been captured in the battle of Badar, the Messenger of Allah (May Allah bless him and grant him peace) could not sleep. The companions (May Allah be pleased with them) asked, “What is the matter?” He said, “Can you not hear ‘Abbas (May Allah be pleased with him) in pain?”

He gave a general order that all the captives should be well treated, though clearly they had to be bound. But the thoughts of his uncle suffering such constraint prevented the Messenger of Allah (May Allah bless him and grant him peace) from sleeping that night. He gave orders that his bonds should be loosened.³ So they loosened the bonds and the Messenger of Allah (May Allah bless him and grant him peace) said, “Loosen the rest of the captures too.”⁴

The Prophet (May Allah bless him and grant him peace) had great warmth and feeling towards our welfare. A question may arise that this happened only during the life of the Prophet (May Allah bless him and grant him peace), read the next incident.

ASSISTANCE AFTER PHYSICAL DEPARTURE

Al-Samarqandi said: I heard my father narrate; it happened that while Sayyidina Sufyan al-Thawri was circling the Ka’bah, he saw a man who did not raise his foot nor lower his foot except that he offered a prayer (durood) for the Prophet (May Allah bless him and grant him peace). Sayyidina Sufyan said, I told him, “O you! You have stopped saying, ‘*Subhan-Allah* and *La ilaha illallah,*’ and have proceeded with the prayer for the Prophet (May Allah bless him and grant him peace)! How do you explain this?”

He asked, ‘Who are you, may Allah (The Exalted) pardon you?’ I said, ‘I am Sufyan al-Thawri.’ He said, ‘Had it not been that you are of the strangers among the people of your own time (i.e. one of the Sunnis), I would not have told you of my condition, nor exposed to you my secret. I went with my father for the pilgrimage to the house of Allah (The Exalted), when I reached a resting station, my father became sick and I began to care for him. Then one night, when I was at his bedside, he died and

³ Muhammad (May Allah bless him and grant him peace). Page: 151

⁴ Madarij-un-Nabuwa. Vol. Page 164

his face turned dark. So I said, 'We belong to Allah (The Exalted) and to Him we are returning!' Then, I pulled the covers over his face, after which sleep overcame me. I saw a man next to me with a face such as I had never seen a more handsome one, nor clothes cleaner than his, nor a scent finer than his; he was raising one foot and lowering the other until he came close to my father and removed the cover from his face, whereupon the face turned light.

'Then he started to go back, so I held onto his clothes and said, 'O servant of Allah (The Exalted), who are you, with whom Allah (The Exalted) has graced us in this foreign land?' He asked, 'Don't you know me? I am Muhammad ibn 'Abd-Allah (May Allah bless him and grant him peace), the Companion of the Qur'an. Now your father transgressed against himself, but he used to invoke blessings for me frequently, and when he was affected with what affected him he called on me for help (*isthagatha*), and I am a prompt helper of one who invokes blessings for me frequently.'"

He said, "Then I woke up, and I saw that the face of my father was *noor*." ⁵

Subhan-Allah! From this we find Durood is very powerful. If the Durood is this powerful, then imagine how powerful the one whom Durood is sent upon is? The Prophet's (May Allah bless him and grant him peace) light made the person's face light up too. This also proves that the Prophet (May Allah bless him and grant him peace) physically came to that person, as the person described the physical attributes.

On the Day of Judgement, when people will be screaming 'Myself, Myself', the Messenger of Allah (May Allah bless him and grant him peace) will be saying '*Ummati, Ummati*' ('my follower, my follower'). Even today if you ask for the Messenger of Allah's (May Allah bless him and grant him peace) help, he will no doubt help you as is mentioned in many books of *Seerah* and history. We need to build a strong bond with the Prophet (May Allah bless him and grant him peace) by reciting durood in abundance.

In this sonnet Shaykh Ahmad Raza is asking the Prophet's (May Allah bless him and grant him peace) assistance to free him from difficulties.

⁵ Al-Samarqandi, *Tanbih al-Ghafilin*, ed. Shaykh Ahmad Salam (Beirut: Dar al-Kutub al-ilmiyya, 1986) p. 319-320.

The second part of the sonnet is showing the sacrifice, which is the *Sunnah* of the companions of the Messenger of Allah (May Allah bless him and grant him peace). They would say many times ‘May my mother and father be sacrificed for you!’

SACRIFICE

In a hadith we find, “A man was with the Messenger of Allah (May Allah bless him and grant him peace), staring at him. The Messenger of Allah (May Allah bless him and grant him peace) asked, “What is wrong with you?” He replied, “My father and mother be your ransom! I enjoy looking at you. On the Day of Rising, Allah (The Exalted) will raise you up because of His high estimation of you!”⁶

The companions would receive blessings, peace and comfort by being in the company of and by looking at the blessed face of the Prophet (May Allah bless him and grant him peace). They sacrificed everything just for a glance at him (May Allah bless him and grant him peace).

Sayyidina Abu Hurayra (May Allah be pleased with him) said that the Messenger of Allah (May Allah bless him and grant him peace) said, “Those in my community (*Ummah*) with the strongest love for me, are the people who will come after me. Some of them would give their family and wealth to have seen me.”⁷

All the Awliya (friends of Allah) have been given this rank because of their love for the Prophet (May Allah bless him and grant him peace). Shaykh Ahmad Raza (May Allah have mercy upon him) was one of the fortunate ones who sacrificed everything for the Messenger of Allah (May Allah bless him and grant him peace). Read the following incident:

HIS LOVE FOR THE MESSENGER OF ALLAH (MAY ALLAH BLESS HIM AND GRANT HIM PEACE)

A’la Hadrat (May Allah have mercy upon him) spent every moment of his life praising the Messenger of Allah (May Allah bless him and grant him peace). Everything he did was for the Pleasure of Allah (The Exalted) and His Messenger (May Allah bless him and grant him peace). Once, A’la Hadrat (May Allah have mercy upon him) went into the Masjid in Bareilly. He was confronted by a *Majzoob*⁸, Hadrat Dhoka

⁶ Ash-Shifa, Part Two, Chapter Two, Section: 2, Page: 224.

⁷ Ash-Shifa, Part Two, Chapter Two, Section: 3, Page: 225.

⁸ One who is absorbed in divine meditation.

Shah (May Allah have mercy upon him). The *Majzooob* said, “O Ahmad Raza! I see the Power of the Messenger of Allah (May Allah bless him and grant him peace) only on the earth and not in the skies.”

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

At that moment, the son of A’la Hadrat, Muhammad Mustafa Raza⁹ (May Allah have mercy upon him), who was still a child, was playing on the roof of the house. When A’la Hadrat (May Allah have mercy upon him) reached the house, his mother came up to him and said, “You should know better than to argue with *Majzooobs*. Look! Muhammad Mustafa Raza has fallen off the roof.” A’la Hadrat (May Allah have mercy upon him) enquired if his son had been hurt. When he was told that he was not injured, he said, “I am prepared to sacrifice a thousand Muhammad Mustafa Raza’s for the pleasure of the Messenger of Allah (May Allah bless him and grant him peace), but I will not allow one word to be uttered against the dignity of the Prophet (May Allah bless him and grant him peace).”

After some time, the *Majzooob* returned and met A’la Hadrat (May Allah have mercy upon him) and said, “O Ahmad Raza! You are victorious. Our case was brought up before ‘The King of India’ (*Sultaanul-hind*), Hadrat Khwaja Gharib Nawaaz (May Allah have mercy upon him). He had passed the verdict on your behalf, and all praise to Allah (The Exalted), through your blessings, I am now able to see the mercy of the Messenger of Allah (May Allah bless him and grant him peace) even in the skies.”¹⁰ *Subhan-Allah!* The *Awliya* have access in the realm of *Barzakh* meaning the interval between death and resurrection.

HARSH WITH ENEMIES!

It has been recorded that Sayyad Nae’e’-muddeen Muradabadi once asked A’la Hadrat (May Allah have mercy upon him) the reason from him being so severe with those who disrespected the Messenger of Allah (May Allah bless him and grant him peace). A’la Hadrat (May Allah have mercy upon him) replied, “O Mawlana! I am severe with them, because instead of insulting the Messenger of Allah (May Allah bless him and grant him peace), they should rather make me the target of their insults. I do not have

⁹ Later become to be known as Huzoor Mufti-e-Aazam Hind.

¹⁰ Life & Works of Imam Ahmad Raza. Published by Raza Academy, Durban, South Africa.

any interest in what they are calling me. At least, while they are busy insulting me, my beloved Master, the Messenger of Allah (May Allah bless him and grant him peace) is spared from these insults.”

This incident clearly highlights the following thoughts of Imam Ahmad Raza (May Allah have mercy upon him): “If you desire my life, I will sacrifice it. If you desire my wealth, I will give it. But, there is one thing that I will never sacrifice, and that is, the love and reverence for the beloved, the Messenger of Allah (May Allah bless him and grant him peace).”¹¹

May Allah (The Exalted) increase us in the love for the Prophet (May Allah bless him and grant him peace). *Aameen*

Not only did the Messenger of Allah (May Allah bless him and grant him peace) help whilst he was physically with us, but he still does and will do on the Day of Judgement as will be proven in the explanation of later sonnets. Next time you are feeling low, turn your attention towards the reliever of troubles.

Gham Ho Gaye Be Shumaar Aka Banda Tere Nisaar Aka

My sorrows are in abundance, O master I humbly need guidance, O master.

¹¹ Imam Ahmad Raza. Page: 43-44

SONNET 2:

بگڑا جاتا ہے کھیل میرا اتنا آت سوار اتنا

Bigra Jaata He Khayl Mera

Aka Aka Sawaaro Aka

I am almost losing this game
Please help me in Allah's Name.

Glossary of Terms:

Bigra = Ruin

Sawaaro = Assist

Explanation of the Sonnet:

O Messenger of Allah (May Allah bless him and grant him peace)! The work done is gradually ruining; assist me as soon as possible.

It has been the practice since the time of the Messenger of Allah (May Allah bless him and grant him peace) to ask for his assistance. The Messenger of Allah (May Allah bless him and grant him peace) was making *Wudhu* for *Tahajjud Salaah* at the home of the mother of the believers Sayyida Maimuna (May Allah be pleased with her). He suddenly called out three times, "*Labbaik, Labbaik, Labbaik!*" (Here I am) and "*Nusirtu, Nusirtu, Nusirtu!*" (I helped you). After saying this, he remained where he was. Sayyida Maimuna (May Allah be pleased with her) further said: "When the Messenger of Allah (May Allah bless him and grant him peace) completed his *Wudhu*, I asked him why he had called out those words," He replied: "Raajiz was calling me."

What actually happened was that the *Quraysh* wanted to kill Sayyidina 'Umar bin Saalim Raajiz (May Allah be pleased with him), as he was on the road leading to *Madinatul Munawwarah*. He called out: "O Nabi (May Allah bless him and grant him peace)! help me or else the enemies will kill me!" The Messenger of Allah (May Allah bless him and grant him peace) responded to his call from home and saved him from death.¹²

¹² Bayhaqi. Tabarani; Hadith No: 201. Printed in Lakhnow, India.

This Hadith proves four points:

- 1) Sayyida Maimuna did not object, that the companion should have asked from Allah (The Exalted).
- 2) The Messenger of Allah (May Allah bless him and grant him peace) is observing his *Ummah*.
- 3) It is permissible to call the Messenger of Allah (May Allah bless him and grant him peace) for help.
- 4) The Messenger of Allah (May Allah bless him and grant him peace) can hear the call of his *Ummah*.
- 5) The Messenger of Allah (May Allah bless him and grant him peace) can help those in distress regardless of distance.

ANOTHER INCIDENT

A blind man went to the Messenger of Allah (May Allah bless him and grant him peace) and said, “Invoke Allah (The Exalted) for me that he may help me.” He replied, “If you wish I will delay this, and it would be better for you, and if you wish I will invoke Allah (The Exalted) (for you).” He said, “Then invoke Him.”

The Messenger of Allah (May Allah bless him and grant him peace) said to him, “Go and make an ablution, offer two cycles of prescribed prayer (*Salaah*), then say, “*O Allah, I am asking you and turning to you with your Prophet Muhammad (May Allah bless him and grant him peace), the Prophet of mercy; O Muhammad (May Allah bless him and grant him peace), I am turning with you to my Lord with your intercession concerning the return of my sight so that He will fulfil my need. ‘O Allah, allow him to intercede (with you) for me.’”*¹³

With regards to this Hadith Allama ‘Abdul Ghani Dihlawi (May Allah be pleased with him) says, “It proves the permissibility of mediation (*Wasila*) and that of the Prophet’s (May Allah bless him and grant him peace) intercession. This command is that of during his life, but also after his demise.”¹⁴ Thus, one is allowed to seek the *Wasila* (mediation) of the Messenger of Allah (May Allah bless him and grant him peace) even after his demise.

¹³ Ahmad (4:138. 17246-7). Tirmidhi (hasan sahih gharib, Daawat Ch.119). Ibn Majah (Book of Iqamat al-salat wal-sunnat, Ch. On Salat al-hajat, 1385). Nasai (Amal al-yawm wal-laylat p. 417. 658. Nasai (Amal al-yawm wal laylat p. 417-8. 658-660. al-Hakim (1:313, 1:526), Tabarani in al-Kabir, and rigorously authenticated as sound (sahih) by nearly fifteen hadith masters including Ibn Hajar, Dhahabi, even Shawkani, and Ibn Taymiyya.

¹⁴ Misbahus Zijaja Bar Hashia ibn Maja

The blind man went and did as the Messenger of Allah (May Allah bless him and grant him peace) mentioned. Shortly thereafter, he returned to the Messenger of Allah's (May Allah bless him and grant him peace) session with his blindness cured.

This invocation was also used after the Prophet's life time, as is proven by the Sahih hadith¹⁵ on the authority of Sayyidina Uthman ibn Hunayf's nephew Sayyidina Abu Imama ibn Sahl ibn Hunayf: a man would come to Sayyidina 'Uthman ibn Affan for a certain need, but the latter would not pay him any attention nor look into his need, upon which he complained of his condition to Sayyidina 'Uthman ibn Hunayf who told him, "Go and make ablution, then go to the Masjid and pray two cycles, then say this supplication,"

"O Allah, I am asking you and turning to you with your Prophet Muhammad (May Allah bless him and grant him peace), the Prophet of mercy; O Muhammad (May Allah bless him and grant him peace), I am turning with you to my Lord with your intercession concerning the return of my sight so that He will fulfil my need."

then go (to Sayyidina Uthman again)." The man went, did as he was told, then came to Sayyidina Uthman's door, to which the door attendant came, took him by the hand, and brought him to Sayyidina Uthman ibn Affan who sat with him on top of the carpet, and said, "Tell me what your need is." After this the man went out, met Sayyidina Uthman in Hunayf again, and said to him, "May Allah reward you! Previously he would not look into my need nor pay attention to me, until you spoke to him." He replied, "I did not speak to him, but I saw the Prophet (May Allah bless him and grant him peace) when a blind man came to him complaining of his failing eyesight," and he mentioned to him the substance of the previous narrations.

SubhanAllah! This hadith carries proof that it is permissible in Islam for one to ask Allah (The Exalted) for things, by the Messenger of Allah (May Allah bless him and grant him peace) during the lifetime and after his physical departure. This is exactly what Shaykh Ahmad Raza is doing through this sonnet and following the companions and the pious predecessors.

Bigra Jaata He Khayl Mera Aka Aka Sawaaro Aka

I am almost losing this game Please help me in Allah's Name.

¹⁵ Authenticated by Bayhaqi, Abu Nuaym in Marifa, Mundhiri in Targhib 1:173, Haytami, and Tabarani in Kabir (9:17) and Saghir (1:184/201).

SONNET 3:

منجھار پہ آکے ناؤ ٹوٹی وے ہاتھ کہ ہوں میں پار آقا

Manjdaar Pe Aake Naaw Tuti
De Haat Ke Ho Me Paar Aka
My boat is creaking, I shudder
Rescue me from this stormy river.

Glossary of Terms:

Manjdaar = Middle of the ocean

Naaw = Boat

Paar = To shore

Explanation of the Sonnet:

The explanation is similar to the previous verse. However, we will quote another hadith at this point: Imam Bukhari in *Adaabul Mufrid*, Imam ibn-us-Sunni and Imam Ibn Bashkool have reported the following incident:

“Sayyidina ‘Abdullah ibn ‘Umar (May Allah be pleased with him) once suffered from leg cramp. Someone advised him to remember someone whom he loved most. He proclaimed loudly, “O Muhammad! (May Allah bless him and grant him peace)” He was immediately relieved.”¹⁶

Imam Nawawi in his commentary of Sahih Muslim in *Kitabul Adhkar* reported that some people were sitting in the company of Sayyidina ‘Abdullah ibn ‘Abbas (May Allah be pleased with him). Suddenly one of them suffered from leg cramps. He advised the man to remember the person whom he loved most. The man proclaimed, “O Muhammad! (May Allah bless him and grant him peace)” he was immediately cured.

SubhanAllah! There are many companions who narrated similar incidents.¹⁷

¹⁶ Ya Rasool-Allah. Page: 25.

¹⁷ Ya Rasool-Allah. Page: 25-26.

It is an established practice of the people of Madinah to proclaim “O Muhammad! (May Allah bless him and grant him peace)” in times of difficulty and anxiety.¹⁸ This was the true love that came from their hearts.

DROUGHT

A drought, known as “*Aamur Ramadah*” occurred during the Caliphate of Sayyidina ‘Umar ibn Al-Khattab (May Allah be pleased with him). His tribe, the *Bani Muzaina*, approached him and complained they were dying of hunger, and thus requested the Caliph to sacrifice a few sheep. When he told them there was nothing left of the sheep, they still insisted. After the sheep were cut and cleaned, they noticed that only red bones were to be seen. Sayyidina Bilal (May Allah be pleased with him), seeing this state of affairs, proclaimed loudly, “O Muhammad! (May Allah bless him and grant him peace),” in grief and concern. He was blessed with seeing the Messenger of Allah (May Allah bless him and grant him peace) in his dream, who informed him of future glad tidings.

Imam Buseeri (608-695 AH) wrote the famous *Qasida Burdah*, when he suffered from a stroke. That night the Messenger of Allah (May Allah bless him and grant him peace) appeared in his dream and Imam Buseeri recited this poem in front of him. The Messenger of Allah (May Allah bless him and grant him peace) gave him a garment (*burdah*) and prayed for him. When he woke in the morning he was miraculously cured from his illness.¹⁹

Imam Buseeri writes in one of his sonnets:

Wa Mun Dhul Zamtu Afkari Madaihahu

Wa Jadtuhu Likhalasi Khayra Multazimi

*“And since I have devoted my thoughts to his praise,
I have found him to be the best sanctuary for my difficulties.”²⁰*

Ya Akramal Khalqi Mali Man Alu Dhubihi

Siwaka ‘Inda Hululil Hadithal ‘Amami

*“O the most noble of creations! Who can I seek refuge in,
other than you when widespread calamities begin?”²¹*

¹⁸ Naseem-ur Riyaz

¹⁹ Qaseedah Burdah, Page: 7.

²⁰ Qaseedah Burdah, Page: 17.

²¹ Qaseedah Burdah, Page: 18.

We find that asking for help in the time of the Messenger of Allah (May Allah bless him and grant him peace), as well as after, is the *Sunnah* of the Companions and the pious including Shaykh Ahmad Raza, who revived these teaching, hence, asking the Prophet's help.

Manjdaar Pe Aake Naaw Tuti De Haat Ke Ho Me Paar Aka

My boat is creaking, I shudder Rescue me from this stormy river.

SONNET 4:

ٹوٹی جاتی ہے پیٹھ میری للہ یہ بوجھ اتار آتا

Tuti Jaati He Peet Meri

Lillah Ye Bohj Utaar Aka

I am carrying a Heavy sack.

For the sake of Allah, please take it off my back.

Glossary of Terms:

Peet = Back

Lillah = For the sake of Allah

Bohj = Burden

Explanation of the Sonnet:

My back is going to break with the immensity of my sins, for the sake of Allah (The Exalted), O my Prophet (May Allah bless him and grant him peace) remove this mass, meaning that any difficulty of life becomes easy.

The Awliya Allah are protected from sin, at times if their worship is reduced they feel as if committed a sin and this was due to other religious commitments like helping others with their issues.

Asking the Prophet (May Allah bless him and grant him peace) to make supplication on your behalf is part of Islam and proven by the companions of the Prophet (May Allah bless him and grant him peace). It states in the Hadith that "Supplication changes destiny." This type of destiny is known as 'definite but avoidable' (*Muallaq Shabeeh-ba-Mubram*). There are three kinds of destiny:

- 1) *Mubram-e-Haqeeqi* (Unavoidable)
- 2) *Muallaq Shabeeh-ba-Mubram* (definite but avoidable) and
- 3) *Muallaq Mahadh* (hanging or in abeyance). Let us look at them in detail.

1) *Mubram-e-Haqeeqi* (Unavoidable): This kind is definite and cannot be changed no matter what. The certainty of this destiny is so final, that even the intercession and supplication by the foremost

favourites of Allah (The Exalted) prove ineffective and are ultimately returned to them without any outcome.

For example; when the angles descended to the Earth to unleash disaster upon the people of Prophet Lut (upon whom be peace), Prophet Ibrahim (upon whom be peace) tried to save them by interceding and in his bid, even went to the extent of dispute with Allah (The Exalted). This has been mentioned in the Qur'an:

“Then when the fear of Ibrahim disappeared, and he got glad-tidings, he began to dispute with Us about the people of Lut.”²²

The calamities that befall the people of Prophet Lut (upon whom be peace) were unavoidable. That is why when Prophet Ibrahim (upon whom be peace) prayed to Allah (The Exalted) to avert it, He said:

“O Ibrahim! Do not plunge in this though. No doubt, the Command of your Lord has come, and no doubt, the torment is to approach them, that cannot be averted.”²³

Allah (The Exalted) informs them there is nothing you can do.

2) Muallaq Mahadh (Hanging or in Abeyance): *Muhadh* destiny can be changed and angels have been informed about the changes possible. Prophets and Saints by their recommendations and prayers to Allah (The Exalted) can influence this type of destiny. The age of Prophet Dawood (upon whom be peace) was fixed at 60 years on the Divine Tablet (*Lowh-e-Mahfooz*), but it was extended to one hundred years by the ardent prayer of Prophet Adam (upon whom be peace) to Allah (The Exalted).²⁴

3) Muallaq Shabeeh-ba-Mubram (Definite but Avoidable): This kind of destiny is also definite but its occurrence is always subject to some reason or cause. This kind can be changed through the intercession of Prophets and saints. Only they have access to such destiny and can change it through their prayers and prostrations. A hadith says, ‘The prayers, no doubt, ward off the ‘*Qadha-e-Mubram*’. Abul-Muzaffar was a merchant who went to Ghaus-e-Azam’s teacher (Sayyiduna Sheikh Hammad) and said to him, ‘I am taking 100 gold coins and some goods with me to trade in Syria. Please pray for me.’ Sayyiduna Sheikh Hammad replied, ‘Don’t travel because if you go, robbers will steal all your coins and goods and they will also kill you.’ After hearing this, the merchant was upset.

²² Surah Hud. Surah No: 11. Verse: 74

²³ Surah Hud. Surah No: 11. Verse: 76

²⁴ Islam: The Basic Articles of faith. p. 10-13. (Taken from Bahar-e-Shariat, Part one).

He was returning home when he met Ghaus-e-Azam. He asked him, 'why are you upset?' Abul-Muzaffar told Ghaus-e-Azam everything. Ghaus-e-Azam replied, 'don't worry, travel to Syria, Insha-Allah everything will be for the better.'

So the merchant set off for his destination and upon reaching made a huge profit. He was returning home with a bag full of 1000 Gold coins, when he put it somewhere and forgot. He was very upset and tired and fell asleep. The merchant saw a very scary dream, he saw he was returning with his bag of gold coins when robbers attacked him and stole the bag of gold coins and they murdered him. He woke up with a fright and saw there were no robbers there. He remembered where he had left the bag of coins and went to get it.

When he returned to Baghdad, he couldn't decide whether he should meet Ghaus-e-Azam or Sheikh Hammad first. On the way he met Sayyiduna Sheikh Hammad who said to him, 'go and meet Ghaus-e-Azam because he is loved by Allah (The Exalted). Ghaus-e-Azam prayed for you 70 times before Allah (The Exalted) changed your destiny. The dream that you saw would have taken place if it was not for the prayer of Ghaus-e-Azam.' The merchant went to meet Ghaus-e-Azam. As soon as Ghaus-e-Azam saw the merchant, He said, 'I did indeed prayed for you seventy times.'²⁵ *SubhanAllah!*

COMPLAINT TO THE PROPHET (MAY ALLAH BLESS HIM AND GRANT HIM PEACE)

(Al-Hafiz) Abu Bakr al-Minqari said, I was with (al-Hafiz) al-Tabarani and (al-Hafiz) Abu al-Shaykh ('Abd Allah ibn Muhammad al-Asbahani) in the Prophet's *Masjid*, in some difficulty. We became very hungry. That day and the next we didn't eat. When it was time for the night prescribed prayer (*'isha*), I went to the Prophet's (May Allah bless him and grant him peace) grave and said, "O Messenger of Allah, we are hungry, we are hungry!" Then I left. Abu al-Shaykh said to me, "Sit, either there will be food for us, or death.' I and Abu al-Shaykh slept. Al-Tabarani stayed awake, researching something. Then an Alawi (a descendant of *Sayyidina* 'Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished, the Alawi said, 'O people, did you complain to the

²⁵ Munne Ki Lash. P.8. Published by Maktaba-tul-Madinah, Karachi, Pakistan.

Prophet (May Allah bless him and grant him peace)? I saw him in my dream and he ordered me to bring something to you.’²⁶

Shaykh Ahmad Raza is asking the Prophet (May Allah bless him and grant him peace) to make supplication to Allah (The Exalted), in order to remove the sins and ease the difficulties.

Tuti Jaati He Peet Meri

Lillah Ye Bohj Utaar Aka

I am carrying a Heavy sack.

For the sake of Allah, please take it off my back.

SONNET 5:

ہلکا ہے اگر ہمارا پلّہ بھاری ہے تیرا وقار آقا

Halka He Agar Hamara Palla

Bhaari He Tera Waqar Aka

My sins are too many in number.

Take pity on me, O Allah’s Messenger!

Glossary of Terms:

Halka = Light

Palla = Scales

Waqar = Dignity

Explanation of the Sonnet:

Even if my deeds on the scales are very little, your dignity is substantial and with your intercession the scales of good deeds will become weighty.

The true believers look at their own sins and not pay attention towards themselves or their deeds.

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

²⁶ Al-Hafiz ibn al-Jawzi narrates in Muthir al-gharam p. 487, Kitab al-wafa (p. 818 ~1536). In Jamma related it in Hidayat al-salik 3: 1382-3, Qadi Iyad in al-Shifa and Bayhaqi in Shuab al-iman (4169).

The Messenger of Allah (May Allah bless him and grant him peace) said; “I have been appointed the ‘Intercessor’ and special intercession will be granted to me. No Prophet has this power other than me.”

²⁸ Indicating towards *Shafat-e-Kubra* (The Great Intercession).

In a hadith it states that the Messenger of Allah (May Allah bless him and grant him peace) said, “Whosoever fulfils a Muslim brother’s need, I will stand near the scales of that person on the Day of Judgement, if he has enough good deeds then all praise be to Allah (The Exalted) or else I will intercede for him.” ²⁹

In a sound and famous hadith it says, “Every Prophet has a supplication which he makes. I have reserved my supplication for intercession for my community on the Day of Rising.” ³⁰

The Prophet (May Allah bless him and grant him peace) cared for his Ummah, when he came into this world, still does and will not forget us on the day of judgement, may we increase in our love, Ameen.

Sayyidina Jabir ibn ‘Abdullah said to Sayyidina Yazid al-Faqir (ibn Suhayb), “Have you heard of ‘the station of Muhammad (May Allah bless him and grant him peace)’?” (i.e. the station which Allah (The Exalted) has granted him). He replied, “It is the Praiseworthy Station of Muhammad (May Allah bless him and grant him peace) by means of which Allah (The Exalted) will bring out of the Fire whoever comes out of it,” and he mentioned the hadith of the intercession about bringing the people out of *Jahannam*.³¹

We find that with the Prophet’s (May Allah bless him and grant him peace) intercession we will be saved, *Insha-Allah!*

Halka He Agar Hamara Palla Bhaari He Tera Waqar Aka
My sins are too many in number Take pity on me, O Allah’s Messenger!

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

²⁸ Bukhari, Muslim and Nasai narrate from Jabir bin ‘Abdullah.

²⁹ Madarij. Al-Hakaiq Fil Hadaik, Page: 15.

³⁰ Bukhari and Muslim.

³¹ Muslim.

SONNET 6:

مجبور ہیں ہم تو فکر کیا ہے تم کو تو ہے اختیار آقا

Majboor He Ham To Fikar Kya He

Tum Ko To He Ikhtiyaar Aka

There is nothing which we can do.

But Allah has given every power to you.

Glossary of Terms:

Majboor = Helpless

Fikar = Concern

Ikhtiyaar = Authority

Explanation of the Sonnet:

O Prophet (May Allah bless him and grant him peace)! Even if with my sins I am hopeless and helpless, this is not a problem, as Allah (The Exalted) has given you the choice.

The Messenger of Allah (May Allah bless him and grant him peace) said, “Allah (The Exalted) gave me the choice to either have intercession or half of my *Ummah* entered into Paradise. I took the intercession, as there will be more use in that. Do you think my intercession is only for good Muslims, no, but for the sinful who are very impure.”³²

The Messenger of Allah (May Allah bless him and grant him peace) said, “My intercession is for those from my *Ummah* with major sins.”³³

Once, Sayyidina Maghir (May Allah be pleased with him) committed a grave sin, he went to the Messenger of Allah (May Allah bless him and grant him peace) and asked him to purify him. Although the companion had sinned against Allah (The Exalted), he asked the Messenger of Allah (May Allah less

³² Imam Ahmad with an Authentic chain of narration writes in his Musnad that ‘Abdullah ibn ‘Umar (may Allah be pleased with him) and ibn Majah narrates from Abu Musa ‘Ashari (may Allah be pleased with him).

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

him and grant him peace) to purify and cleanse him, because he knew that the Messenger of Allah (May Allah bless him and grant him peace) would give benefit to him.

It states in the Qur'an:

“And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful.”³⁴

The Messenger of Allah (May Allah bless him and grant him peace) said, “I am the one who distributes and Allah (The Exalted) is the One who gives.”³⁵

Sayyidina Rabee'ah (May Allah be pleased with him) said, “I was with the Messenger of Allah (May Allah bless him and grant him peace) and when I bought him his water for ablution and what he required, he asked me to make a request. I said; “I ask to accompany you in paradise.” He asked if I had any other requests to make. I replied, that was all.”³⁶

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

Sayyidina Jabir (May Allah be pleased with him) said, “The Prophet of Allah (May Allah bless him and grant him peace) never said ‘No’ if he was asked for something.”³⁷

³⁴ Surah Nisa. Surah No: 4. Verse: 64

³⁵ Bukhari; Umdatul Qari

³⁶ Muslim, Vol. 1. Mishkat.

³⁷ This hadith was also related by the author in his Sahih and by Muslim, Tirmidhi in al shama 'il, abu 'awanah, ibn Hibban, and darimi.

It is obvious from these ahadith that the Messenger of Allah (May Allah bless him and grant him peace) is the one who distributes throughout the universe and he who is a distributor in the entire universe, definitely has the power of giving benefit. Shaykh Ahmad Raza writes here that there is nothing to worry about as Allah (The Exalted) has given the Prophet (May Allah bless him and grant him peace) the authority, hence, relying on the Prophet (May Allah bless him and grant him peace). The Messenger of Allah (May Allah bless him and grant him peace) receives everything from Allah (The Exalted), if someone says the Prophet (May Allah bless him and grant him peace) did not have this or that or limits it, then one is pointing towards deficiencies in the Allah (The Exalted).

Majboor He Ham To Fikar Kya He Tum Ko To He Ikhtiyaar Aka

There is nothing which we can do. But Allah has given every power to you.

SONNET 7:

میں دُور ہوں تم تو ہمارے پاس سن لو میری پکار آقا

Me Door Hu Tum To Ho Mere Paas

Sunlo Meri Pukar Aka

I am so far, yet you are so near
Please steer the ship of my destiny clear.

Glossary of Terms:

Pukar = Cry

Explanation of the Sonnet:

Although I am far from you, however, O Prophet (May Allah bless him and grant him peace) you are close to me, you can assist me in any difficulty. Give me some attention and listen to my cry.

In the Qur'an it states;

“This Prophet is the owner of the Muslims even more than their own selves...”³⁸

³⁸ Surah Ahzab. Surah No: 33. Verse: 6

Imam Suyuti writes; “To keep watch of his own followers and to pray for their forgiveness, their abstention from bad deeds, to come and go in the world’s parts, to give this auspiciousness, if a pious person dies from his followers, then to come and attend his (funeral) all this is done by the Messenger of Allah (May Allah bless him and grant him peace)”³⁹

NEWS OF MARTYRDOM

The Messenger of Allah (May Allah bless him and grant him peace) was in *Madinah* and was able to witness the Battle of *Muta* as it ensured – the veils of distance being removed for him to see it in its entirety. It is due to this he gave news of the martyrdom of Sayyidina Zaid, Sayyidina Jaafar and Sayyidina ‘Abdullah ibn Rawaha (May Allah be pleased with them), before the news came from the battlefield. The Messenger of Allah (May Allah bless him and grant him peace) stated that, “The flag was held by Sayyidina Zaid and he has been martyred, and then given to Sayyidina ‘Abdullah who also tasted martyrdom. The flag has now been taken by ‘a Sword from the Swords of Allah (Sayyidina Khalid Ibn Walid).”⁴⁰

This hadith proves that near and far is all present to him and this meaning, in other words, is said as; *Haazir wa Naazir*.

HEARING OF THE PROPHET (MAY ALLAH BLESS HIM AND GRANT HIM PEACE)

The Messenger of Allah (May Allah bless him and grant him peace) said: “I hear all that which you do not hear.”⁴¹

The Messenger of Allah (May Allah bless him and grant him peace) has stated: “I hear with my own ears the *Durood* of those who love me, and I also recognise them.”⁴² Meaning the Prophet’s (May Allah bless him and grant him peace) hearing is not like ours but unique without complaisant.

Sayyidina Abu Hurayrah (May Allah be pleased with him) narrates: “We were in the presence of the Messenger of Allah (May Allah bless him and grant him peace) and suddenly he heard a sound. He asked the companions regarding the nature of the sound. The companions replied ‘Allah and His Messenger

³⁹ Intibahul Azkiyya- Imaam Jallauddin Suyuti

⁴⁰ Bukhari, Vol: 1. p 611. Mishkat, Book of Miracles.

⁴¹ Sahih Bukhari; Mishkaat

⁴² Dala'ile Khairaat

know best.’ The Messenger of Allah (May Allah bless him and grant him peace) said: “This is the sound of a stone that had been thrown into Hell, seventy years ago, and now it has reached the bottom.”⁴³

Not only did the Messenger of Allah (May Allah bless him and grant him peace) hear the sound, but knew the reason and much more which he did not reveal. The Messenger of Allah (May Allah bless him and grant him peace) had observed everything because the first creation was the light of the Messenger (May Allah bless him and grant him peace).

Imaam-e-Azam Abu Hanifa (may Allah be pleased with him) writes that Sayyidina Haaris ibn La’man and Sayyidina Haarisa bin Na’mān (May Allah be pleased with them) have said that: “Once I went to the Messenger of Allah (May Allah bless him and grant him peace). The Messenger of Allah (May Allah bless him and grant him peace) asked me a question, ‘O Haaris! In what state did you pass the day?’ I replied, ‘As a true Muslim.’ Then the Messenger of Allah (May Allah bless him and grant him peace) asked me the state of my Faith. I replied, ‘I see the Throne of Allah (The Exalted) and the people of Paradise helping each other and the people of Hell lamenting in Hell. I see in front of me Eight Heavens and Seven Hells as clear as idol worshippers see their idols. I can recognise each individual just like a grinder can recognise wheat from barley that is, who is to go to Paradise and who is to be found in Hell. In front of me people are like fish and ants. Shall I stay silent or continue to speak?’” The Messenger of Allah (May Allah bless him and grant him peace) told him to stop and say no more.⁴⁴

This narration illustrates the sight of a companion which was received through the Prophet (May Allah bless him and grant him peace). He could see the Throne of Allah (The Exalted), the Heavens, the Hells and their inmates! Imagine the sight of the Messenger of Allah (May Allah bless him and grant him peace)! The companions received this state through the Prophet (May Allah bless him and grant him peace). Addressing the companions (May Allah be pleased with them), the Messenger of Allah (May Allah bless him and grant him peace) proclaimed: “What I see you cannot see, and what I hear you cannot hear.”⁴⁵ *Allahu Akbar!*

Shah ‘Abdul ‘Aziz Muhaddith Dihlawi (May Allah be pleased with him) wrote: “Through the help of *Noor-e-Nabuwat*, the Messenger of Allah (May Allah bless him and grant him peace) is aware and well informed of the condition and status of every religious person. He knows of the point where that

⁴³ Muslim. Vol. 2. p. 381.

⁴⁴ *Fiqh Akbar*

⁴⁵ *Tirmidhi*

person has reached in his religion and what is the condition of his faith and through which veil it is that he is deprived of elevation. Thus, he knows our sins, intentions and ideas. This is why, according to Shari'ah, he will be witness for the *Ummah* in the world and in the Hereafter and he will be accepted and a compulsory action.”⁴⁶

Me Door Hu Tum To Ho Mere Paas Sunlo Meri Pukar Aka

I am so far, yet you are so near Please steer the ship of my destiny clear.

SONNET 8:

مجھ سا کوئی غم زدہ نہ ہوگا تم سا نہیں غم گسار آقا

Mujsa Koyi Gham Zada Na Hoga

Tum Sa Nahi Gham Ghusaar Aka

I am miserably rueful.

You are exceedingly merciful.

Glossary of Terms:

Mujsa = Like me

Gham Zada = Grief-stricken

Gham Ghusaar = Comforter

Explanation of the Sonnet:

O Prophet (May Allah bless him and grant him peace)! There probably is none as sad as me, and none like you who rids this. To the extent you even remove grief of animals.

“The Messenger of Allah (May Allah bless him and grant him peace) asked some people about a certain camel and they said they wanted to slaughter it.” In another version he said, “It has complained of too

⁴⁶ Tafseer Azizi

much work and too little fodder (food),” and in another, “It complained to me that you want to slaughter it after you have made it toil in hard labour since it was young.”⁴⁷

In the above story of the split-eared camel, it complained to the Messenger of Allah (May Allah bless him and grant him peace) itself, that it was put out to pasture and that wild beasts avoided it, calling out to it, “You belong to Muhammad (May Allah bless him and grant him peace)!” After the Messenger of Allah (May Allah bless him and grant him peace) left this world, it would neither eat nor drink until it died.⁴⁸

Not only did the animals know the Messenger of Allah (May Allah bless him and grant him peace), but they even knew that he (May Allah bless him and grant him peace) can help. They even complained to him (May Allah bless him and grant him peace). Non-living things, like stones and tree trunks, also became alive and spoke, due to the reality (Haqiqat) of the Messenger of Allah (May Allah bless him and grant him peace).

THE YEARNING OF THE PALM-TRUNK (SUTOON-E-HANANA)

Sayyidina Jabir ibn ‘Abdullah said: “The Masjid was constructed of the trunks of palm-trees with a roof laid on top of them. When the Prophet (May Allah bless him and grant him peace) addressed the people, he would lean against one of the trunks. When the mimbar was built for him, we heard that a trunk make a sound like a camel.”⁴⁹

In Sayyidina Anas’s version, “Until the Masjid was shaken by its moaning.”

In the version of al-Muttalib and Ubayy, “Until it nearly split and burst apart, at which the Prophet (May Allah bless him and grant him peace) came to it and placed his hand on it. Then it was still.”

There are many other narrations in this regard.

Sayyida Umme Salama said that the Messenger of Allah (May Allah bless him and grant him peace) was in the desert when a gazelle called out to him, “Messenger of Allah (May Allah bless him and grant him peace)!” He replied, “What do you need?” It said, “This Bedouin has captured me and I have two fawns (kids) in the mountains, so release me so I can go and suckle them. Then I will return.” He asked the man, “Will you do that?” He replied, “Yes.” Then he let it go. It went, returned and he tied it up. The

⁴⁷ Tabarani and Ibn Majah.

⁴⁸ Ash-Shifa, Chapter 4, Section 17. p. 173

⁴⁹ Bukhari. Al-Shifa by Qadi Iyas p. 168

Bedouin came back and said, “Messenger of Allah (May Allah bless him and grant him peace), is there anything you want?” He said, “Let this gazelle go.” He let it go and it went running off into the desert, saying, “*I testify that there is no god but Allah and that you are the Messenger of Allah (May Allah bless him and grant him peace).*”⁵⁰

There is also what is related about the lion being subjected to Sayyidina Safina, the client of the Messenger of Allah (May Allah bless him and grant him peace), when he sent him to Sayyidina Mu’adh ibn Jabal to Yemen. He met the lion and told him that he was the client of the Messenger of Allah (May Allah bless him and grant him peace) and that he was carrying his letter. The lion snarled and moved from the road.⁵¹

When the Prophet (May Allah bless him and grant him peace) can know, understand, help animals and creation without life, then without a doubt, he can help his followers.

MERCY ON TO THE WORLDS

When people rejected the Prophet (May Allah bless him and grant him peace), in Taif, Sayyidina Jibreel (upon whom be peace) came to him and said, “Allah (The Exalted) has heard what your people say to you and how they reject you. He has ordered the angels of the mountains to obey whatever you tell them to do.” The angel of the mountains called him, greeted him and said, “Send me to do what you wish. If you wish, I will crush them between the two mountains of Makkah.” The Prophet (May Allah bless him and grant him peace) said, “Rather, I hope that Allah (The Exalted) will bring forth their loins those who will worship Allah (The exalted) alone and not associate anything with Him.”⁵²

This is exactly what happened, *SubhanAllah!*

Mujsa Koyi Gham Zada Na Hoga Tum Sa Nahi Gham Ghusaar Aka

I am miserably rueful You are exceedingly merciful.

Shaykh Ahmad Raza writes that “I am very sad; however, you are such that you even rid the animals of their worries.”

⁵⁰ Bayhaqi Ash0Shifa, Chapter 4, section, 19, p. 174

⁵¹ Ash Shifa, Chapter 4, section, 19, p. 174. Suyuti was not able to find this story. Bayhaqi says that it happened to Sayyidina Safina when he strayed from the army in Greek territory. However, Bukhari relates it in his History.

⁵² Bukhari, Muslim and the Six Books.

SONNET 9:

گرداب میں پڑ گئی ہے کشتی ڈوبا ڈوبا ، اتار آتا

Gardaab Me Pargayi He Kashti

Duba Duba Utaar Aka

My boat is in the whirlpool now
Save me! Please save!! Somehow.

Glossary of Terms:

Ghardaap = Whirlpool

Kashti = Boat

Utaar = Save

Explanation of the Sonnet:

Due to my sins, my boat is sinking. Only you can save us.

It states in the Qur'an:

“And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful.”⁵³

In this verse there is no restriction concerning transgression, transgressor, time and place. O My Beloved Prophet (May Allah bless him and grant him peace), all types of transgressors and wrongdoers, during all periods of time, must come to your sacred shrine or abode. It should be remembered that the phrase ‘*they should come to you*’, does not confine the transgressor of going only to *Madinah*, but he can achieve this by sincerely and mentally turning to him.⁵⁴

Sayyidina Ibn Mas'ud (May Allah be pleased with him) narrates that the Messenger of Allah (May Allah bless him and grant him peace) said: “My life is a great good for you: you will relate about me and it will be related to you; and my death is a great good for you: your actions will be presented to me (in my

⁵³Surah Nisa. Surah No: 4. Verse: 64

⁵⁴Tafseer-e-Nur-ul-Irfan. Surah Nisa. Surah No: 4. Verse: 64

grave) and if I see goodness I will praise Allah (The Exalted), and if I see evil I will ask forgiveness of Him for you.”⁵⁵

We find that even after the physical departure from this world of the Messenger of Allah (May Allah bless him and grant him peace), he is also beneficial and benefits his followers.

Al-Utbi said, “As I was sitting by the grave of the Prophet (May Allah bless him and grant him peace), a Bedouin Arab came and said, “Peace be upon you, O Messenger of Allah! I have heard Allah (The Exalted) saying, “*And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful.*” So I have come to you asking forgiveness for my sin, seeking your intercession with your Lord’. Then he began to recite poetry:

*O best of those whose bones are buried in the deep earth,
And from whose fragrance the depth
And the height have become sweet,
May I be the ransom for a grave which thou inhabit,
And in which are found purity, bounty and munificence!*

Then he left, and I slept and saw the Prophet (May Allah bless him and grant him peace) in my dream. He said to me, “O Utbi, run after the Bedouin and give him glad tidings that Allah (The Exalted) has forgiven him.”⁵⁶ *Subhan-Allah!*

Gardaab Me Pargayi He Kashti Duba Duba Utaar Aka

My boat is in the whirlpool now Save me! Please save!! Somehow.

Shaykh Ahmad Raza writes in accordance to the Qur’an and hadith. He is asking the Prophet (May Allah bless him and grant him peace) to save him.

⁵⁵ Haythami says, Al-Bazzar in Nanhil al-safa fi takhrij ahadith al-shifa relates it and its sub-narrators are all men of sound hadith.” (Beirut 1998/1408) p. 31. Qadi Iyad cites it in al-Shifa (1:56 of the Amman edition). Suyuti said, “Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn Abd Allah al-Muzani, and al-Bazzar from the hadith of ibn Masud with a Sahih chain-Al-Iraqi in Tarh al-tathrib, etc.

⁵⁶ Well known hadith related by Nawawi, ibn Jamaa, ibn Aqil, ibn Qudama, al-Qurtubi, Samhudi, Dahlan, Ibn Kathir, Abu al-Faraj ibn Qudama, al-Bayhaqi, ibn Asakir, ibn Hajar al Haytami, ibn Najjar,.

SONNET 10:

تم وہ کہ کرم کو ناز تم سے میں وہ کہ بدی کو عار آقا

**Tum Who Ke Karam Ko Naaz Tum Se
Me Who Ke Badi Ko Aar Aka**

Virtue is proud of your righteousness
Vice is ashamed of my viciousness.

Glossary of Terms:

Karam = Generosity

Naaz = Proud

Badi = Vice

Aar = Ashamed

Explanation of the Sonnet:

O Prophet (May Allah bless him and grant him peace), you are such a beloved to Allah (The Exalted) that forgiveness is proud, as it has association with you. And I am such a sinner, that bad deeds are ashamed of me.

In the first sonnet Shaykh Ahmad Raza humbles himself saying the better one's bond, the better the person. For example the family of the Prophet (May Allah bless him and grant him peace) is superior to the family of other Prophets (upon whom be peace). The companions of our Prophet (May Allah bless him and grant him peace) are superior to the companions of other Prophets (upon whom be peace). The followers of our Prophet (May Allah bless him and grant him peace) are superior to the followers of other Prophets (upon whom be peace). Hence, Allah (The Exalted) states in the Qur'an:

"You are the best among all those nations appeared unto mankind."⁵⁷

In the second sonnet Shaykh Ahmad Raza is referring to himself as a sinner. Regardless how sinful a person, because he has a bond with the Messenger of Allah (May Allah bless him and grant him peace), on the Day of Judgement, the other *Ummaties* will be amazed.

⁵⁷ Surah Ale-Imran. Surah No: 3. Verse: 110

The Messenger of Allah (May Allah bless him and grant him peace) said, “Allah enriches the cautious and deprives the wastrel; Allah elevates the humble and whoever oppresses others, Allah (The Exalted) will crush him.”⁵⁸

The Messenger of Allah (May Allah bless him and grant him peace) said; “Allah (The Exalted) will not increase His servant except in honour. No one humbles himself for the sake of Allah (The Exalted), but Allah (The Exalted) will raise his status.”⁵⁹

The Messenger of Allah (May Allah bless him and grant him peace) had once observed that as many as seventy thousand of his followers will be allowed entry into Paradise without any questioning. Each of those seventy thousand blessed people will enter Paradise along with another seventy thousand people who too will not be subjected to any accounting.⁶⁰ *Subhan-Allah! This is all your Sadaqa Ya Rasool-Allah!*

Tum Who Ke Karam Ko Naaz Tum Se Me Who Ke Badi Ko Aar Aka

Virtue is proud of your righteousness Vice is ashamed of my viciousness.

⁵⁸ Al-Bazar

⁵⁹ Muslim

⁶⁰ Narrated by Imam Ahmad in his Nusnad (5:393), and Haytami said in Majma al-zawaid (10:68) that its chain was fair (hasan). Bahar-e-Shariat. Volume: One. p. 39. Encyclopaedia of Islamic Doctrine. Vol: 4. p. 5.

SONNET 11:

پھر منہ نہ پڑے کبھی خزاں کا دے دے ایسی بہار آقا

Phir Muh Na Phire Kabi Khaza Ka De De Esi Bahar Aka

Autumn may never dare to sting Give me such a lasting spring.

Glossary of Terms:

Khaza = Autum

Bahar = Flourishing state

Explanation of the Sonnet: O Prophet (May Allah bless him and grant him peace), give me the ability to perform good deeds, that are everlasting. In other words, have attention towards me at all times.

If the attention of the Prophet (May Allah bless him and grant him peace) is not with someone, then he will start committing sins.

Sayyidina Abu Umama Bahili (May Allah be pleased with him) narrates Tha'laba bin Hatib Ansari asked the Messenger of Allah (May Allah bless him and grant him peace) "Supplicate for me that I become wealthy." The Messenger of Allah (May Allah bless him and grant him peace) replied; "O Tha'laba! You will be ruined. Little wealth which you thank for is better than the wealth you will not have the ability to thank for."

Tha'laba asked again, "Supplicate." The Messenger of Allah (May Allah bless him and grant him peace) said; "I swear by the One who has my life in His hands, if I wanted these mountains to become gold and silver, then with the virtue of Allah (The Exalted) it would become gold and silver and walk with me."

Tha'laba said; "I swear by the One who has sent you with the truth if you supplicate to Allah (The Exalted) and Allah (The Exalted) gives me wealth I will fulfil the right of the needy."

The Messenger of Allah (May Allah bless him and grant him peace) invoked:

"Allahummar Zuq Tha'labatan Maalan

O Allah! Give wealth to Tha'laba."

Sayyidina Abu Umama Bahili (May Allah be pleased with him) states Tha'laba bought some goats and they increased to the extent it become difficult to live in *Madinah* and went outside. He would offer the *Dhuhr* and *'Asr* prayer in congregation, leaving the rest. His wealth increased so much he had no choice but to go into the jungle. Now he had stopped coming to the *Masjid* completely except *Jumu'ah*. Due to the love and increase of wealth, he even missed *Jumu'ah*.

Once the Messenger of Allah (May Allah bless him and grant him peace) asked, "What has Tha'laba done?" People said 'O Messenger of Allah (May Allah bless him and grant him peace)! It became difficult for him to live in *Madinah* due to his goats.' The Messenger of Allah (May Allah bless him and grant him peace) showed signs of grief and said, "Tha'laba for you is destruction."

Allah (The Exalted) revealed verses of charity and therefore the Messenger of Allah (May Allah bless him and grant him peace) sent two men to collect charity from the Muslims.

When they came to Tha'laba he said, "The meaning of *Zakaah* is nothing, this is tax. I don't understand what this *Zakaah* is! You go and collect from others and return on your way." When they returned, Tha'laba asked, "Can I just have a look at the command?" When he read it he said, "This is nothing but tax. This is a kind of tax. Go for the time being, I will think about it."

They went and mentioned this to the Messenger of Allah (May Allah bless him and grant him peace), Allah (The Exalted) revealed the following verses regarding Tha'laba:

"And of them there are some who had covenanted with Allah that if He will give us out of His grace then we shall surely give in charity and we shall surely become good men. Then when Allah gave them out of His grace, they became niggardly of it and turned away their faces. Therefore after it Allah put hypocrisy in their hearts, until the Day they meet Him - the recompense of that they acted against what they had promised to Allah and the recompense of that they used to lie. Are they not aware that Allah knows the secrets of their hearts and their whisper and Allah is the well Knower of all hidden things?"⁶¹

When these verses of Tha'laba's destruction were revealed there was a person in the court of the Messenger of Allah (May Allah bless him and grant him peace), who knew him well. He went to him and said, "O Tha'laba! These verses have been revealed to you, you are ruined. What have you done?"

Thereafter he came to the Messenger of Allah (May Allah bless him and grant him peace) with his *Zakaah* and said, "O Messenger of Allah (May Allah bless him and grant him peace) accept this." The Messenger of Allah (May Allah bless him and grant him peace) said, "Allah (The Exalted) has said to refuse your charity."

⁶¹ Surah Taubah, Surah No: 9. Verses: 75-78

Then Tha'laba threw dust on his head. The Messenger of Allah (May Allah bless him and grant him peace) said, "This is your own doings."

After the physical demise of the Messenger of Allah (May Allah bless him and grant him peace) he brought it to Sayyidina Abu Bakr (May Allah be pleased with him) in his Caliphate and was rejected, the same happened in the Caliphate of Sayyidina 'Umar and Sayyidina 'Uthman (May Allah be pleased with them) but was also rejected. He eventually died an apostate during the Caliphate of Sayyidina 'Uthman (May Allah be pleased with him).

This tells us that one who is rejected by the Messenger of Allah (May Allah bless him and grant him peace) will never find peace and security anywhere.⁶² We must pray that the Prophet's (May Allah bless him and grant him peace) attention stays towards us at all time and this what Shaykh Ahmad Raza is asking the Prophet (May Allah bless him and grant him peace), that his attention stays towards him at all times.

Phir Muh Na Phire Kabi Khaza Ka De De Esi Bahar Aka

Autumn may never dare to sting Give me such a lasting spring.

SONNET 12:

جس کی مرضی خدا نہ ٹالے میرا ہے وہ نامدار آقا

Jis Ki Marzi Khuda Na Tale

Mera He Who Naamdar Aka

Whose recommendation Allah does not alter

I have such a distinguished master.

Glossary of Terms:

Marzi = Choice

Naamdar = Renowned

⁶² Madarik and Tafsir-e-Nur-ul-Irfan. Surah Tauba..

Explanation of the Sonnet:

He states that the choice of the Messenger of Allah (May Allah bless him and grant him peace), whatever it may be, Allah (The Exalted) didn't reject.

It states in the Qur'an:

“And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.”⁶³

It means Allah (The Exalted) will grant him such abundance in this world, that He will make the Messenger of Allah (May Allah bless him and grant him peace) very pleased. Thus, Allah (The Exalted) grants him countless miracles in the world, so much so that he is the very embodiment of miracles. He spread his religion from East to West i.e. to the four corners of the world. He granted him a huge progeny and the biggest *Ummah* (followers). He provided him with every kind of knowledge, of the past and the future. He raised and elevated his remembrance. He made the Messenger of Allah's (May Allah bless him and grant him peace) recognition in the grave, as the criteria for the person's success in the test grave. Until the Day of Judgement, Angels, humans and *Jinns* would be extending salutation to him, at his Sacred Tomb.

He is granted bounties, like general intercession of the sinful believers in the Hereafter, the Lofty Station (*Maqam-e-Mahmood*), medium of forgiveness (*Shafa'ah*), the Fountain of *Kauthar* etc. At the revelation of this verse, the Messenger of Allah (May Allah bless him and grant him peace) said, “By Allah! I will not be pleased i.e. be happy, until such time, that the last follower of mine is not out of Hell.” It should be remembered that here not only the grant of Prophethood, revelation, being beloved of Allah (The Exalted) are denoted, as these are already received before the revelation of *Surah Duha*, and not just the Fountain of latter moment is superior to the former moments because at every moment his status would become apparent and his moon would remain on the highest elevation. This blessed verse could also mean that through his intercession and means, the hereafter of the people will be better than their worldly life. One who cuts his association with the Messenger of Allah (May Allah bless him and grant him peace) would be disgraced here and the Hereafter.⁶⁴

Another verse in the Qur'an states:

⁶³ Surah Duha. Surah No: 93. Verse: 4

⁶⁴ Tafseer-e-Nur-ul-Irfan. Surah Duha. Verse: 5

“We are seeing the turning of your face towards heaven repeatedly: necessarily then We will turn you towards that Qibla which pleases you.”⁶⁵

It was the desire of the Prophet (May Allah bless him and grant him peace) that the Ka’bah becomes the new *Qibla* of the Muslims. Once, while in *Salaah* the Messenger of Allah (May Allah bless him and grant him peace) looked skywards instead of towards the earth, eagerly awaiting the revelation for the changing of the *Qibla*. At this stage he was given the glimpse of the forthcoming change. This verse suggests that the change of *Qibla* was the expressed wish of the Messenger of Allah (May Allah bless him and grant him peace). If Allah (The Exalted) can make the Ka’bah as *Qibla*, to fulfil the Prophet’s (May Allah bless him and grant him peace) wish, it is certain that Allah (The Exalted) will not reject the forgiveness of sinners, like us, as desired by the Messenger of Allah (May Allah bless him and grant him peace).⁶⁶

ONCE IN A LIFETIME

The Messenger of Allah (May Allah bless him and grant him peace) said, “O people, Allah (The Exalted) has made Hajj compulsory upon you so perform Hajj.” One person asked, “Is Hajj compulsory each year?” The Messenger of Allah (May Allah bless him and grant him peace) remained quiet until the person had asked his question thrice. The Messenger of Allah (May Allah bless him and grant him peace) said, “If I was to say yes it would become *Wajib* (necessary) upon you (each year) and you would not possess the ability (to comply with it).”⁶⁷

We find from these examples that whatever the Prophet (May Allah bless him and grant him peace) said, was not rejected by Allah (The Exalted), but whatever pleased Allah (The Exalted) pleased the Prophet (May Allah bless him and grant him peace). Similarly, whatever pleased the Prophet (May Allah bless him and grant him peace) pleased Allah (The Exalted), *Subhan-Allah!*

When the Messenger of Allah (May Allah bless him and grant him peace) placed his blessed feet on the earth, Allah (The Exalted) made the entire earth a *Masjid*, meaning *Salaah* can be offered anywhere on earth. Also the reward of *Salaah* was increased in *Makkah* and *Madinah*, yet 124,000 Prophets, more or less, came but nothing like this was granted.

⁶⁵ Surah Baqarah. Surah No: 2. Verse: 144

⁶⁶ Tafsir-e-Nur-ul-Irfan. Surah Baqarah. Surah No: 2. Verse: 144

⁶⁷ Muslim (2391/1). Mishkat, Book of Hajj.

Shaykh Ahmad Raza mentions in this sonnet the status and authority of the Prophet (May Allah bless him and grant him peace).

Jis Ki Marzi Khuda Na Tale Mera He Who Naamdar Aka

Whose recommendation Allah does not alter I have such a distinguished master.

SONNET 13:

ہے ملکِ خدا پہ جس کا قبضہ میرا ہے وہ کامگار آقا

He Mulke Khuda Pe Jis Ka Kabza

Mera He Woh Kaamghar Aka

He rules over Allah's Land, no wonder!!

He is Allah Almighty's Last Messenger.

Glossary of Terms:

Mulke = Lands

Kabza = Command

Kaamghar = Obtaining whatever is desired

Explanation of the Sonnet:

The Messenger of Allah (May Allah bless him and grant him peace) has been given the authority, by Allah (The Exalted) over His creation.

Sayyidina Abu Na'eem ibn Abbas (May Allah be pleased with him) narrates that Sayyidina Aamin (May Allah be pleased with him) said, "When the Messenger of Allah (May Allah bless him and grant him peace) was born, I saw that a white cloud covered him and he vanished from my sight and when this veil moved I saw he had a green silk cloth wrapped around his fist and a caller was saying "Excellent! Well done! Muhammad (May Allah bless him and grant him peace) has taken the whole world in his control. There is not a creation on earth or in the heavens, which is not in his control."⁶⁸

⁶⁸ Dalail

The Messenger of Allah (May Allah bless him and grant him peace) said, "I have been given the keys to the worlds. Sayyidina Jibreel (upon whom be peace) came on a piebald (horse) to me upon which there was a beautiful saddle." The Messenger of Allah (May Allah bless him and grant him peace) said, "I was asleep when all the keys to the treasures of the earth were placed in my hands."⁶⁹

Sayyidina Abu Hurayra (May Allah be pleased with him) narrates the Messenger of Allah (May Allah be pleased with him) said: "I was asleep and the earth's treasures were brought to me."⁷⁰ Were it mentions asleep, it means the eyes are closed but he is still aware, the heart is in the presence of his Lord.

The Messenger of Allah (May Allah bless him and grant him peace) said, "My eyes sleep, but my heart does not sleep."⁷¹

THE RANSOM

Sayyidina Abu Hurayrah (May Allah be pleased with him) reported: While we were sitting with the Messenger of Allah (May Allah be pleased with him), a man came to him and said, "O Messenger of Allah (May Allah be pleased with him), I am undone." The Messenger of Allah (may Allah be pleased with him) asked him: What has happened to you? He said: I had sexual intercourse with my wife while I was fasting. The Messenger of Allah (may Allah be pleased with him) then asked him: Will you get a slave to free? He said: No. The Messenger of Allah (may Allah be pleased with him) asked: Can you fast two consecutive months? He said: No. The Messenger of Allah (may Allah be pleased with him) said: Have you means to provide food for sixty people? He said: No. He said: Sit down. The Messenger of Allah (may Allah be pleased with him) then waited for a time, and meanwhile an 'Araq containing dates was brought to him, an 'Araq being a huge basket. He asked: Where is the man who had questioned me? He said "(here) I am." He said "Take this and give it as charity." The man said "Am I to give it to one who is poorer than I am, O Messenger of Allah (may Allah be pleased with him)? By Allah, there is no poorer family than mine between the two lava plains of *Madinah*." i.e. the two *Harras*. The Messenger of Allah (may Allah be pleased with him) thereupon smiled so that his eye-teeth became visible and said, "Give it to your family to eat."⁷²

⁶⁹ Imam Ahmad and ibn Habban and Ziyae and Abu Naeem with an Authentic chain of narration narrates from Jabir ibn 'Abdullah (may Allah be pleased with him).

⁷⁰ Muslim. Vol. 2. p. 244

⁷¹ Bukhari and Muslim. Ash-Shifa; Page: 45

⁷² Bukhari (Book of fasting) Vol. 1. p733. Muslim. (6/1907) and Mishkat (Book of fasting)

Subhan-Allah! The companion breaks fardh action, which is for Allah (The Exalted), but presents himself in the court of the Prophet (May Allah bless him and grant him peace). The companion is given three things to do to compensate for his breaking the fast, but he is unable. He is then given another option, which he was more worthy of, which the Prophet (May Allah bless him and grant him peace) gave him and that compensated his breaking the fast. This is the authority given to the Prophet (May Allah bless him and grant him peace) by Allah (The Exalted). The message is clear, love the Prophet (May Allah bless him and grant him peace) and leave the rest to him.

PARADISE GRANTED

Sayyidina Rabee'ah (May Allah be pleased with him) said I was with the Messenger of Allah (May Allah bless him and grant him peace) and when I bought him his water for ablution and what he required, he asked me to make a request. I said, I ask to accompany you in paradise. He said; if I had any other request to make and I replied that that was all.”⁷³

It is obvious from these Ahadith that the Messenger of Allah (May Allah bless him and grant him peace) is the one who distributes throughout the universe and he who is a distributor in the entire universe definitely has the power of giving benefit.

He Mulke Khuda Pe Jis Ka Kabza Mera He Woh Kaamghar Aka

He rules over Allah's Land, no wonder!! He is Allah Almighty's Last Messenger.

⁷³ Muslim, Vol. 1. Mishkat.

SONNET 14:

سویا کیے نابکار بندے رویا کیے زار زار آقا

Soya Kiya Nabikar Bande

Roya Kiye Zaar Zaar Aka

Sinners kept sleeping in utter laziness
He kept on praying for their forgiveness.

Glossary of Terms:

Nabikar = Fool

Zaar Zaar = Bitterly

Explanation of the Sonnet:

The inadequate *Ummaties* sleep without any worry and the Messenger of Allah (May Allah bless him and grant him peace) would spend nights crying for us. Where have you seen such a Prophet (May Allah bless him and grant him peace)?

Sayyidina Mughirah bin Shu'ban (May Allah be pleased with him) reports that the Messenger of Allah (May Allah bless him and grant him peace) performed such lengthy voluntary prayers, that his blessed feet became swollen. The companions said: "You undergo such great difficulties, whereas Allah (The Exalted) has forgiven your past and future sins." The Messenger of Allah (May Allah bless him and grant him peace) said, "Should I not be a grateful servant?"⁷⁴

The Qur'an states:

*"That Allah may forgive the sins of your formers and those after you on account of you and may complete His favours upon you and may show you the straight path."*⁷⁵

Where it mentions sins of the Prophet (May Allah bless him and grant him peace), it means the sins of his followers whose intercession and forgiveness is being made the responsibility of the Messenger of Allah (May Allah bless him and grant him peace), like the attorney of a case says; this is my case,

⁷⁴ Shamail-e-Tirmidhi, Page: 269

⁷⁵ Surah Fath. Surah No: 48. Verse No: 2.

meaning I am conducting its proceedings. It is for this reason the phrase “for you” is mentioned here i.e. through your blessings and intercession.⁷⁶ Being sinless is part of Prophethood. The Prophet (May Allah bless and grant him peace) is being grateful that Allah (The Exalted) has forgiven his Ummah.

Sayyidina ‘Abdullah ibn Abi Musa (May Allah be pleased with him) reported that Sayyida ‘A’isha (May Allah be pleased with her) said, “Never abandon the night prayer, for the Prophet (May Allah bless him and grant him peace) never missed it. If he was ill or felt tired, he would pray while sitting.”⁷⁷

Shaykh Ahmad Raza writes that we spend our time sleeping; however, the Prophet (May Allah bless him and grant him peace) spent his nights worshipping. Many of us cannot worship all night; however, the least a person should do is to perform the five obligatory daily prayers. We get time to do many things but not offer *Salaah*. The Prophet (May Allah bless him and grant him peace) is sinless but prayed for us. He had so much concern for us, yet we don’t have concern for our hereafter?

Soya Kiya Nabikar Bande Roya Kiye Zaar Zaar Aka
Sinners kept sleeping in utter laziness He kept on praying for their forgiveness.

SONNET 15:

کیا بھول ہے انکے ہوتے کہلائیں دنیا کے یہ تاجدار آقا

Kya Bhool He Unke Hote Kehlaye

Dunya Ke Ye Taaj Daar Aka

Everything on Earth the Messenger of Allah knows
Before him these Kings are mere shadows.

Glossary of Terms:

Kya Bhool = What a mistake

Unke Hote = Whilst the Prophet (May Allah bless him and grant him peace) is present

Taaj Daar = Kings/rulers.

⁷⁶ Tafsir-e-Nur-ul-Irfan. Surah Fath. Surah No:48. Verse: 2.

⁷⁷ Abu Dawud

Explanation of the Sonnet:

What a major mistake! In the presence of the Messenger of Allah (May Allah bless him and grant him peace), a ruler or king of the world, calls himself a leader, the greatest of them all. He is but a mere servant of the Messenger of Allah (May Allah bless him and grant him peace).

All the Prophets of Allah (The Exalted) believed the Messenger of Allah (May Allah bless him and grant him peace) as the leader. Hence, Sayyidina Anas (May Allah be pleased with him) said that the Messenger of Allah (May Allah bless him and grant him peace) said, "I will be the first to emerge when men are brought back to life and I will be their spokesman when they arrive (at the Gathering). I will give them the good news when they despair. The Banner of Praise will be in my hand. I am the noblest of the children of Adam (upon whom be peace) with my Lord, and it is no boast."⁷⁸

In the version of Sayyidina ibn Zahr from Sayyidina Rabi' ibn Anas (May Allah be pleased with him) said: "I will be the first of people to emerge when they are brought back and will be their leader and intercessor, when they are constrained. I will give them good news when they despair. The Banner of Praise will be in my hand. I am the noblest of the children of Adam (upon him peace) with my Lord, and it is no boast. A thousand servants will go around me as if they were hidden pearls."⁷⁹ He is the true King and mankind will see this on the day of judgement.

The Messenger of Allah (May Allah bless him and grant him peace) has been given the station of *Maqaam-e-Mahmood*. This is that point of intercession, where all will praise and honour the Messenger of Allah (May Allah bless him and grant him peace).⁸⁰

The Qur'an states: "*It is near that your Lord may make you stand at a place where all should praise you.*"⁸¹

The position of the Prophet (May Allah bless him and grant him peace) will rightfully be revealed, at the place of *Mahmood*, because on that day the Prophet will become Muhammad (May Allah bless him and grant him peace), object of praise of the Creator and the creation.⁸² The reality of the Prophet

⁷⁸ Tirmidhi

⁷⁹ Bukhari in Al-Adab al-Mufrad.

⁸⁰ Tafseer Khaazin; Tafseer Jalalain

⁸¹ Surah Bani Israil. Surah No: 17. Verse: 79.

⁸² Tafsir-e-Nur-ul-Irfan. Surah Bani Israil. Surah No: 17. Verse: 79.

(Haqiqat-e-Muhammaddiyya, May Allah bless him and grant him peace) meaning Ahmad the light from Allah (The Exalted) will become apparent and no one will reject it that day, *Allahu Akbar!*

The Messenger of Allah (May Allah bless him and grant him peace) said: "I will intercede for my *Ummah* until my Creator summons me, 'O Muhammad! (May Allah bless him and grant him peace) Have you been pleased?' I will say, 'O my Creator! I am pleased.'"⁸³ We find that Allah will be pleased when the Prophet (May Allah bless him and grant him peace) is pleased, and here he is giving the news of the end of time too.

Sayyidina Abi bin Ka'ab (May Allah be pleased with him) reports that the Messenger of Allah (May Allah bless him and grant him peace) said: "On the Day of Judgement, I will be the Leader and *Khatib* of all the Prophets (upon whom be peace) and I will be the master of their intercession. I do not say this out of arrogance."⁸⁴

The Messenger of Allah (May Allah bless him and grant him peace) stated: "On the Day of Judgement, I will be the leader of the children of Adam (upon whom be peace). I will be the first to rise from my grave. I will be the first to start interceding and my intercession will be the first to be accepted."⁸⁵

Allah (The Exalted) will give His beloved Prophet Muhammad (May Allah bless him and grant him peace) *Maqam-e-Mahmood* (Grade of praise). This is where the people from before and after him, will praise him (will speak high of him).⁸⁶

Shaykh Ahmad Raza writes that all other rulers and kings, are mere shadows in front of the Prophet (May Allah bless him and grant him peace). Allah (The Exalted) will grant him the highest station, on the day of judgement. We will only understand Allah (The Exalted) on the day of judgement when we see the reality of the Prophet (May Allah bless him and grant him peace).

Kya Bhool He Unke Hote Kehlaye Dunya Ke Ye Taaj Daar Aka

Everything on Earth the Messenger of Allah knows Before him these Kings are mere shadow

⁸³ Durr Manthur; Roohul Bayaan

⁸⁴ Mishkaat Shareef; Ash'atul Lam'aat

⁸⁵ Mishkaat; Sahih Muslim

⁸⁶ Qanoon-e-Shariat. Bahar-e-Shairat.

SONNET 16:

اُن کے ادنیٰ گدا پٹ جائیں ایسے ایسے ہزار آقا

Unke Adni Ghada Pe Mit Jaye

Ese Ese Hazaar Aka

A humble servant of The Messenger of Allah can do
What thousands of Kings are unable to.

Glossary of Terms:

Ghada = Servant

Mit Jaye = Sacrifice

Hazaar = Thousands

Explanation of the Sonnet: The position of a oppressive ruler is that he cannot even breathe or take a breath; in front of the Messenger of Allah (May Allah bless him and grant him peace).

THE ARROGANCE OF KHUSROO PARWEEZ

As a boundary, the Prophet's Prophethood (May Allah bless him and grant him peace) included the entire world and was not restricted to only the Arabian Peninsula. He had now intended to spread Islam universally, and as a result, sent letters to six kings including the king of Persia (Iran), inviting them towards Islam.

When this letter had reached Khusroo Parweez, the king of Persia (Iran), he became angry and asked, "Why did Muhammad (May Allah bless him and grant him peace) put his name before mine?" He tore the letter into shreds and threw them on the floor. When the Prophet (May Allah bless him and grant him peace) was informed of this, he said, "He had torn my letter into shreds, Allah (The Exalted) shall tear his kingdom into shreds."

After some time Sheerwiyah (the son of Khusroo Parweez) killed his father, by cutting open his stomach whilst he was asleep, which was the beginning of the decline and 'shredding' of his kingdom.

Eventually the Persian Empire was completely defeated during the Khalifat of Sayyidina ‘Umar (May Allah be pleased with him).⁸⁷

RESPECT

Ismail Haqqi (May Allah have mercy upon him) writes: The name of Mahmood Sultan’s servant was Ayaz, whose son was called Muhammad. Once, the Sultan was in need of performing ablution. So he called out “O son of Ayaz, bring some water.” Ayaz heard this and was anxious what had my son done wrong, that the Sultan said Ayaz’s son and not by his name Muhammad. When the Sultan saw Ayaz anxious, he asked for the reason and he said you did not take his name but called my name. The King smiled and said I didn’t have ablution and was ashamed of bringing this name on my tongue. This is why I said Ayaz’s son.⁸⁸

This is the respect of a Sultan in front of the Prophet (May Allah bless him and grant him peace). Sultan Mahmood was given a successful rulership only because of his respect for the Prophet (May Allah bless him and grant him peace) and through his blessings.

Unke Adni Ghada Pe Mit Jaye Ese Ese Hazaar Aka

A humble servant of The Messenger of Allah can do What thousands of Kings are unable to.

⁸⁷ Bukhari, Vol: 1. p. 411. Madaarij, Vol. 2. p. 225.

⁸⁸ Ruhul Bayan, under Surah 22. Vol: 7 pg. 334.

SONNET 17:

بے ابر کرم کے میرے دھبے لَا تَغْسِلُنَّ الْبِحَارَ آقَا

Be Abre Karam Ke Mere Dhabbe

La Tagh Siluhal Bihar Aka

Only you can wash through generous rain

Otherwise oceans cannot remove my stain

Glossary of Terms:

Karam = Generosity

La Tagh Siluhal Bihar = Which oceans can't wash

Explanation of the Sonnet:

O my Prophet (May Allah bless him and grant him peace), without your generosity, not even the oceans can wash away my sins.

Sayyidina 'Ali (May Allah be pleased with him) relates that three days after the Messenger of Allah's (May Allah bless him and grant him peace) physical death, a villager came to the Messenger of Allah's (May Allah bless him and grant him peace) tomb and wept a great deal because of the Messenger of Allah's (May Allah bless him and grant him peace) death. Clinging to the Messenger of Allah's (May Allah bless him and grant him peace) grave, in his grief he started putting the dust around the grave upon his head, saying, 'Ya Rasoolallah! We heard everything you said! Allah (The Exalted) revealed the Qur'an to you in which He has stated:

*"And We have not sent any messenger, but that he should be obeyed by Allah's will. And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the Messenger should intercede for them then surely, they would find Allah Most Relenting, Merciful."*⁸⁹

Ya Rasoolullah! I have wronged myself greatly, by the numerous sins I have committed! I present myself before you! Please pray for my forgiveness!' Sayyidina 'Ali (May Allah be pleased with him) says, 'A voice

⁸⁹ Surah Nisa. Surah 4: Verse: 64

from the Messenger of Allah's (May Allah bless him and grant him peace) tomb said, "(Go!) You have been forgiven."⁹⁰

Sayyidina 'Abdullah ibn Mubarrak (May Allah be pleased with him), narrated by Sayyidina Sa'eed ibn Musayyib (May Allah be pleased with him), who states: "Not a day or night passes by, without the deeds of the *Ummati* are being placed in front of the Messenger of Allah (May Allah bless him and grant him peace). Therefore the Messenger of Allah (May Allah bless him and grant him peace) recognizes his followers in two ways, firstly by their signs and secondly by their deeds."

The Prophet (May Allah bless him and grant him peace) said, "My life is a great good for you: you will relate to me and it will be related to you; and my death is a great good for you: your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if I see other than that I will ask forgiveness of Him for you."⁹¹

Be Abre Karam Ke Mere Dhabbe La Tagh Siluhal Bihar Aka

Only you can wash through generous rain Otherwise oceans cannot remove my stain.

⁹⁰ Tafseer Ibn-e-Katheer and Tafseer-e-Qurtubi

⁹¹ Al-Bazzar relates it and its sub-narrators are all men of sound hadith. Qadi Iyad cites it and Suyuti said, "Ibn Abi Usama cites it in his Musnas from the hadith of Bakr ibn 'Abd Allah al-Muzami, and al-Bazzar from the hadith of ibn Masud with a sound (sahih) chain."

SONNET 18:

اتنی رحمت رضا پہ کرلو
لا یقربہ البوار آقا

Itni Rahmat Raza Pe Karlo
La Yaq Rubuhul Bawaar Aka
To Raza show so much consideration
Please save him from annihilation.

Glossary of Terms:

Rahmat = Mercy

La Yaq Rubuhul Bawaar = Destruction doesn't come near me

Explanation of the Sonnet:

O my Prophet (May Allah bless him and grant him peace), have some mercy upon Ahmad Raza, that difficulties do not even come near him, in both worlds.

Many proofs have been presented from the Qur'an and hadith; however, we will mention another.

It states in the Qur'an: *...And before that they were asking for victory (through the medium of The Messenger of Allah) over the infidels by means of the same Prophet...*⁹²

CIRCUMSTANCES OF ITS REVELATION

When the people of the Book (the true Jews and Christians) had fought with the heathens, they would always pray for their victory and success by seeking the mediation of the Messenger of Allah (May Allah bless him and grant him peace) "Oh Allah grant us success for the sake of the final Prophet." Allah (The Exalted) would always make them victorious.⁹³

Imam Suyuti in *Asbab al-nuzul* said: Ibn Abi Hatim narrated through Saeed or Ikrima from Ibn Abbas: The Jews used to pray for the Prophet's (May Allah bless him and grant him peace) victory

⁹² Surah Baqarah. Surah No: 2. Verse: 89

⁹³ Tafseer-e-eNur-ul-Irfan. Surah Baqarah, Verse: 89

against the Aws and Khazraj (Tribes in Madinah), before he was sent. Then, when Allah sent him from among the Arabs, they disbelieved in him. They denied and rejected what they used to say about him. At this Muadh ibn Jabal, Bishr ibn al-Bara, and Dawud ibn Salama: “O Jews! Fear Allah and submit! For you used to pray for victory against us through Muhammad (May Allah bless him and grant him peace) when we were disbelievers, and you used to tell us that he is a Messenger soon to be sent, and would describe him foe us.” Whereupon Salam ibn Mashkam, one of the Jewish tribe of Banu Nadir, said, “He did not come to us with something that we recognise, and he is not the one that we used to describe and speak about before.” For this reason Allah revealed the verse.

The Messenger of Allah (May Allah bless him and grant him peace) said on the authority of Sayyidina ‘Umar (May Allah be pleased with him), ‘When Sayyidina Adam committed his ‘mistake’⁹⁴, he said, “O my Lord, I am asking you to forgive me for the sake of Muhammad (May Allah bless him and grant him peace).” Allah (The Exalted) said, “O Adam, how do you know about Muhammad (May Allah bless him and grant him peace) whom I have yet not created?”

Sayyidina Adam (upon him peace) replied, “O my Lord, after You created me with your hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne, ‘There is no god but Allah Muhammad is the Messenger of Allah’ (May Allah bless him and grant him peace). I understood that You would not place next to Your Name, but the Most Beloved One of Your creation.” Allah (The Exalted) said, ‘O Adam, I have forgiven you, and were it not for Muhammad (May Allah bless him and grant him peace) I would not have created you.’⁹⁵

The *Anbiya* (Prophets) are *Wasilas* (mediators) for their Ummah, in every form, and the mediation of the *Anbiya* is the Messenger of Allah (May Allah bless him and grant him peace). Hence, the Messenger of Allah (May Allah bless him and grant him peace) is the Source of all mediations, even the mediation for Prophet Adam (upon whom be peace).⁹⁶

⁹⁴The mistakes that have been committed by the Prophets, to talk about them except for when praying about them in the Holy Qur’an and Hadith is Haram, meaning strictly forbidden. All the Prophets and Messengers are the inheritors of our Prophet (May Allah bless him and grant him peace), if fault is taken out of any Prophet, fault has been taken from our Prophet (May Allah bless him and grant him peace). (Bahar-e-Shariah & Qanoon-e-Shari’ah).

⁹⁵ Bayhaqi in *Dalail al-Nubuwwa*, Abu Nuaym in *Dalail al-Nubuwwa*. Al-Hakim in *al-Mustadrak* (2:615), al-Tabarani in his *Saghir* (2:82, 207) with another chain containing sub-narrators unknown to Haythami as he stated in *Majma al-zawaid* (8:253), and ibn Asakir on the authority of Umar ibn al-Kattab. With a sound chain of narration by many scholars.

⁹⁶Tafseer Saadi

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

Itni Rahmat Raza Pe Karlo La Yaq Rubuhul Bawaar Aka

To Raza show so much consideration Please save him from annihilation.

CONCLUSION

Whatever Shaykh Ahmad Raza said and wrote, the companions would ask from the Messenger of Allah (May Allah bless him and grant him peace) i.e. *Dua*, intercession, forgiveness. This is the teaching of Shaykh Ahmad Raza, who is reviving from the Companions to us.

We also find that his praising of the Prophet (May Allah bless him and grant him peace) is from the Qur'an and hadith. This was the immense love of Shaykh Ahmad Raza for the Prophet (May Allah bless him and grant him peace).

May Allah (The Exalted) give us the true love and also increase our love for the Messenger of Allah (May Allah bless him and grant him peace). *Ameen!*

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