

لقد جاءكم رسول من أنفسكم
عذير عليه ما عنتم حريص عليكم
بالمؤمنين رؤوف رحيم (التوبة ١٢٩)

SALAWAAT UPON RASULULLAH ﷺ

BY HAZRAT MAULANA ABDUL HAMID IS'HAQ SAHIB DĀMAT BARAKATUHUM

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Rabb, the Rabb of all honour is pure (free) from what they attribute to Him. Peace be upon all the Ambiyaa. And all praise belong to Allah, the Rabb of the universe.

By the Barkat of this Dua, Allah ﷻ multiplies and compounds the reward to huge amounts. Hadrat Sheikh Maulana Muhammad Zakariyya Saheb ﷺ writes that a person who weighs gold uses a very small scale, and a person who sells wood uses a very big scale. For having an Amal weighed after reciting the above Dua, huge scales will be required. An important question arises here, the pious servants of Allah ﷻ possess the same physical bodies and strength that we have, so what is it that allows them to reach such high stages?

The one aspect is Aamaal, Duas, as above, another is Niyyat. Hadrat Mufti Mahmood Saheb ﷺ says that everyone will now say that they will make all types of Niyyats to gain reward. However, how does one know that he is truthful in his Niyyat. This can be understood by the following example, a person sees a wealthy person had built a Masjid, and the poor person feels that if I had the wealth then I would have also built a Masjid. The wealthy possesses ten million rand and he contributed one million toward the construction of the Masjid.

The poor may only possess one hundred Rand, therefore he could contribute ten Rand which will indicate the sincerity of the poor man's Niyyat as well. The poor man will receive the same Thawaab as that of the rich man, as they both gave to the extent of the capacity affordable. In conclusion, each one should contribute to the extent of one's capacity and be careful of the trickery of Shaytaan as he makes the poor person think that a small amount will not suffice.

N.B. For further information on various Dua's refer to the Kitaab titled "Masnoon Duas" which is available from Khanqah Akhtari library

Title: Salawaat upon Rasulallah ﷺ

Compiled by: - Hadrat Maulana Abdul Hamid Sb D.B

Edited By: - Mufti Mohammed Desai

First Edition: Dhul Qa'dah 1436 / August 2015

Publication no:- kab 018

Published by:

Khanqah Akhtari, Azaadville;

Tel :(+2711) 413-2785/6,

Fax: (+2711) 413-2787,

Email: enquiries@ka.org.za

Web: www.ka.org.za

Blog: hameediyah.blogspot.com

TABLE OF CONTENTS

FOREWORD	4
ALLAH TA'ALA CONTINUOUSLY SENDS DUROOD UPON RASULULLAH ﷺ	6
THE MEANING OF ALLAH ﷻ SENDING DUROOD.....	7
REMOVE THE RAINCOAT OF SIN	7
PLOUGHING THE LAND OF THE HEART	8
MAKING THE GLASS OF THE HEART RIGHT SIDE UP	8
THE POSITION OF RASULULLAH ﷺ IS BEING ELEVATED ALL THE TIME	9
STATUS OF ADAM ﷺ	11
THE ZIKR OF RASULULLAH ﷺ	11
THE DUROOD OF THE MALAAIKAH.....	14
THE REWARDS OF THIS UMMAT	15
QASEEDA BURDA SHARIF	17
THE NOBLE CHARACTER OF RASULULLAH ﷺ.....	20
THE CHARACTER OF HADRAT MADANI ﷺ	22
THE HUMAN BEING IS A SLAVE OF ONE THAT BESTOWS HIM WITH A FAVOUR.....	24
THE INCIDENT OF ZHUN-NUN MISRI ﷺ	25
HADRAT HASSAAN R.A.....	25

THE COUPLETS OF A BEDOUIN	28
BLESSINGS OF THE SAND TOUCHING THE KAFN OF RASULULLAH ﷺ	28
A POEM OF HADRAT MAULANA HAKIM MUHAMMAD AKHTAR SAHEB ﷺ	35
ANOTHER POEM IN THE PRAISES OF RASULULLAH ﷺ	38
HADRAT MAULANA MUHAMMAD AHMED SAHEB PARTAABGARI ﷺ SAYS	42
ANOTHER POET SAYS:	46
A POEM BY ALLAAMAH ANWAR SABRI:-.....	49
A POEM BY MUFTI RADHAAUL HAQ DAAMAT BARAKAATUHUM.....	51
A POEM BY DR IQBAL,	57
ANOTHER POET SAYS,	57
IHSAAN DAANISH MARHOOM SAYS	57
ANOTHER POEM BY DR IQBAL.....	59
A NA'AT SHARIF BY AN ALLAH WALA.....	60
A POEM BY MAHIRUL – QADIRI.....	65
A POEM BY MAULANA ALTAF HUSAIN HĀLĪ.....	68
A POEM OF AN ALLAH WALA POET,	71
A COUPLET BY AN ALLAH WALA	76
THE MUMINUN ARE COMMANDED TO SEND DUROOD	76

INCIDENT OF A BEDOUIN 77

THE GREAT BUSINESS OF DUROOD 79

INCIDENT OF A JEW CHRISTIAN AND MUSLIM..... 81

GHAALIB’S POEM AND CORRECTION..... 81

JIGAR MURADABAADI 🌸 82

DUROOD OF THE MUMINEEN 84

THE PERSON CLOSEST TO RASULULLAH 🌸 86

A MISERLY PERSON 88

MAKKHI CHOOS 89

THE HEIGHT OF MISERLINESS..... 89

LOYALTY 90

DUROOD IS ONE HUNDRED PERCENT ACCEPTED..... 90

HOW DOES RASULULLAH 🌸 REPLY TO EVERYONE’S DUROOD?..... 92

HOW MUCH OF TIME SHOULD BE DEDICATED TO DUROOD SHARIF 93

THE SCALE OF DEEDS BECOME HEAVY BY DUROOD..... 93

BENEFITS OF DUROOD SHARIF 94

DUROOD OF JUMUAH..... 95

SEEING RASULULLAH 🌸 IN ONE’S DREAM 95

DUROOD AFTER ASR ON JUMUAH 95

FOREWORD

There are innumerable favours of Rasulullah ﷺ upon this Ummat due to which there are many rights of Rasulullah ﷺ upon us. The minimum that a believer can do is send Durood upon Rasulullah ﷺ, which is also a way of showing appreciation to our beloved leader and master Rasulullah ﷺ. In this Kitaab, there are various poems and couplets in the praises of Rasulullah ﷺ and different forms of Duroods that can be recited upon Rasulullah ﷺ. After reading the book the love of Rasulullah ﷺ should increase in one's heart, one should emulate the blessed lifestyle of Rasulullah ﷺ and similarly one should increase his recitation of Durood Sharif as is the desire of Hadrat Maulana Abdul Hamid Saheb Damat Barakaatuhum. We make Dua that Allah Ta'ala accepts Hadrat Maulana's efforts and give us the Taufeeq of deriving maximum benefit. Ameen.

We express our gratitude to Hadrat Qari Yaqub Saheb D.B. of Rustenburg who arranged with Hadrat Maulana Mansoor-ul-Haq Saheb D.B. to edit the Urdu and Arabic Ash'aar as well as the transliteration of the Ash'aar in this Kitaab. May Allah ﷻ reward Hadrat Maulana abundantly for spending his valuable time in editing this Kitaab.

Also, we express our heartfelt gratitude to Hadrat Mufti Muhammad Saeed Motara Saheb for editing this Kitaab. May Allah ﷻ reward Mufti Saheb abundantly. Ameen!

الحمد لله وكفى وسلام على عباده الذين اصطفى

الحمد لله منشى الخلق من عدم..... ثم الصلوة على المختار في القدم

يا رب صل وسلم دائما ابدا

على حبيبك على رسولك خير الخلق كلهم

مولاي صل وسلم دائما ابدا

على بشير نذير محمدا

مولاي صل وسلم دائما ابدا

على طه سيد المرسلين

بلغ سلامى روضة فيها النبي المحترم

يا خير من دفنت بالقاع اعظمه

فطاب من طيبهن القاع والاكم

روحي الفداء لقبر انت ساكنه

فيه العفاف وفيه الجود والكرم

هو الحبيب الذي ترجى شفاعته

لكل هول من الاهوال مقتحم

يا رب بالمصطفى بلغ مقاصدنا واغفر لنا ما مضى يا واسع الكرم

اما بعد فقد قال الله تبارك وتعالى اعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

وقال رسول الله صلى الله عليه وسلم ان اولى الناس بى يوم القيامة اكثرهم على صلوة وقال

عليه الصلوة والسلام البخيل اذا ذكرت عنده فلم يصل على وقال عليه السلام من صلى

على واحد صلى الله عليه عشرا او كما قال عليه الصلوة والسلام

ALLAH TA'ALA CONTINUOUSLY SENDS DUROOD UPON RASULULLAH ﷺ

Our honourable Sheikh Aarif Billah, the Rumi of our time, the Mujaddid (Revivor of Dien) of our era and the second Tabrez, Hadhrat Moulana Shah Hakim Muhammad Akhtar Saheb ﷺ says that this Aayat is well known to all Muslims together with its meaning, but this is not the complete meaning and translation of the Aayat. Since this is a jumla ismia (a nominative sentence) and the verb used is fe'l mudhaari (a verb denoting the present and future tense), the complete translation is that Allah ﷻ and His Malaa'iekah are continuously (every moment) sending Durud on Nabi ﷺ; O Believers you also send continuous Durud on him together with salaams; in abundance and with love and passion! Allah ﷻ is since ever and is for ever, so Allah ﷻ is sending Durud also since ever, for ever.

THE MEANING OF ALLAH ﷻ SENDING DUROOD

What is the meaning of Allah ﷻ sending Durud? Of course Allah ﷻ does not do it as ibaadat! Whose ibaadat must Allah ﷻ make?! He is Ma'bood (the Only one to be worshipped). He does not worship anyone! The Ulama have written that the meaning of Allah ﷻ sending durud is four fold. The one is that Allah ﷻ is continuously sending His special mercies on Nabi ﷺ. The meaning of salawaat is special mercies. Torrents of mercies are descending on Nabi ﷺ every split second from Allah ﷻ! The second meaning is that Allah ﷻ is continuously raising the position of Rasulullah ﷺ.

REMOVE THE RAINCOAT OF SIN

If a person visits the Victoria or Niagra falls, though he stands a far distance from the falls, he gets wet with the splashes of the water for which he has to wear a raincoat if he does not want his clothes to get wet! More than all the waterfalls of the world together Allah ﷻ's special rahmat is descending on Nabi ﷺ. Here we do not have to wear a raincoat, but rather to take off the rain coat of our sins, so that we can also get at least a drop of Allah ﷻ's rahmat or get drenched with it! It is for this reason that we have to keep contact and go to Mashaikh, who will remove our raincoats of sin. Becoming bay'at to a Sheikh is making toubah of one's sins. So if a person keeps proper contact with his Sheikh and then goes to Rawdha-e-Mubaarak, with his raincoat of sins removed, he will now get drenched in Allah ﷻ's mercy and benefit fully! However, if we don't have our raincoats of sin removed before going for Haj and Umra we will go and return in the same way; going with no Dien in our lives and returning in the same way, there will be no changes in us, all that we will go for will be a shopping tour, wasting our time and we will return backbiting about the Mubaarak places and the people there!

PLOUGHING THE LAND OF THE HEART

Also, if a person did not 'plough' the land of his heart, then though there will be a downpour of the rahmat of Allah ﷻ but he will not fully benefit from it, if he goes to some Allah Wala who will 'plough' and soften the land of his heart and now he goes to Roudha Mubaarak, the beautiful flowers of Imaan and Islam will grow in his heart, his heart will turn and incline to Allah ﷻ, to Rasulallah ﷺ, his lifestyle and Sunnats, to Aakherat, etc.

MAKING THE GLASS OF THE HEART RIGHT SIDE UP

Also if a person keeps a glass of water upside down under the Niagra or Victoria falls, no water will come in it. On the other hand, if he keeps it the right side up, under a tap where the water is dripping a drop in an hour or so, eventually his glass will get full. Similarly if the glass of the heart of a person is upside down and not inclined towards Dien and void of the love of Nabi ﷺ, etc. no matter how long he stands at Rawdha-e-Mubaarak, no mercies will be gathered. We witness many people going with an empty glass and returning with an empty glass. They went with no namaazes in their lives and they returned with no namaazes in their lives; in fact on the way to Umra and when returning from Umrah also no namaazes.

We went to fulfill one nafil ibaadat and missed out so many faraaidh! When the glass is upside down, we go without an Islamic appearance, the sunnat beard, sunnat kurta, trousers above the ankles for men, and for women shari'ee hijab, etc. and we return in the same way, because the glass was upside down nothing came in it. If we had gone to Mashaaikh and had the glasses of the hearts turned the right side up then the love of Dien, Aakherat, Love of Rasul ﷺ and a complete change will come in our lives! Even if we presented ourselves only once for salaam - our glasses would get full and, in fact, overflow and then see the fruit and enjoyment of ziyaaret and Umrah!

THE POSITION OF RASULULLAH ﷺ IS BEING ELEVATED ALL THE TIME

The second meaning of Allah ﷻ sending Durud on Nabi ﷺ is that Allah ﷻ is continuously raising, and elevating the lofty position and status of Nabi ﷺ! When the aayat

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have elevated your mention

was revealed Hadhrat Nabi-e-Akram ﷺ was sitting on the mimbar of Masjid-e-Nabawi Alaa Sahebehaa alfa alfa tahiyataw-wa-salaamaa, Rasulullah ﷺ asked the Sahaabah ﷺ, “what is the meaning of the Aayat?” The Sahaabah ﷺ who were an embodiment of adab replied, “Allaahu-wa-Rasuluhu aa'lam!” That Allah ﷻ and His Rasul ﷺ know better. This is also the object of tasawwuf i.e. to learn adab (respect). As it has been rightly said:

الْإِسْلَامُ آدَبٌ كُلُّهُ

Islam is respect through and through.

Where does one learn this adab? It is said:

التَّصَوُّفُ آدَبٌ كُلُّهُ

Tasawwuf is adab through and through!

Any way, we should learn this adab from the Sahabah ﷺ. Our condition is such that if there is any matter arising about halaal and haraam, a talaaq issue or the sighting of the moon, etc. everyone becomes a Mufti, yes a 'muft' Mufti (i.e. a free, good for nothing mufti), giving our opinions and having the audacity to say in my opinion, I think it is like this or that. As Dien is based on our opinions and our useless thinking! Dien is based on

the greatest and most solid structures that can ever be which is the Quraan Sharief and the Hadith Sharief and not our thinking or our opinions, that also while reclining on our couches and sofas, all in Western style, with cigarettes in our mouths and giving our opinions on Dien, with no knowledge of Dien! Our illustrious Sheikh ﷺ used to say people going on a journey, eating pop corn, peanuts or chewro say,

چلو ذرا دینی گفتگو کریں

Come lets have a Dienie discussion.

As if Dien is popcorn or peanuts. May Allah ﷻ bless us with true adab and leave Dienie issues to be sorted out by the Ulama and Muftis! For petty electrical or plumbing matters we call in a qualified electrician or plumber; but for major Dienie matters we all become great Muftis of our own making! Anyway, Allah ﷻ revealed the tafsier of the Aayat with Jibraeel ﷺ. This is a rare and honourable occasion to have the tafsier from Allah ﷻ Himself, otherwise we normally read the tafsier of Jalaalain, Baidhaawi, Ibne Kathier, etc. but here we have a Tafsier from Allah ﷻ Himself! And what a tafsier!

إِذَا ذُكِرْتُ مَعِيَ

When I am remembered you will be remembered with Me.

When I will be remembered (I have made the arrangement) that you will be remembered with Me! Allah ﷻ has made the remembrance of Nabi ﷺ most high and noble, on par and at the level of the remembrance of Allah ﷻ! This is only the remembrance of Nabi ﷺ! What to say of His Dien, His zhaat, etc. Allaahu Akbar!

STATUS OF ADAM ﷺ

It is mentioned in Tafsier-e- Muhaimi that when Adam ﷺ came to the world he cried for 40 years, seeking forgiveness for his misunderstanding in Jannat. After 40 years he begged Allah ﷻ's forgiveness by the intercession of Muhammad ﷺ. Allah ﷻ immediately forgave him, but asked, O Adam, how do you know about Muhammad? He replied, "O Allah! When I was in Jannat I saw on Your Arsh inscribed

لا اله الا الله محمد رسول الله

the last word in the first part of the Kalema is 'Allah' and the first word in the second part of the Kalema is 'Muhammad', I realised from this that whose name You have put right next to Your own Name is most beloved to You. Allah ﷻ said, "Yes! You are the first Nabi, he will be the last in sequence, and will be from your descendants, he is the most beloved to Me! All the sweet smelling flowers that grow, are growing and will grow till the day of qiyaamah are the result of the tears of Adam ﷺ! If we cry in repentance, what sweet conditions will not result for us as well in this life and in the hereafter! When Adam ﷺ was in Jannat, everything was ready found, he did not have to do a single thing. However, when he came to dunia, just to make one roti he required 360 things (in our times millions of things), he begged Allah ﷻ for help. Allah ﷻ said, "Recite 'Bismillah on all your tasks and they will become easy for you." But alas we don't read Bismillah! Anyway with the zikr of Allah ﷻ, Allah ﷻ has kept the zikr of His beloved Habib ﷺ.

THE ZIKR OF RASULULLAH ﷺ

The first place the sun rises in the world is the Fiji Islands. About an hour before sunrise Adhaan for Fajr takes place, in every Adhaan where there is the remembrance of Allah ﷻ; there is the remembrance of Rasulullah ﷺ as well.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

When Fajr adhaan starts in Perth, Malaysia, Indonesia, etc. Zohar adhaan starts in Fiji. When Fajr adhaan starts in India, Pakistan, etc. Asar adhaans start in Fiji. When Fajr adhaans start in Africa, the Middle East and Europe, Esha adhaans start in Fiji and when Fajr adhaans start in America the next day's Fajr adhaans start in Fiji. In short, due to the time differences due to geographical differences Adhaan is taking place all the time, every second, throughout the world. These sound waves are in the air all the time. From east to west, north to south, due to geographical and time differences and due to the differences in the various Mazhaahib some adhaans are taking place earlier, whilst others are taking place later. In Cairo alone, a city of a thousand minarets, in Karachi, a city of a thousand Masajid, in Kualalumpur, in Jakarta, Allahu Akbar, how many adhaans are not taking place, how many people are not replying to those adhaans?! Millions of Adhaans are ringing in the air all the time! Where Allah ﷻ's zikr is taking place Allah's Rasul ﷺ's zikr is also taking place!

When a person awakes he recites the kalimah, when he sleeps he recites the kalema, during the day he replies to adhaan, etc. from morning to night. Where Allah's zikr takes place Allah's Rasul ﷺ's zikr is also taking place.

When a child is born, Adhaan is given in his right ear and iqamah in his left ear. Again Allah ﷻ's zhikr and His Rasul ﷺ's zhikr! Throughout his life he will read kalimah, reply to adhaan, etc. When he dies the kalimah will be read for him, his eye lids will be closed while reciting

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

I commence in the name of Allah and upon the religion of Rasulallah

In his janaazaa namaaz Durud Sharief will be read and when laying him down in the qabr 'Bismillah wa alaa millati Rasulillah' will be recited. From birth to death, where there is the zhikr of Allah ﷻ, the zhikr of His Rasul ﷺ is also taking place! How many people are engaged in zhikrullah around the world at all times, due to time differences, how many lessons of Hadith are not taking place around the world, how many gatherings for zhikrullah are not taking place - how much is not the zhikr of Rasulallah ﷺ taking place.

A poet says,

يُصَلِّيْ عَلَيْهِ اللهُ جَلَّ جَلَالُهُ

بِهَذَا بَدَأَ لِلْعَالَمِيْنَ كَمَالَهُ

Yusallee 'alayhi-llāhu jalla jalaaluhū

Bihaa zaa badaa lil-'aalameenaan kamaaluhū

Allah ﷻ sends Durood on him

As a result his perfection became manifest to the universe!

The third meaning of Allah ﷻ sending Durood upon Rasulallah ﷺ continuously is that the love of Allah ﷻ is increasing for Rasulallah ﷺ all the time.

The fourth meaning of Allah ﷻ sending Durood upon Rasulallah ﷺ continuously is that Allah ﷻ is increasing the rewards of Rasulallah ﷺ all the time. At the same time the Ummat is increasing the rewards of Rasulallah ﷺ by doing Aa'maal and Isaal-e-Thawaab, as Allah ﷻ says in the Quraan Sharif,

وَأَنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Indeed you will have a reward that is never ending

THE DUROOD OF THE MALAAIKAH

Secondly in this Aayat-e-Karimah Allah ﷻ says that the Malaaiakah are also sending Durood Sharief all the time. What is meant by the Durood of the Malaaiakah?

The meaning of the Durood of the Malaaiakah is that they are continuously in the praises of Rasulallah ﷺ. How much a person knows of the great and good qualities of anything or anyone, without being told, that person cannot stop talking and praising that person or thing. The Malaaiakah are greatly aware of the greatness and magnificence of Rasulallah ﷺ so they are continuously engaged in the praises of Rasulallah ﷺ. We should also continuously study the Seerat of Rasulallah ﷺ and make dua also that Allah ﷻ blesses us with the ma'rifat of Rasulallah ﷺ. How much we come to know of the noble, sublime and honourable life, character and teachings of Rasulallah ﷺ, automatically, we will also get engaged in the praises of Rasulallah ﷺ. How can't one be in the praises of Rasulallah ﷺ when Allah ﷻ Himself says,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Verily We have granted you (O Rasulallah ﷺ!) abundant good

Hadhrat Moulana Shah Ashraf Ali Thanwi ﷺ says the greatest praises of Nabi ﷺ are in this Surat! Allah ﷻ Himself says We have granted you kauthar!

What is kauthar? It refers to the fountain of kauthar on the day of qiyamah, from where Nabi-e-Kariem ﷺ will be giving the wonderful, cool, sweet drink of kauthar to his ummat, after which they will never feel thirsty again. On the terrible hot day of qiyamah to get such a wonderful, cool drink, will be such a relief and relish, and from whose hand! It is narrated that Rasulallah ﷺ will personally give the Ulama Haq, Rabbaanien to drink with his own hands, the Ulama in turn will give their

followers to drink! It also means Khair-e-Kathier! Allahu Akbar! What, what goodness hasn't Allah ﷻ given to Nabi ﷺ!

Here Allah ﷻ Himself is declaring that We (this is to show the greatness and authority of Allah ﷻ) have granted you the greatest form of goodness of every type in great abundance, in Dien, dunia and Aakherat! What a religion of Islam! What noble and sublime teachings of character! How great Sahabah ﷺ! What great Ulama and Aulia in your Ummat! Rulership of the world! That your religion will enter every home, solid or shanty! That your Ummat will be the greatest, in numbers and qualities, on the day of Qiyaamah and in Jannat! That by your intercession will the dealings of the day of qiyaamah start. That this Ummat will be forgiven and will be the first to gain entry through the intercession of Nabi ﷺ! That Allah ﷻ will make you happy with regards to your Ummat and there are innumerable other favours of Allah ﷻ on Nabi ﷺ.

THE REWARDS OF THIS UMMAT

It has been narrated that the Jews work from Fajr to Zohar and get paid for it. The Christians work from Zohar to Asr and get the same wage. The Muslims work from Asr to Maghrib (the shortest time) and get double the amount. The Jews and Christians will complain to Allah ﷻ that we worked double and only got half of what the Muslims got, Allah ﷻ will ask them, "Did I make zhulm on you? (Oppressed you in any way)" They will say no. Allah ﷻ will say, "That is My kindness, I shower it on whom I want to."

In another narration it is mentioned, how will that Ummat be destroyed whose first is me, in the middle is Mahdi, and in the end is Essa ؑ? In one narration Nabi ﷺ asked the Sahabah ﷺ, "Whose Imaan is most fascinating?" They said, "The Malaaiakah". Nabi ﷺ said, "Why should their Imaan be fascinating and surprising whereas they are by Allah ﷻ? They then said, "The Ambiyaa". Nabi ﷺ said, "Why should their Imaan be fascinating and surprising when wahi descends on them?" They then said, "Our imaan (i.e. the Sahabah RA)." Nabi ﷺ said, "Why should your Imaan

be surprising and fascinating when I am amongst you?” Then Nabi ﷺ said the most fascinating and surprising Imaam to me is of those people who will come after me who will find me mentioned in the books and they will bring Imaan on what is in it! Nabi ﷺ said, “Glad tidings for those who saw me and brought Imaan on me and seven times glad tidings for those people who did not see me and brought Imaan on me.”

Abu Muheez says, “I told Abu Jumuah, narrate a Hadith to us which you had heard from Rasulallah ﷺ.” He replied, “I will narrate a good Hadith to you, we were out in Jihad with Rasulallah ﷺ and Hadhrat Ubaida ibnul Jarrah ؓ was with us, he asked, “O Rasul of Allah, Is there anyone better than us?” We brought Imaan on you and made jihad with you? Nabi ﷺ said, Yes! People who will come after you, they will bring Imaan on me and they would not have seen me. Allah ﷻ has forgiven the mistakes and forgetfulness of this Ummat and what they have been forced into. These narrations are recorded in Mishkaat Sharif. So how will anyone knowing these great bounties of Nabi ﷺ not be praising him? May Allah ﷻ make us also realise the great honour, status and nobility of our Nabi ﷺ and to be engaged in his praise by reading Durood in abundance and with great love.

Allah ﷻ Himself has said

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have elevated your mention

as described previously how high has Allah ﷻ made the zhikr of Nabi ﷺ, then what to say about his Dien and about his person?

Allah ﷻ says,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

You are upon sublime character.

Not only that your character is good; but that you own good character, all good character is only from you: whoever wants good character will have to come to your threshold, to your door step to get good character, the criteria and definition of good character is set by your character's noble standards! Your character is most noble and sublime but you are on top of and own good character, who becomes your slave is blessed with noble character through your barkat. In our terms, we have given you the franchise and sole agency of good character.

When the stage was set, completed and perfected, beautified and everything was completed, then Allah ﷻ sent the greatest, most magnanimous, most beautiful, most gracious and most honourable Nabi! The last and final Nabi ﷺ with the most beautiful, perfect, complete and final Dien, in which is Aqeedah to perfection and completion – the last and final Nabi ﷺ has come. No Nabi, in any way or form can ever come after him. Ibaadaat has been completed and perfected! Mu'aamalaat, Mu'aasharaat (social etiquettes), Akhlaaq of the highest standards have been set and taught. Huquq (rights of everyone and everything have been gazetted)! The rights of animals, the environment – nothing is left out. Solid and perfect governance have been practically taught and practiced. The world has come to perfection and completion by the honourable hands of our great and loving Nabi ﷺ (Abadan abadaa kamaa huwa ahluhu, kama anta ahluhu).

QASEEDA BURDA SHARIF

Allaamah Busairi ﷺ says in his internationally famous and universally acknowledged Qasidah Burdah Sharief,

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

فَأَقَّ النَّبِيِّنَّ فِي خُلُقٍ وَفِي خُلُقٍ

Nabi ﷺ surpassed all the Ambiyaa in outward features and sublime character; all of them, together, could not come anywhere near him ﷺ in knowledge and graciousness!

Nowadays, in races an athlete wins a race by split seconds, by hundred's of a second, but Nabi ﷺ surpassed all the Ambiyaa ﷺ, not in an athletic race, but in profound knowledge of Allah ﷻ, Akherat and Dien. At a time when the other Ambiyaa ﷺ were still not seen on the horizon Nabi ﷺ was already at the winning post! In another poem Allaamah Busairi ﷺ says,

هُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ
تَمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

*It is he, who, ﷺ who was complete in inner as well as outer qualities! So
The Creator of all creation chose him as a beloved for Himself.*

Yet in another couplet he says,

كَالزَّهْرِ فِي طَرْفِ وَالْبَدْرِ فِي شَرْفِ
وَالْبَحْرِ فِي كَرَمِ وَالذَّهْرِ فِي هِمِّ

*He ﷺ is forever like a flower in freshness, like the 14th full moon in honour;
like the sea in graciousness and like time in courage!*

Like a newly budded flower Nabi ﷺ was ever fresh, and like the 14th full moon moves so serenely in the sky, like seeing to all its children (the stars) and tucking them in bed, Nabi ﷺ looks after all his Sahaabah ﷺ and his whole Ummat! When the people dirty the beach by throwing all dirt and filth, one wave cleans everything and make it look like it was never touched by anyone, such are the graces of Nabi ﷺ. Just as time carries on and on, no matter what wars, crimes, revolutions, ups and downs of the world take place, but time just moves on; so too, Nabi ﷺ was faced with what and what odds and adversities, difficulties and hardships, but he just

persevered and carried on, there was no question of giving up, breaking down or bending down! What great courage!

In another couplet he says:

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِبَائَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ
لَمَّا دَعَا اللَّهُ دَاعِينَا لِطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

Glad tidings for us O Muslims, we have; from the Graces of Allah a pillar that cannot be destroyed.

When Allah ﷺ called our Caller to His obedience, The most honourable of Rasuls, we became the most honourable of all Ummats!

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالنَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Muhammad is the master of the 2 worlds and of the Jinn and Man and of the Arabs and non Arabs

دَعِ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمِ

Do not say those things the Christians say with regard to their Nabi (that he is God or the son of God); besides that whatever praises you want to shower on Nabi ﷺ just carry on!

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ
وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ

Attribute to him whatever you desire in honour; and attribute to him greatness whatever you wish in respect!

When these are just some of the very great and noble and sublime characteristics and qualities of our magnanimous, illustrious and great Nabi ﷺ then how can't the Malaika who are aware of even other great qualities of Nabi ﷺ not be in his praises all the time?! If only we can realise

some of the great qualities of our Nabi ﷺ, we would also be all the time in his praises, i.e. be engaged in Durood Sharief and adopting his life style.

إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

A lover is obedient and imitates his beloved!

Today we adopt the lifestyle, dressing, etc. of the pop stars, singers, actors, sportsmen, etc. because of the love of these people who are even non-Muslims in most cases. Ah, if we only had the love of Rasulullah ﷺ!

Hujjatul Islam, Hadhrat Moulana Qasim Nanotwi ﷺ says

جہاں کے سارے کمالات ایک تجھ میں ہیں
ترے کمال کسی میں نہیں مگر دو چار

*Jahaan ke saare kamaalaat ek tujh men hen
tere kamaal kisi men nahin magar do chaar*

***The whole world's perfection, nobility and honour is all alone in you,
but your noble character and perfection is in none but just a few.***

THE NOBLE CHARACTER OF RASULULLAH ﷺ

On one occasion, in the beginning days of Nabuwat in Makkah Sharief, Nabi ﷺ saw an old lady carrying a bundle of wood on her head so he offered his assistance and she gladly accepted his offer. Nabi ﷺ is now carrying the bundle of wood on his head and he is the most beloved of Allah ﷻ. What character and what a sacrifice and how far aren't we from this. He speaks to her about good character, noble and sublime ways and she is impressed. They come to a fork in the road and she says that we will go this way, a longer route, because (na-oozhubillah) Muhammad Sabie (a

renegade of his fore father's religion) lives on this road and whoever listens to his talks or even passes his house gets affected by him, so we will rather take this long route and avoid him! Nabi ﷺ obliges immediately. When they reach her house and Nabi ﷺ is about to put the bundle of wood down, she inquires, but who are you? He says I am that same person that you said is Muhammad the Sabie. She said, "Before you even put the wood down, cleanse my heart of kufr and shirk." This was the akhlaaq of Nabie ﷺ!

An envoy comes to Madinatul Munawwarah, all the guests are hosted by different Sahaabah ﷺ, one person was such who nobody was prepared to host, because of his known evil ways. He is hosted by none other than Nabi ﷺ! He does not use the toilet at night, but messes his bed and the room. Then realising his wrong and folly, he runs away from there in the dead of night! On his way he realises that he has left his sword behind! (The sword to them was like the cell phone to people today - one is paralysed without it). He returns in the early part of the morning to collect his sword. What does he find? That Nabi ﷺ has cleaned up all his mess. Allahu Akbar! The pure and clean hands of the master of all the Ambiyaa ﷺ cleans the mess of a non believer. What akhlaaq and what character! What humility and humbleness! Where are we?! Yet we regard ourselves as the ardent followers of Rasul ﷺ, all just because we are wearing a topi, kurtaa (that also the style of the modernists and salafies) and beard (even if it is not according to sunnat)!

Allah ﷻ says

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There is definitely an excellent example for you in Allah's Rasool ﷺ

THE CHARACTER OF HADRAT MADANI ﷺ

Sheikh-ul-Islam Hadhrat Moulana Sayyid Hoosein Ahmad Madani ﷺ is travelling by train, a Hindu gets up to relieve himself, he returns almost immediately, Hadhrat understood immediately that the toilet is not in a clean condition, the spiritual son of Nabi ﷺ quietly gets up and with his own hands, the hands of a Sayyid, cleans the toilet, returns and tells the Hindu the toilet is now in a usable condition! He says first cleanse my heart of kufr before I even relieve my body of its dirt. Subhanallah! this is the character of our elders, whose name we take and boast about - but where are we?

A Bedouin comes to Masjid-e-Nabawi alaa Sahebehaa "الف الف تحية وسلاما" He urinates in the Masjid-e-Nabawi, not the Masjid of our town or locality - the Masjid of Rasulullah ﷺ, in the time of Nabi ﷺ. In the presence of Rasulullah ﷺ are great Sahaabah ﷺ the like of Sayyedena Umar ﷺ who wanted to stop him immediately whilst urinating! Nabi ﷺ stops them and tells them to let him finish! Allaahu Akbar! What consideration and psychology! Had he been stopped in the middle of his urinating harshly and suddenly, it would impair his health and his heart would be broken! After he finishes, Nabi ﷺ says to the Sahaaba to now make the masjid paak by washing it with a bucket of water. He called him aside and with great affection and love explains to him that the masjid is not for things like this! It is a pure and sanctified place for the worship of Allah ﷻ, the most High and most Pure. He returns to his people and says, "I did such a terrible thing, I was so vile and base yet Nabi ﷺ did not hit me, nor did he scold me, nor was he harsh to me." He showed me so much of affection and kindness and explained to me the sanctity of the masjid. O my people! you also accept Islam. A person who does such an evil act becomes an inviter towards Islam. O Allah bless us also with a millionth of such akhlaaq!

Allah ﷻ says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

We have not sent you, but as an embodiment of mercy to all the realms!

Not only a mercy for the Muslims or humans, not only for plants or animals, not only for dunia and aakherat, but as a complete mercy for all the realms.

Our existence, nay the existence of the entire world and universe is in the sadqa of Nabi ﷺ, our masjid, our Dien, nay the Kaa'ba and the Haram of Madinah, nay Jannat even, is all in the sadaqah of Nabi ﷺ!

In another place it is mentioned,

لولاك لما خلقت الافلاك

Had it not been for you (O Muhammad ﷺ), I wouldn't have created the celestial bodies (1)

- (1) Those narrations in which Rasulullah ﷺ has been mentioned as the means of the world coming into existence is either not an authentic narration, or an extremely weak narration or a fabricated narration.
- (2) Many of our Akaabireen and Muhadditeen such as Mulla Ali Qari ﷺ, Maulana Abdul Hay Lucknowi ﷺ, Hadrat Mujadid-e-Alfe Thaani ﷺ, Allama Shah Anwar Kashmiri ﷺ, and various others have stated that the **meaning** of the Hadith is however correct. Other senior Ulema such as Maulana Muhammad Qaasim Saheb Nanotwi ﷺ, Maulana Hussein Ahmad Madani ﷺ, Maulana Muhammad Zakariyya Saheb ﷺ, Maulana Ashraf Ali Thanvi ﷺ, Maulana Abdul Haq Haqqaani ﷺ, Maulana Abdul Hafeez Saheb Makki D.B., our Akaabir Ulema, Muhadditeen, Fuqahaa, Sufiya, have agreed that Rasulullah ﷺ is "Sahib-e-Lawlaka."
- (3) However, all Muhadditeen have agreed that the words of the above mentioned Hadith is from the "Mawdooaat" (fabricated narrations.)

Re:- Ad Durratul Farda commentary of Qaseeda Burda Sharif (pg.391 -394)- View of Mufti Radha-ul-Haq Sahib D.b. (Darul Uloom Zakariyya)

THE HUMAN BEING IS A SLAVE OF ONE THAT BESTOWS HIM WITH A FAVOUR

If a person was hospitalised for 6 months, he lost his job, hasn't paid his rental for 6 months, hasn't got money to put bread and butter on the dastarkhan for his family of 8 – 10 people and then somebody comes and puts R100 000.00 in his hands and tells him, “Go and sort yourself out and don't even mention to anyone that I have given this to you.” He will sing the praises of that person his whole life, he will tell his children what a good man that is and how he came to our aid at such difficult times! Never ever forget him, always make dua for him and his family and be always good to them! If millions of such people are helped in the world in this way and even more - the favours of Nabi ﷺ are even much greater on each one of us, Muslims and non Muslims alike, even animals, and the entire universe. Had it not been for him ﷺ we should not have been in existence!

If you are travelling by car and you have a breakdown in some remote dangerous place, where there are wild animals, highway robbers, it is winter, extremely cold and raining. You have your wife and little children with you as well, who are all hungry, feeling cold and crying. You are also frightened, nervous and panicking. Suddenly somebody comes to your aid and takes you to his place, he gives you and the family hot soup, puts you up for the night in a comfortable manner, has your car repaired, gives you a hot, hearty breakfast and gives you a gift also, on top of all that! How much won't you appreciate it your whole life, how wouldn't you want to repay him for all that he did for you and your family?! The favours of Rasullullah ﷺ are much more than all that! How much do we appreciate it?! Did we ever say Jazakallah in the form of reading Durud Sharief, even once a day?! Do we try to emulate our Rasul ﷺ in following his Sunnats in any way? Or do we rather follow his enemies and shaytaan, who want to lead us to hell fire?! Had we possessed the slightest of brains we should have become die hards of our illustrious Nabi ﷺ! May Allah ﷻ open the eyes of our hearts! Aamien.

THE INCIDENT OF ZHUN-NUN MISRI

Hadhrat Zhun Nun Misri is at the banks of the river Nile and a scorpion is about to drown in the water. He pulls it out to safety, it bites him, goes back in the water, about to drown again he saves it again; this happens several times. His khadim said, "Hadhrat, when it bites you everytime, why do you still save it?" He said, "When it does not give up its bad habit of biting me, why should I not learn a good lesson from it in persistence (i.e.it persists to bite and harm me, let me persist to help and save it.) What qualities of the illustrious spiritual children of our Nabi?

HADRAT HASSAAN R.A

Hassaan Ibn Thaabit says,

وَأَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ الْبَسَاءُ
خُلِقْتَ مُبَرَّأً مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

*Wa ahsana minka lam tara qattu 'ainee
Wa ajmala minka lam talidin nisaa'u
Khuliqta mubarra'am min kulli 'aybin
Ka'annaka qad khuliqta kama tashaa'u.*

***My eye has not seen anyone as handsome as you,
No woman has ever given birth to anyone as beautiful as you,
You have been created free from all faults,
It is, as though you have been created as you would like to have been!***

If a person looks at himself in a mirror, he will always desire that things were a bit different. He would say, if only I was a little taller or shorter, if

my nose was not so flat or so high, if my eyes were a little bigger or smaller, blue or green, etc., but Nabi ﷺ was perfectly created that there was nothing a person could desire after that! Subhaanallah! How handsome and beautiful is not our Nabi ﷺ. Yusuf ؑ's handsomeness is proverbial but Rasulullah ﷺ is even more handsome. Allah ﷻ had placed a spiritual veil hiding his beauty which Allah ﷻ kept exclusive for Himself.

He also says,

مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِي
لَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدٍ

*Mā im madahtu Muhammadan bi maqālatee lākin madahtu maqālatee bi
Muhammadee*

I did not praise Muhammad ﷺ by my words;

***in fact, I brought praise to my words by virtue of the mention of
Muhammad ﷺ!***

Allama Busairi ؒ says,

أَحْمَدُ لِلَّهِ مُنْشَى الْخَلْقِ مِنْ عَدَمٍ
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقِدَمِ

*Alhamdulillahilahi munshi- il khalqi min adami
Thummas salaatu alal mukhtari fil qidamee*

***All praise is due to Allah Who has created the creation from nothing;
then salaat on the chosen one since ever.***

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ حَبِيبِ الْخَلْقِ كُلِّهِمْ

*Mawlāya salli wasallim daa'eeman abadaa ala habibika khairil khalqi
kullihimi*

***O Allah send Durood and Salaam for ever and ever on Your Beloved,
on Your Rasul, the best of all the creation.***

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى بَشِيرٍ تُذِيرُ مُحَمَّدًا

Ya Rabbi Salli Wasallim daa'iman abada,'alā bashirin naziri Muhammadā

***O Allah send Durood and Salaam for ever and ever on the giver of glad
tidings***

and warner of harms and dangers, Muhammad ﷺ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى طُهُ سَيِّدِ الْمُرْسَلِينَ

Mawlāya salli wasallim daa'iman abadaa, 'alā tāhā sayyidil mursaleen

***O Allah send Durood and Salaam for ever and ever on Taa-Haa the
Master of all messengers***

A saintly poet says,

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمُ

Balligh Salaami rawdatan fiha an nabiyyul muhtaram

Convey my salaams to the Roudha in which rests the Honourable Nabi.

THE COUPLETS OF A BEDOUIN

A Bedouin came to Roudha-e-Mubaarak and said these couplets (which are now inscribed on the Roudha-e-Mubaarak),

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ
فَطَابَ مِنْ طَيْبِهِنَّ الْقَاعُ وَالْأَكْمُ
رُوحِي الْفِدَاءِ لِقَبْرِ أَنْتَ سَاكِنُهُ
فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

*Ya khaira man dufinat bil Qaa'i a'zumuhū
fatāba min teebi hinnal qaa'u wal akamū
Roohil fidaa'u li qabrin anta saakinuhoo
feehil 'afafu wa feehil joodu wal karamū*

O the best that has been buried in sand that I honour, then blessed became the sand and hills (everything connected) with this sand.

May my soul be sacrificed for the mosuleum you rest in; there is only purity, and generosity and kindness in it!

BLESSINGS OF THE SAND TOUCHING THE KAFN OF RASULULLAH ﷺ

Imam Malik رحمه الله has said that the sand touching the mubaarak kafn of Nabi ﷺ is more blessed than the Kaa'ba and the Arsh of Allah ﷻ. And we have the great and honourable position to stand on that ground which is connected to that sand! May Allah ﷻ give us the taufeeq to appreciate this!

Allama Busairi رحمه الله says,

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوَالٍ مِنَ الْأَهْوَالِ مُفْتَحِمِ

*Huwal habeebul lathi turjā shafā'atuhū
Likulli hawlim minal ahwāli muqtahimee*

He is that beloved whose intercession we hope for;

from all problems and difficulties of the future (of the day of qiyaamah).

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

*Yā Rabbi bil Mustafā balligh maqāsīdanā
Waghfir lanā ma madaa, yā waasial karamee*

**O Allah grant us our objectives by the wasielaa of The Chosen One,
and forgive us all our previous sins most gracious and kind.**

A poet says,

طَلَعَ الْبَدْرُ عَلَيْنَا * مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَّ الشُّكْرُ عَلَيْنَا * مَا دَعَا لِلَّهِ دَاعٍ
أَيُّهَا الْمَبْعُوثُ فِينَا * جِئْتَ بِالْأَمْرِ الْمَطَاعِ
جِئْتَ شَرَّفْتَ الْمَدِينَةَ * مَرْحَبًا يَا خَيْرَ دَاعٍ

*Tala'al badru 'alainā min thaniyyātil wadaā
Wajibash shukru 'alaina ma da'aa lillahi daa'
Ayyuhal mab'oo'thu feenā ji'ta bil amril mutaa'
Ji'ta sharraftal madina, marhaban ya khaira daa'*

On the approach to Madinatul Munawwarah of Nabi ﷺ the children and people sang,

**The 14th full moon has risen on us (i.e. Nabi ﷺ) from the valleys of
Wada**

**We have to be thankful to Allah ﷻ as long as there is someone making
dua**

**O You who has been sent to us, you have come with commands that must be obeyed.
You have come and honoured Madinah; welcome! O the best of callers (to good).**

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ
مِنْ وَجْهِكَ الْمُنِيرِ لَقَدْ نُورَ الْقَمَرِ
لَا يُمَكِّنُ الثَّنَاءُ كَمَا كَانَ حَقُّهُ
بعدا از خدا بزرگ تو بهی قصه مختصر

*Yā sāhibal jamaali wa yā sayyidal bashar
Min wajhikal munīri laqad nuwwiral qamar
Laa yumkinuth thanaa'u kamā kāna haqquhoo
Ba'd az khudā buzurg tuee qissa mukhtasar*

**O Master of Beauty and O leader of mankind,
by the blessings of your illuminated face does the moon shine,
It is impossible to praise you as you should be praised,
the greatest after Allah ﷻ is only You, this is the whole story in short!**

Allaamah Sakhaawi ﷻ says:

أَمَّا الصَّلَاةُ عَلَى النَّبِيِّ فَسَيِّرَةٌ * مَرْضِيَّةٌ تُمَحَى بِهَا الْأَثَامُ
وَبِهَا يَبْتَالُ الْمُرءُ إِذَنْ شَفَاعَةٌ * يُبْنَى بِهَا الْإِعْزَازُ وَالْإِكْرَامُ
كُنْ لِلصَّلَاةِ عَلَى النَّبِيِّ مُلَازِمًا * فَصَلُّوْهُ لَكَ جَنَّةٌ وَسَلَامٌ

Durood on Nabi is a great acceptable feature

**by which sins are forgiven and by it a person gains the honour of
intercession**

on it is built honour and greatness.

Be steadfast in sending Durood on Nabi ﷺ

for your Durood will be a shield for you and peace.

Moulana Qasim Naanotwi ﷺ says '

جہاں کے سارے کمالات ایک تجھ میں ہیں
ترے کمال کسی میں نہیں مگر دوچار

*Jahaan ke Saare kamaalaat ēk tujh mēn hēn
tere kamaal kisī mēn nahīn magar dō chaar*

The whole worlds beauties and perfections are all in you ﷺ

but your qualities ﷺ are in no one, but a few.

In another couplet he says:

فلک پے سب سہی پر ہے نہ ثانیء احمد
زمین پہ کچھ نہیں پر ہے محمدی سرکار

*Falak pe sab sahi par hē na thāni-ē-Ahmad
Zaamīn pe kuchh nahin par hē Muhammadī sarkaar*

Everything may be in the heavens, but there is no second of Muhammad;

there may be nothing on earth, but Muhammad, the king is here!

تو فخر کون و مکاں زُبدۂ زمیں و زماں

امیر لشکرِ پیغمبراں 'شہِ ابرار

*Tu fakhr-e-kōn-o-makān zūbda-ē-zamīn-o-zaman
Ameere lashkar e pēghambaraan shahē abraar*

You are the pride of time and place, the cream of the earth and time;

the leader of the army of the Ambiyaa, king of the pious!

کہیں ہوئے ہیں زمیں آسمان بھی ہموار
کہاں بلندی 'طور اور کہاں تری معراج؟
گناہ ہوویں قیامت کو طاعتوں میں شمار
عجب نہیں تری خاطر سے تیری امت کے

*Kahān bulandi-e-toor or kahān terī Me'rāj
Kaheen huwee hen zamīn aasmān bhee hamwaar*

*Ajab naheen teri khaatir se tēri ummat kē
gunaah hōwen qiyamat ko taa'atōn men shumaar*

Where are the heights of Mount Tur and where is your me'raaj?

Was the earth and the skies ever at one level?

***It will be no surprise that in your honour on the day of Judgement your
ummat's sins will be counted in virtues.***

یہ سنے آپ شفیق گناہگاراں ہیں
کہنے ہیں میں نے اکٹھے گناہ کے انبار

*Ye sun ke aap shafeē ē gunaahgaaraan hēn
kiyē he'n mēn ne ikatthē gunaah kē anbaar*

Having heard that you are the intercessor of the sinners;

I have collected piles of sins.

ترے لحاظ سے اتنی تو ہو گئی تخفیف بشر گناہ کرے اور ملائک استغفار

*Terē lihaaz se itnee to hōga'ee takhfeef
Bashar gunaah karē or malaaiik istighfaar*

***Because of you, so much has been discounted;
a person commits sins and the angels seek forgiveness for him.***

تو بہترین خلاق میں بدترین جہاں
تو سروردو جہاں میں کمینہ خدمت گار

*To behtareen-e-khalaaiq men badtareen-e-jahān
To sarwarē dojahaan mēn kameena khidmatgaar*

***You are the best of creation; I'm the worst in the world;
you are the master of the world, I'm listless in your service***

جو تو ہی ہم کو نہ پوچھے تو کون پوچھیگا بنے گا کون ہمارا ترے سوا غنوار
امیدیں لاکھوں ہیں لیکن بڑی امید ہے یہ کے ہو سگانِ مدینہ میں میرا نام شمار
جیوں تو ساتھ سگانِ حرم کے تیرے پھروں مروں تو کھائیں مدینہ کے مجھ کو مور و مار
الہی اس پہ اور اس کی تمام آل پہ بھیج وہ رحمتیں کی عدد کر سکے نہ ان کو شمار

*Jo tū hi ham ko na poochē to kōn poochēgā;
banēga kōn hamaaraa terē siwaa gham khaar.*

*Umeeden laakhon hen lēkin baree umeed he yeh;
ke hō sagaan-e-Madīnah me mēra naam shumaar.*

*Jiyūn to saath sagaan-ē-Haram ke tēre phirūn;
marūn to khāien Madinah ke mujh ko mōr ō maar.*

*Ilaahi us pe or uskee tamaam aal pe bhēj;
wo rahmatēn ke 'adad karsakē na unko shumaar.*

***If you do not care about us, who will care about us, who will be our
comforter besides you?***

***Live hundred of a thousand hopes, but the big hope is may my name be
included in the dogs of Madinah***

***Let me live with the dogs of your blessed Haram;
when I die let the ants and worms of Madinah eat me***

***O Allah send on him and all his family those mercies which numbers
cannot count.***

**A POEM OF HADRAT MAULANA HAKIM MUHAMMAD
AKHTAR SAHEB ﷺ**

عجم کے بیاباں سے مفرور ہونگا گلستانِ طیبہ سے مسرور ہونگا
میں دیدارِ گنبد سے مخمور ہونگا کبھی نُور ہونگا کبھی نُور ہونگا
گناہوں سے اپنے میں رنجور ہونگا بہ فیضِ شفاعت میں مغفور ہونگا
اڑے گی ہوا سے جو خاکِ مدینہ میں ایسے غباروں میں مستور ہونگا
میں روضہ پہ صلِّ علیٰ نذر کر کے بہ دل نُور ہونگا بہ جاں نُور ہونگا
مدینہ کے انوارِ شام و سحر سے سراپا دل و جاں سے مسرور ہونگا
میں ممنون ہونگا خدا کے کرم کا کبھی دل میں اپنے نہ
مغرور ہونگا
ہر اک امر میں راہِ سُنّت پہ چل کر خدا کے کرم سے میں منصور ہونگا
احد کے شہیدوں کے خونِ وفا سے سبقِ لے کے پابندِ دستور
مدینہ میں جب قلب و جاں چھوڑ آیا میں مجبور ہو کر نہ مجبور ہونگا
قبا کی زیارت و نفلوں سے اختر ہر ایک راہِ سُنّت سے پُر نُور ہونگا

‘Ajam kē bayaabān se mafroor hūngaa

Ghulistaan e Taybah se masroor hūngaa

Men deedaar e gumbad se makhmoor hūngaa

Kabhi noor hūngā kabhī Toor hūngaa

Gunaahōn se apnē men ranjoor hūngaa

Ba faiz-ē-Shafaa'at men maghfoor hūngaa

Urēgee hawaa sē jo khaak-ē-Madīnah

men aysē ghubaarōn men mastoor hūngaa

Men Rōzē pe sallē 'alā nazr karkē

ba dil noor hūngaa ba jaan noor hūngaa

Madeenē ke anwaar-e-shaamō sahar sē

saraapaa dil-ō-jaan se masroor hūngaa

Men mamnoon hūngaa Khudaa kē karam kā

kabhī dil men apnē na maghroor hūngaa

Har ik amr mēn raahe sunnat pe chal kar

khudaa kē karam sē men mansoor hūngaa

Uhud kē Shaheedōn ke khūn-ē-wafaa sē

sabaq lē ke paaband-e-dastoor hūngaa

Madeenē men jab qalb-o-jaan chhōr aayaa

men mahjoor hōkar na mahjoor hūngaa

Qubaa kī ziyaarat wa naflōn se Akhtar

har ik rāh-e-sunnat se pur nūr hūngaa

*I will flee from the jungle of the disbelievers
I will be pleased with the gardens of Madinah*

I will be filled with ecstasy by looking at the dome

At times I will be Noor (illuminated) and at times I will be the mount of Toor

I will be regretful over my sins

Due to the blessings of the intercession of Rasulallah ﷺ I shall be forgiven

The sand of Madinah which will fly around due to the wind

I shall completely cover myself with the dust of it

At the Rowdah-e-Mubarak I will send salutations upon Rasulallah ﷺ

My heart and body will then be filled with Noor

Due to the Noor that is in Madinah day and night

I will be totally pleased with my heart and body

I will be favoured with the kindness of Allah ﷻ

I will not be deceived with pride in my heart

In every matter I will follow Sunnats

As a result of which I will be helped by the kindness of Allah ﷻ

Due to the loyal blood of the martyrs of Uhud

I will take a lesson and be punctual upon the constitution

I have left my heart and soul in Madinah

I have left Madinah but I am still in Madinah

By visiting Masjid-e-Qubā and performing Nawāfil Salaah O Akhtar

By acting upon every Sunnat I will be filled with Noor.

ANOTHER POEM IN THE PRAISES OF RASULULLAH ﷺ

عشق کے رنگ میں رنگ جائیں جب افکار تو کھلتے ہیں غلاموں پے وہ اسرار

کہ رہتے ہیں وہ تو صیف و ثنائے شہ ابرار ﷺ میں ہر لمحہ گہر بار

*When thoughts are painted with the colour of love then those secrets
are disclosed upon the servants*

*By which they remain showering gems at every moment in the
description and praise of the king of the Abraar (pious).*

ورنہ وہ سید عالی نسب ہی ہاں وہی امی لقبی ہاشمی و مطلبی

و عربی و مدنی و کئی و قرشی اور کہاں ہم سے گہرگار

*Or else can we sinners compare with the one that is a Sayyid of a
high family lineage, O yes,*

*the same who is given the title of Ummi (unlettered), he is a
Haashimi, Muttalabi, an Arab,*

Madani, Makki, Quraishi.

آرزو یہ ہے کہ ہو قلب معطر و منور و مطہر و مجلی و مصفیٰ

دُرِ اعلیٰ جو نظر آئے کبھی جلوہٴ روئے شہ ابرار

*The longing is this that we have the heart perfumed, illuminated,
pure, brightened,*

*polished and pure. The elevated pearl which is sometimes seen is the
manifestation of the
countenance of the king of the pious.*

جنگے قدموں کی چمک چاند ستاروں میں نظر آئے جدھر سے

وہ گذر جائیں وہی راہ چمک جائے دمک جائے مہک جائے بنے رونق گلزار

*The shine of his feet can be seen in the stars and moon,
Wherever he passes the road is brightened, glitters, perfumed and
become the charm of gardens.*

سوگھ لوں خشبوئے گیسوئے محمدؐ وہ سیہ زلف نہیں جسکے

مقابل یہ بنفشہ یہ سیوتی یہ چنبیلی یہ گل لالا وچپاکا نکھار

*And I wish I could smell the fragrance of the locks of the hair of
Muhammad ﷺ,*

*The black hair (curl) of Rasulullah ﷺ is such that neither can the
violet, white Rose, Jasmine, poppy/tulip
flower, yellow flower compare to in neatness.*

انکی نکت پتہ ہے قربان گل برگ و شمر نافعہ صد مشکِ غُتَن اور کہیں

سُنبل کہیں ریجاں کہیں عنبر کہیں قیصر کہیں صندل کی بہار

*On His perfume is sacrificed that bright roses and the fruit of
ordinary musk, only the embrace of special musk of Turkey*

*Sometimes it is Sunbul/spikenard (plant with sweet odour),
sometimes Raihaan (sweet basil),*

*sometimes its Anbar (ambergris), sometimes Qaisar and sometimes
blooming of sandalwood.*

ہے تمنا کہ سنوں میں بھی وہ آواز شہ جن و بشر حق کی خبر
خوش تر و شیریں ز شکر حُسن فصاحت کا گہر کوئی نہیں جسکے برابر

*My wish is that I also listen to the voice of the king of Jinn and
human beings, the speech that is true, enjoyable, sweeter than
sugar, with such excellent gem of eloquence which no speech can
equate.*

وہ دل آرام سدا جس پہ ندا خلق خدا غنچہ دہن طوطیء صدر رشکِ چمن

نغمہٴ بلبلِ زگلستانِ عدنِ مصر و یمن جسکے خریدار

*The sweet-heart warming, upon whom the creation may be
sacrificed, bud-mouth, always sweet tongued, the envy of the
garden, the singing of the nightingale, from the gardens of Eden,
Egypt and Yemen will purchase.*

یونہی الفاظ کے انبار سے ہم کھیلتے رہ جائیں مگر حق سبحنا گوئی

ادا پھر بھی نہ کر پائیں یہ جذبات و زبان و قلم و فکر و خیال

*And like this with a heap of words we will be left playing, but our
passion, speech, pen, thinking and imagination will not be able to
fulfil the right of his praise.*

اُن کی مدحت تو ملائک کا وظیفہ ہے صحابہ کا طریقہ ہے عبادت کا سلیقہ ہے

یہ وہ شہدِ چکیدہ ہے کہ خود کوثر و تسنیم نثار

Because his praise is the Wazeefa (daily worship) of the Malaaiakah, the way of the Sahaaba, the method of Ibaadat. Our praises is like that dripping honey on which even Kauthar and Tasneem may be sacrificed.

بخش دیتے ہیں شہنشاہ، سمرقند و بخاری کسی محبوب

کے رخسار کے تل پر مگر اے خلق کے رہبر اے مرے مہر مٹوڑ

An emperor can give away Samarqand and Bukhārā upon a mole on the cheeks of a beloved, but O the guide of mankind, my shining sun.

ہو تصدق تجھ پر دم عیسیٰ یدر بیضا در دیوار حرم کعبہ دل

ان سے بڑی چیز نہیں کوئی مرے پاس، مری چشم گہر بار

May the breath of Essa ﷺ be sacrificed upon you, the shining white hand, the door and wall of the Haram of the Ka'aba of my heart, there is nothing greater by me, O' my, shedding pearls, eyes!

HADRAT MAULANA MUHAMMAD AHMED SAHEB PARTAABGARI ﷺ SAYS

<p>دوستو زندگی کا پیام آگیا لیکے فیضانِ دار السلام آگیا اسکے ہاتھوں میں عرفاں کا جام آگیا یعنی حکمِ سُجود و قیام آگیا جب مقدر سے حُسنِ تمام آگیا در پہ آقا کے جس دم غلام آگیا جب مدینہ میں ماہِ تمام آگیا عشق میں آہ ایسا مقام آگیا خلد دُنیا بنی وہ نظام آگیا عشق کے ہاتھ میں انتظام آگیا ہو کے سیراب ہر تشنہ کام آگیا جو بھی چاہے پیئے اِذُنِ عام آگیا صُحُحِ روشن ہوئی سَیْفِ شام آگیا عرش سے جب درد و سلام آگیا لب پہ احمد کا شیریں کلام آگیا</p>	<p>جَب زباں پر مُحمد کا نام آگیا آگیا انبیا کا امام آگیا تیرے در پر جو خیر الانام آگیا ساز و سامانِ عیشِ دوام آگیا اللہ اللہ ہوئی دل کی دنیا حسین پاگیا پاگیا حاصلِ زندگی دُور ظلمت ہوئی دِلِ منوَّز ہوا انکی مرضی نظر آئی ریشکِ جناب لائے تشریف جب سَیِّد المرسلین ظلمِ رخصت ہوا عدلِ قائم ہوا تیرے ابرِ کرم سے شہِ انبیا فیضِ ساقی کونینِ صلِّ علی تیری برکت سے اے سَیِّدِ انس و جان آپ کی مدحِ انسان کیا کر سکے قلبِ شاداں ہوا روحِ رقصاں ہوئی</p>
---	---

*Jab zubaan par Muhammad ka naam aagayaa
dōstō zindagī kaa payaam aagayaa*

*Aagayā ambiyaa kā imaam aagayaa
lēke faizān-e-daarūs salaam aagayaa*

*Tēre dar par jo khairul anaam, aagayaa
uske haathōn men` irfaan ka jaam aagayā*

*Saaz o saamaan-e-'aish-ē-dawaam aagayaa
ya'nee hukmē sujud-ō-qiyaam aagayaa*

*Allah Allah huwee dil ki dunyaa haseen
jab muqaddar se husn-ē-tamaam aagayaa*

*Paagayā paagayā haasil-ē-zindagee
dar pe aaqaa ke jis dam ghulaam aagayaa
Door zulmat huwee dil munawwar huwaa
jab madeenē men maah-ē-tamaam aagayā*

*Unki marzi nazar aayi rashkē jinaan
ishq men aah aysaa maqaam aagayaa
Lā'e tashreef jab sayyid-ul-mursaleen
khuld dunyaa bani woh nizaam aagayaa
Zulm rukhsat huwā 'adl qaaim huwaa
ishq kē haath men intizaam aagayaa*

*Tēre abrē karam sē shahē ambiyaa
ho ke sēraab har tashna kaam aagayaa*

*Faiz –e-sāqi-e-kownain salli 'alaa
jo bhi chaahē piyē izn-e-'aam aagayaa*

*Tēri barkat se aē sayyid ē ins-o- jaan
subh rōshan huwee kaif-e-shaam aagayaa*

*Aap kī madha insaan kya karsakē
'arsh sē jab durood-ō-salaam aagayaa*

*Qalb shaadaan huwaa rooh raqsaan huwee
lab pe Ahmad ka sheereen kalaam aagayaa*

When Muhammad ﷺ's name came on the tongue;

O friends we got the message of life.

He has arrived! The imam of the Ambiyaa has arrived;

*He has arrived with all the goodness of Darus Salaam.
When the best of man has come to your door step;
The goblet of ma'rifat has come in his hand.
The material of eternal joy has come;
that is the command of sajda and qiyaam has come.
Allah, Allah the condition of the heart has become beautiful,
when by good fortune the complete beauty came.
We have acquired, received the object of life;
the moment the slave came to the door of his master.
Darkness vanished, the heart became enlightened,
When the full moon has come to Madinah.
The world envies his desire;
such a stage has been reached in intense love.
When the master of the Messengers came,
the system by which this world can become eternal came.
Oppression departed, justice became established;
control came in the hands of love.
O king of the ambiyaa by your cloud of kindness;
every thirsty person is quenched of his thirst.
The blessings of the giver of water of the two worlds Salle-Ala;*

who ever wishes can drink, general permission is granted.

By your barkat O Master of Jinn and Man;

the morning became illuminated, the night got its serenity.

Who can praise you;

when Durood and salaam has come from the arsh (for you)

The hearts are overtaken by joy,

*the souls are dancing; the sweet talks of Ahmed have come on the
tongue.*

ANOTHER POET SAYS:

جہاں روضہ پاک خیر الوراہ ہے وہ جنت نہیں ہے تو پھر اور کیا ہے
کہاں میں کہاں یہ مدینہ کی گلیاں یہ قسمت نہیں ہے تو پھر اور کیا ہے

*Jahan rawza-ē-paak-e-khairul waraa hē, wo jannat naheen hē to phir
awr kiyaa hē*

*Kahān mēn kahān-yēh Madīnē ki galyaan, ye qismat naheen hē to phir
awr kiyaa hē*

جو عاصی کو کملی میں اپنی چھپالے جو دشمن کو بھی زخم کھا کر دعا دے
اسے اور کیا نام دے گا زمانہ وہ رحمت نہیں ہے تو پھر اور کیا ہے

*Jo 'aasī ko kamlī mēn apnī chhupaalē, jo dushman ko bhī zakham khaa
kar duaa dē*

*Usē awr kiyaa naam dēgaa zamaanaa, wo rahmat naheen hē to phir
awr kiyaa hē*

محمد کی عظمت کو کیا پوچھتے ہو کہ ہیں آپ تو صاحبِ قابِ قَوْسَيْنِ
بشر کی کرے عرش مہماں نوازی یہ عظمت نہیں ہے تو پھر اور کیا ہے

*Muhammad ﷺ ki 'azmat ko kiyaa poochhtē hō, ke hēn aap tō sāhibē
qaaba qōsayn*

*Bashar kī karē 'arsh mehmaan nawaazee ye 'azmat naheen hē to phir
awr kiyaa hē*

قیامت کا ایک دن معین ہے لیکن ہمارے لئے ہر نفس ہے قیامت
مدینہ سے ہم جاں نثاروں کی دوری قیامت نہیں ہے تو پھر اور کیا ہے

*Qiyaamat ka ik dīn mu'ayyan he lēkin, hamaarē liyē har nafas hē
qiyaamat*

*Madina sē ham jaan nithaarōn ki doorī, qiyaamat naheen hē to phir
awr kiyā hē*

تم اقبال یہ نعت کہہ تو رہے ہو مگر یہ بھی سوچا کے کیا کر رہے ہو؟

کہاں تم کہاں مدحِ ممدوحِ یزدان یہ جزأت نہیں ہے تو پھر اور کیا ہے

*Tum Iqbaal yeh naat keh tō rahē hō, magar yēh bhi sōchaa ke kiyā kar
rahē hō*

*Kahān tum kahān madh-e-mamdūhe Yazdaan, ye jur-at naheen hē to
phir awr kiyā hē*

جہاں روضہٴ پاکِ خیر الورا ہے وہ جنت نہیں ہے تو پھر اور کیا ہے

*Jaha rawza-ē-paak e khairul waraa hē
wo jannat naheen hē to phir awr kiyā hē*

Where the Roudha-e-Paak is the best of places,

if this is not Jannat, then what is it?

Who are we and what not is the greatness of the alleys of Madinah?

If this is not our good fortune, then what else is it?

He who hides the sinners in his shawl,

who bears the wounds inflicted by the enemy, and still gives them duas,

What other name will time give him?

If this is not an epitome of mercy then what else is it?

Can you imagine the honour of Muhammad ﷺ? He is Qaab-e-Qawsain!

***The throne of Allah hosts a human, if this is not his greatness, Then what
is it?***

The day of qiyaamat is fixed, but, every moment is qiyaamat for us,

***The distance of Madinah for us, who give their lives, if this is not
qiyaamat for us? Then what is it?***

O Iqbal you are singing these praises,

but did you even think what you are doing?

***Where is your status and where is the status of the praised servant of
Allah?***

If this is not our boldness? Then what is it?

Where the Roudha-e-Paak-e is the best of places,

if this is not Jannat then what is it?

A POEM BY ALLAAMAH ANWAR SABRI:-

نام احمدیہ وہ نام ہے جو اگر؛ بے ارادہ بھی منہ سے نکل جائیگا
راہ کے سنگریزے بکھر جائیں گے اہل بیداد کا دل پگھل جائے گا
آمنہ کی ذرا گود بھرنے تو دوساری دنیا کا نقشہ بدل جائیگا
سنتے ہی آیتیں؛ بُت شکن کی خبر کفر ایمان کے سانچے میں ڈھل جائے گا
سدرۃ المنتہیٰ پر جو پہنچے نبی ﷺ سر جھکا کر یہ جبریل کہنے لگے
اے حبیب خدا اب سوا آپ کے اس سے آگے جو جائے گا جل جائیگا
موت بھی تجھ کو آئے تو کچھ غم نہیں آخرت تری انور سنور جائے گی
کیا یہ کم ہے مدینہ پہنچ کر کے بھی سارا ارماں اپنا نکل جائیگا

*Naam e Ahmad ye wōh naam hē jō agar
bē irāada bhi munh sē nikal jaa'egaa*

*Rah kē sangrēzē bikhar jaayengē
ahle baidaad kaa dil pighal jaa'egaa*

*Aaminā kī zaraa gōd bharnē to dō
saari dunyaa ka naqshaa badal jaa'egaa*

Sunte hee aayatēn but shikan kee khabar

kufr īmaan ke saanchē men dhal jaa'egaa

*Sidratul muntahaa per jo ponhchē Nabī
sar jhukaa kar ke jibreel kehne lagē*

*Aye habīb-ē-Khudaa ab siwaa Aap kē
Is se aagē jo jaayega jal jaa'yegā*

*Mawt bhee tujhkoo aayē to kuchh gham naheen
aakhirat tēri anwar sanwar jaigee*

*Kyā ye kam hē Madīnē pohonch kar ke bhī
sāra armaan apnaa nikal jaa'egaa*

***The name of Ahmed (sending Durood on him) is that name; even if it is
said unintentionally,***

***the obstacles of the road will be removed; the hearts of unjust people will
melt***

***Let Aamina's lap be filled (let Nabi ﷺ be born); the picture of the whole
world will change.***

***Just by listening to the aayats of destruction of the idols; kufr will be
moulded into Imaan***

When Nabi ﷺ reached Sidratul Muntahaa; lowering his head Jabriel said.

***O the beloved of Allah, now besides you, whoever will go further will
burn out.***

***Even if I have to die, there is no concern; my Aakherat will be made
Anwar.***

Is there any shortage in this, that when reaching Madina; I will express all my desires.

A POEM BY MUFTI RADHAAUL HAQ DAAMAT BARAKAATUHUM

تری ہر ادا ہے پیاری تری شان خاکساری

تری زلفِ عنبریں پر ہو نثار بے قراری
تری درکی خاک روئی سے ملی ہمیں مسرت
تری ہر زماں زمیں میں ہے گلاب جیسی نکبت
ترے جلوہ حسین سے ہے خمار سب پے طاری

تری ہر ادا ہے پیاری تری شان خاکساری

تو ہدایتوں کا پیکر تو ہے رحمت مجسم
تو ہے زندگی کا رہبر تو دکھے دلوں کا مرہم
شب و روز یہ دعائیں کوئی رہ نہ جائے ناری

تری ہر ادا ہے پیاری تری شان خاکساری

تو سخاوتوں کا مرکز تو ہے انبیا کا خاتم
تو شرافتوں کا معدن ہو درود تجھ پر ہر دم
تری ذات اونچی پھر بھی تری شان خاکساری

تری ہر ادا ہے پیاری تری شان خاکساری

تو ستائشوں کے قابل ترا ذکر میرا فن ہے
مرے دل کی دھڑکنوں میں شب و روز موجزن ہے
تیری یاد کی جوانی سے دلوں کی آبیاری

تری ہر ادا ہے پیاری تری شان خاکساری

ذرا دیکھ لو مدینہ یہاں رحمتوں کے بادل
یہ تلاوتوں کی محفل یہ عبادتوں کی منزل
کوئی رو رہا ہے پیارا ہے درود لب پہ جاری

تری ہر ادا ہے پیاری تری شان خاکساری

میں بھی کیا کہوں صحابہ شہ دو جہاں کے پیارے
وہی یاد ہیں نبی کے وہی دین کے ستارے
ہے بلند ان کا رتبہ وہ قرآن کے تھے قاری

تری ہر ادا ہے پیاری تری شان خاکساری

اسی امت نبی کو کہیں لگ گئی ہیں نظریں
جو تھی ایک لڑ رہی ہے یہی آرہی ہیں خبریں
کبھی ایک پٹ رہا ہے کبھی دوسرے کی باری

تری ہر ادا ہے پیاری تری شان خاکساری

ترا نام ہے محمد ﷺ تری مدحتیں مرا فن
 ہو نثار تجھ پہ آقا مری شاعری کی دھڑکن
 ہے رضا کی بس تمنا ترے دیں پہ جاں نثاری
 تری ہر ادا ہے پیاری تری شان خاکساری

Teri har adā he pyārī teri shān khāksārī

Teri zulf- e -'ambarīn par ho nisār bē qārārī
 Tere dar ki khāk rōbi, se milī hamēn masarrat
 Teri har zamān zamīn mēn he gulāb jaisi nik-hat
 Tere jalwa-ē-haseen sē, he khumaar sab pe taarī

Teri har adā he pyā,ri teri shān khaksari

Tu hidayatōn ka paiker tu he rahamt-ē-mujassam
 Tu he zindagī ka rehbar tu dukhē dilōn ka marham
 Shab-o-rōz ye dua' hē koi reh ne jā'e naarī

Teri har adā he pyārī, teri shān ' khāksārī

Tu sakhawatōn ka markaz, tu he ambiyaa ka khātam
 Tu sharāfatōn ka ma'dan, ho durood tuj pe har dam
 Teri zaat ūnchi phir bhee teri shān inkisaarī

Teri har adā he pyārī, teri shān khāksārī

Tu satā-ishōn ke qaabil, tera zikr mēra fun hē
 Mere dil ki dharkanōn men, shab-ō-rōz mōjzan hē
 Teri yaad kī jawānī, he dilōn ki aabyārī

Teri har adā he pyaarī, teri shān khāksārī

Zara dēkh lō madinā, yahan rahmatōn ke baadal
 Ye tilawatōn ki mehfil, ye 'ibaadatōn ki manzil

Koi rō rahā he pyaaraa, he durood lab pe jaarī

Teri har adā he pyaarī teri shān khāksārī

Me bhi kya kahoon Sahaabah Shahe dō jahān ke pyaare

Wohi yār hen Nabi kē wohi deen kē sitārē

He buland un ka rutba wo Quraan kē thē Qārī

Teri har adā he pyaarī teri shān khāksārī

Isi ummat-ē-nabī kō kahin lag gae hen nazrēn

Jo thi ēk, lar rahee hē, ye hi aarahee hen khabrēn

Kabhi ēk pit rahā hē khabi doosrē ki baari

Teri har adā he pyaarī teri shān khāksārī

Tera naam hē Muhammad, teri madhatēn merā fan

Ho nithār tuj pe Aaqā, meri shā'iree ki dharkan

He Radhā ki bus tamannā, tere deen pe jaan nithārī

Teri har adā he pyaarī teri shān khāksārī

***Every action of yours so beautiful,
your nature is humility.***

***Your beautiful sweet smelling hair of anbar, may my restlessness be
sacrificed on it.***

By the love of the sand of your threshold, we achieved great joy.

In all times and places, the perfume of roses are to be found.

By your beautiful countenance, all are overtaken in a trance.

***Every action of yours so beautiful,
but your nature is humbleness.***

You are the fountain of guidance, you are an embodiment of mercy.

You are the guide of life, you are the balm of sore hearts.

Day and night these are your duas, nobody must enter the fire!

Every action of yours so beautiful,

but your nature is humbleness!

You are the fountain of generosity, You are the seal of the Anbiyaa.

You are the mine of all good, Durood on you every moment.

Though your being is so high, your attitude is humbleness.

Every action of yours so beautiful,

but your nature is humbleness.

You are worthy of praises, your remembrance is my subject.

It is implanted in the beats of my heart, day and night.

By the spring of your remembrance, are hearts watered.

Every action of yours so beautiful,

but your nature is humbleness.

Just have a look at Madinah, here the clouds of mercy are found.

These gatherings of tilaawat, this place of ibaadat.

Some beloved is crying, durood is continually on the tongue.

Every action of yours so beautiful,

but your nature is humbleness.

***What can I say of the Sahabah, the beloveds of the king of the two
worlds.***

They are the friends of Nabi, the very stars of our Dien.

Their position O so high, they were the reciters of the Quraan.

Every action of yours so beautiful,

but your nature is humbleness.

This very Ummat of Nabi, got struck with some omens.

***The Ummat which was one, is fighting now, this is the news we getting
all the time.***

Sometimes this one is being beaten, sometimes it is the turn of the other.

Every action of yours so beautiful,

but your nature is humbleness.

Your name is Muhammad, your praises my art.

May I sacrifice on you, my noble master, every heartbeat of my poetry.

This is the desire of Radha, to sacrifice on your Dien.

Every action of yours so beautiful,

but your nature is humbleness.

A POEM BY DR IQBAL,

وہ داناے سُبُلِ خَتْمِ الرسل مولائے کل جس نے غبارِ راہ کو بخشا فروغِ وادیٰ سینا

نگاہِ عشقِ ومستی میں وہی اول وہی آخر وہی قرآن وہی فرقاں وہی یاسیں وہی طہ

ANOTHER POET SAYS,

ہر طرف تیرگی تھی؛ ہوئی روشنی آپ آئے تو سب کو ملی روشنی

بزمِ عالم سے رخصت ہوئیں ظلمتیں جب حراسے ہوید، ہوئی روشنی اسوہ مصطفیٰ کی یہ تفسیر ہے روشنی روشنی روشنی

IHSAAN DAANISH MARHOOM SAYS

قدم قدم پے برکتیں، نفس نفس پے رحمتیں جہاں جہاں سے وہ شفیق عاصیاں گذر گیا

جہاں گذر نہیں ہوا وہاں ہے رات آج تک وہیں وہیں سحر ہوئی جہاں جہاں گذر گیا

*Wo daanaa-ē-subul khatmur rusul Mawlaa-e-kul jisnē
ghubaaar ē rāh kō bakhshaa farōghē waadi-ē-seenaa*

*Nigāh ē 'ishq-o- mastī mēn wohī awwal wohī aakhir
wohī Quraan wohī Furqaan wohī Yāseen wohī taa'haa*

*Har taraf teeragī thee huwī rōshanee
aap aayē to sab kō milī rōshanee*

*Bazm-e-'aalam se rukhsat huwīn zulmatēn jab hiraā sē huwēdaa
huwī rōshnee*

*Uswa-ē-mustafaa kee ye tafseer hē rōshnee rōshnee rōshnee
rōshnee*

*Qadam qadam pe barkatēn nafas nafas pe rahmatēn
jahān jahān se woh shafi'e 'aasiyaan guzar gayaa*

Jahān guzar nahīn huwa wahān he raat aaj tak

wohīn wohīn sahar hoowī jahān jahān guzar gayaa

***That guide of all the roads, the seal of the messengers, master of all,
who; blessed and turned the dust of the road to the spaciousness of the
valley of sinaa;***

***in the eyes of the lovers and who have been overcome in a trance of love
- he is the first, he is the last;***

he is the living Quraan, the Distinguisher, Yaasin and Taahaa!

It was darkness from all sides - there was no light;

when you arrived all got light;

***from the gatherings of the world darkness got eliminated; when light
came from the cave of Hira;***

***this is the description of the character of Mustapha; Light, light, light,
light!***

***On every step barkat, on every breath rahmat; from wherever the
intercessor of sins passed.***

Wherever he did not pass- it is night there till today.

Light only came there - where he passed.

ANOTHER POEM BY DR IQBAL

لفظ بے بس، زباں ہے معذور
مجھ سے ذکرِ حضور کیا ہوگا
ہو کنارہ نہ جس سمندر کا
وہ سمندر عبور کیا ہوگا
اقبال میں کس منہ سے کروں مدح محمدؐ
منہ میرا، بہت چھوٹا ہے اور بات بڑی ہے

*Lafz bē bas, zubaan hē ma'zoor; mujh se zikr-ē-Huzoor kyaa hōgaa;
Hō kinaara na jis samandar kaa; wo samandar 'uboor kyaa hōgaa.
Iqbal me kis munh se karūn madhe Muhammad; munh mēra bahot
chhōta he aur baat baree hē.*

**Words are not sufficient, the tongue is helpless, where will I be able to
praise Nabi ﷺ**

that sea that has no shore, how can you cross that sea..

***O Iqbal with which mouth will I praise Muhammad ﷺ; my mouth is very
small, and the talk is very big.***

A NA'AT SHARIF BY AN ALLAH WALA

میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
جس نے لا کر کلامِ الہی دیا وہ محمد مدینہ میں موجود ہے
میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
پھول کھلتے ہیں پڑھ پڑھ کہ صلِّ علی جھوم کر کہ رہی ہے یہ بادِ صبا
میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
ایسی خوشبو چمن کے گلوں میں کہاں جو نبی کے پسینہ میں موجود ہے
میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
چھوڑنا تیرا طیبہ گوارا نہیں ساری دنیا میں ایسا نظارہ نہیں
ایسا منظرِ زمانہ نے دیکھا نہیں جیسا منظرِ مدینہ میں موجود ہے
میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
ہم نے مانا کے جنت بہت ہے حسین چھوڑ کر ہم مدینہ نہ جائیں کبھی
یوں تو جنت میں سب ہے مدینہ نہیں اور جنتِ مدینہ میں موجود ہے
میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینہ میں موجود ہے
بے سہاروں کو سینوں سے لپٹا لیا جس نے جو مانگا اسکو عطا کر دیا

جن کے در کے سوالی ہیں شاہ وگدا وہ محمد مدینہ میں موجود ہے
 میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینے میں موجود ہے
 وہ ابو بکر و فاروق و عثمانہ ، علی ، یہی سب ان کے دین میں کے فقیہ
 وہ محمد مدینہ میں موجود ہے وہ فقیہوں کا افسر شہ انبیاء
 میری نظروں میں ہے مصطفیٰ کا جمال انکی تصویر سینے میں موجود ہے

*Mēri nazrōn men hē Mustafā kā jamaal
 Unki tasweer seenē men mawjood hē*

*Jisne laakar kalaamē ilaahī diyā
 woh Muhammad Madīnē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
 Unki tasweer seenē men mawjood hē*

*Phool khiltē hen parh parh ke sallē 'alā
 jhoom kar keh rahī hē ye baadē sabaa*

*Aisi khushboo chaman kē gulōn mēn kahān
 jō Nabi kē paseenē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
 Unki tasweer seenē men mawjood hē*

*Chhornā tēra taybah gawārā naheen
 saree dunya men aisa nazārā naheen*

*Aysa manzar zamānē ne dēkhā naheen
 jaysa manzar Madīnē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
Unki tasweer seenē men mawjood hē*

*Ham ne mānā ke jannat bahot hē haseen
chhōr kar ham Madīnā na jayēn kabhī*

*Yūn to jannat men sab hē Madīnah naheen
awr jannat Madīnē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
Unki tasweer seenē men mawjood hē*

*Bē sahaarōn ko seenē se liptā liyaa
jis ne jō mānga usko 'atā kar diyaa
Jiske dar ke sawaali hen shāh-ō-gadā
woh Muhammad Madīnē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
Unki tasweer seenē men mawjood hē*

*Wō Abū Bakr-o-Fārooq-o-'Uthmaan 'Alī
sab ke sab hēn ye deen-ē-mubeen kē faqeeh*

*Wō faqeehōn ke afsar shah-ē-ambiyaa
wō Muhammad Madīnē men mawjood hē*

*Mēri nazrōn men hē Mustafā kā jamaal
Unki tasweer seenē men mawjood hē*

***In my eyes is embedded the beauty of Mustapha; His countenance is
present in my heart.***

***He who gave us the words of Allāh ﷺ; That Muhammad ﷺ is present in
Madinah;***

In my eyes is embedded the beauty of Mustapha; his countenance is present in my heart.

Flowers blossom by reading Durood; humbling itself the morning wind is doing the same.

In my eyes is embedded the beauty of Mustapha; his countenance is present in my heart.

Where is there such a fragrance in the roses of the garden; which is present in the perspiration of Nabi ﷺ

In my eyes is embedded the beauty of Mustapha; His countenance is present in my heart.

I cannot bear leaving your Taybah; in the whole world there is no such scene.

Time has not seen such a scene; like the scene which is present in Madinah.

In my eyes is embedded the beauty of Mustapha; His countenance is present in my heart.

We believe that Jannat is extremely beautiful; but we will not leave Madinah and ever go.

Everything is to be found in Jannat, but not Madina; while Jannat is present in Madinah!

In my eyes is embedded the beauty of Mustapha; His countenance is present in my heart.

He embraced the weak and gave them support; whatever, whoever asked he gave it to them;

***the beggars of his threshold; these very kings and mendicants! That
Muhammad is present in Madinah!***

***In my eyes is embedded the beauty of Mustapha; His countenance is
present in my heart.***

***Abu Bakr, Farouq, Uthmaan, Ali; these are the jurists of his great Dien;
he is the king of the fuqahaa, the king of the Ambiyaa. That Muhammad
is present in Madinah!***

***In my eyes is embedded the beauty of Mustapha; His countenance is
present in my heart.***

A POEM BY MAHIRUL – QADIRI

سلام اسپر کہ جس نے بے کسوں کی دستگیری کی
سلام اسپر کہ جس نے بادشاہی میں فقیری کی

سلام اسپر کہ اسرارِ محبت جس نے سمجھائے
سلام اسپر کہ جس نے خوں کے پیاسوں کو قابضیں دیں

سلام اسپر کہ جس کا ذکر ہے سارے صحائف میں
سلام اسپر ہوا مجروح جو بازارِ طائف میں

سلام اسپر وطن کے لوگ جسکو تنگ کرتے تھے
سلام اسپر کہ گھر میں چاندی تھی نہ سونا تھا

سلام اسپر کہ جو ٹوٹے ہوئے حجرے میں رہتا تھا
سلام اسپر کہ ٹوٹا بوریہ جسکا بچھونا تھا

سلام اسپر جو سچائی کے خاطر ڈکھ اٹھاتا تھا
سلام اسپر کہ جس کی چاند تاروں نے گواہی دی

سلام اسپر کہ جس نے جانے دو ٹکڑے فرمایا
سلام اسپر کہ جسکی سنگ پاروں نے گواہی دی

سلام اسپر فضا جس نے زمانہ کی بدل ڈالی
سلام اسپر کہ جس کے حکم سے سورج پلٹ آیا

سلام اسپر کہ جس نے کفر کی توت کچل ڈالی
سلام اسپر کہ جو خود بدر کے میدان میں آیا

Salaam uspar ke jisnē bē kasōn ki dastegīrī ke
salaam uspar ke jisnē baadshāhee mēn faqeerī kie

Salaam uspar ke asraar ē muhabbat jisne samjhaaē
salaam uspar ke jisnē zakhm khaa kar phool barsaa'e

Salaam uspar ke jisnē khoon ke pyaasōn kō qabaaēn dīn
salaam uspar kē jisnē gaaliyaan sun kar du `aaēn dīn

Salaam uspar ke jiskā zikr hē sārē sahaaif mēn
salaam uspar huwā majrooh jo bazaar-e-Taa'if mēn

Salaam uspar watan kē lōg jiskō tung kartē thē
salaam uspar ke ghar wālē bi jis sē jung kartē thē

Salaam uspar ke jiskē ghar men chāndī thi na sōnā thā
salaam uspar kih tūtā bōriyā jiskā bichhōnā thā

Salaam uspar kih jō tootē huwē hujrē men rehtā thā
salaam uspar kih jō har waqt sachchī baat kehtā thā

Salaam uspar jo sachchāi ki khaatir dukh uthātā thā
salaam uspar jo bhūkā rehke awrōn kō khilātā thā

Salaam uspar kih jis kee chaand tārōn nē gawāhī dee
salaam uspar ke jiskie sung pārōn nē gawāhī dee

Salaam uspar kih jisnē chaand kō dō tukre farmāyā
salaam uspar kih jiskē hukm sē sūraj palat aayā

Salaam uspar fizā jisnē zamaanē kee badal daalī
salaam uspar ke jis nē kufr kee quwwat kuchal daalī

Salaam uspar kih jisnē zindagī kā raaz samjhāyā
salaam uspar kih jō khud badr kē maydaan mēn aayā

***Salaams on him who befriended the friendless;
Salaam on him who lived like a faqeer in his kingdom.***

***Salaam on him who came and taught the secrets of love;
Salaam on him who endured wounds and showered people with flowers.***

Salaam on him who gave mantles to those who were thirsty for his blood;

Salaam on him who tolerated insults and in return blessed them with duas.

Salaam on him who's mention is in all the heavenly scriptures; Salaam on him who was injured in the bazaars of Taif.

Salaam on him who was oppressed by his town people;

Salaam on him whose family also fought against him.

Salaam on him in whose house there was no gold nor silver; Salaam on him whose sleeping mat was torn and tattered.

Salaam on him who lived in a broken shack;

Salaam on him who spoke the truth always.

Salaam on him who due to truthfulness endured pain;

Salaam on him who remained hungry while feeding others.

Salaam on him for whom the moon and stars gave evidence, Salaam on him for whom stones gave evidence.

Salaam on him who split the moon in two;

Salaam on him for whom the sun returned from its setting place.

Salaam on him who changed the environment of times;

Salaam on him who broke the back bone of kufr.

Salaam on him who taught the secret of the purpose of life,

Salaam on him who himself came in the battle field of Badr.

A POEM BY MAULANA ALTAF HUSAIN HĀLI

وہ نبیوں میں رحمت لقب پانے والا مرادیں غریبوں کی بر لانے والا
مصیبت میں غیروں کے کام آنے والا وہ اپنے پرانے کا غم کھانے والا
فقیروں کا ملجا ضعیفوں کا ماویٰ یتیموں کا والی غلاموں کا مولیٰ
خطاکار سے در گذر کرنے والا بد اندیش کے دل میں گھر کرنے والا
مفاسد کا زیر وزبر کرنے والا قبائل کا شیر و شکر کرنے والا
اتر کر حرا سے سوئے قوم آیا اور اک نسخہء کیمیا ساتھ لایا

*Wo nabyōn men rahmat laqab paane wālā
muraadēn ghareebōn ki bar lāne wālā*

*Museebat men ghairōn ke kaam aane wālā
wo apnē paraayē ka gham khāne wālā*

*Faqeerōn ka maljā dha'eefōn ka maa'wā
yateemōn ka waali ghulaamōn ka mawlā*

*Khatākaar sē dar guzar karne wālā
badandēsh kē dil mēn ghar karne wālā*

*Mafaasid ka zēr-ō-zabar karne wālā
qabaail ka sheer-o-shakar karne wālā*

*Utar kar Hirā se so-ē-qaum aayā
or ik nuskha-ē-kīmiyyā saath laayā*

***O how great is he, who acquired the title of rahmat ul-lil Aalamien
amongst all the Ambiyaa; he who fulfilled the desires of the poor.***

***Who helped the distressed in their times of difficulties; who even shared
the sorrows of the strangers. The support of the poor,***

on whom the weak relied, the patron of the orphans, the guardian of the slaves.

The forgiver of the wrong doers, the one who created his love and trust in those who were wicked,

the destroyer of all evil. The one who created unity and love in communities and nations.

He came down from the cave of Hira to his nation and brought along with him an alchemy prescription.

إِنْ نِلْتَ يَا رَيْحَ الصَّبَا يَوْمًا إِلَى الْأَرْضِ الْحَرَمِ

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ

مَنْ ذَاتَهُ بَدْرُ الدُّجَى مِنْ حُدَّةِ شَمْسِ الصُّحَى

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ

أَكْبَادُنَا مَجْرُوحَةٌ مِنْ سَيْفِ هَجْرِ الْمُصْطَفَى

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ

طُوبَى لِإِلٍ بَلَدَةٍ فِيهَا النَّبِيُّ الْمُحْتَرَمِ

بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمِ

In Nilte yā reehas sabā yauman ilal ardil haram

Balligh salaamī rawdatan feehan nabiiyyul muhtaram

Man zhatuhoo badrud dujaa man khad duhoo shamsud dhuhaa

Balligh salaamī rawdatan feehan nabiyyul muhtaram

Akbaadunā majroohatun min saifi hijril Mustafā

Balligh salaami rawdatan feehan nabiyyul muhtaram

Toobaa li-aalī baldatin feehan Nabiyyul Muhtaram

Balligh salaami rawdatan feehan nabiyyul muhtaram

O morning wind you have found your way to the land of the Haram.

Convey my salaams to the tomb in which rests the Honourable Nabi.

Whose being is the 14th full moon, whose cheeks are the bright sun.

Convey my salaams to the tomb in which rests the Honourable Nabi.

Our hearts are wounded by the sword of separation of Mustaphaa.

Convey my salaams to the tomb in which rests the Honourable Nabi.

***Glad tidings for the dwellers of the city in which rests the Honourable
Nabi.***

Convey my salaams to the tomb in which rests the Honourable Nabi.

A POEM OF AN ALLAH WALA POET,

<p>ادا آج مسلم کی ہے والہانہ</p>	<p>بسا ہے نگاہوں میں منظر سُھانا</p>
<p>انوکھی کہانی انوکھا فسانہ</p>	<p>سناؤں نرالا نرالا ترانہ</p>
<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>	<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>
<p>نہ بہتے سمندر میں پانی کے دھارے</p>	<p>نہ اوج فلک پر چمکتے ستارے</p>
<p>نہ گلشن نہ گلشن کے رنگیں نظارے</p>	<p>نہ مسجد نہ مسجد کے اونچے منارے</p>
<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>	<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>
<p>نہ بھائی دلوں کو یہ کونسل کی کوکو</p>	<p>نہ بستی دماغوں میں پھولوں کی خوشبو</p>
<p>چمن میں نہ لالا صدف میں نہ لولو</p>	<p>نہ دلکش مناظر یہ ہوتے کب جو</p>
<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>	<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>
<p>نہ مولا کی رحمت کا لٹلا خزینہ</p>	<p>نہ رمضان کا یہ مبارک مہینہ</p>
<p>کنارے نہ امت کا لگتا سفینہ</p>	<p>نہ تعمیر کعبہ نہ مکہ مدینہ</p>
<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>	<p>محمد نہ ہوتے تو کچھ بھی نہ ہوتا</p>
<p>نہ دنیا میں ہر سمت ہوتا اُجالا</p>	<p>نہ خورشید کو ملتا کرنوں کا ہالا</p>
<p>نہ دریا نہ گلشن نہ لولو نہ لالا</p>	<p>نہ منظر سُھانہ نہ منظر نرالا</p>

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

نہ فاروق وحیدر سے ذی شان ہوتے

نہ بُو بکر ہوتے نہ عثمان ہوتے

نہ ایمان لا کر مسلمان ہوتے

نہ مدحت کے یہ ساز و سامان ہوتے

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

تو فرش زمیں پر گل و مشک و عنبر

بلند آسماں پر منہ و مہرزو و اختر

بلالی بھی کہتا ہے خود مستی میں آکر

یہ کہتی ہیں کلیاں چمن میں چہا کر

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

محمد نہ ہوتے تو کچھ بھی نہ ہوتا

*Adaa aaj muslim ki hē wālihānā
basā he nigāhōn men manzar suhānā*

*Anōkhī kahānī anōkhā fasaanā
sunawoon nirālā nirālā tarānā*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Na behte samundar men pānī ke dhārē
ne awje falak par chamaktē sitārē*

*Na gulshan na ghulshan ke rungeen nazārē
na masjid na masjid ke ' ūnchē minārē*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Na bhaatī dilōn kō ye kōil ki kū kū
na bastī dimaaghōn men phoolōn ki khushboo*

*Chaman mēn na lālā sadaf men na lu'lu'
na dilkash manāzir ye hōtē labē jō*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Na mawlā ki rahmat ka lut-taa khazīnā
na ramdaan kā yē Mubarak meheenā*

*Kinārē na ummat ka lagtā safīnā
na ta'meer e Ka'abah na Makkah Madīnah*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Na dunyā men har simt hōtā ujālā
na khursheed kō milta kīrnōn ka hālā*

*Na daryā na ghulshan na lu'lu' na lālā
na manzar suhānā na manzar nirālā*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Na Bubakr hōtē na' Uthman hōtē
na Fārooq-o-Haidar se zeeshān hōtē*

*Na midhat ke yē saaz o saamaan hōtē
na īmaan laakar musalmaan hōtē*

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

*Buland aasman par mahō mehro-o-Akhtar
to farshē zameen par gulō-mushko anbar*

Ye kehti hen kalyān chaman mēn chahā kar

bilālī bhi kehtā he khooḍ mastee men aakar

*Muhammad na hōtē to kuchh bhee na hōtā
Muhammad na hōtē to kuchh bhee na hōtā*

The Muslims mood is loving today; In their eyes is a golden scene.

***A unique story, a fascinating incident; Must I let you hear? this unique,
fascinating poem?***

***if it was not for Muhammad; there should have been nothing;
if it was not for Muhammad there should have been nothing.***

***There should have been no waves in the sea ; Nor in the heavens above
should the stars be shining.***

***No gardens, no beautiful scenes of gardens; No masjids, no tall minarets
of masjids.***

***If it was not for Muhammad, there should have been nothing;
if it was not for Muhammad, there should have been nothing.***

***My heart should not have enjoyed the singing of the nightingale; Neither
should my brains be overwhelmed by the fragrance of the flowers of the
garden.***

***There should not have been these beautiful flowers in the garden, nor the
pearls in the oyster; nor should there have been these enjoyable scenes
on the tongues.***

***If it was not for Muhammad, there should have been nothing;
if it was not for Muhammad, there should have been nothing.***

***The treasures of Allah's mercy should not have been taken from; Neither
should there have been the blessed month of Ramadhaan.***

The Ummat's boat should not have reached the shore; Neither should there have been the building of the Kaabah, nor Makkah, nor Madinah.

***If it was not for Muhammad, there should have been nothing;
If it was not for Muhammad, there should have been nothing.***

There should not have been any light anywhere; Neither should the sun have it's bright rays.

No rivers, no gardens, no pearls no flowers; no golden scenes, no unique scenes.

***If it was not for Muhammad, there should have been nothing;
If it was not for Muhammad, there should have been nothing.***

Bu Bakr should not have been, nor Uthman; Men of honour like Farouq and Haidar should not have been.

The means for these praises should not have been; nor bringing Imaan and becoming Muslims.

***If it was not for Muhammad, there should have been nothing;
If it was not for Muhammad, there should have been nothing.***

In the high skies, there should not have been the moon, nor stars; on earth there should have not been roses or musk or anbar. The petals in the garden are dancing and saying; Bilaali, in his trance, is also saying:

***If it was not for Muhammad, there should have been nothing;
If it was not for Muhammad there should have been nothing.***

A COUPLET BY AN ALLAH WALA

دل کو روشن کر دیا آنکھوں کو بینا کر دیا درفشانی نے تری قطرے کو دریا کر دیا
جو نہ تھے خود راہ پر ادروں کے ہادی بن گئے کیا نظر تھی جس نے مردوں کو مسیحا کر دیا

*Dil ko roshan kardiya aankhon ko beena kardiya
Durfashaani nē tere qatrē ko daryaa kar diyaa*

*Jo ne the rah par awro ke haadi ban gaye
Kiya nazar thie jis ne murdōn kō maseehaa kardiyyaa*

*You enlightened the hearts; you gave light to eyes. Your eloquence made a
drop into a huge river.*

And those who were misguided, became the guides for others

*What a gaze you had that made the dead come to life and those who were
dead made others alive!.*

THE MUMINUN ARE COMMANDED TO SEND DUROOD

Besides Allah ﷻ, nobody can do justice in recognising and praising Rasulullah ﷺ as is the due of it. Above were just some few aspects of those praises. Anyway the angels are continuously in the praises of Rasulullah ﷺ. After declaring that Allah ﷻ and the Malaaiakah are sending Durood (as explained above) all the time, now the Believers are commanded to send Durood!

Hadhrat Moulana Abdul Ghani Phulpoori ﷺ used to say, it is as though there is a business of sending Durood on Nabi ﷺ. We know many types of businesses, wholesale, retail business, the car industry, furniture business, etc. etc. but if we don't know, then we don't know that there is a type of business like sending salawaat on Nabi ﷺ. This is the most profitable business with the least efforts and practically no investments! Just by

saying 'sallallaahu alaihi wa sallam' it hardly takes 3 seconds with no effort, a person's throat won't get dry, he wont need a bucket of water to sooth his drying throat, he does not have to move a mountain from its place - no effort, no time, but a person has made a profit of a minimum of 70 (in my limited knowledge) i.e. for every Durood a person reads,

- (1) Allah ﷻ sends 10 Duroods on him! Allaahu Akbar we send one Durood with our dirty mouths, dirty hearts and minds as we are so impure. In return Allah ﷻ, Who is pure, clean, Who purifies and cleanses sends 10 Duroods on us.

من صلى على واحدة صلى الله عليه عشرة

Who sends 1 Durood on me, Allah ﷻ in return sends 10 Duroods on him

Allah ﷻ says in the Quraan Sharief

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Allah ﷻ has bought from the believers their selves and their wealth in return for Jannat.

Our Sheikh ﷺ has taught us that Allaama Aalusi ﷺ states in Roohul Ma'aani that Allah ﷻ, the Absolute Pure and Clean bought from us our dirty nafs which is full of faults and our dirty wealth, and in return gave us Jannat, which is totally free from any and all faults and completely pure! In this manner we send Durood with our dirty mouths, minds and hearts. What is the condition of our Durood and in return Allah ﷻ sends 10 pure Duroods on us!

INCIDENT OF A BEDOUIN

In the time of Harun-ur-Rashid, the famous just king and ruler of Baghdad there were droughts. A villager, living at a distance of a 6 months journey from Baghdad, came to know of this and thought that our king must be

suffering without water. He filled water in 2 earthen pots and set off for the capital on camel back. Reaching there, after 6 months, what must have been the condition of the water in those earthen pots and by now the drought must have been over as well. Anyway the king was an honourable king, he did not see what he brought, but looked at his sentiments and heart's condition! We claim to be men so we should also have big hearts, broad shoulders and tolerate our wives and subordinates, and not be petty, taking them to task for any and every small thing! Anyway the king hosted him with great honour and put him up in the royal guest house and happily accepted his gift of water, which was in what a terrible condition by now. After 2 weeks when he was going to leave back for his village, the king showered him with great and beautiful gifts and asked one of his ministers to see him off, by letting him pass by the Euphrates and Tigris rivers, so he can see what pure water we have here in large quantity, and how much and what water he had brought! The water that the villager had brought can be likened to the type of Durood we are sending and the great rivers of the Euphrates and Tigris, which are rivers of Jannat can be likened to the replies we are getting from Nabi ﷺ and the Duroods from Allah ﷻ!

عرش سے جب درود و سلام آگیا

آپ کی مدح انسان کیا کر سکے

What can any human praise you; when Durood has come from the arsh

Anyway by sending one Durood we have benefited already by 10 - ten Duroods from Allah ﷻ.

(2) By sending Durood and salaam once Allah ﷻ sends 10 salaams on us, salaamati from Allah ﷻ! Peace of reassurance, peace of mind and contentment of heart, from Allah ﷻ! What a great profit and benefit! That is a benefit of 20 now.

(3) By sending 1 time Durood our stages in Jannat are raised by 10 - a benefit of 30 already

(4) By sending 1 time Durood 10 good deeds are added to our record of good deeds, a total of 40 benefits.

(5) By sending 1 Durood, 10 sins are wiped off from our record of deeds - a benefit of 50.

(6) By sending 1 Durood we get the duas of 10 angels – a benefit of 60

(7) A person who sends one time Durood gets the reward of freeing 10 slaves!

So a benefit of 70, just for sending one Durood! And besides all these benefits Allah ﷻ, the Malaai'ekah and Nabi ﷺ reply and send Duroods on us! So this is one of the greatest businesses, practically no investment of time or effort or capital and such great returns, which benefits a person immediately in the dunia, at the time of death and forever in the hereafter! From this we should also realize that effort required for dunia is stressful, hard with hardly any returns compared to the efforts for Dien and Aakhirat which is so simple, easy and returns are so great and forever. And this is an old established business! If we have an old established business, we will make sure we advertise it everywhere such as on our letter heads, sign boards, etc. that established in so and so year! Allah ﷻ is since ever and forever, so Allah ﷻ's Durood is since ever and forever, so what an old business of sending Duroods!

THE GREAT BUSINESS OF DUROOD

And, so to say, Moulana Abdul Ghani Phoolpuri ﷺ said, that the directors of this business are, on the one side Allah ﷻ, and on the other side the Malaai'ekah. Now in such a business, which is established since ever and the directors, so to say, are Allah ﷻ and the Malaai'ekah (i.e. strong directors) indicates that this is no flyby night business where you buy your shares today and tomorrow there are no directors, offices, buildings, nothing left! You are offered to buy shares in such a business, you won't and don't have

to make mashwera with anyone or make istikhaaraa! Allahu Akbar! Allah ﷺ Himself is now offering you to 'buy shares' in this business. That is, as many Duroods as you send, those are the number of shares you are buying, whose dividends are so great as mentioned above. And to 'buy' these shares it is practically 'free'! No real effort, time, or investment of money! And the returns are so great! In dunia, if shares are up for sale, there are first class, class 'A' preferential shares, they are limited to a certain amount for a person. Here there are no limits, no money, no specification of time, no limitations of having wudhu, facing Qiblaa, etc. Just send as many Duroods as you please, those are the number of shares you are buying! So you 'buy' for one rand and get a return of 70 Rands minimum, you bought for a million and got a return of 70 million, and even more, with no overheads, salaries to pay, water and light accounts, taxes to pay, nothing! A net income for you, for your dunia, maut and everlasting Aakherat.

Can there be a better, greater business? Certainly not! Let us get into this business of sending Durood all the time on Rasulullah ﷺ. Also by sending Durood from outside the Masjid-e-Nabawi alaa sahebehaa alfa, alfa tahiyataw wa Salaama, the Malaaikeh convey our salaam o salaams with our parent's names, that so and so has sent salaam o salaams on you, and when sending Salaam and Salaam from within the Masjid-e-Nabawi alaa Sahebehaa alfa, alfa tahiyataw wa salaama and on the day of Juma, then Nabi ﷺ listens to it personally and we get the reply directly from Nabi ﷺ. What a great honour for us, that we can directly and personally make salaam to our Nabi and get his personal reply! This is even enough for us to give our lives on! This Ummat is the only Ummat that whenever we want to, as filthy and dirty as we are, we can go right in front of our Nabi and read Durood and make salaam to our illustrious, great and magnanimous Rasul ﷺ. This is the only Ummat who knows exactly where their Nabi ﷺ is and can be present there without any difficulty.

INCIDENT OF A JEW CHRISTIAN AND MUSLIM

A Jew, Christian and Muslim were on a journey, towards the end they only had so much food left that would just suffice for one person. They decided that let one person eat and have his fill, but who will that be? They decided the person who sees the best dream at night will have the food. In the morning each one relayed his dream. The Jew said, "I went to Mount Sinai and met Moosa ﷺ." They said, "You should have the food as you had seen a blessed dream, but let us hear from the others as well." The Christian said, "I went to the 4th heaven and met Isaa ﷺ; that was also a beautiful dream." The Muslim said, "Jibraiel ﷺ came to me and said, "You are hungry and the food is kept ready, you not eating, eat or I will beat you up with this rod." They asked, then what happened? He said I ate it all up! They said you could at least call us and we also could have a share. He said, "how could I?" When one of you was gone to Mount Sinaai and the other to the 4th heaven? If we go to Palestine we are shown the grave of Moosa ﷺ there, if we go to Jordan his grave is shown there so there is no certainty! According to the wrong belief of the Christians, Essa ﷺ has been assassinated on the cross, but the truth is that he is alive in the 4th heaven, where nobody can reach. It is only the Muslims who know exactly where their Nabi ﷺ is and can get there without any difficulty! May Allah ﷻ let us realise what great, great favours are we blessed with and appreciate them! We should not let shaitaan distract us from this noble intention, by him whispering in our ears that where are you fit to be present in front of Rasul ﷺ and read Durood with your dirty mouth, mind and heart!

GHAALIB'S POEM AND CORRECTION

Ghaalib was an all India poet of great fame, at the beginning he was addicted to his liquor and a sinful life! At that time he said this poem

شرم تم کو مگر نہیں آتی

کعبہ کس منہ سے جاؤ گے غالب

How will you show your face at the Kaabah O Ghaalib; don't you have any shame?

Hadhrat Moulana Muhammad Ahmed Saheb Partaabgari ﷺ changed the poem :

شرم کو خاک میں ملاؤں گا
ان کو روکے میں مناؤں گا
اسی منہ سے میں کعبہ جاؤں گا
اپنی بگڑی کو یوں بناؤں گا

I will go with this very (sinful) face to Kaabah, I will bury my shame in the ground,

I will cry and plead to Him, in this way I will correct all my wrong!

Moulana ﷺ said in the original poem there is hopelessness and despondency for a sinner, so he changed it into the true reality, in which there is great hope even for the great sinners! So as soon as we make the intention, we can get our visas, book our tickets, etc. and there we are in a little while right in front of our magnanimous Nabi ﷺ! Just prepare ourselves with humility and tauba and istighfaar and see how we will enjoy and benefit from our presence there!

JIGAR MURADABAADI ﷺ

Anyway, Jigar Muraadaabaadi, who was also an all India famous poet he saw and met Khwaja Azizul Hasan Saheb Majzoob ﷺ and desired to change his life, and meet Hadhrat Moulana Thanvi ﷺ. Khwaja sahib knowing his condition of addiction to liquor said, "I will first inquire from Moulana Thanvi ﷺ". He enquired from Hadhrat who then asked him, "What did you reply?" He said, "I said that I will first ask you." Hadhrat said, "why?" You should have brought him immediately. He cannot keep his liquor in the khanqah but he can keep it at my house and go and drink whenever he wishes. These are the Allah waalaa who have so much concern and fikr for each and every Ummati, as to how can they come on

the right path. He came, changed his life, made tauba and became bay'at to Moulana! He requested Moulana for 3 duas.

1. That he makes Haj
2. To keep a beard
3. For death on Imaan!

Allah ﷻ granted him Haj, he did not shave there in Makkah Sharif at all and kept a beard during Haj. In those days, he did not see himself in a mirror. When he returned to Bombay, he saw himself in a mirror, he was so pleasantly surprised to see himself with a full grown beard, and said this poem:

سنا ہے وہ کافر مسلمان ہو گیا

چلو دیکھ آئیں جگر کا تماشا

Come let us go and see the condition of Jigar, we have heard that he too has become a Muslim.

When he returned to Muraadaabaad he heard the bicycle rickshaw driver singing this poem, he got a great surprise as nobody knew of this poem. How Allah ﷻ made it known! He was happy that his 2 duas were accepted and now waited for his 3rd dua also to be accepted. Finally he spent the last 3 days of his life, confined in a room, and just making tauba and istighfaar all the time and was blessed with a beautiful ending! What blessings in being connected to Allah waalaa!

This is the only Ummat that enjoys this great honour that we can present ourselves right in front of our Nabi ﷺ and be sure that we are actually in front of our Nabi ﷺ. In a Hadith we are taught that

مَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي (رواه البيهقي في شعب الایمان)

Whosoever will visit me after I have left this world, is just like the person who visited me in my life time!

What a great honour for this Ummat! That it is exactly as though we are visiting our Nabi ﷺ in his lifetime! When Hadhrat Bilal ؓ was in Damascus he saw a dream in which Nabi ﷺ told him, “O Bilal, how is it that you do not visit us?” Immediately Hadhrat Bilal ؓ made arrangements and visited Nabi ﷺ.. It was a day of Eid for the people of Madinah. Hadhrat Bilal ؓ gave adhaan in Madinah and all the memories of the time of Nabi ﷺ became alive again!

DUROOD OF THE MUMINEEN

What is the meaning of the Durood of the Mumenien? Firstly let us understand this very important point, that Allah ﷻ has commanded us to send Durood, so we should comply and send Durood from our side. In Arabic the word صلّيت أو أصلى that is I am sending or I have sent Durood should be used, but we don't find any such sighthaa (words) used for Durood! We are asking Allah ﷻ to send Durood (on our behalf), why is this so? Because we are not fit in any way to send Durood with our dirty and filthy mouths, minds and hearts, nor do we know how to send Durood, (i.e. how to say Jazakallah, make dua and praise Nabi-e-Kariem ﷺ and express our love). Instead of praising and trying to say Jazakumullah, we might use the inappropriate and wrong words, which may result in disrespect, dishonouring, etc. of Rasulullah ﷺ.

A person had various animals as pets, the dog showing his love for his master should jump on him, seeing this the donkey also decided to show his love in this way, he jumped on his master and killed him. So we do not know how to express our love, so we ask Allah ﷻ to send Durood on our

behalf. So, Allah ﷻ in His great kindness and mercy commanded us to send Durood, but knowing our weaknesses and limitations in every way, told us, tell Me to send the Durood and I will do it on your behalf! So we find that every Durood sighaa is 'Allahumma salli Or sallallaahu....' so Allah ﷻ is sending the durood on our behalf! How pure, clean and befitting won't the Durood of Allah ﷻ be?! And that on our behalf, as though we have sent it, and it will be credited to our account!

A Sahaabi ؓ was making tawaaf, he caught the hand of a Taabie and said let me teach you how to send Durood on Nabi ﷺ and what the meaning of the Durood of a Mumien is! He taught him Durood-e-Ibrahim and told him that Durood is

1. Thanking Nabi-e-Kariem ﷺ for his innumerable favours upon us.
2. To make dua for Rasulallah ﷺ, for we can never fulfil the rights of Rasulallah ﷺ
3. To praise Rasulallah ﷺ, for he is Mahmood, the praised one, whom Allah ﷻ and the Malaaikeh are praising all the time.
4. And it is our expression of our love for Nabi ﷺ.

So our Durood is a capsule containing appreciation and thanks, saying Jazaakumullah, making dua and praising Rasulallah ﷺ! And it is our expression of our love for Nabi ﷺ. And since we are asking Allah ﷻ to do this on our behalf, it is a very high powered capsule!

We are commanded to send Durood in the Arabic language. The word of command is made from the 'mudhaari' (present and future tense), in which there is continuity, so we are commanded to send Durood continuously. So we should send Durood regularly, on a daily basis, morning and evening, the more, much better! We are also commanded at the end of the aayat 'wa sallimu taslima' from this we gather that Durood

should be in abundance and with affection, love and a deep feeling from the heart! - this will be possible if we regularly study a kitaab on the seerah (life and character) of Rasulullaah ﷺ. So we should not read Durood, just to finish numbers, 10 or 50 or 100 or 500 or 1,000 or even more. Yes, recite in abundance but do it with great love, emotionally charged with kindness and appreciation.

THE PERSON CLOSEST TO RASULULLAH ﷺ

It is narrated in a Hadith

إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَوَةً

Verily the person that will be the closest to me on the day of qiyaamah, is the one who sends the most Duroods on me!

The Ulama have explained 3 meanings of being close to Nabi ﷺ. The first meaning is that the person will be the closest to Nabi ﷺ physically on the horrible and dreadful day of qiyaamah! What a sense of security, that on that dreadful day to have place near Nabi ﷺ, where there will be peace and tranquility and security of all types! It is up to us how much closer we would like to be, by sending more Duroods and with love and affection, so much closer we will be!

The second meaning explained is that Nabi ﷺ will have more love for the person who sends more Duroods. Who does not want the love of Nabi ﷺ. Allaahu Akbar! A person will give the world and what it contains, his life and the life of his parents and all in the world for the love of Nabi ﷺ, but it is so easy to get it, just increase in the numbers of Durood with love and affection and concentration! About 50 years ago a person saw a dream in Bombay of Nabi ﷺ who was saying that presently (at that time) the most beloved person to me on the surface of the earth is Hadhrat Sheikh Maulana Muhammad Zakariyya Saheb ﷺ (author of Fadhaail-e-Aamaal,

etc.) which was due to the Durood Hadhrat ﷺ use to read on Fridays after Asar, before getting up from his place after making his namaaz. It is narrated in Tabraani that a person who reads,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

O Allah send Durood on Muhammad, the unlettered Nabi and on his family, and salaams in great numbers and with great love.

80 times after Asr on a Friday will receive the reward of ibaadat of 80 years and 80 years of his sins will be forgiven. Allaahu Akbar! In just 4 to 5 minutes a person can get the reward of 80 years of ibaadat. Who will live for 80 years and just make ibaadat all the time?! But in 4 to 5 minutes every Jumuah a person can get that amount of reward! And 80 years of his sins will be forgiven. Subhanallah! Who will live for 80 years and just commit sins all the time? If it was so then also 80 years of sins can be forgiven by just reading this Durood every Friday. An example of this is like a worker who knocks off at 5 pm on a Friday. A good customer comes just then. The boss tells the worker that if you stay on for 5 min, I will give you salary of 80 years and I will wipe out yours, your fathers, and your grandfather's debt. Who will not be prepared to give those 5 minutes? What Allah ﷻ will give us is even greater! A question might arise in the mind that when sins have been forgiven then what is the meaning of them being forgiven over and over again? The answer is that now it will become the cause of his status being elevated, difficulties being removed from his path, etc. so it is upto us how much more Durood we want to send and gain more and more love of Nabi ﷺ.

When I visited Saharanpur, in a discussion with Moulana Salmaan Saheb D.B., the son-in-law of Sheikhul Hadith Hadhrat Moulana Shah Muhammad Zakariyya Saheb ﷺ, who was my first Sheikh, he explained that every day after Asr Salaah there used to be an Islaahi Majlis in which Hadhrat's kitaabs use to be read. However, on the day of Jumuah the entire time

would be devoted to Durood Sharief. The truth of the matter is how much more a person is loved by Nabi ﷺ, so much more he gets the toufiefq to read Durood and then how much more love he is getting, with so much more love and affection he will be reading his Durood, and how much more love there will be forthcoming so much he will be practising on Sunnats and propagating them and the whole of Dien! May Allah ﷻ make us from amongst his beloved ones, by His mercy and kindness! Amien!

The third meaning is that so much more he will get the intercession of Nabi ﷺ. Allaahu Akbar! Who does not want and or is not going to be in need of the intercession of Nabi on the dreadful day of qiyaamah?! How much more Durood we will read, so much more we will get the intercession of Rasulullah ﷺ.

A MISERLY PERSON

It is narrated in a Hadith,

الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

A miser is that person in front of whom I am mentioned yet he does not send salutations upon me.

In some Hadith it comes the most stingy person, miserly person - the Ulama say the word stingy and miserly could not be used in a more appropriate and suitable way than it is used in this Hadith is about that person who hears my name, but does not send Durood on me. How unfortunate and destitute is not that person? The favours of Nabi ﷺ are so great on every individual, the whole Ummat, the whole of mankind and the entire creation. Whatever we are or have is all in the sadaqah of Nabi ﷺ and we cannot even say Jazakumullah. We can't make one dua or we can't praise Nabi ﷺ, we can't express our love for him? All these things are included in the one capsule of Durood.

MAKKHI CHOOS

To understand the meaning of stinginess there is an Urdu proverb 'makkhi choos' the one who sucked a fly. Proverbs are not thought of and made. An incident takes place and a proverb is made. A person was having his soup curry, a fly fell in it and started flying out. He caught it and said, "You can go, but not with my soup and he started sucking the fly to retrieve his soup on it." What a stingy person, what amount of soup was on the fly, what a dirty insect but he is sucking it to retrieve that dirty, little soup. How stingy is he not?! But, Wallah, more stingy than him is the person who hears the Naam-e-Naami (the honourable name) of Rasulullah ﷺ and does not read Durood!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ

THE HEIGHT OF MISERLINESS

An old couple were left alone in their house, the children had all grown up and flown the nest. The old man would put out the lamp when going for Esha, as his wife (the old lady) would have also finished her wudhu and does not need the light any longer. She merely has to make her namaz so why waste the burning of the wick and the use of oil or paraffin? One night whilst proceeding to the Masjid, he covered half the distance to the masjid and then returned home. He knocked on the door and told her not to open the door, he had forgotten to put out the lamp that night and had just come to tell her to put it out. She said, "You have trained me so well in the past 50 odd years we married that I had put it out even though you had forgotten." You so worried of that little wick and paraffin going to burn, what about the soles of your shoes which got extra worn out, returning home and reminding me? He said, "I took care of that." When I remembered the lamp and decided to return I removed my shoes immediately and put them under my arm pits to protect the soles from

getting worn out. I will walk barefooted to that point where I had removed them and then wear them again from that point. She then asked, "You told me not to open the door, why?" He said that the hinges of the door will get so much more worn out as well! Subhanallaah! What a stingy person! But, wallaah, that person who does not read Durood even after hearing the name of Rasulallah ﷺ (and being reminded thereby of the favours of Rasulallah) and still does not read Durood! How stingy and miserly is he not? It costs nothing to just move your tongue and lips a little. Do we have to be reminded to read Durood Sharief? It should have been a natural demand and desire from our side!

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ

LOYALTY

A dog that gets a piece of bread from a door, remains loyal to that door. What and what have we not received in the sadqah of Rasulallah ﷺ, our very existence, all our ne'mats of dunia, our Dien, insha'Allah our Jannat, all through the sadqa of Rasulallah ﷺ and we still have to be reminded to read Durood, to say Jazaakumullah?! We should have been head over heels in love with Nabi ﷺ and drowned and absorbed in reading Durood Sharief and practising and propagating the Sunnats! May Allah ﷻ open our blind eyes and deaf ears and give us Taufieq to read Durood regularly, in abundance and with love and feeling!

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ

DUROOD IS ONE HUNDRED PERCENT ACCEPTED

Ibne Aabedien Shaami ؒ has written that Salaat Alan Nabi (Durood Sharief) is mustajaabun qat', i.e. it is one hundred percent accepted by Allah ﷻ. Even if it is read with ostentation and show, for some worldly benefit, like a salesman, displaying his wares and reads loudly 'Allaahuma salle ala....' to impress the customer and force him to buy, still Durood will

be accepted. Of course it should never be read for such purposes, but, nevertheless, it will be accepted. No, not only that but Durood is that ibaadat, which causes all your other ibaadat to be accepted as well! Sayyedena Umar رضي الله عنه should tell the people 'O people read Durood Sharief in your duas, it will pull your duas into acceptance! Durood Sharief is like a tow truck, when you get stuck with your car somewhere, the tow truck comes and pulls you and finally gets you on track again. The tug at airports and harbours puts the whole big aeroplane with all its passengers and cargo on its way, then it flies in high air to far off destinations. At the harbours it puts a big ship with all its containers, etc. on its way to go and deliver great necessities to who and who in the world. Durood Sharief does all that work, gets our ibaadat and duas accepted. Moulana Baayazid Pandor رحمته الله said, Namaaz is solely for the remembrance of Allah ﷻ." Allah ﷻ Himself says,

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Establish and perfect your namaaz solely for My remembrance!

But Allah ﷻ Himself has put Durood Sharief in namaaz, because of which we will think of Rasul ﷺ, in attahiyaat and after it! Why? Because Allah ﷻ is Arhamur-Rahimeen! Allah ﷻ says

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Verily Allah does not destroy the reward of the good doers.

We all know the condition of our namaazes, where were they in a position to be accepted? But, now, by the barkat of Durood Sharief they will be accepted, Insha'Allah.

Moulana Thanwi رحمته الله says that wudhu is not complete until a person does not read Durood Sharief.

Our Sheikh, Hadhrat Moulana Shah Hakim Muhammad Akhtar Saheb رحمۃ اللہ علیہ says,

گر نہ صلّ علیٰ ہو زباں پر کیا اثر ہوگا آہ و فغاں میں

If Durood isn't on the tongue, what effect will there be in your crying and pleading to Allah ﷻ?

Hadhrat Moulana Shah Abdul Ghani Phulpoori رحمۃ اللہ علیہ says that when tears flow from the eyes during duas, etc. then this is a cash receipt from Allah ﷻ that your dua, etc. has been accepted. Everyone cannot cry, those who cry also cannot cry every time. But Durood Sharief everyone can read every time. Durood Sharief is like an audited receipt! A receipt issued by the auditors, so there can be no doubt in its genuineness!

HOW DOES RASULULLAH ﷺ REPLY TO EVERYONE'S DUROOD?

From wherever Durood is read on Nabi ﷺ an angel rushes to present it to Rasulullah ﷺ. It is narrated that the angel presents it to Allah ﷻ who then says, "Go to the grave of Nabi ﷺ and present it to him, who will then beg forgiveness for the reciter and be very pleased with the Durood." When Durood is read at the Roudha-e-Mubaarak (or anywhere in the Masjid-e-Nabawi alaa Sahebihaa alfa alfa tahiyataw wa salaama) then Nabi ﷺ himself hears it and replies. A question may arise here in the mind of a person that when there are thousands, nay millions of people sending Durood all the time from around the world and what about the number of people at Roudha-e-Mubaarak, then how does Nabi ﷺ manage to reply to each one. The answer is quite simple in these times of technology. Don't we see the cell phone antenna - tower - it receives millions of messages at any given time, from people making phone calls to others, sending SMS messages, sending emails, busy on face book and twitter and what not! And what is still to come in the future? So when a man made thing can

receive, direct and reply to such a magnitude of calls, etc. what is it difficult for Allah ﷻ to endow His Nabi ﷺ to handle all these salaams?

HOW MUCH OF TIME SHOULD BE DEDICATED TO DUROOD SHARIF

قال أبي قلت يا رسول الله إني أكثر الصلاة عليك فكم أجعل لك من صلاتي؟ فقال ما شئت قال قلت الربع قال ما شئت فإن زدت فهو خير لك قلت النصف قال ما شئت فإن زدت فهو خير لك قال قلت فالثلاثين قال ما شئت فإن زدت فهو خير لك قلت أجعل لك صلاتي كلها قال إذا تكفى همك ويغفر لك ذنبك (رواه الترمذی)

Ubay Ibn Ka'ab رضي الله عنه asked Nabi ﷺ that how much time should I allocate to Durood Sharief? Rasulullah ﷺ said, "as much as you wish." He says, "I asked should it be quarter?" Nabi ﷺ said, "As much as you wish, if you increase then it is better for you." He then asked, "Half (of my time)?" Nabi ﷺ said, "Very good, and if you increase then it is better." He then asked, "Two thirds?" Nabi ﷺ said, As much as you wish, and if you increase then it is even better." Then he said, "In that case I will allot all my time to Durood Sharief." Nabi ﷺ said, "In that case all your worries will be removed and you will be forgiven." Ulama have explained this was for this particular Sahaabi رضي الله عنه, otherwise a person should divide his time between all forms of ibaadat and zikhirs.

THE SCALE OF DEEDS BECOME HEAVY BY DUROOD

It is narrated in a Hadith that a person will have his bad deeds outweighing his good deed by far on the scales. He will loose all hope and be very despondent. Suddenly a handsome young man will appear and put a small piece of paper in his pan of good deeds, by which it will outweigh all his huge amount of bad deeds! He will exclaim, "who are you and what did you put in my pan of good deeds - that it immediately outweighed all my

bad deeds?" He will say I am your Nabi ﷺ and this was your Durood you recited on me!

BENEFITS OF DUROOD SHARIF

The benefits of Durood are that Allah ﷻ Himself sends 10 Duroods on the reciter, Allah ﷻ sends 10 mercies on him, his stages are raised by 10 in Jannat, 10 of his sins are forgiven, 10 virtues are added to his good deeds, 10 angels make dua for him, he gets the reward of freeing 10 slaves, a huge scale will be required to weigh his good deeds, all his needs of dunia and Aakhirat will be fulfilled, he is protected from danger, Nabi ﷺ will intercede for him on the day of qiyaamah, he will be saved from the displeasure of Allah ﷻ and get the shade of the throne of Allah ﷻ, he will get to drink from the Houdh-e-Kouthar and be saved from thirst, his good deeds will outweigh his bad deeds, he will be saved from the fire of Jahannam, he will cross pulsiraat easily, he will be given many Hur-e-een, he will get the reward of having gone in jihad. It is company in solitude and sadaqah for one, one's needs will be fulfilled, it will remove poverty, it opens the doors for other good! The more Durood a person reads, so much closer he will be to Rasul ﷺ, be loved by him and get his intercession, the reciter benefits and his offspring, also the person to whom it is presented. It is a light for one and a weapon against one's enemies, by which one gains victory, it cleanses the heart and removes hypocrisy. People love the reciter of Durood, he will see Nabi ﷺ in his dreams. He will be saved from the enmity of people. It is the greatest business, with almost no effort or investments with the greatest returns for dunia and everlasting Aakhirat! Deeds become pure and the heart becomes enlightened. On his forehead will Allah ﷻ write '

برأة من النفاق برأة من النار

You are free from hypocrisy and free from the fire.

On the other hand being deprived of reading Durood has been regarded as the lot of the unfortunate, the one deprived of all good, being the worst miser, the one who has lost his road to any and all good and who has lost his road to Jannat. The one for whom Nabi ﷺ was commanded to curse on the mimbar, i.e. the one who does not recite Durood on Nabi ﷺ when hearing his name.

DUROOD OF JUMUAH

It is recorded in a Hadith that the one who says the following Durood a 1000 times on Jumu'ah, will not die till he sees his abode in Jannat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَلْفَ أَلْفِ مَرَّةٍ

Allaahumma salli` alā Muhammadiw wa aalihī alfa alfa marrah

(Jazbul Qulub, Azkaarul Jumu'ah pg 165).

وروى عن انس قال قال رسول الله صلى الله عليه وسلم من صلى على في يوم الجمعة الف مرة لم يمت حتى يرى مقعده من الجنة (كذا في قول البديع)

Hadrat Anas ﷺ mentions that Rasulullah ﷺ said, "Whoever sends salutations upon me on the day of Jumuah a thousand times, will not die until he sees his abode in Jannah."

SEEING RASULULLAH ﷺ IN ONE'S DREAM

It is narrated that a person who reads 500 times Durood a day will see Nabi ﷺ in his dream.

DUROOD AFTER ASR ON JUMUAH

Hadhrat Abu Hurairah ﷺ says that Rasulullah ﷺ said, 'Whoever remains seated in his place on a Friday after Asar and recites the following Durood 80 times, his sins of 80 years are forgiven and the reward for the ibaadat of 80 years is written for him (Fadhaail-e-Durood).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ عَلَى النَّبِيِّ الْأُمِّيِّ وَ عَلَى آلِهِ وَ سَلِّمْ

*Allaahumma salli 'alā Muhammadinin Nabiyyil Ummiyyi wa 'alaa aalehi
wa sallim*

عن أبي هريرة رضي الله عنه من صلى صلوة العصر من يوم الجمعة فقال قبل ان يقوم من مكانه

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ عَلَى النَّبِيِّ الْأُمِّيِّ وَ عَلَى آلِهِ وَ سَلِّمْ تَسْلِيمًا ثَمَانِينَ مَرَّةً غُفِرَتْ لَهُ ذُنُوبُ ثَمَانِينَ
عَامًا وَ كُتِبَتْ لَهُ عِبَادَةُ ثَمَانِينَ سَنَةً

In another Hadith it is mentioned,

عن ابن عباس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قال جزى الله عنا محمدا ما هو
اهله اتعب سبعين كاتباً الف صباح

Hadhrat Ibn Abbaas رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم said 'Whoever says...

جَزَى اللَّهُ عَنَّا مُحَمَّدًا صلى الله عليه وسلم مَا هُوَ أَهْلُهُ

then indeed will it tire 70 angels for 1000 days (to record the reward).

Allah صلى الله عليه وسلم's accounting system is that level where man will never reach so we cannot imagine how great the rewards are that it tires seventy angels for a thousand days to record the rewards.

من صلى على في يوم خمسين مرة صافحته يوم القيامة (القول البديع)

It is recorded in Qoulul Badie that a person who reads 50 times a day Durood will meet and shake hands with Nabi صلى الله عليه وسلم on the Day of Qiyaamah. It is narrated in a Hadith that a person who reads 10 times Durood every

morning and evening will get the intercession of Nabi ﷺ on the Day of Qiyaamah.

عن جابر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صلى علي في كل يوم مائة مرة قضى الله له مائة حاجة سبعين منها لاخرته وثلاثين لدنياه

It is narrated in a hadith that a person who reads 100 Duroods daily, Allah ﷻ will fulfill 100 of his needs, 70 of the hereafter and 30 of the world.. (Jazbul Qulub-Azkaarul Jumu'ah Pg 166).

The shortest Durood that the Sahabah رضي الله عنهم should read is

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

And the shortest Durood in the Hadith is..

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ

Some other Duroods:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ كَمَا تُحِبُّ وَتَرْضَى

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ كَلِمًا ذَكَرَهُ الذَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ كَلِمًا غَفَلَ عَنِ ذِكْرِهِ الْعَافِلُونَ

Conclusion:- May Allah ﷻ open our hearts and souls to understand, realise and be convinced of the greatness of Durood Sharif, how important it is, how necessary it is, which we cannot do without, how it will solve our problems and open our ways to all good and save us from all harm and evil of Dunya and Akhirat. May He give us the taufeeq to resolve now, immediately to a certain number of Duroods daily and then to be constant

with it with love, devotion and concentration. If possible please inform me of how much Durood you are reading and being constant on for at least forty days and determined to carry on forever.

May Allah ﷻ forgive all my errors, shortcomings, disrespect shown in any and all ways, useless and idle talk and not fulfilling the rights of Rasulallah ﷺ in the least way in the Sadaqa of Nabie ﷺ. What a boon and favour won't it be of Allah ﷻ if He accepts this humble and useless effort and make it a means to gain His and His beloved Nabie ﷺ and all His beloved one's love, closeness and intercession, and nothing is farfetched from His Benevolence and Mercy.

بجاء نبيك وحببيك صلى الله عليه وسلم

🎧 Listen to all Khanqah Programmes live over the internet/PC or on your Blackberry /I-Phone / Smartphone / Android Phone.

Refer to Khanqah Website for more information

Blog:

📖 Blog: hameediyah.blogspot.com

Contact Details

☎ Tel: (+2711) 413-2785/6,

📠 Fax: (+2711) 413-2787,

Khanqah Website:

🌐 Web: www.ka.org.za

Email:

✉ enquiries@ka.org.za

OUR PUBLICATIONS

1. Thanaa-e-Hameed (part 1)
2. The spiritual Haj
3. Patience and gratitude
4. Importance and significance of Durood
5. Masnoon Duas
6. Antibiotic for unhappiness
7. Our treasures-unity in the effort of Deen
8. Obstacles in the path of reaching Allah
9. The status of women
10. Shariah compliant inheritance
11. Anwaar-us-Salaah
12. Fazaail-e-Jumuah
13. Nikah
14. Rights of the Quraan
15. Spiritual reformation, company of the pious and Jannat
16. The harms of lustful glances
17. Kitaab- ut- Ta'aam
18. Whispers of Spain
19. Muharram
20. The month of Safr
21. Bukhari Khatm
22. Ya Ayyuhan Naasu'ubudu
23. Qalb-e-Saleem
24. The importance of Zikrullah
25. Love of Allah
26. Remedy to evil thoughts
27. Seraat of Rasulullah ﷺ
28. A great sorrow
29. Our attitude after Ramdaan
30. Rigths of Rasulullah ﷺ