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The Culture behind Al-Qasaaid Lil Islamiah (Religious Poetry) during the time of our Rasul Muhammad S.A.W.

The Historical Evidence
All praise is for Allah, the Glorified and the Exalted, and may He shower His choicest peace and blessings in perpetuity on His most beloved of all creations, Sayyidina wa Nabiyyina wa Habibina wa Mawlana Muhammad ibn ‘Abdillah, Nurin min Nurillah, Sallallahu ‘alayhi wa ‘ala aalihi wa sahibi wa Sallim.

When we study the Ahaadith Shareef (noble sayings) of our beloved Prophet Sayyidina wa Mawlana Muhammad Mustafa, Sallallahu ‘alayhi wa Sallam and his seerah (blessed biography) to research the subject of religious poetry, we are blessed with obtaining the following historical facts:

1. The Holy Prophet Sallallahu ‘alayhi wa Sallam said that there is wisdom in poetry.
2. He was greeted with madeeh (eulogy) when he entered Madina.
3. He recited some verses as he carried stones together with his sahaba (blessed companions), Rady Allahu ‘Anhum to build Masjid an-Nabawi in Madina.
4. He encouraged the recitation of the Holy Qur’an al-Karim, the inimitable, uncomparable and uncreated Word of Allah, in a melodious voice.
5. He encouraged wedding songs and allowed songs with musical instruments on the day of ‘Eid.
6. He had a pulpit erected in the mosque for Hadrat Hassaan bin Thabit Rady Allahu ‘Anhu to stand upon and reply to the enemies of Islam in poetry.
7. He recited some verses at Ghazwa-i-Khandaq (the battle of the Trench) while digging the trench together with his sahaba, Rady Allahu ‘Anhum.
8. He supplicated for Hadrat ‘Amir bin al-Akwa’ Rady Allahu ‘Anhu who recited a qasida (religious poem) while they were marching to Khaybar to fight the Jews.
10. He gave his personal mantle (*burda*) to Hadrat Ka'b ibn Zuhair *Rady Allahu 'Anhu* after he had versified on him and on the *Muhajireen* (the Emigrants from Makkah) and expressed the wish that he would versify on the *Ansar* (the Helpers in Madina) too.

11. He praised Labid, the pre-Islamic poet, for praising Allah in his poetry.

12. He requested 'Amr bin Sharid's father to recite the poetry of Umayya bin Abu as-Salt. 'Amr bin Sharid's father obliged by reciting a couplet whereupon the beloved Prophet *Sallallahu 'alayhi wa Sallam* continued to request him to recite more and more until he had recited 100 couplets!

To study each of these universally historic events in a little more detail, the main sources referenced are:

(a) *kutub* (books) of Hadith, especially

- *Sahih al-Bukhari* (translated by Dr. Muhammad Muhsin Khan),
- *Sahih al-Muslim* (translated by Abdul Hamid Siddiqi),
- *Mishkat u'l Masabih* (*Niche For Lamps*) of Imam al-Baghawi (translated by Al-Hajj Mawlana Fazlul Karim);

(b) classics of Muslim spirituality, such as

- *Ihya 'Ulum al-Deen* (*The Revival of the Religious Sciences*) by Hujjatul Islam Imam Muhammad ibn Muhammad al-Ghazali (translated by Al-Hajj Mawlana Fazlul Karim),
- *It'haaf is-Saail* (*Gifts For The Seeker*) by Qutb u'l Irshad Sayyidunal Imam al-Habib Abdallah bin 'Alawi al-Haddad (translated by Dr. Mostafa al-Badawi), and
- *Miftah u'l Jannah* (*Key To The Garden*) by Sayyidunal Imam al-Habib Ahmad Mash'hur bin Taha al-Haddad (translated by Dr. Mostafa al-Badawi);

(c) books of history such as the biography of the Holy Prophet *Sallallahu 'alayhi wa Sallam* by Martin Lings.

*Rady Allahu 'Anhu / Naf'anAllahu Bih / Rahmatullahi 'alayh* is recited after the name of the *sahaba* (companions) and the *mashaayikh* (spiritual masters) as appropriate.
The word *qasida* means a poem, the plural is *qasaaid*. This paper deals only with religious poetry, the non-Muslims obviously wrote on various other matters as well.

When we study the *Hadith Shareef*, we find that the *qasaaid* (religious poems) recited in the time of the noble Prophet *Sallallahu ’alayhi wa Sallam* contain:

- *hamd* or praise of Allah, the Glorified and the Exalted;
- *madeeh* or praise of our beloved Prophet Sayyidina Muhammad Mustafa, may Allah's peace and blessings be upon him;
- praise of his companions, may Allah be pleased with them;
- *du'a* (supplication to Allah);
- *nasiha* (sound advice); and
- the teachings of the religion of Islam in general.

**There is Wisdom in Poetry**

The noble Prophet *Sallallahu ’alayhi wa Sallam* is reported to have said that there is wisdom in poetry, according to a *Hadith* agreed upon by both Imam Bukhari (194-256 A.H) and Imam Muslim (206-261 A.H). Such a *Hadith* is said to be *Muttafaq ‘alayh* (agreed upon). It is reported in *Miskhkat u’l Masabih*, Book 2, Chapter 12, p. 187. (The numbering of the *Hadith*, chapter and so on will be as in the translation).

(2). ‘Ubai bin Ka’b reported that Allah’s Messenger (*Sallallahu ’alayhi wa Sallam*) said: "There is wisdom in poetry". (Agreed)

Imam al-Ghazali (450-505 A.H/1058-1111 C.E) has also reported this in his *Ihya*.

"When poems were recited before the Prophet (*Sallallahu ’alayhi wa Sallam*), he used to say: There is surely wisdom in poetry". (Vol. 2, p. 207)
For this reason, many *kutub* (books) of Muslim poetry print this *Hadith* of the blessed Prophet *Sallallahu ’alayhi wa Sallam* on the very first page.

Inna min-ash-shi’ri lahikmatun

Surely, there is wisdom in poetry

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**A Qasida Greets The Prophet Sallallahu ’alayhi wa Sallam**

As reported by Imam u’l Bayhaqi in *Dalaail u’n Nubuwwa* (*Proofs of Prophethood*), when our blessed Prophet Sayyidina Muhammad Mustafa *Sallallahu ’alayhi wa Sallam* entered Madina, he was greeted with the following memorable eulogy which since then has been engraved in the hearts and minds of Muslims and is recited with love and devotion all over the world, especially in *majalis* (spiritual gatherings) of *mawlid* to celebrate his birth.

*Tala’al Badru ’alaynaa*

Min Thaniyyaatil Wadaa’i

Wajaba-sh-shukru ’alaynaa

Maa da’a Lillahi Daa’i

The full moon rises on us
From Thaniyyatil Wadaa’
And it is compulsory on us to express thanks
Whenever called upon by a summoner for the sake of Allah

Imam al-Ghazali has reported it in the *Ihya’ Ulum al-Deen* (*The Revival of the Religious Sciences*, Vol. 2, Book 8, p. 302), and Imam Yusuf ibn Ismail an-Nabahaani has expounded on it in *Anwaaru’l Muhammadiyyah* (*The Muhammadan Lights*, p. 60).

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**While Building Masjid an-Nabawi**

Al-Habib Ahmad Mash’ur bin Taha al-Haddad (1325-1416 A.H) narrates in *Miftah u’l Jannah* (*Key To The Garden*, p. 121) that the beloved Prophet *Sallallahu ’alayhi wa Sallam* himself carried
stones together with his companions to build the mosque in Madina, and as he did that, he recited:

_Haadha’l himaal laa himalu Khaybar_
_Haadha’l abarr Rabbunaa wa at’har_

This is the loading not that of Khaybar
this is more faithful, Lord, and purer

**Melodious Recitation of Qur’an Encouraged**

The Glorious Qur’an Kareem is the eternal uncreated Word of Allah. It is _mu’jiz_ (inimitable), meaning it cannot be imitated. It is to be recited in a melodious voice according to the following _Ahaadith_ (sayings) of RasulAllah _Sallallahu ’alayhi wa Sallam_.

(60). Abu Hurairah reported that the Holy Prophet (_Sallallahu ’alayhi wa Sallam_) said: Allah does not listen attentively to anything more than what he listens to the Prophet chanting the Qur’an with a melodious and loud voice. (Bukhari and Muslim)

(From _Mishkat u’l Masabih_, Book 3, Chapter 36, p. 696)

(66) Bara’ bin ‘Aazib reported that the Prophet (_Sallallahu ’alayhi wa Sallam_) said: Adorn the Qur’an with your voice. (Ahmad, Ibn Majah, Abu Dawud, and Darimi).

(From _Mishkat u’l Masabih_, Book 3, Chapter 37, p. 69).

Chapter (31): To recite the Qur’an in a charming voice.

Narrated Abu Musa that the Prophet (_Sallallahu ’alayhi wa Sallam_) said to him: "O Abu Musa! You have been given one of the musical instruments of the family of David". (Sayyidina Dawud _’alayhisalam_) (_Sahih al-Bukhari_, Vol. 6, p. 514)

Footnote (1). The musical instrument stands here for the nice voice.

(Wherever footnotes appear in the translation, they have been quoted for completeness).

_Sayyidi wa Murshidi al-Habib_ Ahmad Mash-hur bin Taha al-Haddad has expounded on this in his own pure and precise style:
"Means are to be judged according to their purposes. When a proper melodiousness is used, the recitation of the Qur’an becomes a delight, and we have been ordered to recite it thus. The Prophet (upon whom be blessings and peace) said, "Embellish the Qur’an with your voices!" meaning that one should recite it melodiously. And he once said, after listening to the recitation of Abu Musa al-Ash’ari, "He has been given one of the flutes of the House of David". When this was reported to Abu Musa, he said, "O Messenger of God! Had I known that you were listening, I would really have embellished it!" (p. 120)

**Songs Encouraged at Weddings and Allowed on 'Eid Days**

The following two narrations from *Mishkat u'l Masabih*, Book 2, Chapter 27, p. 654 show that the Holy Prophet *Sallallahu 'alayhi wa Sallam* encouraged songs at wedding ceremonies.

(49). Mother of faithful believers, ’Aisha reported: I had a girl of the Ansar who I gave away in marriage. The Holy Prophet (*Sallallahu 'alayhi wa Sallam*) said: O ’Aisha! Why did you not sing, because this tribe of the Ansar loves songs. (Ibn Hibban)

(50) Ibn ‘Abbas reported that (Sayyidatina) ‘Aisha gave away a female relation of her from the Ansar in marriage. Allah’s Messenger (*Sallallahu 'alayhi wa Sallam*) came and said, "Have you escorted the girl to her husband?" "Yes", was the reply. He asked, "Have you sent with her those who can sing?" "No", she replied. Then the Prophet (*Sallallahu 'alayhi wa Sallam*) said: "Verily, the Ansar are a people among whom there are songs. (It would have been better) if you had sent with her those who could have sung:

To you we have come, to you we have come!
So to us welcome and to you welcome!" (Ibn Majah)

We also learn that the beloved Prophet (*Sallallahu 'alayhi wa Sallam*) allowed two small Ansari girls to sing with musical instruments on the day of 'Eid as narrated in *Sahih al-Bukhari*, Vol
This Hadith has been received from Sayyidatina 'Aisha Rady Allahu 'Anha who said Sayyidina AbuBakr as-Siddiq Rady Allahu 'Anhu was also present at that time.

HADRAT HASSAAN bin THABIT REPLIES IN POETRY

As reported in Mishkat u'l Masabih (Book 2, Chapter 12, p. 187), the beloved Prophet Sallallahu 'alayhi wa Sallam used to ask Hadrat Hassaan bin Thabit Rady Allahu 'Anhu to answer his enemies on his behalf. Indeed, he had a pulpit erected within the mosque for him to stand upon and recite poetry deprecating the unbelievers and praising the beloved Prophet Sallallahu 'alayhi wa Sallam.

(7) Bara' reported that Allah's Messenger (Sallallahu 'alayhi wa Sallam) said to Hassaan bin Thabit at the battle of Quraizah: "Satirize the polytheists for Gabriel is with you". Allah's Messenger (Sallallahu 'alayhi wa Sallam) was saying to Hassaan: "Respond on my behalf. O Allah! Help him with the Holy Spirit". (Bukhari and Muslim)

(8) (Sayyidatina) 'Aisha reported that Allah's Messenger (Sallallahu 'alayhi wa Sallam) kept a pulpit within the mosque for Hassaan that he might take his stand thereon to praise Allah's Messenger (Sallallahu 'alayhi wa Sallam) or to meet opposition. The Holy Prophet (Sallallahu 'alayhi wa Sallam) used to say: "Allah helps Hassaan with the Holy Spirit as long as he meets opposition or contends on behalf of Allah's Messenger". (Bukhari)

A similar Hadith has been narrated in Sahih al-Bukhari, Vol 1, p. 264, Chapter (68) titled "(What is said about) to recite poetry in the mosque".

Sayyidi wa Murshidi al-Habib Ahmad Mash'hur bin Taha al-Haddad talks about this in his classical masterpiece Miftah u'l Jannah (Key To The Garden) and sums it up as follows:

"This was done through poetry, and in the mosque, so see what rank a poet may reach who rises to defend religion and make
known the good qualities of the Master of the Messengers - his
degree is not less than that of a preacher who summons and
guides, for they both stand on the pulpit of summoning to God,
defending religion and subduing its enemies”. (p. 120)

In fact, the whole of Chapter 1026 in Sahih al-Muslim is about
"The Merits Of Hassaan bin Thabit Rady Allahu 'Anhu". And in the
following (part of a longer) Hadith from that chapter (Vol. 4, Book
29, p. 1328), we get a glimpse of how Hadrat Hassaan bin Thabit
Rady Allahu 'Anhu actually replied.

(6081) (Sayyidatina) 'Aisha said: I heard Allah's Messenger
(Sallallahu 'alayhi wa Sallam) as saying to Hassaan: "Verily Ruh ul
Quds would continue to help you as long as you put up a defense
on behalf of Allah and His Messenger". And she said: I heard
Allah's Messenger (Sallallahu 'alayhi wa Sallam) as saying:
"Hassaan satirized against them and gave satisfaction to the
Muslims and disquieted the non-Muslims".

You satirized Muhammad, but I replied on his behalf,
And there is reward with Allah for this.

You satirized Muhammad, virtuous, righteous,
The Apostle of Allah, whose nature is truthfulness.

So verily, my father and his father and my honour
Are a protection to the honour of Muhammad;

May I lose my dear daughter, if you don't see her
Wiping the dust from the two sides of Kada,

They pull at the reins, going upwards;
On their shoulders are spears thirsting (for the blood of the
enemy);

Our steeds are sweating -
Our women wipe them with their mantles.
If you had not interfered with us, We would have performed the 'Umra.
And (then) there was the Victory; and the darkness cleared away;
Otherwise wait for the fighting on the day in which
Allah will honour whom He pleases.
And Allah said: I have sent a servant who says
The Truth in which there is no ambiguity;
And Allah said: I have prepared an army -
They are the Ansar whose object is fighting (the enemy).
There reaches everyday from Ma'add abuse,
Or fighting, or satire;
Whoever satirizes the Apostle from amongst you,
Or praises and helps, it is all the same, (2794)
And Gabriel, the Angel of Allah is among us,
And the Holy Spirit who has no match". (Muslim)

Footnotes:
2792. A hill near Makkah
2793. i.e. the horses
2794. It does not matter much to him.

The transliteration of these verses is:
Hajawta Muhammad-an fa-ajabtu 'anhu
Wa 'indAllah-i fee dhaaka'l jazaau

Hajawta Muhammad-an barran taqiyyan
RasulAllah-i sheematuhu'l wafaau

Fa-inna abee wa waalidahu wa 'irdee
Li 'irdi Muhammad-in minkum wiqaaau
Thakiltu bunayyatee in lam tarawhaa
Tutheeru’n naq’a min kanafay kadaau

Yubaareena’l a’innata mus’idaatin
’Alaa aktaaafiha’l asalu’z zimaau

Tazallu jiyaadunaa mutamattiraatin
Tulattimuhunna b’il khumuri’n nisaau

Fa-in a’radtumu ’annaa i’tamarnaa
Wa kaana’l Fat’hu wa’nkashafa’l ghitaau

Wa illaa fасbiru lidiraabi yawmin
Yu’izzullahu feehi man yashaau

Wa QaaalAllah-u qad arsaltu ’abdan
Yaqul u’l Haqqa laysa bihi khafaau

Wa QaaalAllah-u qad yassartu jundan
Hum u’l Ansaru ’urdatuha’lliqaau

Lanaa fee kulli yawmin Ma’add-in
Sibaabun aw qitaalun au hijaau

Fa-man yahju RasulAllah-i minkum
Wa yamdahu hu wa yansuruhu sawaaau

Wa Jibril-un RasulAllah-i feenaa
Wa Ruh u’l Qudus-i laysa lahu kifaau

We notice that the qasida (religious poem) in this Hadith is a Hamziyya all of whose verses rhyme in the letter "Hamza". Hadrat Hassaan bin Thabit Rady Allahu ’Anhu composed it on the occasion of Fat’h Makkah (victorious peaceful entry into Makkah) in 8 A.H. when our beloved Prophet Sallallahu ’alayhi wa Sallam
magnanimously forgave all his enemies in Makkah who had for years persecuted him and driven him out.

Hadrat Hassaan bin Thabit Rady Allahu 'Anhu composed so many poems that they have been compiled in book-form by numerous Muslim scholars who have then written a sharh (appreciative explanation) on it. Such a book of collected poems is called a Diwan. One such Diwan has been compiled by 'Abd al-Rahman al-Barquqi together with his sharh (explanation). This Diwan has 238 poems arranged in alphabetical order, beginning with those that rhyme in the letter "Hamza" and ending with those that rhyme in the letter "Yaa".

Out of all these qasaa'id, the verses that are universally popular are those in praise of our beloved Prophet Muhammad Mustafa Sallallahu 'alayhi wa Sallam.

Wa ahsanu minka lam tara qattu 'ayniy
Wa ajmalu minka lam talidinnisaau

Khuliqta mubarra-an min kulli 'aybin
Ka-annaka qad khuliqta kamaa tashaaau
(Sharh Diwan Hassaan bin Thabit, p. 66)

I have never seen anyone better than you
Nor did any woman give birth to anyone more beautiful than you

You were created free from all faults
As if you were created just as you desired.

It is reported in the same Diwan (p. 299-308) that in 9 A.H. a deputation of Arabs from Banu Tamim came to the Holy Prophet Sallallahu 'alayhi wa Sallam to challenge him to oratory and poetry. Their orator was 'Utarid bin Hajib. After he had his say, the Beloved Prophet Sallallahu 'alayhi wa Sallam asked Hadrat Thaabit bin Qays bin Shammas Rady Allahu 'Anhu to reply to him.

Then the poet of Banu Tamim, al-Zibriqan bin Badr sang in praise of his tribe. Hadrat Hassaan bin Thabit Rady Allahu 'Anhu was absent at the time and the Noble Prophet Sallallahu 'alayhi wa
Sallam sent a messenger to tell him to come and answer the Banu Tamim's poet. Hadrat Hassaan bin Thabit came and answered him with an 'ainiyyah consisting of 22 verses all rhyming in the letter 'ain. He praised the sahaba (companions), their nobility, charity, generosity, chastity, purity, valour in battle, and faithfulness, and emphasised that all these beautiful attributes were derived from keeping company with the beloved of Allah, Muhammad u'r Rasulullah, Sallallahu 'alayhi wa Sallam. At the end of it all, the deputation of Banu Tamim accepted Islam and RasulAllah Sallallahu 'alayhi wa Sallam gave them many valuable gifts.

When we recite the Diwan, we find that the themes in the religious poems of Hadrat Hassaan bin Thabit Rady Allahu 'Anhu are about

- praise and love of Allah, Sub'hanahu wa Ta’ala, Wahdahu laa sharika Lahu. Such praise, whether in verse or prose is called hamd;
- praise and love of our noble Prophet Sayyidina Muhammad Mustafa Sallallahu 'alayhi wa Sallam. Such religious poetry is referred to as mod’h or madeeh in Arabic (naat or maddah in Urdu);
- praise and love of his companions, Rady Allahu 'Anhum, and elegies on them when they attained martyrdom, for example, elegies on Sayyidina Hamza Rady Allahu 'Anhu and Sayyidina 'Uthman Rady Allahu 'Anhu; and
- the teachings of Islam in general.

Another remarkable fact that strikes us as we recite the Diwan is the unshakeable iman (faith) and yaqeen (deep conviction and certainty) that the sahaba (companions) had in Allah Ta’ala and in His Beloved Prophet Sallallahu 'alayhi wa Sallam. The poems urge the non-believers to accept Islam, assert with certainty that Allah was helping the Muslims as borne out by the Qur’anic verses, that Allah had blessed them with the presence of the noble Prophet Sallallahu 'alayhi wa Sallam who had brought them the true religion of Islam, that Hadrat Jibril 'Alayhissalam was with them, that they had been persecuted and driven from their homes but that they were prepared to lay down their lives for Allah and his beloved Prophet Sallallahu 'alayhi wa Sallam, and there was no
way any soldier could stand against their bravery and valour, so there was no use even trying. This was done to achieve a psychological victory even before the battle started. And after the jihad (battle), the martyrs were mourned with the conviction that they had attained Paradise.

It was indeed one of the greatest miracles of our beloved Prophet Sallallahu 'alayhi wa Sallam that he changed people's hearts. He started alone, was persecuted as no one has ever been persecuted before or after, but won over people to the True Faith to such an extent that those who were his bitterest enemies became his greatest friends, adopted his faith and his life-style and were prepared to lay down their lives at his command.

**At Ghazwa-i-Khandaq**

The Holy Prophet Sallallahu 'alayhi wa Sallam recited some verses together with his companions while digging the trench (khandaq) around Madina to ward off the attack of the Quraysh of Makkah in 5 A.H. We learn of this from a Hadith from Sahih al-Bukhari, Vol 4, p. 169.

Chapter (161). The recitation of poetic verses in war and raising the voice while digging the trench.

(272) Narrated Al-Bara': I saw Allah's Apostle (Sallallahu 'alayhi wa Sallam) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of 'Abdullah (bin Rawaha):

"O Allah, were it not for you,
We would not have been guided,
Nor would we have given charity, nor prayed.
So bestow on us calmness, and
when we meet the enemy,
Then make our feet firm, for indeed,
The enemy has revolted against us; 
Yet if they want to afflict us 
We oppose their affliction".

The Prophet (Sallallahu ‘alayhi wa Sallam) used to raise his voice while reciting these verses. (Bukhari)

The wording of this qasida (in transliteration) is:

\[ \text{Allahumma lawlaa Anta mahtadaynna} \\
\text{Wa laa tasaddaunna walaay sallaynna} \\
\text{Fa anzilan sakeenatan ‘alaynna} \\
\text{Wa thabbitil aqdaama in laaqaynna} \\
\text{Innal a‘daa’a qad baghaw ‘alaynna} \\
\text{Idhaa araadu fitnatan abaynna} \]

Lo behold! We find that Imam Yusuf ibn Ismail an-Nabahaani has used the same (first four and sixth) verses in his Waseelatu-sh-Shaafiy (The Means To Healing). After all, could he do any better than borrow from the beloved Prophet Sallallahu ‘alayhi wa Sallam and his blessed companions?

A similar Hadith has been reported in Sahih al-Bukhari, Vol 4, Chapter 34, p. 65.

CHAPTER (34) The digging of the Trench

(88) Narrated Anas: The Emigrants and the Ansar started digging the trench around Madina, carrying the earth on their backs and saying,

\[ \text{Nahnu’lladheena baaya’u Muhammad-aa} \\
\text{‘Ala’l Jihadi maa baqeena abadaa} \]

We are those who have given a pledge of allegiance to Muhammad That we will carry on Jihad as long as we live.

The Prophet (Sallallahu ‘alayhi wa Sallam) kept on replying,

\[ \text{Allahumma innahu laa khayra illa khayru’l Aakhirah} \\
\text{Wa Baarik fi’l Ansari wa’l Muhajirah} \]

O Allah, there is no good except the good of the Here-after So confer your blessings on the Ansar and the Emigrants. (Bukhari)

When we study the verse quoted in this Hadith, we find that the first hemistich (half verse) contains nasiha (advice) while the second is munaajaat (supplication). Hence, two themes, of advice and supplication are woven into just one verse.
This incident is also reported in Hadith numbers 4442, 4444 and 4448 in Sahih al-Muslim, Vol 3, Chapter 746.

Martin Lings, in his biography of the Holy Prophet (Sallallahu 'alayhi wa Sallam) summarises, in part, what happened at the Battle of the Trench.

"""One of them, Bara' of the Harithah clan of Aws, would tell in after years of the great beauty of the Prophet (Sallallahu 'alayhi wa Sallam) as he remembered him at the trench, girt with a red cloak, his breast sprinkled with dust and his black hair long enough to touch his shoulders. "More beautiful than him I have not seen", he would say.

....

The first cry for help came from Jabir who had dug down to a rock which none of their implements could loosen. The Prophet (Sallallahu 'alayhi wa Sallam) called for some water and spat into it, then having prayed, he sprinkled the water over the rock and they were able to shovel it out like a heap of sand. Another day, it was the Emigrants who needed help. After many attempts to split or dislodge a rock he had struck, (Sayyidina) 'Umar went to the Prophet (Sallallahu 'alayhi wa Sallam) who took the pickaxe from him and gave the rock a blow at which a flare as of lightening flashed back over the city and towards the south. He gave it another blow and again there was a flash but in the direction of 'Uhud and beyond it towards the north. A third blow split the rock into fragments and this time the light flashed eastwards. Salman saw the three flashes and knew they must have some significance, so he asked for an interpretation from the Prophet (Sallallahu 'alayhi wa Sallam) who said,

"Didst thou see them Salman? By the light of the first, I saw the castles of Yemen; by the light of the second I saw the castles of Syria; by the light of the third, I saw the white palace of Kisra (Chosroes, King of Persia) at Mada'in. Through the first hath God opened unto me the Yemen, through the second hath He opened unto me Syria and the West; and through the third, the East""". (p. 217-218)

As we are all aware, within a short time, these prophecies of our beloved Prophet Sallallahu 'alayhi wa Sallam were fulfilled as Islam spread to these countries and beyond in all four directions. This narration shows, like all such narrations, the miraculous powers of the Holy Prophet Sallallahu 'alayhi wa Sallam and how all his prayers were answered instantly.
The *Hadith Sharif* by Hadrat al-Bara' *Rady Allahu 'Anhu* on the handsomeness of the Holy Prophet *Sallallahu 'alayhi wa Sallam* that Martin Lings refers to are to be found in *Sahih al-Bukhari* as well (Vol 4, *Hadith* numbers 749 and 752, p. 488).

Narrated Al-Bara': The Prophet (*Sallallahu 'alayhi wa Sallam*) was the handsomest of all people, and had the best appearance. He was neither very tall nor short. (Bukhari)

Narrated Abu Is'haq: Al-Bara' was asked: "Was the face of the Prophet (*Sallallahu 'alayhi wa Sallam*) (as bright) as a sword?" He said, "No, but (as bright) as the moon". (Bukhari)

**While Marching to Khaybar**

While marching to Khaybar which is about 200 miles north of Madina, the Holy Prophet *Sallallahu 'alayhi wa Sallam* prayed for Hadrat 'Amir bin al-Akwa' *Rady Allahu 'Anhu* who recited a *qasida*. This is reported in *Sahih al-Bukhari*, Volume 5, p. 357-359, in a very long *Hadith*, the beginning of which reads:

(509) Narrated Salama bin Al-Akwa': We went out to Khaybar in the company of the Prophet (*Sallallahu 'alayhi wa Sallam*). While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry? 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allah! Without you
We would not have been guided on the right path;
Neither would we have given in charity,
Nor would we have prayed.
So please forgive us,
What we have committed (i.e. our defects)
Let all of us be sacrificed for Your Cause
And send Sakina (i.e. calmness)
Upon us to make our feet firm
When we meet our enemy, and
If they call us towards
An unjust thing, we will refuse.
The infidels have made a hue and cry
To ask others' help against us".

The Prophet (Sallallahu 'alayhi wa Sallam) on that asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa". Then the Prophet (Sallallahu 'alayhi wa Sallam) said: May Allah bestow His Mercy on him". A man among the people said, "O Allah's Prophet! (Sallallahu 'alayhi wa Sallam). Has (martyrdom) been granted to him? Would that you let us enjoy his company longer". (Bukhari)

Footnote (1): The man, (Sayyidina) 'Umar inferred from the invocation of the Prophet, (Sallallahu 'alayhi wa Sallam) that 'Amir would be granted martyrdom.

The transliteration of Hadrat 'Amir bin Al-Akwa's qasida as given in Sahih al-Bukhari is as follows:

Allahumma lawlaa Anta mahtadaynaa
Walaa tasaddaqnaa walaal sallaynaa
Foghfir fidaa-an Laka mattaqaaynnaa
Wa alqiyaan sakeenatan 'alaynnaa
Wa thabbitil aqdaama in laaqaynnaa
Inna idhaa seeha bina abaynnaa
Wa bis-siyaahi 'awwalu 'alaynnaa

This Hadith is also reported in Sahih al-Muslim, Volume 3, Chapter 745.

A Hadith in the same chapter of Sahih al-Muslim informs us that the person who said martyrdom is reserved for Hadrat 'Amir bin al-Akwa' Rady Allahu 'Anhu was Sayyidina 'Umar ibn al-Kattab Rady Allahu 'Anhu. This shows us the unshakeable iman (faith) that Sayyidina 'Umar Rady Allahu 'Anhu and indeed all the sahaba (companions) had in the words of the Holy Prophet Sallallahu 'alayhi wa Sallam. No sooner had the Holy Prophet Sallallahu 'alayhi wa Sallam said, "May Allah bestow His Mercy on him", Sayyidina 'Umar Rady Allahu 'Anhu concluded he would be martyred. And indeed, Hadrat 'Amir bin al-Akwa' Rady Allahu
‘Anhu was martyred at Khaybar as we learn from another Hadith in Sahih al-Muslim.

It is worth noting that this was not the only time that poetry was recited to the Prophet Sallallahu ‘alayhi wa Sallam while on a journey. Sayyidunal Imam al-Habib Ahmad Mash-hur bin Taha al-Haddad narrates in Miftah u’l Jannah (Key To The Garden) that it was common practice for the sahaba to recite poetry while on a journey:

"'Al-Tirmidhi has reported - and declared the report sound - that Jabir ibn Samura said that the Prophet (may God bless him and his Family and grant them peace), had poetry chanted to him when he travelled, and that Anjasha the Abyssinian chanted for the women, and al-Bara' ibn Malik for the men, and that the Messenger of God (may God bless him and his Family and grant them peace) said to Anjasha, "Be gentle when driving the riding beasts of the delicate vessels (the women)!"" (p. 119)

Sayyidina 'Ali Rady Allahu 'Anhu Replies To Marhab

The valour of Sayyidina 'Ali Rady Allahu 'Anhu in the battle of Khaybar (7 A.H) against the Jews as in all battles he fought is legendary. It is captured in a Hadith in Sahih al-Muslim, Vol 3, Chapter 747, part of which is quoted here.

(4450) It has been narrated on the authority of Ibn Salama. He heard the tradition from his father (Salama bin al-Akwa') who said:.....

Then he (The Prophet Sallallahu 'alayhi wa Sallam) sent me to (Sayyidina) 'Ali who had sore eyes, and said: I will give the banner to a man who loves Allah (Sub‘hanahu wa Ta‘ala) and His Messenger, or whom Allah (Sub‘hanahu wa Ta‘ala) and His Messenger love. So I went to (Sayyidina) 'Ali, brought him beading along and he had sore eyes, and I took him to the Messenger of Allah, who applied saliva to his eyes and he got well. The Messenger of Allah gave him the banner (and Sayyidina 'Ali went
to meet Marhab in a single combat). The latter advanced chanting:

Khaibar knows certainly that I am Marhab
A fully armed and well-tried valorous warrior (hero)

When war comes spreading its flames.

(Sayyidina) 'Ali chanted in reply:

I am the one whose mother named him Haidar,
(And am) like the lion of the forest with a
terror-striking countenance.
I give my opponents the measure of sandra
in exchange for sa'
(i.e return their attack with one that is much more fierce).

The narrator said: (Sayyidina) 'Ali struck at the head of Marhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down through a different chain of transmitters. (Muslim)

From this Hadith, we learn that

- the noble Prophet Sallallahu 'alayhi wa Sallam was prepared to lay on line the life of his own cousin and son in-law, Sayyidina 'Ali, who was married to Sayyidatina Fatima, and who was the father of Sayyidina Imam Hasan and Sayyidina Imam Husayn, may Allah be pleased with them all;

- he knew that Sayyidina 'Ali Rady Allahu 'Anhu was most suited to lead battle at that time even though he had sore eyes;

- Sayyidina 'Ali Rady Allahu 'Anhu was the Lion of Allah who was prepared to lay down his life for Allah in man to man combat; and

- the saliva of the beloved Prophet Sallallahu 'alayhi wa Sallam had healing powers.

The transliteration of the verses of Sayyidina 'Ali Rady Allahu 'Anhu from the Hadith in Sahih al-Muslim is as follows:

Analladhee sammatnee ummi Haydarah
Kalaythi ghaabaatin kareehil manzarah
Ufeehimu bissaa'e kayla's-sandarah
The Burda of Hadrat Ka‘b bin Zuhair Rady Allahu ‘Anhu

The three most famous versifiers among the sahaba (companions) were Hadrat Hassaan bin Thabit, Hadrat Ka‘b bin Malik and Hadrat ‘Abdallah ibn Rawaha Rady Allahu ‘Anhum. After Hadrat ‘Abdullah ibn Rawaha was martyred at Mu‘ta, another poet, Ka‘b bin Zuhair who previously used to satirize against the Muslims, now accepted Islam and recited an ode which he had especially composed for the occasion. It is know as Baanat Su‘aad and has been included in the kitab (book) titled Baaqatun ‘Atirah (The Perfumed Bouquet, p. 199-201) by Imam As-Sayyid Muhammad bin ‘Alawi al-Maliki. It is his longest qasida with 58 verses all of which rhyme in the letter “laam”, hence it is a "laamiyyah". Four of these verses have become so popular that they are quoted by many scholars in their books. Their transliteration and translation is:

Inna‘r Rasula lasaifun yustadaau bihi

_Muhammadun min Suyuffillahi maslulu_
_Fee fityatin min Quraysh-in qaala qaailuhum_
_Bibatni Makkata lamma aslamu zulu_
_Zaalu fanaa zaala ankaasun walaal kushufen_
_‘Indalliqqai walaal meelu ma’aazeelu_
_Shummul ‘araaneeni abtaalun labusuhum_
_Min nasji Dawud-a fi‘l hayjaal saraabeelu_

The Messenger a light is, source of light,
An Indian blade, a drawn sword of God’s swords,
Amid Quraysh companions. When they chose
Islam in Mecca's vale, men said, "Be gone!"
They went, not weaklings, not as men that flee,
Swaying upon their mounts and poorly armed,
But heroes proud and noble of mien, bright-clad
In mail of David's weave for the encounter.
(Translation by Martin Lings, p. 314).

When Hadrat Ka'b had finished reciting the poem, our beloved Prophet Sallallahu ‘alayhi wa Sallam drew off his burda (cloak) and put it over his shoulders in appreciation, and it became the most valuable piece of clothing ever since, informs Imam Shihabuddin as-Suhrawardi (passed away 632 A.H/1235 C.E) in his spiritual classic ‘Awaarif u'l Ma’aarif (The Illuminative Knowledge of the Spiritual Masters, p. 158).

For this reason, the Baanat Su'aad is called the original "Burda", distinct from the famous Burda tu'l Madeeh of Imam Sharafuddin Muhammad al-Busiri (608-695 A.H/1212-1296 C.E), who also received a Burda from the noble Prophet Sallallahu ‘alayhi wa Sallam in a dream after he had composed a qasida in his praise.

After listening to the Baanat Su'aad in which the Muhajireen (Emigrants) had been praised by Hadrat Ka'b, the beloved Prophet Sallallahu ‘alayhi wa Sallam agreed with the Ansar (Helpers) that it was only fair that he should versify on them too. Hadrat Ka'b obliged by composing a "raaiyyah" in praise of the Ansar with 33 verses all rhyming in the letter "raa" whose opening verse is:

Man sarrahu karamu'l hayaati falaa yazal
Fee miqnabin min saalhi'l Ansari

Whoever loves a life of generosity, doesn’t leave
The horsemen of the virtuous from the Ansar

Hadrat Ka'b bin Zuhair Rady Allahu 'Anhu composed many qasaaid, all of which have been presented alphabetically in his Diwan (Collected Poems), beginning with the qasaaid that rhyme in the letter "alif". Imam Abu Sa’îd al-Hasan al-Husayn al-Sukkari (212-275 A.H/827-888 C.E) has written a sharh (appreciation) of this Diwan, published by al-Maktabatul 'Arabiyyah in Cairo.

Another famous Diwan of a sahabi (companion) is the Diwan Ka'b ibn Malik al-Ansari Rady Allahu 'Anhu. The Diwans classify the qasaaid (poems) by sadru'l bayt (the first word of the opening verse), qaafiyah (rhyme) and bahr (poetical meter). The most popular poetical meters at that time were at-taweel, al-baseet, al-kaamil and ar-rajaz; while al-khafeef, al-waafir, and al-mutaqaarib were also used. When we go through these Diwans, we come to the inevitable conclusion that qasaaid
(religious poetry) really and truly flourished in the time of our beloved Prophet Muhammad Mustafa Sallallahu 'alayhi wa Sallam.

**Labid Praises Allah Sub'hanahu wa Ta'ala In Verse**

The beloved Prophet Sallallahu 'alayhi wa Sallam praised Labid bin Rabi'ah, a famous pre-Islamic poet for praising Allah in his poetry, as we learn from the following Hadith in Mishkat-ul-Masabih, Book 2, Chapter 12, p.188.

(4) Abu Hurairah reported that Allah's Messenger (Sallallahu 'alayhi wa Sallam) said: The truest words (ever) uttered by a poet is the saying of Labid: "Behold! Everything besides Allah is vain". (Abu Dawud)

Later on, Labid came to accept Islam and continued to compose poems until his death, placing his gifts at the service of religion.

**Good Poetry Encouraged But Frivolous Poetry Condemned**

Sahih al-Muslim, Vol. 4, devotes a whole book on the subject of poetry (Kitab al-Shi’r) from which we learn that frivolous poetry is prohibited while good, wholesome poetry is commended as the following three Ahaadith show.

(5609) Abu Hurairah reported Allah's Messenger (Sallallahu 'alayhi wa Sallam) as saying: It is better for a man's belly to be stuffed with pus which corrodes it than to (stuff) one's mind with frivolous poetry. Sayyidina AbuBakr has reported it with a slight variation of wording. (Muslim) (p. 1221)

(5602) 'Amr bin Shareed reported his father as saying: One day when I rode behind Allah's Messenger (Sallallahu 'alayhi wa Sallam), he said (to me): Do you remember any poetry of Umayya bin Abu as-Salt? I said: Yes. He said: Then go on. I recited a couplet and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This Hadith has been reported on the authority of Sharid through another chain of
transmitters but with a slight variation of wording. (Muslim) (p. 1220)

(5603) 'Amr bin Sharid reported on the authority of his father that Allah's Messenger (Sallallahu 'alayhi wa Sallam) asked him to recite poetry, the rest of the Hadith is the same but with this addition: "He (that is Umayya bin Abu Salt) was about to become a Muslim", and in the Hadith transmitted on the authority of Ibn Mahdi (the words are): "He was almost a Muslim in his poetry" (Muslim) (p. 1220)

When there is such overwhelming evidence from the life history of the Holy Prophet Sallallahu 'alayhi wa Sallam in support of good, wholesome, sound and beneficial poetry, it is easy to understand that verses 224 to 227 in Surah ash-Shu'ara of the Holy Qur'an deprecate only those poets who do not believe in Allah Sub'hanahu wa Ta'ala but commend those poets "who believe and do good deeds".

And as for the poets, the misguided ones follow them. Have you not seen how they wander about in every valley, And how they say what they do not practice? Except those who believe and do good deeds and remember Allah much, and vindicate themselves after they have been wronged; and those who act unjustly, will come to know to which (final) place of turning they shall return (after death). (26:224-227)

Imam al-Ghazali explains these verses in the Ihya' as follows:

"Allah says: And as for the poets, the misguided ones follow them. By this verse, only the infidel poets have been mentioned. It is not understood from this that good poetry has been banned". (Vol. 2, p. 214)

And according to Tafsir Jalaalain, that is the Commentary on the Qur'an by al-'Allamah Jalaaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaaluddin 'Abd-ir-Rahman bin AbiBakr as-Suyuti, the words "Except those who believe and do good deeds", refers to Muslim poets.
This should also convince us more and more that the blessed Hadith Shareef of the beloved Prophet Sallallahu 'alayhi wa Sallam is a commentary on the Holy Qur’an Kareem and that without the Hadith, it is difficult if not impossible to understand the Word of Allah, the Glorified and the Exalted.

**WHAT IS RECOMMENDED AND PROHIBITED ABOUT POETRY**

It is instructive at this juncture to turn to Imam al-Ghazali, a master of ma’rifah (spiritual knowledge) to differentiate for us the types of poems that are recommended from those that are prohibited. According to Imam al-Ghazali in the Ihya, poetry is recommended in seven instances:

1. "Songs of pilgrims. They roam from one country to another with songs and flutes. These songs are lawful, as they describe poetry relating to the Ka’ba, the Black Stone, Hatim and other signs. They arouse feelings for visiting the Ka’ba and other holy places.

2. The warriors should be given impetus to fight against the enemies by songs. It is lawful to call towards bravery and to lay down life for the cause of God.

3. If two warriors meet in the battlefield, what they recite of songs and poetry is lawful because they incite them to fight. It is lawful in lawful fights and not in unlawful fights.

4. Songs of mourning. These are of two kinds, commendable and not commendable. It is not commendable to recite songs which increase sorrow for past mishaps, calamities..... Mourning songs are commendable when men express sorrow for past sins.

5. Songs at the time of festivals. It increases joy and happiness at the time of festivals and other days of expressing happiness, for this happens at the time of the two ‘Eids, marriage festivals, birth ceremony when a child is born, and circumcision.

6. Songs of the lovers. These increase love towards God and give satisfaction and pleasure of mind. It is also lawful. Just as union with a strange girl or woman is unlawful, songs for her love are also unlawful.
7. Songs on the part of one who seeks the love and pleasure of God and to meet with Him is lawful. \textit{Sama’} (religious song) brings out from the recess of one’s heart the power of sight of different matters and a deep feeling and unspeakable taste which can only be felt and not disclosed. This taste cannot be obtained by any other organ of the body. The condition of (spiritual) intoxication is termed by the Sufis as \textit{wajd} or ecstasy. This appears in the mind as an effect of religious songs which did not exist before. The fire of ecstasy arising in the mind burns the uncleanliness of the mind as fire removes the accumulated refuse on invaluable jewels and diamonds. The result is the shining of the mind in which \textit{Mushahadah} and \textit{Mukashafah} appear. In other words, his inner eye is opened by which he sees the secrets of nature. This is the goal of the lovers of God and the last state of their search. He who can reach that stage gains the nearness of God. It is possible only by \textit{sama’} songs”.

Then Imam al-Ghazali gives five cases in which \textit{sama’} is unlawful.

1. To hear \textit{sama’} from a woman whose look excites sexual passion.

2. Instruments of songs of drunkards are unlawful as they remind of unlawful things and incite unlawful action of wine-drinking and intoxicants.

3. Obscene talks in \textit{sama’} are unlawful. If there is any obscene talk in poetry, useless talks and accusations against God, His Prophet and companions, they are unlawful.

4. If any evil or immoral desire arises in the mind by hearing songs, it will be unlawful.

5. If habit is formed of hearing \textit{sama’}, it is unlawful. Excess of anything is bad. If too much food is taken, it is bad for health. If too much oil is besmeared on the face, it looks ugly. So also, if too much \textit{sama’} songs are heard, it forms a habit which is bad. After strenuous efforts and hard labour, \textit{sama’} songs and innocent enjoyments are not bad” \textit{(Ihya’}, Vol. 2, p. 208-213)

Those in the Ba 'Alawi \textit{tariqa} (a spiritual path leading to Allah) as well as the Chishtiyyah seek ecstatic inspiration in music. It is well-known that Khwaja Gharib Nawaz Mawlana Mu’eenuddin Chishti (passed away 633 A.H/1236 C.E) who was personally commanded by Rasulullah \textit{Sallallahu ‘alayhi wa Sallam} in a dream to go to Ajmer in India to spread Islam, fulfilled this command through his \textit{taqwa} (reverential awe of Allah), \textit{ihsan} (spiritual excellence), and
karmaaat (miracles). He also instituted qawwalis (religious songs rendered with music) which attracted a lot of people to Islam.

Imam al-Ghazali’s reference to kashf (spiritual ecstasy) is interesting because many Sufi mashaayikh (spiritual masters), including Hadrat Data Ganj Bakhsh 'Ali al-Hujwiri (passed away 465 A.H) in his Kashf al-Mahjub (Unveiling The Veiled Spiritual Aspects of Islam) also expound about kashf in sama’. It is a common observation that many eyes well up with tears and some start flowing when the blessed Names of Allah Sub’hanahu wa Ta’ala and of his beloved Prophet Sallallahu ‘alayhi wa Sallam are mentioned, or when there is discourse on Islam in a way that touches one’s heart.

When we study the historical evidence of religious poetry in the time of our beloved Prophet Muhammad Mustafa Sallallahu ‘alayhi wa Sallam we realise that it was but natural for the ‘ulama (learned scholars) of Islam since that time to have written on Islam in both prose and in verse. One such spiritual luminary was Qutb-ul-Irshad Sayyidunal Imam al-Habib 'Abdallah bin 'Alawi al-Haddad (1044-1132 A.H). He wrote more than ten kutub (books) in prose (with a sprinkling of qasaaid) and composed more than one hundred qasaaid (religious poems), all collected and arranged in alphabetical order by scholars who followed him in a Diwan which they lovingly titled Ad-Durrul Manzum Li-Dhawil ‘Uqul wa’l Fuhum (Poetic Pearls For Discerning and Understanding Minds). According to him what anyone gains out of audition will depend on the motive behind it. He therefore advises in It’haaf-is-Saail (Gifts For The Seeker):

"The motive must therefore be a true one, free from capricious and passional desires, and one should listen only to what is deemed permissible by religious criteria. Audition is most beneficial when one listens to the Qur'an, Sunnah or appropriate discourses, however, the effects of listening to poetry, fine voices, and rhythmic melodies are also praiseworthy when related to religion; otherwise, they are (simply) permissible (mubah), and
there is no harm in listening as long as they do not depart from the lawful". (p. 39)

Al-Habib Ahmad Mash'ur bin Taha al-Haddad has summed up the beneficial effects of sama' (audition) most beautifully in Miftah-u’l-Jannah (Key To The Garden).

"It is obvious that rhythmic harmonies shake hard hearts, move dormant souls, and have the effect of making character gentler and perceptions more subtle. They may turn cowards into heroes, misers into philanthropists, ease sorrows, and make misfortunes more bearable. The Sufis have always known the effect of audition (sama’) on souls, and have therefore used it to refine them, attract them to virtue, remind them of their origin, and of their First Beloved and of His most beautiful address to them in the 'World of Atoms and Witnessing' (alam al-dharr wa’l-ishhad)"
(p. 119)

This is how the Sufi saints, the true spiritual masters have tried both to preserve Islam and to spread it.

We come to the broad conclusion then, on which everyone is agreed, that the composition, recitation and audition of qasaaids (religious poems) is meritorious. The only difference of opinion is about whether music should or should not be used in rendering qasaaids. And on this issue as on all such issues, there has been mutual respect through centuries among disciples in the various turuq (spiritual paths leading to Allah). Those who prohibit music in rendering religious poems, like the Qaadiriyya and the Rifa’iyya do not attack those who do use music like the ‘Alawiyah and the Chishtiyya. Neither do those who use music insist that this is the only way it can be done. This illustrates and exemplifies the splendid diction of "Unity in diversity" among the Ahl-us-Sunnah wa'l Jama'ah, those who are on the Sunnah (lifestyle) of the Holy Prophet Sallallahu 'alayhi wa Sallam and the Jama'ah (congregation) of his sahaba (companions) Rady Allahu 'Anhum, and those who faithfully followed them.
Let us then summarise the thematic content of the religious poetry in the time of our beloved Prophet Muhammad Mustafa Sallallahu 'alayhi wa Sallam as contained in Hadith Shareef. We find that it has

- *hamd* or praise of Allah, the Creator and Sustainer of all existence and how He was helping the Muslims against oppressive non-believers,
- *madeeh* or praise of the Seal of the Prophets, Muhammad ibn 'Abdillah, Sallallahu 'alayhi wa Sallam, a record of his miracles, the fulfilment of his prophecies and how his prayers were answered in his life-time,
- praise of his family (the Ahl u’l Bayt) and companions (sahaba), and an appreciation of the unshakeable faith and deep-rooted conviction that they had in Islam; and of their valour, generosity and simplicity,
- *du'a* (supplication to Allah, the Glorified and the Exalted),
- *nasiha* (sound advice),
- expression of joy at weddings and on days of ‘Eid,
- a historical record of the oppression and the persecution of the noble Prophet by the polytheists; and of his achievements, together with his family and companions,
- exhortation to non-Muslims to accept Islam,
- challenge by the *sahaba* to their enemies to dare to face them in battle,
- expression of yearning by the *sahaba* to become martyrs, and elegies on those who achieved martyrdom, and
- the teachings of Islam in general.

Another broad conclusion we draw is that in the time of our noble Prophet Sallallahu 'alayhi wa Sallam, the teaching of Islam was conveyed both in prose and in verse and this tradition has been adopted by the ‘ulama (learned scholars) since that time to the present.

We learn above all that one of the greatest miracles of our beloved Prophet Sallallahu 'alayhi wa Sallam was that he changed people’s hearts. He was all alone when he started; and when he
preached Islam, everyone turned against him and many wanted to kill him. He was persecuted and oppressed as no one has ever been persecuted before or after, yet he won over people to the True Faith of Islam to such an extent that even those who were his bitterest enemies became his greatest friends, adopted Islam and were prepared to lay down their lives at his command.

May Allah Sub'hanahu wa Ta'ala increase in our hearts love for Him and for His beloved Prophet Sayyidina wa Mawlana Muhammad Mustafa, Sallallahu 'alayhi wa Sallam. Aameen Yaa Rabbal 'Aalameen.

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Qasaaid Al-Burda Shareef lil Imam Al-Busairi

Chapter One
Concerning the love of Sayyidina Rasulullah Sallallahu Alayhi Wasallam

In this chapter Allamah Busairi R.A. speaks of his love for Rasulullah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is. For this reason he has not mentioned the name of Rasulullah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulullah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulullah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

Is it because of your remembrance of the neighbours of Dhi-salam.
That tears mixed with blood are flowing (from your eyes).

Or is it because of the breeze blowing from Kaazimah.

Or it is the lightning struck in the darkness of the night Idam

What has happened to your eyes, (the more) you tell them to stop, the more they continue flowing.

What is the matter with your heart, (the more) you tell it to come to its senses, (the more it is distracted).

Does the lover think that his love can be concealed.

While his eyes are shedding tears and his heart is glowing.

Had it not been for the love, you would not have shed tears at the ruins (of your beloved).
Nor would you become restless at the remembrance of the cypress (tree) the high mountain.

How do you deny love after the testimony.

Borne against you by (such) reliable witnesses as your yours and your illness.

Love has ingrained two lines of fear, and withered your face.

On your cheeks like yellow rose and the reddish tree.

Yes! Thoughts of the beloved came to me at night and kept me awake.

And love transforms pleasure into pain.

you who reproach me, regarding my love, excuse me.
From me to you if you do justice, you would not reproach me.

My state (of love) has been expressed to you, (now) my secret is no longer concealed.

From those who malign (me), nor is there (something to) check my agony.

You have sincerely advised me, I did not heed it.

For verily a lover is deaf to those who advise him.

I regarded with suspicion the advice of the elders in reproaching me.

(Wisdom) in the advice of the elders is above suspicion.
CHAPTER TWO
CONCERNING RESTRAINING LUST AND CARNAL DESIRES.

In this chapter Allamah Busairi R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta’ala.

Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulullah Sallallahu Alayhi Wasallam. The love which has for Rasulullah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

Verily my soul which is laden evil did not heed the advice.

Due to its ignorance, from the warning by grey hair and old age.

And I have not prepared, for good deeds, a feast,

For a guest (that) has lodged on (my) head nor did I honour (him).
Had I known that I would not be able to honour him (it).

I would have concealed my secret, which is exposed, by dyeing.

Who is there that can restrain my wayward-self from its waywardness.

Just as unmanageable horses are restrained by resins.

Do not try, through sinning, to subdue sensual desires.

For verily food, only increases sensual desires.

Your self (desires) is like when breastfed.

Loves suckling but when you wean it, will stop.
Then stop its inclinations and beware that it does not overpower you.

Verily lust whenever it overpowers (it will) kill or maim (your character).

And guard it while it is grazing in (the field of ) actions

If it enjoys pasture, do not let it roam (graze) freely.

How often has pleasure been considered good, whereas it turned out to be deadly.

Because he does not know that there is poison in the fat.

And fear the evil of (both) hunger and satiation.
For most times hungers (poverty) is more evil that overeating.

And shed tears from those eyes which have become full.

Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things.

And oppose (your) self (nafs) and shaytaan and disobey them both.

And if both of them give you sincere advice regard it as lies.

And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person).

For you know well the deception of (such) an enemy or a wise (person).

I seek forgiveness from Allah from such sayings (preachings) which I do practice upon.
For verily I have attributed (claimed), through this, offspring from a barren woman.

I command you to do good but I do not command myself to do the same.

And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen).

And I made no provisions before death of voluntary (nafl) worship.

And I did not perform salaat nor did I fast except what was obligatory.
CHAPTER THREE
Concerning the praises of Rasulullah Sallallahu Alayhi Wasallam

After claiming His love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulullah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and perfect character of Rasulullah Sallallahu Alayhi Wasallam.

While showing his love he also shows the unrestricted and unlimited love which Allah Ta’ala has ability Allamah Busairi R.A. has for Rasulullah Sallallahu Alayhi Wasallam. When Allah Ta’ala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should he and all of us also not try to excel in our praises and love for Rasulullah Sallallahu Alayhi Wasallam.

I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibaadat).

Until his feet complained of injury due to being swollen.

And he tied and folded, on account of hunger, around his stomach.

A stone beneath which is his delicate skin.
And high mountains of gold (tried to) tempt him.

Towards it, but he was (completely) disinclined due to his high courage.

His piety increased inspite of his need.

For verily need never prevails (overpowers) the infallible.

How can the necessities of such a noble personality incline him towards this world.

For had it not been for him this world would not have come out of non existence.

[verses 11- 18 are well known- always being recited, sometimes in jum’ah, also audio in naats, ]
Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn).

And of both groups, Arabs and non Arabs.

Our Nabi, the one who commands (good), forbids (evil). There is non (parallel to him).

More truthful than him in saying "No" or "Yes".

He is (Allah’s) most beloved, whose intercession is hoped for.

For every fear (and distress) that is going to come (on the day) of agony (and fears).

He called (people) towards Allah, so those who cling to him.
Clinging to a rope which will never snap.

He transcends the Ambiyaa, physically and in (noble) character.

And (the other Ambiyaa) cannot come near his in knowledge and noble nature kindness.

They all obtained from Rasulullah (Sallallahu Alayhi Wasallam)

(Like a) handful (of water) from the ocean or (a few) sips from continuous rains.

And they all stopped before him at their (assigned) limits.
(Either) of a point of knowledge or to gain one wisdom from (his) wisdom.

For he is the one with whom, ended all outward and inward perfection.

And then the creator of all creation chose his as (His) most beloved.

He has no equal in his magnificence.

The jewel of (excellence) in him is indivisible.

Discard what the christians claim about their Nabi
Then decide and say what you wish in praise of him (Rasulullah Sallallahu Alayhi Wasallam).

And attribute towards his personality whatever you wish of excellence.

And attribute to his dignified status as mush greatness as you wish.

For verily excellence of the Messenger of Allah has no (limits)

Bounds, that a speaker might (be able to ) express with his mouth.

If his miracles were proportionate (according ) to his rank, in greatness,
Then his name would have, when called out brought decaying bones back to life.

He did not try to (test) us with that which would confound our minds.

Out of keen interest (kindness) for us, neither were we suspicious about the truthfulness of his mission) nor were we confounded (by his doctrines).

His perfect inner nature made people helpless from comprehending, so it was not understood.

Those near and far, except according to their (helpless) imperfect understanding.

Like how the sun is seen by the eyes from far.
Verily small, yet hurts (dazzles) the eye (when you stare at it).

And can the reality of him be comprehended in this world.

A sleeping nation whose description of him are (like interpretations of) a dream.

So the extreme depth of (our) knowledge concerning him, is that he is a man.

And verily he is the best of all the creation of Allah.

Every miracle which all the Nabi’s showed.

Verily they have been derived from his NUR.
For verily he is the sun of virtue (and) they (Ambiyaa) are its stars.

Which show their lights to people only in the dark.

Until when the sun rose his light spread.

Universally and gave life to all the nations.

How noble are the physical qualities of Nabi Sallallahu Alayhi Wasallam, adorned with good character.

(Who) was vested with beauty and disguised by pleasant temperament.

(He) is like a blooming flower in its freshness and the full moon in splendour.
And the ocean in generosity and time its fearless courage.

Even when alone, it appears sue to his grandeur.

As though (he is) in the midst of a large army and its retinue.

It is like pearls well preserved in oysters.

From the two mines, of his speech and his smiles.

No perfume equals the dust (earth) which is touching his (Rasulullah Sallallahu Alayhi Wasallam’s mubarak) body.

Glad tidings be to the person who smells it (the dust) and kisses it.

لَذَّبَيبٍ يُغِدِّلُ تُرَبًا ضَمَّ أُغْنِمَةٍ

مَنْ مَعَدْنَى مَنْطَقٍ مَنْهُ وَمُبَتْسُمٍ

وَالْبَحْرَ فِي كَرَمٍ فَالْدَهْرِ فِي هِمَمٍ

كَانَهُ وَهُوَ فَرَزُّ فِي جَلَالِهِ

فِي عَشْرِ كَبِيرٍ قَبِيلَةٌ وَفِي خَشْمٍ

كَانَمَا النُّؤُلُوَّ المَكْتَنُونَ فِي صِدْفٍ

مَنْ مَعَدْنَى مَنْطَقٍ مَنْهُ وَمُبَتْسُمٍ

طُوْبَٰئِ لِمَنْ تَشْقِ مَنْهُ وَمُلْتَشَمَّ
Allamah Busairi R.A. in this chapter speaks of the birth of Rasulullah Sallallahu Alayhi Wasallam. In the previous chapter his praises were mentioned. The blessed day on which Rasulullah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulullah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of Rasulullah Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam came to remove all difficulties and calamities from the world.

His birth distinctly showed his pure origin.

On that day the Persians discovered that they were going face misfortune. 
Were warned with the approach of misfortune and punishment.

And the walls of the palace of Kisra trembled and crumbled.

Like how the army of Kisra was scattered never to be untied again.

And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.

While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow.
Saawah (village in Persia) became grief stricken with the drying up of its lake.

And the (thirsty) water bearer returned in anger with disappointment.

It is as though fire became wet like water.

Due to grief, while water was (affected by) the blazing fire.

And the jinn was shouting (at the appearance of Rasulullah Sallallahu Alayhi Wasallam) and the NUR was glistening.
And the truth (nubuwaat) appeared with these anwaar, and with their voices.

(The kaafir) became blind and deaf, to the announcements of glad tidings.

Nor did they hear and the lighting of warning was nor seen by them.

After their fortune tellers had informed the people.

That their false religions would not stand.

And even after they witnessed shooting stars on the horizon.

Falling, just as (their) idols were (falling) on earth.
So much so that they kept running from the path of wahi

The devils (shaytaan), one after the other.

As though in running away the shaytaan were the army of Abrahah.

Or like that army (put to flight) upon whom (Rasulullah Sallallahu Alayhi Wasallam) threw pebbles.

Which he threw after their making tasbih in his (mubarak hands).

Like how (Hadhrat Yunus Alayis Salaam) when he made tasbih (of Allah) was thrown out from the stomach of the swallowing (fish).
CHAPTER FIVE
CONCERNING THE BLESSEDNESS OF THE INVITATION (CALLING TOWARDS ISLAM) OF RASULULLAH SALLALLAHU ALAYHI WASALLAM

The trees answered his call, prostrating.

Walking towards him on shins (truck) without feet.

It is though writing lines that were written.

With their branches, calligraphically writing of his perfection.

Like the cloud following him wherever he went.

Sheltering him from the intense heat, (as that) of an oven in the blazing summer.

I take an oath (of truth) by the moon that was split, it bears.
A connection with his heart (which shows) the truth of my oath.

What excellence qualities and noble deeds the cave contained (in it).

While every eye (of the disbelievers) was blind him.

The truth (sidq) and the true(siddique) in the cave were not seen (by the disbelievers).

And they were satiny "There is no one in the cave".

They thought a wild dove and a spider would not

Lay an egg, or spin a web for the best of creation.

The protection of Allah (made him) dispensed with double.
From armours and high forts.

Whenever time caused me any distress and I took refuge in him.

I receive shelter from him which was not misused.

I did not ask for the wealth of the two worlds from his hand.

But I received a great gift the best hand that was ever kissed.

Do not deny that his dreams are revelations (wahi), for verily his Heart does not sleep, when eyes sleep.

And this was at (the period of) puberty of his prophethood.

At that time dreams cannot be denied.
Great are the blessings of Allah that wahi is nor earned.

Nor was any Nabi accused (of lying when) giving knowledge of the unseen.

His miracles are (completely) clear, not hidden from anyone.

Without it justice cannot be established amongst people.

How often has his hand granted freedom (cure) from disease by (his) touch.

And set free the insane from the chains (fetters) of insanity.

He revived the starving year (of famine) through his dua.

Until it resembled a white spot on black times.
By means of a cloud which rained so abundantly, you would think large rivers

Gushing forth from the sea or like the torrential flood of Arim.
CHAPTER SIX
CONCERNING THE GLORY OF THE QURAAN

In this chapter Allamah Busairi (R.A.) describes the miracle of the Holy Qur’an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur’an is that ever lasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur’an and act upon its commands.

Allow me to describe the miracles of him (Rasuluallah Sallallahu Alayhi Wassallam) exposed (performed).

Like the lighting of fires on the hillside at night for guests.

The beauty of a pearl is further enhanced in a necklace.
But its value does not diminish) in the least when not strung on a necklace).

So why should the ambitions of those who praise not increase towards

That which (him (Rasuluallah Sallallahu Alayhi Wassallam) ha of noble character and good habits.

Verses of truth from the Most Merciful (Allah Ta’aala) newly heard.
(As well as being) eternal which is quality (of Allah) Who is described with eternity.

It is not connected with any period of time, while it informs us.

About the hereafter as well as of Ad and Iram.

Which remains with us forever, therefore it is superior to every miracle.

Of the other Nabi’s (for) when (their miracles) came but did not remain.
Absolutely clear (as evidence) so it did not leave (room for any) doubts.

By the enemies nor so they require any judge.

No one opposed it ever except for the vehement enemy.

(Due to) the enmity of the enemy towards it, (but that he) refrained from it seeking a truce.

Its eloquence refuted the accusations of its objectors.
Just as a respectable man keeps off the hand of a transgressor from his harem.

Its meaning is like the waves of the ocean in helping (one another)

And the (Qur’an) transcends the jewels of the sea in beauty and value.

Its wonders cannot be counted nor comprehended.

Nor would you (be) satiated by its constant repetition (recitation).
It cools the eye of its reciter, so I said to him

You have succeeded with the hope of Allah, therefore hold steadfast onto it.

If you recite it due to fear of the heat of blazing fire.

Then you have doused the blazing fire with its cool water.

It is the Houze-e-Kauthar with which faces are illuminated.
Of the sinners even though they came to it (with faces) black as coal.

It is like the straight bridge like the scales in equilibrium.

Justice, without which, amongst man cannot be established.

Do not be astonished if the jealous person rejects it.

(Feigning ) ignorance while they are shrewd.
Verily the eye rejects the ray of the sun due to dust.

The mouth rejects the (sweet) taste of water due to sickness.
Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of Rasuluallah Sallallahu Alayhi Wassallam.

After praising Rasuluallah Sallallahu Alayhi Wassallam and mentioning his birth he discusses the invitation of Rasuluallah Sallallahu Alayhi Wassallam toward Allah Ta’aala. With the first wahi the prophethood of Rasuluallah Sallallahu Alayhi Wassallam is proclaimed. In this chapter Allamah Busairi speaks of the miraculous journey (Mi’raj) of Rasuluallah Sallallahu Alayhi Wassallam to the seventh heaven.

On this journey Rasuluallah Sallallahu Alayhi Wassallam passed the Sidratual-Muntahaa and was taken to such close proximity to Allah Ta’aala, where no other creation had ever gone or will ever go again. Allaman Busairi shows that Rasuluallah Sallallahu Alayhi Wassallam superseded every other creation in rank. From this one can gauge his (Sallallahu Alayhi Wassallam’s) exalted status.

You the best of those to whose court seekers of bounties resort.

Running the (mounted) on the backs of fast camels.
And O you is the greatest sign for he who takes a lesson.

And O you who is the greatest bounty for a person who avails himself of it.

You travelled by night from one sacred place to another.

As the full moon travels through intense darkness.

And you continued ascending until you attained a position.
At the distance of two cubits length, as has never been attained nor sought.

And you preferred due to your position by all the Ambiyaa.

And Rasuls just as a servant gives preference to his master.

You passed the seven heavens with them.

In a procession in which you were the standard bearer.

Until you left no gaol (for) any competitor to strive for.
In closeness, nor any (room for ascent for any one to advance.

You made inferior every position by (your) advance, when.

You were invited to his majestic and unique position.

So that you may be successful in a reaching the most concealed.

From all eyes, and secrets well concealed.
So you acquired every (status) worthy of pride unrivalled.

And you surpassed every position which none other passed.

And extremely excellent are the ranks that were granted to you.

And incomprehensible are those bounties which conferred upon you.

Glad tiding be to us o people of Islam. We have.

By the Grace of Allah a pillar which is indestructible.
When Allah called, the one who invited us (Rasuluallah Sallallahu Alayhi Wassallam) to His worship.

Because of the noblest of messengers, we are the noblest of ummats.
CHAPTER EIGHT
CONCERNING THE JIHAD OF RASULUALLAH SALLALLAHU ALAYHI WASSALLAM

Up to the time of Mi’raj Rasuluallah Sallallahu Alayhi Wassallam and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of nubuwwat they were commanded by Allah Ta’ala to make hijrat to Madinah. After establishing an Islamic state in Madinah Rasuluallah Sallallahu Alayhi Wassallam was given permission to make Jihad against the kuffar.

By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of Rasuluallah Sallallahu Alayhi Wassallam, as well as his unflinching faith and trust in Allah Ta’ala. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Deen of Islam by both Rasuluallah Sallallahu Alayhi Wassallam as well as the Sahabah Radiyallahu Anhum.

The hearts of his enemies were struck with terror at the news of his advent.

Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm.
He never ceased to encounter them at every battle.

Until, by the effects of lances they were like meat on a chopping block.

They loved fleeing that they would envy.

The corpses which were carried away by vultures and eagles.

Nights would pass without them knowing number.
As long as it was not nights of the sacred months (Ashur-e-Horum).

It is as though the religion of Islam was a guest that visited their house.

With every brave warrior, greedy for the flesh of the enemy.

He used to lead an ocean of an army on galloping horses.

They would strike (the enemy) with a massive wave of brave warriors.
Of every volunteer, having hope of reward from Allah.

Fighting to exterminate the roots of kufr and to destroy it.

Until the religion of Islam became of them.

Reunited after her estrangement, with her family.

Always taken care of by an affectionate father.
And a loving husband, so she did not suffer from orphanhood nor widowhood.

They were mountains, so ask about them from him who fought them.

What was his experience with them in each contest (battle).

Ask (them about the condition of) Hunain, Badr, Uhad.

The verdict death for them was more severe than an epidemic.

(They made their) white (shinning) swords red (with blood) after they were plunged.
Into every black lock of (hair) of their enemies.

And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out.

By their pens (lances). Like undotted letters,

Completely clad with weapons they had characteristic marks to distinguish them.

Like arose is distinguished by (characteristic) marks from a thorn tree.
The winds of help (from Allah) would guide you to their fragrance.

So you would think every brave man to be a flower in the bud.

As though they were, when on horse back like the plants on hills.

On account of the strength and bravery, not because of the tightness of their saddles.

The hearts of the enemies flew into terror (due to their) prowess.
So they could not make distinction between a lamb and a mighty warrior.

And the person who has the help of Rasuluallah Sallallahu Alayhi Wassallam with him.

Even if a lion meets him in its den it begins to fear.

And you would never see a friend not assisted.

By him, nor would you find any enemy, but in pieces.
He lodged his ummat in the fort of his religion.

Like a lion which lodges with its cubs in a jungle.

How many queries did the words of Allah have with defiers.

Concerning him, and the clear evidence (of Allah), disputed many a plaintiff.

It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person.
In the period of ignorance, and such noble etiquettes in an orphan.
**Chapter Nine**

**Concerning seeking forgiveness from Allah Ta’ala and intercession by of Rasulullah Sallallahu Alayhi Wassallam**

After discussing the life of Rasulullah Sallallahu Alayhi Wassallam, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah Ta’ala through the intercession and Waseela (agency) of Rasulullah Sallallahu Alayhi Wassallam. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah Ta’ala seeking forgiveness and repentance. He uses this poem as a Waseela (agency) through Rasulullah Sallallahu Alayhi Wassallam to gain acceptance in the court of Allah.

I served him with praise, by means of which I ask to be pardoned.

The sins of a life passed in poetry and serving (other)

As these two have garlanded me with that consequences which I fear.
As though I am due to it (poetry and serving others) a sacrificial animal.

I obeyed the misleading passions of youth in both conditions and I did not

I achieved but sin and remorse.

the great regret of my soul in its transaction.
It did not purchase Deen with the world, nor had I negotiated for it.

The person who sells his future for his present.

His being defrauded in the sale and its negotiation.

If I had committed any sin my covenant is not (likely to be) violated.

With my Nabi Rasuluallah Sallallahu Alayhi Wassallam and nor is my rope broken.
For verily I have a security from him due to my name.

(Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise.

If at my resurrection, he should not take me by my hand

Out of kindness, then say O the slipping of my foot.

I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces.
Or that his neighbour (follower) returned from him dishonoured.

And since I have devoted my thoughts to his praises.

I have found him to be best sanctuary for my salvation.

His bounty will never escape from (my) hand which has been soiled.

For verily rain causes flowers to bloom on rocks
And I did seek the flowers (wealth) of the world which were plucked.

By the hands of Zuhair through his praises of Haram.
After repenting Allamah Busairi (R.A) now takes refuge in his for Rasuluallah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah’s punishment but wishes and hopes that through the intercession and assistance of Rasuluallah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasuluallah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasuluallah Sallallahu Alayhi Wassallam, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du’ah to Allah Ta’aala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

Most generous of mankind, I have no one to take refuge in

Except you at occurrence of widespread calamity.
And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)

When most Bountiful (Allah Ta’alaa) will manifest (Himself) by the name of the punisher.

For verily amongst your bounties is this world, and the hereafter.

And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen.
my soul do not become despondent due to your grievous sins.

Verily major sins when pardoned are minor.

Perhaps the mercy of my Lord when distributed,

Would be distributed in proportion to the sins.

my Lord (Sustainer)! Make my hopes, not unfulfilled.
By you, and make my reckoning (of deeds) not destructive.

Be kind to Your Servant in both the worlds, for verily his Patience, when called upon by hardships (calamities), runs away.

So order clouds of blessings (salutations) from you perpetually.

Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently
And upon his family his Sahabah, then upon those who follow them.

The people of piety, knowledge, clemency and generosity.

(Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhuma).

And Ali and Uthman (Radiyallahu Anhuma), the people of nobility.

As long as the easterly breeze makes the branches of cypress rustle.
And (as long as) the camel riders make their camels march with the enchanting songs.

Forgive its writer and its reader

I ask of you all goodness O You the Most Generous and Most Munificent.
FOLLOW THE QUR’AN AND THE SUNNAH

We pray in the Holy Qur’an Kareem:

Truly, Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)

In this verse, Allah, The Glorified and the Exalted, The One and Only Who is worthy of worship, The Creator, The Nourisher and The Sustainer, The Sovereign Lord Who has no partner in His Kingdom, issues two commands to the mu’mineen (believers): to send salawaat (blessings) on the Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad al-Mustafa SallAllahu ‘alaihi wa Sallam and to send salaams (salutations) on him.

We pray in the Hadith Shareef:

Hadrat Abdullah Ibn Mas’ud Rady Allahu Anhu reports that the Holy Prophet Sallallahu ‘alaihi wa Sallam said, "The person who asks blessings upon me abundantly will be nearest to me on the Day of Judgement" (Tirmidhi).

Sayyidina al-Imam al-Habib 'abdallah bin 'Alawi al-Haddad Rady Allahu Anhu (1044-1132 A.H) of Hadhramaut has explained the importance of sending blessings and salutations on the Holy Prophet SallAllahu ‘alaihi wa Sallam in Risalatu'l Mu’awanah (The Book of Assistance). Translation is by Dr. Mostafa al-Badawi.

"Adopt a wierd of prayers for the Messenger of God, may blessings and peace be upon him, for this will be a connection between you and the Prophet, and a door through which assistance and his presence flows in abundance to you. He has said, may blessings and peace be upon him: "The one who prays upon me once, upon him
God prays ten times'. And: 'The most beloved to me and the nearest in sitting to me on the Day of Rising are those of you who pray on me the most.' God has exhorted you to do this, so obey, do it abundantly if you wish, add salutations (salam), and include his family. In particular, repeat it frequently on Thursday night and on Friday, for he has said, may blessings and peace be upon him: 'Increase the number of your prayers on me in the White Night and the Bright Day.' May God bless him and his family, and grant them peace. And praise belongs to God, the Lord of the Worlds". (p.30)

He reports another Hadith Shareef in An-Nasaaih-id-Diniyya (Religious Advices, p.94):

Inna Lillahi Malaikatan Sayyaheena fi'l Ardhi Yuballigunahu 'alayhi's Salaatu wa's Salaamu Salaata man yusallee 'alahyi min ummatihi.

Truly, Allah has angels who go about the earth and bring to the Prophet the blessings and salutations offered by his followers.

To fulfil these Qur'anic and Prophetic exhortations, all Muslims pray every day at least one tasbih (100 times) of salawaat and salaams on the blessed Prophet Muhammad ibn Abdillah Sall Allahu 'alaihi wa Sallam. And the awliya (saints), the saleheen (pious) and the ulama (learned) have compiled many kutub (books) of salawaat and salaams on the beloved Prophet Sall Allahu 'alaihi wa Sallam.

SALAAMS AT THE RAWDHA

When the Muslims visit the Holy Prophet Sall Allahu 'alaihi wa Sallam in Madina, they greet him with salaams at his tomb, (popularly referred to as "Rawda" or garden of paradise) in Masjid Nabawi. These salaams are given in Azkaar (Supplications to Allah) of Imam Muhyuddin Abu Zakaria bin Sharaf an-Nawawi Rabbmatullahi 'alaib (631-676 A.H).

ASSALAMU 'ALAIKA YAA RASUL'ALLAH
ASSALAMU 'ALAIKA YAA KHEERATA'LLAH MIN KHALQIHI
ASSALAMU 'ALAIKA YAA HABIB'ALLAH

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Salaams on you, O Messenger of Allah.
Salaams on you, O Allah's choicest one in all his creation.
Salaams on you, O the beloved of Allah.
Salaams on you, O the leader of all the Messengers and the last of the Prophets.
Salaams on you and on your family and your companions
and your household and on all the prophets and on all well-known pious people.
I bear witness that you completed your duties as the Messenger of Allah,
fulfilled your trusts, and sincerely advised your community.
May Allah reward you on our behalf better than
the reward that any Messenger received on behalf of his community.

Imam an-Nawawi Rabmatullabi 'alaib reports in Manasik (Muslim Ceremonies And Rituals) that Imam u'l Utbi Rabmatullabi 'alaib narrated that one day while he was sitting before the tomb of the beloved Prophet Sall'Allahu 'alaibi wa Sallam, a bedouin came, offered salaams to the Holy Prophet and recited this verse from Surah an-Nisaa:

Wa Law Annahum Idh-dhalamoo Anfusahum Jaa'uka
Fastaghfarullaha Wastaghfara Lahum u'r Rasulu
Lawajadullaha Tawwaaban Rahima.

And had they, when they were unjust to themselves come to you and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Forgiving, Merciful. (4:64)

Then, he requested the blessed Prophet Sall'Allahu 'alaibi wa Sallam to intercede for him with Allah and recited these two verses of a qasida (hymn).
Yaa Khaira Man Dufinat Bilqaa'i A'dhumahu
Fa Taaba Min Teebibinalqadu W'dl Akamu

Nafi'i Fidaau Liqabrin Anta Saakinuhu
Feebi'l 'Afaaju Wa Feebi'l Joodu W'dl Karamu

O the best person ever laid to rest! When his blessed body touched the earth
His perfumed bones made the earth and the surrounding forest fragrant

May my soul be sacrificed for the tomb you reside in
In it there is purity, generosity, munificence

Having recited these two verses, the bedouin left. Imam u'l-'Utbi then saw the Holy Prophet SallAllahu 'alaihi wa Sallam in a dream who told him to give the bedouin the glad tidings that Allah Ta'ala had forgiven him! SubhanAllah!

Muslims intending to go for Hajj, Umra and Ziyara inevitably learn the dua (invocation) and salaams they will recite while on pilgrimage from a kitab (book) they have handy, that has been especially compiled for that purpose. We find that in most such kutub (books), the main features of the dua to be recited at the Rawda of Rasul'Allah SallAllahu 'alaihi wa Sallam are salaams on him, followed by verse number 64 from Surah an-Nisaa, then a request to the blessed Prophet to intercede with Allah, and the two verses from the qasida (hymn) quoted earlier. If this brought forgiveness for the bedouin in the time of Imam u'l 'Utbi as narrated by Imam an-Nawawi himself, why can't it bring forgiveness for the rest, so burns the eternal hope in the heart of every Muslim!

To gain special blessings, the saalik (traveller on the spiritual path) might be guided to recite the very first salaat from Lataaif i'Arshiyah (Mercies from Allah's Throne) of Sayyidina al-Imam al-Habib 'Ali bin Muhammad al-Habshi (1259-1333 A.H) of Hadhramaut who composed it on the occasion of his ziyara (visit) to the Holy Prophet, SallAllahu 'alaihi wa Sallam. It begins:

Bismi llah 1r Rabman 1r Raheem
Allahumma Salli wa Sallim wa Baarik 'alaa Sayyidina Muhammad Awwal mutalaggi li-faydhika l'awwal.
In the Name of Allah, the Beneficent, the Merciful
O Allah! Shower Your Blessings, Salutations and Favours on Sayyidina Muhammad who is the first person to receive the first blessing from You

While at the blessed Rawda of the beloved Prophet Sallallahu 'alaihi wa Sallam, seize the opportunity to recite the qasida of Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad Rady Allahu 'Anhu that is engraved in the hujra (room) of Rasulullah Sallallahu 'alaibi wa Sallam where he used to live with Sayyidatna 'Aisha Rady Allahu 'Anha. It is the same hujra where he rests in eternal peace now and above it is the qubba (green dome). From the outside can be discerned the eighteenth verse of this qasida which reads:

Nabiyyun azeemun kbhuqubu'l kbhuqul-ladbee
Labu 'azzam ar-Rahmanu fee Sayyid i'l Kutbi

A great Prophet whose character was the character Which the Most Beneficent has exalted in the Master of Books.

Here, Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad Rady Allahu 'Anhu is referring to this verse of the Qur'an Kareem in praise of Prophet Muhammad, peace and blessings of Allah be upon him.

Wa Innaka La'alaa Khuluqin 'Azeem

Assuredly, you are of a most excellent character (68:4)

The blessed Prophet Sallallahu 'alaihi wa Sallam and Mawlana al-Haddad Rady Allahu 'Anhu obviously have a very special relationship of mutual love for Mawlana al-Haddad's qasida to be selected to adorn the hujra. This qasida is in his Diwan (Collected Hymns) titled Ad-Durru'l Mandhoom Li Dhawi'l Uqool wa'l Fuhoom (Poetic Pearls for Discerning and Understanding Minds). It has been reproduced by Imam as-Sayyid Muhammad bin 'Alawi al-Maliki of Makkah in Shifaa-u'l Fuaad bi Ziyaarati Khayri'l 'Ibaad (The Cure Of The Heart Arising From The Visit To The Best Servant of Allah). He has captioned it: "Al-Qasida al-Haddadiyyah al-Daakbiyyah Lil-Hujratin Nabawiiyyah Ash-Sharifah" ("The Eulogy by Mawlana al-Haddad Engraved Inside The Blessed Room Of The Prophet"). And he has provided an explanation (sharb) of its spiritual and historic significance. It has 41 verses all of which rhyme in the letter "Ba",

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praising the Holy Prophet Sallallahu ‘alaihi wa Sallam. Each verse contains the teachings of one or more verses of the Holy Qur'an Karem or the blessed Hadith Shareef.

The last 14 of its 41 verses contain salawaat and salaams. So we are not surprised to find that Dr. Mostafa al-Badawi has given these verses in his Ziyarah Sayyidi’l Kawnayn Sallallahu ‘alaihi wa aalihi wa Sallam (Visit To The Leader Of Both The Worlds) among other salawaat and salaams to be recited by the pilgrim when he visits the blessed Prophet Sallallahu 'alaihi wa Sallam. So let us take the opportunity to benefit from the transliteration and translation of these 14 verses.

'Alayka Salaatu’llahi yaa khayra man talaa
Kitaaban Muneeran ja’a bi’l-Fardhi wa’nnadbi

'Alayka Salaatu’llahi yaa khaira muhtadin
Wa Haadin bi Nuri’llahi fi’sh-sharqi wa’l gharbi

'Alayka Salaatu’llahi yaa khaira man da’a
Ila’llahi ba’da’rrifqi bi’ssumri wa’l qudhbi

'Alayka Salaatu’llahi yaa sayyidan saraa
Ila’llahi hatta marra bissab’i wa’l hujbi

Wa qaama bi "aw adnana" fanaaheeka rif’atan
Wa majdan sammah hattaana anaafa ’ala’sh-shuhbi

'Alayka Salamu’llahi maa saara mukhlisun
Ilayka yaqool: Allahu wa’l Mustafa Hasbi

'Alayka Salamu’llahi maa as’harassaba
Faharraka arwaaha’l muhibbeena lilqurbi

'Alayka Salamu’llahi maa baariqun saraa
Wa maa gannati’l atyaaru fee 'azab-i’l-qudhbi

'Alayka Salamu’llahi maa harraka’l hidaa
**Qulooban ilaa maghnaaka bi’sh-shawqi wa’l hubbi**

‘Alayka Salamu’llahi ’addannabaati warrimaali
Wa ’addal qatri fee haalat i’s sakbi

‘Alayka Salamu’llahi anta malaazunaa
Lada’l yusri wa’l i’saari wa’ssaqli wa’ssa’bi

‘Alayka Salamu’llahi anta habibuna
Wa Sayyiduna wazzukhru yaa khaira man Nubbi

‘Alayka Salamu’llahi anta Imamuna
Wa Matbu’una wa’l kanzu wa’l gauthu fi’l khatbi

Wa Salla ‘alaiAllahu da’ban wa sarmadan
Wa Sallama Yaa Mukhtaru wa’l aali wa’ssahabi

Allah's blessings be on you O the best one to have recited
The shining Book which came with the obligatory and the voluntary

Allah's blessings be on you O the best of the rightly guided
Guiding with the Light of Allah in the east and the west

Allah's blessings be on you O the best inviter to Allah with kindness
Then, (against those in battle) with spears and swords

Allah's blessings be on you O master who travelled by night
To Allah until he passed the seven heavens and all the veils
And your position of (a distance of two bow lengths) "or even less"
Is enough exaltation and a gallery so high as to vie with the stars

Allah's salutations be on you as long as a sincere person
Says to you: "Allah and Mustafa are sufficient for me"

Allah's salutations be on you as long as dawn breaks
And you quicken the souls of loving disciples with nearness

Allah's salutations be on you as long as lightening flashes
And birds chirp on branches of trees
Allah's salutations be on you as long as camel drivers
Move hearts (of people in their caravan) to your wealth with yearning and love

Allah's salutations be on you as many times as the number of plants
And grains of sand and the number of rain drops in a downpour

Allah's salutations be on you; you are our only helper
In prosperity and poverty, in ease and difficulty

Allah's salutations be on you, you are our beloved
And our master, our treasure, O the best of the Prophets

Allah's salutations be on you, you are our leader
And our master, and treasure and helper in problems

And blessings on you from Allah for ever and ever
And salutations O chosen one, and on your family and companions

At this time, tears are flowing down your cheeks in loving agony for the beloved of Allah, Muhammad u'r Rasulullah, Salallahu 'alaibi wa Sallam. This is a manifestation of the baraka (blessing) of your Shaykh.

Sallu al'd-r-Rasul
Allahumma Salli wa Sallim 'alaib.

SALAAMS IN MAWLID EULOGIES

But you don't need to be present at his Rawda to offer salawaat (blessings) and salaams (salutations) on Habib-Allah, Nurin Min Nurillah, Muhammad ibn 'Abdillah, Sallallahu 'alaibi wa Sallam. Indeed, Muslims wherever they are, send salawaat and salaams on the Holy Prophet Sallallahu 'alaibi wa Sallam as he has assured us the angels take such salawaat and salaams and present them to him. And Muslims offer him salawaat and salaams in both prose and verse and the malaika (angels) join in the chorus.

The most well-known salaams that have been composed in verse are inevitably to be found in mawlid (birth) eulogies of the Holy Prophet Sallallahu 'alaibi wa Sallam. The most famous salaam in 'Arbi is in the kitab of Mawlid-un-Nabi Sallallahu 'alaibi wa Sallam by Imam as-Sayyid Ja'far al-Barzanji, Rahmatullahi 'alaib, in Urdu by Imam Ahmed Raza
Khan Rahmatullahi 'alaib, and in Turkish by al-Allamah Sulaiman Chelebi Effendi Rahmatullahi 'alaib.

The mashaaikh (spiritual masters) explain that the beloved Prophet Sallallahu 'alaihi wa Sallam, his sababa (companions) and the awliya (saints) are present together with the angels at the majlis (spiritual gathering) where the salaam is recited provided it is done with adab (respect), devotion and proper 'aqeeda (belief). May Allah Ta'ala increase our spiritual benefits by giving us the hidaya (guidance) to recite these salaams as well as the ones composed by other great mashaaikh to achieve maghfira (salvation), Aameen Yaa Rabba'l 'Aalameen.

Let us now look at some of the more well-known salaams that have been composed in verse in 'Arbi, Urdu, Turkish and English languages, in that order.

**SALAAM IN MAWLID U'N NABI OF IMAM BARZANJI**

The mawlid eulogy by Imam as-Sayyid Ja'far ibn Hasan ibn 'Abdal Karim al-Barzanji (1690-1766 C.E) Rahmatullahi 'alaib is popular Muslim poetry in praise of the Holy Prophet Sallallahu 'alaihi wa Sallam, universally recited to celebrate his birth (mawlid) on twelfth Rabi' u'l Awwal. It is a poetic biography of the Holy Prophet Sallallahu 'alaihi wa Sallam with his birth as its main theme. And when a Muslim says 'mawlid', every other Muslim knows it is the birth of the sweet beloved Prophet Sallallahu 'alaihi wa Sallam that is being referred to. This mawlid eulogy, just like dozens of others, is based on the Holy Qur'an Kareem, Hadith Shareef and books of seerah (history). It is in two parts. The first is Mawlid Barzanji Nathr, a 19 fasl (chapter) history of the Holy Prophet Sallallahu 'alaihi wa Sallam in poetic prose with 355 verses while the second is Mawlid Barzanji Nadhm, a similar 16 chapter history in poetic form with 205 verses all of which rhyme with the letter 'noon'.

After the recitation of each verse in this mawlid eulogy as in all mawlid eulogies, the congregation responds:
\textit{Sallallahu 'Alaib}

Allah's blessings be upon him

or

\textit{Allahumma Salli wa Sallim 'Alaib}

Allah's blessings and peace be upon him.

The spiritual benefits of reciting these \textit{salawaat} are obviously immeasurable.

Mawlid Barzanji is in 'Arbi, it has been translated into Kiswahili by Mzee bin Ali Muhammad from the Comoro Islands of Africa, it is printed in Singapore, its introduction is in the Indonesian language in the Java dialect, it has been transcribed by Mawlana Uthman Abdulkarim Nasserpuri \textit{Rabmatullahi 'alaib} of Kenya, it has been applauded in \textit{Zikr-e-Habib} (Remembrance of the Beloved Prophet) by Ad-Da'a'ee al-Kaamil Mawlana Abdul 'Aleem Siddiqi, \textit{Rabmatullahi 'alaib} who incidentally composed \textit{salaams} in Urdu, it has been reproduced in countless other \textit{kutub} (books) including \textit{Baaqatun 'Atirah (A Perfumed Bouquet)} of Imam as-Sayyid Muhammad 'Alawi al-Maliki of Makkah, and it is recited from Makkah to Mombasa, from Madina to Singapore, from Arafat to Jakarta and from Mina to Toronto, that is throughout the world by Muslims of all the four \textit{Madh'habs} and all \textit{Tariqas}.

When the \textit{munshid} (reciter) reaches the narration of the actual birth of the Holy Prophet \textit{Sallallahu 'alaibi wa Sallam}, all rise with respect and devotion in a standing ovation to the Holy Prophet \textit{Sallallahu 'alaibi wa Sallam} and they all offer him \textit{salaams} from the depths of their hearts with deep love and affection in a resounding chorus which practically all Muslims know by heart, and indeed many other \textit{salaams} whether in Arabic, Urdu or English have adopted this very same chorus.

\begin{align*}
\textit{Yaa Nabi Salaam 'alaika} \\
\textit{Yaa Rasul Salaam 'alaika} \\
\textit{Yaa Habib Salaam 'alaika} \\
\textit{Salawaatu'lllab 'alaika}
\end{align*}

Salutations on you, O Prophet

Salutations on you, O Messenger of Allah
Salutations on you, O Beloved
Blessings of Allah be upon you.

Although this Qiyam (standing ovation) is normally printed together with the Mawlid-u'n-Nabi Sallallahu 'ala'ib wa Sallam composed by Imam Barzanji, it cannot yet be established who actually composed it because it is also reproduced in the Mawlid-u'n-Nabi Sallallahu 'ala'ib wa Sallam titled Sharaf al-Anaam (Noble In The Whole World) composed by al-'Allamah Shaykh Ahmad bin Qasim Rabmatu'llahi 'ala'ib, as well as the one composed by al-Hafiz Shaykh Abdirrahman ibn Ali ad-Dayba'ee Rahmatu'llahi 'ala'ib. Interestingly, Shaykh ad-Dayba'ee is called al-Hafiz because he knew more than 100,000 Hadith Shareef of the Holy Prophet Sallallahu 'ala'ib wa Sallam by heart. Such is the stature of the ulama who have composed Mawlid-u'n-Nabi Sallallahu 'ala'ib wa Sallam.

Of the 35 verses in this qiyam following the chorus, the ones that are normally recited are:

_Ashraqa'l Badru 'ala'ina_
_Fakhtajat Minbu'l Buduru_
_Mitbla Husniqa Maa Ra'aina_
_Qattu Yaa Wajhas-Suroori_

_Anta Shamsun Anta Badrun_
_Anta Noorun Fawqa Noori_
_Anta Ikseerun wa Ghaadi_
_Anta Misbaahun's-Sudoori_

_Yaa Habibee Yaa Mu'mammad_
_Yaa 'Arusla'l Khaafiqayni_
_Yaa Muayyad Yaa Mumajjad_
_Yaa Imama'l Qiblataini_

_Man-ra'aa Wajhaaka Yas'ad_
_Yaa Kareem al-Wa'alidaini_
_Hawdhuka's-Saaifl Mubarrad_
_Wirdunaa Yawm an Nushoori_

A full moon rises over us
The other moon disappears
We never saw the like of your beauty
O face of gladness
You are the sun, you are the moon
You are light upon lights
You are gold and even more priceless
You are the light of hearts

O my beloved, O Muhammad
O star of east and west
O supporter, O praised one
O leader of both Qiblas

Whoever sees your face, gets happiness
O the kind one to both parents
Your clear and cool fountain
Is our goal on the Day of Reckoning

It ends with the following dua (prayer):

'Aalim-us-Sirri wa Akhfaa
Mustajeeb-ud-Da'awaati
Rabbi Farhamnaa Jamee'a
Bijamee-'iz-Saadibaati

The Knower of the secret and even more hidden
One who accepts supplications
O Lord forgive us all
For the sake of all the good deeds.

The munshideen (reciters) love to add to the qiyam these verses of the qasida that the children of Madina recited on daf in greeting the beloved Prophet Muhammad Sallallahu 'alaihi wa Sallam and his noble companions when they entered that blessed city, as narrated by Iman Ghazali Rahmatullabi 'alaih in his Ihya 'Ulum id Deen (Revival of Religious Sciences).

Tala'al Badru 'Alayna
Min Thaniiyaatil Wadaa'

Wajabah Shukru 'Alayna
Maada'a Lillahi Daa'

The full moon rises on us.
From Thaniiyaatil Wadaa'

And it is aboligatory on us to express thanks
Whenever called upon by a summoner for the sake of Allah
Muslims never tire of sending salaams on the beloved Prophet Sallallahu 'alai wa Sallam and they keep on finding novel and more interesting ways of sending salaams. An alternative resounding chorus for this salaam is:

Marhaban Yaa Nura 'Ainee Yaa Nura 'Ainee
Marhaban Jadda'l Husaini
Marhaban Ablan wa Sablan Ablan wa Sablan
Marhaban Yaa Khaira Daa'ee

Welcome! O the light of my eyes, O the light of my eyes
Welcome! The grandfather of Imam Husain
Welcome! Greetings! Greetings!
Welcome! O the best caller and inviter to Islam.

A variation to this chorus is:

Yaa Habibee Marhaba Yaa Nura 'Ainee Marhaba
Yaa Habibee Marhaba Jadda'l Husaini Marhaba

O my beloved: Welcome! O the light of my eyes: Welcome!
O my beloved: Welcome! The grandfather of Imam Husain:
Welcome!

Yet another variation that forms a preliminary before the start of the "salaam" proper is:

Marhaba Yaa Marhaba Yaa Marhaba
Rabmatullah 'Aalameena Marhaba.

Welcome! O Welcome! O Welcome!
Welcome the mercy for all the worlds.

Yet another way of offering salaams in this mawlid eulogy is to recite the second part of its fourth chapter in which the verses end in the letter "Hamza". All stand and the munshid (reciter) leads in rapturous resonance:

Wa Mubayyan Kash-shamsi Minka Mudheen
Asfarat 'Anhu Laylatun Garraan

Lailatu'l Mawlidillaze Kaana Liddeeni
Suroorun Biyaumibi Wazdibaan

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Yauma Naalat Biwa'dh'ilhibatu Wabbin
Min Fakhaarin Maa Lam Tanalbu'mnisaa

 Wa Atat Qamahaa Bi-Ashbali Mimmaa
 Hamalat Qablu Maryamu'l 'Adhraa

Mawlidun Kaana Minhu Fee Taal'il Kufri
 Wabaalun Alaibimo wa Wabaan

 Wa Tawaalat Bushra'l Hawaati' Anqad
 Wulida'l Mustafa wa Hasqa'l Hanaan

And your face that shines like the sun
Has been unveiled on the finest night

The night of your birth bestowed happiness on religion
And splendour on its day

The day the daughter of Wahb succeeded in getting
Of prestige what other women never succeeded in attaining

She came to her people with a pregnancy
Superior than that of the blessed virgin Mary before her

A birth that resulted for the disbelievers
In nothing but woes and epidemics

And the glad tidings of rejoicers came one after another
That the chosen one was born and happiness was a must.

After each verse, the congregation responds:

Rabbi Salli 'ala'l Habibi Muhammad
Wa 'Ala'l Aali Man Humu'l Kuramau

O Lord bless the beloved Muhammad
And his family members who were (all) benevolent people

Imam Barzanji Rahmatul'labi 'alaib has borrowed these verses from
the "Hamziyya" of the universally acclaimed Imam Sharafuddin
Muhammad al-Busiri Rahmatul'labi 'alaib (608-695 A.H., 1212-1296
C.E) of Egypt. The "Hamziyyab" is a qasida in praise of the Holy
Prophet Salla'llahu 'alaibi wa Sallam with 456 verses, all of which rhyme
in the letter "Hamza", hence the title "Hamziyyab". Then came Imam
Yusuf Ibn Ismail an-Nab'haani Rahmatul'labi 'alaib of Lebanon who
tried to emulate Imam al-Busiri Rahmatul'labi 'alaib and composed a
"Hamziyyab Alfiyyab" in praise of the beloved Prophet Salla'llahu 'alaibi
wa Sallam, with almost 1000 verses (987 to be exact), all rhyming in the letter "Hamza"! You begin to wonder whether miracles will ever cease! And you begin to understand what is meant by the phrase "love for the Prophet", Sallallahu 'alaihi wa Sallam. And you surely realise that the masbaaikh (spiritual masters) are madly in love with their very own Muhammad-e-'Arabi, Rasulul Rabbi'l 'Aalameen, Rabmatullil 'Aalameen, Sallallahu 'alaibhi wa Sallam.

Sallu ala'r Rasul
Allahumma Salli wa Sallim 'Alaih.
SALAAMS BY AL-HABIB AL-HABSHI

On the last Thursday of the month of Rabi’ al-Awwal every year, Mawlid u’n Nabi Sallallahu ‘alaihi wa Sallam is ceremonially recited in five places: in Hadhramaut (Arabia); on the island of Java (in Indonesia); and in the towns of Lamu, Mambrui and Mombasa (in Kenya). The kitab (book) that is recited is Simtud-Durar (A Necklace of Pearls) by Sayyidina al-Habib ‘Ali bin Muhammad al-Habshi, may we continue to benefit from his baraka (blessings), Aameen. It is a 15 chapter history of the beloved Prophet Sallallahu ‘alaihi wa Sallam in poetic prose. As the muhibbeen (loving disciples) recite it, they sway to and fro as if in spiritual ecstasy, much like tall grass swaying in a light breeze. These majalis (spiritual gatherings) of mawlid are known to be so spiritually surcharged that they draw non-Muslims to Islam in thousands. The seventh chapter deals specifically with the birth of the sweet beloved Prophet Sallallahu ‘alaihi wa Sallam, on completion of which the congregation rises in standing ovation, reciting:

Sallallahu ‘ala Muhammad
Sallallahu ‘alaihi wa Sallim

Allah's blessings be upon Muhammad
Allah's blessings and salutations be upon him.

The salaam by Imam al-Habshi Rahmatullahi ‘alaih rhymes in the letter "daal". An interesting way this salaam is recited is for the congregation to offer the following dua after the recitation of each verse by the munshid (reciter):

Rabbi Ighfirlee Zunubee
Barkati'l Haadee Muhammad

O my Lord forgive me my sins
With the blessings of my guide Muhammad

The last two verses of the salaam are:

Wa Salaatu’llabi Taghshaa
Ashrafa'r Rusli Muhammad

Wa Salaamun Mustamirrun
Kulla Heemin Yatajadad
And all-enveloping salaams of Allah be upon
Muhammad, the most noble Messenger of Allah

And continuous salutations that are
Renewed and revived every moment

Imam al-Habshi Naf'anAllahu Bib also composed salaams with the
rhyme and rhythm of "Yaa Nabi Salaam Alaika" but its more popular
chorus is:

Marhaba Marhaba Yaa Nura 'Ainee Marhaba
Marhaba Marhaba Jadda'l Husaini Marhaba

Welcome! Welcome! O the light of my eyes. Welcome!
Welcome! Welcome! The grandfather of Imam Husain.
Welcome!

These salaams are given in Qutufu'r Rabi' Fee Qasaaid Mad'h Taahaa'sh-Shafi' (The Harvest of Rabi' al-Awwal in the Hymns in
Praise of Taahaa the Intercessor) compiled by Ustadh as-Sayyid
Muhammad Shareef Sa'eed al-Biedh of Kenya. Its more popular
verses are:

Rabbi Faj'al Mijama'naa
Gbaayatuh Husnii'l Khitaami
Wa'tinaw Maa Qad Sa'alnaa
Min 'Ataayaka'l Jisaami
Wa'krimli'l Arwaaha Minnaa
Biliqaa Khairi'l Anaami
Wablighi'l Mukhtaara 'Annaa
Min Salaatin wa Salaami

O Lord! Let the aim of our gathering
Be to achieve a felicitous end
And fulfil all our wishes
From Your immense bounties

And honour the souls of those who belong to us
With a meeting with the best of mankind
May our blessings and salutations
Reach the Chosen One.

Imam al-Habshi Rahmatullabi 'alaib was a kaamil murshid
(accomplished spiritual master) who not only composed the mawlid
eulogy and the salaams in Simtud-Durar, but he also composed a
whole kitab of salawaat (blessings) titled Lataaif i’l ’Arshiyyah (which has already been referred to), as well as about a hundred or more qasaaid (hymns), most of which are in praise of the beloved Prophet Sallallahu ‘alaihi wa Sallam. Indeed, he produced all the spiritual ingredients for a Mawlid u’n Nabi celebration intended to gain the love of Allah Sub’hanahu wa Ta’ala and the love of the blessed Prophet Sallallahu ‘alaihi wa Sallam.
OTHER SALAAMS IN 'ARBI

Other salaams in 'Arbi are by:

1. Hafiz 'Imad-ud-Deen Ismail ibn Kathir (702-774 A.H), Rabmatullahi 'alabi who is universally acclaimed as Sabib u't Tafsir, one who did the Tafsir (explanation) of the Holy Qur'an Kareem. His kitab is titled Zikr Mawlid Rasulillah Sallallahu 'alaihi wa Sallam (Remembrance of the Birth of Allah's Messenger, Sallallahu 'alaihi wa Sallam). Its contents have been composed into a nazm (eulogy) with 14 chapters and 300 verses by as-Sayyid al-'Allamah Muhammad bin Salim bin Hafeez Ibn Shaykh AbiBakr bin Salim. This nazm has been presented together with its sharh (explanation) by Imam as-Sayyid Muhammad bin 'Alawi al-Maliki in his kitab Baaqatun 'Athira (A Perfumed Bouquet).

The salaam in this mawlid eulogy is unlike any other in that it actually quotes the blessed Hadith Shareef as in these verses:

Wa fi'ssahihayni 'an-iz-Zuhriyy
'An ibni Mut'im-in 'an-in-Nabiyy
Yaqulu lee ism-an ana Muhammad
Wa Hashir wa 'Aaqib wa Ahmad
Wa ana Rabbu'l 'Arshi yamhul kufru bee
Wa khaatimu li'r-Rusli maa ba'dee Nabi

And in Sahih Bukhari and Muslim a hadith by az-Zuhri Received from Ibn Mut'im that the Holy Prophet said:

My names are Muhammad
Hashir, 'Aaqib and Ahmad

The Lord of the Throne eliminates infidelity through me
I am the final prophet, there is no prophet after me.

The translation of the Hadith Shareef as given in Sahih Bukhari is:

Narrated Hadhrat Jubair bin Mut'im Rady Allahu Anhu: Rasul'Allah Sallallahu alaihi wa Sallam said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there-after; and I am also Al-'Aqib (i.e there will be no prophet after me)". (Bukhari)
Those who thirst for Hadith can get satiated at this fount.

When we look for poetic content, we find that this mawlid eulogy as well as the salaam in it is a mathnawi. A mathnawi is a special type of poem in which each of the two half verses (misra or hemistish) rhyme and the rhyme changes from verse to verse. For example, the three verses quoted above rhyme in "Zubriyy and Nabiyy", in "Muhammad and Ahmad", and in "Bee and Nabi". You never cease to be amazed at the rich diversity and wealth of Muslim scholarship.

2. Imam Abu'l Faraj ibn al-Jawzi Rahmatullahi 'alaih in his kitab titled Mawlid-il-'Arus (The Birth of the Bridegroom), a biography of the Holy Prophet Sallallahu 'alaihi wa Sallam with 23 chapters and 23 qasaaid (hymns), a qasida (hymn) being presented after each chapter. This mawlid eulogy is famous for having been composed by Imam ibn al-Jawzi (Ash-Shahir Bi'l-Jawzi).

The congregation's response in the salaam is: Salaamun 'alaik (salutations on you).

3. Imam as-Sayyid Muhammad 'Uthmaan al-Mirghani Rahmatullahi 'alaih in his mawlid eulogy titled Al-Asraar ar-Rabbaniyyah (The Secrets of the Lord), a 14 chapter biography of the beloved Prophet Sallallahu 'alaihi wa Sallam in poetc prose where the odd number verses rhyme in the letter "haa", while the even number verses rhyme in the letter "noon", for a total of 352 verses! The salaam itself rhymes in the letters "laam alif".

The opening verse of the salaam in this kitab is:

Marhaban bi'l Mustafa Yaa Mas'halaa
Mas'halan fee Marhaban fee Mas'halaa
Welcome to Mustafa O gentle one!
Most cordial welcome in all humility

4. Al-'Allamah Gulam Mustafa 'Ishqee, Rahmatullahi 'alaih of India. His salaam is usually given in kutub (books) of Awraad and Azkaar (additional voluntary invocations to Allah), for example in Majmu'ah Wazaaif (A Collection of Regular Voluntary Invocations) compiled by Qari Ridha u'l-Mustafa A'zami. Its opening verse is:

Yaa Shafi 'al-Waraa Salaamun 'alaik
Yaa Nabiyya'l Hnda Salaamun 'alaik
O intercessor (on Judgement Day), salutations on you
O the Prophet of guidance, salutations on you.

Its closing verses are:

Mathlabe Yaa Habibee Laisa siwaak
Anta Matloobunaa Salaamun 'alaik
Sayyidee Yaa Habibee Manlaae
Laka Raobi Fidaa Salaamun 'alaik
Haadha Qaulu Ghulamika 'Ishqee
Minhu Yaa Mustafa Salaamun 'alaik.

I don't wish for anyone else besides you, O my beloved.
You are the one we seek, salutations on you.

My leader, my beloved, my patron
My soul be sacrificed for you, salutations on you

This is the saying of your servant 'Ishqee
"O Mustafa salutations on you from him".

5. Shaykh 'Abdulrahman Bin Shaykh 'Abdallah Rahmatullahi 'alaih of Somalia known as Shaykh Hajj Sufi, Rahmatullahi 'alaih. His kitab, Daleeli'l 'Ibaad Ilaa Sabil-i'r-Rashaad (Proof For People On The Right Path), is a collection of 60 of his spiritually effervescent qasaaid (hymns) together with his takhmees of the famous qasida "Tabaraka Dhu'l 'Ulaa" ("The Exalted, The One Who Is High Above"). The "takhmees" of a qasida is its augmentation from couplets to quintets. The Salaam itself has 32 verses most of which rhyme in the letter "kaaf" and, interestingly, its ever popular chorus of "Yaa Nabi Salaam 'Alaika" also rhymes in the letter "kaaf". Its concluding verses are:

Wa Salaatu Man Daraka
Wa Salaamubn 'Alaika
Wa 'Alaa Man Qad Qafaaka
Maa Danaa Daanin Ilayka

Blessings on those who know you
And salutations on you
And on those who follow you
As long as there is someone close by you (that is, forever)

6. Shaykh 'Abdulrahman bin Shaykh 'Umar ash-Shafi'i al-Qadiri, Rahmatullahi 'alaib of Somalia in his Mawlid it-Taqreeb Ilallahi Ta'ala
wa Ilaa Habibi-hi'l Mustafa Sallallahu 'alaihi wa Sallam (Mawlid To Bring You Close To Allah And To His Beloved Mustafa, Peace and Blessings of Allah be Upon him), as given in al-Majmu' (Collected Works). This mawlid eulogy has 18 chapters and 315 verses all of which rhyme in the letters "Laam Alif" while most of the verses in the Salaam rhyme in the letter "Faa". It is of interest to note here that al-Majmu' also contains his "takhmees" of the qasida titled Aqeedatu'l Awam (Basic Common Creed), composed by al-'Allamah Ahmad Marzuq Rahmatullahi 'alaih.

The opening verse of the salaam is:

Yaa Rabbi Salli Sarmadaa
'Ala'l Habibi'l Mustafa

O Lord! Bestow blessings for ever and evermore
On the beloved Mustafa

The salaam explains the significance of the day and month the beloved Prophet Sallallahu 'alaihi wa Sallam was born, which is Monday twelfth Rabi' al-Awwal and one of the verses declares it Eid.

Hilaluhu 'Idun Lana
Wa Zikruhu Feehi Shifa

Its crescent is Idd for us
And in its rememberance is a healing.

7. Shaykh Muhammad 'Abdullah Shaddad bin 'Umar Baa 'Umar Rahmatullahi 'alaih in his kitab Ad-Durru'l Munaddad Fee Seerati Sayyidina Muhammad Sallallahu 'alaihi wa Sallam (A String Of Pearls In The History Of Our Master Muhammad, Peace and Blessings of Allah Be On Him) which is a poetic biography of the Holy Prophet Sallallahu 'alaihi wa Sallam in 14 parts with 169 verses. The salaam has an additional 30 verses with the following chorus:

Yaa Nabi Salaam 'Alaika
Yaa Rasul Salaam 'Alaika
Yaa Shafi'u Yaa Mushaffa'
Fi'l Waraa Yaumu'l Qiyama

Salutations on you, O Prophet
Salutations on you, O Messenger of Allah
O the intercessor whose intercession is accepted
For all creation on the Day of Judgement.

In the introduction to this *kitab*, his son Shaykh Hasan Muhammad Shaddad explains that the reason his father Shaykh Muhammad Baa 'Umar Rabmatullahi 'alaih composed this *kitab* was because he saw the Holy Prophet Sallallahu 'alaihi wa Sallam in a dream and addressed him with the above two verses. *Sub'han Allah*: Glory be to Allah!
Salawaat of Gauth u’l Azam Muhyudeen
Shaykh Abdul Qadir Jilani Rady Allah ‘Anhu

His Most Well-Known Salawaat

Gauth u’l A’zam Muhyudeen Shaykh 'Abdul Qadir Jilani al-Hasani wa’l Husaini, Rady Allah ‘Anhu (470-561 A.H/1077-1166 C.E) who was born in Jilan, Persia and whose shrine is in Baghdad, Iraq was so profuse in reciting salawaat (blessings) on our beloved Prophet Sayyidina wa Mawlana Hadhrat Muhammad al-Mustafa Sallallahu ‘alaihi wa aalihi wa Sallam that their compilation could easily fill a volume. Most of these salawaat are contained in Fuyudhaat u’r Rabbaniiyyah (Overflowing Abundance From The Lord) which is a compilation of his salawaat (blessings), his awraad and azkaar (regular voluntary invocations), his aqeeda (creed), his nasiha (advice) and his qasaaid (hymns).

Three salawaat of the Shaykh (spiritual master), who is lovingly referred to by millions across the world as the Gauth u’l A’zam (the greatest spiritual helper), are well-documented. These are:

1. As-Salaatu’l Gauthiyyah, also known as As-Salaatu’s Sughraa or the "small salaat". This salaat, although short in length, is so famous that it has lovingly been named after him as As-Salaatu’l Gauthiyyah (Durood Gauthiyyah in Urdu).

2. Kibriti’l Ahmar, also known as As-Salaatu’l Wusta or the "medium salaat". This is a spiritual combination of five salawaat, one of which interestingly, is As-Salaatu’l Gauthiyyah itself. Kibriti’l Ahmar means "the Philosopher's Stone", or something that is rare to come by.

3. As-Salaatu’l Kubra or the "big salaat". This is a spiritual combination of 33 salawaat, 25 verses of the Holy Qur’an Kareem, and dua (invocation) covering about 20 pages.

We will now study each of these salawaat in a little more detail.
AS-SALAATU’L GAUTHIYYAH
This salaat of the Gauth u’l A’zam is so famous that many mashaaikh (spiritual masters) choose to include it in their kutub (books) as part of the awraad and azkaar (regular voluntary invocations). Some of the kutub that contain this salaat are:

1. **Dalaail u’l Khairaat (Proofs of Goodness)** of Imam Muhammad bin Sulayman al-Jazuli.


3. **Majmu’ah Salawaat u’r Rasul (Compilation of Blessings On The Messenger, Sallallahu 'alaihi wa Sallam)** of Hadhrat Khwaja Shaykh Abdur Rahman Chohravi.

4. **Afdhal u’s Salawaat (The Best Blessings)** of Imam Yusuf ibn Ismail an-Nab’haani.

5. **Awraad u’l Qaadiriyyah (Regular Voluntary Invocations of the Qaadiriyyah)**, compiled by Muhammad Salim Bawwaab.


Here then is As-Salaatu’l Gauthiyyah, shining as distinctly as the north star.

Allahumma Salli ‘alaa Sayyidina Muhammad-in
As-Saabiqi li’Ilkhalqi nuruhu
Wa Rahmatullil ‘aalameena dhuhuruhu
‘Adada man madhaa min khalqiqa wa man baqiya
Wa man so’ida minhum wa man shaqiya
Salaatat tastagriqu’l ‘adda wa tuhitu bi’l haddi
Salaataan laa gaayata lahaa wa laa muntahaa wa lanqidha’aa
Salaataan daaimatan bidawaamika
Wa ‘alaa aalihi wa sahibihi wa sallim tasleeman mithla dhaalik
O Allah! Bestow blessings on our master Muhammad
whose light was created first,
and whose appearance is a mercy for all the worlds,
as many times as the number of Your creations past and yet to
come
among those that are blessed and those that are unfortunate;
such blessings that are unlimited and unbounded,
countless, endless, never finishing;
such blessings as everlasting as You,
and on his family and companions,
and in the same manner complete salutations as well.

In this salaat, Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu
declares his aqeeda (belief) loud and clear that before Allah
Sub'hanahu wa Ta'ala created anything else, He created Nur-e-
Muhammadi, the Nur of Sayyidina Muhammad Sallallahu alaihi
wa Sallam. Sub'hanAllah!

KIBRITI’L AHMAR

Kibrital Ahmar which means "the Philosopher’s Stone" is also
included in many kutub some of which are:

1. Fuyudhaat u'r Rabaniyyah, compiled by al-Hajj Ismail ibn as-Sayyid Muhammad Sa'eed al-Qadiri.

2. Awraad u'l Qadiriyyah Rahmaniyyah, compiled by Hadhrat al-'Allamah as-
Sayyid Muhammad Tayyib Shah.

3. Awraad u'l Qadiriyyah, compiled by Muhammad Salim Bawwab.

4. Mishkaat u's Salawaat (A Niche For Lit-Up Blessings) of Mawlana Muhammad Ilyas Burney.
5. **Majmu'ah Wazaaif Ma' Dalaail u'1 Khairaat (Compilation of Regular Voluntary Invocations Together With Dalaail u'1 Khairaat)**, translated into Urdu and compiled by Pir Muhammad Karam Shah.

*Kibriti'l Ahmar* is truly magnificent. It weaves verses of the Holy Qur'an Kareem together with *Asma-u'n-Nabi Sallallahu 'alaihi wa Sallam* (his attributive names of praise), *dua* (invocation), and five *salawaat*, three of which are famous. These are:

(a) **As-Salaatu Kanzi'l A'zam**, the *salaat* with which *Kibriti'l Ahmar* begins and which will be observed in more detail later,

(b) **As-Salaatu'l Gauthiiyyah**, which we have already looked at, and

(c) **As-Salaatu'l In'aam**, which is now presented.

**As-Salaatu'l In'aam**

*Allahumma Salli wa Sallim 'alaihi wa 'alaa aalihi 'Adada na'maaillahi wa ifdhaalihi*

**O Allah! Bestow blessings and peace on him and on his family**

**As many times as Allah's bounties and grace.**

*Kibriti'l Ahmar* ends with the following verses of the Holy Qur'an Kareem.

*Sub'haana Rabbika Rabbi'l Izzati 'Amma Yasifun Wa Salaamun 'ala'l Mursaleen Wa'l Hamdu Lillaahi Rabbi'l 'Aalameen*

Glory to your Lord, the Lord of Honour and Power (He is free) from what they ascribe to Him

And peace be on the Messengers.

And praise be to Allah, the Lord of all the worlds (37:180-182).

**AS-SALAAT U'L KUBRA**

*As-Salaat u'l Kubra* or the "big salaat", is a spiritual mosaic of 33 *salawaat*, 25 verses of the Holy Qur'an Kareem and *dua*.
(invocation) interspersed among the *salawaat*. Among other kutub, it is also found in;

1. **Fuyudhaat u'r Rabbaniyyah**, compiled by al-Hajj Ismail ibn As-Sayyid Muhammad Sa'eed al-Qadiri.

2. **Awraad u'l Qaadiriyyah Rahmaniyyah**, compiled by Hadhrat al-'Allamah as-Sayyid Muhammad Tayyib Shah.

3. **Awraad u'l Qaadiriyyah**, compiled by Muhammad Salim Bawwab.

4. **Afdhal u's Salawaat** of Imam Yusuf ibn Ismail an-Nab'haani.

The very first of its 20 pages gives us a flavour of this spiritual masterpiece.

**Bismillah ar-Rahman ar-Raheem**

Laqad ja'akum Rasulun min anfusikum 'azeezun 'alayhi maa 'anittum

Hareesun 'alaikum bi'l mumineena rauf u'r raheem

A'budu'llaha Rabbee wa laa ushriku bihi shay'aa

Allahumma Innee ad'uka bi asmaaika'l husnaa kullihaa

Laa Ilaaha Illaa Anta Subhaanaka

An Tusalliya 'alaq Muhammd-in wa 'alaq aali Muhammd-in

Kamaa sallayta 'alaq Ibrahima wa 'alaq aali Ibrahima

Innaka Hameedun Majeed

Allahumma Sallii 'alaq Muhammd-in-Nabiyyi'il ummiyyi

Wa 'alaq aalihi wa sahibhi wa sallim tasleema

Wa Sallallahu 'alaq Muhammd-in wa 'alaq aali Muhammd-in

Salaatan huwa ahluhaa

Allahumma Yaa Rabba Muhammd-in wa aali Muhammd-in

Sallii 'alaq Muhammd-in wa 'alaq aali Muhammd-in

Wajzi Muhammd-an Sallallahu 'alaihi wa Sallam

Maa huwa ahluhu
Allahumma Rabba's samaawaati's sab'i wa Rabbia'l 'Arshi'l 'Adheem
Rabbanaa wa Rabba kulli shay-in
Wa munzila'tTawraati wa'l Injeeli wa'z Zaburi wa'l Furqaani'l 'Adheem
Allahumma Anta'l Awwalu falaysa qablaka shay-un
Wa Anta'l Aakhiru falaysa ba'daka shay-un
Wa Anta-dh-Dhaahiru falaysa fawqaka shay-un
Wa Anta'l Baatinu falaysa dunaka shay-un
Falaka'il Hamdu
La ilaaha illa Anta Sub'haanaka Innee Kuntu Min-adh-Dhaalimeena
Maashaa Allahu kaana wa maa lam yasha' lam yakun
Laa Quwwata illa Billah
Allahumma Salli 'alaa Muhammad-in 'Abdika wa Nabiyyika wa Rasulika
Salaatun Mubarakatan Tayyibatan kamaa amarta an nusaliee 'alaih
Wa Sallim tasleemaa

With the name of Allah, The Most Beneficent, The Most Merciful.
Certainly, there has come to you a Messenger from among yourselves,
grievous to him is your suffering, full of concern for you,
to the believers (he is) compassionate, merciful (9:128).
I worship Allah who is my Lord and do not associate anything with Him.
O Allah! I ask of You for the sake of Your Most Beautiful Names

None is to be worshipped except You, Glory be to You (21:87).

Shower Your blessings on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
as You showered Your blessings on Sayyidina Ibrahim
and on the family of Sayyidina Ibrahim.
Surely, You are The Praiseworthy, Glorious.
O Allah! Bestow Your blessings and complete peace on Sayyidina Muhammad,
The Prophet not taught by any human (but directly by You, O Allah)
and on his family and companions.
And may Allah's blessings rest on Sayyidina Muhammad
and on the family of Sayyidina Muhammad,
such blessings which they deserve.

O Allah! O Lord of Sayyidina Muhammad and the family of
Sayyidina Muhammad
Bestow blessings on Sayyidina Muhammad and on the family of
Sayyidina Muhammad
And reward Sayyidina Muhammad, Allah's blessings and peace be
on him,
as he deserves it.

O Allah! The Lord of the seven skies and the Lord of the Great
Arsh
Our Lord and the Lord of everything,
and the One Who sent the Tawraat, the Injeel, the Zabur and the
Great Qur'an.
O Allah! You are The First without beginning and You are The Last
without end
and You are The Manifest with nothing above You
and You are The Hidden with nothing below You
All praise belongs to You.

None is to be worshipped but You.
Glory be to You; surely, I have been unjust. (21:87)

Whatever Allah wished, happened.
Whatever Allah did not wish, did not happen.
There is no power except with Allah.

O Allah! Bestow blessings on Sayyidina Muhammad,
Your servant, the Prophet sent by You, Your Messenger,
favourable, agreeable blessings,
as You have ordered us to invoke blessings on him and grant him complete peace.

We notice that As-Salaatu’l Kubra begins with verse 128 from Surah at-Tawba, then invokes Allah with his Most Beautiful Names, follows this up with As-Salaatu Ibrahimiyyah and two other salaat, after which there is dua, verse 87 from Surah al-Anbiyaa, praise of Allah, and more salawaat, and so it continues. As-Salaatu’l Kubra ends with this verse of the Holy Qur’an Kareem.

Da’waahum Feehaa Sub'haanaka'Ilahumma
Wa Tahiyyatuhum Feehaa Salaam
Wa Aakhiru Da’waahum
Ani’l Hamdu Lillaahi Rabbi'l 'Aalameen

Their prayer therein will be "Sanctity to You, O Allah", and their greeting therein will be "peace", and the end of their prayer will be, "all praise be to Allah, the Lord of the Worlds". (10:10)

In total, there are 25 verses of the Holy Qur’an Kareem in As-Salaatu’l Kubra. Some of these verses in which Allah Ta’ala Himself praises the Holy Prophet Sallallahu ’alaihi wa Sallam are:

Yaa Seen
Wa'il Qur'an i'l Hakeem
Innaka Lamina'l Mursaleen
'Alaa Siraatin Mustaqeem

Yaa Seen
By the Qur’an full of wisdom
Most surely, you are one of the Messengers.
On a straight way. (36:1-4)

Laqad Mann'Allahu 'ala'l mu'mineena
Iz ba'atha feehim rasulan min anfushihim
Yatlu 'alayhim aayaatihi wa yuzakkeehim
Wa yu'allimuhumu'l kitaaba wa'il hikmah
Wa in kaanu min qablu lafee dhalaalin mubeen
Certainly, Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves who recites to them His revelations, and purifies them and teaches them the Book and the Wisdom although before that they were surely in manifest error. (3:164)

**Wa Idh Akhadh'Allahu meethaaqa'nnabiyyeena**
**Lamaa aataytukum min kitaabin wa hikmatin**
**Thumma ja'akum rasulun musaddiqun limaa ma'kum**
**La tu'minunna bihi wa latansurunnah**
**Qaala a'aqrartum wa akhaztum 'alaa dhaalikum isree**
**Qaalu aqrarnaa**
**Qaala fa'sh-hadu wa ana ma'kum minash-shaahideen**

And when Allah took the Covenant of the Prophets (He said): (Behold) what I have given you of the Book and Wisdom. Afterward, there will come to you a Messenger confirming what is with you; you shall believe in him and you shall help him. He said: do you agree and take this my Covenant as binding on you?

They said: We agree.
He said: Then bear witness. And I am with you among the witnesses. (3:81)

**Wa maa arsalnaaka illaa Rahmatallil 'aalameen**

And We sent you not but as a mercy for all the worlds (21:107)

These verses are interspersed in an intricate pattern among the *salawaat* (blessings) and *dua* (invocations), with *dua* following one or more *salawaat*, as in this instance.

**Allahumma Salli wa Sallim 'alaa 'abdika wa Nabiyyika wa Rasulika Sayyidina wa Nabiyyinaa Muhammad-i-nin**

**Nabiyyi'l Ummiyyi wa'r Rasuli'l 'Arabiyyi**

**Wa 'alaa aalihi wa as'haabibhi**

**Wa azwaajihii wa dhurriyyaatihii wa ahli baytihi**

**Salaatan takunu laka ridhoa wa lahu jaza-an wa lihaqqihee**
adaa-an
Wa a'tihi'l waseelata wa'l fadheelata
Wa'sh sharafa wa'ddarajata'l 'aaliyata'r rafee'ata
Wab'ath-hu'l maqaama'l Mahmood
Alladhee wa 'adtahu Yaa Arhama'r Raahimeen.
Allahumma innaa natawassalu bika
Wa nas'aluka wa natawajjahu ilayka
Bikitaabika'l 'Azeeki wa Binabiyyika'l Kareemi
Sayyidina Muhammad-in Sallallahu 'alaihi wa Sallam
Wa bisharafihi'l majeedi
Wa biabawayhi Ibrahim wa Ismaila
Wa bisaahibayhi Abi Bakr-in wa 'Umar-a
Wa Zinnuraini 'Uthmaan-a wa aalihi Fatima-ta wa 'Aliyy-un
Wa waladayhima'l Hasan-i wa'l Husain-i
Wa 'ammayhi'l Hamza-ti wa'l 'Abbas-i
Wa zuujatayhi Khadija-ta wa 'Aishah.

O Allah! Bestow blessings and peace on Your servant, the Prophet sent by You, Your Messenger, our master, our Prophet Muhammad who was not taught by any human (but directly by You, O Allah), The Messenger who was an Arab, and on his family and companions and his blessed wives, and offspring and his blessed household; such blessings as may please You, reward him and fulfil his rights, and (O Allah), give him the Wasila and distinction, and nobility and the highest exalted position and raise him to the highest Praised Station which You have promised him, O The Most Merciful of those who show mercy.

O Allah! Indeed, You are our only Means and we beg of You and we turn our faces towards You with the means of Your exalted Book and through the means of the gentle Prophet sent by You, Sayyidina Muhammad, blessings and peace of Allah be on him,
and through the means of his glorious nobility
and through the means of his forefathers
Sayyidina Ibrahim and Sayyidina Isma'il
and through the means of his companions
Sayyidina Abu Bakr and Sayyidina 'Umar
and the possessor of the two lights Sayyidina 'Uthman
and the family members of Sayyidatna Fatima and Sayyidina 'Ali
and their two sons Sayyidina Hasan and Sayyidina Husain,
and his uncles Sayyidina Hamza and Sayyidina 'Abbas
and his blessed wives Sayyidatna Khadija and Sayyidatna 'Aishah.

In this salaat and the dua following it, the Gauth u'l A'zam not
only shows his deep love for the blessed Prophet Sallallahu 'alaihi
wa Sallam, but also for the ahlu'l bayt (his blessed household) and
his glorious sahaba (companions). In the salaat, he includes the
dua that is recited after the azan. We notice that this entire dua is
in honour and praise of the beloved Prophet Sallallahu 'alaihi wa
Sallam. In the dua that follows, he invokes Allah using the wasila
(means), of Allah Ta'ala Himself, of the Holy Qur'an Kareem, the
noble Prophet Sallallahu 'alaihi wa Sallam, Nabi Ibrahim and Nabi
Ismail Alayhimussalam, the ahlu'l bayt and the sahaba, Rady
Allahu 'Anhum Ajma'een.

Sallu 'ala'r Rasul
Allahumma Salli wa Sallim 'alaih.

KANZI’L A’ZAM

One of the salawaat present in both Kibriti’l Ahmar as well as As-
Salaatu’l Kubra, is such a gem it is referred to as Kanzi’l A’zam
(The Greatest Treasure). Khwaja Shaykh Abdur Rahman Chohravi
Rahmatullahi ‘alaih naturally chose to include it in his Majmu’ah
Salawaat u’r Rasul and al-Hajj Ismail ibn as-Sayyid Muhammad
Sa’eed al-Qadiri Rahmatullahi ‘alaih had it printed separately in
Fuyudhaat u’r Rabbbaniyyah, identifying it as Kanzi’l A’zam. In it,
Sayyid ‘Abdul Qadir Jilani Rady Allahu ‘Anhu pours his heart out in
superlative praise of the Holy Prophet Sayyidina Muhammad al-
Mustafa Sallallahu ‘alaihi wa Sallam.
Wa anmaa barakaatika sarmadan
Wa azkaa tahiyyaatika fadhlan wa 'addadan
'Alaa Ashrafi'lä haqaaqi'I'Il insaaniyyah wa'l jaaniiyah
Wa majma'id daqqaqi'I'l Imaaniyyah
Wa Turi't Tajalliyyaati'I'Ihsaaniyyah
Wa mahbati'I'Israari'r Rahmaaniyyah
Wa 'Arusi'I'mamlakati'r Rabbaaniyyah
Waasitati 'Iqdi'n Nabiyyeena
Wa muqaddami jayshi'I'Mursaleena
Wa Qaaidi rakbi'I'Awliyaa-i wa's Siddeeqeena
Wa afdhali'I'khalaaiqi'ajma'eeena
Haamili liwai'I'Izzi'I'A'laa
Wa maaliki azimmati'I'majdi'I'asnaa
Shaahidi asraari'I'azali
Wa mushaahidi anwaari's sawaabiqi'I'awwali
Wa tarjumaani lisaani'I'qidami
Wa manba'I'ilmi wa'l hilmi wa'l hikami
Wa madh-hari sirri'I'juwi'Ijuz'iyyi wa'l kuliyyi
Wa insaani 'ayni'I'wuji'I'ulwiyyi wa's sufliyi
Ruhi jasadi'I'kawayni
Wa 'ayni hayaati'd-daaraini
Al mutahaqqiqi'I'ba'a'laa rutabi'I'l 'ubudiyyati
Wa'l mutakhalliqi'I'akhlaaqi'I'maqamaati'I'istifaa'iyyati
Al Khalil-I'I'A'zam
Wa'I'Habib-I'I'Akram
Sayyidina wa Mawlana wa Habibina
Muhammad ibni 'Abdillah ibni Abdi'I'Muttalib
Sallallahu 'alaihi wa'alaa aaliihi wa as'haabihi
'Adada ma'lumaatika
Wa midaada kalimaatika
Kullamaa zakaraka wa zakarahu'z zaakirun
Wa ghafala 'an zikrika wa zikrihi'I'ghaafilun
Wa Sallim tasleeman daaimon kathiraay
O Allah! Confer for ever Your best blessings
and ever increasing and never ending favours
and Your Purest and Gracious boons on him
who is exalted in the realm of the realities of the nature of
humans and jinns,
and is fully aware of all subtleties of faith,
and is the Mount Sinai recieving Divine Illuminations
and the place on which descend the mysteries of the All-
Beneficent
and who is a bridegroom in the Kingdom of the Lord,
the centrally placed jewel in the chain of prophets,
the first and the foremost in the front line of the army of
Messengers,
the leader of the caravan of the saints and the truthful,
the most graceful of all creation,
the bearer of the highest flag of honour,
the owner of the keys to the shining gallery,
the beholder of the secrets of eternity,
the beholder of the pristine glow of Primal Light,
the interpreter of the Divine Language,
fountain-spring of knowledge, tolerance and wisdom,
the manifestation of the existence of the secrets of the whole and
its parts,
and the person who is the (cause of the) existence of (everything)
above and below,
the soul in the body of both the worlds (that keeps them alive),
the fountain of life of this world and of the world to come,
the one who knows the reality of the high rank of servitude of
Allah
and is created with the highest spiritual stations of morality,
the foremost among the friends of Allah
and His beloved, highly honoured;
our master, our patron, our beloved,
Muhammad, son of ‘Abdullah, son of ‘Abdul Muttalib,
Allah's blessings on him, his family and companions,
in the number which is in Your Knowledge (O Allah)
and as many times as Your Words, whenever You are remembered and he is remembered by those who remember and whenever You are not remembered and he is not remembered by the negligent, and abundant, never ending, complete salutations on him.

For sure, Kanzi’l A’zam is at such a high level in terms of ’ulum and ’irfaan (spiritual knowledge) that it is breath-taking and awe-inspiring. One of its interesting features is that it is in rhyming prose. We notice that in this salaat, the words "abadan", "sarmadan", and "adadan" rhyme; the words "jaaniiyah", "Imaniyyah", "Ihsaaniyya", "Rahmaaniyyah" and "Rabbaaniyyah" rhyme; the words "Nabiyyeena", "Mursaleena", "Siddiqueena", and "ajma’eena" rhyme; the words "A’laa" and "asnaa" rhyme; the words "azoli", "awwali", "qidami", and "hikami" rhyme; the words "kulliyyi" and "sufliiyyi" rhyme; the words "kawnayni" and "daaraini" rhyme; the words "ubudiyyati" and "istifaaiyyati" rhyme; the words "A’zam" and "Akram" rhyme; the words "ma’lumaatika" and "kalimaatika" rhyme; and the words "zaakirun" and "ghaafilun" rhyme. Eleven different rhymes in just one salaat. MaashaAllah!

It must be remembered that this is only one of the remarkable achievements of this salaat. There are various other levels of ’ulum (knowledge) here, both manifest and hidden that call for more intensive study.

HURUF U’L MUQATTA’AT
An ancient tradition among the ulama (the learned) and the mashaaikh (spiritual masters) is to compose salawaat giving a meaning to each letter in the name of the beloved Prophet Muhammad Sallallahu ‘alaihi wa Sallam. On earth, the Holy Prophet Sallallahu alaihi wa Sallam is called Muhammad and in the heavens, he is called Ahmad. The name Muhammad is composed of four letters: "Meem", "Haa", "Meem", and "Daal", 
while the name Ahmad is composed of "Alif", "Haa", "Meem" and "Daal". The mashaaikh have composed salawaat with these letters. But Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu went a step beyond this. He composed a salaat with these letters together with the Huruf u'l Muqatta'at.

The Huruf u'l Muqatta'at are the letters with which some of the surahs of the Qur'an Kareem start. These are: "Alif Laam Meem", "Alif Laam Meem Saad", "Alif Laam Raa", "Kaaf Haa Yaa 'Ain Saad", "Taa Haa", "Taa Seen Meem", "Taa Seen", "Yaa Seen", "Saad", "Haa Meem", "Ain, Seen, Qaaf", "Qaaf", and "Noon". Only Allah Sub'hanahu wa Ta'ala knows their true meanings, as well as those whom He cares to give this knowledge to, the foremost among them being the Holy Prophet Muhammad al-Mustafa Sallallahu 'alaihi wa Sallam. The mashaaikh are agreed that Taa Haa and Yaa Seen are attributive names of praise for the blessed Prophet Sallallahu 'alaihi wa Sallam. Other mashaaikh have explained the significance of each of the huruf u'l muqatta'at, saying they denote the sifaat (attributive qualities) of the noble Prophet Sallallahu 'alaihi wa Sallam. For example, the letter "Yaa" in "Yaa Seen" denotes a sifat, and so does the letter "Seen". Yet other mashaaikh have composed salawaat with the huruf u'l muqatta'at.

Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu combined all this 'ulum (knowledge) in a grand convocation in just one salaat. We find that in one of the salawaat given in Fuyudhaat u'r Rabbaniyyah, the Gauth u'l A'zam has used the letters in the blessed names Muhammad and Ahmad as well as the Huruf u'l Muqatta'at without repeating any of the Huruf u'l Muqatta'at! Who can beat such scholarship? As we appreciate this learning that is open, manifest and clear, we begin to understand the depth of his spiritual knowledge that was a secret and even more hidden.

Let us then approach this salaat after reciting Surah al-Fateha. Al-Fateha!
Bismillah ar-Rahman ar-Raheem

Wa laa hawla wa laa quwwata illaa Bi'llah i’l 'Aliyy i’l 'Azeem
La’a Ilaaha Ill’Allah u’l Malik u’l Haqq u’l Mubeen
Muhammad u’r Rasulullah i’s Saadaq i’l Wa’di’l Ameen

Rabbanaa aamnanaa bimaa anzalta wattaba’na'r Rasul-a
Fa’ktubnaa ma’ash-shaahideen

Allahumma Salli wa Sallim
Wa birra wa akrim wa a’izza wa a’zim wa'rham
‘Ala’l ‘izzish-shaamikhi wa’l majdi’l baadhikhi
Wa’n nur-it-taamihi wa’l haqqi’l waadhihi
Meemi’l mamlakati wa Haa-i’r-rahmati
Wa Meemi’l ilmi wa Daal-i’d-dalaalati
Wa Alifi’l jabaruti wa Haa-i’r-rahamuti
Wa Meemi’l malakuti wa Daali’l hidaayati
Wa Laami’l altaafi’l khafiyyati
Wa Raa-i’r-ra’fati’l khafiyyati
Wa Nuni’l minani’l wafiyyati
Wa ‘Aini’l ‘inaayati wa Kaafi’l kifaayati
Wa Yaa-i’-sa’adati wa Seen-i’s-sa’adati wa Qaafi’l qurbi
Wa Taa-i’s-saltanati wa Haa-i’l ‘urwati wa Saad-i’l-‘ismati
Wa ’alaa aalihi hawaajiri ‘ilmihii’l ‘aeezi
Wa as’haabihi mon asbahaddeenu bihim fee hirzin hareez.

With the name of Allah, The Most Beneficent, The Most Merciful
(1:1)

And there is no power nor strength except with Allah,
The Most High, The Magnificent.
None is worthy of worship except Allah,
Muhammad is the Messenger of Allah,
thruthful to his promise, trustworthy.

Our Lord! We believe in what You have Revealed
and we follow the Messenger,
so write us down among those who bear witness (3:53).
O Allah! Bestow blessings, peace and honour; and give nobility, power and greatness; and have mercy on the one who is lofty in power and towering in grandeur, and is the high-aspiring light and the clear truth; the letter "Meem" (in the name Muhammad) is for the kingdom, "Haa" is for mercy, "Meem" is for knowledge, and "Daal" is for evidence (proof); the letter "Alif" (in the name Ahmad) is for might and power, "Haa" is for the realm of mercy, "Meem" is for sovereignty, and "Daal" is for guidance; the letter "Laam" (in the Huruf u’l Muqatta’at) is for hidden kindness, "Raa" is for hidden compassion, "Noon" is for perfect benevolence, "Ain" is for care and concern, "Kaaf" is for sufficiency, "Yaa" is for headship and becoming master, "Seen" is for happiness, "Qaaf" is for nearness, "Taa" is for the sultanate, "Haa" is for the tie or bond (of friendship) and "Saad" is for preservation, and (blessings and peace) on his family, who are the high noon of his esteemed knowledge, and on his companions through whom religion was well protected.

This is just the opening portion of this momentous salaat which is only about a quarter of it. The remaining three quarters consists mostly of dua (invocation).

This calls for a Fateha. Al-Fateha!
SALAAMS ON THE BELOVED PROPHET
SALLALLAHU 'ALAIHI WA SALLAM

It is apt to conclude by presenting the salaams of the Gauth u’l A’zam on the Holy Prophet Sallallahu ‘alaihi wa Sallam as given in Mishkaat u’s Salawaat (A Niche For Lit-Up Blessings) of Mawlana Muhammad Elyas Burney Rahmatullahi ‘alaih.

Assalatu wa’s Salaamu ‘alaika Yaa RasulAllah
Assalatu wa’s Salaamu ‘alaika Yaa NabiyyAllah
Assalatu wa’s Salaamu ‘alaika Yaa SafiyyAllah
Assalatu wa’s Salaamu ‘alaika Yaa KhalilAllah
Assalatu wa’s Salaamu ‘alaika Yaa HabibAllah
Assalatu wa’s Salaamu ‘alaika Yaa man Sharrafa’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa man Karraha’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa man ‘Allamahu’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa man ‘Adh-dhamahu’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa man Zayyanahu’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa Sayyidal Mursaleen
Assalatu wa’s Salaamu ‘alaika Yaa Khaatam an-Nabiyyeen
Assalatu wa’s Salaamu ‘alaika Yaa Imam’al Muttaqeen
Assalatu wa’s Salaamu ‘alaika Yaa Shafi’al Mudhhineen
Assalatu wa’s Salaamu ‘alaika Yaa Rahmatatil ‘aalameen
Assalatu wa’s Salaamu ‘alaika Yaa Khairah Khalqi’lIlah
Assalatu wa’s Salaamu ‘alaika Yaa Nura ‘Arshi’lIlah
Salawaatu’lIlahi wa malaaikatih wa anbiya’aihi wa rusulihhi Wa hamalati ‘arshihi wa jam’i’e khalqihi
‘Alaa Sayyidina Muhammad-in wa ‘alaa aalihi wa sahibhee ajma’een
Ilaa yaumi’ddeen.

Blessings and salutations on you, O Messenger of Allah
Blessings and salutations on you, O Prophet of Allah
Blessings and salutations on you, O Sincere Friend of Allah
Blessings and salutations on you, O Intimate Friend of Allah
Blessings and salutations on you, O Beloved of Allah
Blessings and salutations on you, O whom Allah has honoured
Blessings and salutations on you, O whom Allah has made noble
Blessings and salutations on you, O to whom Allah has imparted knowledge
Blessings and salutations on you, O whom Allah has exalted
Blessings and salutations on you, O whom Allah has well-endowed
Blessings and salutations on you, O master of Messengers
Blessings and salutations on you, O last in the line of the Prophets
Blessings and salutations on you, O leader of those who are pious
Blessings and salutations on you, O intercessor for sinners
Blessings and salutations on you, O mercy for all domains of existence
Blessings and salutations on you, O best of the creations of Allah
Blessings and salutations on you, O light of the Throne of Allah
May blessings of Allah, and His angels, His Prophets and His Messengers,
and the bearers of His Throne, and all whom He created, rest on our master Muhammad, on his family and all his companions
till the Day of Judgement.

**BLESSED SON OF THE BLESSED PROPHET**
*SALLALLAHU 'ALAIHI WA SALLAM*

Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu was a descendant of the Holy Prophet, *Sallallahu 'alaihi wa Sallam*. His father, Hadhrat Abu Salih was a descendant of Hadhrat Imam Hasan ibn 'Ali *Rady Allahu 'Anhu*. His mother Ummul Khair Fatima was the daughter of Shaykh 'Abdullah Sumi who was a descendant of Imam Husain ibn 'Ali *Rady Allahu 'Anhu*. Thus Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* is both Hasani and Husaini. He is a descendant of the *Ahl u'l Bayt* (The Prophet's Household) about whom Allah *Ta'ala* said in the Holy Qur'an Kareem:

Innamaa Yureedu'llahu liyudh-hiba 'ankumu'rrijsa ahla'l bayti
Wa yutahhirakum tat'heeraa
Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a thorough purifying. (33:33)

Besides the salawat (blessings), Shaykh 'Abdul Qadir Jilani is famous for his awraad and azkaar (regular voluntary invocations); his qasaaids (hymns), the most famous of which is Qasida Gauthiiyyah; and for his khutbas (sermons) and nasiha (advice) which have been compiled and handed down through centuries as classics of Muslim spirituality. His major spiritual works in this field are:

1. Sirr al-Asrar (The Secret of Secrets)
2. Futuh al-Ghayb (Revelations of the Unseeen)
3. Gunyat-u't-Taalibeen (Wealth For Seekers)
4. Al-Fat'hu Rabbani (The Endowment of Divine Grace)

As we read these masterpieces and his salawat, we are struck by the fact that his style of expression is different from that of any other Shaykh (spiritual master), 'aalim (learned scholar), or wali (saint). He is so saturated with the spiritual power of Tawheed and brimming with the realisation that the Holy Prophet Sallallahu 'alaihi wa Sallam is his ancestor, that his exposition and its flow has a spiritually confident personality all its own. Anyone who reads his khutbas and recites his salawat, awraad and azkaar, spontaneously admits that he is the muhyuddeen (reviver of faith), the qutb u'l aqtaab (the spiritual authority of all spiritual authorities), the Shaykh u'l mashaaikh (the spiritual master of all spiritual masters), the Gauth u'l A'zam (the greatest spiritual helper) and much more..... a Shaykh who epitomises both mujaddidiiyyah (faith revival) and wilayah (sainthood).

Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu is truly a model of a Sufi saint. Through his nasiha, azkaar and salawat, through giving a living reality to Islam, in his complete surrender to the Will of Allah and in his showing of tawakkul (trust in Allah), as well as through his teachings and preachings, he converted more than five thousand Jews and Christians to Islam. More than a hundred
thousand ruffians, outlaws, murderers, thieves and bandits also repented and became devout Muslims and gentle dervishes, explains Shaykh Tosun Bayrak al-Jerrahi al-Halveti in his Introduction to Sirr al-Asrar, p.xxi. The halaqa of zikr (congregations to remember Allah) which he instituted have continued to attract millions of people to Islam through centuries and will continue to do so Insha-Allah, till the Day of Judgement, Aameen Yaa Rabbal 'Aalameen.

The sahaba (companions) of the Holy Prophet Sallallahu 'alaihi wa Sallam are referred to as Rady Allahu 'Anhum wa Radhu 'Anhu (Allah is well pleased with them and they are well pleased with Him). According to Shaykh 'Abdul Qadir Jilani, his own position is equal to the dust under the feet of the sahaba; this should give us some idea of the stature of the blessed sahaba. Their spiritual stature derives from the fact that they were blessed with the opportunity of beholding the Holy Prophet Sallallahu 'alaihi wa Sallam with the eyes of Iman (faith). As this is the case, is anyone really capable enough to explain in full the sifaat (attributes) of Muhammad-i-'Arabi, Rasuli Rabbil 'Aalameen, Rahmatullil 'Aalameen? Only Allah Rabbu'l 'Izzat is fully aware of what he bestowed on the beloved Prophet, Allahumma Salli wa Sallim wa Baarik 'alaih.

Acknowledgement: I am grateful to Brother Mahdy Ali for help with Arabic translation.
DALAAIL U’L KHAYRAAT  
OF: IMAM AL-JAZULI RAHMATULLAHI ’ALAIHI

THE FIRST MAJOR BOOK OF SALAWAAT

Dalaail u’l Khayraat (Proofs of Good Deeds) is a kitab (book) of salawaat (blessings) on our beloved Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad al-Mustafa Sallallahu ’alaihi wa Sallam composed by Imam Muhammad bin Sulayman al-Jazuli Rahmatullahi ’alaih of Morocco. He was a Shaykh in the Shazili tariqa who traced his ancestry to Imam Hasan ibn ‘Ali, Rady Allahu ’Anhu, the noble Prophet’s grandson, and left his earthly existence in 870 A.H; 1465 C.E. Al-Habib ‘Abdallah bin ‘Alawi bin Hasan al-’Attas Naf’anAllahu bih informs us in The Way of Bani ’Alawi that Imam al-Jazuli had twelve thousand murids (disciples). The full name of his kitab is Dalaail u’l Khayraat Wa Shawaariq u’l Anwaar Fee Zikri’s Salaat Alan Nabiyyi’l Mukhtaar (Proofs of Good Deeds and the Brilliant Burst of Sunshine in the Zikr of Blessings on the Chosen Prophet).

It is the most universally acclaimed and the most popular among books of salawaat on the beloved Prophet Sallallahu ’alaihi wa Sallam. Just as al-Muwatta of Imam Malik Rahmatullahi ’alaih is the first major book of Hadith Shareef to be compiled, Dalaail-ul-Khayraat is the first major book of salawaat. In it, Imam al-Jazuli Rahmatullahi ’alaih presents to us as a gift, the salawaat which had been taught, written and handed down from generation to generation ever since the time of the blessed Prophet Sallallahu ’alaihi wa Sallam upto his own time. It is a precious and selected compilation of salawaat that he was able to obtain in his research. It is a selected compilation because a total compilation would have taken many volumes. We can understand this better when we recite the voluminous salawaat of just one Imam, the great grandson of the blessed Prophet himself, namely, Imam Zaynul ’Aabideen ’Ali ibn Husain ibn ’Ali Rady Allahu ’Anhu (38-95 A.H/658-713 C.E) in his huge kitab titled As-Sahifa Sajjadiyyah (The Book of the Worshipper).
The style of presentation of Imam al-Jazuli is all his own, musk-scented with the love of Rasulullah *Sallallahu 'alaihi wa Sallam*. The writing flows smooth and fast with an exhilarating pace. This *kitab* has caught the imagination of Muslims to such an extent that many *'ulama* (learned scholars) have written whole books of explanation (Arabic: *sharh*) on it. These "*shuruh*" (plural of *sharh*) have been referred to, for example, by Imam Yusuf ibn Isma’il an-Nab-haani *Rahmatullahi alaih*, another Shaykh in the Shazili tariqa, in his book *Afhdalus-Salawaat* (*The Best of Blessings*). And it has been translated into Urdu by Shaykh Muhammad Karam Shah Saheb in the *kitab* *Majmu’ah Wazaaf Ma’a Dalaail u’l Khayraat* (*Collection of Regular Voluntary Invocations Together with Dalaail u'l Khayraat*).

Another pleasing feature of *Dalaail u'l Khayraat* (*Proofs of Good Deeds*) is that its introduction contains *Asma u'l Husna* (the most beautiful Names of Allah Ta’ala) as well as *Asma u’n Nabi* (the blessed names of the beloved Prophet *Sallallahu 'alaihi wa Sallam*) one of which is *Daleel u'l Khayraat* (*Proof of Good Deeds*). Isn't that remarkable!

*Dalaail u'l Khayraat* is presented in eight parts. You are expected to commence recitation on Monday with the Introduction and Part One. Each part is to be recited one day of the week for ease of completion except that on Monday you complete the recitation of Part Eight as well. Each part takes about 10 to 20 minutes to recite and with consistent recitation, the book can be completed in a week, and the following week you may start all over again. Many a *saalik* (traveller on the spiritual path) has made *Dalaail u'l Khayraat* his daily *wird* (regular voluntary invocation).

*Dalaail u'l Khayraat* is normally printed in the ancient Muslim tradition where the text is printed in the middle and in wide borders on the sides can be found some other treasures, in this instance *Hizb u’n Nasr, Hizb u’l Barr* and *Hizb u’l Bahr* of Imam Abu’l Hasan Shazili, *Hizb* of Imam an-Nawawi, *Hizb* of Mulla ‘Ali al-
Qaari, Hizb u’d Dauril A’laa of Shaykh u’l Akbar Muhyuddin ibn al-
’Arabi, Hizb of Ustadh al-Bayyumi, Assalaat u’l Mashishiyya of
Imam Abdu’s Salaam bin Mashish, Rahmatullahi 'alaihim
ajma’een, and Qasida al-Munfarija, among other awraad and
azkaar (additional voluntary supplications to Allah Ta’ala). Can
Qasida tu’l Burda of Imam al-Buseeri Rahmatullahi ‘alaih ever be
left out? It naturally brings the kitab to a resounding close.

The impact of Dalaail u’l Khayraat on subsequent Muslim
scholarship on the subject of salawaat has obviously been
tremendous. One illustration suffices at this juncture. The Hizb u’l
A’zam of Mulla ‘Ali al-Qaari Rahmatullahi ‘alaih, a great Hanafi
’aalim (scholar) is in seven parts, one part to be recited one day of
the week. In fulfilment of the teachings of the beloved Prophet
Sallallahu ‘alaihi wa Sallam to recite more salawaat on Fridays,
Friday’s recitation in his Hizb consists only of salawaat. And he has
selected almost all of these salawaat from Dalaail u’l Khayraat!
Sub’hanAllah! (All Praise is for Allah).

**THE IMPORTANCE OF SALAWAAT**

The introduction to Dalaail u’l Khayraat explains the importance of
love for the Holy
Prophet Sallallahu ‘alaihi wa Sallam and of recitation of salawaat on
him.

The wordings of one Hadith Shareef that is quoted is:

**Wa ‘an Anas-in annahu qaal:**
Qaala Rsulullahi Sallallahu 'alaihi wa Sallam
Laa yu’miinu ahadukum hattaa akoona ahabba ilaihi
Min nafsihi wa maalihi wa waladihi wa waalidih wammaasi
ajma’een

Hadhrat Anas, Rady Allahu ‘Anhu reported that the Messenger of
Allah, peace and blessings of Allah be upon him, said, "None of
you becomes a true believer until he loves me more than himself, his wealth, his children, his parents, and all people”.

This hadith has been reported in both Sahih Bukhari and Sahih Muslim with slightly different wording.

According to another hadith narrated by Sayyidina 'Umar Rady Allahu 'Anhu, the noble Prophet Sallallahu 'alaihi wa Sallam said this three times:

Alaa laa Imaana Liman Laa Mahabbata Lahu

Behold! A person does not have faith if he does not love him (meaning the Holy Prophet, Sallallahu 'alaihi wa Sallam).

If you send blessings on the Holy Prophet Sallallahu 'alaihi wa Sallam once, Allah sends blessings on you ten times, according to a hadith narrated by Hadhrat 'Abdullah bin 'Amr ibn al-'Aas Rady Allahu 'Anhu and reported in Sahih Muslim. According to another hadith narrated by Sayyidina 'Ali Rady Allahu 'Anhu and reported in Tirmidhi, if you hear the name of the Holy Prophet Muhammad ibn 'Abdillah Sallallahu 'alaihi wa Sallam mentioned and if you do not send blessings on him, then you are counted among the bukhalaa (plural of bakheel, the miserly). Since to recite salawaat on the Holy Prophet Sallallahu 'alaihi wa Sallam is such a good and meritorious deed, Imam al-Jazuli perhaps decided to call his kitab of salawaat Dalaail u'l Khayraat (Proofs of Good Deeds).

THE NIYYAH (INTENTION)

The kitab begins with the following niyyah.

Allahumma innee nawaytu bi-Salaatee
'Alan Nabiyyi Sallallahu 'alaihi wa Sallam
Imtithaalan Li-Amrika wa tasdeeqan li Nabiyyika
Muhammad-in Sallallahu 'alaihi wa Sallam
Wa mahabbatan feehi wa shawqan ilayhi
Wa ta’zeeman liqadrihi wa likawnihi ahlani lidhaaliika
Fataqabbalhaa minnee Bi Fadhlika wa Ihsaaniika
Wa azil hijaabal gaflati ’an qalbee
Waj’alnee min ‘ibaadikas-saaliheen.

O Allah! I make the intention to invoke blessings on the Prophet, may Allah's blessings and peace be upon him, in compliance with Your Order and as an attestation of the Prophet sent by You, our master Muhammad, may Your blessings and peace be upon him; in his love and in my yearning for him and with the respect due to him as he merits it. Accept it from me by Your Grace and Kindness and remove the veil of negligence from my heart and make me among one of Your righteous servants.

SALAWAAT TAUGHT BY THE BELOVED PROPHET SALLALLAHU 'ALAIHI WA SALLAM

The most famous salaat (invocation of blessing) taught by the Holy Prophet Sallallahu ’alaihi wa Sallam is of course As-Salaatu’I Ibrahimiyya (called Durood-e-Ibrahim in Urdu) which is recited in salaah (obligatory five times daily prayers). This salaat is reported in the blessed Hadith Shareef in Sahih Bukhari by Hadhrat AbdurRahman bin Abi Layla Rady Allahu ’Anhu. We also find it in books of Hadith Shareef compiled by Imam Muslim, Imam Abu Dawud, Imam Tirmidhi and Imam an-Nasaai, Rahmatullahi ’alaihim ajma’een as noted by Imam Yusuf an-Nab’haani in Al-Anwaar u’I Muhammadiyyah (The Muhammadian Lights). Its transliteration and translation is:

Allahumma Salli ’ala Muhammad-in wa ’ala aali Muhammad-in
Kamaa Sallayta ’ala Ibrahima wa ’ala aali Ibrahima
Innaka Hameedun Majeed
O Allah! Shower blessings upon Sayyidina Muhammad and on the family of Sayyidina Muhammad as You showered blessings upon Sayyidina Ibrahim and on the family of Sayyidina Ibrahim. Surely, You are the Praiseworthy, Glorious.

O Allah! Bestow favours upon Sayyidina Muhammad and on the family of Sayyidina Muhammad as You bestowed favours upon Sayyidina Ibrahim and on the family of Sayyidina Ibrahim. Surely, You are the Praiseworthy, Glorious.

Al-Hafiz as-Sakhawi Rahmatullahi 'alaih has compiled about forty different ways of reciting As-Salaatu'l Ibrahimiyyah that had been reported in books of Hadith Shareef, a majority of which we find interspersed in Dalaail u'l Khayraat. An example of one such variation as reported in a Hadith Shareef by Hadhrat 'Abdullah ibn Mas'ud Rady Allahu 'Anhu in Haakim is:

Allahumma Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in Wa Baarik 'alaa Muhammad-in wa 'alaa aali Muhammad-in Warham Muhammad-an wa aali Muhammad-in Kamaa Sallayta wa Baarakta wa Tarahhamta 'Alaa Ibrahima wa 'alaa aali Ibrahima Innaka Hameedun Majeed.

O Allah! Shower blessings on Sayyidina Muhammad and on the family of Sayyidina Muhammad, and bestow favours on Sayyidina Muhammad and on the family of Sayyidina Muhammad, and have mercy on Sayyidina Muhammad and on the family of Sayyidina Muhammad, as You blessed, bestowed favours and had mercy.
on Sayyidina Ibrahim and on the family of Sayyidina Ibrahim. Surely, You are the Praiseworthy, Glorious.

Besides As-Salatu'l Ibrahimiyah, Rasulullah Sallallahu 'alaihi wa Sallam also taught his sahaba (companions) many other salawaat. We learn of one such salaat and its benefits from a blessed Hadith Shareef quoted by Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad Rady Allahu 'Anhu Wanfa'na bihi (1044-1132 A.H.) in an-Nasaih id-Diniyya (Sincere Religious Advices) as narrated by Hadhrat Ruwayfi' ibn Thabit al-Ansari Rady Allahu 'Anhu and reported by Imam Ahmad Rahmatullahi 'alaih.

Wa qaala 'alaihi's-Salaatu wa's-Salaam: man qaala Allahumma Salli 'ala a' Muhammad-in
Wa anzilhu'l maq'ad al muqarraba 'indaka yauma'l qiyamah Wajabat lahu shafa'atee.

He said, may blessings and salutations be upon him, "My intercession is obligatory on whoever recites (this salaat): O Allah! Bestow blessings on Sayyidina Muhammad and give him a seat near You on the Day of Judgement".

Dalaail u'l Khayraat contains this salaat but with slightly different wording as follows:

Allahumma Salli 'ala a Sayyidina Muhammad-in
Wa anzilhu'l manzila'l muqarraba yauma'l qiyamah

O Allah! Bestow blessings on Sayyidina Muhammad and give him a place nearby on the Day of Judgement.

LABBAIK ALLAHUMMA LABBAIK

Allah commands us to go for Hajj if we have the means, and when we are ready to go for Hajj, we say Labbaik (meaning, I am ready to obey Your orders, O Allah). Allah also commands us in the Holy Qur’an to send blessings and salutations on the Holy Prophet Sallallahu 'alaihi wa Sallam and what a pleasant surprise it is to
find a salaat in Part 1 of Dalaail u’l Khairaat with the relevant verse (33:56) and the response of Labbaik as follows:

_Innallaaha wa Malaaikatahoo Yusalloona 'ala’n Nabiyy_  
_Yaa ayyuhalladheena Aamanu Salloo 'alaihi wa Saallimoo Tasleemaah_

_Labbaik Allahumma Rabbee wa Sa'dayk_  
_Salawaatullahi’l Barrir-Raheem wa’l Malaaikati’l Muqarrabeen_  
_Wa’n-Nabiyyeen wa’s-Siddiqeen wa’sh-Shuhadaai wa’s-Saaliheen_  
_Wa maa Sabbaha Laka min shay-in Yaa Rabba’l ‘Aalameen_  
_‘Alaa Sayyidina Muhammad ibni ‘Abdillah_  
_Khaatamin Nabiyyeen wa Sayyidi’l Mursaleen_  
_Wa Imam-i’l Muttaqeen wa Rasuli Rabbi’l ‘Aalameen_  
_Ash-Shaahidi’l Bashir-i’d-Daa’ee Ilayka_  
_Bi-Idhni’k’s-Siraaji’l Muneeri wa ‘Alayhissalaam._

_Surely, Allah and His angels shower blessings on the Prophet._  
_O you who believe! Send blessings on him_  
_and salute him with a worthy salutation._ (33:56)

I am here and ready to obey You O Allah, my Sustainer.  
May the blessings of Allah, the Righteous, the Merciful,  
and the angels who are close to You (O Allah)  
and the Prophets, the Truthful, the martyrs and the pious  
and those of Your creation that praise You O Lord of the Worlds,  
(may the blessings of all of them)  
be on Sayyidina Muhammad ibn 'Abdillah  
the Seal of the Prophets, the leader of the Messengers of Allah  
and the leader of those who are in reverential awe of Allah,  
and a Messenger from the Lord of the Worlds,  
a witness who brought glad tidings and who calls people to You  
O Allah with Your permission,  
who is a shining light,  
and many salutations to him as well.
THE SALAWAAT THAT EXISTED IN HIS TIME

To recapitulate, Dalaail u'l Khayraat is a selected compilation of salawaat from among the salawaat that existed in the time of Imam al-Jazuli Rahmatullahi 'alaih (passed away in 870 A.H/1465 C.E). That being the case, everyone is naturally curious to find out which of the salawaat had been composed up to his time. Since he has not provided references of who composed the salawaat, which are the ones he composed himself, where they originated from, or how they are named, one has to reference other kutub (books) to find that out for oneself: books such as Afdhal u's Salawaat (The Best of Blessings) of Imam Yusuf an-Nab'haani, Abwaab al Faraj (Doors of Freedom From Sorrow) and Shawaariq u'l Anwaar (Brilliant Burst of Sunshine) of Imam As-Sayyid Muhammad bin 'Alawi al-Maliki al-Hasani, Durud Shareef (Noble Blessings) of Khwaja Nithaar Ahmad (in Urdu), and Majmu’ah Wazaaif (Collected Regular Voluntary Invocations) of Qaari Ridhaa u'l Mustafa A'zami (in Urdu). Dalaail u'l Khayraat has thus rejuvenated Muslim scholarship through centuries.

Besides the salawaat taught by the blessed Prophet Sallallahu 'alaihi wa Sallam, he has obviously included in Dalaail u'l Khayraat the salawaat composed by luminaries such as Imam Shafi’i Rahmatullahi 'alaih (passed away in 204 A.H), Shaykh Abi'l Hasan al-Karkhi, Rahmatullahi 'alaih (the companion of Shaykh Ma'ruf al-Karkhi, Rahmatullahi 'alaih, passed away in 200 A.H/815 C.E), and Gauth u'l A'zem Shaykh Abdul Qadir Jilani Rady Allahu 'Anhu (470-561 A.H, 1077-1166 C.E). We are also pleasantly surprised to find that such familiar salawaat as "Munjiya" (or "Tunjinna"), "Anwaar", "Kauthar", "Sa'adah" and "Uli'l 'Azm" were already famous in the time of Imam al-Jazuli Rahmatullahi 'alaih. The salaat by Shaykh 'Abdul Qadir Jilani has already been presented in the previous chapter and is not repeated here. The rest of the salawaat mentioned are now presented. The wording used here is of Dalaail u'l Khayraat. Some of these salawaat are sometimes
reprinted in other books of *salawaat* with a slightly different wording.

**Salawat by Imam Shaf’i Rahmatullahi ‘alaih**

Imam Ghazali (450-505 A.H, 1058-1111 C.E) *Rahmatullahi ‘alaih* reports in *Ihya ‘Ulum id-Deen (Revival of Religious Knowledge, Vol I, Book 2, Chapter 2)* that Shaykh Abi’l Hasan al-Shafi’i saw the Holy Prophet *Sallallahu ‘alaihi wa Sallam* in a dream and asked him how Imam Shafi’i had been rewarded on his behalf to which he replied that Imam Shafi’i would enter paradise without questioning for the sake of the *salaat* he wrote in his book, *ar-Risalah (The Message)*. *SubhanAllah* (Glory be to Allah!). The *salaat* is:

*Wa Sallallahu 'alaa Muhammad-in*
*Kullamaa zakara hu’z-zaakiroon*
*Wa ghafala ‘an zikri hi‘l ghaaflloon*

And blessings of Allah be on Sayyidina Muhammad whenever he is remembered by those who remember and whenever he is not remembered by the negligent.

Does anything make for a more total *Zikr* than this *salaat*?

**Salaat by Shaykh Abi’l Hasan al-Karkhi Rahmatullahi ‘alaih**

*Allahumma Salli ‘alaa Muhammad-in*
*Wa ‘alaa aali Muhammad-in*
*Mil’ad-dunya wa mil’al aakhirah*
*Wa baarik ‘alaa Muhammad-in*
*Wa ‘alaa aali Muhammad-in*
*Mil’ad-dunya wa mil’al aakhirah*
*Wa’rham Muhammad-an*
*Wa aali Muhammad-in*
*Mil’ad-dunya wa mil’al aakhirah*
*Wajzi Muhammad-an*
*Wa aali Muhammad-in*
*Mil’ad-dunya wa mil’al aakhirah*
*Wa sallim ‘alaa Muhammad-in*
Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah

O Allah! Bestow blessings on Sayyidina Muhammad and on the family of Sayyidina Muhammad that would fill this world and the next, and bestow favours on Sayyidina Muhammad and on the family of Sayyidina Muhammad that would fill this world and the next, and bestow mercy on Sayyidina Muhammad and on the family of Sayyidina Muhammad that would fill this world and the next, and bestow a reward on Sayyidina Muhammad and on the family of Sayyidina Muhammad that would fill this world and the next, and bestow peace on Sayyidina Muhammad and on the family of Sayyidina Muhammad that would fill this world and the next.

As-Salaat u'l Munjiya
Allahumma Salli 'alaa Sayyidina Muhammad-in
Salaatan Tunajjeenaa min jamee'il ahwaali wa'l aafaat
Wa taqdhee lanaa bihaa jamee'al haajaat
Wa tu-tahhirunaa bihaa min jamee'is-sayyiaat
Wa tarfa'unaa bihaa 'indaka a'lad-darajaat
Wa tuballighunaa bihaa aqsal ghaayaat
Min jamee'il khayraat fi'l hayaat wo ba'dal mamaat

O Allah! Shower blessings on Sayyidina Muhammad - such blessings by means of which You may deliver us from all anxieties and calamities, You may satisfy all our needs, You may cleanse us of all evils, and You may grant us high rank and status in Your Presence, and You may lead us to the limits of our aspirations and capacities, in whatever is good in life as well as after death.
Salaatu’l Anwaar

Allahumma Salli ‘alaa Sayyidina Muhammad-in
Nuri’l Anwaar wa Sirri’l Asrar wa Sayyidi’l Abraar
Wa Zayni’l Mursaleena’l Akhyaar
Wa Akrami man azlama ‘alayhi’lklaylu wa ashraqa ‘alayhinnahaar
Wa 'adada maa nazala min awwali’ddunya ilaa aakhirihaa
Min qatri’l amtaar
Wa ‘adada maa nabata min awwaliddunya ilaa aakhirihaa
Minan nabaati wa'l ashjaar
Salaatan daaimatan bidawaami Mulkilla’l Wadhidi’l Qohhaar.

O Allah! Bestow blessings on Sayyidina Muhammad, who is the light of lights, the secret of secrets, and the master of all the pious people, the beauty of all the chosen Messengers; who is superior to all those whom the night envelopes with darkness and for whom the day brings brightness; as many times as the drops of rain that fall from the beginning of the earth to its end, and as many times as the number of plants and trees that grow from the beginning of the earth to its end; such blessings as may continue for ever, Eternal as the Kingdom of Allah, The One and Only, The Subduer.

Salaatu’l Kawthar

Allahumma Salli ‘alaa Muhammad-in fi’l Awwaleen
Wa Salli ‘alaa Muhammad-in fi’l Aakhireen
Wa Salli ‘alaa Muhammad-in fi’n-Nabiyyeen
Wa Salli ‘alaa Muhammad-in fi’l-Mursaleen
Wa Salli ‘alaa Muhammad-in fi’l mala’il a’laa ilaa yaumiddeen

O Allah! Bestow blessings on Sayyidina Muhammad among the ancients, and bestow blessings on Sayyidina Muhammad among those of later times, and bestow blessings on Sayyidina Muhammad among the Prophets,
and bestow blessings on Sayyidina Muhammad among the Messengers,
and bestow blessings on Sayyidina Muhammad among all the highest angels
till the Day of Judgement.

SALAAT U’S SAA’ADAH
Allahumma Salli ‘ala Sayyidina Muhammad-in
‘Adada maa fee ‘Ilmullah
Salaatan daaimatan bidawaami Mulkilla

O Allah! Shower blessings on Sayyidina Muhammad in the number which is in Your Knowledge - such blessings as may continue for ever, eternal as Your Kingdom.

SALAATU ULI’L ‘AZM
Allahumma Salli ‘ala
Sayyidina Muhammad-in wa Adam-a wa Nuh-in wa Ibrahim-a wa Musa wa ‘Isa
Wa maa baynahum min an-Nabiyyeena wa’l Mursaleena
Salawaatullahi wa Saalamu ‘alayhim ajma’een

O Allah! Bestow blessings on Sayyidina Nabi Muhammad, Nabi Adam, Nabi Nuh, Nabi Ibrahim, Nabi Musa and Nabi 'Isa and all the other Prophets and Messengers who came in-between.

Allah's blessings and His salutations be upon them all.

This salaat is referred to as Salaatu Uli'l 'Azm because it contains the names of the five Prophets Alayhimussalam who are considered Uli'l 'Azm (the greatest).

Imam Yusuf ibn 'Ismail an-Nab'haani explains in Afdhal u's Salawaat that according to Imam al-Jazuli, if someone recites this salaat three times, it is equivalent in merit to reciting the whole of Dalaail u'l Khayraat. For this reason perhaps, we are recommended in Dalaail u'l Khayraat to recite this salaat three times.
COUNTABLE AND UNCOUNTABLE BLESSINGS

A popular form of reciting salawaat is to specify the number of times a particular salaat is intended. For example, in Chapter Two of Dalaail u’l Khayraat, we come across this salaat:

*Allahumma Salli ’alaa Sayyidina wa Mawlana Muhammad-in ’adada makhlooaatika*

O Allah! Bestow blessings on our patron Sayyidina Muhammad, as many times as the number of things created by You.

In the same way, there is salawaat on the Holy Prophet *Sallallahu ’alaihi wa Sallam* as many times as are the (uncountable) Words of Allah (*’adada Kalimaatika*), as many times as the Pen Wrote in the Mother of Books (*’adada maa jaraa bihi’l Qalamu fee Ummi’l Kitab*), the number of stars (*’adada nujoomi’s samaa*), the number of leaves of trees (*’adada awraaqil ashjaar*), the number of men and women (*adad-an-nisaai warrijaal*), and so on.

Muslims of course never become satiated in sending salawaat on the blessed Prophet *Sallallahu ’alaihi wa Sallam*. A form of *salaat* that occurs most often in Dalaai u’l Khayraat is the one that offers blessings a thousand times the number of days from the day Allah *Ta’ala* created the earth till the Day of Judgement. An example of one such *salaat* is:

*Allahumma Salli ’alaa Muhammad-in ’Adada kulli qatratin qatarat min Samaawaatika ilaa Ardhika Min yaumi khalaqtaddunya ilaa yaumi’l qiyaamati Fee kulli yaumin alfa marrah*

O Allah! Bestow blessings on Sayyidina Muhammad as many times as the number of rain drops that drop from Your sky to Your earth from the day You created the earth till the Day of Judgement a thousand-fold a day!
Then there is salawaat on Muhammad-e-Arabi Sallallahu ‘alaihi wa Sallam with his sifaat (attributes of praise), for example:

Allahumma Salli ‘alaa Saahibi’l Maqaamil Mahmood

O Allah! Bestow blessings on the one raised to the Praised Station.

In the same way, there is salawaat on him who attained the state of Witnessing (Saahibi’l Makaani’l Mash-hood), on the intercessor (Saahibi’sh-Shafa’ah), on the intermediary (Saahibi’l Waseelah), on the one who performed miracles (Saahibi’l mu’jizaat), on the one who physically ascended to the heavens on mi’raaj (Saahibi’l mi’raaj), and so on.

Imam al-Jazuli Rahmatullahi ‘alaih also presents simple salawaat easy to recite and memorise with the names and titles of the Holy Prophet Sallallahu ‘alaihi wa Sallam as follows:

Allahumma Salli ‘alal Bashir i’n Nadheer

O Allah! Bestow blessings on the one who brought glad tidings (of paradise) and who warned (against hell-fire).

In the same way, there is salawaat on siraajummuneer (the shining light), nuri’l anwaar (the light of lights), manin shaqqa lahu’l qamar (for whom the moon cleaved into two parts), saaqee linnaasi mina’l hawdh (the quencher of thirst of people from his Pond of Kawthar), and so on.

Some of the salawaat combine all this praise in an enriching totality with a flourish of artistry as in this salaat which sparkles on earth as a gem and lights up the sky as does the full moon.

Allahumma Salli ‘alaa Muhammad-in

Afdhali Anbiya’ika wa Akrami Asfiya’ika
Wa Imami Awliya’ika wa khaatami Anbiya’ika
Wa Habibi Rabbi’il Aalameena wa Shafeedi’il Mursaleena
Wa Shafee’il mudhniibeeena wa Sayyidi waladi Adam-a ajma’eena
Al marfu’iz-zikri fi’l Malaaikati’il Muqarrabeena
O Allah! Bestow blessings on Sayyidina Muhammad, who is the best among Prophets sent by You and the most noble among Your chosen people, the leader of the saints, and the Seal of the Prophets, and the beloved of the Lord of the Worlds, a witness for the Messengers of Allah (on the Day of Judgement) and the intercessor for sinners, the leader of all the children of Prophet Adam Alayhissalaam; whose rememberance has been exalted among the highest angels, who brings glad tidings (of heaven) and warns (against hell-fire), a shining light, truthful, trustworthy, manifest truth, most kind and merciful, the guide to the straight path, whom You gave the seven often-repeated verses of Surah Fatiha and the magnificent Qur'an, the Prophet of mercy and the guide of the nation, the first one to be resurrected and to enter paradise, and one who is supported by angels Jibril and Meekaail, whose coming had been foretold in the Torah and the Bible, Mustafa, Mujtaba, the selected one, the father of Qasim, Muhammad, son of 'Abdillah, son of 'Abdil Muttalib, son of Hashim.
PRAISE WITH EACH LETTER OF HIS NAME

It has become traditional for Muslims to praise the beloved Prophet Muhammad al-Mustafa Sallallahu ‘alaihi wa Salam in association with each letter of his name and Imam al-Jazuli Rahmatullahi ‘alaih offers it to us in salawaat. The word Muhammad means "the praised one" and is formed using the letters "meem", "haa" and "daal". The following salaat uses these letters in the order "haa", "meem" and "daal" which forms the word "hamd", again meaning "praise". We also notice that this salaat has sprinklings from parts of the salawaat by Imam Shafi’i Rahmatullahi ‘alaih and Gauth u'l A'zam Shaykh Abdul Qadir Jilani QaddasAllahu Sirrahu'l 'Azeez.

Allahumma Salli ‘alaa Sayyidina Muhammad-in
Haa i’r Rahmati wa Meem i’l Mulki wa Daal i’d Dawaami
As-Sayyid i’l Kaamil i’l Fatih i’l Khaatimi
‘Adada maa fee ‘Ilmika kaainun au qad kaana
Kullamaa Zakarakaa wa Zakara hu’z Zaakiroon
Wa kullamaa ghafala ‘an Zikrika wa Zikri hi’l ghaafiloon
Salaatan daaaimatan bi-Diwaamika baaqiyatan bi-Baqaaika
La’a mutahaa laa bahaa doona ‘Ilmika
Innaka ‘alaa kuli shay’in Qadeer

O Allah! Bestow blessings on Sayyidina Muhammad, the letter "Haa" in whose name is for mercy, the letter "Meem" is for the Kingdom and the letter "Daal" denotes everlastingness; who is an accomplished perfect master, the opener (of doors of mercy), the Seal (of the Prophets), as many times as is in Your Knowledge of what will happen and what has happened, whenever You are remembered and he is remembered by those who remember and whenever you are not remembered and he is not remembered by the negligent,
such blessings as are perpetual with Your Everlastingness, preserved with Your Eternity, that don’t end at all without Your Knowledge, (as nothing happens without your Knowledge, O Allah). Truly, You are Powerful over all things.

**DUA**

There is *dua* (invocation) at the end of each chapter. One *dua*, easy to memorise which we can surely benefit from is:

**Allahummasturna bi sitrika’l Jameel**

O Allah! Hide our shame with Your Own Beautiful Covering.

Imam al-Jazuli *Rahmatullahi 'alaih* has also included the famous *Dua u’t Tawassul* and invokes Allah using the mediation (*wasila*) of *Asma u’l Husna*, of Rasulullah *Sallallahu ‘alaihi wa Sallam*, of *Arsh* (His Throne) and of *Kursi* (His Seat). The *dua* in the final part provides such a spiritually enriching mixture of *Asma u’l Husna* and *salawaat*, it tastes like the river of milk from paradise itself. Imam al-Jazuli takes three sips as is sunnah and fittingly concludes with a *dua* for himself.

**Allahummagfir li muallifihi Warhamhu Waj’alhu minal mahshooreena**

fee zumratin-Nabiyyeena wa’s-Siddiqueena Yaumal Qiyoamati Yaa Rahmaan

O Allah! Forgive this writer and have Mercy on him, and raise him up on the Day of Judgement in the company of the Prophets and the Truthful, O the Most Beneficent.

**Allahummaj ‘alnaa ma’hum**

O Allah! Make us their companions too.

**Aameen Yaa Rabba’l ‘Aalameen.**

*Sallu ‘ala’n Nabiyy! Allahumma Salli wa Sallim ‘alaih*

*Sallu ‘ala’r Rasul! Allahumma Salli wa Sallim ‘alaih*