
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 'alaa aalihi wa sahabihi 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.
9. He appointed Sayyidina 'Ali Rady Allahu 'Anhu to lead in the battle of Khaybar and Sayyidina 'Ali Rady Allahu 'Anhu replied to his opponent in verse.
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); and

(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 Muttafaquun 'alayh (agreed upon). It is reported in Mishkat 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

A Qasida Greet 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 Thaniyyaati'l 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 Anwaarul Muhammadiyah (The Muhammadan Lights, p. 60).

While Building Masjid an-Nabawi

Al-Habib Ahmad Mash'hur 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 himaalu 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". (1) (Sayyidina Dawud 'alayhissalam) (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 2, Hadith number 72, p. 38. 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, (2792)

They pull at the reins, (2793) 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 wiqaau

Thakiltu bunayyatee in lam tarawhaa
Tutheeru'n naq'a min kanafay kadaau

Yubaareena'l a'innata mus'idaatin
'Alaa aktaafiha'l asalu'z zimaau

Tazallu jiyaadunaa mutamattiraatin
Tulattimuhunna bi'l khumuri'n nisaau

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

Wa illaa fasbiru lidiraabi yawmin
Yu'izzullahu feehee man yashaau

Wa QaalAllah-u qad arsaltu 'abdan
Yaqul u'l Haqqa laysa bihi khafaau

Wa QaalAllah-u qad yassartu jundan
Hum u'l Ansaru 'urdatuha'lliqaau

Lanaa fee kulli yawmin Ma'add-in
Sibaabun aw qitaalun au hijaaau

Fa-man yahju RasulAllah-i minkum
Wa yamdahuhu 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 qasaaid, 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 tashaau
(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 Shamma 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 mad'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:

Allahumma lawlaa Anta mahtadaynaa
Wa laa tasaddaqnaa wala sallaynaa
Fa anzilan sakeenatan 'alaynaa
Wa thabbitil aqdaama in laaqaynaa
Innal a'daa'a qad baghaw 'alaynaa
Idhaa araadu fitnatan abaynaa

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,

Nahnu'lladheena baaya'u Muhammad-aa
'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,

Allahumma innahu laa khayra illa khayru'l Aakhirah
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? (1) 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 walaa sallaynaa
Faghfir fidaa-an Laka mattaqaynaa
Wa alqiyān sakeenatan 'alaynaa
Wa thabbitil aqdaama in laaqaynaa
Inna idhaa seeha bina abaynaa
Wa bis-siyaahi 'awwalu 'alaynaa

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 vessals (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-trying valourous 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 'Abdallah ibn Rawaha Rady Allahu 'Anhu 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 Suyufillahi maslulu
Fee fityatin min Quraysh-in qaala qaailuhum

Bibatni Makkata lamma aslamu zulu
Zaalu fama zaala ankaasun walaa kushufun

'Indalliqaai walaa meelu ma'aazeelu
Shummul 'araaneeni abtaalun labusuhum

Min nasji Dawud-a fi'l hayjaa 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 saalihi'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'id 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'rifa (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. 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 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 uncleanness of the mind as fire removes the accumulated refuse on invaluable jewels and diamonds. The result is the shining of the mind in which Mushahadah and 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 sama' songs".

Then Imam al-Ghazali gives five cases in which sama' is unlawful.

1. To hear 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 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 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 sama' songs are heard, it forms a habit which is bad. After strenuous efforts and hard labour, sama' songs and innocent enjoyments are not bad" (Ihya', Vol. 2, p. 208-213)

Those in the Ba 'Alawi 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 Sallallahu 'alayhi wa Sallam in a dream to go to Ajmer in India to spread Islam, fulfilled this command through his taqwa (reverential awe of Allah), ihsan (spiritual excellence), and karamaat (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 passionate 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'hur 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 qasaaid (religious poems) is meritorious. The only difference of opinion is about whether music should or should not be used in rendering qasaaid. 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 Qadiriyya and the Rifa'iyya do not attack those who do use music like the 'Alawiyyah 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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AL-BURDA: THE PROPHET'S MANTLE

Composed by:
IMAM AL-BUSIRI
Rahmatullahi 'Alaih

An Appreciation by Siddiq Osman Noormuhammad

The Burda, or the Prophet's Mantle is a qasida (hymn) composed by the great Sufi Shaykh Imam Sharafuddin Muhammad Al-Busiri Rahmatullahi 'Alaih who was born in Misr (Egypt) in 608 A.H. (1212 C.E) and died in 695 A.H. (1296 C.E). He was a disciple of Imam Abu'l 'Abbas al-Mursi Rahmatullahi 'Alaih who was a Khalifa of Imam Abu'l Hasan ash-Shazili Rahmatullahi 'Alaih.

He composed the Burda while suffering from a stroke which had paralysed half of his body. After praying to Allah Sub'hanahu wa Ta'ala to heal him, he fell asleep and in his dream recited this qasida to the Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad Mustafa Sallallahu 'Alaihi wa Sallam who touched the paralysed part of his body and threw his mantle (Burda) over him. On arising, he was miraculously cured, the news of which spread far and wide. Hence the qasida came to be called Qasida tu'l Burda and received veneration among all Muslims as a qasida especially approved by the beloved Prophet Sallallahu 'Alaihi wa Sallam. Its verses are often learned by heart and inscribed on the walls of public buildings. It is congregationally recited in the majalis (spiritual gatherings) of the Zaakireen (those who remember Allah Ta'ala) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion.

More than 90 commentaries have been written on this qasida and it has been translated in Persian, Urdu, Turkish, Berber, Punjabi, English, French and German, among other languages.

The Burda is in 10 parts and has 160 verses all of which end in the Arabic letter Meem, hence it is a "Meemiyya". The 10 parts of the Burda are about

Love for Rasulullah Sallallahu 'Alaihi wa Sallam

A warning against the desires of the nafs

Praise of the beloved Prophet Sallallahu 'Alaihi wa Sallam

Events occurring on his birth

His miracles

Praise of the Glorious Qur'an

The "Isra" and "Mi'raj" of the noble Prophet Sallallahu 'Alaihi wa Sallam

His battles

Repentance, asking forgiveness of Allah Sub'hanahu wa Ta'ala and seeking intercession of the beloved Prophet Sallallahu 'Alaihi wa Sallam

Supplication to Allah Sub'hanahu wa Ta'ala

Reproduced here are verses 34 to 42 from Part 3 in praise of the Holy Prophet, peace be upon him. The translation is by Thoraya Mahdi Allam.

PRAISING THE HOLY PROPHET

Blessings and Salutations
of Allah be upon him

Muhammad, leader of the two worlds
and of Man and the jinn,
Leader also of the Arabs and
non Arabs and their kin.
Our Prophet, Commander of right,
prohibits evil's way,
Yet no one's speech more gentle could be
than his nay or yea.
Beloved by Allah is he upon
whose pleading we depend
From terrors of the Day of Judgement,
which on us descend.
He summoned people unto Allah,
they to him did adhere,
And clung fast to the rope that none
could ever rent or tear.
In morals and features
he, all prophets did exceed,
None could approach his knowledge,
or his bounty e'er precede.
And thus from Allah's Apostle
they acquired and did gain,
A handful of the vast sea
or a sip of gen'rous rain.
So other prophets in their rightful place
before him stand,
Regarding knowledge and the wisdom
that they understand.
He perfect is in traits concealed,
and features bright and clear,
And Man's Creator chose him
as His most beloved and dear.
Too far above all men is he

to have a partner who
Has equal qualities, because
the essence of virtue
That in him lies is indivisible,
and wholly true

SALAAMS ON OUR BELOVED PROPHET MUHAMMAD Sallallahu 'Alaihi Wa Sallam

An Appreciation by Siddiq Osman Noormuhammad

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 Sall'Allahu '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 Sall'Allahu 'alaihi wa Sallam in Risalatu'l Mu'awanah (The Book of Assistance). Translation is by Dr. Mostafa al-Badawi.

"Adopt a wurd 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 tasbeeh (100 times) of salawaat and salaams on the blessed Prophet Muhammad ibn Abdilllah 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 Rahmatullahi 'alaih (631-676 A.H).

Assalamu 'alaika Yaa Rasul'Allah
Assalamu 'alaika Yaa Kheerata'llahi min khalqihi
Assalamu 'alaika Yaa Habib'Allah
Assalamu 'alaika Yaa Sayyida'l Mursaleen wa Khaatama'n Nabiyyeen
Assalamu 'alaika wa 'alaa aalika wa as'haabika
Wa ahli baytika wa 'alan Nabiyyeen-a wa saairi's saaliheen
Ash-hadu annaka ballaghta'r Risalah
Wa addayta'l amaanah wa nasahta'l ummah
Fajazaak'Allahu 'annaa afdhala maa jazaa Rasulan 'an ummatihi

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 Rahmatullahi 'alaih reports in Manasik (Muslim Ceremonies And Rituals) that Imam u'l 'Utbi Rahmatullahi 'alaih narrated that one day while he was sitting before the tomb of the beloved Prophet Sall'Allahu 'alaihi 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 'alaihi wa Sallam to intercede for him with Allah and recited these two verses of a qasida (hymn).

Yaa Khaira Man Dufinat Bilqaai A'dhumahu
Fa Taaba Min Teebihinnalqaa'u Wa'l Akamu

Nafsi'l Fidaau Liqabrin Anta Saakinuhu
Feehi'l 'Afaafu Wa Feehi'l Joodu Wa'l 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 Sall'Allahu 'alaihi wa Sallam in a dream who told him to give the bedouin the glad tidings that Allah Ta'ala had forgiven him! Sub'hanAllah!

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 Sall'Allahu '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 salaam from Lataaif i'l '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, Sall'Allahu 'alaihi wa Sallam. It begins:

Bismi'llah i'r Rahman i'r Raheem
Allahumma Salli wa Sallim wa Baarik 'alaa Sayyidina Muhammad
Awwali mutalaqqi 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 'alaihi 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 khuluquhu'l khuluqul-ladhee
Lahu '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 Fuhood (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-Daakhiliyyah Lil-Hujratin Nabawiyyah Ash-Sharifah" ("The Eulogy by Mawlana al-Haddad Engraved Inside The Blessed Room Of The Prophet"). And he has provided an explanation (sharh) of its spiritual and historic significance. It has 41 verses all of which rhyme in the letter "Ba", praising the Holy Prophet Sallallahu 'alaihi wa Sallam. Each verse contains the teachings of one or more verses of the Holy Qur'an Kareem 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 Kawnaayn 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'rriqfi bi'ssumri wa'l qudhbi

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

Wa qaama bi "aw adnaa" fanaaheeka rif'atan
Wa majdan samaa hatta anaafa 'ala'sh-shuhbi

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

'Alayka Salamu'llahi maa as'harassaba
Faharraka arwaha'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'ssahli 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 'alaikAllahu da'ban wa sarmadan
Wa Sallama Yaa Mukhtaru wa'l aali wa'ssahbi

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 Sall'Allahu 'alaihi wa Sallam. This is a manifestation of the baraka
(blessing) of your Shaykh.

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

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 'alaihi wa
Sallam. Indeed, Muslims wherever they are, send salawaat and salaams on the Holy Prophet
Sallallahu 'alaihi 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 'alaihi wa Sallam. The most famous salaam in 'Arbi is in the kitab of Mawlid-un-Nabi Sallallahu 'alaihi wa Sallam by Imam as-Sayyid Ja'far al-Barzanji, Rahmatullahi 'alaih, in Urdu by Imam Ahmed Raza Khan Rahmatullahi 'alaih, and in Turkish by al-Allamah Sulaiman Chelebi Effendi Rahmatullahi 'alaih.

The mashaikh (spiritual masters) explain that the beloved Prophet Sallallahu 'alaihi wa Sallam, his sahaba (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 mashaikh 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 'alaih 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:

Sallallahu 'Alaih
Allah's blessings be upon him

or

Allahumma Salli wa Sallim 'Alaih
Allah's blessings and peace be upon him.

The spiritual benefits of reciting these 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 Rahmatullahi 'alaih of Kenya, it has been applauded in Zikr-e-Habib (Rememberance of the Beloved Prophet) by Ad-Daa'ee al-Kaamil Mawlana Abdul 'Aleem Siddiqi, Rahmatullahi 'alaih who incidentally composed salaams in Urdu, it has been reproduced in countless other kutub (books) including 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 Madh'habs and all Tariqas.

When the munshid (reciter) reaches the narration of the actual birth of the Holy Prophet Sallallahu 'alaihi wa Sallam, all rise with respect and devotion in a standing ovation to the Holy Prophet Sallallahu 'alaihi wa Sallam and they all offer him 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 salaams whether in Arabic, Urdu or English have adopted this very same chorus.

Yaa Nabi Salaam 'alaika
Yaa Rasul Salaam 'alaika
Yaa Habib Salaam 'alaika
Salawaatu'llah 'alaika

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 'alaihi 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 'alaihi wa Sallam titled Sharaf al-Anaam (Noble In The Whole World) composed by al-'Allamah Shaykh Ahmad bin Qasim Rahmatu'llahi 'alaih, as well as the one composed by al-Hafiz Shaykh Abdirrahman ibn Ali ad-Dayba'ee Rahmatu'llahi 'alaih. Interestingly, Shaykh ad-Dayba'ee is called al-Hafiz because he knew more than 100,000 Hadith Shareef of the Holy Prophet Sallallahu 'alaihi wa Sallam by heart. Such is the stature of the ulama who have composed Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam.

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

Ashraqa'l Badru 'alaina
Fakhtafat Minhu'l Buduru
Mithla Husnika Maa Ra'aina
Qattu Yaa Wajhas-Suroori

Anta Shamsun Anta Badrun
Anta Noorun Fawqa Noori
Anta Ikseerun wa Ghaali
Anta Misbaahu's-Sudoori

Yaa Habibee Yaa Muhammad
Yaa 'Arusa'l Khaafiqayni
Yaa Muayyad Yaa Mumajjad
Yaa Imama'l Qiblataini

Man-ra'aa Wajhaaka Yas'ad
Yaa Kareem al-Waalidaini
Hawdhuka's-Saafi'l 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-'is-Saalihaati

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 Rahmatullahi 'alaih in his Ihya 'Ulum id Deen (Revival of Religious Sciences).

Tala'al Badru 'Alayna
Min Thaniyyaatil Wadaa'

Wajabah Shukru 'Alayna
Maada'a Lillahi Daa'

The full moon rises on us.
From Thaniyyatil Wadaa'

And it is abiligatory 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 'alaihi 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 Ahlan wa Sahlan Ahlan wa Sahlan
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
Rahmatullil '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 Muhayyan Kash-shamsi Minka Mudheeun
Asfarat 'Anhu Laylatun Garraau

Lailatu'l Mawlidillazee Kaana Liddeeni
Suroorun Biyaumihi Wazdihaau

Yauma Naalat Biwadh'ihibnatu Wahbin
Min Fakhaarin Maa Lam Tanalhu'nnisaau

Wa Atat Qaumahaa Bi-Afdhali Mimmaa
Hamalat Qablu Maryamu'l 'Adhraau

Mawlidun Kaana Minhu Fee Taali'il Kufri
Wabaalun Alaihimoo wa Wabaau

Wa Tawaalat Bushra'l Hawaatifi Anqad
Wulida'l Mustafa wa Haqqa'l Hanaau

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 Rahmatu'llahi 'alaih has borrowed these verses from the "Hamziyya" of the universally acclaimed Imam Sharafuddin Muhammad al-Busiri Rahmatu'llahi 'alaih (608-695 A.H., 1212-1296 C.E) of Egypt. The "Hamziyyah" is a qasida in praise of the Holy Prophet Sallallahu 'alaihi wa Sallam with 456 verses, all of which rhyme in the letter "Hamza", hence the title "Hamziyyah". Then came Imam Yusuf Ibn Ismail an-Nab'haani Rahmatu'llahi 'alaih of Lebanon who tried to emulate Imam al-Busiri Rahmatu'llahi 'alaih and composed a "Hamziyyah Alfiyyah" in praise of the beloved Prophet Sallallahu 'alaihi 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 mashaikh (spiritual masters) are madly in love with their very own Muhammad-e-'Arabi, Rasuli Rabbi'l 'Aalameen, Rahmatullil 'Aalameen, Sallallahu 'alaihi 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, Mambui 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 'alaa 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'llahi Taghshaa
Ashrafa'r Rusli Muhammad

Wa Salaamun Mustamirrun
Kulla Heenin Yatajaddad

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 Bih 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 Mujtama'naa
Ghaayatuh Husnu'l Khitaami
Wa'tinaa Maa Qad Sa'alnaa
Min 'Ataayaaka'l Jisaami

Wa'krimi'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 Rahmatullahi 'alaih 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), Rahmatullahi 'alahi who is universally
acclaimed as Sahib 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 "Zuhriyy 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 'Uthman 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 poetic 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 Wazaaf (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 Huda Salaamun 'alaik

O intercessor (on Judgement Day), salutations on you
O the Prophet of guidance, salutations on you.

Its closing verses are:

Matlabee Yaa Habibee Laisa siwaak
Anta Matloobunaa Salaamun 'alaik

Sayyidee Yaa Habibee Maulaeee
Laka Roohi 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 Daraaka
Wa Salaamuhu '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 'alaih 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 remembrance 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 Rahmatullahi '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!

SALAAM BY IMAM AHMED RAZA KHAN

The salaam by Imam Ahmed Raza Khan Rahmatullahi 'alaih in Urdu is spontaneous and overflowing as if inspired, and brings out the best of both the 'aalim (learned scholar) and the kaamil murshid (accomplished spiritual master) in the great Imam. He has composed all types of Muslim religious poetry in Urdu (and some in Farsi) like hamd, munajaat, na'at, gazal, qasaid, rubaiyyat, munqabat, madah, shajjarah, salawaat and mathnawi, all contained in his kitab Hadaaiqi Bakhshish (Gardens of Gifts) but A'la Hadrat as he is affectionately called, will for ever be remembered for his most memorable "salaam" on the Holy Prophet Sallallahu 'alaihi wa Sallam which is the longest salaam in any language with 169 verses.

It is so spiritually captivating that you will see tears run down the cheeks of muhibbeen (beloved disciples) as they render it in their melodious voices. It is a complete integrated whole but for purposes of understanding, it can be said to be composed of:

1. Sifat (praise) of the Holy Prophet Sallallahu 'alaihi wa Sallam in general (verses 1 to 32),
2. His physical appearance (verses 33 to 80),
3. His life and times (verses 81 to 107),
4. Sifat of the Ahl u'l Bayt and Sahaba, Rady Allahu 'Anhum (his family and companions) (verses 108 to 147),
5. Sifat of the awliya and saleheen (the saints and the pious) (verses 148 to 169).

This salaam is unique in that the Imam has sung the praises of the miraculous powers of Muhammad-e-'Arabi, Sallallahu 'alaihi wa Sallam, as well as the miraculous powers of each of his physical features, for example, his ears, his vision, his blessed mouth, his blessed tongue, his speech and khutbah (sermons), his smile, the mohr Nubuwwah (seal of Prophethood), his arms, and his fingers. The miraculous powers of his fingers is borne out in the following hadith:

Narrated Jabir bin Abdullah (Rady Allahu Anhu): I was with the Holy Prophet Sallallahu 'alaihi wa Sallam and the time for the Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet Sallallahu 'alaihi wa Sallam. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah". I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir (Rady Allahu Anhu), "How many persons were you then?". He replied, "We were one thousand four hundred men". (Bukhari).

The Imam captures this incident in his own inimitable style:

Nur ke chashme lehraen darya bahen
Ungliyon ki karamat pe lakhon salaam.

Fountains of spiritual light, like seas overflowing
Millions of salutations on the miracle of his fingers.

And everyone would respond with the chorus:

Mustafa jaane rahmat pe lakhon salaam
Sham-ay bazme hidayat pe lakhon salaam

Millions of salutations on Mustafa, essence of mercy
Millions of salutations on the light of guidance.

Let us savour 12 selected verses to gain the baraka (blessing) of this salaam (verse numbers are given in brackets).

Fat'he baabe nubuwat pe bayhad durood
Khatme dauray risaalat pe lakhon salaam

Jis ke aage saraysarwara kham rahe
Us saretaaj rif'at pe lakhon salaam

Jis ke maathe shafa'at ka sehra raha
Us Jabheene sa'adat pe lakhon salaam

Jis taraf uth gae dham may dham aagaya
Us nigaah inayat pe lakhon salaam

Wo dahan jis ki har baat wahiye Khuda
Chashmae ilmo hikmat pe lakhon salaam

Wo zabaan jis ko sab kun ki kunjee kahen
Us ki naafaz hukumat pe lakhon salaam

Hajjre Aswad-e Ka'ba-e Jano Dhil
Ya'nee Mohre Nubuwwat pe lakhon salaam

Kul jahan milk aur jaun ki roti gizaa
Us shikan ki qana'at pe lakhon salaam

Jis suhanee garee chamka Tayba ka chaandh
Us dhil afroze sa'at pe lakhon salaam

Unke Maula ke un par karoron durood
Unke as'haab-o-'itrat pe lakhon salaam

Kaamilaane Tariqat pe kaamil durood
Haamilaane Shariat pe lakhon salaam

Ek mera hee Rahmat pe da'wa naheen
Shah ki saari ummat pe lakhon salaam

Unlimited blessings on the Seal of Prophethood
Millions of salutations on the end of the era of Messengers (13)

Millions of salutations on one crowned with success
Before whom the kings silently stood to attention (34)

The bridegroom garlanded with powers of intercession
Millions of salutations on his immensely good nature (40)

Millions of salutations on that enriching glance
Which brought life in whichever direction it turned (45)

The blessed mouth whose every word was a revelation from Allah
Millions of salutations on the fountain of knowledge and wisdom (55)

The tongue which was the key to all the orders of Allah
Millions of salutations on its well-established governance (58)

Millions of salutations on the seal of Prophethood
Which abides like the Black Stone of the Ka'ba in the heart (66)

He owned the whole world yet fed on barley bread alone
Millions of salutations on that contented appetite (76)

The beautiful moment when Tayba's moon shone bright
Millions of salutations on that joy-filling moment of his birth (81)

A billion salutations on him from his Lord
Millions of salutations on his companions and offspring (108)

Complete blessings on those who tread the spiritual Path
Millions of salutations on those who live by the Sacred Law (153)

I am not the only one with a claim in his mercy
Millions of salutations on all the followers of that king (167)

This salaam has become so popular among devotees in all Tariqas like the Qadiriyya, Naqshbandiyya and Chishtiyya that many other scholars have composed salaams in Urdu with the same rhyme and rhythm, as for example, Janab Hamid Siddiqi, Mawlana 'Abdul Masjud Wujud Jabalपुरi and Pirzadah Muhammad 'AbdulSabur Baig Manshur as given in Majmu'a Na'at (Collected Hymns) compiled by Janab Anis Ahmad Nuri Saheb.

Yet other scholars like Janab Akhtar-ul-Hamdi Saheb have made a takhmees of it! In Urdu, it is called tazmeen. They have taken a couplet from A'la Hadrat and prefixed to it three more verses of their own to make it a quintet! The following quintet for example, is developed on the all too familiar verse number 45.

Aur pargae jis pe mehshar may bakhshaa gaya
Dekha jis simt abray karam chaa gaya
Aur rukh jidhar hogaya zindhagi paa gaya
Jis taraf uth gae dham may dham aagaya
Us nigaah pe inayat pe lakhon salaam.

Those he glances at on the Day of Judgement are saved
Mercy enveloped the direction he looked at
And whichever place he turned to, received life, (indeed)
Millions of salutations on that enriching glance
Which brought life in whichever direction it turned.

Imam Ahmed Raza Khan Rahmatullahi 'alaih composed yet one more salaam in Urdu with 45 verses, also given in Hadaaiqi Bakhshish (Gardens of Gifts) whose chorus is the universally familiar Yaa Nabi Salaam 'Alaika. Its opening couplet is:

Mustafa Khairul Waraa Ho
Sarware har Dosaraa Ho
Apne Ach-chon ka Tasadduq
Ham Bhadon ko bhi Nibhaho

Mustafa you are the best of creation
You are the leader of both the worlds
For the sake of your good followers
Take in your fold us sinners as well.

SALAAM BY KHWAJA MUHAMMAD AKBAR WARTHI

Of the many other salaams in Urdu, perhaps the most famous is the one composed by Khwaja Muhammad Akbar Warthi Rahmatullahi 'alaih, of India with 34 verses, given in his kitab popularly known as "Maulud Akbar". It also has the "Yaa Nabi Salaam 'Alaika" response. Its opening verses are:

Fakhray Adam Fakhray Hawa
Fakhray Nuh wa Fakhray Yahya
Fakhray Ibrahim wa Musa
Fakhray Ismail wa 'Isa

Rahmaton ke Taaj Waale
Dho Jahan ke Raaj Waale
'Arsh ke Mi'raj Waale
Aasiyon ke Laaj Waale

Hai ye Hasrat Dhar pe Aaen
Ashk kay Dharya Bahaaen

Dhaag Seenay kay Dhikhaaen
Saamnay ho Kar Sunaaen

Puree Yaa Rab ye Dua Kar
Hum Dharay Maula Pe Jaa Kar
Pehle Kuch Na'ten Suna Kar
Ye Parhen Sar ko Jukaa Kar

The pride of Adam, the pride of Hawa
The pride of Nuh, the pride of Yahya
The pride of Ibrahim and Musa
The pride of Ismail and 'Isa, 'Alayhimussalam

The possessor of the crown of mercies
The ruler of two kingdoms (living and spiritual)
One who went to 'Arsh on Mi'raj
The one who protects the dignity of sinners

Its our yearning desire to visit you
To shed tears that would fill seas
To show you our wounded hearts
To cry out in front of you

O Lord fulfil this supplication
That we should visit our patron
First we should recite a few hymns
Then recite with head bowed

Yaa Nabi Salaam 'Alaika

SALAAMS BY OTHER MashaaiKh

Al-'Allamah Huseyn Hilmi Isik in Advice for the Muslim (pages 204-205), notes that Mustafa Katib Chelebi Rahmatullahi 'alaih has listed ten kutub (books) of Mawlid u'n Nabi Sallallahu 'alaihi wa Sallam in his book Kashf az-Zunun (Clearing The Doubts) and its appendix. Of these, the kitab (book) of al-'Allamah Sulaiman Chelebi Effendi Rahmatullahi 'alaih has already been referred to. These kutub (books) inevitably contain salaams on the beloved Prophet Sallallahu 'alaihi wa Sallam. To quote al-'Allamah Huseyn Hilmi Isik:

1. "The Turkish mawlid eulogy of Sulaiman Chelebi of Bursa has won a great fame. He was the imam (at ritual prayers) of Ottoman Sultan Yildirim Bayezid Khan (rahmat-Allahi 'alaih) and passed away in 800 A.H, (1398). It has been loved and recited everywhere in Turkey as it was throughout the Ottoman Empire. Its original title was Wasilat an-najat.
2. The mawlid eulogy written by Hamdullah Effendi (rahmat-Allahi 'alaih), who was the son of Ak Shams ad-din Effendi.
3. Another mawlid was written by Molla Hasan al-Basri (rahmat-Allahi 'alaih), who passed away in 994 A.H. (1586).
4. That written by Waiz Muhammad ibn Hamza.
5. Another one was written by Shams ad-din as-Siwasi (rahmat-Allahi 'alaih), who passed away in 1006 A.H. (1598).
6. Jami al-asrar fi mawliidi 'l-muhtar by Hafiz ibn Nasir ad-din ad-Dimishki (rahmat-Allahi 'alaih).

7. At-ta'rif bi l'mawliidi 'sh-sharif by Ibn Asir Muhammad al-Jazri, who passed away in 833 A.H. (1430).

8. Ad-Durr ul-munazzam fi mawliidi 'n-Nabii 'l-mu'azzam by Abu 'l-Qasim Muhammad al-Luluwi (rahmat-Allahi 'alaih), who passed away in Damascus in 867 A.H. (1463).

9. Mawlid 'n-Nabi by 'Afif ad-din Muhammad at-Tabrizi, who passed away in al-Madinat al-munawwara in 855 A.H. (1451).

10. Mawlid 'n-Nabi by Sayyid Muhammad Kawukju al-Hanafii, who passed away in 1305 A.H. (1887)".

Imam as-Sayyid Muhammad Alawi al-Maliki lists the Mawlid Shareef composed in 'Arbi by the following 9 masha'ikh of which he has reproduced the fifth to the ninth in Baqatun 'Atirah (A Perfumed Bouquet).

1. Hafiz Muhammad bin Abibakr bin 'Abdallah al-Qusayy al-Dimishqi, popularly known as Hafiz Shamsuddin Muhammad bin Nasir ad-din ad-Dimishqi, Rahmatullahi 'alaih. He wrote the mawlid eulogy in 777 A.H. and passed away in 842 A.H.

2. Hafiz 'Abdulrahim bin al-Husain bin 'Abdulrahman al-Misri, popularly known as Hafiz al-Iraqi, Rahmatullahi 'alaih. He wrote the mawlid eulogy in 825 A.H. and passed away in 808 A.H.

3. Al-Hafiz Muhammad bin 'Abdulrahman bin Muhammad al-Qahiri, popularly known as as Hafiz al-Sakhawi, Rahmatullahi 'alaih. He wrote the mawlid eulogy in 831 A.H. and passed away in 902 A.H.

4. Al-Hafiz al-Imam Mulla Ali Qari bin Sultan bin Muhammad, Rahmatullahi 'alaih. He passed away in 1014 A.H.

5. Al-Hafiz Wajeed ad-Deen Abdulrahman bin Ali bin Muhammad bin ad-Dayba' ash-Shaybaani ash-Shafi'i, Rahmatullahi 'alaih (866-944 A.H).

6. Al-Hafiz Al-Imam Imaaduddeen Isma'il bin 'Umar bin Katheer (Sahib u't Tafseer), Rahmatullahi 'alaih (702-774 A.H).

7. Al-Imam al-Aalim as-Sayyid Ja'far al-Barzanji, Rahmatullahi alaih.

8. Al-Imam 'Arif Billah as-Sayyid Ali bin Muhammad bin Husain al-Habshi, Rahmatullahi 'alaih.

9. Shaykh Muhammad al-Azb, Rahmatullahi 'alaih.

Indeed, Hafiz ad-Dimishqi has versified on the merit of celebrating the mawlid in his book Mawrid al-Sadi Fee Mawlid al-Hadi (The Water Fount For The Thirsty In The Birth Of The Guide). These verses have been translated and explained by Shaykh Siddiq Ahmad Nasir in his translation of Imam Jalaluddin Suyuti's Husn al-Maqsid fee 'Amal al-Mawlid (The Excellence of the Objective In Celebrating the Birth of the Noble Prophet, Sallallahu 'alaihi wa Sallam). Shaykh Siddiq Ahmad Nasir explains that Hafiz ad-Dimishqi wrote in his book:

"It is established in Sahih Ahadith that punishment is lessened for Abu Lahab every Monday because he set Thuwaibah free out of joy and happiness at the birth of the Noble Prophet Sallallahu 'alaihi wa Sallam".

After that he composed these three verses:

Idhaa kaana haadhaa kaafiran ja'a dhimmuhu
Bi Tabbat Yadaa fi'l jaheemi mukhalladaa

Ataa annahu fee yaumi'l Ithnayni daaiman
Yukhaffif 'anhu lisururi bi Ahmadaa

Famadhannu bi'l 'abdilladhee kaana 'umruhu
Bi Ahmad masrooran wa maata Muwahhidaa

When this is a kaafir and his censure has come (in the Qur'an)
Perish his hands in the fire of hell forever

It has been narrated that always on Monday
(His punishment) is lessened because of his happiness at (the birth of) Ahmad

What is the view then about the servant (of Allah) who spent his whole life
Being happy at (the birth of) Ahmad and died an upholder of Tawhid?

May Allah Sub'hanahu wa Ta'ala give us the hidaya (guidance) to continue sending salawaat and
salaam on the beloved Prophet Muhammad al-Mustafa Sallallahu 'alaihi wa Sallam till our last
breath and give all of us Husn u'l Khaatimah (a felicitous end), Aameen Yaa Rabba'l 'Aalameen.

Sallallahu 'alaa Muhammad
Sallallahu 'alaihi wa Sallim

Yaa Nabi Salaam 'alaika
Yaa Rasul Salaam 'alaika
Yaa Habib Salaam 'alaika
Salawatullah 'alaika.

**Acknowledgements: I am grateful to Shaykh Ahmad Dualle and Brother Mahdi Ali for help with
Arabic translations.**

Salawaat of Gauth u'l Azam Muhyuddeen

Shaykh Abdul Qadir Jilani Rady Allah 'Anhu

HIS MOST WELL-KNOWN SALAWAAT

Gauth u'l A'zam Muhyuddeen Shaykh 'Abdul Qadir Jilani al-Hasani wa'l Husaini, Rady Allahu
'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
Rabbaniyyah (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 salaah". This
salaah, 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 salaah". 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 salaah". 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 salaah of the Gauth u'l A'zam is so famous that many mashaikh (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 salaah are:

1. Dalaail u'l Khairaat (Proofs of Goodness) of Imam Muhammad bin Sulayman al-Jazuli.
2. Hizb u'l A'zam (The Great Supplication) of Hadhrat Mulla 'Ali al-Qaari.
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 Qaadiriyah (Regular Voluntary Invocations of the Qaadiriyah), compiled by Muhammad Salim Bawwaab.
6. Durood Shareef (Noble Blessings) (in Urdu) by Khwaja Nithaar Ahmad.
7. Fazaail Durood Shareef (The Benefits of The Noble Blessings) (in Urdu) by al-Allamah Habibu'l Bashar Khairi Rangooni.

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

Allahumma Salli 'alaa Sayyidina Muhammad-in
As-Saabiqi li'l-khalqi nuruhu
Wa Rahmatullil 'aalameena dhuhuruhu
'Adada man madhaa min khalqiqa wa man baqiya
Wa man sa'ida minhum wa man shaqiya
Salaatan tastagriqu'l 'adda wa tuhitu bi'l haddi
Salaatan laa gaayata lahaa wa laa muntahaa wa lanqidha'a
Salaatan daaimatan bidawaamika
Wa 'alaa aalihi wa sahabihi 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 salaah, 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

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

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

2. Awraad u'l Qaadiriyah Rahmaniyyah, compiled by Hadhrat al-'Allamah as-Sayyid Muhammad Tayyib Shah.
3. Awraad u'l Qaadiriyah, 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'l Khairaat (Compilation of Regular Voluntary Invocations Together With Dalaail u'l 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 salaatu with which Kibriti'l Ahmar begins and which will be observed in more detail later,

(b) As-Salaatu'l Gauthiyyah, 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'maillahi 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 salaatu", 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 Qaadiriyah Rahmaniyyah, compiled by Hadhrat al-'Allamah as-Sayyid Muhammad Tayyib Shah.
3. Awraad u'l Qaadiriyah, 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 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Kamaa sallayta 'alaa Ibrahima wa 'alaa aali Ibrahima
Innaka Hameedun Majeed

Allahumma Salli 'alaa Muhammadi-nin-Nabiyyi'l ummiyyi
Wa 'alaa aalihi wa sahabihi wa sallim tasleema
Wa Sallallahu 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Salaatan huwa ahluhaa

Allahumma Yaa Rabba Muhammad-in wa aali Muhammad-in
Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Wajzi Muhammad-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'l Hamdu
Laa Ilaaha Illaa 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
Salaatan Mubarakatan Tayyibatan kamaa amarta an nusallee 'alaih
Wa Sallim taslemaa

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'llahumma
Wa Tahiyatuhum 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'l 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 anfusihim
Yatlu 'alayhim aayaatihi wa yuzakkeehim
Wa yu'allimuhumu'l kitaaba wa'l 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 Nabiiyika wa Rasulika
Sayyidina wa Nabiiyinaa Muhammad-i-nin
Nabiiyi'l Ummiyyi wa'r Rasuli'l 'Arabiyyi
Wa 'alaa aalihi wa as'haabihi
Wa azwaajihi wa dhurriyyaatihi wa ahli baytihi
Salaatan takunu laka ridhaa wa lahu jazaa-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 'Azezi wa Binabiyyika'l Kareemi
Sayyidina Muhammad-in Sallallahu 'alaihi wa Sallam
Wa bisharafihil majeedi
Wa biabawayhi Ibrahima 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 zaujatayhi 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 salaah 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 salaah, 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 Rabbaniyyah, identifying it as Kanzi'l A'zam. In it, Shaykh '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.

Allahummaj'al afdhala salawaatika abadan
Wa anmaa barakaatika sarmadan
Wa azkaa tahiyyaatika fadhlan wa 'adadan
'Alaa Ashrafi'l haqaaqi'l insaaniyyah wa'l jaanniyah
Wa majma'id daqaaqi'l Imaaniyyah

Wa Turi't Tajalliyyaati'l Ihsaaniyyah
 Wa mahbati'l Asraari'r Rahmaaniyyah
 Wa 'Arusi'l mamlakati'r Rabbaaniyyah
 Waasitati 'Iqdi'n Nabiyyeena
 Wa muqaddami jayshi'l Mursaleena
 Wa Qaaidi rakbi'l Awliyaa-i wa's Siddeeqeena
 Wa afdhali'l khalaaiqi ajma'eena
 Haamili liwaa'i 'Izzi'l A'laa
 Wa maaliki azimmati'l majdi'l asnaa
 Shaahidi asraari'l azali
 Wa mushaahidi anwaari's sawaabiqi'l awwali
 Wa tarjumaani lisaani'l qidami
 Wa manba'il 'ilmi wa'l hilmi wa'l hikami
 Wa madh-hari sirri'l wujudi'l **juz**'iyyi wa'l kulliyyi
 Wa insaani 'ayni'l wujudi'l 'ulwiyyi wa's sufliyyi
 Ruhi jasaki'l kawnaayni
 Wa 'ayni hayaati'd-daaraini
 Al mutahaqqiqi bi a'laa rutabi'l 'ubudiyyati
 Wa'l mutakhalliqli bi akhlaaqi'l maqaamaati'l istifaaiyyati
 Al Khalil-i'l A'zam
 Wa'l Habib-i'l Akram
 Sayyidina wa Mawlana wa Habibina
 Muhammad ibni 'Abdillah ibni Abdi'l Muttalib
 Sallallahu 'alaihi wa 'alaa aalihi wa as'haabihi
 'Adada ma'lumaatika
 Wa midaada kalimaatika
 Kullamaa zakaraka wa zakarahu'z zaakirun
 Wa ghafala 'an zikrika wa zikrihi'l ghaafilun
 Wa Sallim tasleeman daaman kathiraa

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 receiving 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 salaah, the words "abadan", "sarmadan", and "adadan" rhyme; the words "jaanniyah", "Imaniyyah", "Ihsaniyyah", "Rahmaaniyyah" and "Rabbaaniyyah" rhyme; the words "Nabiyyeena", "Mursaleena", "Siddiqeena", and "ajma'eena" rhyme; the words "A'laa" and "asnaa" rhyme; the words "azali", "awwali", "qidami", and "hikami" rhyme; the words "kulliyyi" and "sufliyyi" rhyme; the words "kawnayni" and "daaraini" rhyme; the words "ubudiyati" 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 salaah. MaashaaAllah!

It must be remembered that this is only one of the remarkable achievements of this salaah. 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 mashaikh (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 mashaikh have composed salawaat with these letters. But Shaykh 'Abdul Qadir Jilani Rady Allahu 'Anhu went a step beyond this. He composed a salaah 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 mashaikh are agreed that Taa Haa and Yaa Seen are attributive names of praise for the blessed Prophet Sallallahu 'alaihi wa Sallam. Other mashaikh 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 mashaikh 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 salaah. We find that in one of the salawaat given in Fuyudhaat u'r Rabbaaniyyah, 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 salaah 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
Laa 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 aamannaa 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's-siyaadati 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 'ilmihil 'azeezi
Wa as'haabihi man 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,
The Sovereign Lord, The Clear Truth.
Muhammad is the Messenger of Allah,
truthful 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 salaah 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 Sharrafahu'llah
Assalatu wa's Salaamu 'alaika Yaa man Karramahu'llah
Assalatu wa's Salaamu 'alaika Yaa man 'Allamahu'llah
Assalatu wa's Salaamu 'alaika Yaa man 'Adh-dhamahu'llah
Assalatu wa's Salaamu 'alaika Yaa man Zayyanahu'llah
Assalatu wa's Salaamu 'alaika Yaa Sayyidal Mursaleen
Assalatu wa's Salaamu 'alaika Yaa Khaatam an-Nabiyyeen
Assalatu wa's Salaamu 'alaika Yaa Imama'l Muttaqeen
Assalatu wa's Salaamu 'alaika Yaa Shafi'al Mudhnibeen
Assalatu wa's Salaamu 'alaika Yaa Rahmatallil 'aalameen
Assalatu wa's Salaamu 'alaika Yaa Khaira Khalqi'llah
Assalatu wa's Salaamu 'alaika Yaa Nura 'Arshi'llah
Salawaatu'llahi wa mala'ikatihi wa anbiyaa'ihii wa rusulihi
Wa hamalati 'arshihi wa jami'e khalqihi
'Alaa Sayyidina Muhammad-in wa 'alaa aalihi wa sahabihee 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 salawaat (blessings), Shaykh 'Abdul Qadir Jilani is famous for his awraad and azkaar (regular voluntary invocations); his qasaaid (hymns), the most famous of which is Qasida Gauthiyyah; 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 Unseen)
3. Gonyat-u't-Taalibeen (Wealth For Seekers)
4. Al-Fat'hu Rabbani (The Endowment of Divine Grace)

As we read these masterpieces and his salawaat, 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 salawaat, 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 mashaikh (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 mujaddidiyyah (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 salawaat, 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.xxxi. 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 Nabiiyi'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 reserch. 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 alaihi, another Shaykh in the Shazili tariqa, in his book Afdhalus-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 'alaih 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'minu ahadukum hattaa akoona ahabba ilaihi

Min nafsih wa maalih wa waladihi wa waalidih wannaasi 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 bukhala (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 ahlan lidhaalika
Fataqabbalhaa minnee Bi Fadhlika wa Ihsaanika
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 salaah (invocation of blessing) taught by the Holy Prophet Sallallahu 'alaihi wa Sallam is of course As-Salaatu'l Ibrahimiyah (called Durood-e-Ibrahim in Urdu) which is recited in salaah (obligatory five times daily prayers). This salaah 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 'alahim ajma'een as noted by Imam Yusuf an-Nab'haani in Al-Anwaar u'l Muhammadiyyah (The Muhammadan Lights). Its transliteration and translation is:

Allahumma Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Kamaa Sallayta 'alaa Ibrahima wa 'alaa aali Ibrahima
Innaka Hameedun Majeed

Allahumma Baarik 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Kamaa Baarakta 'alaa Ibrahima wa 'alaa 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 Ibrahimiyah 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 salaah 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-Nasaaih id-Diniyya (Sincere Religious Advices) as narrated by Hadhrat Ruwayfi' ibn Thaabit al-Ansari Rady Allahu 'Anhu and reported by Imam Ahmad Rahmatullahi 'alaih.

Wa qaala 'alaihi's-Salaatu wa's-Salaam: man qaala
Allahumma Salli 'alaa Muhammad-in
Wa anzilhu'l maq'adal 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 salaah):
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 salaah but with slightly different wording as follows:

Allahumma Salli 'alaa 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 salaah in Part 1 of Dalaail u'l Khayraat with the relevant verse (33:56) and the response of Labbaik as follows:

Innallaha wa Malaikatahoo Yusalloona 'ala'n Nabiyy
 Yaa ayyuhalladheena Aamanu Salloo 'alaihi wa Saallimoo Tasleemaa
 Labbaik Allahumma Rabbee wa Sa'dayk
 Salawaatullahi'l Barrir-Raheem wa'l Malaikati'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-Idhnika'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 upto 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'zam 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 salaah 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.

Salaat 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 salaah he wrote in his book, ar-Risalah (The Message). SubhanAllah (Glory be to Allah!). The salaah is:

Wa Sallallahu 'alaa Muhammad-in
Kullamaa zakara hu'z-zaakiroon
Wa ghafala 'an zikri hi'l ghaafiloon

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 salaah?

Salaah by Shaykh Abi'l Hasan al-Karkhi Rahmatullahi 'alaih

Allahumma Salli 'alaa Muhammad-in
Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wa baarik 'alaa Muhammad-in
Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wa'rham Muhammad-an
Wa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wajzi Muhammad-an
Wa aali Muhammad-in
Mil'ad-dunyaa 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-Salaaat u'l Munjiya

Allahumma Salli 'alaa Sayyidina Muhammad-in
Salaatan Tunajjeenaa min jamee'il ahwaali wa'l aafaat

Wa taqdeeh 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 wa 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 Asraar wa Sayyidi'l Abraar
Wa Zayni'l Mursaleena'l Akhyaar
Wa Akrami man azlama 'alayhi'llaylu 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 Mulkillahi'l Waadhidi'l Qahhaar.

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.

Salaat u'l Kawthar
Allahumma Salli 'alaa Muhammad-in fi'l Awwaleen
Wa Salli 'alaa Muhammad-in fi'l Aakhirin
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 Sa'adah
Allahumma Salli 'alaa Sayyidina Muhammad-in

'Adada maa fee 'Ilmillah
Salaatan daaimatan bidawaami Mulkillah

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 'alaa
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 Saalamuhu '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 salaah 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 salaah 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 salaah three times.

COUNTABLE AND UNCOUNTABLE BLESSINGS

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

Allahumma Salli 'alaa Sayyidina wa Mawlana Muhammad-in
'adada makhlooqaatika

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-nisaa'i warrijaal), and so on.

Muslims of course never become satiated in sending salawaat on the blessed Prophet Sallallahu
'alaihi wa Sallam. A form of salaah that occurs most often in Dalaail 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 salaah 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!

SALAWAAT WITH PRAISE OF THE HOLY PROPHET
Sallallahu 'alaihi wa Sallam.

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 sirajummuneer (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 salaah which sparkles on earth as a gem and lights up the sky as does the full moon.

Allahumma Salli 'alaa Muhammad-in
Afdhali Anbiyaaika wa Akrami Asfiyaaika
Wa Imami Awliyaaika wa khaatami Anbiyaaika
Wa Habibi Rabbi'l 'Aalameena wa Shaheedi'l Mursaleena
Wa Shafee'il mudhnibeena wa Sayyidi waladi Adam-a ajma'eena
Al marfu'iz-zikri fi'l Malaaiikati'l Muqarrabeena
Al Bashir i'n Nadheer
As-Siraaji'l Muneer As-Saadiqi'l Ameen al-Haqqi'l Mubeen
Ar-Rauf i'r Raheem Al Haadee ilaa Siraati'l Mustaqeem
Alladhee aataytahu Sab'an Mina'l Mathaane wa'l Qur'an-al-'Azeem
Nabiyy i'r Rahmah wa Haadi'l Ummah
Awwali man tanshaqqu 'anhu'l ardhu wa yadkhulu'l Jannah
Wa'l muayyadi Jibrila wa Meekaaila
Al Mubash-shari bihi fi't Tawraati wa'l Injili
Al-Mustafa al-Mujtaba al-Muntakhabi Abi'l Qasim
Muhammad ibni 'Abdillah ibni 'Abdil Muttalib ibni Hashim

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 remembrance 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 Meekaa'il,
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 Sallam 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 salaah uses these letters in the order "haa", "meem" and "daal" which forms the word "hamd", again meaning "praise". We also notice that this salaah 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 Zakaraka wa Zakara hu'z Zaakiroon
Wa kullamaa ghafala 'an Zikrika wa Zikri hi'l ghaafiloon
Salaatan daaimatan bi-Diwaamika baaqiyatan bi-Baqaatika
Laa muntahaa lahaa doona 'Ilmika
Innaka 'alaa kulli 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-Nabiyeena wa's-Siddiqeena Yaumal Qiyaamati 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