



Taken from the Bayans of the Ameer of Ahl Al-Sunnah عليه السلام delivered on the topic of 'The Beauty of al-Mustafa' during the Madani Muzakarahs of Rabi' al-Awwal 1442 AH, with amendments and additions, namely:

Beauty and Splendour of Al-Mustafa عليه السلام



Translated into English by
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حُسن و جمالِ مصطفیٰ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Husn-o-Jamal-e-Mustafa ﷺ

BEAUTY OF AL-MUSTAFA ﷺ

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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BEAUTY OF AL-MUSTAFA ﷺ
An English translation of 'Husn-o-Jamal-e-Mustafa ﷺ'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**,

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
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BEAUTY OF AL-MUSTAFA ﷺ

Du'a of 'Attar

O Lord of Mustafa! Whosoever reads or listens to the 51-page booklet, 'Beauty of al-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,' grant him the vision of your Beautiful Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of his death, and forgive him without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtues of Salat 'Alan-Nabi ﷺ

The renowned saint of Allah, Shaykh Abdul Aziz Dabbagh رَحْمَةُ اللهِ عَلَيْهِ states: The essence of Paradise is the Muhammadan Light صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, therefore, Paradise inclines towards that Light just as a child inclines towards his father. Whenever Paradise hears mention of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it becomes overjoyed and rushes towards him, for it is through him that it is satisfied. The angels which are situated on the edges and at the doors of Paradise always remain engrossed in remembering the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sending Salat upon him. Due to this, Paradise yearns for them and goes towards them, and as the angels are at the edges of Paradise,

Paradise begins to expand in all four directions. If Allah Almighty did not will it to, and if He did not limit Paradise, it would have appeared during the physical lifetime of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it would accompany him wherever he went, however, Allah Almighty held Paradise back, so that faith could be brought in it through the Unseen (Imaan bil Ghayb). (*Al-Ibreez, vol. 2, p. 337*)

The Prophetic devotee, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ beautifully writes:

*Jannat hai un kay jalwah say joya-e-rang-o-bu
Ay gul hamaray gul say hai gul ko suwal-e-gul*

Commentary of A'la Hadrat's poetry: O my Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are so incredibly beautiful that even Paradise seeks beauty and fragrance from you. O flowers that bloom in the garden! You should also seek beauty from the glimmering flower of the Prophetic Garden, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Dekh Rizwan dasht-e-Taybah ki bahar,
Meri Jannat ka nah payega jawab
Sar se paa tak har adaa hai laajawab,
Khoobaruyon mayn nahin tera jawab*

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beauty of al-Mustafa ﷺ

Beauty of al-Mustafa ﷺ

(Bayan which took place on 1 Rabi'-ul-Awwal 1442)

Dear Islamic brothers! Allah Almighty granted such beauty to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which has no match. And how could a match be found? For Allah Almighty did not create anyone else as beautiful as him. His beauty was such that one says that his blessed face was like the moon, another says that rays of light would emanate from his noble face, and yet another says that nobody as beautiful as him came into this world. Ala Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states:

*Lam yaati nazeeruka fee nazarin, Misl-e-tau na shud paida jana,
Jag raaj ko taaj torey sar sau, Hay tujh ko shah-e-do sara jana*

Commentary of A'la Hadrat's poetry: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The eye has never seen anyone as beautiful as you, because no one as beautiful as you has ever been born; the crown of dominion over the entire universe is upon your blessed head, and I consider you the king of both worlds.

*Allah Allah sheh konayn jalalat teri
farsh kiya arsh peh jary hay huqoomat teri*

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the Prophet! The poetry of Ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ is fully in accordance with the Quran and Sunnah, hence, it is

stated in one of the well-known books from the six most important works of Hadith, namely, ‘Tirmizi’: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Two of my viziers, Jibraeel and Mikael عَلَيْهِمَا السَّلَام are in the skies, and two of my viziers, Abu Bakr and Umar رَضِيَ اللهُ عَنْهُمَا are on the earth.’ (Tirmizi, vol. 5, p. 382, Hadith. 3700)

From this Hadith, we come to know that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the great king of the dominion of the skies and the earth, because only a king has viziers, and how great is his kingdom, as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself states in Sahih Bukhari, Hadith 1344: أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ meaning, ‘I was granted the keys to the treasures of the world.’ (Bukhari, vol. 1, p. 452, Hadith. 1344) So then why should we not jubilantly exclaim:

*Unhay khuda nay kiya Aapnay mulk ka maliq
Unhin ke qabzay mayn Rab ke khazanay a`ay hain*

*Yeh kis shehenshah walay ki amad amad hay
Yeh kon shahay bala ki amad amad hay*

Makki marhaba! Madani marhaba!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Beauty of the Beloved ﷺ

The Sahabi, سَيْفٌ مِنْ سَيُوفِ اللَّهِ, i.e. a sword from the swords of Allah, Sayyiduna Khalid Bin Waalid رَضِيَ اللهُ عَنْهُ was once asked by the

leader of a tribe, 'Describe the beauty of your Prophet.' He رَضِيَ اللهُ عَنْهُ replied, 'I cannot describe it in detail.' He said, 'Then mention it briefly.' He رَضِيَ اللهُ عَنْهُ said, 'Just as the Creator who sent him, His Messenger is also accordingly perfect.' (*Al-Mawahib Al-Ladunya, vol. 2, p. 5, overview*)

سُيِّطَ اللهُ! He captured the entire ocean within a drop! Meaning, if the one who sent him is the Creator, and he is His Beloved too, then you can imagine the splendour of his beauty.

Jis kay hathon kay bannae huwe hayn husn-o-jamal

Ay haseen teri ada uss ko pasand ayi hay

Baag-e-jannat mayn nirali chaman arayi hay

kiya madinay pay fida ho kay bahar ayi hay

The well-known poet of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Sahabi, Sayyiduna Hassan Bin Saabit رَضِيَ اللهُ عَنْهُ describes the beauty of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following manner:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النَّسَاءُ
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

Translation: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My eyes have never seen anyone more beautiful than you. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! No woman has ever given birth to anyone as beautiful as you. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You were

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created free from all defects. O Messenger of Allah ﷺ! *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*
It is as though you were created how you desired. (*Ruh Al-Ma'ani, part 11, under the verse 2, vol.11, p. 83*)

*Jis kay hathon ke banaye hu`ay hayn husn-o-Jamaal,
Ay haseen teri ada uss ko pasand aayi hai*

Another devotee so beautifully said:

*Sahabah woh Sahabah jin ki har subh Eid hoti thi,
Khuda ka qurb hasil tha, Nabi ki deed hoti thi*

Har Sahabi-e-Nabi	Jannati Jannati
Sab Sahabiyat bhi	Jannati Jannati
Hadrat Siddeeq bhi	Jannati Jannati
Aur Umer Farooq bhi	Jannati Jannati
Usman Ghani	Jannati Jannati
Fatima aur Ali	Jannati Jannati
Hayn Hassan Hussain bhi	Jannati Jannati
Hayn M'awiyah bhi	Jannati Jannati
Aur Abu Sufiyan bhi	Jannati Jannati
Walidayn Nabi	Jannati jannati

O devotees of Prophetic Beauty! A pious predecessor stated: All of the beauty and splendour of the Beloved Prophet ﷺ was not made apparent to us; for if all of it was made apparent, our eyes would be incapable of looking at him.

(Al-Mawahib Al-Ladunya, vol. 2, p. 5)

The possessor of beauty and splendour, the illuminated Prophet ﷺ stated, 'O Abu Bakr! Nobody is aware of my reality besides my Lord.' *(Matali' Al-Musarraat, p. 133)*

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ brilliantly mentioned the beauty of the Beloved Prophet ﷺ in the following words:

*Husn-e-Yusuf peh kattihn Msr mayn angusht-e-Zanaan,
Sar katatay hai teray naam peh mardaan-e-Arab*

Commentary of A'la Hadrat's poetry: Sayyiduna Yusuf عَلَيْهِ السَّلَام was concealed behind a veil and the women were given lemons or apples to cut, then Sayyiduna Yusuf عَلَيْهِ السَّلَام was shown to them and they were instructed to cut the lemons, however, as soon as they saw Sayyiduna Yusuf عَلَيْهِ السَّلَام, they were all stunned, and instead of cutting the lemons, they ended up cutting their fingers and they did not even realise. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states: They cut their fingers upon seeing the beauty of Sayyiduna Yusuf عَلَيْهِ السَّلَام, but the great men of Arabia do not cut their fingers upon seeing the beauty of our Prophet

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صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather, they have their heads cut off just upon his blessed name.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Light of al-Mustafa ﷺ

(Bayan which took place on 3 Rabi'-ul-Awwal 1442)

O devotees of the Prophet! Generally speaking, the beauty of a person, or a lack thereof, is gauged from their face, and many 'beautiful' people were born into this world; the beauty of some became well-known among their family, others became famed in their respective areas, cities, villages, etc., and if a person is exceedingly beautiful, their beauty is lauded across the entire country. However, there is someone in this universe who is the most beautiful and most attractive person, and whose beauty was not only restricted to his family or his area, rather, the entire universe acknowledges his beauty. Not only during his physical lifetime, rather, even after the passing of centuries, his beauty is extolled among both the Arabs and non-Arabs today.

Let alone allies, even the opposition cannot fault his character and appearance till today. And how could they, for the Creator of the universe granted him such beauty that the one who gazes upon him becomes ready to sacrifice their life for him. Such unadulterated beauty from head to toe that beauty itself feels pride in him, and he is the possessor of beauty, the

Beloved of Allah Almighty, the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet of Allah Almighty, Sayyiduna Yusuf عَلَيْهِ السَّلَام was the most beautiful from Allah's creation, but the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty was many times more beautiful and handsome than him, for Sayyiduna Yusuf عَلَيْهِ السَّلَام was granted one portion of beauty, whereas the Matchless Prophet, the Shining Pearl of Sayyidatuna Aminah, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bestowed with beauty in its entirety. The sun, moon and stars take from the light of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and shine in the sky.

يَا صَاحِبَ الْجَبَالِ وَيَا سَيِّدَ الْبِشْرِ مِنْ وَجْهِكَ الْبُنْدُوقُ لَقَدْ نُورَ الْقَمَرُ
لَا يُبِينُ الشَّنَاءُ كَمَا كَانَ حَقُّهُ بَعْدَ إِذَا خَدَا بَزْرُوكُ تَوَلَّى قِصَّةَ مَخْتَمِرِ

Meaning: O possessor of beauty! O master of all people! O the one from whose illuminated face the moon takes light and is shining! It is not possible to praise as you deserve to be praised; after Allah Almighty, you are the greatest. You are the greatest from the entire creation. This quatrain is not of a poet from today, rather, there are various opinions regarding it: Some have attributed this quatrain to Shah Abdul Aziz Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ, others attribute it towards Shaykh Sa'di رَحْمَةُ اللهِ عَلَيْهِ, and most of the scholars are of the opinion that this quatrain is Allamah Jami's رَحْمَةُ اللهِ عَلَيْهِ.

The father of A'la Hadrat, Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ writes on page 115 of Anwar-e-Jamal-e-Mustafa: The intellects

of the people are incapable of enduring the Prophetic Light. He further states: It is stated in a Hadith that if the bangle of a Heavenly Maiden were to be exposed, it would eclipse the light of the sun, just as the sun outshines the light of the stars. But the Muhammadan form *علي صاحبها الصلوة والسلام* is infinitely brighter than the Heavenly Maiden, so who is there that can bear it?

(Anwar-e-Jamal-e-Mustafa, p. 114)

*Kiya munh hay aainah ka teri taab laa sakey
Khursheed pehlay aankh to tujh say milaa sakey*

Meaning, what is the status of a mirror that it could bear the glimmer of your face. The sun should first become capable of facing you, then we will speak of the mirror. Maulana Hasan Raza Khan *رحمة الله عليه* states:

*Ik jhalak dekhney ki taab nahin A'lam ko,
Woh agar jalwa karayn kon tamash' i ho*

(Zauq-e-Na'at, p. 204)

O devotees of the Prophet! The beauty of the Beloved Prophet *صلى الله عليه وآله وسلم* is veiled; if his true beauty were to be made apparent, the people of the world would be incapable of withstanding a single manifestation of his. It is stated in Sahih Bukhari: Sayyiduna Bara Bin 'Aazib *رضي الله عنه* said, "The Messenger of Allah *صلى الله عليه وآله وسلم* was the most beautiful from among the people, and had the best character from among the people." *(Bukhari, vol. 2, p. 487, Hadith. 3549)*

Beauty of al-Mustafa ﷺ

Sayyidatuna Umm-e-Ma'bad رَضِيَ اللهُ عَنْهُ states, 'From afar, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared extremely beautiful, and from near, he was very sweet and handsome.' (*Dalaail Al-Nubuwwah Lil bayhaqi, vol. 1, p. 279*) Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said, 'I never saw anyone more beautiful than the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Shumaail Tirmizi, p. 86, Hadith. 116*)

Khamah-e-Qudrat ka husn-e-dastkaari wah wah!

Kya hi tasweer apnay pyari ki sanwari wah wah!

Commentary of A'la Hadrat's poetry: What can be said regarding the grandeur and splendour of the Power of Allah Almighty: He made a matchless and peerless form for His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the most beautiful way.

An amazing point regarding the Light of al-Mustafa ﷺ

Shaykh Abdul Aziz Dabbagh رَحِمَهُ اللهُ عَلَيْهِ states: In the month of March, the blessed light of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ distributes its splendour three times to all seeds, through the blessings of which, fruits grow from those seeds. If the light of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not exist, then even these fruits would not exist, so what about anything else? When Sayyiduna Adam عَلَيْهِ السَّلَام first arrived on the earth, as soon as the fruits would appear on trees, they would fall to the ground, so with the intention of keeping those fruits alive, Allah Almighty satiated them with the Muhammadan Light صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as a result of this, the fruits would remain

Beauty of al-Mustafa ﷺ

attached to the trees even after becoming ripe. (*Al-Abreez, vol. 2, pp. 186-193*)

O devotees of the Prophet! Thus, we come to know that the sweet fruits which we eat contain the rays of Muhammadan Light صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They also contain the blessings of the light of al-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Kya noor-e-Ahmadi ka chaman mayn zuhoor hai,
Har gul mayn har shajar mayn Muhammad ka noor hai*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The face of al-Mustafa ﷺ

(Bayan which took place on 4 Rabi'-ul-Awwal 1442)

O devotees of the Prophet's Mawlid! The most honourable part of a person's body is their face, because when a person directs his attention towards someone, he looks towards their face. The Sahabi, Sayyiduna Ka'b Bin Malik رَضِيَ اللهُ عَنْهُ states: A woman from Hamdaan informed me that she performed Hajj with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I said, 'How was the blessed face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' So, she replied, 'Like the moon on a full night; I never saw a face like his before him nor after him.' (*Madarij Al-Nubuwwah, vol. 2, p. 5*)

The great Sahabi, Maula Ali, the Lion of Allah رَضِيَ اللهُ عَنْهُ states: The blessed face of Allah's Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was

somewhat round. (Meaning, it was not completely round, and this was something liked by the Arabs). (*Al-Mawahib Al-Ladunya*, vol. 2, p. 8)

It is stated in ‘الشَّعَاءُ بِتَعْرِيفِ حَقِيقِ الْمُصْطَفَى’: The complexion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was fair, his blessed eyes were black and wide-set with red lines, his blessed eyelashes were long, his face shone, his blessed eyebrows were thin, his noble face was round, and his blessed forehead was wide. (*Al-shifa*, p. 59)

It is mentioned in a narration: The blessed face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would shine like the full moon. (*Jawahir Al-Bihar (translation)*, vol. 3, p. 252)

*Roo-e-Badr-ud-Duji dekhtay reh gaye,
Chehra-e-Wadduhaa dekhtay reh gaye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! Many pious predecessors compared the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to ‘Badr,’ i.e. the full moon, for the moon can be seen in full. The moon of a 14th night is called ‘Badr,’ and the moon from the 1st to the 3rd is known as ‘Hilal,’ the term ‘Riwayaat-e-Hilal is derived from this’; this is its thinnest phase. One name of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is ‘Badr’ too. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was migrating from Makkah to Madina, the young girls welcomed him with this

very name in the place known as ‘Saniyaat-Al-Wada’. They were reciting the following poetry:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعِ

Translation: The Badr (i.e. the full moon) has rose over us from mountains of Saniyaat-Al-Wada, and it is necessary upon us to show gratefulness as long as the caller calls towards Allah.

صَلَّى اللَّهُ عَلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيَّ الْحَبِيبِ

O devotees of the Prophet! Allah Almighty states in part 30, Surah Al-Duha:

وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ

By the oath of the forenoon. And by the night when it covers (everything with its darkness).

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, verses 1,2)

Shah Abdul Aziz Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ states in volume 4, page 411 of Tafseer Azezi: According to some Quranic commentators ‘ضْحَىٰ’ refers to the blessed birth of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and ‘لَيْلٍ’ refers to the Night of Mi’raaj. Some other Quranic commentators state: ‘ضْحَىٰ’ refers to the

radiant face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and 'نَيْل' refers to his blessed hair, which are like the night in terms of blackness. (*Tafseer-e-Azeezi, vol. 4, p. 411*) Mufti-e-A'zam Hind رَحْمَةُ اللهِ عَلَيْهِ states the following in the Prophetic Court:

Dikha deejaiy shaha pur noor chehrah,

Sifat mayn jis ki (وَالشَّمْسِ) aur (ضُحَى) hay

O devotees of the Prophet! Making comparisons to the sun and moon is from the tradition of the Arabs, otherwise the reality is that there is nothing comparable to the appearance and character of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A poet very beautifully said:

Chaand ki tarah un ko hum kahihn to mujrim hayn,

Kyun ke unki chokhat par chaand khud suwali hay

Har taraf madinay mayn bheer hay faqeroon ki

Aik denay waala hay, kul jahan suwaali hay

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would become happy, his blessed face would become like a mirror which would begin to reflect the walls, doors and the faces of people. (*Madarij Al-Nubuwwah, vol. 1, p. 6*) Meaning, anything that was present there would be visible from the blessed face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Utha do parda dikha do chehra kay noor-e-bari hijab mayn hayn
Zamana tareek horaha hay kay mehr kab say niqab mayn hay*

Commentary of A'la Hadrat's poetry: O radiant Master ﷺ! Remove the veil from your illuminated face and grant us your vision; ever since your blessed face has been veiled, it is as though darkness has spread everywhere. If only!

*Sakrat ki jab sakhtiyān sarkar hon tary
Allah mujhay Aapnay nazaron mayn ghumana
Jab dam hon labon par ay shehenshah e madinah
tum jalwa dikhana mujhay kalma bhi parhana
Aaqa mera jis waqt keh dum toot raha ho
uss waqt mujhay chehra pur noor dikhana*

(Wasail bakhshish, p.352)

The heart and chest of al-Mustafa ﷺ

(Bayan which took place on 5 Rabi'-ul-Awwal 1442)

O devotees of the Prophet! The Final Prophet of Allah Almighty, Sayyiduna Muhammad ﷺ once said in the court of Allah Almighty: O Allah Almighty! You made Sayyiduna Ibrahim عليه السلام your Khalil (i.e. friend), You granted Sayyiduna Musa عليه السلام the honour of Kalam (speaking) with You, You made the mountains and iron subservient to Sayyiduna Dawood عليه السلام, and the Jinn,

humans and all animals subservient to Sayyiduna Sulayman عَلَيْهِ السَّلَام; which virtue and honour have You specifically granted me? Upon this, Surah Alam-Nashrah was revealed, in which it was stated:

أَلَمْ تُشْرَحْ لَكَ صَدْرَكَ ۗ وَوَضَعْنَا عَنكَ وِزْرَكَ ۗ
الَّذِي أَنْقَضَ

ظَهْرَكَ ۗ وَرَفَعْنَا لَكَ ذِكْرَكَ ۗ

Did We not expand your chest for you (O Beloved)? And (We) removed that burden from you (O Beloved). Which had broken your back (an expression of extreme worry). And We have elevated your remembrance for your sake,

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Alam Nashrah, verses 1-4)

It is as though it was stated: O Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If We took Sayyiduna Ibrahim عَلَيْهِ السَّلَام as our Khalil, then We expanded your chest for you with the light of knowledge, wisdom and gnosis (i.e. My recognition); if We granted Sayyiduna Musa عَلَيْهِ السَّلَام the honour of speaking with Us, then We invited you to Laa-Makahn (to Our court on the Night of Mi'raaj) and granted you Our vision; if We granted Sayyiduna Dawood and Sayyiduna Sulayman عَلَيْهِمَا السَّلَام authority over a few worldly things, then we granted you the kingdom of the heavens, such that the angels from there remain in your court like servants. (*Al Kalam al-awdah fi Tafseer alam Nashrah, p. 14, summarised*)

Beauty of al-Mustafa ﷺ

Rafay zikar-e-jalalat pay Arfa'a-e-Durood

Sharh-e-Sadar-e-Sadarat pay lakhon salam

Dil samjh se wara hay magar yun kahoon

Gunchah raaz-e-wehdat peh lakhon salam

Commentary of A'la Hadrat's poetry: O Messenger of Allah ﷺ! Upon the elevation of your rank and greatness that Allah Almighty has mentioned in the Quran be countless Salam; upon the tremendous miracle of your chest being opened be a multitude of Salam. O Messenger of Allah ﷺ! The eminence of your noble chest is beyond the limits of my intellect, and I can only say this: this blessed chest is a treasure chest of Allah's secrets; countless Salam be upon it.

If only during these blessed days of Mawlid, the noble desires of Mufti-e-A'zam Hind Maulana Mustafa Raza Khan Ibn Imam Ahmad Raza Khan رَحْمَهُمَا اللهُ are accepted in our favour.

*Rouf aisay hayn aur yeh raheem hayn itnay
keh girtay parton ko seenay laganay aye hayn*

صَلِّ اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

O devotees of the Prophetic Birth! When Sayyiduna Jibreel عَلَيْهِ السَّلَام washed the pure Prophetic heart with Zam Zam water after opening his blessed chest, he exclaimed, 'It contains two eyes

Beauty of al-Mustafa ﷺ

which see, and two ears which hear.’ (*Fath Al-Bari, vol. 14, p. 407, Hadith. 7517*)

The Ghazali of his age, Allamah Sayyid Ahmad Sa’eed Kazmi رَحْمَةُ اللهِ عَلَيْهِ states: These ears and eyes of his blessed heart are for viewing and listening to realities that are far beyond what is usually sensed in this world. Just as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself stated, ‘I see that which you cannot see, and I hear that which you cannot hear.’ (*Maqalat-e-Kaazimi, vol. 1, p. 160, amended*)

*Door-o-nazdeeq ke sun'nay walay wo kaan
Kaan-e-laal-e-karamat peh lakhon salam*

*Jis taraf uth gayi dam mayn dam agaya
uss nigah-e-anayat peh lakhon salam*

(Hadaiq-e-Bakhshish, p. 300)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

His blessed chest and stomach

Hujja-tul-Islam, Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: The blessed chest of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wide. Some of the flesh did not protrude over the other, rather, it was all level like glass, and white like the moon. He had a fine line of hair running from the upper part of his blessed chest till his

blessed navel, and there were no other hairs on his noble chest and stomach. (*Ihya al-Uloom, Vol. 2, p. 470*)

Allamah Yusuf Bin Ismail Nabhani رَحْمَةُ اللَّهِ عَلَيْهِ states: It is stated in a narration that his blessed stomach was in line with his blessed chest; neither was the stomach higher than the chest nor was the chest higher than the stomach. Sayyidatuna Umm Haani رَضِيَ اللَّهُ عَنْهَا states: I saw the blessed stomach of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it was like papers which had been placed upon each other and folded. (*Jawahir al-bihar (translated), vol. 3, p. 263*)

Kul jahan mulk aur jau ki roti ghiza

Uss shikam ki qanaa'at peh lakhon salaam

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

The fragrance of al-Mustafa ﷺ

(Bayan which took place on 6 Rabi'-ul-Awwal 1442)

Jaa ke sabaa tu ko`o-e-Muhammad

Laa kay soonghaa Khushboo-e-Muhammad

O devotees of the Prophet! Just as the Beloved and Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was matchless in his beauty, so too was his fragrance incomparable. Such a resplendent fragrance would emanate from his pure body that the one who

was familiar with it would come to know that the Beloved Prophet ﷺ had passed by this place.

Anbar zameen 'abeer huwa mushk tar gubar!

Adna si yeh shakht teri rah guzar ki hay

Commentary of A'la Hadrat's poetry: Wherever the Beloved Prophet ﷺ would walk, a sign that he ﷺ had passed by that place was that the land and air would become more fragrant than musk, ambergris and 'Abeer.

Dear Islamic brothers! Ambergris is a very expensive fragrance that is obtained from a special type of fish. 'Abeer is a fragrant powder that is prepared with a mixture of fragrances, sandalwood, etc., and is then sprinkled on clothes, just like body spray which can be found today. Musk is a very valuable fragrance that is taken from the navel of a deer, and is only found in certain deer.

O devotees of the Sahabah and Ahl-al-Bayt! Read the statements of those fortunate Sahabah رضى الله عنهم who sensed the fragrance emanating from the blessed body of the Beloved Prophet ﷺ, and rejoice. Sayyiduna Jabir Bin Abdullah رضى الله عنه narrates: Whenever the Beloved Prophet ﷺ would pass through a road or marketplace and then another person would pass by it, he would come to realise through the fragrance in the air that the Beloved Prophet

Beauty of al-Mustafa ﷺ

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ had passed by there. (*Daarimi, vol. 1, p. 45, Hadith. 66; Al-Shifa, vol. 1, p. 63*)

Guzray jis rah say wo sayyed wala ho kar

Reh gayi sari zameen ambar-e-sara ho kar

Commentary of A'la Hadrat's poetry: Wherever our most eminent and high-ranking Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ would pass by, all of that land would become Ambar-e-Saara, i.e. it would become the most exquisite fragrance. The fragrance of ambergris (Ambar) is matchless, but Ambar-e-Saara is even more resplendent.

A'la Hadrat's devotion for the Prophet

Allah Allah! The tongue of A'la Hadrat رَحْمَةُ اللّٰهُ عَلَيْهِ is the tongue of devotion, and his pen is the pen of devotion, and this is his distinction. The poetry that A'la Hadrat رَحْمَةُ اللّٰهُ عَلَيْهِ wrote was Kalam-ul-Imam and Imam-ul-Kalam, i.e. the poetry of the Imam, and the Imam of poetry. What does A'la Hadrat رَحْمَةُ اللّٰهُ عَلَيْهِ ask in for in order to write praise of the Prophet?

Tubaa mayn jo sab say unchi nazukh seedih nikli shaakh

Mangoon na'at Nabi likhnay ko Roh-e-Qudus say aisi shaakh

Commentary of A'la Hadrat's poetry: سُبْحَانَ اللّٰهِ! Toobaa is a tree in Paradise which is extremely tall, and its branches are so profuse that that they reach the homes of every dweller of

Paradise. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states: I would request Sayyiduna Jibreel عَلَيْهِ السَّلَام to give me the tallest, most delicate and straightest branch from the tallest tree of Paradise, Tooba, so that I can write praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with it. In previous times, people would write by dipping a wooden pen in ink, thus, the pen which A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has expressed a desire for is a pen which no eye has seen and which no ear has heard of.

We can only hear about the bounties of Paradise; we cannot understand them. The bounties of Paradise are such that the mind cannot even conceive and imagine them. We are currently hearing about the bounties of Paradise and satisfying our hearts, but اِنْ شَاءَ اللهُ, when we enter Paradise through the generosity of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, only then will we come to know what the bounties of Paradise are really like.

*Bagh-e-jannat mayn Muhammad muskuratay howay jaingay
phool rehmat kay jharaingay hum uthatay jaingay*

His fragrant hands

It is mentioned in Sahih Muslim that the servant of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Anas رَضِيَ اللهُ عَنْهُ, stated, 'I did not smell any ambergris, deer musk or anything more fragrant than the fragrance of the blessed body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Muslim, p. 978, Hadith. 6053)

Sayyiduna Jabir Bin Samurah رَضِيَ اللهُ عَنْهُ narrates: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his hand over my cheeks (as we wipe our hand over the face of children) and I sensed such a coolness and fragrance from his blessed hands as though he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had just taken his hand out from the perfume seller's box. (*Muslim, p. 978, Hadith. 6052*)

*Wah aay itar-e-khuda saz mehekana tera
khobro miltay hayn kapron mayn paseenah tera*

(Zooq-e-Na'at, safhah. 23)

Commentary of Maulana Hasan's poetry: O fragrance created by Allah Almighty! How great is your splendour and your fragrance that if beautiful people were granted your perspiration, they would rub it on their clothes. Also, it is proven that the Sahabah رَضِيَ اللهُ عَنْهُمْ would take the blessed perspiration of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and rub it on their clothes.

The splendour of the Prophetic Fragrance

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would rub his blessed hand on the head of a child, it would be known from the fragrance that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had rubbed his blessed hand on that child. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would shake hands with someone, that individual would remain fragrant for that entire day. (*Seerat-e-Mustafa, p. 578, Seerat-e-Rasool-e-Arabi, p. 263*)

O devotees of the Prophet! The one whose blessed saliva contains cure, the one whose entire body is fragrant, in fact, the one whose perspiration is used as perfume, and the one applying it would become the most fragrant from the people; who can mention the qualities of that blessed individual! The great saint of the Qadiriyyah Razawiyyah way, Sayyiduna Abu Bakr Shibli رَحْمَةُ اللَّهِ عَلَيْهِ states: The soil of Madina Munawwarah contains a special fragrance which is more fragrant than musk.

(Madarij al-Nubuwwah, vol. 1, p. 24)

*Ittar jannat mayn bhi aisi khushboo nhi
jaysi khushboo Nabi kay paseenay mayn hay*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى الْحَبِيبِ

The eyes, ears and nose of al-Mustafa

(Bayan which took place on 7 Rabi'-ul-Awwal 1442)

Dear Islamic brothers! The five senses are also from among the favours of Allah Almighty; the five senses refer to the ability to see, hear, taste, smell and touch. For a person to possess complete power in their vision, ears, tongue, nose and hands is a great bounty of Allah Almighty. Whichever habit and quality of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that we look towards, through the special grace of Allah Almighty, they are found to a greater degree within him. The reality is that every hair of the Matchless Beloved of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is perfect.

*Al garz un kay har mun pay bayhad durood
Unn kay har kho-o-khaslat pay lakhon salam*

Commentary of A'la Hadrat's poetry: 'Mu' refers to hair. Whilst mentioning the various aspects of the Beloved Prophet's grandeur, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated: In short, may countless mercies and Salat be upon every hair of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and may there be a multitude of Salam upon every blessed habit of his!

The greatness of his blessed ears

O devotees of the Prophet! The blessed ears of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were complete and perfect, and the magnificence of these blessed ears was such that no one received anything like them and no one ever will. They would hear the creaking of the skies from thousands of miles away. It is stated in Tirmizi: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Indeed, I see that which you do not see, and I hear that which you do not hear.' (*Tirmizi, vol. 4, p. 141, Hadith. 2319*)

*Ae karam ki kaan ay gosh-e-Huzoor
Sun le faryaad-e-ghareebaan Al-ghiyaas*

Commentary of Maulana Hasan's poetry: O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You possess tremendous generosity and grace, may your blessed ears hear the painful pleas of paupers like us.

The greatness of his blessed nose

Dear Islamic brothers! My Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was flawless in every regard, everybody part of his was proportional, such that no one could point a finger at him. The blessed nose of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was long, thin and slightly raised in the middle, which always radiated light, and which was proportional and beautiful in every aspect. (*Al Mawahib al-Ladunya, vol. 2, p. 16*)

The gaze of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would often remain lowered out of modesty and bashfulness, but when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would raise his gaze, it would fall upon the Mighty Arsh and the Lawh Mahfooz (Preserved Tablet).

The greatness of his blessed eyes

Dear Islamic brothers! The blessed eyes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were so delightful that the one who looked at them would sacrifice himself. It is narrated in Tirmizi from Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ that the eyes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared to contain Kohl (meaning, even without applying Kohl, they would appear to contain Kohl), and his noble eyelashes were thick and long. (*Shumaail Tirmizi, p. 19, Hadith 6*)

Sayyiduna Hind Bin Abi Haalah رَضِيَ اللهُ عَنْهُ states, “The blessed eyebrows of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were big in size and the amount of hair upon them was appropriate; neither

too much nor too little, and from afar, they would appear to be joined.’ (*Al-wafa Li- Ibn Juzi, vol. 2, p. 7*)

What can be said about the strength of those blessed eyes! Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ states, ‘The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could see at night in the same way that he could see in the light of the morning.’ (*Dalaail al-Nubuwwah, vol. 6, p. 75*)

Hoon kar do tau gardoon ki bina gir jaaye

Abru jo khichey taygh-e-qazaa kir jaaye

Aay Sahib-e-Qawsayn bas ab radd nah karay

Sehmey huwon se teer-e-balaa phir jaaye

Commentary of A’la Hadrat’s poetry: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What can be said about your beauty and your awe that if you were to say ‘Hoon’ the foundations of the skies would tremble, and if a small movement would appear on your blessed eyebrows, decrees would change. O the one who met Allah Almighty on the Night of Mi’raaj! Please grace us so that calamities, difficulties and hardships turn away from us fearful and weak ones.

Girdaab e balaa mein phans ke koi tayba ki taraf jab takta hai

Sultan e Madina khud aa kar bigri ko banaya kartey hein

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The voice and arms of al-Mustafa ﷺ

(Bayan which took place on 8 Rabi'-ul-Awwal 1442)

Dear Islamic brothers! It is possible that you have seen rose flowers blooming in gardens. Let me now tell you about a beautiful rose from which not only does a single garden appear, rather, from which gardens come. That is the soft, attractive, splendid lips of the Beloved Prophet ﷺ which are softer than fresh rose petals.

*Woh gul hai labhaa e naazuk un ke, hazaaron jhartey hein phool jin say
Gulab Gulshan mein dekhey bulbul, yeh dekh Gulshan gulab mayn hay*

Commentary of A'la Hadrat's poetry: O Messenger of Allah ﷺ! Your most beautiful rose-like lips are so soft and delicate that not only does one flower, or one hundred flowers come out from them, rather, thousands of flowers come out from them. O nightingale, devotee of flowers! You have witnessed all kinds of rose flowers in countless gardens, but look towards the blessed lips of my Beloved ﷺ; they are such a rose which contains many gardens.

His blessed lips

O devotees of the Prophet! The blessed lips of the illuminated Prophet s are more beautiful than the lips of the entire creation. (*Mawahib al-Ladunya, vol. 2, p. 17*) When he (the Beloved Prophet ﷺ) was lowered into his noble grave, his

blessed lips were moving, so, some of the Sahabah put their ears close and heard him quietly saying, ‘Ummati, Ummati.’
(*Fatawa Razawiyyah, vol. 30, p. 717, amended*)

*Jinhayn marqad mayn taa hashr Ummati keh kar pukaaro gay
Humein bhi yaad kar lo un mayn sadaqah apni rahmat ka*

Commentary of A’la Hadrat’s poetry: O Messenger of Allah ﷺ! For the sake of your mercy, those fortunate ones which you call ‘Ummati,’ in your grave, and those who you refer to, include us among those believers too. The poetry of A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is very deep, and I feel as though this couplet contains a Du’a for the protection of faith. Undoubtedly, ‘Ummah’ refers to those people who accepted his invitation towards Islam and left this world with their faith intact.

The greatness of his blessed tongue

His blessed tongue was very beautiful indeed, and there was nobody more better sounding and nobody who spoke more sweetly than him. (*Jawahir Al bihar (translated) vol. 3, p. 260*)

*Sartaaba qadam hay tan-e-sultan-e-zaman phool
Lab phool, dahan phool, zaqan phool, badan phool*

Commentary of A’la Hadrat’s poetry: The blessed body of my master, the king of the world ﷺ is gentle like a flower from head to toe; his blessed lips are a flower, his

blessed mouth is a flower, his blessed chin is a flower, and his entire body is also a flower.

The splendour of his blessed teeth

O devotees of the Prophet! His blessed mouth was wide and his blessed teeth were not completely joined with each other, rather, they had a slight gap between them. Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said, ‘When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak, a light would emanate from his front teeth.’ Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ stated, ‘The way in which the blessed teeth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were positioned in his gums and jaw was extremely beautiful, and their order contained complete beauty.’ Imam Buseeri رَضِيَ اللهُ عَنْهُ states the following in his well-known Arabic ode, ‘Qasidah Burdah’:

كَأَنَّ اللُّؤْلُؤَ الْبَكُورَ فِي صَدْفٍ مِنْ مَعْدِنِ مَنْطِقِ مَنْهُ وَمُبْتَسِمٍ

Translation: It is as if the pearls concealed in oysters are from the two mines of his noble speech and his smile (i.e. his blessed tongue and lips). The meaning of this is: The blessed speech and blessed teeth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are even more beautiful and lustrous than shiny pearls. (*Kashf-e-Burdah*, p. 231)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The acceptance of Qasidah Burdah

Imam Jalaluddin Mohali Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ states: Some of the predecessors stated that they saw Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ in a dream where he رَضِيَ اللهُ عَنْهُ was reciting this line of poetry and the one before it in a beautiful manner in praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Sharh Al-Qaari Alal Burdah*, p. 300)

O devotees of the Prophet! When our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver a Khutbah, everyone could hear his blessed voice. On one occasion, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated the following in the Khutbah: 'اَجْلِسُوا', meaning, 'Sit down.' Thus, the Sahabi, Sayyiduna Abdullah Bin Rawahah رَضِيَ اللهُ عَنْهُ heard his blessed voice from the (distant) area of Bani Tamim and sat down at once. (*Jawahir al-bihaar (translated) vol. 3, p. 261*) These were the obedient Sahabah. So, why should we not say:

Har Sahabi-e-Nabi	Jannati Jannati
Sab Sahabiyat bhi	Jannati Jannati
Hadrat Siddeeq bhi	Jannati Jannati
Aur Umer Farooq bhi	Jannati Jannati
Usman Ghani	Jannati Jannati
Fatima aur Ali	Jannati Jannati
Hayn Hassan Hussain bhi	Jannati Jannati

Beauty of al-Mustafa ﷺ

Hayn M'awiyah bhi

Jannati Jannati

Aur Abu Sufiyan bhi

Jannati Jannati

Walidayn Nabi

Jannati jannati

The blessed shoulders of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a gap between them and they were fleshy. (*Al-wafa Li Ibn Jazi, vol. 2, p. 12*) His blessed hands were softer than silk, colder than ice, and very strong, and his soft palms were full of flesh. (*Madarij al-Nubuwwah, vol. 1, p. 25*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The limbs of al-Mustafa ﷺ

(Bayan which took place on 9 Rabi'-ul-Awwal 1442)

His blessed height

O devotees of the Prophetic Mawlid! The height of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was neither very tall nor very short, rather, when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk alone, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was attributed with a moderate height. Meaning, when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk, it was said that he was of a moderate stature. However, when a tall person would walk beside him, it was a miracle of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he appeared taller than him. At times, when two tall individuals would be next to him, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would miraculously

appear to be taller than both of them. When they would both move away from him, they would be referred to as being tall, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be attributed with a moderate height.

Ala Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states:

*Tera qadd-e-Mubarak Gulshan-e-rehmat ki daali hai
Issey bau kar tere Rabb ne binaa rehmat ki daali hai*

Commentary of A'la Hadrat's poetry: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Your height is a branch of the 'red rose of mercy,' for Allah Almighty created you and made you the foundation of mercy for the entire universe.

His blessed hair

Dear Islamic brothers! The blessed hair of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was extremely beautiful. It was neither completely straight nor extremely curly. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would comb it, it was as though they were ripples in the sand. It is stated in a narration: The blessed tresses of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes be up to half his ear, sometimes till the earlobes and sometimes when they would grow more, they would touch his blessed shoulders. (*Shumaa'il Tirmizi, p. 81, 34-35, Hadith. 4, 23 - 26*) At times, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would split his blessed hair into four parts, and his blessed ears would be visible

from between two parts. At times, he ﷺ would place his blessed hair on his blessed ears which would cause his neck to appear and shine.

His blessed hair and beard contained a total of seventeen white hairs. His happiness and his anger would become apparent from his blessed face, for his noble skin was very clear. His blessed forehead was wide and his blessed beard was thick. He ﷺ would grow his beard and trim his moustache.

(Ihya Al-Uloom, vol. 2, p. 470)

The splendour of his blessed hair

After mentioning various sacred things linked to his blessed body, the Prophetic devotee, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states the following: And the most noble from among them is the purifying hair from the blessed beard of the Beloved Prophet ﷺ. The faith of the Muslims gives testimony that the seven heavens and the earth cannot reach the greatness of that single hair. *(Fatawa Razawiyyah, vol. 21, p. 415)*

Dear Islamic brothers! If this is the greatness of a hair from his blessed bear then what is the status of his blessed beard, and if this is the state of his blessed beard then what is the status of the Master who possesses that blessed beard.

*Kaliyan zulfan wala dukhi dilaa da sahara
Qasam Khuda di meinu sab naalon piyara*

Denday nay gawahi zarrey zarrey koh-e-tur day

Vekh de naseebaan waalay jalwey huzoor day

Aaaminah da chan te Haleemah da dulaara

Qasam Khuda di meinu sab naalon pyara

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

His blessed complexion

O devotees of the Prophet! In regards to the blessed complexion of the Beloved and Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is narrated in Shumaail Tirmizi, ash-Shifa etc., that his blessed complexion was white with a hint of red; his blessed complexion was not completely white, rather, the blessed white appearance had a tint of red, and this colour is admired throughout the world, especially by the Arabs. As for Paradise, the preferred colour is gold therein, and the noble scholars state: Allah Almighty granted both of these two colours to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world and due to the whiteness having a hint of red, his blessed complexion would shine.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The blessed feet of al-Mustafa ﷺ

(Bayan which took place on 10 Rabi'-ul-Awwal 1442)

O devotees of the Prophet! The companion of the Prophet, Sayyiduna Abdullah Bin Buraydah رضي الله عنه states: The Beloved Prophet صلى الله عليه وآله وسلم possessed the most beautiful feet. (*Mawahib al- ladunya, vol. 2, p. 63*)

*Dil karo Thanda mera who kaff e paa chand saa
Seeney pe rakh do zaraa tum pe kararon durood*

Difficult words: Kaff – sole, Paa – foot, Chaand saa -like the moon, Zaraa – for a short moment

Hafiz Ibn Hajar Makki Shaafi'i رحمته الله عليه said: The Sababah (the toe next to the big toe) was the longest toe. (*Madarij al-Nubuwwah, vol. 1, p. 20*) The blessed shins towards the feet (in a very proportionate manner) were thin.

Excellence of his blessed shins

Sayyiduna Suraqah رضي الله عنه has said: I closely observed the beloved Prophet صلى الله عليه وآله وسلم when he صلى الله عليه وآله وسلم was migrating towards the blessed city of Madina, he صلى الله عليه وآله وسلم was mounted on a camel and his noble feet were in the stirrup, his blessed shins (in terms of their whiteness and luminosity) resembled a bunch of dates which had just exited their covering. The freshness of his blessed feet was such that to the onlooker it seemed as though water had just flowed off them, and his blessed ankles did not have much flesh. Some eloquent Arab poets mentioned the excellence and greatness of the feet as follows while using them as an intermediary in their Du'as:

The translation of this poetry is as follows: O Merciful Lord! For the sake of those blessed feet which You made traverse great heights, namely Kaba Qawsayn, for the sake of the honour and grandeur of those blessed feet, by means of which you made the shoulder of the creation a stairway for Messenger-ship, out of generosity, keep my feet steadfast on the bridge of Seerat and make them a protector from Hell, and a cause of becoming upright and secure, and make these two a treasure for me, and whosoever has attained both of these as an intermediary, he has become safe and protected from punishment and fear of Hell. *(Al wafa Ibn Juzi, vol. 1, p, 15)*

*Gorey gorey paaon chamkaa do khuda kay waste,
Noor ka tarka ho pyarey, gaur ki shab taar hai*

Commentary of the poetry of Raza: A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is requesting in the court of the Beloved Prophet: Ya Rasoolallah! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ my night in the grave is dark, for the sake of Allah, bless me with your presence in my grave, because as soon as you do, then by means of your enlightened feet, my grave will become illuminated and full of light.

Greatness of the blessed feet

Sayyiduna Ali رَضِيَ اللهُ عَنْهُ states: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk, he would do so with his blessed body leaning forward, as if he was descending from an elevated

place (the way a stem of a flower bends), and he would lift his blessed feet in a lively, vigorous and swift manner.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always place his entire blessed foot on the ground, I have not seen anyone walk more quickly on the path than the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it was as if the ground would fold beneath his blessed feet, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk as usual without difficulty, and when he would walk with the Sahabah رَضِيَ اللهُ عَنْهُمْ, he would make them walk before him and say, 'Leave the space behind me for the angels.'

(Madarij al-Nubuwwah, vol. 1, p. 23)

Excellence of the blessed Na'layan

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا states: The blessed sandals of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had two laces which were tied with two straps. *(Ibn Majah, vol. 4, p. 166, Hadith. 3614)*

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of this Hadith: Each sandal of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had two laces and each lace had two bands. Likewise, the sandals of Sayyiduna Abu Bakr Siddeeq and Sayyiduna Umar رَضِيَ اللهُ عَنْهُمَا were similar to this. In those days, the practice of wearing sandals was common, and that too with laces. Both of the leather laces of the Beloved Prophet's blessed sandals would pass between the first and

second toe. They were tied to both the right and left side of the front part of the foot. (*Miraat-ul-Manajeeh, vol. 6, pp. 141 – 144*)

Kya Imamey ki ho biyan a'zmat

Teri nalayn taj-e-sar Aaqa

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Birth of the beloved Prophet ﷺ

(Bayan which took place on 11 Rabi'-ul-Awwal 1442)

The greatest mercy

اَلْحَمْدُ لِلّٰهِ! The month of Rabi'-ul-Awwal in its entirety is a month of mercy and blessings, for the birth of the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took place within it. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the world as a grace and mercy of Allah, and most certainly, the day when the mercy of Allah Almighty descends is a day of happiness and joy; Allah Almighty states in the Holy Quran:

يَجْمَعُونَ ﴿٥٨﴾ مِمَّا خَيْرٌ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ قَلٌّ يَفْضِلُ اللهُ وَ

Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.' That is better than all of their (accumulated) wealth.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, verse 58)

The command to rejoice upon the grace and mercy of Allah Almighty is being given by the Quran itself, as stated in the aforementioned verse. So, is there anyone who is a greater mercy from Allah Almighty than the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is indeed the greatest mercy of Allah Almighty:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We did not send you (O Beloved) but as a mercy for all the worlds.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Anbiya, verse 107)

Sahaab-e-rehmat-e-Baari hay baarween tareekh

Karam ka chashma-e-jaari hai baarween tareekh

(Zauq-e-Na,at, p. 121)

Blessings at the time of the noble birth

Let me now relate some faith-inspiring narrations regarding the birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to you. It is mentioned in Mawahib al-Ladunniyyah: One distinct quality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that the scriptures revealed prior to the Holy Quran contained the glad tidings of his blessed arrival into the world. (*Mawahib al-Ladunniyyah, Vol. 2, p. 272*)

Mubarak ho Habeeb-e-Rabb-e-Akbar aane waala hay

Mubarak Anbiya ka aaj afsar aane waala hay

*Jo hai sardaar aalam ke sabhi sajda guzaaron ka
Khuda ka aaj woh sachha sanaagar aane waala hai*

I will try to present what the father of Ala Hadrat, Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ wrote, in a simplified way:

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in the womb of his honourable mother, the angels shackled the devils in chains and threw the throne of Iblees into the sea, punishing him for 40 days. During the noble birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, an amazing light appeared and its luminosity allowed the people residing in Makkah to see the houses in Syria. At the time of his noble birth, the stars became so close to the ground that the onlookers felt as though they were going to fall on them. As soon as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, he performed prostration. At the time of his birth, his grandfather, Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ was at the blessed Ka'bah and witnessed the House of Allah prostrating towards the Maqaam of Ibrahim. (*Anwar-e-Jamal-e-Mustafa*, p. 181, selected)

*Jab ke paida shah-e-ins-o-jaan ho gaya
Door Kaabeh se laus-e-butaan ho gaya
Har sitaara shab-e-mawlid-e-Mustafa
Sham'adaan sham'adaan sham'adaan ho gaya
Tooti-e-asfahaan, sun kalam-e-raza
Be zaban be zaban be zaban ho gaya*

Express love for this Beloved

If a person loves someone due to being granted a favour (by them), then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is most worthy of being loved as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saved us from Hell and guided us towards the path of Paradise (meaning, he saved us from disbelief and granted us the wealth of Iman) and the one who expresses love due to beauty, he too should love the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for Allah Almighty granted him more inner and outer beauty than the rest of the world.

(Anwar-e-Jamal-e-Mustafa, pp. 187,188)

O devotees of the Mawlid! Commemorate Mawlid at home, in the streets and in the shops, with good intentions while remaining within the boundaries of Shari'ah, and attain its blessings for the entire year.

Blessings of celebrating Mawlid

Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ states: The efficacy of his Mawlid is such that the house in which it is recited attains blessings and goodness, peace and wellbeing and abundance in sustenance for the entire year. For this reason, the people of Makkah, Madina, Egypt and Yemen always hold Mawlid gatherings, and when the blessed month of Rabi' ul Awwal arrives, they rejoice, wear fine clothing, adorn themselves and apply fragrance to their clothes, they increase their charity, they make proper arrangements to listen to the incidents

related to the blessed birth, and they consider it a great success and an act of great reward. (*Anwar-e-Jamal-e-Mustafa*, p. 209 amended)

Why did the blessed birth take place on a Monday in Rabi' ul Awwal?

Allamah Yusuf Bin Ismail Nabhaani رَحْمَةُ اللهِ عَلَيْهِ states: The birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take place on any blessed day like Friday or in any blessed month like Muharram or Ramadan, so that no one assumes that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gained honour due to the date and time, rather, the reality is that the time and era attained excellence through the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Jawahir al-baahar (translation)*, vol. 3, p. 242)

Mahboob-e-Rabb-e-Akbar tashreef laa rahay hayn

Aaj anbiya kay sarwar tashreef laa rahay hayn

Kyun hay fazaa muattar! Kyun Roshni hai ghar ghar

Achha! Habeeb-e-Daawar tashreef laa rahay hayn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Distinct qualities of the Beloved Prophet ﷺ

O devotees of the Prophet! From the previous Noble Prophets, some were granted one miracle whereas others were granted numerous miracles, and our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted the most miracles. Some Prophets manifested a

miracle through their hands, some through their breath and others through their eyes (*Miraat-ul-Manajeeh, Vol. 8, p. 162*), however the rank of our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that (he is a miracle personified):

*Diye mujizey Anbiya ko Khuda nay
Hamara Nabi mujizah ban kay Aaya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Jibraeel in the Prophetic court

It is mentioned in Irshad al-Saari, the commentary of Sahih al-Bukhari: Sayyiduna Jibraeel عَلَيْهِ السَّلَام visited Sayyiduna Adam عَلَيْهِ السَّلَام 12 times, Sayyiduna Idrees عَلَيْهِ السَّلَام 4 times, Sayyiduna Nuh عَلَيْهِ السَّلَام 50 times, Sayyiduna Ibrahim عَلَيْهِ السَّلَام 42 times, Sayyiduna Musa عَلَيْهِ السَّلَام 400 times, Sayyiduna Isa عَلَيْهِ السَّلَام 10 times, whereas he visited the lofty court of the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (who is the Beloved of Allah) 24,000 times. (*Irshad al-Saari, vol. 1, p. 101, Hadith. 2*)

Allamah Muhammad Mahdi Fasi رَحْمَةُ اللهِ عَلَيْهِ states: He visited Sayyiduna Ya'qoob عَلَيْهِ السَّلَام 4 times, Sayyiduna Ayyub عَلَيْهِ السَّلَام 3 times and Sayyiduna Yusuf عَلَيْهِ السَّلَام 4 times. (*Mataala' al-Masaraat, p. 427, selected*)

*Be liqaa-e-yaar un ko chain aa jaata agar
Baar baar aate nah yun Jibreel sidra chhor kar*

Commentary of the poetry of Maulana Hasan: Sayyiduna Jibraeel would remain restless without meeting his Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is why he would continuously visit the Prophetic court.

Prophet for the entire universe

Other Noble Prophets عَلَيْهِمُ السَّلَام were sent to specific nations, whereas the merciful Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to the entire creation; humans, Jinn, rather, even the angels, animals and inanimate objects alike. Just as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'وَأُرْسِلْتُ إِلَى الْعَالَمِينَ كَافَّةً' Meaning, I was sent as a Prophet to the entire creation. (*Muslim, pp. 210 – 211, Hadith. 1167*)

Shaykh Abdul Haq Muhaddis Dihlvi رَحِمَهُ اللهُ عَلَيْهِ writes in Takmil al-Iman: The Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a Prophet to all Jinn and humans, hence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as (الشَّقَدِينَ) (the Prophet of both humans and Jinn). (*Takmil Al-Iman, p. 127*)

The first Prophet ﷺ

O devotees of the Mawlid! From the distinct qualities of our Beloved and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that alongside being the final prophet, he is the first of them too This is because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the first to be granted the rank of Prophethood. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'كُنْتُ نَبِيًّا' وَأَدَمُ رَيْبِنُ الرَّؤُوسِ وَالْجَسَدِ' Meaning, I was even a Prophet even when Adam

Beauty of al-Mustafa ﷺ

was between soul and body. (*al-Jami' al-Sagheer lil-Suyuti, p. 400, Hadith. 6424*)

*Farishton ka jhuka sar soo-e-Adam kis ke baa'is se
Tera hi noor tha ae rehnay waalay sabz gumbad kay*

Descent of blessings

One distinct quality of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who will intercede for us sinners is that when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in the blessed womb of his beloved mother, it rained so profusely that rivers began to flow and trees became green and lush, and blessings descended from all around upon the Tribe of Quraysh (even though prior to this there was a severe scarcity of food). Hence, that year was named 'سَنَةُ الْفَتْحِ وَالْإِسْتِهَاجِ' meaning, the year of expansion and prosperity. (*Anwaar-e-Jamaal-e-Mustafa, p. 172*)

Shaah-e-kawnayn jalwa numaa ho gaya

Rang aalam ka bilkul naya ho gaya

Muntakhab aap ki zaat-e-waala hui

Naam-e-Pak aap ka Mustafa ho gaya

Dushman-o-dost muflis ghareeb-o-ameer

Tere sadaqey mein sab ka bhalaa ho gaya

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessed tongue of al-Mustafa ﷺ

(Bayan which took place on 28 Rabi'ul-Awwal 1442)

O devotees of the Prophet! There is an Arabic proverb: 'خَيْرُ الْكَلَامِ مَا قَلَّ وَكَثُرَ' meaning, the best of speech is that which is short but comprehensive. The Beloved and Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is unique and unparalleled in his virtues and excellences. There is none like him, along with being the most eloquent, he was also granted the miracle of 'جَوَازِمُ الْكَلِمِ' (expressing a comprehensive meaning in just a few words). Allamah Ahmad bin Muhammad Saawi Maliki رَحِمَهُ اللهُ عَلَيْهِ states: Allah Almighty taught all languages to His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Haashiya-tul-Saawi, vol. 13, Surah Ibrahim, Part 13, under the verse 12, vol. 3, p. 1014*)

It is mentioned in Mirat al-Manajih: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has innate knowledge of all languages. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of the speech of animals, stones and pebbles, then how can it be that he does not understand the speech of humans! (*Mirat ul Manajih, Vol. 6, p. 335*) He states at a different place: Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knew all languages during his life, even the speech of wood and stones. Animals would plead in his court, and even now, he is aware of all languages. Every pleading person presents his request at the tomb of the Noble Prophet in his own language, and there is no need for an interpreter there. (*Mirat-ul-Manajih, vol. 1, p. 135*)

*Woh samajhtey hein bolyaa sab ki, Wohi bhartey hay bholyaa sab ki
Aao darbar-e-Mustafa ko chalein, khotey sikkey waheen pe chalthey hein*

The Beloved Prophet ﷺ would converse effortlessly with people who would come from different areas in their own language. His blessed speech was most pleasing, and in terms of deliverance, it was the most fluent. His noble speech was very blissful and heart-warming, as it would influence the hearts immensely and captivate them. When he ﷺ would speak, he was the greatest well-wisher and he would always refrain from inappropriate speech.

Sayyiduna Abu Bakr Siddeeq رضى الله عنه humbly said in the court of the Beloved Prophet ﷺ: Ya Rasoolallah! ﷺ I have travelled across the whole of Arabia and heard many eloquent Arab speakers, but I have not heard anyone more eloquent than you. He ﷺ said: My Lord has taught me eloquence. (*Mawahib al-Ladunniyyah, vol. 2, p. 20*)

*Mayn nisaar teray kalam par mili yun to kis ko zaban nahin
Woh sukhan hai jis mayn sukhan na ho, woh bayan hai jis ka bayan nahi*

*Tere aagey yun hai dabey lachey, fusahaa Arab kay barey barey
Koi jaane munh mein zubaan nahin, nahin, balkeh jism mayn jaan nahin*

Commentary of the poetry of Raza: Ya Rasoolallah! ﷺ May I be sacrificed upon your beautiful speech; no one has been given a tongue which is as sweet and heart-warming as yours, there is no inconsistency in your speech and your

discourse is such that words cannot do it justice. O my Master **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Before you, great eloquent speakers of Arabia are like mute people who have no tongues, in fact, let alone tongues, they do not even possess life in their bodies to come before you.

The second caliph of the believers, Sayyiduna Umar Farooq **رَضِيَ اللهُ عَنْهُ** humbly said: Ya Rasoolallah! **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** You are the most eloquent amongst us, despite the fact that you did not travel anywhere, so, what is the secret behind this? Thus, the eloquent Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: The language of (Sayyiduna) Ismail **عَلَيْهِ السَّلَام** was abandoned, so (Sayyiduna) Jibraeel brought it to me, and I learnt it. (*Al-Wafaa li-ibn Juzi, p. 54*)

The merciful Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: I was sent with ‘**جَوَامِعُ النِّكَمِ**’ (comprehensive speech). (*Bukhari, vol. 2, p. 303, Hadith. 2977*)

O devotees of the Prophet! Let me narrate just one statement from the treasures of ‘**جَوَامِعُ النِّكَمِ**’ (expressing a great meaning in just a few words). Hence, it is stated in Hadith number 10 of Sahih Bukhari: The (perfect) believer is the one from whose tongue and hand other believers remain safe, and the migrant is he who abandons the prohibitions of Allah Almighty.

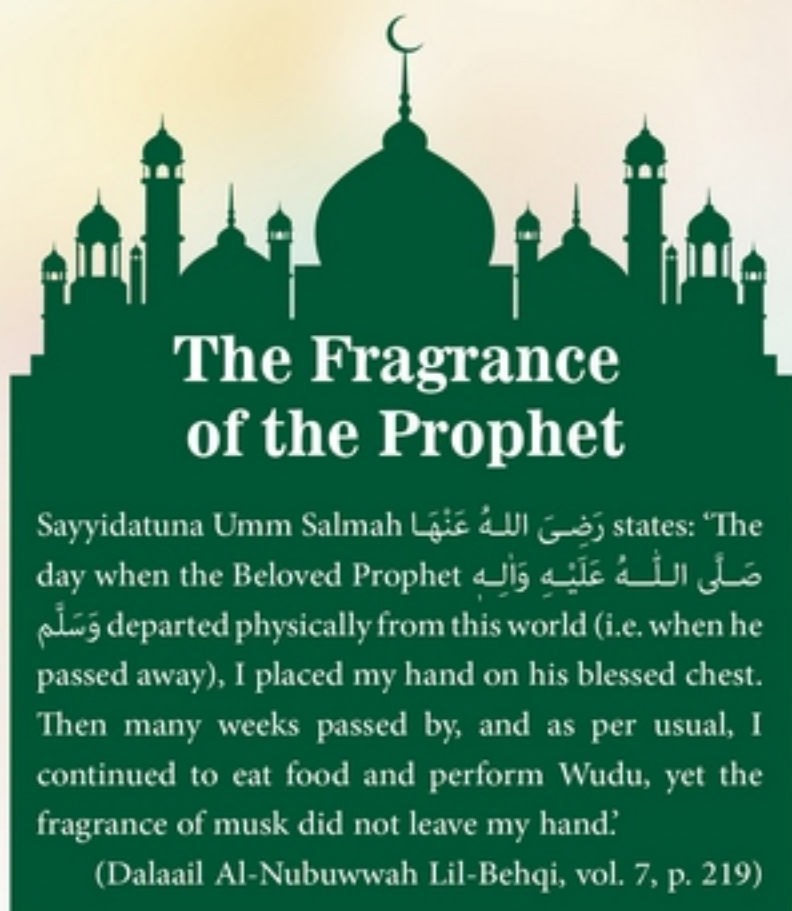
The commentator of Bukhari, Mufti Shareef al-Haq Amjadi **رَحِمَهُ اللهُ عَلَيْهِ** states: This Hadith is also from those ‘**جَوَامِعُ النِّكَمِ**’ which the Muhaddiseen have declared as Umm al-Ahadith. Ponder! The words are few but there are oceans of meanings behind

them. The first part guides towards refraining from violating the rights of people and fulfilling all rights and the second part is regarding refraining from all shortcomings in fulfilling the rights of Allah Almighty. After a little reflection, any knowledgeable person can write an ample amount in commentary of this. If a Muslim practically acts upon these two parts, then our society will become a garden of peace and the inner and outer of a human will also shine like gold. (*Nuzhatul-Qaari, vol. 1, p. 309*)

Uss ki piyari fasahat peh behad Durood
Uss ki dilkash balaghat peh lakhon salaam
Uss ki baaton ki lazzat peh lakhon Durood
Uss ke khutbey ki haybat peh lakhon salaam

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

العند بله زيب العليين والشهوات والشهوات من عندهم التزينات انما بعد فاقنوا بالله من الملتطير الزبير* بشر الله الوصيف الزبير*



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