



MUWASALA

Mentioning the Best of Creation



Commentary by Ḥabīb Kāzim al-Saqqāf
on a poem by Ḥabīb ʿUmar bin Ḥafīz entitled

Mentioning the Best of Creation

Based upon Shaykh Ibrahim Osi Efa's translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Poem

صدري إذا حد ذكر خير الورى ينشرح

1. My breast expands when someone mentions the Best of Creation

ردد علي ذكر طه وابتهج وانطرح

2. Repeat often to me the name Tā Hā, be joyful and humble yourself

واسجع بوصفه ولا تغفل ولا تنتزح

3. Eloquently express his qualities - be not heedless or distant

بخيل من بالصلاة على المشقق يشح

4. Miserly is the one who does not bestow prayers upon the Intercessor

فوز المصلي برحمات المهيمن ربح

5. Successful is the one who bestows prayers - he gains the mercy of the Guardian

والقرب يوم الشفاعة من محمد منح

6. And is granted proximity to Muhammad on the Day of Intercession

باب المودة لمن قد صح قصده فتح

7. The door of love is open to the one whose objective is sound.

يا رب ارفع حجاب البعد عنا وزح

8. O Lord, lift and remove the veil of distance from us

حقق لنا ود طه فإن عبدك يلح

9. Allow us to attain Tā Hā's love, for indeed Your slave is begging

وفي الدعا قال طه إنك تحب الملح

10. And Tā Hā said that You love those that beg in their prayers

وبالدعا باب فضلك والعطا يفتح

11. *Through prayer the door of Your grace and gifts opens*

يا مستجيب اشفنا من كل عاهه نصح

12. *O One Who Answers our prayers, heal us from all ailment, that we be healthy*

واستر لنا العيب لا نكشف ولا نفتضح

13. *Conceal our faults, let us not be exposed or disgraced*

واغفر لعبدك ما يكسب و ما يجترح

14. *Forgive Your slave for that which he has earned and the wrongs that he has committed*

أول وآخر وما يبدو وما لم يبيح

15. *For his Previous and future sins, what is manifest and what is hidden*

والستر أجمل و غيثك كل حين يسح

16. *Make beautiful Your veil and let Your torrent flow in every instant*

واجمع لنا الشمل بأحمد خير من قد مدح

17. *Unite us with Ahmad, the best of those who have been praised*

على لسانك وألسن من مجبك نفح

18. *Upon Your tongue and the tongues of those inspired by Your love*

أهل النبوة ومن بنصحتهم ينتصح

19. *The bearers of prophecy and those who heeded their counsel.*

اجمع به الشمل نفرح به كما من فرح

20. *By him rectify our state that we may rejoice like those who rejoiced before us*

ندنو وندي بإذنك من لنا ينشرح

21. *By Your permission we come close and bring those at are drawn to us close*

ببركة الطهر من به قد دنا المنتزح

22. *Through the blessing of the Pure One through whom those far removed draw close*

آمين آمين عسى نربح كما من ربح

23. *Āmīn āmīn - perhaps we will profit like those that did profit*

أنت الرؤوف الرحيم أنت الكريم السمع

24. *You are the Compassionate, the Merciful, You are the Generous, the Forgiving*

سامح وحقق رجانا وارحم المنطرح

25. *Forgive and realise our hopes and bestow mercy on the one who has humbled himself*

وصل ما البرق لعل وانتشا المنشرح

26. *Bestow prayers as long as lightning flashes and people become ecstatic*

على حبيبك محمد بابك المنفتح

27. *Upon Your Beloved Muhammad, Your door which is open to all*

وآله وصحبه ومن بالحب صدره شرح

28. *And upon his Family, his Companions and those whose hearts find tranquillity in his love*

We thank Allah for gathering us in this place in which we seek His blessings through mentioning the Prophet ﷺ. Were it not for His bounty we would not have gathered in a place like this.

Any goodness that any human being receives ultimately comes through the blessing of the Prophet ﷺ. For this reason whenever someone thanks Allah for any blessing they should never forget to thank Allah for the fact that the Prophet ﷺ is in us and amongst us. Allah says: *Know that the Messenger of Allah is in you.*¹ The Prophet ﷺ is in us by virtue of his guidance and his teachings. We only came to know Islam and the Qur'an through the Prophet ﷺ.

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Allah reminds us of the favour He has bestowed upon us when He says: *Allah has surely shown favour to the believers by sending them a Messenger from among themselves to recite to them His signs and purify them and to teach them the Book and the Wisdom.*² The Prophet was sent to purify our souls before teaching us so that we love Allah and become beloved to Him.

We should thus show gratitude to Allah for every blessing, but above all for the blessing of the Prophet ﷺ. Allah loves you for any gratitude you show, but when you show gratitude for the greatest blessing and that is the existence of the Prophet ﷺ then Allah's love is greater and your reward is greater.

VERSE ONE

صدري إذا حد ذكر خير الوري ينشرح

*My breast expands when someone mentions
the Best of Creation*

1 Al-Hujurat, 49:7

2 Al-Imran, 3:164

In this poem our teacher and master Ḥabīb 'Umar discusses the states and attributes of those who truly love the Prophet ﷺ. Through the mere mentioning of the Prophet ﷺ an expansion occurs in their hearts and souls. The believer must seek this expansion when the Prophet ﷺ is mentioned. If you truly love someone, your heart will be filled with ecstasy when that person is mentioned. That ecstasy will be far greater if the person you love is the Messenger of Allah ﷺ. What is intended by the breast here is the heart. This expansion of the heart is in reality an ecstasy that fills the heart when the Beloved is mentioned. When someone experiences this ecstasy he would hate for the mentioning of the Prophet ﷺ to cease. He is invigorated and experiences joy in following the Prophet ﷺ. When the heart is expanded, actions which are ordinarily difficult to perform become easy. A higher degree is that you have a constant desire and yearning to engage in those difficult acts. A still higher degree is that you experience ecstasy and taste a sweetness in engaging in those difficult acts.

For example, the prayer is considered difficult and for that reason many of us approach it in haste and wish to complete it as quickly as possible. This is a sign that your heart is not being expanded by virtue of the prayer. When someone's heart is expanded by the prayer, it becomes easy for that person. He then develops a yearning for it. Finally he tastes the sweetness and the ecstasy of the prayer and finds it difficult to be engaged in anything but the prayer.

VERSE TWO

رَدِّدْ عَلِي ذَكَرْ طَهْ وَابْتَهَجْ وَانْطَرِحْ

*Repeat often to me the name Tā Hā,
be joyful and humble yourself*

Whenever one is given the ability to mention the Prophet ﷺ in any shape or form, one should be glad and content. One then moves into an absolute and unconditional submission to the commandment of the Prophet ﷺ.

Allah says: No by your Lord, they will not believe until they make you judge in all disputes between them, and find no resistance in their souls for that which you decide and submit fully.³

We are thus required to submit absolutely and

3 Al-Nisā', 4:65

unconditionally to the Prophet of Allah. Someone's faith is only complete through absolute submission to the Prophet ﷺ, even when the mind cannot fathom what the Prophet ﷺ is saying.

The male and female companions who were close to the Prophet ﷺ truly and unconditionally embraced his teachings, without any type of opposition or hesitation.

VERSE THREE

واسجع بوصفه ولا تغفل ولا تنتزح

*Eloquently describe his qualities
be not heedless or distant*

The word used here - saj^ع - generally means unmetered rhyme. In this context, however, the meaning of the word is to eloquently describe his qualities out of love.

The Prophet ﷺ possesses both outward and inward qualities. Outward qualities include his physical description - the spherical nature of his face and the width of his forehead for example. When the believer hears about these qualities his heart is filled with love for the Messenger. When he hears about the inward qualities of the Prophet ﷺ his heart is filled with the desire to follow him. So loving him and emulating him are the natural outcomes of hearing his qualities.

This means that the Prophet ﷺ should always be on one's mind and in one's heart. It is not sufficient for someone to remember the Prophet ﷺ in the prayer or in a gathering, and thereafter to be heedless of him. This heedlessness leads to being disconnected and distant from him.

Shaykh Abū al-^عAbbās al-Mursī, the shaykh of Imām Ibn ^عAtā'illāh al-Sakandarī stated that if the Prophet ﷺ was to be absent from his mind even for a moment, he would not have considered himself a Muslim!

One of the ways of seeing the Prophet ﷺ in a dream state is to ensure that he is always on your mind and that you are never heedless of him.

VERSE FOUR

بجئيل من بالصلاة على المشفع يشح

*Miserly is the one who does not bestow
prayers upon the Intercessor*

The Prophet ﷺ said: "The miserly person is the one who does not bestow prayers upon me when I am mentioned in his presence."

Love is what drives a person to bestow prayers upon the Prophet ﷺ. The love in his heart forces his tongue to bestow prayers upon him. If someone is bereft of this love then the only door open to him is to imitate those who love the Prophet ﷺ so whenever they invoke prayers upon the Prophet ﷺ he follows them.

The scholars say that whenever the Prophet's ﷺ name is mentioned you should try to raise one's voice in bestowing prayers upon him. When someone raises his voice with prayers upon the Messenger ﷺ, Allah in turn raises that person's station. When someone honours the Prophet ﷺ, Allah honours him in return.

The basic principle in the religion is that recompense from Allah is appropriate to the deed performed. So whenever you veil the wrongs of another Muslim, Allah will veil your wrongs in this world and the next. Whenever you relieve the difficulties of another Muslim, Allah relieves your difficulties in this world and the next.

There was once a man who was deficient in fulfilling his obligations. One of his relatives saw him in a dream after his death and asked him how Allah had treated him.

He said "Praise be to Allah. He treated me with immense kindness."

"How is that the case?" his relative said. "You were a person who was heedless in this life!"

He replied: "Once I attended someone's burial and I raised my voice saying "Bestow prayers upon the Prophet!" People then bestowed prayers upon the Prophet, and by virtue of those prayers, my Lord raised my rank and honoured me in the next world."

How this is possible through one single prayer upon the Prophet? If someone bestows one prayer upon the Prophet and Allah accepts it, Allah bestows multiple prayers upon him. As Ibn ^عAtā'illāh al-Sakandarī stated, one single prayer from Allah on His slave is better than a thousand years of worship, or even a million years of worship.

VERSES FIVE AND SIX

فوز المصلي برحمات المهيمن ربح

*Successful is the one who bestows prayers
he gains the mercy of the Guardian*

والقرب يوم الشفاعة من محمد منح

*And is granted proximity to Muhammad
on the Day of Intercession*

By virtue of your prayers upon the Prophet ﷺ, Allah

bestows prayers upon you. You must, however, be careful not to disobey Allah because the most important thing is that Allah accepts your prayers.

The more one bestows prayers upon the Prophet ﷺ, the more Allah bestows prayers and mercy upon that person such that his heart begins to become illuminated and he thereby gains proximity to Allah.

Furthermore the Prophet ﷺ informed us that: “The closest of you to me on the Day of Judgement are those of you who bestow the most prayers upon me.”

The scholars have listed the benefits of bestowing prayers upon the Prophet ﷺ. Some have mentioned as many as one hundred benefits, some pertaining to this life and some pertaining to the next life. One of the greatest benefits is that the more you bestow prayers upon the Prophet ﷺ the more your love for the Prophet will increase and likewise the more the Prophet’s ﷺ love for you will increase.

You should at least bestow prayers upon the Prophet ﷺ twenty times a day. This is the price you have to pay for the Prophet ﷺ to intercede on your behalf on the Day of Judgement.

If you bestow prayers upon the Prophet two hundred or three hundred times a day, you will have all your needs fulfilled. The Prophet’s ﷺ said: “If someone bestows prayers upon me one hundred times at dawn, then Allah will fulfil one hundred of his needs - seventy of them in the afterlife and thirty of them in this life. If someone bestows prayers upon me one hundred times at sunset, then Allah will fulfil one hundred of his needs - seventy of them in the afterlife and thirty of them in this life.”

The way of the righteous was to bestow at least five hundred prayers upon the Prophet ﷺ a day. Some would bestow fifty thousand prayers a day. This gives an indication of the blessings that Allah in turn granted these great people. If someone experiences boredom while bestowing a large number of prayers upon the Prophet ﷺ they should persist. Gradually the boredom will disappear and a sweetness will develop.

This is one of the easiest ways of bestowing prayers upon the Prophet ﷺ.

Say once:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

Allāhumma ṣalli ‘alā Sayyidinā Muḥammad

O Allah, bestow prayers upon our Master Muhammad

Then repeat 100 times:

اللَّهُمَّ صَلِّ عَلَيْهِ

Allāhumma ṣalli ‘alayh

O Allah, bestow prayers upon him

VERSE SEVEN

باب المودة لمن قد صحَّ قصده فتح

The door of love is open to the one whose objective is sound.

It is important that one has a lofty intention when one bestows prayers upon the Prophet ﷺ. The door of love is open only to the one whose objective is sound. The door is open for you to love him and also for him to love you. The majority of Muslims are heedless and do not feel the love that the Prophet ﷺ has for them and the compassion that he wants to bestow upon them.

The Prophet ﷺ is characterised by the attributes of Allah. In the hadith qudsi, Allah informs us that: “If someone draws close to Me a hand’s span, I will draw close to him an arm’s length.” By extension our drawing closer to the Prophet ﷺ leads to the Prophet drawing unfathomably closer to us. His heart, which is the purest of hearts, is filled with the mercy of Allah. If we love him, his love for us becomes greater. People may be ecstatic at seeing the Prophet ﷺ, but the Prophet is even more ecstatic at seeing them.

Thereby if our intentions on invoking prayers upon the Prophet ﷺ are sound then all that remains is that we turn to Allah and pray.

VERSE EIGHT

يا رب ارفع حجاب البعد عنا وزح

O Lord, lift and remove the veil of distance from us

A person’s distance from the Prophet ﷺ is due to heedlessness, but by bestowing prayers upon the Prophet ﷺ this veil can now be lifted and thereby he enters into one’s life. The more this heedlessness is removed, the more the distance between us and the Prophet ﷺ is reduced. The concern that the Prophet ﷺ has for us is greater than the concern we have for our own selves. He knows us better than we know ourselves. He knows our names, our fathers’ names, our tribes and our lineage. The Prophet ﷺ has a profound and immense concern for his nation, although it is of varying degrees. For instance, the love he has for his family differs from his love for the pious and this differs from his love for his scholars. His

love differs according to the proximity of the person to him, but it encompasses all.

VERSE NINE

حَقِّقْ لَنَا وَدَّ طَه فَإِنَّ عَبْدَكَ يَلِح

*Allow us to attain Tā Hā's love,
for indeed Your slave is begging*

The love that the Prophet ﷺ has for us is unfathomable. When the veils are removed, the love you have for the Prophet ﷺ is manifested. There are many people who have a type of love which is seated in the intellect. It is a rational, non-emotional and non-spiritual love. Spiritual love, however, is seated in the heart. It leads you to love whatever the Prophet ﷺ loves. This is true love.

This type of love can be witnessed in the lives of the Companions. When Sayyiduna Abu Bakr was on his death bed, he said to his companions: "If I die during the day, do not delay my burial until night-time as I am yearning to meet my beloved. If I die at night do not delay my burial until the morning as I am yearning to meet my beloved, the Prophet ﷺ."

When one of the Companions removed his turban, his hair would fall to his feet. He was asked why he did not cut his hair. He explained that since the time that the Prophet had touched his hair with his fingertips, he had not cut his hair, parted it or even combed it. This was a manifestation of the love that Allah had placed in his heart for the Prophet ﷺ.

Allah has placed in everyone's heart a dormant love for the Prophet ﷺ. This dormant love is stirred by bestowing prayers on the Prophet ﷺ. You may pour sugar into black coffee, but the bitterness of the coffee only disappears when you stir the sugar. Likewise the love inside the heart of every one of us needs to be stirred.

VERSE TEN

وَفِي الدَّعَا قَالَ طَه إِنَّكَ تَحِبُّ المَلِح

And Tā Hā said that You love those that beg in their prayers

You should plead with Allah and beg Him to connect you to the Messenger ﷺ and allow you to see him. It is not something you ask for once or twice but rather it is something you beg Allah for repeatedly in prostration and on Thursday night and Sunday night and on other special nights.

VERSES ELEVEN AND TWELVE

وَبالدَّعَا بَابُ فَضْلِكَ وَالْعَطَا يَنْفَتِحُ

Through prayer the door of Your grace and gifts opens

يَا مُسْتَجِيبُ ائْتِنَا مِنْ كُلِّ عَاهَةٍ نَصَحْ

*O One Who Answers our prayers,
heal us from all ailment, that we be healthy*

The greatest of all prayers are those that are manifested on the tongues of the Prophets. If someone asks Allah using the prayers of the Prophets mentioned in the Qur'an, their prayers are more likely to be accepted. This is because the Prophets are the closest of people to Allah. They pray for those things we recognise as important but also those things we do not recognise as such.

When one of us asks Allah, what should we be asking Him for? The great Imām al-Ghazālī said that when we ask Allah we resemble children. Imagine a great king asks a child to choose whatever he wants from his kingdom. What would the child ask for? Due to his limited intelligence, the child would ask for something trivial like sweets. If he was more intelligent, however, he would seek advice from his parents and those more knowledgeable. When we raise our hands to Allah, we are like children. We ask on the basis of the limitations and constrictions of our intellects and hearts. We might ask Allah for those things that pertain to this world but we have no idea of what lies behind the veils in the next world.

The Prophet ﷺ taught us how to ask and what to ask for and set the best example. He mentioned two things which we should never forget to ask for. Firstly, he taught us to ask Allah for "āfiyah" which can be translated as "wellbeing." He used the word according to the vastness of his understanding. The wellbeing referred to here does not solely relate to the body. It also relates to the soul and to the next world. When people ask Allah for good health that is good, but it may be that through physical ailments great gifts are granted. What is not good is sickness of the heart. When someone asks Allah for well-being, their main concern should be the health and purity of their heart. If someone suffering from pride or arrogance were able to see inside their heart they would see that it was completely disfigured. It may seem healthy outwardly but inwardly it is disfigured. We should ask to be healed from any ailment that veils us from the Prophet ﷺ and his love, as the verse indicates.

Secondly we should ask to die in a state of absolute faith. We should ask Him that He seals this fleeting life that He has given us with faith in Him and His Messenger and that our last words be "lā ilāhā ill'Allāh" ("there is

no deity other than Allah). Everything that one prays for and desires for rests on these words.

VERSE THIRTEEN

واستر لنا العيب لا نكشف ولا نفتضح

Conceal our faults, let us not be exposed or disgraced

One of Allah's names is 'al-Sattār,' the One Who constantly conceals people's faults. If we were to gaze into our own hearts and souls we would see numerous faults and sins and were we to find anything praiseworthy it is solely from Allah. Regardless of who we are, Allah veils what is harboured in our hearts. Were the veil to be lifted we would be shocked to see what is inside the hearts of those around us. Our fear should not be about being exposed in this world, because this world will come to an end. Rather we should fear being exposed in the next world in front of the pious, the prophets and in front of Allah Himself.

All of us operate beneath the divine veil. Just as Allah has concealed our internal organs, He conceals our thoughts, our intentions and the sins we commit on a daily basis. If we wish for Allah to conceal our bad deeds in the next world we must conceal the faults of His slaves in this world. When you see a person's fault you must not reveal it to others. You must even conceal it from your own self, by not allowing your heart to affirm that the person possesses such a fault.

VERSE FOURTEEN

واغفر لعبدك ما يكسب وما يجترح

Forgive Your slave for that which he has earned and the wrongs that he has committed

After seeking concealment and veiling, Ḥabīb 'Umar seeks a different kind of veiling, which is forgiveness. He describes himself as a slave of Allah, which is the highest rank a person can attain. People are all slaves: some are slaves to their own desires and egos and others are slaves to the material world. The greatest type of slave-hood, however, is slave-hood to Allah Himself.

He uses the word 'earn' which does not only refer to that which you earn in a physical sense. Your offspring are also considered to be your earnings. Children and their good actions are considered to be part of their parents' earnings. Your children are a great means to approach Allah, because whatever good your children do is attributed to you, since you are the one that nurtured them and educated them. This reward is not only while

you are alive but it continues after you die, as long as they act according to your good teachings.

Allah blessed us with many things, some physical and some spiritual. He gave us eyes and ears for a purpose, which is to approach Him. When we do not use these faculties for the purpose for which they were created, then those same faculties will be a cause of harm for us in this world and the next.

Allah has commanded us to seek His forgiveness and He says in the ḥadīth qudsī: "My slaves, you sin by night and by day and I forgive all sins so seek My forgiveness and I will forgive you." Some people make the excuse that they are unable to prevent themselves from falling into sin. Although this may be the case, they should continue to seek forgiveness. The very act of seeking forgiveness will help them to stop falling into sin. Seek Allah's forgiveness one hundred times or two hundred times a day and the light that manifests from doing so will enable you to rid yourself of the sin in question. If you seek forgiveness, Allah will give you a way out of all tribulation. The act of seeking forgiveness also removes depression and anxiety.

The Messenger of Allah ﷺ said: "If someone seeks forgiveness consistently, Allah will remove all his worries, give him a way out of every difficulty and provide for him from whence he did not expect."

One of the knowers of Allah used to seek forgiveness four thousand times every day and as a result used to see provision being granted to him from sources he could not imagine. He thus continually prostrated to Allah out of gratitude.

There are certain formulae of forgiveness which no believer should leave. One is the following:

أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

*Astaghfirullāh lil-mu'minin wa'l-mu'mināt
'I seek forgiveness for the believers, male and female.'*

If you seek forgiveness for every male and female believer, Allah will grant you a good deed for every person you seek forgiveness for. If there are 2.5 billion Muslims on Earth then saying this prayer will earn you 2.5 billion good deeds. The Prophet ﷺ said that this formula should be repeated 27 times a day and that whoever does this will be a means by which the Earth receives rain and he will be of those people whose prayers will be answered. Ḥabīb Zayn bin Sumayṭ said that these are the attributes of the 'abdāl,' the possessors of one of the highest spiritual stations.

أَوَّلُ وَآخِرُ وَمَا يَبْدُو وَمَا لَمْ يَبْح

*For his Previous and future sins,
what is manifest and what is hidden*

Allah may forgive a person's previous and future sins if He wishes but He has only promised He will do this for the Prophet ﷺ. When Allah speaks of any one of the other Prophets He says: "We forgave him," but He says about our Prophet ﷺ: "We forgave him his previous and future sins."

There are forty actions that someone may perform to gain forgiveness. This is a blessing that has been given to this nation through the Prophet ﷺ. One of the best known of these actions is fasting the month of Ramaḍān. If someone fasts out of faith and in anticipation of reward his sins will be forgiven. It has been narrated that if Allah allowed the heavens and the earth to speak they would bear witness that the one who fasts Ramaḍān will enter Paradise. The righteous used to long for Ramaḍān six months prior to its arrival. From the first night of Rajab the Prophets would say: "O Allah, bless us in Rajab and Shaḅān and allow us to reach Ramaḍān." Felicitous is the one who yearns for Ramaḍān, and one must be wary of disliking the approach of Ramaḍān and complaining that it is a difficult month. We ask Allah to enable us to fast.

The hidden sins of the heart are much more dangerous than the manifest sins of the body. One of the sins of the heart is to show opposition to Allah's decree. This opposition may manifest on somebody's tongue, such that they ask: "Why did Allah do this? Why is this in such and such a way?" Imām al-Ḥaddād makes mention of this point in one of his poems by asking how anyone can oppose the One Who created the universe. Every single event that takes place in the cosmos is by the decree of Allah.

والستر أجمل و غيثك كل حين يسح

*Make beautiful Your veil and
let Your torrent flow in every instant*

The divine torrent of mercy is overflowing in every instant. All that differs is our receptivity. If someone's heart is open when the torrent of divine mercy is overflowing he becomes a means by which Allah bestows mercy on creation. The torrent of Allah's mercy is most intense in the last portion of the night. If you are awake at that time you will receive a portion of it regardless of whether you are engaged in worship or not.

واجمع لنا الشمل بأحمد خير من قد مدح
على لسانك وألسن من بجبك نفع

*Unite us with Aḥmad,
the best of those who have been praised*

*Upon Your tongue and the tongues
of those inspired by your love*

One of the best gifts that Allah can grant a slave is for Him to unite you with the Prophet ﷺ albeit in a dream state. There are different means of attaining this. One is to bestow abundant prayers upon the Messenger ﷺ. Another is to love the pious and the Family of the Prophet ﷺ. Another is to beg Allah to always unite you with the Prophet ﷺ.

The scholars say that if Allah manifests the Prophet ﷺ to someone in a dream state, this is a sign that that person will definitely die in a state of Islam. Therefore you should stir the yearning that has been placed in your heart to meet the Prophet ﷺ. Before going to sleep pray two units with presence of heart. Then bestow prayers upon him ﷺ and envisage his description, such as the roundness of his face and the broadness of his forehead. If you are unable to bring the attributes of the Prophet ﷺ to mind then you should bring to mind the Rawḍah and the green dome. If you maintain this with sincerity the Prophet ﷺ will be shown to you.

The praise of the entire creation for the Prophet ﷺ cannot be compared to Allah's praise for him in a single verse of the Qur'an. Were we to gather all of people's praise for him from the time of Adam to this day, it would not equate to Allah's praise in a single verse. Ḥabīb 'Alī bin Muḥammad al-Ḥabashī says:

حَاوَلْتُ أَنْ أَصِفَ الْحَبِيبَ بِبَعْضِ مَا

فَهُمَ الْفُؤَادُ مِنَ النَّتَا الْقَرَآنِي

فَوَجَدْتُ قَوْلِي لَا يَفِيءُ بِدَرَّةٍ

مِنْ عَشْرِ مَعَشَارِ الْعِظَا الرَّبَّآنِي

مِنْ أَيْنَ يُعْرَبُ مَقُولِي عَنْ حَضْرَةٍ

عَنْ مَدْحِهَا قَدْ كَلَّ كُلُّ لِسَانٍ

مِنْ بَعْدِ مَا جَاءَ الْكِتَابُ بِهِ فَمَا

مِقْدَارُ مَدْحِ الْعَالَمِ الْإِنْسَانِي

*I attempted to describe the Beloved
According to some of what my heart understood of the
Qur'an's praise*

But I found that my words could not do justice to an atom's

weight
Of one hundredth of the divine praise
How can my statement describe the station of one
The praise of whom has exhausted every tongue?
After the Book has come
What is the scope of praise from mankind?

The scholars say that the most eloquent way Allah praises the Prophet ﷺ is when He says: Those that swear allegiance to you, swear allegiance only to Allah.⁴

Another example of the esteem in which Allah holds His Prophet is His statement: Let not those who rush headlong into disbelief grieve you. They will not harm Allah at all.⁵ Allah did not say: ‘They will not harm you.’ Instead He said that they will not harm Him, to show the rank of the Prophet and his proximity to Him.

The Prophets were the best of those who were inspired to praise the Messenger of Allahs. Likewise all those who followed in the footsteps of the Prophet were inspired to praise him. All the scholars of the Sunni schools praised the Prophet ﷺ. If they did not write poetry in praise of him they praised him in their books of jurisprudence.

VERSES NINETEEN AND TWENTY

أهل النبوة ومن بنصحهم ينتصح

The bearers of prophecy and those who heeded their counsel.

اجمع به الشمل نفرح به كما من فرح

*By him rectify our state that
we may rejoice like those who rejoiced before us*

We must remember Allah’s great blessing in making us from the nation of this Prophet ﷺ. We must rejoice for the existence of the Prophet ﷺ and we must rejoice for the supreme favour that Allah bestowed upon him. We must not grieve over the affairs of this world. Allah has granted us the Prophet and granted us a connection to him.

A Bedouin woman once found her husband in a state of depression. She said to him: “If you are worried about the affairs of this world then you should realise that the Pen has been lifted but if you are worried about the next life may you increase in worry.”

As a believer you have no need to grieve whatsoever. Any grief is the work of the Devil, who seeks to sow grief into the hearts of the believers. When you are in a state of grief you are likely to disobey Allah.

Allah has gifted you this connection to the Prophets,

4 *Al-Fath, 48:10*

5 *Āl ‘Imrān, 3:176*

and by extension, He has prepared for you what no eye has seen and what no ear has heard and that which has never occurred to the heart of man. If any one of us knew what Allah has prepared for us, we would desire to die in a state of Islam immediately.

VERSES TWENTY-ONE AND TWENTY-TWO

ندنو وندني بإذنك من لنا ينشرح

*By Your permission we come close and bring those at are
drawn to us close*

ببركة الطهر من به قد دنا المنتزح

*Through the blessing of the Pure One through whom those
far removed draw close*

Many people who are distant from Allah are brought close to Him through the Prophet ﷺ. It is through the pious that we draw close to the Prophet ﷺ. The Prophets has great love and concern for his nation. It is only the people of his nation who distance themselves, go against his Sunnah and disobey him. The purest of all people is the Prophet. The Family of the Prophet are pure by virtue of the Prophet ﷺ, so how great is the purity of the Prophet himself?

VERSES TWENTY-THREE, TWENTY-FOUR AND TWENTY-FIVE

آمين آمين عسى نربح كما من ربح

Āmīn āmīn - perhaps we will profit like those that did profit

أنت الرؤوف الرحيم أنت الكريم السمع

*You are the Compassionate, the Merciful,
You are the Generous, the Forgiving*

سامح وحق رجانا وارحم المنطرح

*Forgive and realise our hopes and
bestow mercy on the one who has humbled himself*

There is no doubt whatsoever that the believer is engaged in profitable trade with his Lord. The reward for our actions in this short life is eternal bliss. One of the previous Prophets informed his people that the people to whom the Last Prophet will be sent will have short lifespans. He informed them that very few of them would reach one hundred years of age, but in spite of that they will build houses, get married and have children. Upon hearing this a man said to that Prophet: “If I lived in that time I would make my whole life a single prostration to

Allah!" The people of previous nations used to live more than a thousand years. Prophet Nūḥ lived for 1050 years.

of this nation with happiness, such that it can live in a state of gratitude towards Allah, witnessing His favour upon it. We ask Allah to unite us with the Prophet ﷺ in the next world. ■

VERSES TWENTY-SIX, TWENTY-SEVEN
AND TWENTY-EIGHT

وصل ما البرق لعلع وانتشا المنشرح

*Bestow prayers as long as lightning flashes
and people become ecstatic*

على حبيبك محمد بابك المنفتح

*Upon Your Beloved Muhammad,
Your door which is open to all*

وآله وصحبه ومن بالحب صدره سُرح

*And upon his Family, his Companions
and those whose hearts are filled with his love*

The people of Allah often use a metaphor to express the continuity and perpetuity of bestowing prayers upon the Prophet ﷺ. Here the metaphor of lightning flashing is used. Ḥabīb ‘Umar asks that Allah bestows prayers upon the Prophet ﷺ as long as lightning occurs and as long as those who love him become ecstatic. Just as people become ecstatic due to worldly or mundane matters, the people of Allah become ecstatic due to spiritual affairs.

The Prophet ﷺ is our door to attaining proximity and closeness to Allah. Everything that Allah bestows upon the Prophets and mankind in general and upon the angels is by virtue of the Prophet ﷺ.

That is why Imām al-Ḥaddād says in one of his poems, addressing the Messenger of Allah ﷺ :

أَنْتَ بَابُ اللَّهِ نَالَ الْمُرْتَبِجِي
وَالْأَمَانِي كُلُّ مَنْ عَلَيْهِ وَقَفَا

*You are Allah's door. Anyone who stands at it
Attains all that he hopes and wishes for*

The door of the Prophet ﷺ is never closed. It is inconceivable that anyone would go to the Prophet ﷺ and be turned away. The great imam, Ibn Ḥajar al-Haytamī said that if someone goes to the Prophet ﷺ after his death it is as if he has gone to the Prophet ﷺ when he was alive. If someone goes to the Prophet ﷺ seeking something, it is impossible that they will have a bad ending.

We ask Allah to bring joy to our hearts by the blessings of the Prophet ﷺ, and to enlighten our hearts by the light of the Prophet ﷺ. We ask Allah to make the whole Ummah rejoice at the Prophet ﷺ. We ask Allah to replace the grief