

# SALAAMS ON OUR BELOVED HOLY PROPHET MUHAMMAD

## Sallallahu ‘alayhi wa Sallam

By: IMAM AHMAD RAZA KHAN  
QaddasAllahu Sirrahul ‘Aziz

and its

TAZMIN BY SYED HAMID YAZDANI  
TITLED “BAHAR-E-QABUL”

Some Preliminary Observations  
By: Siddiq Osman Noormuhammad

(Please recite **Rady Allahu ‘Anhu** or **QaddasAllahu Sirrahul ‘Aziz** or **Rahmatullahi ‘alayh** after the name of a Sahabi or a WaliAllah or one of the Salihin)

Allah, the Glorified and the Exalted, exhorts us in the Holy Qur’an:

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

بیشک اللہ اور اس کے فرشتے درود بھیجتے ہیں اس غیب بتانے والے (نبی) پر اے ایمان والو!

ان پر درود اور خوب سلام بھیجو

(Urdu translation of Imam Ahmad Raza Khan)

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

In this verse, Allah (Subhanahu wa Ta‘ala) issues two Commands to the mu’minin (faithful Muslim believers): to invoke blessings (salawaat) on our Beloved Holy Prophet Muhammad (Sallallahu ‘alayhi wa Sallam), and to send Salaams (salutations) on him.

Allahumma salli wa sallim ‘alayh  
May Allah’s blessings and peace be upon him

The most often-recited Salat ‘alan-Nabi (Sallallahu ‘alayhi wa Sallam) is As-Salatu Ibrahimiyya which is recited in every Salah (Prayer). Since the time of RasulAllah (Sallallahu ‘alayhi wa

Sallam), volumes of salawaat and salaams on him have been composed by the ‘ulama (learned scholars) in many well-known languages, both in prose and poetry. The most voluminous book of salawaat is **Tanbih al-Anaam** (Exhorting Mankind), a mathnawi in Arabic in poetic prose by Shaykh ‘Abd al-Jalil bin ‘Azum of Qairawan, Tunisia with more than 10,000 salawaat.

Sallu ‘alan-Nabi  
Allahumma Salli wa Sallim wa Baarik ‘alayh

The most well-known Salaam in Arabic is by Imam al-Barzanji, in Turkish by Sulayman Celebi Efendi and in Urdu by Imam Ahmad Raza Khan (1272-1340 H, 1856-1921 C.E). Perhaps the most lengthy Salaam in any language is by Imam Ahmad Raza Khan with 171 couplets, 45 of which are with both Salawaat (Durud) and Salaam. Hence, in Urdu it is called Salaat-o-Salaam or Durud-o-Salaam. It is given in his Diwan (Collected Religious Poems) titled **Hadaiq-e-Bakhshish** (The Gardens of Gifts). It represents one of his many achievements in promoting piety.

The Salaam is recited in standing ovation to Sayyidina wa Nabiyyina wa Habibina wa Mawlana Muhammad al-Mustafa (Sallallahu ‘alayhi wa Sallam) by muhibbin (his beloved followers). All stand and the first verse is recited in congregation.

مصطفیٰ جانِ رحمت پہ لاکھوں سلام  
شمعِ بزمِ ہدایت پہ لاکھوں سلام

**Mustafa jaan-e-rahmat peh lakhon Salaam**  
**Sham‘e-bazm-e-hidayat peh lakhon Salaam**

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

The Salaam is spontaneous and overflowing as if inspired (with ilham), and brings out the best of the ‘aalim (religious scholar) and the murshid al-kaamil (total spiritual master) in the great Imam. Pick any book on Muslim religious poetry in Urdu and you will surely find a few verses of this Salaam in it.

It is recited by muhibbin at the Rawda of RasulAllah (Sallallahu ‘alayhi wa Sallam) in Masjid an-Nabawi. It is musk-scented and rose-adorned with the love of RasulAllah (Sallallahu ‘alayhi wa Sallam). It is recited from Ajmer to London, from Lahore to Toronto, and from Mombasa to Chicago, indeed all over the world.

It shows the depth of the love of the Imam for our Beloved Holy Prophet Muhammad (Sallallahu ‘alayhi wa Sallam). It is a complete integrated whole but for purposes of understanding, it can be said to be composed of:

1. Sifaat (the most noble attributes) of the Holy Prophet (Sallallahu ‘alayhi wa Sallam) in general (couplets 1 to 33),
2. Sifaat of his physical appearance (couplets 34 to 81),
3. Sifaat of his life and times (couplets 82 to 109),
4. Sifaat of the Ahl al-Bayt (his Blessed Family) and the Sahaba (his Noble Companions), may Allah be pleased with them (couplets 110 to 149), and
5. Sifaat of the AwliyaAllah (sufi masters), and the salihin (the pious) (couplets 150 to 171).

Imam Ahmad Raza Khan, popularly known as A‘la Hazrat, has truly captured our hearts with the Salaam.

And now Syed Hamid Yazdani of Pakistan, resident in Toronto, has captured our hearts by composing a tazmin (quintet) of the whole Salaam of 171 couplets. A tazmin is the augmentation of a couplet to a quintet. In Arabic, it is called takhmis. A word is selected from the first hemistich of the couplet and three more hemistiches are composed to rhyme with that word. These three hemistiches are then added at the beginning of the couplet to form the tazmin.

Thus the first tazmin is:

شانِ ختمِ رسالت پہ لاکھوں سلام  
 رب کے احسانِ نعمت پہ لاکھوں سلام  
 پیارے آقا کی عظمت پہ لاکھوں سلام  
 مصطفیٰ جانِ رحمت پہ لاکھوں سلام  
 شمعِ بزمِ ہدایت پہ لاکھوں سلام

Shaanay khatmay Risaalat peh lakhon salaam  
 Rabb kay ihsaan-e-ni‘mat peh lakhon salaam  
 Pyaaray aaqaa ki ‘azmat peh lakhon salaam  
**Mustafa jaan-e-rahmat peh lakhon salaam**  
**Sham‘e-bazm-e-hidayat peh lakhon salaam**

The phrase “pay lakhon salaam” (millions of salutations on him) is repeated in each hemistich. Such a phrase is called the “radif”. The word before the “radif” in the first hemistich of the couplet is rahmat (mercy). The words that Syed sahib has used in the first three hemistiches to rhyme with the word “rahmat” are risaalat (Messengership bestowed by Allah), ni‘mat (blessing), and ‘azmat (exaltation). Such words are called “qaafiya” in Urdu.

And the Salaam of A‘la Hazrat is a Taaiyya, all the 171 couplets of which end with the words that rhyme in the letter Taa’, for example hidaayat (guidance), risaalat (Messengership bestowed

by Allah), shafa‘at (intercession), jannat (Paradise), and so on. These “qawaafi” in themselves give us the basic teachings of Islam, Al-Hamdu Lillah (all Praise is for Allah).

The first couplet is with Salaam while the second couplet is with both Durud (blessings), and Salaam (salutations). There are 45 such couplets with both Durud and Salaam. Hence the Salaam is called Durud-o-Salaam or Salat-o-Salaam.

Many sharh (appreciative explanations) of this Salam have been written but no one can do full justice to express in words the depth of love that A‘la Hazrat has for Rasuli Rabbil ‘Alamin, Rahmatullil ‘Alamin, nor is it possible to fully understand what A‘la Hazrat wishes to convey.

As we go through the Salaam, trying each time to understand more of it, we find that Imam Ahmad Raza Khan is truly rooted in Shari‘a (sacred Muslim law), is a master of Tariqa (Spiritual Path leading to Allah) and is full of Haqiqi Ma‘rifa (knowledge of spiritual realities). May Muslims continue to gain thawab (spiritual reward) by reciting his Salaam to the Holy Prophet (Sallallahu ‘alayhi wa Sallam) and achieve maghfira (forgiveness from Allah, Subhanahu wa Ta‘ala). Amin.

In **Shamaail il-Muhammadiyya** (the Noble Characteristics of Prophet Muhammad, Sallallahu ‘alayhi wa Sallam), a kitab of Hadith by Imam at-Tirmidhi, we learn about his noble attributes as being kind and compassionate, wise and noble, just and fair, grand and dignified, truthful and trustworthy, humble and pious, fluent and eloquent, brave and courageous, generous and magnanimous, calm and composed, loving and caring, and liberator and emancipator, in summary: “al-Insaan al-Kaamil” (totally perfect man) in the words of Shaykh ‘Abd al-Karim al-Jili.

A‘la Hazrat has versified about each of these noble attributes. And Syed sahib follows in his footsteps as in this tazmin number 77.

رنج و آلام کو خوش دلی سے سہا  
زخمِ طائف پہ بھی لب پہ شکرِ خدا  
اس قدر تھے مثالی وہ صبر و رضا  
کل جہاں ملک اور جو کی روٹی غذا  
اُس شکم کی قناعت پہ لاکھوں سلام

The Salaam is unique in that the Imam has praised the miraculous powers of Muhammad ibn ‘Abdillah, Nūrin min Nūrillah, as he salutes each of his physical features: for example, his glittering forehead and face, auspicious head and hair, gem-like eyes and piercing vision, ears which heard from far and near, beautiful skin, fragrant sweat, noble beard, rose-like lips, gifted

tongue, dignified shoulders, the Seal of Prophethood (between his shoulders), generous hand and strong arms, miraculous fingers, and loving heart.

The miraculous power of his fingers is borne out in the following Hadith:

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

The Imam captures this incident in his own inimitable style:

نور کے چشمے لہرائیں دریا بہیں  
انگلیوں کی کرامت پہ لاکھوں سلام

**Nur kay chashmay lehraaen dharya bahain  
Ungliyoon key karaamat peh lakhon salaam.**

Fountains of light, like rivers flowing  
Millions of salutations on the miracle of his fingers.

And Syed sahib adds a du‘a in his tazmin.

پھر رُتیں ایسی آجائیں دریا بہیں  
بدلیاں پھر وہ گھر آئیں دریا بہیں  
خیر ہی خیر برسائیں دریا بہیں  
نور کے چشمے لہرائیں دریا بہیں  
انگلیوں کی کرامت پہ لاکھوں سلام

A distinctive feature of the Tazmin is that Syed sahib has included in it some of the many Asma’ and Sifat an-Nabi, the Noble Attributive Names of the Holy Prophet (Sallallahu ‘alayhi wa Sallam) in both Arabic and Urdu. The 201 Asma’ an-Nabi (Sallallahu ‘alayhi wa Sallam) that have been painted in beautiful calligraphy on the inside front wall of Masjid an-Nabawi are well-

known. These Asma' an-Nabi (Sallallahu 'alayhi wa Sallam) are either in the Qur'an or Hadith or both. Of these, we find more than 50 in the Tazmin and they are given in bold print. Of these, the following are mentioned or referred to in the Holy Qur'an. (Only one verse number of the Holy Qur'an has been provided here in each case for purposes of illustration).

Sāhib-ud-darajatir-rafi'ah, one endowed with the exalted position, (Qur'an, verse 2:253),  
Muhammad, Most Praised one (33:40),  
Mukarram, the Ennobled one, Honourable, Venerable (69:40),  
Rahmah, Mercy (21:107)  
Nūr, Sacred Light (5:15)  
Mubīn, Clear, Evident (38:70)  
Mahmūd, Praised, Laudable (17:79),  
Ahmad, Most Praiseworthy ((61:6),  
Mufaddal, the Favoured one of Allah (4:113),  
Hādī, Guide (42:52),  
Nabī, Prophet (33:56)  
Mustafā, Divinely Selected (22:75),  
Tāhir, Pure, Clean (74:4),  
Mutahhar, one Purified by Allah (74:4),  
Udhunu khayr, Hearer of good (9:61),  
Sirāj, the Sun of Prophethood (33:46),  
Sidq, Truthfulness, Sincerity (39:33),  
Mubashshir, Conveyer of glad tidings (33:45),  
Nadhīr, Warner (25:1)  
Bashīr, Bearer of Good News (11:2),  
Shafi', Intercessor ((20:109),  
Mujtabā, the Chosen one (3:179),  
Rasūl al-malāhim, the Messenger of fierce battles against oppressive disbelievers (3:121)  
Rasūl, the (Prophetic) Messenger of Allah (48:29),  
Haqq, True, Truth (3:86),

As far as the biography of RasulAllah (Sallallahu 'alayhi wa Sallam) is concerned, A'la Hazrat talks about his blessed birth, his nursing, his childhood, his meditation in the cave of Hira, his mission to spread Islam, his worship of Allah (Subhanahu wa Ta'ala) and du'a (supplications), how he won over people to Islam through his immaculate manners and noble character, his mi'raj (heavenly ascension), his victories in battles against non-believers, how he eradicated oppression and established Islamic justice, that he liberated and emancipated people, and that he is the greatest intercessor (Shafi').

Let us then be uplifted with the couplet on the Battle of Badr and its tazmin.

آقا شانِ شجاعت میں ہیں بے مثال  
 ٹھہرے ان کے مقابل یہ کس کی مجال  
 نورِ حکمت کھلا، ٹوٹا ظلمت کا جال  
 گردِ دمہ دستِ انجم میں رخشاں ہلال  
 بدر کی دفعِ ظلمت پہ لاکھوں سلام

We would also do well to recite the couplet and the tazmin on the Companions and descendants of RasūlAllah (Sallallahu ‘alayhi wa Sallam) to be at one with them.

غیثِ لطفِ سراسر! کروڑوں درود  
 شافعِ روزِ محشر کروڑوں درود  
 رہبروں کے اے رہبر کروڑوں درود  
 اُن کے مولا کے اُن پر کروڑوں درود  
 اُن کے اصحاب و عترت پہ لاکھوں سلام

And A‘la Hazrat’s couplet on the sufi masters and its tazmin by Syed sahib fills us with joy.

جن کے چہروں کی رونق ہے ایماں کا نور  
 پاک سینوں میں حُبِ نبی کا وفور  
 جن کو حاصل ہے واللہ دائم حضور  
 باقی ساقیانِ شرابِ طہور  
 زمینِ اہلِ عبادت پہ لاکھوں سلام

In the final couplet, A‘la Hazrat is with the angels at the Rawda of RasulAllah (Sallallahu ‘alayhi wa Sallam), and Syed sahib’s du‘a is to join up with him there permanently.

رنجِ دوری کا کب تک سہیں ہاں رضا  
 چشمِ حامد سے آنسو بہیں ہاں رضا  
 عمر بھر کاش طیبہ رہیں ہاں رضا  
 مجھ سے خدمت کے قدسی کہیں ہاں رضا  
 مصطفیٰ جانِ رحمت پہ لاکھوں سلام

Syed sahib has put the right foot forward by calling the Tazmin **Bahaar-e-Qabul** (The Spring of Acceptance). He has taken this title from couplet number 62 of the Salaam itself.

وہ دعا جس کا جو بن بہارِ قبول  
 اُس نسیمِ اجابت پہ لاکھوں سلام

**Woh du‘a jis kaa joban bahaar-e-qabul  
 Us nasim-e ijaabat peh lakhon salaam**

Sallu ‘alar-Rasul  
 Allahumma Salli wa Sallim wa Baarik ‘alayh

As far as poetic content is concerned, A‘la Hazrat’s Salaam is rich and brimming with multiple rhymes, simile, metaphor, alliteration, allusion, personification, imagery and much more. For example, A‘la Hazrat has multiple rhymes in couplet number 17.

ماہِ لاہوتِ خلوت پہ لاکھوں درود  
 شاہِ ناسوتِ جلوت پہ لاکھوں سلام

**Maahe laahute khalwat peh lakhon durud  
 Shaahe naasute jalwat peh lakhon salaam**

In this couplet “maahe” rhymes with “shaahe”, “laahute” rhymes with “naasute”, and “khalwat” rhymes with “jalwat”. And as is well-known, those in the sufi tradition can best understand the meanings of these words.

And Syed sahib has come up with the Tazmin rich in poetic content too, that is heart-warming, inspiring and joy-filling.

A‘la Hazrat’s Salaam has description of the beauty of nature to draw attention to the beauty in the many creations of Allah such as the earth and the sky; the sun and the rays; the moon and the crescent; fountains of light and moon-light; the stars, the galaxy and the universe; drops of rain and water; the birds, the plants, the garden and the apple fruit; the buds and the flowers; the rose and the petals; milk and honey and so on. As a muhibb (loving disciple) of A‘la Hazrat, Syed sahib has composed the Tazmin with similar content. Syed sahib’s shaykh, Mian Muhammad Hanafi Saifi Mujaddidi Naqshbandi saw A‘la Hazrat sitting in the rose garden of Mawlana Jalaluddin Rumi, and he loved the birds there chirping salawaat and salaam on RasulAllah (Sallallahu ‘alayhi wa Sallam) so he decided to put Syed sahib right at the feet of A‘la Hazrat.

Syed sahib is in love with A‘la Hazrat because A‘la Hazrat is profoundly in love with HabibAllah (Sallallahu ‘alayhi wa Sallam). He has now earned for himself a place at the feet of A‘la Hazrat as his muhibb (loving disciple). In composing this Tazmin, it can be said that Syed sahib has truly joined the ranks of Muslim shu‘ara.

Mabruk! Mubarak! Congratulations! Pongezi!

Earlier on, a Tazmin of the whole Salaam was done by Syed Akhtar al-Hamidi of Pakistan which is also commendable, MaashaaAllah!

Before this, Syed sahib composed a book of naat (eulogies) on Prophet Muhammad (Sallallahu ‘alayhi wa Sallam) titled **Ita‘at** (Obedience to Allah, Subhanahu wa Ta‘ala, and His Prophet, Sallallahu ‘alayhi wa Sallam). He has also composed manqabat on Ghawth al-A‘zam Muhyuddin Shaykh ‘Abd al-Qadir al-Jilani, Khawaja Gharib Nawaz Mawlana Mu‘inuddin Chishti, Data Ganj Bakhsh Ali al-Hujwiri, Mujaddid Alfi Thani Sayyid Ahmad Faruqi, A‘la Hazrat, on his own shaykh Mian Muhammad, and on al-Habib Ahmad Mash-hur bin Taha al-Haddad.

Syed sahib completed this Tazmin in the month of Ramadan 1431 H. May Allah (Subhanahu wa Ta‘ala) give him long life with good health so that he continues to serve the Muslims. Amin. Now his responsibilities are even greater. May Allah (Subhanahu wa Ta‘ala) give him added strength to fulfill these responsibilities. Amin. May Allah (Subhanahu wa Ta‘ala) accept all his noble efforts. Amin. May Allah give good health to his mother, elder Rashida bibi, Amin. May Allah (Subhanahu wa Ta‘ala) give him and his family good in this world and in the Hereafter. Amin. May Allah (Subhanahu wa Ta‘ala) give a high place in Paradise and raise the darajaat (spiritual station) of his father Syed Yazdani Jalandhari. Amin Yaa Rabb al-‘Aalamin. He composed a book of “naats” titled **Tauseef-e-Khayrul Bashar** (Praise of the Best of Mankind), as well as a “naatia mathnawi” titled **Subh-e-Sa‘adat** (Blissful Dawn) and taught him everything about Urdu poetry.

We pray that may the Tazmin, just like the Salaam, be recited all over the world, and especially at the Rawda of RasulAllah (Sallallahu ‘alayhi wa Sallam). And may it be recited more and more on the occasion of Milad-un-Nabi (Sallallahu ‘alayhi wa Sallam).

Sallu ‘alal Habib il-A‘zam  
Allahumma Salli wa Sallim wa Baarik ‘alayh

Toronto  
25 Safar 1432, 29 January 2011.