



THE NA'AT OF THE BELOVED NABI

The Meelad e Mustafa Series - Book 11

***From A Blessed Discussion By
Huzoor Sayyidi Taajush Shariah***

A Noori Publication

THE NA'AT OF THE BELOVED NABI ﷺ

THE MEELAD E MUSTAFA SERIES BOOK 11

Translated From a Historic Discourse by

The Qutb ul Aqtab of The Era

Huzoor Sayyidi wa Murshidi, Taajush Shariah

Allama Mufti Imam Muhammad Akhtar Raza Khan

Qaadiri Azhari رضى الله عنه

Through the Blessings of

Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind

Ash Shah Imam Mustafa Raza Khan Qaadiri ﷺ

By a humble servant of Allah

Muhammad Afthab Cassim Qaadiri Razvi Noori

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A Discourse by: **Huzoor Sayyidi Taajush Shariah**

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah رحمہ اللہ and my mentor Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan, and the blessings of my beloved parents, you have before you the booklet **'The Na'at of The Beloved Nabi ﷺ'**.

This book is the translation of a discussion pertaining to Na'at Shareef which was delivered in Urdu by Murshid e Kaamil Huzoor Sayyidi Sarkaar Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari رحمہ اللہ.

This is the **Eleventh Book** in **'The Meelad e Mustafa Series'**. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa ﷺ is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi ﷺ.

The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool ﷺ by which we may reach closeness in the Exalted Court of Almighty Allah, and so that our love for Almighty Allah and His Nabi ﷺ may increase.

I would like to thank Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Lilongwe), and the student of Sacred Knowledge Janaab Ahmed Sabir Suliman for their input in reading through the document. Special thanks to Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and to my brother Haji Mohammed Ali Guman Qaadiri Razvi for his continuous moral support. I must thank all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah, and through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

THE AASHIQ E MUSTAFA ﷺ AALA HAZRAT IMAM AHLE SUNNAT

IMAM AHMED RAZA KHAN

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

**The Qutb ul Aqtaab of The Era
Sayyidi Taajush Shariah Hazrat Allama Mufti**

MOHAMMED AKHTAR RAZA KHAN

QAADIRI AZHARI ﷺ

For The Esaal e Sawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise. Aameen.**

Huzoor Sayyidi wa Murshidi Taajush Shariah رضى الله عنه was requested to recite and explain some couplets of a Na'at of Sayyidi Aala Hazrat Azeemul Barkat رضى الله عنه and to present some explanation regarding Na'at Shareef. Huzoor Sayyidi Taajush Shariah رضى الله عنه thus did so by reciting this couplet from Aala Hazrat's well-known Na'at Shareef:

**Wo Kamaal e Husn e Huzoor He
Ke Gumaan e Naqs Jahaan Nahi
Yahi Phool Khaar Se Door He
Yahi Sham'a He Ke Dhu-a Nahi**

**Such is The Magnificence of The Beloved's Beauty
Even The Thought of A Flaw, Has No Place In This Beauty
It is Such A Rose, which is Completely Thorn-less
It is this Flame, Which is Indeed Smoke-less**

In commencing this discussion Huzoor Sayyidi wa Murshidi Taajush Shariah رضى الله عنه recites the following couplets of the renowned Qasida Burdah Shareef, i.e. The Poem of The Mantle, which I am presenting below to attain its blessings:

**Alhamdu Lillahi Munshil Khalqi Min 'Adami
Thum-mas Salaatu 'Alal Mukhtari Fil Qidami**

**Maula Ya Sal-le Wa Sal-lim Da-iman Abadan
'Ala Habeebika Khayril Khalqi Kul-li-himi**

**Na'am Sara Tayfu Man Ahwa Fa-ar Raqani
Wal Hub-bu Ya'taridul Lazzaati Bil Alami**

**Huwal Habeebul Ladhee Turja Shafa'atuhu
Li Kul-li Hawlim Minal Ahwali Muqtahimi**

**Ya Rab-bi Bil Mustafa Baligh Maqasidana
Waghfir Lana Ma Mada Ya Waasi'al Karami**

Huzoor Sayyidi Taajush Shariah رضى الله عنه says,

To attain its blessings, I have recited a few couplets of the famous and blessed Qasida e Mubaaraka which is known as the Qasida Burdah Shareef of Imam e Buseeri رضى الله عنه. In this Qasida, he has presented the Na'at and the praises and splendours of the Beloved Nabi ﷺ in a beautiful, and eloquent manner.

This poem is known as the Qasida Burdah Shareef. In the Arabic language, Burdah refers to a 'sheet' or 'shawl' which is also called a mantle. The question is usually asked as to why he named this Qasida, The Poem of The Mantle, why did he name it in this manner?

The great, learned and reputable Ulama have stated that his reason for naming this poem the Burdah is because Imam e Buseeri رضى الله عنه once became very ill, and due to this illness he was paralysed and could not walk or move etc. In other words, he suffered a stroke and was completely paralysed.

He saw Huzoor ﷺ in his dream. In the dream he saw that the Beloved Rasool ﷺ ran His ﷺ Blessed Hands over his paralysed body. In this dream the Beloved Rasool ﷺ also blessed him with a Mantle, i.e. a Burdah, and when Imam e Buseeri رضى الله عنه woke in the morning, he found the mantle kept beside him, and he found that he was completely cured from the paralysis, and was healthy and fit, as if he were never ill before this.

In this particular dream he recited this Qasida Shareef to the Beloved Rasool ﷺ, and the reason for this Qasida becoming very famous and it being published, recited and certified was because he saw the Beloved Rasool ﷺ in his dream and was blessed by the Beloved Rasool ﷺ.

Hence, Imam Buseeri رضى الله عنه was completely cured and he mentions this in one of the couplets of this Qasida. He says,

**Kam Abra-at Wasiban Bil Amsi Raahatuhu
Wa Azlaqat Aribam Mir-ribqatil Lamami**

In other words, the meaning of this stanza is that, by the blessings of the blessed hands of Huzoor ﷺ so many who were ill, have attained cure and that when Huzoor ﷺ ran His ﷺ Blessed Hand over the sick, they were cured and became so healthy, as if they were never ill before, and many of those who were gripped by grief, the Blessed Hands of Huzoor ﷺ released them from the shackles of this grief (and illness etc.).

From this, it is evident that rendering or reciting Na'at in praise of the Beloved Rasool ﷺ has always been the manner of the pious and the way of the Muslims in every Era.

Even in the blessed Era of Huzoor ﷺ Na'at was recited by the people, and not only did they recite it, but they recited it in the Holy Presence of Huzoor e Akram ﷺ.

Huzoor Sayyidi Taajush Shariah رضی اللہ عنہ further says,

There were many Sahaba e Kiraam who composed and recited Na'ats in the Era of the Beloved Rasool ﷺ, but time does not permit for me to give you all their names and the details regarding them.

However, the blessed companion Hazrat Has-saan bin Thaabit رضی اللہ عنہ is a very famous and well-known personality. He was blessed with reciting the Na'at in the Sacred Presence of Huzoor ﷺ, and Huzoor ﷺ was pleased with what He recited and Huzoor ﷺ also availed His ﷺ Mimbar, i.e. the Sacred Pulpit, for him to stand on, and recite Na'at Shareef, and Huzoor ﷺ commanded him to stand thereupon and to recite His ﷺ Na'at, and to speak out against and refute the kuffar e Quraish, who used to slander the Beloved Rasool ﷺ.

For his blessed recitation, by the Grace of Almighty Allah, Hazrat Has-saan bin Thaabit رضی اللہ عنہ was blessed with this great honour, and he was given glad-tidings that Hazrat Jibra'eel علیہ السلام is in his support and has come to his aid, and for as long as he speaks on behalf of the Beloved Rasool ﷺ, and for as long as he defends Muhammadur

Rasoolullah ﷺ (through his Poetry), and for as long as he responds to the kuffar, the aid of Hazrat Jibra'eel عليه السلام will be available to him.

Hence, it is evident that the manner of listening to Na'at and reciting Na'at has been continuous since the blessed Era of Huzoor ﷺ.

Huzoor Sayyidi Taajush Shariah رضي الله عنه then says,

Based on this, I have been requested to present some couplets from a famous Na'at which has been written by Aala Hazrat رضي الله عنه which he penned and which flows with beauty and eloquence.

In this Kalaam, Aala Hazrat رضي الله عنه has praised the Beloved Rasool ﷺ and at the same time, he has presented in the Urdu language in his own style, the interpretation of the Aqida of the Sahaba e Kiraam of Rasoolullah ﷺ, who are the blessed personalities who saw the Beloved Rasool ﷺ with the eyes of Imaan, and then left this world with Imaan.

One very clear and evident Aqida being presented here is that which we all know well, and which is also very simple to understand, and is also proven from the Holy Qur'an, that Muhammadur Rasoolullah, in other words, Muhammad ﷺ is Allah's Rasool, which is the Kalima of every Muslim. In other words, **Laa ilaaha il'l-Allah Muhammadur Rasoolullah ﷺ**. The meaning of the Kalima is clear, that there is none worthy of Worship but Allah, Muhammad ﷺ is Allah's Rasool.

This has been the Aqida of the Muslims from day one, i.e. from the very beginning. From this Aqida, i.e. that Muhammad ﷺ is Allah's Rasool, it is clearly evident that Muhammad ﷺ is indeed a human, i.e. He ﷺ came to us in the form of a human, but He ﷺ is such a unique and matchless being, that there is no other human like Him ﷺ.

It is this Aqida and the interpretation of this Aqida of Hazrat Has-saan bin Thaabit رضى الله عنه that Aala Hazrat رضى الله عنه presented in this Na'at written by him.

Huzoor Sayyidi Taajush Shariah رضى الله عنه then says,

On this occasion, I find it appropriate, that before presenting the Kalaam of Aala Hazrat رضى الله عنه, I should present here the two stanzas of Hazrat Has-saan bin Thaabit رضى الله عنه which are in the Arabic language, and which he recited in the presence of Huzoor ﷺ, while looking at Huzoor ﷺ. Aala Hazrat رضى الله عنه wrote his Kalaam interpreting and using these couplets of Hazrat Has-saan bin Thaabit رضى الله عنه as his inspiration for his Kalaam.

Hazrat Has-saan bin Thaabit رضى الله عنه beautifully says,

**Wa Ahsanu Min-Ka Lam Tara Qat-tu Ayni
Wa Ajmalu Min-Ka Lam Talid-in Nisa'u
Khuliqta Mubar-ram min Kul-li Aybin
Ka An-na Ka Qad Khuliqta Kama Tasha'u**

In other words, he says, O Huzoor ﷺ! My eyes have never seen anyone more beautiful and more handsome than You.

After saying this, Huzoor Sayyidi Taajush Shariah رضى الله عنه says,

Here one should realise that the Arabic language has an amazing vastness and depth, you can read this couplet as it is, to mean that ‘my eyes have never seen’ or you can read it as,

Wa Ahsanu Min-Ka Lam Tara Qat-tu Aynun

In other words, instead of ‘Ayni’, i.e. ‘my eyes’, it can also be read as ‘Aynun’ meaning, **‘No eye has ever seen anyone more beautiful and more handsome than You’.**

Hazrat Has-saan bin Thaabit رضى الله عنه then says,

Wa Ajmalu Min-Ka Lam Talid-in Nisa’u

And the women have not given birth to anyone more splendid and more Noble than You (i.e. no other women).

Hazrat Has-saan bin Thaabit رضى الله عنه then says,

Khuliqta Mubar-ram min Kul-li Aybin

In other words, Almighty Allah created You free and pure from every fault and weakness.

Hazrat Has-saan bin Thaabit رضى الله عنه then says,

Ka An-na Ka Qad Khuliqta Kama Tasha'u

In other words, It is as if You were created just as You wished to be created.

Now interpreting and presenting the rays of the beauty of the same couplets Aala Hazrat رضى الله عنه says:

**Wo Kamaal e Husn e Huzoor He
Ke Gumaan e Naqs Jahaan Nahi
Yahi Phool Khaar Se Door He
Yahi Sham'a He Ke Dhu-a Nahi**

**Do Jahaa Ki Behtariya Nahi
Ke Amaniye Dil o Jaan Nahi
Kaho Kya He Wo Jo Yaha Nahi
Magar Ek Nahi Ki Wo Haa Nahi**

The Generosity of the Beloved Rasool ﷺ was such that whenever anyone asked something from Huzoor ﷺ, He ﷺ never said '**LAA**'. In Urdu '**LAA**' is '**Nahi**' and in English '**LAA**' is '**No**'.

Huzoor ﷺ never said that I cannot give such and such a thing to you. Huzoor ﷺ never said that I do not have such and such a thing to give you. If the person asked something from Huzoor ﷺ which was with Him ﷺ at that present moment, then Huzoor ﷺ would immediately give it to him.

He ﷺ was so generous, that you and I both know that if you are wearing something and someone asks for it, (especially if it is something which you like), then no matter how close the person is to you, the person will not immediately give it to you.

However, when anyone would ask the Beloved Rasool ﷺ for such a thing then He ﷺ would immediately give it to them. The generosity of Huzoor ﷺ is such that, once Rasool ﷺ was wearing a very beautiful garb which someone had gifted Him ﷺ, so one of the Companions of the Beloved Rasool ﷺ liked that garb very much and he said to the Beloved Rasool ﷺ that, Ya Rasool'Allah ﷺ! This garb is so elegant and so beautiful. How nice it would be if You gift this blessed garb to me.

Huzoor ﷺ was in the Masjid at this time. The moment the Sahabi requested it, Huzoor ﷺ went into His ﷺ Private Chambers and removed that Blessed Garb and wore another one. Rasoolullah ﷺ then returned to the Masjid and folded and presented that Blessed Garb to the Sahabi.

The other Sahaba e Kiraam were not very pleased with this and they said to the particular Sahabi, why did you ask for the garb from Rasoolullah ﷺ, whereas it was a garb which was from among the things which Huzoor ﷺ was wearing, i.e. it was something which He ﷺ had a need for at that time.

Now from this incident, we will understand the generosity of the Beloved Rasool ﷺ and the love and the honour that the Sahaba e Kiraam possessed for Rasoolullah ﷺ, and it also shows the belief of the Ahle Sunnat Wal Jama'at and the manner in which the Muslims and the Sahaba e Kiraam honoured Huzoor ﷺ.

The Sahabi said, **I did not request and ask for the blessed garb, so that I may wear it, but I requested it so that when I die, that blessed garb should be used as my Kafan, i.e. as my shroud.**

What have we understood from this? We have understood that since the beginning of Islam it has always been the Aqida of the Muslims and the way of the Ahle Sunnat Wal Jama'at, that Almighty Allah has appointed some of His Chosen Servants to distribute blessings to the people and the Greatest Excellence in this regard has been blessed to Nabi ﷺ.

In other words, that which touches the Sacred Body of a Nabi becomes blessed and becomes honourable and is regarded a Sacred Relic, and the hearts of the people wish that they should be able receive and take its blessings and when they die it should be part of their Kafan.

We also understand from this that indeed we must respect the Nabi ﷺ (and every Nabi), and we must also respect and honour that which touched the Sacred Body of the Nabi ﷺ.

It is this generosity which Aala Hazrat رضي الله عنه is portraying in this stanza. In other words, when anyone ever asked for something from Rasoolullah ﷺ And He ﷺ had it, He ﷺ would immediately give it to him, and if He ﷺ did not have that particular thing in His ﷺ possession at that exact moment, then He ﷺ would say, remain patient, when Almighty Allah blesses Me with it, I will give it to you.

Hazrat Jabir bin Abdullah رضي الله عنه says that Rasoolullah ﷺ said to me, When the Wealth (spoils of war) comes from Bahrain, I will give you this much, and this much, and this much (i.e. three handfuls).

After Huzoor ﷺ passed from this physical world, and Hazrat Abu Bakr Siddique رضي الله عنه became Khalifa, he announced that, if Huzoor ﷺ had promised anything to anyone, and if anything was owed to someone by Huzoor ﷺ, then that person should come to me, and I will give it to him.

So, Hazrat Jabir bin Abdullah رضي الله عنه went to him and said that this is what Huzoor ﷺ had promised me (and the spoils of Bahrain had just come), so Hazrat Abu Bakr Siddique رضي الله عنه said, fill your hands with it. Whatever comes into your hands belongs to you.

So he took three handfuls of the wealth that came, and each time five hundred dirhams or dinars came into his hands, and in the three handfuls, he received a total of one thousand five hundred dirhams or dinars.

Huzoor Sayyidi Taajush Shariah رضى الله عنه says,

In reality, it is the Beloved Rasool ﷺ who blessed Hazrat Jaabir bin Abdullah رضى الله عنه with this money, because Huzoor ﷺ had promised Hazrat Jaabir bin Abdullah رضى الله عنه this, so after He ﷺ left this physical world, His ﷺ Representative, Hazrat Abu Bakr Siddique رضى الله عنه fulfilled this promise. It is this which Aala Hazrat رضى الله عنه is explaining in this couplet.

**Do Jahaa Ki Behtariya Nahi
Ke Amaniye Dil o Jaan Nahi**

**Kaho Kya He Wo Jo Yaha Nahi
Magar Ek Nahi Ki Wo Haa Nahi**

In other words, you will never hear the word '**NO**' in the Court of Rasoolullah ﷺ. All you need to do, is to come into the Exalted Court of Rasoolullah ﷺ and have your wishes fulfilled.

In another Kalaam Aala Hazrat رضى الله عنه says,

**Waah! Kya Jood O Karam He Sha e Batha Tera
Nahi, Sunta Hee Nahi, Maangne Waala Tera**

**Ah! So Exquisite Is Your Generosit,
And Kindness, O King of Makkah
No, is Never Heard By the One,
Who Is A Beggar At Your Court**

Aala Hazrat رضی اللہ عنہ then in this Kalaam says,

**Tere Aage Yun He Dabe Lache
Fusaha Arab Ke Bare Bare
Koe Jaane Munh Me Zubaan Nahi
Nahi Balke Jism Me Jaan Nahi**

Huzoor Sayyidi Taajush Shariah رضی اللہ عنہ says, And Praising the Eloquence of the Blessed Speech of Huzoor ﷺ, Aala Hazrat رضی اللہ عنہ says,

**Me Nisaar Tere Kalaam Par
Mili Yun To Kis Ko Zabaan Nahi**

**Wo Sukhan He Jisme Sukhan Na Ho
Wo Bayaan He Jiska Bayaan Nahi**

Huzoor Sayyidi Taajush Shariah رضی اللہ عنہ says, in a very unique and beautiful manner Aala Hazrat رضی اللہ عنہ is proving the uniqueness and matchlessness of Huzoor ﷺ,

**Tera Qad To Naadir e Dahr He
Koe Misl Ho To Misaal Do**

**Nahi Gul Ke Powdo me Daaliya
Ke Chaman me Sarwe Chamaan Nahi**

Now further explaining this, Aala Hazrat Radi Allahu Anhu says,

Nahi Uska Rang Ka Dusra

This is not just poetry, but this is our Aqida that there is none like Huzoor ﷺ. Neither has anyone been born like Huzoor ﷺ, and nor will anyone ever be born like Huzoor ﷺ.

Nahi Jiske Rang Ka Dusra Na To Ho Kabhi, Na Kabhi Huwa

Kaho Usko Gul, Kahe Kya Bane Ke Gulo Ka Dheyr Kaha Nahi

And what should be the desire of a true Believer! Huzoor ﷺ said, it is my wish that I should see my brothers. This was the humility of Huzoor ﷺ, because in reality there is no comparison between Huzoor ﷺ and us. Huzoor ﷺ is so exalted that we have no comparison to Him ﷺ in any way (i.e. so we can never refer to Him ﷺ as our brother). It is indeed Huzoor's ﷺ humility, and His ﷺ humble manner that referring to us, He ﷺ said, I wish I would have seen my brothers.

The Sahaba Kiraam said, Ya Rasool'Allah ﷺ, are we not Your brothers? (i.e. in Deen). He ﷺ said, No! But you are My companions. My brothers are those who will come after Me, and they will desire to sacrifice everything upon me. In order to see Me, they will be willing to sacrifice the entire world, and everything else in it, including their lives.

Interpreting the same Hadith, Aala Hazrat Azeemul Barkat رضى الله عنه is explaining how a Mo'min should be, and how he should desire to be blessed with the Deedar of Nabi ﷺ. In explaining this he says,

**Karu Tere Naam Pe Jaan Fida
Na Bus Ek Jaan Do Jahaa Fida**

**Do Jahaan Se Bhi Nahi Jee Bhara
Karu Kya Karoron Jahaan Nahi**

I will now present the Makta Sher, in other words, the last stanza where a poet mentions his name or his pen name,

However, before that it must be noted that the Nawaab of Nanpara was a very famous and wealthy man, so someone said to Aala Hazrat Azeemul Barkat رضى الله عنه, that why do you not write something in praise of him. In other words, write some poetry etc. praising him, (i.e. because you have now written so many books, and when he hears what you wrote in his praise) then that which you wrote will become the means of your books being published.

So Aala Hazrat Azeemul Barkat رضى الله عنه wrote in his Makta Sher,

**Karu Madhe Ahl e Duwal Raza
Pare is Bala Me, Meri Bhala**

**Me Gada Hu Apne Kareem Ka
Mera Deen Paara e Naan Nahi**

Here, once again we are able to see the beauty and elegance of Aala Hazrat's رضى الله عنه Poetry. He says in this stanza,

O Raza! I should praise the wealthy people! I do not wish to fall into this immorality, just so that I may get some benefit out of it. I am the beggar at the Sacred Court of Rasoolullah ﷺ, who is my Generous Master ﷺ.

Thereafter, Aala Hazrat Azeemul Barkat رضى الله عنه took the word Nanpara and turned it into Para e Naan, and here Para means piece and Naan means bread. In other words, My Deen is not a piece of roti, i.e. bread (Meaning his work is not for sale, by praising the wealthy).

In concluding this beautiful explanation on Na'at Shareef and in giving an amazing annotation to some of the stanzas of Sayyidi Aala Hazrat رضى الله عنه, Huzoor Sayyidi Taajush Shariah رضى الله عنه says,

I have already told you that it has always been the manner of the true Muslims in every era to render the Na'at of Rasoolullah ﷺ, and this is the Sunnat of the Sahaba e Kiraam, and I will say that it is not just the Sunnat of the Sahaba e Kiraam, but it is the Sunnat of Almighty Allah.

In reality, the True Right of praising the Beloved Rasool ﷺ is only with Allah Almighty. No human-being, be it in the past or thereafter, and no Jinn or even Angel knows the true reality of Rasoolullah ﷺ.

In other words, the true excellence, the exaltedness, the true beauty, and the true virtues of Rasoolullah ﷺ are only known to Almighty Allah, for Almighty Allah created Him ﷺ as His Beloved and He is the One Who knows everything about His Beloved Nabi ﷺ. Hence, the true right of praising Rasoolullah ﷺ is only with Allah. He praised His Beloved Rasool ﷺ in the Holy Qur'an.

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

‘Verily Allah and His Angels send Durood upon The Proclaimer of the Unseen (Nabi). O Believers! Send Durood upon him ﷺ and Salaams in abundance.’ [Surah 33, Verse 56]

So Almighty Allah commanded us to send Durood and Salaams in abundance upon Huzoor ﷺ, and for this Almighty Allah did not stipulate any condition, so if you are sitting in Namaaz, then too you are respectfully doing so, like when the servant is sitting while worshipping Almighty Allah when reciting the At Tahiy-yaat. In this moment of His worship, Almighty Allah has commanded us to say **As Salaamu Alaika Ay'yuhan Nabi'yu**. In other words, even while in Namaaz, you will respectfully say, **As Salaamu Alaika Ay'yuhan Nabi'yu wa Rahmatullahi wa Barakaatuhu**.

In other words, may the Salaam of Allah be upon You, and the Mercy and the Blessings of Allah. All the Muslims have been commanded to do the same while performing Namaaz (i.e. to send Salaam and to praise the Beloved Nabi ﷺ).