

The Glorious

[Cover page]

Infiraji 1:

The Glorious

Distributed by Ahmad al-Tijani. May Allah protect him.

May Allah guide him to what He likes, Amin!

With the authorization of the author of this book

Alhaji Malam Aliyu Namangi

Zaria

[Page 1]

In the name of Allah, the Beneficent, the Merciful. May Allah's everlasting peace and blessings be upon His noble prophet, his family, and his companions.

In the name of Allah the Glorious,

I intend to sing a new poem
to praise that Messenger [Muhammad], the grateful,
the intercessor on the Day of Resurrection.

Whoever loves Him will not be regretful.

Oh Lord, bestow increasing peace

upon the one who surpasses everybody in honor,
the one with no peer in dignity
to whom you gave leadership,
and who faithfully educated [people].

May my greetings go straight to

that Messenger on whom it is said
Muslims' lives should be based.

We all rely upon his love.

Whoever loves him will not be regretful.

Lord, I intend with this poem

to praise him without hypocrisy.
Assist me by giving me the wisdom

to compose an awesome, faultless poem
of praise to him.

[Page 2]

Oh Lord, answer my prayers

so that I may observe the ritual prayers in Taibah,¹
and raise my eyes and look

to see the green dome [of Your mosque],
so that I may be filled with enormous joy.

Oh Lord of the world,

help me so that I may visit Medina,
and may be happy and joyous

to see the tomb of the son of Amina,
father of Kulthum,² the son of Suwaiba.³

Oh night, show me a sign.

I see myself going to pay homage
at that tomb where light radiates,
the light of the one who brings good news
to the faithful believers without digression.

Alas, writer of mundane poems,

repent! Focus on praising the Messenger,

¹ By *Taibah*, the poet refers to *Ḍaijāb*, current Medina, where the Prophet spent the last years of his life, where he died, and where his tomb is located. Although the poet originally uses *Ḍaiba*, which is the Hausa way of saying *Ḍaijāb*, its English equivalent is *Taibah* or *Taybah*.

² *Umm Kulthūm* is shortened as *Kulthum*. She is one of the four daughters of the Prophet Muhammad.

³ *Suwaiba* is one of the two women who breastfed the Prophet Muhammad. The other was *Halimah al-Sa'adiyyah*, but *Suwaiba* was the first.

the elected, the heir of Abraham,

so that tomorrow [in the hereafter] you may drink from Salsabil,⁴

which is sweeter than honey in gumba,⁵

because he [the Prophet] is a generous man,

full of patience and forbearance.

Oh, my erring friend,

if you wish to be peaceful,

focus on praising the Prophet.

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Had the nonbelievers understood,

they would have followed Muhammad

whose reputation preceded him

in the Torah.⁶ Be comforted by

obeying the Prophet!

We ought to be grateful to Allah.

Before us there were groups of people,

who lost their lives as a result of ignorance.⁷

His arrival became a light

unto us. We no longer dwell in darkness!

⁴ *Salsabil*, *Salsabil* or *Salsabeel* is a fountain in Paradise. See Quran (76:18).

⁵ *Gumba* is a delicious porridge made of sweet millet. Average folks often add sugar to it. However, the wealthy usually add honey to it to make it an even more delicious meal.

⁶ The *Torah* or *Al-Tawrat* is the Book of Moses in Islam. The word is mentioned in the Quran up to 18 times in as many as 16 different verses. For instance, the Quran says: "He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel" (Quran, 3:48).

⁷ Here the poet is referring to the conflicts that existed between Arab groups before Muhammad became a prophet.

A year before he became a prophet,

he set out towards a fountain called Nisa.

We are now benefiting from his blessings.

There is no doubt that if he were not sent [as a prophet],

human fulfilment would not be possible!

If you ponder over it, you will realize that

the truth would not have appeared

if he did not come and show [humanity] the right path.

Darkness only vanished

when he was sent into the world!

Son of Amina, we praise you

because of your distinguished feat!

I implore the Lord to enable me to see you.

My heart knows no peace

unless I am praising you thoughtfully.

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When he was sent to reconcile [conflicting groups],

truth chased away falsehood.

Those who initially strayed,

whether willingly or unwillingly, later followed him,

as if they had not previously rebelled against him.

He was a well-mannered man,

handsome, cultured, and good-looking.

All these are features of the Prophet, no doubt.

In gift giving, he was more than generous.

He never stopped offering gifts to people.

He didn't withhold [gifts] out of hatred.

Once, a leg of lamb was poisoned,
and it was presented to him by his enemies.

Out of courtesy and modesty,

he consumed it, anyway!

His mind was focused on Allah [when he did so]!

He did not worry, and he was resolute.

In all the fasting and prayers,

his help always came from Allah.

Allah was sufficient for him, and He never failed him.

Allah had undermined the mischievous plans

of his enemies due to his nobility.

He had enlightened the heart of his prophet.

Oh my friend, stop listening to

the slanders against him. They are doomed to fail.

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His message enriched the progenies of his opponents.

Envy destroyed his opponents.

The majority of them lost their lives.

Most of those who were defiant

later repented and refrained from defying him.

Our Lord distinguished His servant [Muhammad],

and He gave him the most beautiful mandate

that he fulfilled in obedience without rivalry.

His heart could not house arrogance,

and he did not dislike anyone because they were poor.

Being humble was his character.

When he used to notice people from distance,

he would go to them to extend greetings.

Because of his exemplary manners,

when looking at you, he used to lower his eyes [in respect].

His respectful manners,

are what ought to be emulated!

He was exceptionally charismatic.

Though all these were features of the Prophet,

he never displayed any arrogance!

Because of his righteousness, he played the role of mother

for orphans as well as the role of their father.

Even when he became a leader,

he did not claim superiority over anyone!

His humility was visible even at the age of seven!

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He dressed with much simplicity,

and had a physique without defect!

He was a man of originality,

devoted to repentance

even though he never erred!

Who had reached, and who equaled you?

Who really understands your principles?

Who knows the extent of your feats?

Since Allah Himself has praised you,

whoever hates you will anger Him.

Our Lord has elevated you

over the rest of messengers,

all of whom are beneath you.

The Exalted Has given you privileges

not bestowed upon any other prophet!

Whoever seeks mercy should follow him.

Even the wood on which he once sat celebrated him,
and bemoaned his departure!⁸

Praise be to the one whose arrows

flew against the unfortunate.⁹

⁸ See Sahih al-Bukhari, *Signs of Prophethood*, Book 56, Hadith 784.

⁹ Here the poet refers to a combat opposing Prophet Muhammad and his local adversaries in the early days of Islam.

O my friend, servant of the Omnipotent,

love him [Muhammad] for his good character!

To follow him is to follow the directives of divine law.

If praising him becomes your habit,

you will not be humiliated in the hereafter!

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I am engaged in praising him.

This is enough for me to be fulfilled

in this world until we all rest

the day when everything will come to an abrupt end!

Keep us on the right path, oh son of Suwaiba!

Greetings to the one whose face commands respect!

I am used to saying his name,

for it is sufficient for me in the face of any misfortune!

Whoever does not love the glorious one

will not gain any respect in the hereafter!

He was a man of utmost compassion

for Muslims, without breach of trust.

His heart was full of compassion.

So trustworthy,

he never failed to fulfill his promises.

He was a man of utmost legitimacy.

His character was from his mother and father.

When he stood up, he was handsome.

He was moderate [in height], neither too tall,
nor too short, like a dwarf.

He surpassed everyone, hidden or in plain sight.

His message chased away darkness,
enlightening the hearts,
giving them beautiful qualities,

generously without publicity!

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He calmly reflected on all things.

He was handsome.

He was eloquent with words.

When he spoke, there was no ambiguity.

His tongue did not stammer.

Oh, leader of the group of Meccans [to the Prophet], wait for me!

I am so lonely and longing to travel to

Daiba, where Husayni's grandfather is,¹⁰

so that I may praise in tranquility

before him without any hindrance!

¹⁰ *Husayni* or *Al-Husayn* is the grandson of the Prophet from his daughter *Fātima* and *‘Alī bn Abī Ṭālib*. So, the poet refers to the Prophet in this verse as the grandfather of *Husayni*.

Oh, the one who listens to a hopeless beggar,

Our Lord, let me embark on a trip to

Daiba to see the greatest,

glorious and most handsome man with long sideburns,

with a space between his front teeth.¹¹

I will present my greetings

to [Muhammad], the best of creation,

and make a little request of him

that I have, and which is very pressing

since he never forsakes a person with a request!

Greetings to you the chosen among messengers!

Your praise is my wealth!

Oh, the greatest of all the great people!

Oh, the most caring to orphans

even before we are assembled at the final call!¹²

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Oh, the savior! Oh, the dependable one!

Oh, the most compassionate of parents!

Oh, the one who rescues anyone who has fallen

into a ditch, offer us the opportunity [of intercession]

¹¹ The used *wushirya* [in Hausa] or diastema [in English], which is a natural gap between the two front teeth considered a mark of beauty. In this case, the author assures readers that this is natural, and not a result of a lost tooth.

¹² This refers to the Day of Resurrection in the hereafter.

that is undeniably in your hand!¹³

Oh, the best among the best,

oh, most nurturing of orphans,

from childhood to adulthood,

embrace us and reassure Aliyu [the poet]

success and prosperity.

Your protective shield [for the faithful] will never be destroyed.

I lean on Muhammad,

the one whose prayers are most granted,

for it is you that Allah has chosen.

Everything you say is uncontested.

We now come to your heir, our spiritual leaders,

the spiritual heirs of our ancestor Noah.¹⁴

Embrace us all and say: "Oh you, the praise singer,

he who has a mother in the kitchen

will not eat his food without sauce!"

Let us express gratitude to the one

from whom we learned the requirements of our faith.

Due to his privileges as an immaculate envoy,

the one who has a special place in the divine palace,

¹³ The poet suggests that Prophet Muhammad's power to intercede for people is absolute.

¹⁴ Here the author refers to Noah as one of the first messengers of God who preached for 950 years with endurance, steadfastness, and wisdom. His virtues are associated here with Sufi spiritual leaders who are regarded as spiritual heirs of the prophets who perpetuate their teachings and legacies.

his people will never be disappointed in the hereafter.

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Oh friends, let us rejoice,

and let our hearts cease to be aggrieved!

Our prophet has come with the Sunnah [teachings and examples].

He is a light unto the world.

Thus, we will not live in darkness forever!

The son of Amina, the greatest,

the peerless, the husband of Khadija,

Our Lord has given you miracles as proof

that there is no one as great,

no one comparable to you, the son of Suwaiba!

Our Lord had summoned you, and you traveled

to a place where no one amongst humans

has ever been, even in their imagination!¹⁵

You went there with your own shoes,¹⁶

and saw Allah, without any hurdle!

Allah said to you: "You are most welcome!

Oh, My beloved, upon whom guidance

is bestowed, come closer!"

¹⁵ Here the poet refers to *Isra'* and *Mi'raj*, the two parts of the Night Journey that Muslims believe the Prophet Muhammad took to meet with other prophets and ascend to heaven to speak with God.

¹⁶ According to the poet and some local scholars the Prophet was initially wearing his shoes during the Night Journey, but that at some point in the journey he removed them in respect to his Lord.

Anyone doubting this should investigate the verse,

and will see the uncontested truth.

As the Prophet approached God's Throne,

His name was mentioned increasingly,

and his privileges also increased continuously.

Our Lord then said to him: "Come closer!"

These words cannot be contested!

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Allah said to those close to Him [angels]:

"Get ready, there comes a prophet

whom I have summoned due to My trust in him."

You [Muhammad] were told: "Come in and sit down!"

When the Prophet went, he did not touch the prayer mat until he had made salutations to Allah.

The Lord then said: "Welcome [Muhammad], the illuminator, the one who brings light to the darkness of ignorance!

We have called you to prescribe to you obligatory ritual prayers."

You heard a voice that was not human!

The leader [Muhammad] bowed his head down in prostration

to Him who has dignified him.

He was then told to stand up [from the prostration].

He was focused on His Creator.

There was no limit to the honor he was given!

All acts of worship were given to him [by Allah]

for him to deliver to us so that we can worship Him.

Those who are stingy and turn

their head away,¹⁷ will be disappointed, as will

those who do not respect this Prophet.

Those who strive to correct their disrespect ought to repent.

They should know that all the prophets

have Al-Muṣṭafā¹⁸ as their leader.

Despite coming later after them,

their honor is not comparable to his.

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Each [prophets] was assigned responsibilities

with limits and specific areas

where to preach and lead people.

But when he was assigned his responsibilities,

he was not restricted to any specific area.

Our favor [for having the Prophet] is inestimable.

Since the distinguished one and most serene,

the one who brings the drowned to safety,

¹⁷ Here the poet refers to rich people who are stingy and do not want to help the poor or give *Zakāt* (obligatory charity).

¹⁸ *Mustafaa* or *Mustapha* from *Al-Muṣ ṭafā* (The Preferred, selected) refers to the Prophet Muhammad.

has held us with love, rest assured that

tomorrow [in the hereafter] we will not be regretful.

He had such an exemplary character!

If you hear about it, you will love him.

He did not give to get something in return.

He did not break promises he made,

because deception was not his way.

If he offered you a gift, he would never take it back.

He did not covet people's assets.

He would not favor one who slandered you,

nor would he blame anyone for praising you.

Envy was not part of his character.

He did not disregard the poor.

Lack of wealth did not make him ungrateful [to the Lord].

He always acknowledged righteous acts.

He did not appreciate unrighteous acts,

especially mundane musicians and magicians.¹⁹

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Greetings to the one deserving of a standing ovation,

the smiling and generous one!

¹⁹ Here the poet refers to mundane music that serves as a barrier or distraction from worship. The poet suggests that this type of music and magic are forbidden in Islam. For Quranic references on music and magic, see Quran 31:6; 17:64; 53:59-61; and 2:102.

Say to me that on Judgement Day

the magnitude of my sins

will not prevent me from meeting you!

Greetings to the one with a smiling face

whose brightness surpasses that of the moon!

Greetings to one with the best virtues!

I have drunk your medicine and I am cured,

because your knowledge is boundless compared to ours.

Our Lord, for the sake of Muhammad,

for the sake of all his companions,

I beg to be seated in the tent of

the leader of all servants, Muhammad,

the grandson of Adnan,²⁰ the son of Suwaiba!

Oh, Lord of mankind,

help me to get to Medina

to meet Muhammad, the son of Amina!

Oh, Lord, let our heart stop hurting

before death summons us!

This piece that I have composed,

with sacred verses that are energizing,

I have dedicated it to my daughter, Ajuji,

²⁰ *Adnan* is the name of a great grandfather of Prophet Muhammad.

and I have called it Infiraji!

Whoever chants it will never experience sorrow!

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Now the poem has reached the end.

It has sixty stanzas,
and eight added to complete it.

It is ready to be shared,

for it is incontestably complete.

All praises are due to Allah, Lord of all creatures.

The poem ends here with gratitude to Allah.

May Allah's peace and blessings

be upon His Messenger.

By the pen of Ibrahim

Yaqubu Gusau²¹

²¹Alhaji Malam Aliyu Namangi who was born blind and died in 1990 is the author. He is the author of all the Hausa Ajami poems called *Infiraji*. These poems have several versions as they are copied and distributed by different copyists. This version is the one that the scribe called *Yaqubu Gusau* copied.