



Abdul Rahim's Beautiful Shloka on Rama



General Collection



Date: 2025-11-29



Description: A Muslim poet's devotional Sanskrit verse celebrating Lord Rama and seeking divine grace through humble self-reflection



Tags: abdul-rahim, rama-bhakti, sanskrit-poetry, devotional-literature, interfaith-devotion, ayodhya, ramayana



Introduction

The shloka recited by a Muslim poet on Rama was composed by the great poet **Abdul Rahim Khan-e-Khanan**. He lived in the 16th century in Uttar Pradesh and composed this devotional Sanskrit verse celebrating Rama.

This shloka is described as a "**beautiful shloka**" and is suggested to be the "**Panesia for Ayodhya**," demonstrating how a Muslim devotee equally celebrated Rama with profound devotion and literary excellence.



The Sanskrit Shloka

Sanskrit:

"Ahalya pashanah prakriti pasurasi kapi cha murguho bhuj
chandalastritayamapineetam nijapadam aham chittenashmah
pashurapita varchadhikarane kriyabhischandalo Raghuvara namam
uddharasikim"



Explanation of the Shloka

The shloka contrasts Rama's past acts of salvation with the poet's own condition, pleading for Rama's blessing. The poet observes that Rama previously blessed three distinct classes of beings who suffered from specific flaws.

The Three Historical Examples

Abdul Rahim uses these examples to reflect on his own faults:

Historical Figure	Flaw/Condition	Poet's Self-Reflection
1. Ahalya (Pashana/ Stone)	Remained "like a stone" due to infidelity	"Aham chittenashmah" - "My mind and heart is like stone which is like Ahalya"
2. Kapi Chamur (Monkeys/ Animals)	The entire battalion of monkeys remained indecisive and notorious in their behavior (except for Hanuman, who was civilized), viewed as "prakruti pashu rasi" (natural animals)	His behavior is "like a monkey"
3. Guha (Chandala)	Treated like a chandala (an outcast) and lived outside the city due to his habits and cleanliness problems	His own habits "conform to a Chandala" (Kriyabhis Chandalo)



The Poet's Plea

The Beautiful Logic

The poet then concludes by questioning Rama with touching humility:

"All three people were blessed by you, Rama... But I have all the three in me. Why are you not blessing me?"

The Final Question

"Raghuvara Namam Uddharasikim" - Essentially asking why there is a delay in Rama elevating him and taking him to his abode.

The Deeper Meaning

Like Ahalya - The Stone Heart

The poet confesses that his mind and heart have become hardened like stone, just as Ahalya was turned to stone. He lacks the softness and devotion that should flow naturally toward the divine.

Like the Monkeys - The Restless Mind




Like the monkey army (excluding the noble Hanuman), his behavior is indecisive, restless, and lacks discipline. His mind jumps from one thing to another without focus or purpose.

Like Guha - The Outcast

Like Guha, who was treated as an outcast due to his circumstances, the poet feels spiritually marginalized by his own impure habits and actions.

The Profound Appeal

This shloka demonstrates several beautiful aspects:

1.  **Universality of Devotion:** A Muslim poet composing in Sanskrit about Hindu deity Rama shows the transcendent nature of devotion beyond religious boundaries.
2.  **Humility:** Rather than claiming piety, the poet acknowledges his multiple failings, combining the flaws of all three who were blessed by Rama.
3.  **Divine Logic:** The poet's reasoning is poignant: if Rama blessed three individuals with separate flaws, shouldn't he bless one person who carries all three flaws?

4. 🌈 **Hope in Grace:** Despite acknowledging his unworthiness, the poet maintains faith that Rama's grace can elevate anyone, regardless of their condition.



Historical Significance

Abdul Rahim Khan-e-Khanan (16th century, Uttar Pradesh) was not only a great poet but also a nobleman in Emperor Akbar's court. His composition of this Sanskrit devotional verse on Rama exemplifies:

- The syncretic cultural tradition of medieval India
 - The shared devotional heritage across religious communities
 - The power of poetry to bridge differences and express universal spiritual longing
 - The recognition of Rama as a beloved figure across different faiths
-



Summary

This beautiful shloka by Abdul Rahim Khan-e-Khanan stands as a testament to the universal appeal of Lord Rama and the power of devotion to transcend religious boundaries. Through elegant Sanskrit poetry, the Muslim poet expresses deep humility, acknowledging his shortcomings while maintaining unwavering faith in Rama's grace. By comparing himself to Ahalya, the monkeys, and Guha—all of whom were blessed despite their flaws—the poet makes a touching appeal: if Rama could redeem each of them individually, surely he can redeem one soul who carries all their flaws combined. The shloka remains a beautiful expression of interfaith devotion and the transformative power of divine grace.



Reference

YouTube Link: <https://www.youtube.com/watch?v=YzCWeIKtGHU&list=PLUCe17-wlYr-zIRfRt1m6fyPy2r-wjcXl>



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).



Generated from UpanyasamNotes

Sacred Wisdom Preserved • January 31, 2026