

Qasida Burdah

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FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad. Rasuluallah Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, Sayyidina Muhammadur Rasuluallah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of reckoning.

"Rasuluallah Sallallahu Alayhi Wasallam has said in a Hadith: "None of you has (perfect) Iman until I am more beloved to him than his parents and his children" and in another Hadith:

"than all mankind."

Love for Rasuluallah Sallallahu Alayhi Wasallam is the perfection of our Iman. This love can only be achieved if we know and understand of the perfections and exalted status of Sayidina Rasuluallah Sallallahu Alayhi Wasallam in the sight of Allah Ta'ala. This translation and commentary of the Qasida Burdah, highlights the lofty status and perfections of Sayidina Rasuluallah Sallallahu Alayhi Wasallam.

The infinite value and greatness of the Qasida Burdah in creating an attachment with Rasuluallah Sallallahu Alayhi Wasallam may best be described in the words of Hazrat Maulana Muhammad Ilyas Rahmatullah Alayhi in his parting advice to Hazratjee Maulana Yusuf Rahmatullah Alayh at the time of his death

"Ulema should read the Qasida Burdah and the Shiyamul-Habeeb with respect and honour, otherwise without respect and longing, it will be of no use. From reading..... the Qasida Burdah attachment (with Rasuluallah Sallallahu Alayhi Wasallam) is established."

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors, which are certainly unintentional.

Amy Allah Ta'ala accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. Mat Allah make this a means granting us true love for His Beloved Rasul Sallallahu Alayhi Wasallam and his Sunnat, and bless with His Divine Love and Nearness.

Ameen.

KANAQAH-E-SHEIKH ZAKARIYYA

Jamaadul-Oola 1415\October 1995

Lenasia

South Africa

(The poem of the scarf)

The reason for writing this poem

The writer HAZRAT IMAAM SAALIH SHARA-FUD-DEEN ABU ABDULIAH MUHAMMAD BIN HASAN AL-BUSAIRI R.A had become paralysed. His doctors and physicians gave up all hope of his recovery. Eventually in this state of complete helplessness and despair he composed this poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam. Using this as his sole means of asking Allah Ta'ala to cure him from his illness. He isolated himself in a quiet place one Thursday night and with complete devotion, concentration and sincerity/ began reciting this poem. While reciting it sleep overcame him. He had a vision of Sayyidina. Rasuluallah Sallallahu Alayhi Wasallam. He told Sayyidina Rasuluallah Sallallahu Alayhi Wasallam of his illness whereupon Sayyidina Rasuluallah Sallallahu Alayhi Wasallam passed his blessed hand over Imam Busairi's body. Through the barakat and blessing of Sayyidina, Rasuluallah Sallallahu Alayhi Wasallam Allah Ta'ala granted him complete cure from his paralysis. When he awoke he found a scarf or shawl on his body which he had seen Sayyidina Rasuluallah Sallallahu Alayhi Wasallam place on his paralysed limbs. This resulted in the poem being named "Qasidah Burdah" (The Poem of the Scarf).

In the morning when due to some necessity. he went to the bazaar, a pious dervish greeted him with salaam and requested him to recite the qasidah which he had composed in praise of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam The poet said that I have composed many poems in praise of Rasuluallah Sallallahu Alayhi Wasallam, which one do you wish to hear? The dervish replied: "The one which begins with, A-min Tazak-kurin (i.e. Qasidah Burdah)". Upon this request the poet became wonder struck and said, "I take an oath that no one knows about this poem. Tell me the truth, from whom did you hear about it?" The dervish replied, "I take an oath by Allah that I heard it from you last night when in a dream you had recited it to Sayyidina Rasuluallah Sallallahu Alayhi Wasallam, whereupon Sayyidina Rasuluallah Sallallahu Alayhi Wasallam became attentive towards you and because of its blessings Allah Ta'ala granted you complete cure from your ailment".

When the poet gave this poem to the dervish his secret became known to all the people and its barakat and blessings too became general for all.

When this poem reached Baha-ud-deen the governor of the country named Tahir, he so highly regarded and respected it that he would stand while listening to it.

It is also narrated that Sa'aadud-deen Farouqi, who was a viceroy of Baha-ud-deen, had become blind. In a dream he saw a pious person who told him to take the Qasidah Burdah from Baha-ud-deen and place it on his eyes. In the morning he told Baha-ud-deen about this dream. The Qasidah Burdah was brought and with full sincerity and conviction Sa'aadud-deen placed it on his eyes. Through its barakat Allah Ta'ala granted him complete cure and restored his eyesight.

The virtues and specialities of Qasidah Burdah

The virtues of Qasidah Burdah are innumerable.

Some of its virtues (and specialities as appear in famous kitabs) are mentioned here:

1. For blessings in life (long life) recite 1001 times.
2. For the removal of difficulties recite 71 times.
3. To remove drought recite 300 times.
4. For wealth and riches recite 700 times.
5. To have male children recite 116 times.
6. To make easy all difficult tasks. recite 771 times.
7. Whoever recites it daily or has someone else recite it, and thereafter makes damm (blow) on him, will be safeguarded from all hardships.
8. Whoever recites it once daily and makes damm blow) on his children, they will be blessed with long life.
9. Whoever recites it 17 times on a Thursday evening for 7 weeks will become pious and wealthy.
10. Whoever recites it in his bedroom for any work or special purpose, that purpose will be shown to him in a dream.
11. Whoever recites it 41 times in an old cemetery for 40 days, his enemies will be destroyed.
12. whoever reads it once daily on rosewater for 7 days and gives it to someone to drink, that persons memory will increase tremendously.
13. Whoever is afflicted with a great calamity or hardship, should keep 3 fasts and daily recite it 21 times.
14. Whoever writes it with musk and saffron and hangs it around his neck, will be safeguarded from seventy afflictions and difficulties.
15. The house in which it is read 3 times daily, will be protected from most difficulties.
16. If a person has important work, he should recite it 26 times on the night of Jumah (Thursday evening) and give 26 things in charity.
17. The house in which this qasidah is kept, will be safe-guarded from thieves, etc.
18. Whoever recites it 7000 times in his lifetime, will live up to the age of one hundred years.
19. whoever reads it over rose water and sprinkles it over his clothes, will become respected and loved by the creation of Allah Ta'ala.
20. On a journey if recited once daily, one will be protected from ail hardships of travel.
21. Whoever Is in debt should recite it 1000 times.
22. If someone reads it 41 times, or has someone else read it for him on the night of Jumuah, for a certain aim or purpose, will have his aim or purpose fulfilled.

23. The house in which this qasidah is read regularly will be saved from seven things:
- i. From the evil of Jinn.
 - ii. From plague and epidemics.
 - iii. From smallpox.
 - iv. From diseases of the eyes.
 - v. From misfortune.
 - vi. From insanity.
 - vii. From sudden death.
20. The house in which this qasidah is read daily, its inhabitants will also be bestowed with seven benefits:
- i. Long life.
 - ii. Abundance in sustenance.
 - iii. Good health.
 - iv. Help (from Allah).
 - v. One will see the NUR (splendour) of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.
 - vi. Wealth.
 - vii. Happiness and contentment.
20. Whoever wishes to know whether he will derive benefit or harm from a journey, should read the qasidah 3 times, and before reading it, he should recite durood Shareef 1000 times He will thereafter be informed in a dream by Rasulullah Sallallahu Alayhi Wasallam whether it would be beneficial or harmful to travel.
21. Whoever wishes to know the condition of a traveller, should recite the Qasidah 3 times together with durood Shareef on a Thursday night.
22. To remove the evil effect of jinn, read once daily for 40 days and make damm (blow) on the affected person.
23. If a child is born, then read it 9 times on sea water and bath the child with it. The child will be saved from all types of calamities.
24. For labour pains (child birth), read 3 times and blow on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well and ease will be experienced immediately.
25. Whoever reads it once after embarking on a ship and passes through a severe storm, will be safeguarded. whoever is imprisoned, should recite it continuously and he will be freed.
26. If land is infertile, read and make damm (blow) on the seeds, thereafter plant them, abundant crops will grow.
27. If farmlands are infested or plagued with locusts, then read it 7 times on sand and sprinkle it through the lands. wherever the sand falls, that land will not be infested again.

In conclusion we find that for whatever purpose "Qasidah Burdah" is read, In-Shaa-Allah that purpose will be fulfilled, with the precondition that ones earnings and food is halaal. One also becomes constant in eating, sleeping, and talking less. May Allah Ta'ala through His infinite grace and mercy accept this humble effort, grant us death with Iman, bestow us, our Ma'shaykh, and our families, eternal love for Sayyidina Rasulullah Sallallahu Alayhi Wasallam through the blessings of this qasidah. Ameen.

Chapter One

Concerning the love of Sayyidina Rasulallah Sallallahu Alayhi Wasallam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

In this chapter Allamah Busairi R.A. speaks of his love for Rasulallah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is . For this reason he has not mentioned the name of Rasulallah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulallah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulallah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

أَمِنْ تَذَكُّرِ جِيرَانِ؟ بِذِي سَلَمٍ

1. Is it because of your remembrance of the neighbours of Dhi-salam.

مَزَجَتْ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بِدَمٍ

2. That tears mixed with blood are flowing (from your eyes).

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةَ

3. Or is it because of the breeze blowing from Kaazimah.

أَوْ أَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمٍ

4. Or it is the lightning struck in the darkness of the night Idam

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا

5. What has happened to your eyes, (the more) you tell them to stop, the more they continue flowing.

وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُم

6. What is the matter with your heart, (the more) you tell it to come to its senses, (the more it is distracted).

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ

7. Does the lover think that his love can be concealed.

مَا بَيْنَ مَنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

8. While his eyes are shedding tears and his heart is glowing.

لَوْ لَا الْهَوَى لَمْ تُرَقِّ دَمْعًا عَلَى طَلَلٍ

9. Had it not been for the love, you would not have shed tears at the ruins (of your beloved).

وَلَا أَرَقْتُ لِذِكْرِ الْبَانِ وَالْعَلَمِ

10. Nor would you become restless at the remembrance of the cypress (tree) the high mountain.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتَ

11. How do you deny love after the testimony.

بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقَمِ

12. Borne against you by (such) reliable witnesses as your yours and your illness.

وَأَثَبْتَ الْوَجْدَ خَطِيءَ عِبْرَةٍ وَضَنِي

13. Love has ingrained two lines of fear, and withered your face.

مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ وَالْعَنَمِ

14. On your cheeks like yellow rose and the reddish tree.

نَعْمَ سَرَى طَيْفٌ مِنْ أَهْوَى فَأَرَقَّنِي

15. Yes! Thoughts of the beloved came to me at night and kept me awake.

وَالْحُبُّ يَغْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

16. And love transforms pleasure into pain.

يَا لَأَيْمِي فِي الْهَوَى الْعُذْرِي مَعْدِرَةً

17. You who reproach me, regarding my love, excuse me.

مَنْنِي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمِ

18. From me to you if you do justice, you would not reproach me.

عَدَّتْكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرٍ

19. My state (of love) has been expressed to you, (now) my secret is no longer concealed.

عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

20. From those who malign (me), nor is there (something to) check my agony.

مَحَضَّتْنِي النَّصِيحَ لَكِنْ لَسْتُ أَسْمَعُهُ

21. You have sincerely advised me , I did not heed it.

إِنَّ الْمُحِبَّ عَنِ الْعُدَالِ فِي صَمَمٍ

22. For verily a lover is deaf to those who advise him.

إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذْلِي

23. I regarded with suspicion the advice of the elders in reproaching me.

وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهَمِ

24. (Wisdom) in the advice of the elders is above suspicion.

Chapter Two

Concerning restraining lust and carnal desires.

In this chapter Allamah Busairi R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'aala.

Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulullah Sallallahu Alayhi Wasallam. The love which has for Rasulullah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

فَإِنَّ أَمَارَتِي بِالسُّوءِ مَا اتَّعَظْتُ

1. Verily my soul which is laden evil did not heed the advice.

مِنْ جَهْلِهَا بِنَذِيرِ الشُّيْبِ وَالْهَرَمِ

2. Due to its ignorance, from the warning by grey hair and old age.

وَلَا أَعَدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قَرَى

3. And I have not prepared, for good deeds, a feast,

صَنِيفِ أَلَمٍ بِرَأْسِي غَيْرَ مُحْتَشِمِ

4. For a guest (that) has lodged on (my) head nor did I honour (him).

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ

5. Had I known that I would not be able to honour him (it).

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتْمِ

6. I would have concealed my secret, which is exposed, by dyeing.

مَنْ لِي بِرَدِّ جِمَاحٍ مِّنْ غَوَايَتِهَا

7. Who is there that can restrain my wayward-self from its waywardness.

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

8. Just as unmanageable horses are restrained by resins.

فَلَا تَرْمِ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا

9. Do not try, through sinning, to subdue sensual desires.

إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

10. For verily food, only increases sensual desires.

وَالنَّفْسُ كَالطُّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى

11. Your self (desires) is like when breastfed.

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

12. Loves suckling but when you wean it, will stop.

فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ

13. Then stop its inclinations and beware that it does not overpower you.

إِنَّ الْهَوَىٰ مَا تَوَلَّى يُضْمِ أَوْ يَصِمِ

14. Verily lust whenever it overpowers (it will) kill or maim (your character).

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

15. And guard it while it is grazing in (the field of) actions

وَأَنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسَمِّ

16. If it enjoys pasture, do not let it roam (graze) freely.

كَمْ حَسَنْتَ لَذَّةً لِلْمَرْءِ قَاتِلَةً

17. How often has pleasure been considered good, whereas it turned out to be deadly.

مَنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ

18. Because he does not know that there is poison in the fat.

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ

19. And fear the evil of (both) hunger and satiation.

قَرُبَ مَخْمَصَةٌ شَرٌّ مِنْ التُّخْمِ

20. For most times hunger (poverty) is more evil than overeating.

وَاسْتَفْرَغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ

21. And shed tears from those eyes which have become full.

مِنَ الْمَحَارِمِ وَالزَّمِّ حِمِيَةَ النَّدَمِ

22. Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا

23. And oppose (your) self (nafs) and shaytaan and disobey them both.

وَأِنْ هُمَا مَحْضَاكَ النُّصْحَ فَاتَّهَمِ

24. And if both of them give you sincere advice regard it as lies.

وَلَا تُطِيعُ مِنْهُمَا خَضَمًا وَلَا حَكَمًا

25. And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person).

فَأَنْتَ تَعْرِفُ كَيْدَ الْخَضَمِ وَالْحَكَمِ

26. For you know well the deception of (such) an enemy or a wise (person).

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلِي بِمَا عَمَلِي

27. I seek forgiveness from Allah from such sayings (preachings) which I do practice upon.

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لَّذِي لَدِي عُقْمِ

28. For verily I have attributed (claimed), through this, offspring from a barren woman.

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا ائْتَمَرْتُ بِهِ

29. I command you to do good but I do not command myself to do the same.

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

30. And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen).

وَلَا تَزُوذْتُ قَبْلَ الْمَوْتِ نَافِلَةً

31. And I made no provisions before death of voluntary (nafl) worship.

وَلَمْ أَصَلْ سِوَى فَرَضٍ وَلَمْ أَصُمْ

32. And I did not perform salaah nor did I fast except what was obligatory.

Chapter three

Concerning the praises of Rasulallah Sallallahu Alayhi Wasallam

After CLAMING HIS, love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulallah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and perfect character of Rasulallah Sallallahu Alayhi Wasallam.

While showing his love he also shows the unrestricted and unlimited love which Allah Ta'aala has ability Allamah Busairi R.A. has for Rasulallah Sallallahu Alayhi Wasallam. When Allah Ta'aala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should he and all of us also not try to excel in our praises and love for Rasulallah Sallallahu Alayhi Wasallam.

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى

1. I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibaadat).

أَنِ اشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَّرَمٍ

2. Until his feet complained of injury due to being swollen.

وَشَدَّ مِنْ سَعْبٍ أَحْشَاءَهُ وَطَوَى

3. And he tied and folded, on account of hunger, around his stomach.

تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ

4. A stone beneath which is his delicate skin.

وَرَاوَدَّتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ

5. And high mountains of gold (tried to) tempt him.

عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

6. Towards it, but he was (completely) disinclined due to his high courage.

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ

7. His piety increased inspite of his need.

إِنَّ الضَّرُورَةَ لَا تَغْدُوا عَلَى الْعِصْمِ

8. For verily need never prevails (overpowers) the infallible.

وَكَيْفَ تَدْعُوا إِلَى الدُّنْيَا ضُرُورَةَ مَنْ

9. How can the necessities of such a noble personality incline him towards this world.

لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

10. For had it not been for him this world would not have come out of non existence.

[verses 11- 18 are well known- always being recited, sometimes in jum'ah, also audio in naats,]

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ

11. Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn).

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَعَجَمٍ

12. And of both groups, Arabs and non Arabs.

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ

13. Our Nabi, the one who commands (good), forbids (evil). There is non (parallel to him).

أَبْرَ فِي قَوْلِ لَا مِنْهُ وَلَا نَعَمِ

14. More truthful than him in saying "No" or "Yes".

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

15. He is (Allah's) most beloved, whose intercession is hoped for.

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

16. For every fear (and distress) that is going to come (on the day) of agony (and fears).

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

17. He called (people) towards Allah, so those who cling to him.

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمٍ

18. Clinging to a rope which will never snap.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

19. He transcends the Ambiyaa, physically and in (noble) character.

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

20. And (the other Ambiyaa) cannot come near his in knowledge and noble nature kindness.

وَكُلُّهُمْ مِّنْ رَّسُولِ اللَّهِ مُلْتَمِسُونَ

21. They all obtained from Rasulallah (Sallallahu Alayhi Wasallam)

غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدَّيَمِ

22. (Like a) handful (of water) from the ocean or (a few) sips from continuous rains.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حُدُومِهِمِ

23. And they all stopped before him at their (assigned) limits.

مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

24. (Either) of a point of knowledge or to gain one wisdom from (his) wisdom.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

25. For he is the one with whom, ended all outward and inward perfection.

ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِي النِّسَمِ

26. And then the creator of all creation chose his as (His) most beloved.

مُنَزَّةً عَنِ شَرِيكَ فِي مَحَاسِنِهِ

27. He has no equal in his magnificence.

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسَمٍ

28. The jewel of (excellence) in him is indivisible.

دَعِ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

29. Discard what the christians claim about their Nabi

وَاحْكُم بِمَا شِئْتُمْ مَدْحًا فِيهِ وَاحْتَكُم

30. Then decide and say what you wish in praise of him (Rasulullah Sallallahu Alayhi Wasallam).

وَأَنْسِبْ إِلَى ذَاتِهِ مَا شِئْتُمْ مِنْ شَرَفٍ

31. And attribute towards his personality whatever you wish of excellence.

وَأَنْسُبَ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

32. And attribute to his dignified status as much greatness as you wish.

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

33. For verily excellence of the Messenger of Allah has no (limits)

حَدٌّ فَيُغْرِبُ عَنْهُ نَاطِقٌ بِفَمِ

34. Bounds, that a speaker might (be able to) express with his mouth.

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا

35. If his miracles were proportionate (according) to his rank, in greatness,

أَخْيَى اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

36. Then his name would have, when called out brought decaying bones back to life.

لَمْ يَمْتَحِنَا بِمَا تَغْيِي الْعُقُولُ بِهِ

37. He did not try to (test) us with that which would confound our minds.

حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَمِ

38. Out of keen interest (kindness) for us, neither were we suspicious (about the truthfulness of his mission) nor were we confounded (by his doctrines).

أَعْيَى الْوَرَى فَهَمُّ مَعْنَاهُ فَلَيْسَ يُرَى

39. His perfect inner nature made people helpless from comprehending, so it was not understood.

لِلْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَخِمِ

40. Those near and far, except according to their (helpless) imperfect understanding.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدِ

41. Like how the sun is seen by the eyes from far.

صَغِيرَةً وَتَكِلُ الطَّرْفُ مِنْ أَمَمِ

42. Verily small, yet hurts (dazzles) the eye (when you stare at it).

وَكَيفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ

43. And can the reality of him be comprehended in this world.

قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

44. A sleeping nation whose description of him are (like interpretations of) a dream.

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ

45. So the extreme depth of (our) knowledge concerning him, is that he is a man.

وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

46. And verily he is the best of all the creation of Allah.

وَكُلُّ آيٍ آتَى الرَّسُلَ الْكِرَامُ بِهَا

47. Every miracle which all the Nabi's showed.

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

48. Verily they have been derived from his NUR.

فَإِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا

49. For verily he is the sun of virtue (and) they (Ambiyaa) are its stars.

يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

50. Which show their lights to people only in the dark.

حَتَّى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَا

51. Until when the sun rose his light spread.

هَا الْعَالَمِينَ وَأَخِيَّتِ سَائِرِ الْأُمَمِ

52. Universally and gave life to all the nations.

أَكْرَمَ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُ

53. How noble are the physical qualities of Nabi Sallallahu Alayhi Wasallam, adorned with good character.

بِالْحُسْنِ مُشْتَمِلٍ ۚ بِالْبِشْرِ مُتَّسِمِ

54. (Who) was vested with beauty and disguised by pleasant temperament.

كَالزَّهْرِ فِي طَرْفِ وَالْبَدْرِ فِي شَرْفِ

55. (He) is like a blooming flower in its freshness and the full moon in splendour.

وَالْبَحْرِ فِي كَرَمِ وَالذَّهْرِ فِي هَمَمِ

56. And the ocean in generosity and time its fearless courage.

كَانَهُ وَهُوَ فَرْدٌ فِي جَلَالَتِهِ

57. Even when alone, it appears sue to his grandeur.

فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

58. As though (he is) in the midst of a large army and its retinue.

كَانَمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدْفٍ

59. It is like pearls well preserved in oysters.

مِنْ مَّعْدِنِي مَنْطِقٍ مِنْهُ وَمُبْتَسَمٍ

60. From the two mines, of his speech and his smiles.

لَا طِيبَ يَغْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ

61. No perfume equals the dust (earth) which is touching his (Rasulullah Sallallahu Alayhi Wasallam's mubarak) body.

طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتِمٍ

62. Glad tidings be to the person who smells it (the dust) and kisses it.

Chapter Four

Concerning the birth of Rasulallah Sallallahu Alayhi Wasallam

Allamah Busairi R.A. in this chapter speaks of the birth of Rasulallah Sallallahu Alayhi Wasallam. In the pervious chapter his praises were mentioned. The blessed day on which Rasulallah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulallah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of Rasulallah Sallallahu Alayhi Wasallam. Rasulallah Sallallahu Alayhi Wasallam came to remove all difficulties and calamities from the world.

أَبَانَ مَوْلِدُهُ عَنِ طَيْبِ عُنْصَرِهِ

1. His birth distinctly showed his pure origin.

يَا طَيْبَ مُبْتَدَأٍ مِّنْهُ وَمُخْتَمٍ

2. the excellence! Of his beginning and his end.

يَوْمَ تَفَرَّسَ فِيهِ الْفَرَسُ أَنَّهُمْ

3. On that day the Persians discovered that they (were going face misfortune)

قَدْ أَنْذِرُوا بِحُلُولِ الْبُئُوسِ وَالنَّقَمِ

4. Were warned with the approach of misfortune and punishment.

وَبَاتَ أَيُّوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ

5. And the walls of the palace of Kisra trembled and crumbled.

كَشْمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِ

6. Like how the army of Kisra was scattered never to be untied again.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ

7. And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.

عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ

8. While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow.

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُحَيْرَتُهَا

9. Saawah (village in Persia) became grief stricken with the drying up of its lake.

وَرَدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمٍ

10. And the (thirsty) water bearer returned in anger with disappointment.

كَانَ بِالنَّارِ مَا بِالْمَاءِ مِنْ مِ بَلَلٍ

11. It is as though fire became wet like water.

حُزْنَا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

12. Due to grief, while water was (affected by) the blazing fire.

وَالجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ

13. And the jinn was shouting (at the appearance of Rasulallah Sallallahu Alayhi Wasallam) and the NUR was glistening.

وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

14. And the truth (nubuwaat) appeared with these anwaar, and with their voices.

عَمُّوا وَصَمُّوا فَأَعْلَانُ الْبَشَائِرِ لَمْ

15. (The kaafir) became blind and deaf, to the announcements of glad tidings.

يَسْمَعُ وَبَارِقَةَ الْإِنذَارِ لَمْ تَشْمِ

16. Nor did they hear and the lighting of warning was nor seen by them.

مِنْهُمُ بَعْدَ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ

17. After their fortune tellers had informed the people.

بِأَنَّ دِينَهُمُ الْمَعْوَجَ لَمْ يَقُمْ

18. That their false religions would not stand.

وَبَعْدَ مَا عَايَنُوا فِي الْأَفُقِ مِنْ شُهُبٍ

19. And even after they witnessed shooting stars on the horizon.

مُنْقِضَةً وَفَقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

20. Falling, just as (their) idols were (falling) on earth.

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ

21. So much so that they kept running from the path of wahi

مِّنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمٍ

22. The devils (shaytaan), one after the other.

كَانَهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ

23. As though in running away the shaytaan were the army of Abrahah.

أَوْ عَسْكَرًا بِالْحَصَى مِنْ رَأْحَتِيهِ رُمِ

24. Or like that army (put to flight) upon whom (Rasulullah Sallallahu Alayhi Wasallam) threw pebbles.

نَبَذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا

25. Which he threw after their making tasbih in his (mubarak hands).

نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

26. Like how (Hadhrat Yunus Alayis Salaam) when he made tasbih (of Allah) was thrown out from the stomach of the swallowing (fish).

Chapter five

Concerning the blessedness of the invitation (calling towards Islam) of Rasulullah Sallallahu Alayhi Wasallam

جَاءَتْ لِذَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً

1. The trees answered his call, prostrating.

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلا قَدَمٍ

2. Walking towards him on shins (truck) without feet.

كَأَنَّمَا سَطَّرَتْ سَطْرًا لَمَّا كَتَبَتْ

3. It is though writing lines that were written.

فُرُوعُهَا مِنْ بَدَنِ الْخَطِّ فِي اللَّقْمِ

4. With their branches, calligraphically writing of his perfection.

مِثْلُ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً

5. Like the cloud following him wherever he went.

تَقِيهِ حَرَّ وَطَيْسٍ لِلْهَجِيرِ حَمٍ

6. Sheltering him from the intense heat, (as that) of an oven in the blazing summer.

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ

7. I take an oath (of truth) by the moon that was split, it bears.

مِنْ قَلْبِهِ نِسْبَةَ مَبْرُورَةِ الْقَسَمِ

8. A connection with his heart (which shows) the truth of my oath.

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ

9. What excellence qualities and noble deeds the cave contained (in it).

وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمٍ

10. While every eye (of the disbelievers) was blind him.

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يُرَيَا

11. The truth (sidq) and the true(siddique) in the cave were not seen (by the disbelievers).

وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمٍ

12. And they were satiny "There is no one in the cave".

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى

13. They thought a wild dove and a spider would not

خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

14. Lay an egg, or spin a web for the best of creation.

وَقَايَةَ اللَّهِ أَغْنَتْ عَن مُّضَاعَفَةِ

15. The protection of Allah (made him) dispensed with double.

مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطْمِ

16. From armours and high forts.

مَا سَأَمَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَزْتُ بِهِ

17. Whenever time caused me any distress and I took refuge in him.

إِلَّا وَنِلْتُ جَوَارًا مِنْهُ لَمْ يُضْمِ

18. I receive shelter from him which was not misused.

وَلَا التَّمَنُّتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ

19. I did not ask for the wealth of the two worlds from his hand.

إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

20. But I received a great gift the best hand that was ever kissed.

لَا تُنْكِرِ الْوَحْيِ مِنْ رُؤْيَاهُ إِنَّ لَهُ

21. Do not deny that his dreams are revelations (wahi), for verily his

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنُمِ

22. Heart does not sleep , when eyes sleep.

وَذَاكَ حِينَ بُلُوغٍ مِّنْ نُبُوَّتِهِ

23. And this was at (the period of) puberty of his prophethood.

فَلَيْسَ يُنْكِرُ فِيهِ حَالُ مُخْتَلَمٍ

24. At that time dreams cannot be denied.

تَبَارَكَ اللَّهُ مَا وَحِيٍّ بِمُكْتَسَبٍ

25. Great are the blessings of Allah that wahi is nor earned.

وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمٍ

26. Nor was any Nabi accused (of lying when) giving knowledge of the unseen.

آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ

27. His miracles are (completely) clear, not hidden from anyone.

بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

28. Without it justice cannot be established amongst people.

كَمْ أَبْرَأَتْ وَصِبَاءٌ بِاللَّمْسِ رَاحَتُهُ

29. How often has his hand granted freedom (cure) from disease by (his) touch.

وَأَطْلَقْتَ أَرَبًا مِّنْ رَّبْقَةِ اللَّمَمِ

30. And set free the insane from the chains (fetters) of insanity.

وَأَخْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ

31. He revived the starving year (of famine) through his dua.

حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصِرِ الدُّهْمِ

32. Until it resembled a white spot on black times.

بِعَارِضٍ جَادٍ أَوْ خِلْتِ الْبِطَاحَ بِهَا

33. By means of a cloud which rained so abundantly, you would think large rivers

سَيْنِبًا مِّنَ الْيَمِّ أَوْ سَيْنَلًا مِّنَ الْعَرَمِ

34. Gushing forth from the sea or like the torrential flood of Arim.

Chapter Six
concerning the Glory of the Quraan
(Rasuluallah Sallallahu Alayhi Wassallam)

In this chapters Allamah Busairi (R.A.)describes the miracle of the Holy Qur'an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur'an is that ever lasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur'an and act upon its commands.

دُعْنِي وَوَضْفِي آيَاتٍ لَهُ ظَهَرَتْ

1. Allow me to describe the miracles of him (Rasuluallah Sallallahu Alayhi Wassallam) exposed (performed).

ظُهُورَ نَارِ الْقَرْيِ لَيْلًا عَلَى عِلْمِ

2. Like the lighting of fires on the hillside at night for guests.

قَالِدُرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ

3. The beauty of a pearl is further enhanced in a necklace.

وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ

4. But its value does not diminish (in the least when not strung on a necklace).

فَمَا تَطَاوَلُ آمَالُ الْمَدِيحِ إِلَى

5. So why should the ambitions of those who praise not increase towards

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشُّيْمِ

6. That which (him (Rasuluallah Sallallahu Alayhi Wassallam) ha of noble character and good habits.

آيَاتُ حَقٍّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ

7. Verses of truth from the Most Merciful (Allah Ta'aala) newly heard.

قَدِيمَةٌ صِفَةُ الْمُؤَصِّفِ بِالْقِدَمِ

8. (As well as being) eternal which is quality (of Allah) Who is described with eternity.

لَمْ تَقْتَرِنُ بِزَمَانٍ وَهِيَ تُخْبِرُنَا

9. It is not connected with any period of time, while it informs us.

عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَامٍ

10. About the hereafter as well as of Ad and Iram.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ

11. Which remains with us forever, therefore it is superior to every miracle.

مِّنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

12. Of the other Nabi's (for) when (their miracles) came but did not remain.

مُحْكَمَاتُ فَمَا يَبْقَيْنَ مِنْ شُبْهِهِ

13. Absolutely clear (as evidence) so it did not leave (room for any) doubts.

لِّذِي شِقَاقٍ وَلَا يَبْغِينَ مِنْ حَكَمِ

14. By the enemies nor so they require any judge.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبِ

15. No one opposed it ever except for the vehement enemy.

أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

16. (Due to) the enmity of the enemy towards it,(but that he) refrained from it seeking a truce.

رَدَّتْ بِلَاغَتُهَا دَعْوَى مُعَارِضِهَا

17. Its eloquence refuted the accusations of its objectors.

رَدَّ الْغَيُورُ يَدَ الْجَانِي عَنِ الْحَرَمِ

18. Just as a respectable man keeps off the hand of a transgressor from his harem.

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ

19. Its meaning is like the waves of the ocean in helping (one another)

وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

20. And the (Qur'an) transcends the jewels of the sea in beauty and value.

فَمَا تَعُدُّ وَلَا تُحْصِي عَجَائِبُهَا

21. Its wonders cannot be counted nor comprehended.

وَلَا تُسَامُ عَلَى الْأَكْثَارِ بِالسَّامِ

22. Nor would you (be) satiated by its constant repetition (recitation).

قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ

23. It cools the eye of its reciter, so I said to him

لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاغْتَصِمِ

24. You have succeeded with the hope of Allah, therefore hold steadfast onto it.

إِنْ تَتْلُهَا خِيفَةً مِّنْ حَرِّ نَارٍ لَّظَى

25. If you recite it due to fear of the heat of blazing fire.

أَطْفَاتٍ حَرًّا لَظَى مِنْ وُزْدِهَا الشَّبِيمِ

26. Then you have doused the blazing fire with its cool water.

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ

27. It is the Houze-e-Kauthar with which faces are illuminated.

مِنَ الْعَصَاةِ وَقَدْ جَاءُوهُ كَالْحُمَمِ

28. Of the sinners even though they came to it (with faces) black as coal.

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مُعَدَّلَةً

29. It is like the straight bridge like the scales in equilibrium.

فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

30. Justice, without which, amongst man cannot be established.

لَا تَعْجَبَنَّ لِحَسُودِ رَّاحٍ يُنْكِرُهَا

31. Do not be astonished if the jealous person rejects it.

تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهْمِ

32. (Feigning) ignorance while they are shrewd.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ

33. Verily the eye rejects the ray of the sun due to dust.

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

34. The mouth rejects the (sweet) taste of water due to sickness.

Chapter Seven
Concerning the Mi'raaj of him

(Rasuluallah Sallallahu Alayhi Wassallam)

Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of Rasuluallah Sallallahu Alayhi Wassallam. After praising Rasuluallah Sallallahu Alayhi Wassallam and mentioning his birth he discusses the invitation of Rasuluallah Sallallahu Alayhi Wassallam toward Allah Ta'aala. With the first wahi the prophethood of Rasuluallah Sallallahu Alayhi Wassallam is proclaimed. In this chapter Allamah Busairi speaks of the miraculous journey (Mi'raj) of Rasuluallah Sallallahu Alayhi Wassallam to the seventh heaven. On this journey Rasuluallah Sallallahu Alayhi Wassallam passed the Sidratul-Muntahaa and was taken to such close proximity to Allah Ta'aala, where no other creation had ever gone or will ever go again. Allamah Busairi shows that Rasuluallah Sallallahu Alayhi Wassallam superseded every other creation in rank.. From this one can gauge his (Sallallahu Alayhi Wassallam's) exalted status.

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ

1. You the best of those to whose court seekers of bounties resort.

سَعْيًا وَفَوْقَ مَثُونِ الْأَنْبِقِ الرَّسْمِ

2. Running the (mounted) on the backs of fast camels.

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ

3. And O you is the greatest sign for he who takes a lesson.

وَمَنْ هُوَ النِّعْمَةُ الْعَظْمَى لِمُعْتَنِمٍ

4. And O you who is the greatest bounty for a person who avails himself of it.

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ

5. You travelled by night from one sacred place to another.

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

6. As the full moon travels through intense darkness.

وَبِتَّ تَرْقَىٰ إِلَىٰ أَنْ نُتِلَّ مَنزِلَةً

7. And you continued ascending until you attained a position.

مَنْ قَابَ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَم

8. At the distance of two cubits length, as has never been attained nor sought.

وَقَدَّمْتِكُ جَمِيعُ الْأَنْبِيَاءِ بِهَا

9. And you preferred due to your position by all the Ambiyaa.

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَىٰ خَدَمِ

10. And Rasuls just as a servant gives preference to his master.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ

11. You passed the seven heavens with them.

فِي مَوْكَبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

12. In a procession in which you were the standard bearer.

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْوَا لِمُسْتَبِقِ

13. Until you left no goal (for) any competitor to strive for.

مَنْ الدُّنُوِّ وَلَا مَرْقَىٰ لِمُسْتَنِمِ

14. In closeness, nor any (room for ascent for any one to advance.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ

15. You made inferior every position by (your) advance, when.

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

16. You were invited to his majestic and unique position.

كَيْمَا تَفُوزُ بِوَضَلِ أَيِّ مُسْتَتِرٍ

17. So that you may be successful in a reaching the most concealed.

عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتَمٍ

18. From all eyes, and secrets well concealed.

فَخُرْتَ كُلَّ فِخَارٍ غَيْرِ مُشْتَرِكٍ

19. So you acquired every (status) worthy of pride unrivalled.

وَجُزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدَهَمٍ

20. And you surpassed every position which none other passed.

وَجَلَّ مِقْدَارُ مَا أُؤْتِيتَ مِنْ رُتَبٍ

21. And extremely excellent are the ranks that were granted to you.

وَعَزَّ إِذْرَاكُ مَا أُؤْتِيتَ مِنْ نِعَمٍ

22. And incomprehensible are those bounties which conferred upon you.

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا

23. Glad tiding be to us o people of Islam. We have.

مِنَ الْعِنَايَةِ زُكْنًا غَيْرَ مُنْهَدِمٍ

24. By the Grace of Allah a pillar which is indestructible.

لَمَّا دَعَى اللهُ دَاعِينَا لِبَطَاعَتِهِ

25. When Allah called, the one who invited us (Rasuluallah Sallallahu Alayhi Wassallam) to His worship.

بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

26. Because of the noblest of messengers , we are the noblest of ummats.

Chapter Eight

Concerning the Jihad of Rasuluallah Sallallahu Alayhi Wassallam

Up to the time of Mi'raj Rasuluallah Sallallahu Alayhi Wassallam and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of nubuwat they were commanded by Allah T'aala to make hijrat to Madinah. After establishing an Islamic state in Madinah Rasuluallah Sallallahu Alayhi Wassallam was given permission to make Jihad against the kuffar. By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of Rasuluallah Sallallahu Alayhi Wassallam, as well as his unflinching faith and trust in Allah Ta'aala. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Deen of Islam by both Rasuluallah Sallallahu Alayhi Wassallam as well as the Sahabah Radiyallahu Anhum.

رَاعَتْ قُلُوبَ الْعَدَىٰ أَنْبَاءَ بَعْثِهِ

1. The hearts of his enemies were struck with terror at the news of his advent.

كَنْبَاءَةٌ أَجْفَلَتْ غَفْلًا مِّنَ الْغَنَمِ

2. Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm.

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مُغْتَرِكٍ

3. He never ceased to encounter them at every battle.

حَتَّىٰ حَكَّوْا بِالْقَنَا لَحْمًا عَلَىٰ وَضْمٍ

4. Until, by the effects of lances they were like meat on a chopping block.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ

5. They loved fleeing that they would envy.

أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحِمِ

6. The corpses which were carried away by vultures and eagles.

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا

7. Nights would pass without them knowing number.

مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرْمِ

8. As long as it was not nights of the sacred months (Ashur-e-Horum).

كَانَمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

9. It is as though the religion of Islam was a guest that visited their house.

بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعَدَى قَرِمٍ

10. With every brave warrior, greedy for the flesh of the enemy.

يَجْرُ بِحَرِّ خَمَيْسٍ فَوْقَ سَابِحَةٍ

11. He used to lead an ocean of an army on galloping horses.

تَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمٍ

12. They would strike (the enemy) with a massive wave of brave warriors.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ

13. Of every volunteer, having hope of reward from Allah.

يَسْطُؤُوا بِمُسْتَأْصِلٍ لِلْكَفْرِ مُضْطَلِمٍ

14. Fighting to exterminate the roots of kufr and to destroy it.

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ

15. Until the religion of Islam became of them.

مِّنْ بَعْدِ غُرْبَتِهَا مَوْضُوعَةَ الرَّحِمِ

16. Reunited after her estrangement, with her family.

مَكْفُولَةٌ أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي

17. Always taken care of by an affectionate father

وَّخَيْرِ بَعْلِ فَلَمْ تَيْتَمْ وَلَمْ تَيْمِ

18. And a loving husband, so she did not suffer from orphanhood nor widowhood.

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مَّصَادِمَهُمْ

19. They were mountains, so ask about them from him who fought them.

مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُضْطَمِّمٍ

20. What was his experience with them in each contest (battle).

فَسَلْ حُنَيْنًا بَدْرًا وَوَسَلْ حُدَا

21. Ask (them about the condition of) Hunain, Badr, Uhad.

فُضُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

22. The verdict death for them was more severe than an epidemic.

الْمُضْذِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

23. (They made their) white (shinning) swords red (with blood) after they were plunged.

مِنَ الْعَدَى كُلِّ مُسْوَدٍّ مِّنَ اللَّمَمِ

24. Into every black lock of (hair) of their enemies.

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

25. And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out.

أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمٍ

26. By their pens (lances). Like undotted letters,

شَاكِي السَّلَاحِ لَهُمْ سِيْمَا تَمَيِّزُهُمْ

27. Completely clad with weapons they had characteristic marks to distinguish them.

وَالْوَرْدُ يَمْتَازُ بِالسِّيْمَا مِنَ السَّلَمِ

28. Like arose is distinguished by (characteristic) marks from a thorn tree.

تُهْدِي إِلَيْكَ رِيَاخُ النَّصْرِ نَشْرَهُمْ

29. The winds of help (from Allah) would guide you to their fragrance.

فَتَحْسِبُ الْوَرْدَ فِي الْأَكْمَامِ كُلِّ كَمِ

30. So you would think every brave man to be a flower in the bud.

كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبَا

31. As though they were, when on horse back like the plants on hills.

مَنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزْمِ

32. On account of the strength and bravery, not because of the tightness of their saddles.

طَارَتْ قُلُوبُ الْعِدَى مِنْ أَسْهَمِهِمْ فَرَقَا

33. The hearts of the enemies flew into terror (due to their) prowess.

فَمَا تُفَرِّقُ بَيْنَ الْبُهْمِ وَالْبُهْمِ

34. So they could not make distinction between a lamb and a mighty warrior.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ

35. And the person who has the help of Rasuluallah Sallallahu Alayhi Wassallam with him.

إِنْ تَلَقَهُ الْأَسَدُ فِي آجَامِهَا تَجِمُ

36. Even if a lion meets him in its den it begins to fear.

وَلَنْ تَرَى مِنْ وُلِيِّيْ غَيْرَ مُنْتَصِرٍ

37. And you would never see a friend not assisted.

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَسِمٍ

38. By him, nor would you find any enemy, but in pieces.

أَحَلَّ أُمَّتَهُ فِي حِزْرِ مِلَّتِهِ

39. He lodged his ummat in the fort of his religion.

كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمٍ

40. Like a lion which lodges with its cubs in a jungle.

كَمْ جَدَلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

41. How many queries did the words of Allah have with defiers.

فِيهِ وَكَمْ خَصَّمَ الْبُرْهَانَ مِنْ خَصْمٍ

42. Concerning him, and the clear evidence (of Allah), disputed many a plaintiff.

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجِزَةً

43. It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person.

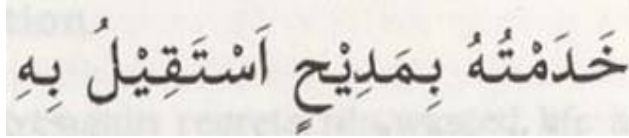
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيَتِيمِ

44. In the period of ignorance, and such noble etiquettes in an orphan.

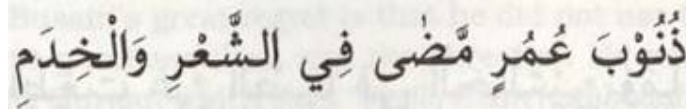
Chapter Nine

Concerning seeking forgiveness from Allah Ta'aala and Intercession by of Rasuluallah Sallallahu Alayhi Wassallam

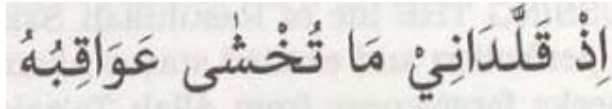
After discussing the life of Rasuluallah Sallallahu Alayhi Wassallam, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah Ta'aala through the intercession and Waseela (agency) of Rasuluallah Sallallahu Alayhi Wassallam. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah Ta'aala seeking forgiveness and repentance. He uses this poem as a Waseela (agency) through Rasuluallah Sallallahu Alayhi Wassallam to gain acceptance in the court of Allah.



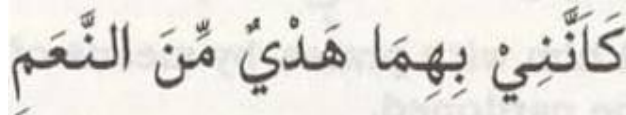
1. I served him with praise, by means of which I ask to be pardoned.



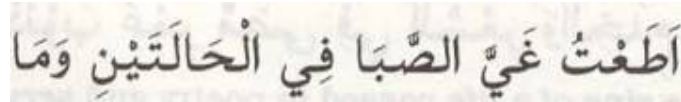
2. The sins of a life passed in poetry and serving (other)



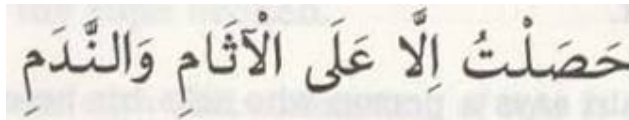
3. As these two have garlanded me with that consequences which I fear.



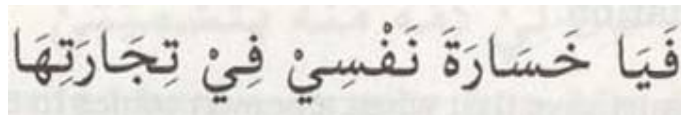
4. As though I am due to it (poetry and serving others) a sacrificial animal.



5. I obeyed the misleading passions of youth in both conditions and I did not



6. I achieved but sin and remorse.



7. The great regret of my soul in its transaction.

لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

8. It did not purchase Deen with the world, nor had I negotiated for it.

وَمَنْ يَبِيعُ أَجَلًا مِّنْهُ بِعَاجِلِهِ

9. The person who sells his future for his present.

يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

10. His being defrauded in the sale and its negotiation.

وَإِنْ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ

11. If I had committed any sin my covenant is not (likely to be) violated.

مِّنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرَمٍ

12. With my Nabi Rasuluallah Sallallahu Alayhi Wassallam and nor is my rope broken.

فَإِنَّ لِي ذِمَّةً مِّنْهُ بِتَسْمِيَّتِي

13. For verily I have a security from him due to my name.

مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

14. (Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise.

إِنْ لَمْ يَكُنْ فِي مَعَادِي أَخْذًا بِيَدِي

15. If at my resurrection, he should not take me by my hand

فَضْلًا وَالْأَفْقُلُ يَا زَلَّةَ الْقَدَمِ

16. Out of kindness, then say O the slipping of my foot.

حَاشَاءُ أَنْ يُحْرِمَ الرَّاجِي مَكَارِمَهُ

17. I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces.

أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُخْتَرَمٍ

18. Or that his neighbour (follower) returned from him dishonoured.

وَمُنْذُ الْزَمْتُ أَفْكَارِي مَدَائِحَهُ

19. And since I have devoted my thoughts to his praises.

وَجَدْتُهُ لِحَلَاصِي خَيْرَ مُلْتَزِمٍ

20. I have found him to be best sanctuary for my salvation.

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرَبَّتْ

21. His bounty will never escape from (my) hand which has been soiled.

إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

22. For verily rain causes flowers to bloom on rocks

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ

23. And I did seek the flowers (wealth) of the world which were plucked.

يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَيَّ هَرَمٍ

24. By the hands of Zuhair through his praises of Haram.

Chapter Ten

Concerning the seeking of salvation and the requisition of necessities

After repenting Allamah Busairi (R.A) now takes refuge in his for Rasuluallah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of Rasuluallah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasuluallah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasuluallah Sallallahu Alayhi Wassallam, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah Ta'ala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.

يَا أَكْرَمَ الْخَلْقِ مَالِي مَنْ أَلُوذُ بِهِ

1. Most generous of mankind, I have no one to take refuge in

سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

2. Except you at occurrence of widespread calamity.

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي

3. And O messenger of Allah, your exalted status will not diminish, because of me (intercession on my behalf)

إِذَا الْكَرِيمُ تَحَلَّى بِاسْمِ مُنْتَقِمِ

4. When most Bountiful (Allah Ta'ala) will manifest (Himself) by the name of the punisher.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا

5. For verily amongst your bounties is this world, and the hereafter.

وَمِنْ عُلُومِكَ عِلْمُ اللُّوحِ وَالْقَلَمِ

6. And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen.

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ

7. My soul do not become despondent due to your grievous sins.

إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

8. Verily major sins when pardoned are minor.

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَفْسُمُهَا

9. Perhaps the mercy of my Lord when distributed.,

تَأْتِي عَلَى حَسَبِ الْعِضْيَانِ فِي الْقِسْمِ

10. Would be distributed in proportion to the sins.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ

11. my Lord (Sustainer)! Make my hopes, not unfulfilled.

لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

12. By you, and make my reckoning (of deeds) not destructive.

وَالطُّفَّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ

13. Be kind to Your Servant in both the worlds, for verily his

صَبْرًا مَّتَى تَدْعُهُ الْأَهْوَالُ يُنْهَزِمُ

14. Patience, when called upon by hardships (calamities), runs away.

وَإِذْنًا لِّسُحُبِ صَلَوَةٍ مِنْكَ دَائِمَةً

15. So order clouds of blessings (salutations) from you perpetually.

عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

16. Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ لَهُمْ

17. And upon his family his Sahabah, then upon those who follow them.

أَهْلِ التُّقَى وَالنُّقَى وَالْحِلْمِ وَالْكَرَمِ

The people of piety, knowledge, clemency and generosity.

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

18. (Then) be pleased with Abu-bakr and Omar (Radiyahallahu Anhuma).

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكُرَمِ

19. And Ali and Uthman (Radiyahallahu Anhuma), the people of nobility.

مَا رَنَّحَتْ عَذَبَاتِ الْبَانَ رِيحُ صَبَا

20. As long as the easterly breeze makes the branches of cypress rustle.

وَاطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّغَمِ

21. And (as long as) the camel riders make their camels march with the enchanting songs.

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا

22. Forgive its writer and its reader

سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

23. I ask of you all goodness O You the Most Generous and Most Munificent.