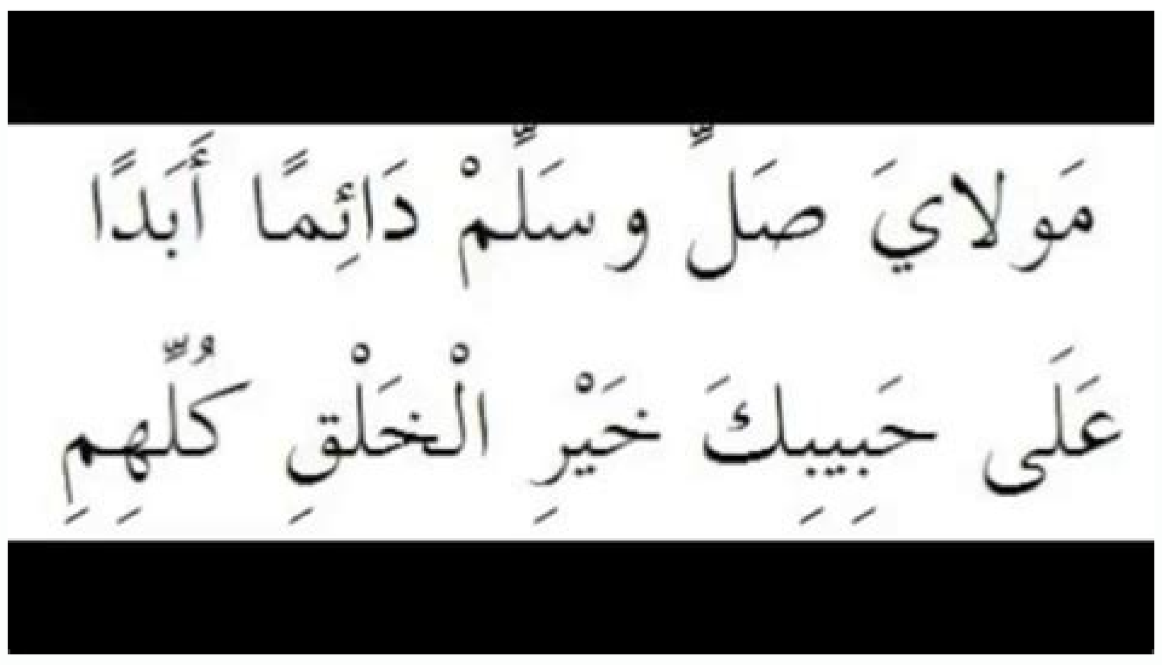
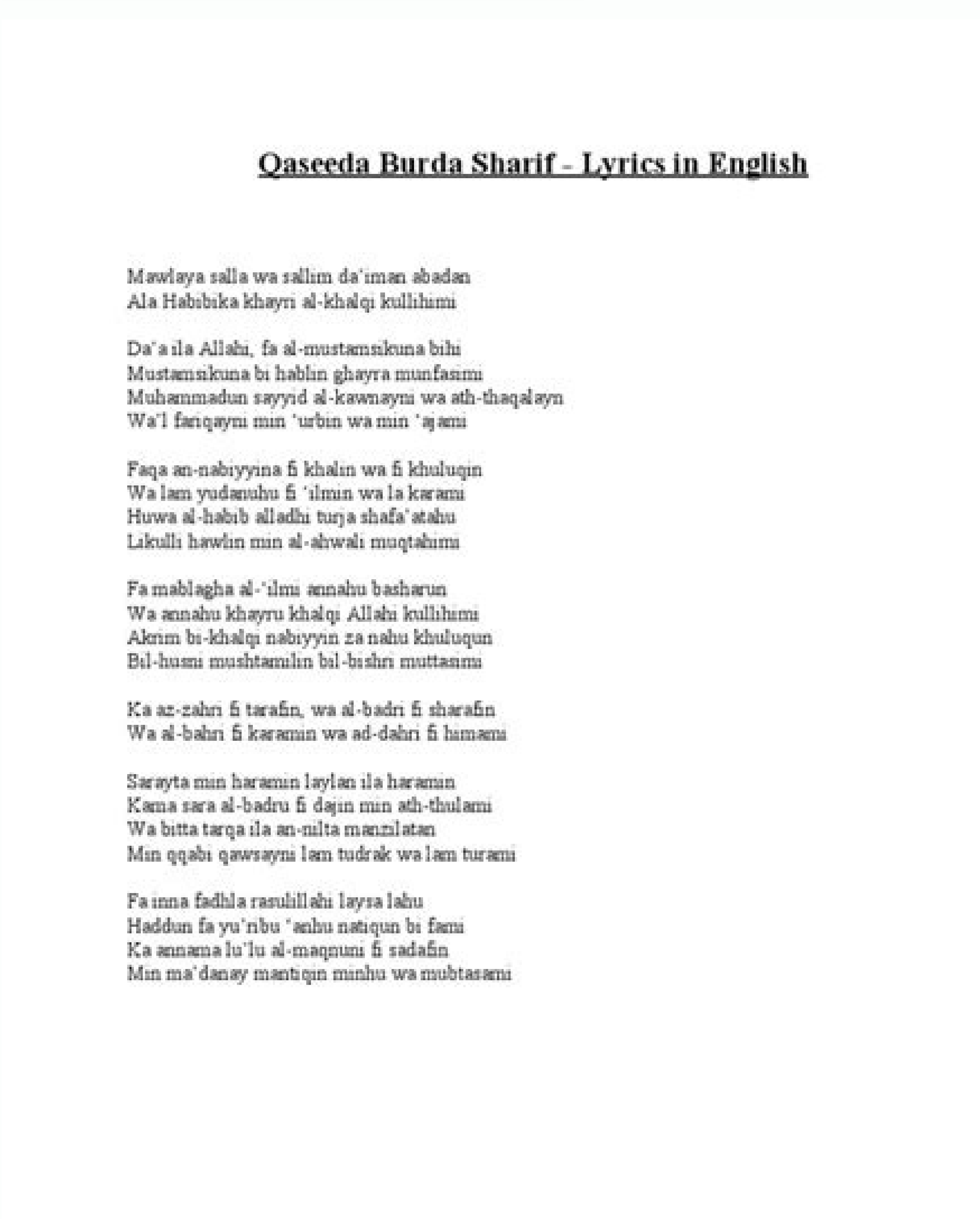
Qasida burda translation

I'm not robot!





Qaseeda Burda Sharif - Lyrics in English

Mawlaya salla wa sallim da'iman abadan
Ala Habibika khayri al-khalqi kullihimi

Da'a ila Allahi, fa al-mustamsikuna bihi
Mustamsikuna bi hablin ghayra munfasimi
Muhammadun sayyid al-kawnayni wa ath-thaqalayn
Wa'l fariqayni min 'urbin wa min 'ajami

Faqa an-nabiyyina fi khalin wa fi khuluqin
Wa lam yudanuhu fi 'ilmin wa la karami
Huwa al-habib alladhi turja shafa'atahu
Likulli hawlin min al-ahwali muqtahimi

Fa mablagha al-'ilmi annahu basharun
Wa annahu khayru khalqi Allahi kullihimi
Akrim bi-khalqi nabiyyin za nahu khuluqun
Bil-husni mushtamilin bil-bishri muttasimi

Ka az-zahri fi tarafin, wa al-badri fi sharafin
Wa al-bahri fi karamin wa ad-dahri fi himami

Sarayta min haramin laylan ila haramin
Kama sara al-badru fi dajin min ath-thulami
Wa bitta tarqa ila an-nilta manzilatan
Min qqabi qawsayni lam tudrak wa lam turami

Fa inna fadhla rasulillahi laysa lahu
Haddun fa yu'ribu 'anhu natiqun bi fami
Ka annama lu'lu al-maqnuni fi sadafin
Min ma'danay mantiqin minhu wa mubtasami

Qasida burda translation english. Qasida burda sharif lyrics with translation. Qasida burda translation english pdf. Qasida burda sharif lyrics with urdu translation. Qasida burda sharif lyrics with english translation. Qasida burda translation in urdu. Qasida burda urdu translation pdf. Qasida burda sharif lyrics with translation pdf.

QASEEDAH BURDAH Shareef English Translation By Shahid Hamid Gill مَوْلاىَ صَلِّ وَسَلِّمْ دَائِماً أَبَـدًا عَلى حَبِيْبِـكَ خَيْـرِ الْخَلْقِ كُلِّهِـمِ مُحَمَّدٌ سَيِّدُ الْكَـوْنَيْنِ وَالثَّقَلَيْنِ وَالْفَرِيْقَـيْنِ مِنْ عُـرْبٍ وَّمِنْ عَجَـمِ (O) My Lord! Send salutations and greetings forever upon Your beloved (A) who is the best of all creations. (The beloved Prophet) Muhammad (A) is the Leader of both worlds and both creations (man and jinn); and of both groups, Arabs and non-Arabs. INSIDE Top PROLOGUE The Qaseedah Burdah, ((panegyric) composed by Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه in the praise of Rasoolullah A. Imam Busiri رحمة الله عليه was born in Egypt in 608 A.H. and died in 695 A.H. Imam Busiri رحمة الله عليه composed the Qaseedah after suffering from a stroke which left him partially paralyzed. He رحمة الله عليه prayed to Allah Almighty to make well and bestow him recovery from his disease. Then, after praying, he رحمة الله عليه reciting the Qaseedah upon Nabi Akram. After reciting, Nabi Akram touched the paralyzed part of his body and put his Burdah (blanket) over him. When Hadhrat Imaam Saalih Sharaf-ud-Deen Al-Busiri رحمة الله عليه awoke, he رحمة الله عليه discovered that he رحمة الله عليه had been cured of his paralysis. Since then, the verses of The Qaseedah Burdah have been learnt by heart and many people have inscribed on the walls of mosques and religious institutes all over the Muslim with eager, spirit and love. It's also nice to learn that more than 90 commentaries have been written on this Qaseedah Burdah; and has been translated in many languages of the world including Turkish, Urdu, Berber, Punjabi, German, French, English, Persian and Saraiki. In relation to Durood, Allah Almighty recounts in the Holy Qur`an: 1 [illegible] Durood (salutations) on Nabi (Mukarram A). O believers! You (do) send salutations and greetings on him (A)." Similarly, the virtues and importance of Durood is described in too many Ahadith. Hadhrat Anas Bin Malik narrates: the Holy Prophet (A) said, "The person who recites durood once upon me, Allah (Almighty) sends (His) blessings, removes his ten sins and ten steps of his status are raised for him". 2 Hadhrat Hasan Bin Ali narrates: the Holy Prophet A said, "Recite durood upon me wherever you are; indeed, your durood (does) reach me".3 With the blessings of Allah Almighty, for the first time in the history of Islam, Minhaj ul Qur`an International has organized to recite durood upon Nabi Mukarram Aday and night without any disconnection and pause in Central Secretariat of Tehreek. The building, nominated for this purpose is called "Gosha-e-Durood". Where Insha`Allah the voices of اَللّٰهُمَّ صَلِّ عَلى سَيِّدِنَا وَمَولانَا مُحَمَّدٍ وَّ عَلى اله وَصَحبه وَبَارِک وَسَلِّم will rise till doomsday. This is the blessings of Alla special Rahmat on us that He has made us amongst the Muslims; and then amongst the followers of His beloved Prophet Hadhrat Muhammad (A). It's our faith that the reciting and sending Durood upon Nabi Akram (A) is such an 'Ebadah (عبادت) which is never rejected. It gives us the guarantee of its acceptance (approval). I request all of my brothers and sisters to make their habit to recite the Durood on a daily basis as much as they can. This would show our deepest love with our Nabi Akram (A); and this is how we can hold the rope of Allah Almighty; and do spread this message to the masses to your level best. The habitation of reciting the Durood is also the guarantee that Allah Almighty would take the responsibility of all works of reciter regarding both this life and Hereafter. I am really thankful to all who assisted and guided me in writing this book especially Mr. Muhammad Farooq Rana and Mr. Sajjad ul Aziz Qadri. May Allah Almighty give all of us such a reward which causes the real pleasure and never leads to decline. I have tried my level best to make perfection and would appreciate if the reader of this book lets me know about any shortcoming regarding the translation of Qaseedah Burdah. I pray to Allah Almighty to forgive all of our sins, especially of those who recite, spread the message of recitation of Durood, teach the Durood, listen to the Durood, convince to it and publicize the Durood; and give all of us love for Nabi Akram (A), his Family, his Companions (y); and give who follow them, the real peace and calm and the success in both this life and Hereafter for the sake of His beloved Prophet Muhammad (A). [1] Al-Ahzab, 33:56 [2] Nasa'i, As-Sunnan, kitab-us-sahw, 4:50#1297 [3] Tabarani, Al-Mu'Jam-ul-Kabir, 3:82#2729. Shahid Hamid Gill June 9, 2006 Top THE VIRTUES AND SPECIALTIES OF QASEEDAH BURDAH Nabi Mukarram A said: "None of you has (perfect) Eman (Faith) until I am more beloved to him than his parents, his children and all mankind". Love for Rasoolullah A, no doubt, is the perfection of our Eman. This love can only be achieved if we know and understand the perfections and lofty status of Sayyidina Rasoolullah A in the sight of Allah Almighty. The coming translation and commentary of the Qaseedah Burdah highlights the exalted status and perfections of Sayyidina Rasoolullah A. The virtues of Qaseedah Burdah are countless; some of its virtues and specialties which are written in the books are as under: For long life (blessings in life) recite Qaseedah Burdah for 1001 times. For taking away of difficulties recite it for 71 times. For the removal of drought recite it for 300 times. For wealth and effects recite it for 700 times. To have male offspring (children) recite it for 116 times. To make possible and easy all difficult tasks recite it for 771 times. One, who recites Qaseedah Burdah daily or gets someone else to recite it, and thereafter makes Damm (blow) on him, will be safeguarded from all hardships. One who recites Qaseedah Burdah once daily and makes Damm (blow) on his children, they will be blessed with long life. One who recites it for 17 times on a Thursday evening for 7 weeks will become pious and wealthy. Whoever recites it in his bedroom for any work or special motives, those motives and purposes will be shown to him in a dream. One who recites it for 41 times in an old graveyard for 40 days, his enemies will be destroyed. Whoever recites it once daily on rose water for 7 days and gives it to someone to drink, the memory of that person who drinks that rose water will increase tremendously. One, who is afflicted with a great mishap, misfortune, calamity or hardship, should keep 3 fasts and daily recite it for 21 times. Whoever writes it with musk and saffron and hangs it around his neck, will be safeguarded from seventy sufferings and troubles. The house, in which Qaseedah Burdah is read 3 times daily, will be protected from big troubles. If a person has important work, he should recite it for 26 times at the night of Jum'ah (Thursday evening) and give 26 things in charity. The house, in which this Qaseedah is kept, will be safe-guarded from thieves, etc. Whoever recites Qaseedah Burdah for 7000 times in his lifetime, will live up to the age of one hundred years. Whoever reads it over rose water and sprinkles it over his clothes, will become respected and loved by the creation of Allah Almighty. If a person recites it once daily during his journey, will be protected from ail hardships of travel. One who is in debt should recite it for 1000 times. If someone recites Qaseedah Burdah for 41 times, or has someone else to read it for him at the night of Jum'ah, for a certain aim or purpose, his aim or purpose will be fulfilled. The house in which this Qaseedah Burdah is read regularly will be saved from seven things: The evil of Jinn. Plague and epidemics. Smallpox. Diseases of the eyes. Misfortune. Insanity. Sudden death. The house in which the Qaseedah is read daily, its inhabitants will also be bestowed with seven benefits: Long life. Abundance in sustenance. Good health. Help (from Allah). One will see the Noor (splendour) of Sayyidina Rasoolullah A. Wealth. Happiness and contentment. Whoever wishes to know whether he will get benefit or harm from a journey, should read the Qaseedah Burdah for 3 times, and before reading it, he should recite Durood 1000 times, he will thereafter be informed in a dream by Rasoolullah A whether it would be beneficial or harmful to travel. One, who wishes to know the condition of a traveler, should recite the Qaseedah Burdah for 3 times along with Durood on a Thursday night. To remove the evil effect of jinn, read once daily for 40 days and make Damm (blow) on the affected person. If a child is born, then read it for 9 times on sea water and bath the child with it. The child will be saved from all types of disasters and calamities. For labour pains (child birth), read for 3 times and blow (make Damm) on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well; there would be ease in child birth immediately. One, who reads Qaseedah Burdah once after getting on a ship and passes through a severe storm, will be safeguarded. One, who is in jail, should recite it continuously and he will be released. If lands are infertile and barren, read and blow (make Damm on the seeds, thereafter plant them, there would be abundant crops. If farmlands are infested or plagued with locusts, then recite Qaseedah Burdah for 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 "Qaseedah Burdah" is read, Insha`Allah that purpose will be fulfilled with the precondition that ones earnings and food is halaal (permissible). Top Section One Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه has spoken about his love for Rasoolullah A. He رحمة الله عليه tries to conceal this love and his beloved. This is why we see not described the name of Rasoolullah A directly in the whole section. We observe that he رحمة الله عليه has mentioned the places and things which are near to Madinah so that Rasoolullah A is pleased. His love for Rasoolullah A has made him uneasy and restless. [illegible] with blood following (from your eyes) due to your remembrance of the neighbour of Dhi-Salam (a place near Madinatul Islam). [illegible] Kaazimah (a place near Madinatul Islam). Or is it the lighting (that has) struck in the darkness of the night Idham (a place near Madinatul Islam). فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَا وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهِـمِ What is the matter with your eyes, (the more) you say to them to stop (the more) they continue to flow. And what has happened to your heart, (the more) you say to it to come to its senses (normal condition, the more) it is distracted (troubled). [illegible] is constantly shedding tears and his heart is (constantly) glowing. لَوْلاَ الْهَوَى لَمْ تُرِقْ دَمْعاً عَلىٰ طَلَلٍ وَلاَ أَرِقْتَ لِـذِكْرِ الْبَانِ وَالْعَلَـمِ If you had not fallen in love, you would not have shed tears at the ruins (of your beloved) nor would you have become restless due to the remembrance of the ban (cypress tree) and High Mountain. فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَمَا شَهِدَتْ بِهِ عَلَيْكَ عُدُوْلُ الدَّمْعِ وَالسَّقَمِ So, how can you deny love while your (continuous) shedding tears and (your) illness are (open) witness (of your (constantly shedding) tears (due to grief and fear) on your cheeks like yellow rose and the reddish tree (hence, your face is withered). نَعَمْ سَرَى طَيْفُ مَنْ أَهْوَى فَأَرَّقَنِي وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالأَلَـمِ Yes! Thoughts of the beloved came to me at night and kept me awake (and made me restless) and (indeed) love alters into pain. يَا لائِمِيْ فِي الْهَوَى الْعُذْرِيِّ مَعْذِرَةً مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُـمِ You! Who reproach me, regarding my love, excuse me from me to you and if you do justice, you would not rep longer concealed from those who malign (me), nor there is (something to) check my agony. [illegible] sincerely advised me (and) I have not paid any attention to it. Verily, a (true) lover is deaf to those who advise (and criticize him). إِنِّي اتَّهَمْتُ نَصِيْحَ الشَّيْبِ فِيْ عَذَلٍ وَالشَّيْبُ أَبْعَدُ فِيْ نُصْحٍ عَنِ التُّهَمِ I regarded the advice of the elders with suspicion in reproaching me. (No doubt,) the wisdom in the advice of the elders is above (any) suspicion. Top Sec Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه described in this section about restraining lust and carnal desires. In this section he رحمة الله عليه relates that a man indulges into love due to lust and carnal desires and requirements. He رحمة الله عليه also has related that his life is spent in sins. And on this act, he sincerely regrets and asks for forgiveness from Allah Almighty. On the other hand, he رحمة الله عليه also mentions that lust and carnal desires are also imp He رحمة الله عليه mentions that a pure love can be attained by the purification of oneself from lust and carnal wishes and desires. This section provokes a man to fall into the love of Rasoolullah A; and it also draws a man to seek forgiveness from Allah Almighty. فَإِنَّ أَمَّارَتِيْ بِالسُّوْءِ مَا اتَّعَظَتْ مِنْ جَهْلِهَا بِنَذِيْرِ الشَّيْبِ وَالْهَـرَمِ For verily, my soul (Nafs Ammarah, which) calls me to evil, due to its ignorance, did not pay (any) attention to the advice from the warning by grey hair and old age. good deeds, a feast for a guest (old age that) has lodged on my head nor did I honour (it). لَوْ كُنْتُ أَعْلَـمُ أَنِّي مَـا أُوَقِّرُهُ كَتَمْتُ سِـرًّا بَـدَا لِيْ مِنْهُ بِالْكَتَمِ If I had known that I would not (be able to) honour (the guest, the old age) I would have concealed my secret, which is exposed, by dyeing. مَنْ لِّيْ بِرَدِّ جِمَـاحٍ مِّنْ غَوَايَتِهَـا كَمَا يُرَدُّ جِمَاحُ الْخَيْـلِ بِاللُّـجُمِ Is there any who can restrain my wayward-self from its waywardness. Just as an unmanageable horse is restrained by reins. [illegible] إِنَّ الطَّعَـامَ يُقَوِّي شَـهْوَةَ النَّهِمِ strengthens corporal desires. وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلْهُ شَبَّ عَلَى حُبِّ الرَّضَاعِ وَإِنْ تَفْطِمْهُ يَنْفَطِـمِ And your self (desires) is like a child (infant), if you let him keep on drinking milk he will come of age with the habit of drinking (milk). And if you wean it, will stop. فَاصْرِفْ هَوَاهَـا وَحَاذِرْ أَنْ تُوَلِّيَهُ إِنَّ الْهَوَى مَـا تَوَلَّى يُصْمِ أَوْ يَصِمِ So, control its (Self, نفس) inclination (towards desires) and beware, it may not overpower it (yourself). Verily, lust whenever it overpowers (it) kills or makes (your character) s

actions and if it enjoys grazing land, do not let it roam (graze) freely. كَمْ حَسَّنَتْ لَذَّةً لِلْمَرْءِ قَاتِلَةً مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ How many pleasures are there (which) are considered supreme (but) are harmful for man because he does not know that fat has poison in it. وَاخْشَ الدَّسَائِسَ مِنْ جُوْعٍ وَّمِنْ شِبَعٍ فَرُبَّ مَخْمَصَةٍ شَرٌّ مِّنَ التُّخَمِ And fear the evil of (both) hunger and satiation (overeating) for mostly hungers (poverty) is more evil (dangerous) than overeating. مِنَ الْمَحَارِمِ وَالْزَمْ حِمْيَةَ النَّدَمِ
obligatory (duty upon yourself) to guard your eyes from forbidden things. وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا وَإِنْ هُمَا مَحَّضَاكَ النُّصْحَ فَاتَّهِمِ And (O follower of virtue!) oppose (your) self (Nafs, نفس) and Satan and disobey them both. And if both of them give you (even) sincere advice, (do) regard it as lies. وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَّلَا حَكَمًا فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ And don't obey them both (Nafs and Satan) as an enemy or as wise (person). For you know (very) well the deception of (such an) e
such sayings (preaching) which I do not practice upon. For verily, through this, (it is same like that) I have attributed (claimed) offspring from a barren woman. أَمَرْتُكَ الْخَيْرَ لٰكِنْ مَّا ائْتَمَرْتُ بِهِ وَمَا اسْتَقَمْتُ فَمَا قَوْلِيْ لَكَ اسْتَقِمِ I command you to do good but I do not command myself to do that (the same); and I did not become steadfast (on Deen / the right path) so, then what is the use (value) of saying to you, "Be steadfast". وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً وَّلَمْ أُصَلِّ سِوٰى فَرْضٍ وَّلَمْ أَصُمِ And I did no
fast except what was obligatory. Top Section Three In this section, Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه has described the love of Rasoolullah A ; and openly mentions and begins the praises of Rasoolullah A. He رحمة الله عليه shows unrestricted and unlimited love. He رحمة الله عليه says when Allah Almighty has crossed the limit of love for his Messenger then why not we try to do to our level best. قَدَمَاهُ الضُّرَّ مِنْ وَرَمِ
passing life) of (Nabi Akram A) who passed the nights in worship until his feet complained of injury due to being swollen. وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوٰى تَحْتَ الْحِجَارَةِ كَشْحًا مُّتْرَفَ الْأَدَمِ And he (A) tied and folded, due to hunger, around his stomach, a stone on his delicate skin. وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ عَنْ نَّفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمِ And (very) high mountains of gold (presented themselves to him to) tempt him towards it (worldly things) and he (A) showed them (the people that) how high
more powerful inspite of his need. For verily, need never overpowers the infallible (The Holy Prophet A). وَكَيْفَ تَدْعُوْ إِلَى الدُّنْيَا ضَرُوْرَةُ مَنْ لَّوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ And how can the need incline such a noble personality towards this world; for if he (A) had not been (created), the world would have not come into existence. مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ وَالْفَرِيْقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ (The beloved Prophet) Muhammad (A) is the Leader of both worlds and both creations (man and jinn) and of
commands (to do good) and forbids (evil, undoubtedly) there is non (parallel to him who is) more truthful than him in saying, "No" or "Yes". هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحَمِ He (A) is the most beloved (of Allah Almighty) whose intercession (شفاع) is hoped for every fear (and distress) that is going to come (on the day of agony and fears). دَعَا إِلَى اللهِ فَالْمُسْتَمْسِكُوْنَ بِهِ مُسْتَمْسِكُوْنَ بِحَبْلٍ غَيْرِ مُنْفَصِمِ He (A) called (the people) toward Allah (Almighty), so those who
(transcends) the prophets (عليهم السلام) physically and in noble character; and (none of other prophets عليهم السلام) can reach (touch) his knowledge and noble nature kindness. وَكُلُّهُمْ مِّنْ رَّسُوْلِ اللهِ مُلْتَمِسٌ غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيَمِ And all of them (the prophets عليهم السلام) obtained from Rasoolullah (A, his bounties like a) handful of (water) from the ocean or a sip from continuous rains. وَوَاقِفُوْنَ لَدَيْهِ عِنْدَ حَدِّهِمِ مِنْ نُّقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكَمِ And they all (prophets عليهم السلام
of wisdom (from the wisdom of Holy Prophet A) فَهُوَ الَّذِيْ تَمَّ مَعْنَاهُ وَصُوْرَتُهُ ثُمَّ اصْطَفَاهُ حَبِيْبًا بَارِئُ النَّسَمِ For he (A) is the one who was perfected outwardly and inwardly; and then (Allah Almighty), the Creator of all creations, chose him as (His) the most beloved. مُنَزَّهٌ عَنْ شَرِيْكٍ فِيْ مَحَاسِنِهِ فَجَوْهَرُ الْحُسْنِ فِيْهِ غَيْرُ مُنْقَسِمِ There is no equal to him in his magnificence; the jewel of superiority (dignity) in him is inseparable (and indivisible). دَعْ مَا ادَّعَتْهُ النَّصَارٰى فِيْ نَبِيِّهِمِ وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيْهِ وَاحْتَكِمِ
praise of him (except doing polytheism which the Christians do). وَانْسُبْ إِلٰى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ وَّانْسُبْ إِلٰى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ And attribute (claim) to his personality whatever you wish to (claim) in (his) excellence; and attribute the greatness towards his (highly) dignified status as much as you wish (except committing polytheism). فَإِنَّ فَضْلَ رَسُوْلِ اللهِ لَيْسَ لَهُ حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ For verily, the excellence of the Allah's Messenger (A) has no limit. Therefore, a speaker (admi
proportionate (according) to his (A) rank in greatness, then his (A) name, when called out, would have brought decaying bones back to life. لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُوْلُ بِهِ حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهِمِ He (A) did not test us with that which makes our minds unable (to pass). Having keen inclination (interest, kindness) for us, neither we had suspicion (about the truthfulness of the mission of the Holy Prophet A) nor were we confounded (confused, by his policies). أَعْيَا الْوَرٰى فَهْمُ مَعْنَاهُ فَلَيْسَ يُرٰى فِي الْقُرْبِ وَالْبُعْدِ فِيْهِ غَيْرُ مُنْفَحِمِ
people helpless from comprehending (him, so it was not understood by anyone but Allah Almighty), so there is none in near or far who is not helpless (and imperfect in grasping his inner most nature). كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعُدٍ صَغِيْرَةً وَّتُكِلُّ الطَّرْفَ مِنْ أَمَمِ (The example of our Holy Prophet A is) like the sun (which) is seen by eyes (very small) from far. And yet itches (your) eyes (when you) see it from near. وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيْقَتَهُ قَوْمٌ نِّيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلُمِ And (how) can his n
sleeping nation (except Allah's prophets and friends عليهم السلام) whose description of him is (nothing but like an interpretation of) a dream. فَمَبْلَغُ الْعِلْمِ فِيْهِ أَنَّهُ بَشَرٌ وَّأَنَّهُ خَيْرُ خَلْقِ اللهِ كُلِّهِمِ So, the extreme depth of (our) knowledge, concerning to him, is that he (A) is a man (like us). Whereas indeed he (A) is the best of all creations of Allah (Almighty). وَكُلُّ آيٍ أَتَى الرُّسُلُ الْكِرَامُ بِهَا فَإِنَّمَا اتَّصَلَتْ مِنْ نُّوْرِهِ بِهِمِ And all miracles which the prophets (عليهم السلام) showed, indeed they (all m
sun of virtue (and blessings, and) they (all other prophets عليهم السلام) are its stars which show the people their lights in the dark. حَتّٰى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَاهَا الْعَالَمِيْنَ وَأَحْيَتْ سَائِرَ الْأُمَمِ Until when the sun (of Noor of the Holy Prophet A) rose, its light spread universally and gave the life to the entire nations. أَكْرِمْ بِخَلْقِ نَبِيٍّ زَانَهُ خُلُقٌ بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ How noble are the physical qualities of (our) Prophet (A) which are adorned with good characteristics. (Our Prophet A) i
so delicate that looks) like a blooming flower in its freshness and (like) the moon (when it is) full in splendour and (like) the ocean in generosity and (his) fearless courage (is) like the time. كَأَنَّهُ وَهُوَ فَرْدٌ مِّنْ جَلَالَتِهِ فِيْ عَسْكَرٍ حِيْنَ تَلْقَاهُ وَفِيْ حَشَمِ Even when (he A is) alone, (he looks) due to his grandeur (that he is) in the midst of a large army and its associates. (And he A has overcome all of them for his grandeur and no one is able to even move). صَدَفٍ مِّنْ مَّعْدِنَيْ مَنْطِقٍ مِّنْهُ وَمُبْتَسَمِ
oysters (and all of this is) from the two mines, of his speech and his smiles. لَا طِيْبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظُمَهُ طُوْبٰى لِمُنْتَشِقٍ مِّنْهُ وَمُلْتَثِمِ None of perfumes can be equal to the dust which is touching his sacred body. Glad tidings be to (the) person who smells this (sacred dust) and kisses it. (Undoubtedly, that man is the luckiest and blessed one. Top Section Four In this section, Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه has desc
as well as incidents which took place at the time of his A birth. No doubt, all these are the signs of the greatness of our Prophet Muhammad A. The day of his birth is a blessed day. The birth of Rasoolullah A absolutely lighted up the whole universe. And Rasoolullah A's arrival removed all troubles and difficulties from this world. So the birth of Rasoolullah A was great blessing for not only human beings but for all the creations of Allah Almighty. عُنْصُرِهِ يَا طِيْبَ مُبْتَدَإٍ مِّنْهُ وَمُخْتَتَمِ
of birth showed the scent of his pure origin; The Excellence! His birth (and apparently happening) death (both) are scented (and sacred). يَوْمٌ تَفَرَّسَ فِيْهِ الْفُرْسُ أَنَّهُمُ قَدْ أُنْذِرُوْا بِحُلُوْلِ الْبُؤْسِ وَالنِّقَمِ On that day, the Persians perceived due to (their) perception that they were going to face a misfortune (and) warned misfortune and punishment (which) approached. وَبَاتَ إِيْوَانُ كِسْرٰى وَهُوَ مُنْصَدِعٌ كَشَمْلِ أَصْحَابِ كِسْرٰى غَيْرَ مُلْتَئِمِ And at night, the walls of the palace of Kisra crumbled (after trem
And the fire (of the Persians) was extinguished out of regret; and the rivers (of Persia) dried up with wonder (and excessive sorrow). وَسَاءَ سَاوَةَ أَنْ غَاضَتْ بُحَيْرَتُهَا وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِيْنَ ظَمِيْ And (when) the water of river dried up, Saawah (a village in Persia) became grief-stricken; and (thirsty) goer (water bearer) returned in anger with disappointment. كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ حُزْنًا وَّبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمِ It is as though, due to grief, the fire became (cold) like water, while water
jinni was announcing (at the appearance of the Prophet A) and the Light (of the Holy Prophet A) was shiny; and the truth (the Prophethood of Muhammad A) appeared with outward and inward qualities (of the Holy Prophet A). وَبَارِقَةُ الْإِنْذَارِ لَمْ تُشَمِ عَمُوْا وَصَمُّوْا فَإِعْلَانُ الْبَشَائِرِ لَمْ تُسْمَعْ (They, the polytheists) became blind and deaf. Neither did they hear the announcements of glad tidings nor was the lightening of warning seen (by them). مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ بِأَنَّ دِيْنَهُمُ الْمُعْوَجَّ لَمْ يَقُمِ
that their false religion would never stand (but they yet were blind and deaf). وَبَعْدَ مَا عَايَنُوْا فِي الْأُفْقِ مِنْ شُهُبٍ مُّنْقَضَّةٍ وَّفْقَ مَا فِي الْأَرْضِ مِنْ صَنَمِ And even after they had seen the stars on the horizon falling, just as (their) idols were (falling) on the earth. حَتّٰى غَدَا عَنْ طَرِيْقِ الْوَحْيِ مُنْهَزِمٌ مِّنَ الشَّيَاطِيْنِ يَقْفُوْ إِثْرَ مُنْهَزِمِ Even the devils kept running from the path of revelation one after the other (at the time of birth of the Holy Prophet A). كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةٍ أَوْ عَسْكَرٌ بِالْحَصٰى مِنْ رَّاحَتَيْهِ رُمِيْ As th
Almighty with the help of his army of Elephants) or (like that) army on which the pebbles were thrown by his palms. نَبْذًا بِهِ بَعْدَ تَسْبِيْحٍ بِبَطْنِهِمَا نَبْذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ Which (the pebbles) he (A) threw after their making tasbeeh (praise of Allah Almighty) in his hands, like how (Hadhrat Younus D) who made tasbeeh (of Almighty Allah) was thrown out from the stomach of the (big) swallowing (fish). Top Section Five In this section, the sacredness, sanctity, holiness and bles
described by Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه. جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً تَمْشِيْ إِلَيْهِ عَلٰى سَاقٍ بِلَا قَدَمِ The trees answered his call (in the state of) prostrating, (and they were) walking towards him on (their) shins without feet. كَأَنَّمَا سَطَرَتْ سَطْرًا لِّمَا كَتَبَتْ فُرُوْعُهَا مِنْ بَدِيْعِ الْخَطِّ فِي اللَّقَمِ It is though (the trees were) drawing lines (while they were coming toward the Holy Prophet A) that were written with their branche
were coming towards the Holy Prophet A) like the cloud (that was) following him wherever (and whenever) he (A) went; (and it was) sheltering him from the intense heat, (which was like) from an oven in the blazing summer. أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ مِنْ قَلْبِهِ نِسْبَةً مَّبْرُوْرَةَ الْقَسَمِ I take an oath (of the truth regarding the Holy Prophet A) by the moon (that) was split (into two pieces), it (the moon) has a special connection with his heart (which shows) the truth of my oath. وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِيْ
qualities and noble deeds (in the form of Holy Prophet A and his Companion Hadhrat Abu Bakr Siddique t) the cave (Ghar-e-Thowr) contained (in it). While every eye of the infidels (was) blind (to see) him. فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيْقُ لَمْ يَرِمَا وَهُمْ يَقُوْلُوْنَ مَا بِالْغَارِ مِنْ أَرِمِ And the truth (the Prophet A) and the true (Hadhrat Abu Bakr t) were not seen in the cave (by the disbelievers) and they were saying, "There is no one in the cave." ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوْتَ عَلٰى خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ
had reached or passed by it, it would have flown away) and a spider had spin a web for the Best of creation (A, if any one had reached, the web had not been there). وِقَايَةُ اللهِ أَغْنَتْ عَنْ مُّضَاعَفَةٍ مِّنَ الدُّرُوْعِ وَعَنْ عَالٍ مِّنَ الْأُطُمِ The protection of Allah (Almighty made the Holy Prophet A) wantless from double, armours and the high forts. مَا سَامَنِي الدَّهْرُ ضَيْمًا وَّاسْتَجَرْتُ بِهِ إِلَّا وَنِلْتُ جِوَارًا مِّنْهُ لَمْ يُضَمِ Whenever the time put me in distress and I took refuge in him, I received shelter from him whic
Whenever I asked for the wealth of the two worlds from his hand, I received a great (and better) gift from the best hand (of the Holy Prophet A) which was (ever) kissed. لَا تُنْكِرِ الْوَحْيَ مِنْ رُّؤْيَاهُ إِنَّ لَهُ قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمِ Do not deny the revelation (which is sent to the Holy Prophet A) in his dreams; for verily, his heart does not sleep when (his) eyes sleep. وَذَاكَ حِيْنَ بُلُوْغٍ مِّنْ نُّبُوَّتِهِ فَلَيْسَ يُنْكَرُ فِيْهِ حَالُ مُحْتَلِمِ And this (state of revelation in dream) was at (the period of) puberty of
(whatsoever these are, so it is like when a man reaches his puberty, his, this state, cannot be denied). تَبَارَكَ اللهُ مَا وَحْيٌ بِمُكْتَسَبٍ وَّلَا نَبِيٌّ عَلٰى غَيْبٍ بِمُتَّهَمِ Allah (Almighty's) blessing are great that Wahi is not (something which is) earned nor (any) prophet (u) was accused of (lying about what he was given of) knowledge of unseen (`Ilm-ul-Ghaib). أَبَانَهُ الْغُرُّ لَا يَخْفٰى عَلٰى أَحَدٍ بِدُوْنِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمِ His miracles are completely explicit (clear and) not hidden from anyone (whosoever it
people. كَمْ أَبْرَأَتْ وَصِبًا بِاللَّمْسِ رَاحَتُهُ وَأَطْلَقَتْ أَرِبًا مِّنْ رِّبْقَةِ اللَّمَمِ To how many (patients) has his hand (the hand of the Holy Prophet A) granted liberty (cure) from disease by (his just) touching; and set free the insane from the chains of sins (and insanity). وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ حَتّٰى حَكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ His (A) supplication gave life to the starving year (of famine) until it (the year) became (like) a white spot (year of greenery) on black time (means this year became brighter
of (making of this year brighter/green was) a cloud which rained so plentifully you would think, a large river (was) flowing from the sea or like the heavy flood of Arim. Top Section Six The miracles of the Holy Qur'an are described in this section by Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه. We learn from this section that every miracle of all other Messengers of Allah Almighty was temporary. But the Holy Qur'an is a
miracle which is everlasting and witnessed by all people. Its doors are open for everyone whosoever it is to come and learn from it. In this section, Imam Al-Busiri رحمة الله عليه encourages one who recites the Holy Qur'an. He also encourages the people to act upon the commandments of Allah Almighty which are narrated in the Holy Qur'an. دَعْنِيْ وَوَصْفِيَ آيَاتٍ لَّهُ ظَهَرَتْ ظُهُوْرَ نَارِ الْقِرٰى لَيْلًا عَلٰى عَلَمِ (O, who advises me to shorten what I say), allow me whatever my character is (to
evident (plain) like the (lightening of) fire which is made) for guests on the hillside at night. فَالدُّرُّ يَزْدَادُ حُسْنًا وَّهُوَ مُنْتَظِمٌ وَّلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ When a pearl is set (in a necklace in good order) it enhances the beauty (of necklace) and when (the very same pearls is) not strung (on a necklace) its value does not reduce. فَمَا تَطَاوُلُ آمَالِ الْمَدِيْحِ إِلٰى مَا فِيْهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيَمِ So why not the ambitions of admirer increase towards that entity (the Holy Prophet A, who is) the compend
blessings of Rasoolullah A). آيَاتُ حَقٍّ مِّنَ الرَّحْمٰنِ مُحْدَثَةٌ قَدِيْمَةٌ صِفَةُ الْمَوْصُوْفِ بِالْقِدَمِ The verses of truth (which are revealed to Rasoolullah A) from the most Merciful (Allah Almighty) are newly heard (but) are eternal, (these verses are) the quality (of Allah Almighty) which is described) with eternity. لَمْ تَقْتَرِنْ بِزَمَانٍ وَّهِيَ تُخْبِرُنَا عَنِ الْمَعَادِ وَعَنْ عَادٍ وَّعَنْ إِرَمِ (These verses are) not connected with any period of time, while this (Holy Qur'an) tells us (the stories) about the Hereafter, `Aad
Qur'an) is superior to every miracle of (other) prophets (عليهم السلام, because) when (their miracles) appeared (the people observed them); but (their miracles) did not remain (forever). مُحَكَّمَاتٌ فَمَا تُبْقِيْنَ مِنْ شُبَهٍ لِّذِيْ شِقَاقٍ وَّمَا تَبْغِيْنَ مِنْ حَكَمِ (These verses are) absolutely clear, so these (verses) did not leave (room for any) doubts for the differers and nor these (verses) need any judge. مَا حُوْرِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرَبٍ أَعْدَى الْأَعَادِيْ إِلَيْهَا مُلْقِيَ السَّلَمِ Whenever this (Holy Qur'an) was opposed
willing to) embrace it (peacefully). رَدَّتْ بَلَاغَتُهَا دَعْوٰى مُعَارِضِهَا رَدَّ الْغَيُوْرِ يَدَ الْجَانِيْ عَنِ الْحُرَمِ Eloquence of these (verses) refuted the accusation of its objections, (just as) a respectable (high minded or a very conscious in point of honour) man keeps off the hand of a wrongdoer from his esteem. لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِيْ مَدَدٍ وَّفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ The meanings of these (verses of Holy Qur'an are) like the waves of the ocean in helping (to make abundance of themselves and their me
وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّأَمِ The wonders of this (Holy Qur'an) neither can be counted, nor (can be) comprehended (as well as) nor you would be sick of its constant repetition. قَرَّتْ بِهَا عَيْنُ قَارِيْهَا فَقُلْتُ لَهُ لَقَدْ ظَفِرْتَ بِحَبْلِ اللهِ فَاعْتَصِمِ The eyes of the reciter of this (Holy Qur'an) become cold (get peace and calm), so I said to him, indeed you have succeeded (so) hold (and be connected forever with) the rope of Allah (Almighty). إِنْ تَتْلُهَا خِيْفَةً مِّنْ حَرِّ نَارِ لَظٰى أَطْفَأْتَ حَرَّ لَظٰى مِنْ وِّرْدِهَا الشَّبِمِ (So) i
(definitely) extinguished the blazing fire with its cool water. كَأَنَّهَا الْحَوْضُ تَبْيَضُّ الْوُجُوْهُ بِهِ مِنَ الْعُصَاةِ وَقَدْ جَاءُوْهُ كَالْحُمَمِ As though these (verses of Holy Qur'an) are (like) the Pond (Al-Kauthar in Paradise) with which faces of the sinners are illuminated (brightened), even though they came to it (with their faces) as black as coal. وَكَالصِّرَاطِ وَكَالْمِيْزَانِ مَعْدِلَةً فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمِ And (these verses of Holy Qur'an) are like the straight bridge and scale of justice; so justice, withou
(your self) in astonishment if the jealous person rejects this (Holy Qur`an). Inspite of having the knowledge (of truth) and being shrewd (he) is ignorant (and he does this due to his jealousy). قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّمَدٍ وَّيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمِ Indeed the eye rejects the ray of sun due to dust (and) the mouth rejects the (actual) taste of water due to sickness. Top Section Seven In this section, Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan A
Rasoolullah A. In the previous sections, he رحمة الله عليه has spoken about the birth of Rasoolullah A, miracle of the Holy Qur'an, blessedness of the invitation to Islam and the praises of Rasoolullah A. In this section, he رحمة الله عليه narrates about the invitation of Nabi Akram A toward Allah Almighty. He رحمة الله عليه also describes about the heavens, angels and Allah's Holy Prophets عليهم السلام who met Rasoolullah A in the night of Mi'raj. سَاحَتَهُ سَعْيًا وَّفَوْقَ مُتُوْنِ الْأَيْنُقِ الرُّسُمِ
bounties approach (and they come towards you for the fulfillment of their desires; they are) running (in such a state that they are) mounted on the backs of fast camels. وَمَنْ هُوَ الْآيَةُ الْكُبْرٰى لِمُعْتَبِرٍ وَّمَنْ هُوَ النِّعْمَةُ الْعُظْمٰى لِمُغْتَنِمِ And O (Holy Prophet!) you are the greatest sign for whom who takes lesson; and O (Prophet!) you are (the one) who is the greatest bounty for a person who gets (opportunity) to take something of it. سَرَيْتَ مِنْ حَرَمٍ لَّيْلًا إِلٰى حَرَمٍ كَمَا سَرَى الْبَدْرُ فِيْ دَاجٍ مِّنَ الظُّلَمِ (O
another (Aqsa Mosque, same) as the full moon travels (at night) through intense darkness. وَبِتَّ تَرْقٰى إِلٰى أَنْ نِّلْتَ مَنْزِلَةً مِّنْ قَابَ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ And (O Prophet!) you continued ascending (over night) until you reached (your) destination (which is) Qaaba Qausain (the distance of two cubits length) which is never been attained nor sought (by any other prophet). وَقَدَّمَتْكَ جَمِيْعُ الْأَنْبِيَاءِ بِهَا وَالرُّسْلِ تَقْدِيْمَ مَخْدُوْمٍ عَلٰى خَدَمِ And (O Prophet!) you were preferred (to lead other prophets
as a) preference given by (a) servant to (his) master. وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ فِيْ مَوْكِبٍ كُنْتَ فِيْهِ صَاحِبَ الْعَلَمِ And (O Prophet!) you passed the seven heavens with them (prophets عليهم السلام, while they were in your way and met you; and you continued your journey in (such) a procession (of angels and prophets عليهم السلام) in which you were the leader (of them). حَتّٰى إِذَا لَمْ تَدَعْ شَأْوًا لِّمُسْتَبِقٍ مِّنَ الدُّنُوِّ وَلَا مَرْقًى لِّمُسْتَنِمِ (O Prophet! You continued your journey in the night of Mi'raj
(did you leave) any room for advancer. خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ نُوْدِيْتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ (O Prophet!)You made every position of (prophets عليهم السلام) inferior by (your) advance, when you were invited (by Allah Almighty) to (His) Majestic and Unique position. كَيْمَا تَفُوْزَ بِوَصْلٍ أَيِّ مُسْتَتِرٍ عَنِ الْعُيُوْنِ وَسِرٍّ أَيِّ مُكْتَتِمِ (O Allah's Messenger! You were invited) so that you might succeed in reaching (which is) the most concealed from all eyes; and (you might succeed in attaining the
everything worthy of pride (which is not) rivaled; and you outshined every position which was not crowded (none of others could pass). وَجَلَّ مِقْدَارُ مَا وُلِّيْتَ مِنْ رُّتَبٍ وَّعَزَّ إِدْرَاكُ مَا أُوْلِيْتَ مِنْ نِّعَمِ And (Ya Rasoolallah) you are bestowed extremely excellent ranks (status); and the bounties which (are) granted to you, are not understandable. بُشْرٰى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ (O) People of Islam! Glad tidings be to (all of) us that we have (been bestowed) by the Grace (o
When Allah (Almighty) called (Muhammad A) who invited us to His worship (who is) the noblest of messengers, (so being noblest) we are the noblest of Ummats. Top Section Eight In this section, Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه has described about Jihad of Rasoolullah A. After migrating from Makkah to Madinah, the Holy Prophet A was given permission to do Jihad against infidels. Hadhrat Shaykh Imam Sh
Din Al-Busiri رحمة الله عليه has described about the bravery of Rasoolullah A. He رحمة الله عليه described that his bravery was not paralleled. He رحمة الله عليه also speaks about the spirit of fighting for Islam. رَاعَتْ قُلُوْبَ الْعِدَا أَنْبَاءُ بِعْثَتِهِ كَنَبْأَةٍ أَجْفَلَتْ غُفْلًا مِّنَ الْغَنَمِ The hearts of his enemies were struck with (extreme) fear at the news of his annunciation (which was the signs of his Prophethood in the form of action), just as an alarm (growling of a lion) frightens a heedless goat. حَتّٰى حَكَوْا بِالْقَنَا لَحْمًا عَلٰى وَضَمِ
they looked like meat put on butcher's bench (they were the lesson for those who were willing to encounter with the Muslims). وَدُّوا الْفِرَارَ فَكَادُوْا يَغْبِطُوْنَ بِهِ أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّخَمِ They (infidels) loved to flee (from the Holy Prophet A, whom the people love to serve) that they would envy corpses which were carried away by vultures and eagles (to avoid any encounter with the Holy Prophet A; inspite of hate they became very close to him A). مَا لَمْ تَكُنْ مِّنْ لَيَالِي الْأَشْهُرِ الْحُرُمِ
number unless it reached the nights of the sacred moths. كَأَنَّمَا الدِّيْنُ ضَيْفٌ حَلَّ سَاحَتَهُمْ بِكُلِّ قَرْمٍ إِلٰى لَحْمِ الْعِدَا قَرِمِ It is as though the religion of Islam was a guest that visited every house of those (infidels and was) extremely desirous for the flesh of enemy (in case of encountering with the Muslims). يَجُرُّ بَحْرَ خَمِيْسٍ فَوْقَ سَابِحَةٍ يَّرْمِيْ بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمِ (At the time of war) he used to lead an ocean of army (which was riding) on galloping horses. They were brave warriors (like) ma
reward from Allah (Almighty; and) fights to exterminate the roots of (infidels) and to demolish it (infidelity). حَتّٰى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ مِنْ بَعْدِ غُرْبَتِهَا مَوْصُوْلَةَ الرَّحِمِ Until the religion of Islam met them (became of them, and the nation of Islam) reunited with her family after its estrangement (until the Muslims became so strong that even the strongest and heaviest attack of enemy could do nothing; this was the way how The Holy Prophet A united the Muslims). فَلَمْ تَيْتَمْ وَلَمْ تَئِمِ
care of by an affectionate father (from the evil of infidels) and loving husband, so she did not become (nor would become) an orphan nor a widow. هُمُ الْجِبَالُ فَسَلْ عَنْهُمْ مُّصَادِمَهُمْ مَاذَا لَقِيْ مِنْهُمْ فِيْ كُلِّ مُصْطَدَمِ They (the Muslims) were (like) mountains, so (if you do not testify or believe in what I say) ask about them from those (infidels) who fought with them (that) what was their (infidels) experience with them (the Muslims) in each contest, (then you would come to know the reali
Ask (them who were defeated by the Muslims about the condition of battle of) Hunain, (battle of) Badr and (battle of) Uhud; (and) they (Kuffar) had (such) crops (of death which were) more severe than a fatal disease. الْمُصْدِرِي الْبِيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ مِنَ الْعِدَا كُلَّ مُسْوَدٍّ مِّنَ اللِّمَمِ (The Muslims made their) white shinning swords red (with the blood of infidels) after they were plunged; (and the majority of) enemies were having black hair (i.e., most of them were young). غَيْرَ مُنْعَجِمِ
with their arrows (and swords which were red with the blood of enemies) in calligraphic writing (on the bodies of enemies and) their pen (swords and laces) did not leave any part of their bodies untouched. شَاكِي السِّلَاحِ لَهُمْ سِيْمًا تُمَيِّزُهُمْ وَالْوَرْدُ يَمْتَازُ بِالسِّيْمَا عَنِ السَّلَمِ (The Muslims were completely) armed with weapons (and) they had (such) characteristic marks (which) made them different (from) them (infidels), like, a rose (that) is distinguished by (its special) marks from the tho
(the help of Allah Almighty) sends you their (the Muslims') fragrance, so you think every brave man (armed with weapons) to be a flower (which is) in the bud. كَأَنَّهُمْ فِيْ ظُهُوْرِ الْخَيْلِ نَبْتُ رُبًا مِّنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُزُمِ As though they (the Muslims) were on their horse back, like the plants on hills due to (their) strength (and bravery) not due to (their) tightness of their saddles. طَارَتْ قُلُوْبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقًا فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبُهَمِ The hearts of the enemies (in the war) flew into e
could not make (any) difference between a lamb and a mighty warrior. وَمَنْ تَكُنْ بِرَسُوْلِ اللهِ نُصْرَتُهُ إِنْ تَلْقَهُ الْأُسْدُ فِيْ آجَامِهَا تَجِمِ And the person who has the help of Rasoolullah (A) with him, even if the lions meet him in their dens; they become submissive. وَلَنْ تَرٰى مِنْ وَّلِيٍّ غَيْرِ مُنْتَصِرٍ بِهِ وَلَا مِنْ عَدُوٍّ غَيْرِ مُنْقَصِمِ And you will never see any friend (of the Holy Prophet A who is) not assisted by him (A), nor will you find any enemy (of the Holy Prophet A) who is not turned into pieces. أَحَلَّ أُمَّتَهُ
with its cubes in a forest. كَمْ جَدَّلَتْ كَلِمَاتُ اللهِ مِنْ جَدِلٍ فِيْهِ وَكَمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصِمِ How many queries did the words of Allah (Almighty) have with defiers concerning to him (A); and how many clear evidences (of Allah Almighty) subdued the disputes (with infidels). كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجِزَةً فِي الْجَاهِلِيَّةِ وَالتَّأْدِيْبِ فِي الْيُتُمِ It is sufficient for you as a miracle that an Ummi4 has (so vast) knowledge in the period of ignorance and has such noble etiquettes (even) in orphanage. Top Sectio
Muhammad Bin Hasan Al-Busiri رحمة الله عليه seeks forgiveness from Allah Almighty through the means of the Prophet Muhammad Akram A. He رحمة الله عليه says that his life is spent in sins and disobedience. Therefore, he رحمة الله عليه regrets and seeks forgiveness from Allah Almighty. خَدَمْتُهُ بِمَدِيْحٍ أَسْتَقِيْلُ بِهِ ذُنُوْبَ عُمْرٍ مَّضٰى فِي الشِّعْرِ وَالْخِدَمِ I served him with praise, by means of which I ask (Allah Almighty) to forgive (all) sins of (my) life (which has) passed in poetry and serving
have tied (such a belt around) my neck that (now) I fear the consequences of them. As though, I am, due to these, a sacrificial animal. أَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ I obeyed the misleading youth in both conditions (poetry and serving others) and I did not gain (anything) but sins and remorse. فَيَا خَسَارَةَ نَفْسٍ فِيْ تِجَارَتِهَا لَمْ تَشْتَرِ الدِّيْنَ بِالدُّنْيَا وَلَمْ تَسُمِ (O People! take a lesson from what I did). My soul got loss in its trade (that) it did not purchase Deen with the
his world, he is (absolutely defrauded and) in loss in (his both) ready money (cash, sale) and its credit. إِنْ آتِ ذَنْبًا فَمَا عَهْدِيْ بِمُنْتَقِضٍ مِّنَ النَّبِيِّ وَلَا حَبْلِيْ بِمُنْصَرِمِ Though I have committed sins (but even then) my covenant (belief) and rope (relation) with my Prophet (A) is not broken. فَإِنَّ لِيْ ذِمَّةً مِّنْهُ بِتَسْمِيَتِيْ مُحَمَّدًا وَّهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ For verily, I have a security from him due to my name (being Muhammad, because the Holy Prophet A said whose name would be Muhammad or Ahm
faithful of mankind in fulfilling his promise. إِنْ لَّمْ يَكُنْ فِيْ مَعَادِيْ آخِذًا بِيَدِيْ فَضْلًا وَّإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ If at my resurrection he does not take me by my hand with his kindness, then say (to me), O the slipping of foot! (O, wretched and fallen in perdition). حَاشَاهُ أَنْ يُّحْرِمَ الرَّاجِيْ مَكَارِمَهُ أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ I take refuge (in Allah Almighty) that he (A) may deprive one who is hopeful of his (A) grace; or that his neighbour (or one who takes shelter or his follower) returns from him dis
of his bounties without fulfilling.) وَمُنْذُ أَلْزَمْتُ أَفْكَارِيْ مَدَائِحَهُ وَجَدْتُهُ لِخَلَاصِيْ خَيْرَ مُلْتَزِمِ Since I have devoted my thoughts to his (A) praises, I have found him (A) the best asylum for my release. وَلَنْ يَّفُوْتَ الْغِنٰى مِنْهُ يَدًا تَرِبَتْ إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ His bounties will never escape from (my) hand (which) was in want (of his bounty; and because he has given from his blessings, now my hand is not empty). Indeed, the rain grows flowers on the rocks. الَّتِي اقْتَطَفَتْ يَدَا زُهَيْرٍ بِمَا أَثْنٰى عَلٰى هَرِمِ
hands of Zuhair (very famous poet, the son of Sulma) through his praises of Harim (the leader of tribe Ghatfan. Zuhair wrote many poems in his praise and received a lot of effects and wealth from him.) Top Section Ten In this section Hadhrat Imaam Saalih Sharaf-ud-Deen Abu Abdullah Muhammad Bin Hasan Al-Busiri رحمة الله عليه seeks refuge through the means of the Holy Prophet A. He رحمة الله عليه has hope for forgiveness of his sins through the means and intercession
Prophet A. He recites Durood upon Nabi Akram (A), his family, four Orthodox Caliphs and his Companions y. He رحمة الله عليه also asks Allah Almighty to forgive the writer of this poem and its reciter. يَا أَكْرَمَ الْخَلْقِ مَا لِيْ مَنْ أَلُوْذُ بِهِ سِوَاكَ عِنْدَ حُلُوْلِ الْحَادِثِ الْعَمِمِ The most generous of mankind, I do not have anyone to take shelter in except you at occurrence (at the time) of widespread calamity (last day, general resurrection). وَلَنْ يَّضِيْقَ رَسُوْلَ اللهِ جَاهُكَ بِيْ إِذَا الْكَرِيْمُ تَحَلّٰى بِاسْمِ مُنْتَقِمِ And (O
When the most bountiful (Allah Almighty) will show plainly (Himself) by the name of the punisher. فَإِنَّ مِنْ جُوْدِكَ الدُّنْيَا وَضَرَّتَهَا وَمِنْ عُلُوْمِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ For verily, amongst your bounties is this world and the Hereafter; and the knowledge of Preserved Tablit (Lauh) and the Pen is the part of your knowledge. يَا نَفْسُ لَا تَقْنَطِيْ مِنْ زَلَّةٍ عَظُمَتْ إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ My soul! Do not lose heart due to your capital sins. Verily, major sins in (the ocean of) pardon are minor. عَلٰى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ
(according) to the sins. يَا رَبِّ وَاجْعَلْ رَجَائِيْ غَيْرَ مُنْعَكِسٍ لَدَيْكَ وَاجْعَلْ حِسَابِيْ غَيْرَ مُنْخَرِمِ O my Lord! Make my hopes fulfilled by You and make not my accounting (calculation of deeds) destructive. وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ صَبْرًا مَّتٰى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ And (O my Lord)! Be kind to Your Servant in both the worlds; for verily, he has such patience (that) when (it is) called upon by hardship (it) runs away. وَائْذَنْ لِسُحْبِ صَلَاةٍ مِّنْكَ دَائِمَةٍ عَلَى النَّبِيِّ بِمُنْهَلٍّ وَّمُنْسَجِمِ (O my Lord)! So order clouds of salutati
upon him A) abundantly and gently. وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِيْنَ فَهُمْ أَهْلُ التُّقٰى وَالنُّقٰى وَالْحِلْمِ وَالْكَرَمِ And upon his (A) family (عليهم السلام) and his Companions (y), then upon those who follow them, (undoubtedly, they all are) the people of piety, knowledge, mercy and generosity. ثُمَّ الرِّضَا عَنْ أَبِيْ بَكْرٍ وَّعَنْ عُمَرَ وَّعَنْ عَلِيٍّ وَّعَنْ عُثْمَانَ ذِي الْكَرَمِ (O my Lord)! Then be pleased with Abu Bakr, `Umar, `Ali and `Uthman (y) who are the people of nobility. عَذَبَاتِ الْبَانِ رِيْحُ صَبًا وَّأَطْرَبَ الْعِيْسَ حَادِي الْعِيْسِ بِالنَّغَمِ
Your blessings on the Holy Prophet A) and (as long as) the camel rider make (his) camels march with (his) enchanting (and charming) songs. فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُوْدِ وَالْكَرَمِ (O my Lord)! Forgive its writer and its reader (for the sake of your beloved Prophet A; and) I ask all goodness of You. O (my Lord!) You are the Most Generous and the Most Bountiful. يَا رَبِّ بِالْمُصْطَفٰى بَلِّغْ مَقَاصِدَنَا وَاغْفِرْ لَنَا مَا مَضٰى يَا وَاسِعَ الْكَرَمِ O (Our) Lord! Fulfill (all of) our (good) objects and fo
Prophet) Mustafa (the chosen one A), O the Most bountiful (and the most generous).

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