

A Commentary and Translation of the
Qasidah Al Burdah
Shareef

مولای صل وسلم دائماً ابدا
على حبیبك خیر الخلق کلهم



BY
FAQEER MUHAMMAD SHAKEEL QAADIRI RIDAWI



مولاي صل وسلم دائماً أبداً
على حبيبك خير الخلق كلهم

The Prophet's صَلَّى اللهُ
عَلَيْهِ
وَسَلَّمَ
Mantle



IMAM SHARAFUDDIN MUHAMMAD AL-BUSIRI

عليه الرحمة

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**Blessed words by Nabeerah e Sadrush Shariah jiggar goshah Huzur Muhadith e Kabeer
Hadrat Allama Mufti Ataa al Mustafa 'Aazami (May Allah Almighty preserve him)**

Allah's Name we begin with, All praise to Allah Almighty and Infinite blessings and Salutations upon his Most Beloved Prophet ﷺ.

A short while ago my son, Mowlana Riaz al Mustafa Aainee, known as Muhammad Zubair A'azami informed me that Mowlana Shakeel Sahib zeedah majdukum has translated the Al Qasidah Al Burdah Shareef in to the English language. He has also penned a commentary and asked someone as unlearned as me to write a few words.

I have not read it cover to cover but have glanced through and had some of it read out to me, Ma sha Allah it is extremely wonderful. Mawlana Sahib's commentary is in accordance with everything which has been written by our Akaabireen Scholars such as Allama Kharpooti Alaihirrahmah and Taajush Shariah waaris e 'uloom e Alahadrat Hadrat Allaamah Mufti Akhtar Raza Al Azhari May Allah Almighty preserve him and he has taken much of the commentary from Scholars such as these.

The extremely beautiful and unique thing about this particular commentary, is that every couplet has been translated and explained simply, and not only this but every couplet has been beautified by the kalaam of Alahadrat Azeemulbarakat or Huzur Ustaad e Zaman brother of Imam Ahlus Sunnah Allama Hassan Raza Khan, or by the Na'atiya Ash'aar of Allama Azhari May Allah Almighty preserve him.

The Ash'aar used in Urdu are a beautiful explanation in itself and this has been presented in a unique way. Many of the couplets have been presented with its speciality. The Benefits of recital, the adaab of recital, the way to recite has also been included in this book.

I pray to Allah Almighty, that this commentary is accepted in his court, and that it is beneficial to all who read. I pray Allah Almighty makes this a means of extreme benefit for the masses, and that Allah Almighty increases Mowlana Sahib in his knowledge and Amal.

Allah Almighty grant him much blessings in his Ilm and Amal and grants beauty and blessings in his speech and written works.

I pray Allah Almighty makes him and his works as a means to propogate the truth and for the masses to learn their Aqaaid and to correct their Aqaaid and actions through him.

Ameen Bi Jaahi Saayidil Ambiyaa e Wa Al Mursaleen.

Ahqar al 'Ibaad

'Ataa Al Mustafa 'Aazami Qaadiri.

27 Shawaal al Mukarram 1439

12 July 2018

Translators Note

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen and upon his Noble Family and Illustrious Companions.

You have before you a translation and simple commentary of the maqbul kalaam of Imam Sharafudeen Muhammad Al Busiri عليه رحمة, known throughout the world as Al Qasidah Al Burdah Shareef.

If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Imam Busiri in any way. Such shortcomings should be brought to my notice so that I can rectify them in future editions.

This translation was the hukm of Huzur Mujahid e Ahle Sunnat Allaama Syed Shah Turabul Haq Qadiri Ridawi Noori Jeelani Alaihirrahmah.

I must place on record my special thanks and appreciation to Huzoor Sayyidi Taajush Shariah Rahbar e Tariqat Hazrat Allaama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari Qibla and Mumtaz-ul-Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Allaama Zia ul Mustafa Qadiri Amjadi Qibla for their special duas.

I must also thank Shahzada-e-Sadrush Shariah Hazrat Allaama Mufti Ataa ul Mustafa, Huzoor Allaama Mufti Jamaal Mustafa Sahib Qiblah, Hazrat Allama Mufti Zahid Hussain Qadiri Razvi Amjadi, and especially Hazrat Sheikh Mufti Afthaab Cassim Saihb Qiblah for their continuous support and encouragement.

Hadrat Mufti Afthaab Sahib Qibla reminded and pushed many times for this to be put together in one booklet as this is a treasure, it is Hadrat's constant reminders and duas which have made this possible.

May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. May Allah Almighty reward all those who assisted in spell checking and typing etc, especially brother Abdul Musawwir (Tanzania), brother Zaahed Osman (South Africa), brother Faheem Moosa (Malawi), brother Abdul Mujeeb (Tanzania), brother Asif (South Africa), brother Aqib Shamim (India), brother Qaaasim (Halifax Uk), brother Zaahid (India), Brother Abdul Rauf (Chicago, usa) and last but not least all members of my family who also assisted, May Allah Almighty reward them immensely for their sincere and devoted effort. Aameen.

Faqeer Muhammad Shakeel Qadiri Ridawi, Ghufira lahu.

About the Author

The Burdah, or the Prophet's ﷺ Mantle is a Qasidah (poem) composed by the great Sufi Shaykh Imam Sharafuddin Muhammad Al-Busiri رحمه الله who was born in 608 A.H. (1212 C.E) and passed away in 695 A.H. (1296 C.E).

Imam Busiri رحمه الله wrote this Qasidah after having suffered a stroke and being paralysed in half his body. After compiling this Qasidah he went to sleep. He was granted the sacred opportunity, of seeing the Beloved Prophet ﷺ in his dream, who placed His sacred hands over his body and covered him with His sacred shawl. Instantly he was cured. When he woke up, he observed that he was able to stand and move about. The next day when he came out of his house, he met a Dervish (Holy person) who was a stranger to him. The Dervish asked him to recite the Qasidah, which he had written in Praise of the Holy Prophet ﷺ. He asked the Dervish which Qasidah he was referring to.

He said the one you recited in front of The Most Beloved ﷺ in the blessed court last night. The news of this spread far and wide. Hence the Qasidah came to be called Qasidah tu'l Burdah and received veneration among all Muslims as a Qasidah especially approved by the Beloved Prophet ﷺ. Its verses are often memorised and inscribed on the walls of public buildings. It is congregationally recited in the majalis (spiritual gatherings) of the Zaakireen (those who remember Allah Ta'ala) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion.

Qasidah Burdah was translated from Arabic into many languages including Persian, Urdu, Latin, French and English. This Qasidah is popular not only in the Middle East but also in India, Pakistan and Africa etc. This Qasidah was inscribed in beautiful calligraphy on the roof of the domes of Masjid-e-Nabawi during the Turkish reign and it was there until 1972.

If this Qasidah is read with sincere devotion and cleanliness, everyone will derive spiritual benefits. The Qasidah is held in high esteem and reverence in all Islamic countries. The reciting and memorizing of it is regarded as a source of spiritual blessings. As you have just read that the author of this Qasidah gained great benefits, this Qasidah will continue to be heard and recited till the Day of Judgement, with the same devotion and reverence. In'sha'Allah! it will provide spiritual relief to the servants of the Beloved Prophet ﷺ. May Allah Almighty grant us its benefits.

Aameen.

Adaab and Conditions for the Recital of Qasidah Burdah Shareef

1. Be in Wudu whilst reciting.
2. Face the Qibla Shareef.
3. Read with correct pronunciation.
4. Obtain Ijazah from a Sunni Saheehul Aqeedah scholar.
5. To recite the following Durood Shareef three times before commencing and once after each couplet:

مَوْلَايَ صَلَّى وَسَلَّمَ دَائِبًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

6. Give charity before beginning recital or feed the poor.
7. Wear clean clothes whilst reciting.
8. Use fragrance and if possible burn bakhoor.
9. To repeat any couplet which has the Blessed Name of The Most Beloved ﷺ three times.
10. To read it melodiously.
11. To send its reward to Imam Busiri عليه الرحمة and to make dua at its completion through the waseelah of The Most Beloved ﷺ.

Some of the Virtues and Benefits of Qasidah Burdah Shareef

1. Recite 1001 times for a long life and barakah in life.
2. Recite 71 times for removal of difficulties.
3. Recite 70 times for barakah in wealth.
4. Recite once daily for removal of everyday difficulties.
5. Recite 116 times for the blessing of having a child.
6. Recite once and blow on children for their safety and long life.
7. The house in which this Blessed Qasidah is recited is protected from the following:
 - ❖ Asaib,
 - ❖ Jinn,
 - ❖ Plagues,
 - ❖ Epidemics,
 - ❖ Smallpox,
 - ❖ Diseases of the eyes,
 - ❖ Sudden death,
 - ❖ Misfortune.
8. Recite once daily to get rid of debt.
9. Recite whilst traveling to reach and return safely.
10. For removal of extreme difficulties, one should fast for 3 days, and recite the Qasidah 21 times daily.
11. The regular reciter will be blessed with the ziyarat of The Most Beloved ﷺ, In'Sha'Allah Ta'aala.

There are many other benefits of reciting Qasidah Burdah Shareef.

Whatever purpose it is recited for will be fulfilled In'Sha'Allah Ta'aala.

As with all actions, the intention must be correct, one's food must be Halal, one's earnings must be Halal, one's internal and external must be clean and pure.

May Allah Almighty bless us all with the Fuyood-o-Barakaat of Qasidah Burdah Shareef.

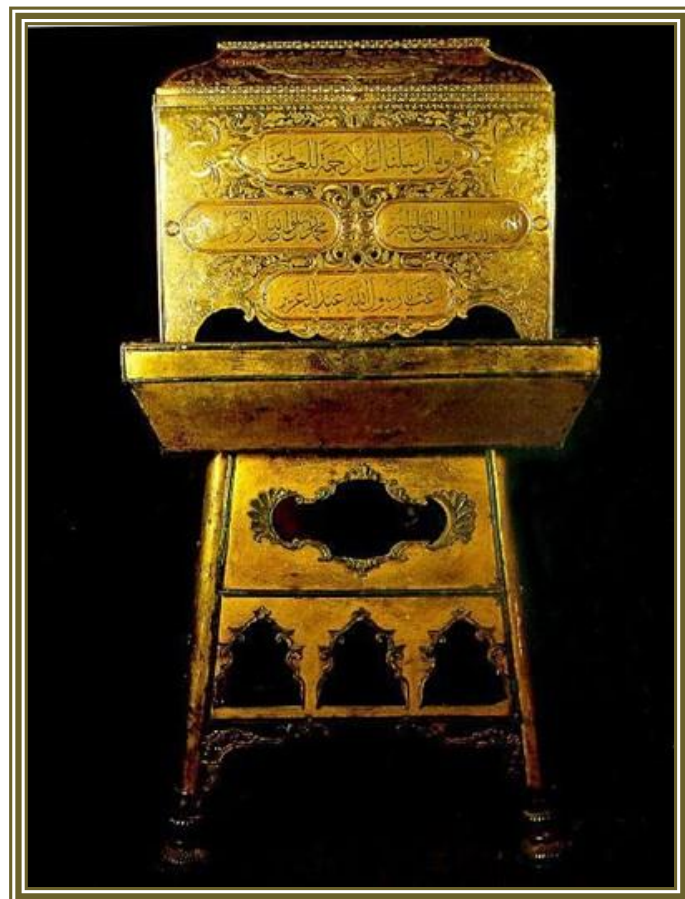
MAZAAR SHAREEF OF IMAM BUSIRI عليه الرحمة

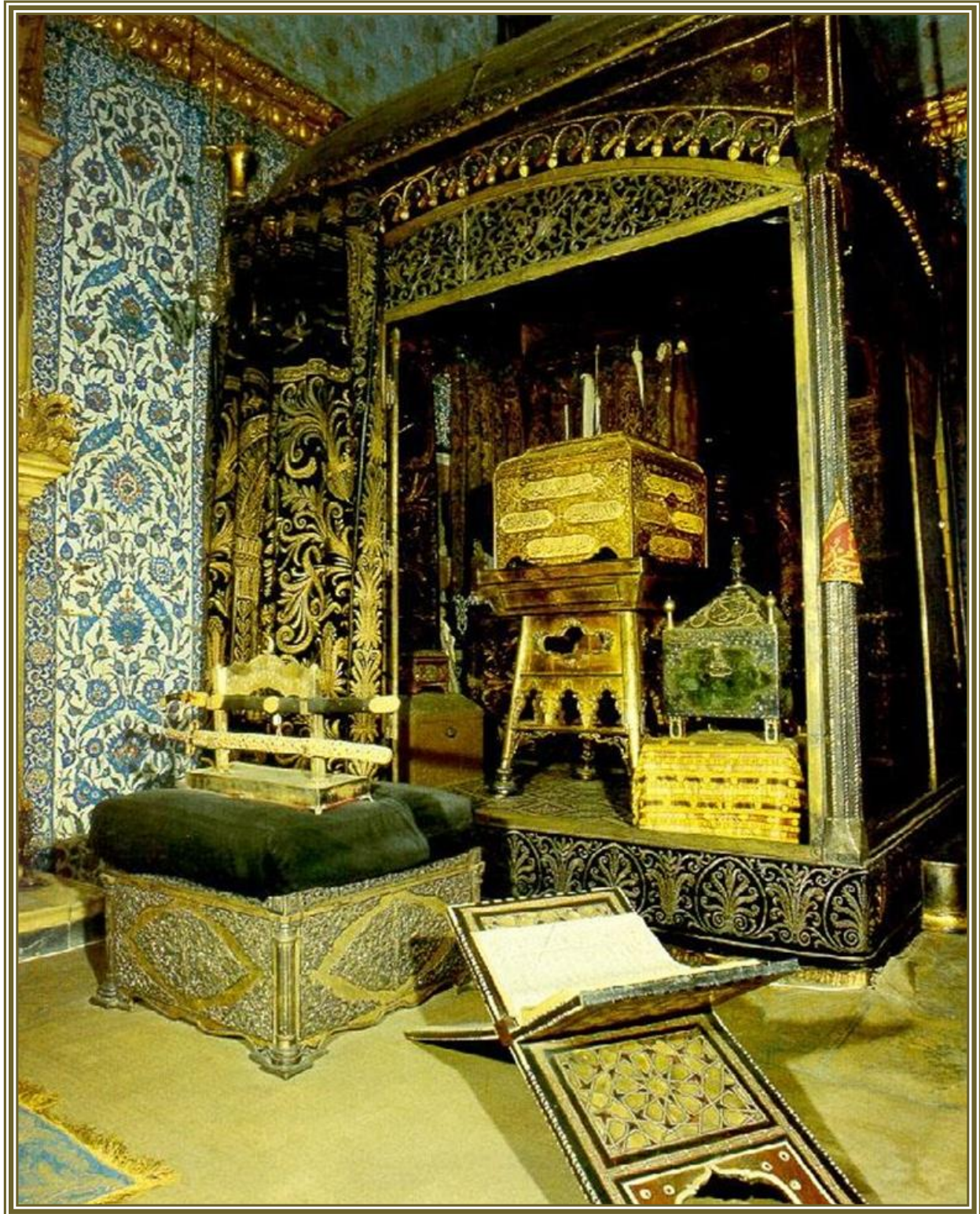


QASIDAH BURDAH SHAREEF INSCRIBED ON THE WALLS OF THE MAZAAR SHAREEF



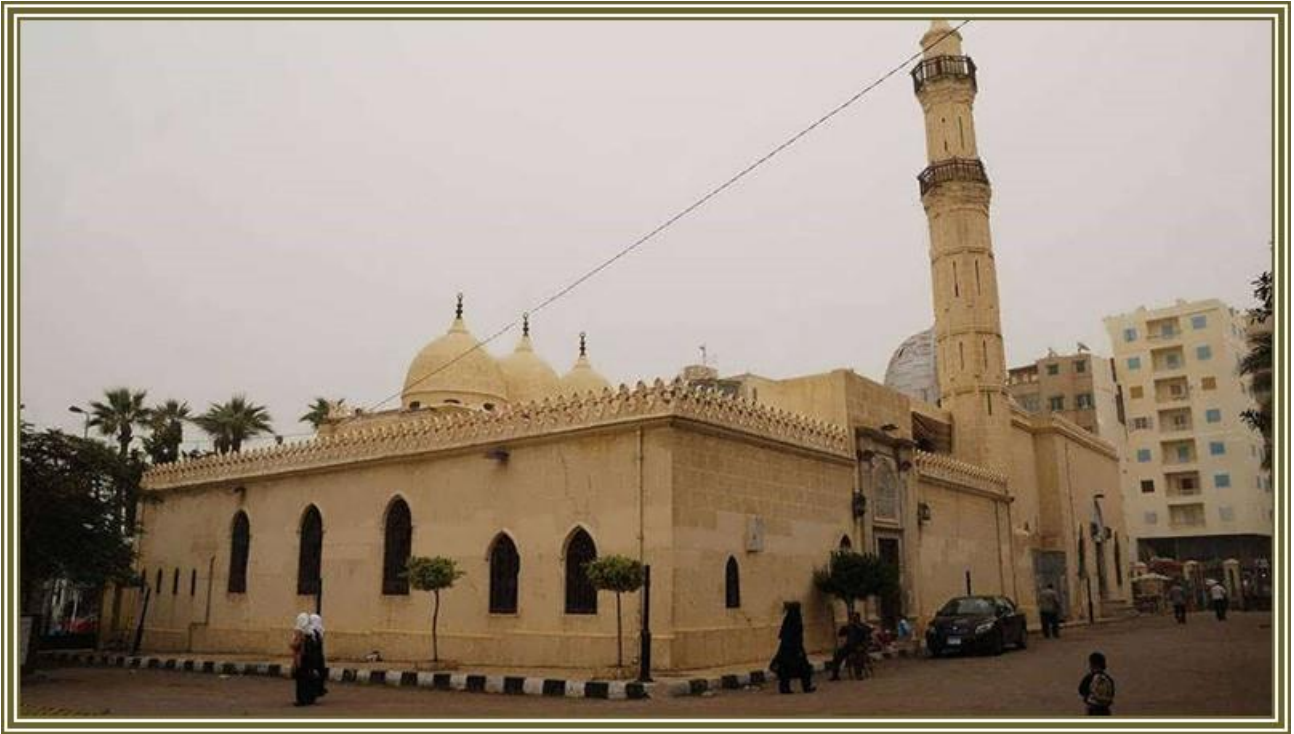
GOLDEN CHEST CONTAINING THE BLESSED MANTLE OF THE HOLY PROPHET ﷺ





The Chamber of the Blessed Mantle houses the latticed silver canopy under which the Blessed Mantle and the Holy Banner of Prophet Muhammad ﷺ are kept in their golden chests.

MUSJID OF IMAM BUSIRI عليه الرحمة



QASIDAH BURDAH SHAREEF INSCRIBED ON THE WALLS OF THE MAZAAR SHAREEF



Way of Recital

Imam Ghaznavi عليه الرحمة used to recite this Qasidah every night with the sole intention of seeing the Beloved Prophet ﷺ. He recited this Qasidah for a long period but could not fulfil his ambition. So he went to his Sheikh and told him about it. The Sheikh replied: “Maybe you are missing some conditions of it.” Imam Ghaznavi said: “Huzoor I abide to all the conditions and read it with sincerity.” So the Sheikh made Muraaqaba and said: “Ghaznavi now I know the secret why you are not getting results.” You are not reading the Durood that Hazrat Imam Sharfuddin Busiri عليه الرحمة read:

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِبًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

It is necessary to be clean and be with Wudu.

To concentrate on the words and meanings. Sit facing the Qiblah. Pronounce every word properly.

Whatever couplet you read, you must understand its meaning, if not it will lose the effect.

Every couplet must be read like a verse.

Try to memorise the whole Qasidah then read it.

Seek permission from someone who has control over it.

Before and after, only the above Durood must be read i.e.

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِبًا أَبَدًا

These conditions were written in the commentary of Allama Kharpooti عليه الرحمة. It was also written by the author of Shawaarul Fardah of the Suharwardiya order that his father Meer Sayyid Ali Bukhari Suharwardi عليه الرحمة gave him permission and showed him this method of reading it.

Whichever day you want to begin reading it feed one or many poor people.

The food must have sweet and savoury.

Make Fateha of Imam Sharfuddin Busiri عليه الرحمة.

Wear clean perfumed clothes and then begin reading.

Wherever the name of the Holy Prophet ﷺ is mentioned, recite that couplet thrice.

Read it daily at a fixed time.

If you can afford then in the beginning of every month feed the poor.

الحمد لله منشى الخلق من عدم
ثم الصلوة على المختار في القدم

All praise be to Allah Almighty who created the whole of creation,

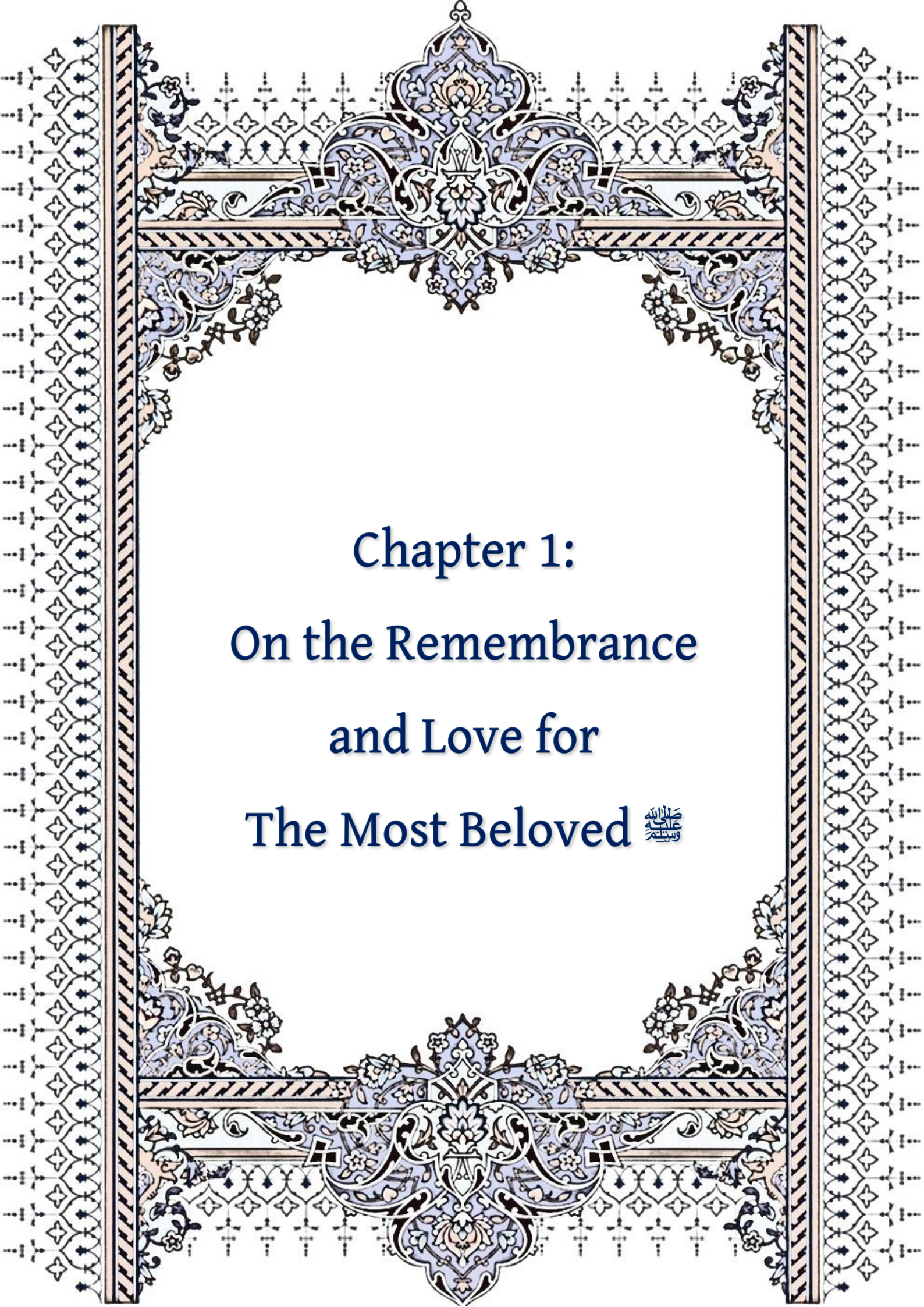
And Salutations upon The Chosen one ﷺ.

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِبًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O Allah ﷻ, send salutations and greetings for ever and ever

Upon Your Beloved, The Best of all creation ﷺ.

These two couplets should be recited 17 times before the commencing and upon completion of the Qasidah Burdah Shareef.



Chapter 1:
On the Remembrance
and Love for
The Most Beloved ﷺ

Couplet 1

أَمِنْ تَذَكُّرِ جِيرَانِ بِنَدِي سَلَمِ
مَزَجَتْ دَمْعاً جَرَى مِنْ مُقْلَةٍ بِدَمِ

TRANSLATION:

Are the tears mixed with blood, flowing from your eyes due to the remembrance of the neighbours of Dhu Salaam?

COMMENTARY:

Dhu Salaam has been explained by the akaabireen Ulema as a tree which is similar to the pillu tree, the type of tree The Most Beloved ﷺ would sit under, when he would rest in Makkah al Mukarramah.

Some commentaries mention Dhu Salaam to be an area between Makkah al Mukarramah and Madinah al Munawwarah where these trees are in abundance.

PHIR UTHA WALWALA-E-YAAD-E-MUGHEELAN-E-ARAB,
PHIR KHINCHA DAAMAN-E-DIL SOOYE BAYAABAAN-E-ARAB.

BAGH-E-FIRDOUS KO JAATE HAIN HAAZAARAAN-E-ARAB,
HAAYE SEHRA-E-ARAB HAAYE BAYAABAAN-E-ARAB.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 2

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَاظِمَةٍ
وَأَوْ مَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ

TRANSLATION:

Or is it because of the breeze that blows from Kaazimah?

Or is it due to the lightning which flashes in the darkness of night in Idam?

COMMENTARY:

كاظمه

This is a name of a place which has Nisbat with The Most Beloved ﷺ.

Some have explained this to be the Blessed Green Dome. Others have said this is Madinah Shareef itself. There is a settlement on the outskirts of Madinah Shareef by this name. A forest near Basrah also has this name. Some commentaries say it is a totally different place where The Most Beloved ﷺ used to visit.

The commonly accepted meaning is that this means the area of Madinah Shareef and its surroundings.

SUMMARY:

In the first two couplets Imam Busiri رحمه الله asks himself:

Are your bleeding eyes due to your remembrance of the areas connected with The Most Beloved ﷺ (Kaazimah) (Dhu Salaam)?

Or due to the breeze which has come from the City of The Most Beloved ﷺ and has disturbed your heartstrings?

Or is it due to the flashes on mount Idam, which has shown you glimpses of the Blessed city in the middle of the night which has caused you to weep?

So tell us what is the reason for you to weep tears of blood?

The heart has become restless due to the secret of this love, which the lover had kept hidden, and did not want it to be exposed. This restlessness was making him helpless, though great

caution had been taken that the secret was not exposed, but alas, the eyes tore the veils of this secret.

Now in order to hide this secret, the name of The Most Beloved ﷺ was concealed and the places of nisbat like Dhee Salaam were revealed.

He speaks about this secret of those neighbours and says, “Today are you thinking of the neighbours Dhee Salam and shedding these tears of blood? Are these memories making your heart restless?”

Allama Kharpooti عليه الرحمة in his commentary writes: O Denier! You have hidden the secret of this love. You can deny this a thousand times, but there are so many proofs that you cannot deny it. If it is not through the memories of Dhee Salaam, then it must be the Mountain of Kaazimah where The Most Beloved ﷺ is present.

The breeze from there or the dazzling lightning of Idam, which is making you restless in the darkness and reminding you of The Most Beloved ﷺ.

TERA SITAM ZADAH AANKHON NE KYA BIGAARA THA,
YE KYA SAMAI KEY DOOR UN SEY WOH JAMAAL KIYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 3

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفَا هَبْتَا
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهْمِ

TRANSLATION:

What has happened to your eyes? The more you tell them to stop, the more they continue to flow.

What has happened to your heart? You tell it to come to its senses but it only increases in love, the more you tell it to relax the more troubled it becomes.

COMMENTARY:

There is a state in love, a state in Ishq and Mahabbat where one no longer has control over one's eyes and heart. The Aashiq tries to control but the eyes are not in a position to listen to any plea. The heart refuses to follow commands.

Allah Almighty has given eyes so that they flow in the remembrance of The Most Beloved ﷺ, the heart so that it remains uncontrollable in the blessed remembrance and beats accordingly.

The heart aflamed in the love of The Most Beloved ﷺ and the eyes remain dry? The heart longing for The Most Beloved ﷺ and does not beat accordingly?

This is impossible for the Aashiq.

LAHAD MEIN ISHQ-E-RUKH-E-SHAH KAA DAAGH LEY KEY CHALE,
ANDHERI RAAT SUNI THI CHARAAGH LEY KEY CHALE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 4

أَيْحَسِبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ
مَا بَيْنَ مَنْسَجِمٍ مِّنْهُ وَمُضْطَرِمٍ

TRANSLATION:

Does the Aashiq think that his love can remain secret, whilst he is constantly shedding tears and his heart is glowing with ardent love?

COMMENTARY:

Ishq and Musk can never be hidden, the Aashiq thinks his love is concealed but the flowing eyes and troubled heart reveal this secret. The state of the eyes and heart expose this secret. This love is crystal clear by the state of the eyes and heart.

The Aashiq can try his utmost but he cannot hide love. The weeping eyes and the restless heart reveal the secret and expose this love.

HASRAT-E-NAU KA SA'NIHA SUNTE HI DIL BIGAR GAYA,
AISE MAREEZ KO RAZA MARG-E-JAWAAN SUNAYI KYOON.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 5

لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلِيلٍ
وَلَا أَرَقْتَ لِذِكْرِ الْبَانَ وَالْعَلَمِ

TRANSLATION:

Had it not been for love, you would not have shed tears at anything with the slightest of connections with The Beloved ﷺ.

Nor would you have become restless due to the remembrance of Baan and the high mountain.

COMMENTARY:

These places in the deserts of Arabia hold great value and are places of great significance for the Ushaaq.

Ibn Qutaybah says whenever an Arab poet would speak about the longing for his beloved, the sadness he felt to be away from his beloved, the poets would always mention these ruins in the desert and would talk about shedding tears at these places.

Caravans pass through deserts, people meet, people fall in love, and then lovers come to these places of remembrance, and cry in the separation of their beloveds.

Because Imam Busiri رحمه الله is referring to The Most Beloved ﷺ, he speaks about the particular tree that The Most Beloved ﷺ rested under either during Hijrah or the treaty of Hudaibiyah.

In Arabic poetry the Baan tree is often connected with loneliness and sadness.

That blessed mountain which has Nisbat with The Most Beloved ﷺ; the mountain of Hira. Some commentaries state this could be a reference to Mount Idam.

In Arabic poetry you will find many mentions of ruins, deserts, trees and mountains. From which one remembers his friends and beloveds. He repeats the feeling that he felt when he was there with his beloveds. Now he sees these places alone, and becomes sad, therefore he weeps. The memories keep him awake at night and he becomes restless.

Imam Busiri رحمه الله shows his station of love for The Most Beloved ﷺ, as he remembers the trees, the mountains, the deserts and anything slightly connected to The Prophet ﷺ and he weeps in His love.

Even today, when the Ushaaq pass by these places, their world is turned upside down, their hearts become restless and they weep in their love for The Most Beloved ﷺ.

The Ushaaq display extreme love for anything and everything connected to The Most Beloved ﷺ.

AAY KHAAR-E-TAIBAH! DAYKH KAY DAAMAN NA BHEEG JAEY,
YOON DIL MEIN AA KAY DEEDAH-E-TAR KO KHABAR NA HO.

~ Alahadrat Azeemulbarakat عليه الرحمة

The great Imam is deeply in love with even the thorns from the deserts around Madinah Shareef.

O THORN OF MADINAH'S DESERT
WHAT ARE YOU DOING AT MY FEET?
COME, COME HERE MY BELOVED,
YOUR PLACE IS IN MY HEART.

And how can one forget the great Aashiq of our time. Huzoor Taajush Shariah Hadrat Allama Mufti Akhtar Raza Khan Qibla, he says:

HAR GULL E GULLISTAAN MUATTAR HAY,
JAAN E GULZAR KE PASEENAY SAY.

YOON CHAMAKTE HAIN ZARRE TAIBAH KAY,
JAISAY BIKHRAY HUWE NAGEENAY SE.

It is evident from the destruction of any place connected with The Most Beloved ﷺ by the evil najdi regime how much they love Him.

TERE HABEEB KA PYAARA CHAMMAN KIYA BARBAAD,
ILAAHI NIKLAY YEH NAJDI BALAA MADINAY SEY.

Aameen.

Couplet 6

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ
بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقْمِ

TRANSLATION:

How do you deny love after this testimony against you?

By two truthful witnesses your tears and the troubled heart.

COMMENTARY:

The heart of a lover is never pleased to disclose this love but when the testifiers are two truthful witnesses then one helplessly has to agree. So in this manner, both the eyes and ailing heart gave testimony.

Now it is not possible for you to deny your extreme love, because this charge of love has been proven beyond any doubt by two reliable and trustworthy witnesses.

Imam Busiri عليه الرحمة has described his love so far in this Qasidah with tears, blood, illness of the heart, restlessness, not being able to sleep etc.

SPECIALITY:

The Akaabireen have written that from the Qasidah Burdah Shareef certain couplets made The Most Beloved ﷺ smile. This was the first of them.

When Imam Busiri عليه الرحمة read this couplet in the presence of The Most Beloved ﷺ in his dream, The Most Beloved ﷺ began to sway with happiness.

This couplet should be read three times and duas are also accepted after reading it thrice.

HO NA HO AAJ KUCH MERA ZIKR HUZOOR MEIN HUA,

WARNA MERI TARAF KHOOSHI DEKH KEY MUSKURAYI KYOON.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 7

وَأَثْبَتَ الْوَجْدُ خَطِّي عِبْرَةً وَضَنِّي
مِثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ

TRANSLATION:

And your ardent love has carved two lines on your two cheeks.

Lines from the constant shedding of tears and weakness, like the yellow rose and red branches.

COMMENTARY:

Now these two witnesses have also stamped their marks upon your two cheeks.

How are you going to hide your ishq now?

This sadness of love has left two permanent marks on your pale cheeks, through the constant flow of tears, which resembles the blooming yellow rose and red like the red branch of sadness which gives red fruit; there is no use denying it now.

Now after the testimony of these witnesses, the crystal clear evidence which can be seen on Imam Busiri's عليه الرحمة blessed face, leaves him with no choice but to openly admit it, which he عليه الرحمة does so in the next couplet.

The love has become apparent and you can no longer conceal it.

So many tears were shed that even tears of blood begin to flow and two thin streaks are formed on his cheeks. One due to weeping constantly and the other due to the sadness of the heart. So he addresses the soul and says: Now, how will you deny it when this secret of the love has been exposed due to the grieving heart. Even the court has given the verdict and no one can oppose it. They are inscribed on your red cheeks and whomever will see your cheeks will immediately say: "Indeed you are a true lover."

ROUNAQ-E-BAZME JAHAN HAY AASHIQAN-E-SOKHTA,
KEH RAHI HAY SHAM'A KI GOYAA ZABAAN-E-SOKHTA.
AAY RAZA MAZMOON SOZ-E-DIL KI RIF'AT NE KIYA,
IS ZAMEEN-E-SOKHTA KO AASMAAN-E-SOKHTA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 8

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرْقَنِي
وَالْحُبُّ يَعْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

TRANSLATION:

Yes, yes, thoughts of My Beloved ﷺ, whom I love dearly, came to me at night and took away my sleep. Kept me awake and made me restless.

And when love enters the heart, pleasure is replaced by pain.

COMMENTARY:

Yes, the thoughts of My Beloved ﷺ came to me at night.

Due to which I have become restless, the thought of My Beloved ﷺ has driven away my sleep.

Indeed love takes away pleasures in return for pain. Whoever is blessed with this pain, will never want this pain to decrease.

The love for The Most Beloved ﷺ is the core, the essence, the root. It is the Jaan. An Aashiq will never want this love, this Jaan to decrease. He just wants this pain to increase with every moment.

JAN HAY ISHQ-E-MUSTAFA ROZ FAZON KARE KHUDA,
JIS KO HO DARD KA MAZAA NAAZ-E-DAWA UTHAYE KYOON.

~ Alahadrat Azeemulbarakat عليه الرحمة

The Aashiq has now admitted that he is in extreme love.

SPECIALITY:

This couplet if read 21 times after each salah will help find something that is lost. Whoever recites this couplet at night and falls asleep whilst reciting it will be blessed with the ziyaarat of The Most Beloved ﷺ.

Our akaabireen have said this couplet is so blessed that one who recites this at night, The Most Beloved ﷺ will grant him the honour of His vision. The hijabs will be lifted and The Most Beloved ﷺ will bless him. When an Aashiq loves extremely and truthfully then the honour of the blessed vision is gifted.

Couplet 9

يَا لَأَيْبِي فِي الْهُوَى الْعُذْرِيِّ مَعْدِرَةً
مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمِ

TRANSLATION:

O you who reproach me regarding my extreme love, excuse me,
Should you do me justice, you would not reproach me.

COMMENTARY:

Imam Busiri عليه الرحمة is saying, if you look towards the reality of this love and do justice, then you will not torment me and regard my excuse as worthy of acceptance.

Bani Uzra was a tribe from Yemen whose people were famous for their pure love. They would often die young due to their extreme love. Their womenfolk were of extremely good pure character. Their love was pure, therefore none would reproach them due to their love. Their love became so famous that an example is used of them in the Arabic language:

اعشق من بنى عذرا

Once someone asked a person from the Bani Uzra tribe who he was?

He replied, "I am from a tribe from where those who love do not survive."

The questioner immediately asked, "أانت عذري؟ (Are you from Bani Uzra?)"

Love is not earned, or studied, it is an honour and a blessing.

This is not impure worldly love, this is pure love.

The love for The Most Beloved ﷺ has no boundaries, no limits, it is pure love.

DONON AALAM SEY MUJHE KYOON KHO DIYA,

NAFS KHUD MATLAB TUJHE KYA MILL GAYA.

AANKHIN PURNAM HO GAYIN SAR JHUK GAYA,

JAB TERA NAQSH-E-KAF-E-PAA MILL GAYA.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

May Allah Almighty grant us all pure love for The Most Beloved ﷺ free from any show. Aameen.

Couplet 10

عَدْتُكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمٍ

TRANSLATION:

My state of love has reached You ﷺ,

My secret is no longer concealed from those who malign me. My illness does not cease.

COMMENTARY:

My state has reached you, now those who spread rumours will begin to do their work. Now I will be maligned. But do I care? Not at all, my love will not decrease. My ailments will not go away. Alhamdulillah I have that illness which is incurable. This illness will never go away. Ishq for the Beloved ﷺ is the greatest illness to have.

In this couplet, since the defaulter was finding faults of the lover, the lover replies back. He says, “May Allah ﷻ make your condition like how I feel, so that you can also feel the taste of these accusations.”

It is also reflecting towards this Hadith:

The Holy Prophet ﷺ said, “من عير أخاه المسلم بذنب لم يمت حتى ابتلاه الله به”

(Whoever finds faults with his fellow Muslim then before his death, he will be put to a test).”

AAY DIL YE SULAGNA KYA JALNA HAY TO JAL BHI UTTH,
DAM GHUTNE LAGA ZAALIM KYA DHOONI RAMAAYI HAY.

AAY 'ISHQ_TERE SADQE JALNE SEY CHHUTTE SASTE,
JO AAG BUJHAA DEGI WOH AAG LAGAAYI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 11

مَحْضُتْنِي النُّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمِّ

TRANSLATION:

O advisor, you advised me sincerely, but I paid no attention.

Indeed the lover is deaf to those who reproach.

COMMENTARY:

In this couplet there is an indication towards the Hadith Shareef:

“حبك الشيء يعى ويصم”

(Your love of something makes you deaf and blind).”

[Imam Ahmad, Abu Dawood, Bukhari]

To not listen to those who advise is something which is common to all Ushaaq. He pays no attention towards those who malign him, reproach, spread rumours and advise.

Imam Busiri عليه الرحمة says that indeed your advice was humble and good, but I could not listen to it.

MUJRM-E-HAIBAT ZADAH JAB FARD-E-'ISYAA(N) LAY CHALAA,

LUTF-E-SHAH-E-TASKEEN DETA PESH YAZDAA(N) LAY CHALAA.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

Couplet 12

إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهْمِ

TRANSLATION:

And I regarded the advice of the signs of old age as blame, the advice of grey hair as a lie.

Whereas these signs are above suspicion in their advice.

COMMENTARY:

Old age, grey or white hair are advisors. They cry out that death is near. Repent from your sins before death takes you. But one does not listen to this advice.

Imam Busiri رحمة الله عليه says that my old age is crying out to me but I do not listen. What effect can your advice have on me o advisors when I do not even pay any attention to the advice of my old age. Go and advise someone else.

Once when Sayyiduna Bayazid Bustami رحمة الله عليه saw himself in the mirror, he noticed white hairs in his blessed beard. He began to weep and said old age has become apparent but I have not gathered any good deeds for the hereafter.

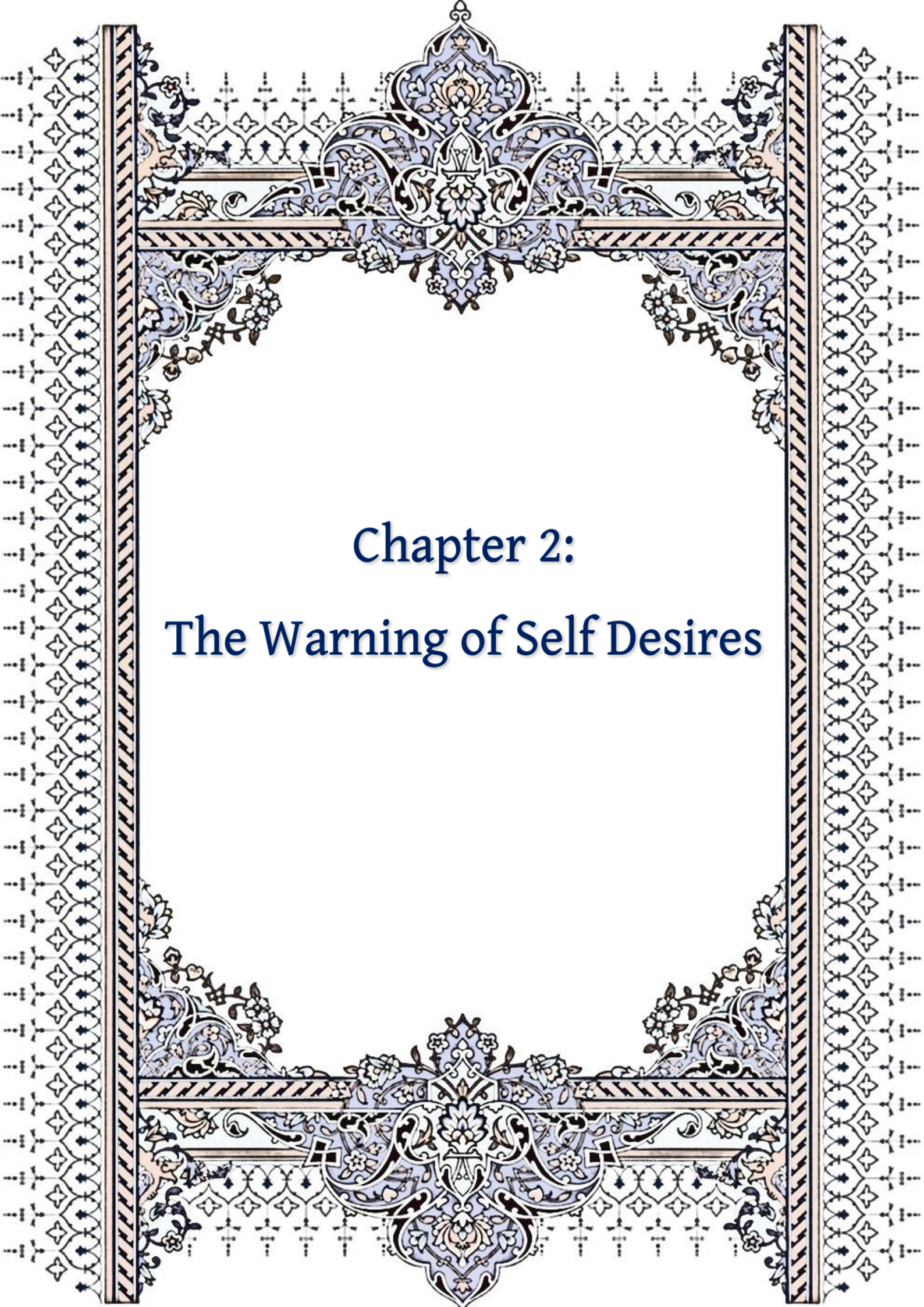
Sayyiduna Umar رضي الله عنه asked a neighbour to stand outside his house daily and shout out "O Umar, do not forget death, and do continue good deeds."

When Sayyiduna Umar رضي الله عنه noticed a white hair in his blessed beard he told the neighbour to stop calling in the mornings. He said, "My caller, my reminder is in front of my eyes, there is no longer any need for you to remind me."

SHAAFE' ROZ-E-QAYAAMAT KA HOON ADNAA 'UMMATI,

PHIR HASSAN KYA GHAM AGER MAIN BAAR E 'ISYAAN LAY CHALAA.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza رحمة الله عليه



Chapter 2:
The Warning of Self Desires

Couplet 13

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ
مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

TRANSLATION:

Indeed, my nafs e amaarah which is laden with evil; it did not benefit from the advice,
It did not pay any attention due to its ignorance from the warnings given by grey hair and old
age.

COMMENTARY:

My nafs e amaarah which calls towards evil, due to its ignorance did not accept or pay any
attention to the advice and warnings given by white hairs and the signs of old age.

Imam Busiri رحمه الله explains beautifully the ignorance of the nafs, and tells the nafs, “O nafs your
biggest ignorance is that you take no warning from the signs of old age. I have become old by
wandering in the desert of love. I have become old in the ishq of The Most Beloved ﷺ. Do not
insult yourself anymore O nafs by showing your ignorance. It is better for you to become tame
in this age, and to follow me in my love.”

RAZA NAFS DUSHMAN HAY DAM MEIN NA AANA,
KAHAAN TUMNE DEKHE HAIN CHANDRAANE WAALE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 14

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَبِيلِ قَرَى
ضَيْفِ الْمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ

TRANSLATION:

And I have not made any preparation for good deeds, a feast for the guest, that has lodged uncovered in my head, nor did I honour it.

COMMENTARY:

This couplet is connected to the previous one that my nafs e amaarah did not pay heed and honour this blessed guest (meaning old age). It did not serve this blessed guest with good deeds. Once old age came, it was paramount that the nafs served it with good deeds and honoured it.

It's natural that in old age one leans towards good deeds, but alas my nafs did not let me do this.

O nafs! Old age is to be honoured with good deeds, making oneself busy in the worship of Allah Almighty, in preparation for the hereafter. O nafs! This guest is here but only for a few days, honour it now before it's too late.

BAAZAARE 'AMAL MEIN TO SAUDA NAH BANA APNA,
SARKAAR-E-KARAM TUJH MEIN 'AIBI KI SAMAAI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 15

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَأْ أُوقِرُهُ
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

TRANSLATION:

Had I known that I would not be able to honour him,
I would have concealed my secret, which has been exposed, with a dye.

COMMENTARY:

Here Imam Busiri عليه الرحمة is referring to henna or similar and not black dye as black dye is prohibited in Shariah.

If I had known that I would not have been able to honour old age I would have covered the signs of old age with henna, but this is of no use. The advice of old age is to control the desires not to cover the signs of old age.

MUFT PAALA THAA KABHI KAAM KI AADAT NA PARRI,
AB 'AMAL POOCHTE HAIN HAAYE NIKAMMA TERA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 16

مَنْ لِي بِرِدِّ جِمَاحٍ مِّنْ غَوَايِتِهَا
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

TRANSLATION:

Is there anyone who can restrain my wayward self from its waywardness?

Just as an unmanageable horse is restrained by reins.

COMMENTARY:

Imam Busiri عليه الرحمة explains the necessity of a Murshid. The Murshid is the one who teaches the Murid, who tames his wayward nafs. Who puts the Murid on to the straight path. The instructions of the Murshid is like a rein for the Murid. The Murid should also act accordingly as if the rein is in the hands of his Murshid, whichever way he steers him he follows, obediently. This is the reason why the words attributed to Sayyiduna Bayazid Bustami عليه الرحمة are extremely deep. "The one who has no shaykh, he is the Murid of the shaytaan."

AANKH SEY KAAJAL SAAF CHURAA LAIN YAAN WOH CHOR BALAA KEY HAIN,

TERI GATTHRRI TAAKEE HAY AUR TU NE NEEND NIKALI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

May Allah Almighty keep us all steadfast, and keep our Imaan safe under the protection of Maslake Alahadrat Azeemulbarakat عليه الرحمة.

Aameen.

Couplet 17

فَلَا تَرْمُ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا
إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

TRANSLATION:

Do not try to subdue its appetite by sins, for indeed food only increases the desires of the glutton.

COMMENTARY:

O one who has kept his soul decorated with the love of lust! Take this thought out from the heart that you will be able to refrain from sins after committing numerous sins. The sins increase the lust of the soul and it becomes stronger. Do not try to control the nafs by listening to it. For the nafs only gets hungrier if you feed it. Do not feed it sins thinking it will leave you alone. A glutton never gets tired of eating, feeding him only increases his greed for food.

APNI BANI HUM AAP BIGAARAIN,

KAUN BANAAYE BANAATAY YEH HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 18

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْبِلُهُ شَبَّ عَلَى
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمُهُ يَنْفَطِمِ

TRANSLATION:

The nafs is like a small child, if you let him keep on drinking milk, he will grow with this habit and grow strong.

Yet if the child is weaned it stops.

COMMENTARY:

The nafs is similar to the small child, if one keeps feeding the child it will happily drink. If one does not stop, the child will grow past the age and keep drinking. If the child is not weaned, he will keep drinking and then it will become extremely difficult to get the child to stop.

Here the child is given as an example.

If the nafs is fed according to its desires it will continue to grow, if it is neglected it will form a habit of sinning, until it becomes completely drowned in sins and its desires. If it is given complete freedom it destroys itself in the evil pleasures of sins and stays in this state until death. If however it is controlled it becomes tame and stops. Therefore the tarbiyyah of the nafs is necessary, and this should be done as early as possible, before a habit is formed.

What must be understood here is upto what age is the word *Tifl* used, and which words are used after this age.

While the child is in the womb it is called *Janin* (foetus). After it is born, it is called *Waleed* (offspring). While it begins to drink milk, it is called *Tifl* (infant). After this period he is called *Sabee* (youth). Then *Marahiq*. Until the age of 19 he is called *Ghulaam*. From 19 to 34 years he is called *Shabaab* (a young man). From 34 to 51 years, he is called *Kahal* (adult). The remaining years of his life he is called *Sheikh* (an old man).

ALLAH ALLAH KEY NABI SEY, FAARIYAAD HAY NAFS KI BADI SEY.

DIN BHAR KHELON MEIN KHAAK URRAAYI, LAAJ AAYI NA ZARRON KI HANSI SEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 19

فَأَصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمُّ

TRANSLATION:

Then direct its inclination far from you, and control its inclination towards desires, and beware that it does not overpower you.

Indeed, lust whenever it overpowers will kill or shame your character.

COMMENTARY:

Imam Busiri رحمه الله explains and warns us, “Don't make the mistake of making the nafs a friend, do not let it become in charge and overpower you, otherwise there is a great chance of destruction.”

Imam Abu Malik Al Ash'ari رحمه الله writes that the enemy is not he who one fights on the battlefield. The real enemy is the one who hides within you.

Hadrat Sayyiduna Ali رضي الله عنه has explained these secrets of Tasawwuf and the controlling of the nafs in a nutshell, in the following couplet:

اياكم وتحكيم الشهوات على انفسكم

فان عاجلها ذميم واجلها وخيم

Save your nafs from overthrowing the kingdom of desires.

Once the nafs starts to rule, once it is in power, its initial effect is to shame and to defame and long term effect is destruction.

Since we now know what an evil the nafs is, we should rush quickly in stopping its desires.

Hazrat Ibrahim bin Shaybaan said that he never slept under a roof for 40 years. In Risaala Qashiri, Abi Turaab Nakhshi relates that his nafs never desired a thing, but once while he was on a journey it asked for egg and bread. I passed a town and the people mistook me for a thief and I was struck 70 times with a whip. Then they recognised me, apologised, and took me home.

They then served me egg and bread. So I said to my nafs, now eat this egg and bread which you have earned after being whipped 70 times.

IMAAN PE MAUT BEHTAR OW NAFS,
TERI NAAPAAK ZINDAGI SEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 20

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسَمِّ

TRANSLATION:

And guard it and watch it well, while it grazes in the field of deeds,
And if it enjoys pasture do not let it roam free.

COMMENTARY:

Let the nafs eat from the fields of good deeds. Do not let the nafs roam freely and eat whatever it desires. Keep an eye on it lest it goes into the fields of bad deeds. If it shows interest then stop it from eating.

What is being explained here is how to rectify the nafs, and how it becomes proud very quickly. This is why when the seeker performs nawaafil the nafs begins to find pleasure in those prayers, it then creates space for astonishment and pride. It then begins to demand honour and shows pride in the community, which is very harmful for the seeker. So if you find the nafs in this condition, among the good deeds, then do not leave it free but secure it firmly.

HUM KHAAK MEIN MIL CHUKE HAIN KAB KEY, NIKAALA NA GHUBAAR TERE JEE SEY.

HAY ZAALIM MEIN NIBA HUN TUJH SEY, ALLAH BACHAAYE US GHARI SEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 21

كَمْ حَسَّنَتْ لَذَّةَ الْبُرِّ قَاتِلَةً
مِنْ حَيْثُ لَمْ يَدْرُ أَنَّ السُّمَّ فِي الدَّسَمِ

TRANSLATION:

How often does it make one approve of a deadly pleasure? How often is pleasure considered good? One does not know that there is poison mixed within the fat.

COMMENTARY:

How many times does one approve of a pleasure? One thinks it's good but little does he know that this pleasure is poisonous. This is a deadly sin. The nafs plays a deadly game and shows the meat and tries to disguise the poison in the fat. It shows the pleasure and one is so drowned in the pleasure he fails to see that this is a cause for his destruction.

Alahadrat Azeemulbarakat عليه الرحمة writes:

SHEHAD DIKHAAYE ZEHAR PILAAYE QAATIL DAAEN SHO HAR KUSH,
ISS MURDAAR PE KYA LALCHAAYA DUNYA DEKHI BHAALI HAY.

Couplet 22

وَإِخْشَاءِ الدَّسَائِسِ مِنْ جُوعٍ وَمِنْ شَبَعٍ
فَرُبَّ مَخْصَصَةٍ شَرُّ مِنَ التُّخْمِ

TRANSLATION:

And fear the evil of the nafs in both hunger and overeating,
Most times hunger is more evil than overeating.

COMMENTARY:

Fear the evil of the nafs in hunger, poverty and overeating.

Overeating often causes much more damage than just indigestion. One should fear both hunger and overeating; because overeating keeps one away from the remembrance of Allah Almighty, and hunger is even worse because it can sometimes lead to kufr.

It is often seen that obese people who spend all their time eating are often neglectful of the remembrance of the Almighty, but as per the Hadith Shareef of The Most Beloved ﷺ,

كاد الفقر ان يكون كفر

(Hunger can lead to kufr)."

This hunger and greed has led many towards evil as is evident even today. Hunger also is of many types: hunger for status, for wealth, fame, leadership etc.

Today many people are hungry for these types of things along with hunger for food.

The Beloved Prophet ﷺ advised Sayyiduna Maadh رضي الله عنه that,

ان نفسك مطيئتك فأرفق بها وليس من الرفق الا ان تجيعها وتذبيها

(The nafs of man is his transport, make your transport according to yourself, and this cannot be done except by making it soft through hunger)."

Eating is also Fard in certain conditions i.e. if one eats in order to save his life.

Regarding this, The Beloved Prophet ﷺ said:

“ان الله ليوجرني كل لقمة يرفعها العبد الى فيه“

(Allah ﷻ grants reward for every morsel that a servant puts in his mouth).”

To eat is also Mustahab, if one eats with this intention that one does not become weak in performing the 5 daily Salah.

Regarding this The Beloved Prophet ﷺ said:

“المؤمن القوي أحب الى الله تعالى من المؤمن الضعيف“

(A healthy believer is more beloved to Allah Almighty than a weak believer is).”

KHAATE HAIN TERE DAR KA,

PEETE HAIN TERE DAR KA,

PAANI HAY TERA PAANI,

DAANA HAY TERA DAANA.

~ Huzoor Mufti e Azam Hind عليه الرحمة

Couplet 23

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ امْتَلَأَتْ
مِنَ الْمَحَارِمِ وَالزُّمَّ حِيَّةَ النَّدَمِ

TRANSLATION:

And shed tears from those eyes which have become full of forbidden sights.

Incline to the way of regret by keeping strict to the way of abstinence.

COMMENTARY:

Imam Busiri رحمه الله has up to now listed the evils of the nafs, the evils of eating too much, the evils of hunger, of fame, of show, of status, of wealth etc. The evils of Haram pleasures, lust etc., and then detailed the damage these evils do. Now Imam Busiri رحمه الله tells us the solution to all these evils and how to repent and stay away in the future.

He says, “Those eyes which have been filled with Haram, which have become dirty and soiled, wash them and empty them through tears. Tears and regret is the solution. Keep strict with istighfaar, regret and weeping, with the intention of staying away completely from this sin for the rest of your life by making sure you don't even go close to anything which might lead you towards doing this sin.”

Regret is also repentance as per the Hadith Shareef:

“الندم توبة”

(The regret from a sin is repentance).”

The pious elders for the same reason said, “By shedding tears, the sins get washed and the stages are raised.”

One sinner on the day of Qayaamat will be called and all his body parts will testify against him, and expose the sins that he had committed. He will then be sentenced to be thrown into the fire of hell.

A hair from his eyelash will request that it wants to testify. Allah Almighty will grant it permission to speak. It will say, “Oh Allah! I am the witness that this person used to cry, due to Your fear.” Allah Almighty will forgive that person. A voice will call out, “This person has been freed due to the testimony of one hair.”

Hazrat Hujjatul Islam, Allama Haamid Raza Khan عليه رحمة was once asked, “For whom does this Ayah **عَيْنِن تَجْرِيْن** give glad tidings to?”

He replied, “**هَمَّا لَمِن عَيْنِن تَجْرِيْن** These two Ponds of Jannah are for those people whose two eyes used to shed tears in the fear of Allah Almighty.”

SPECIALITY:

The speciality of this couplet as explained by our Akaabireen is:

1. Whoever reads this 11 times after each Salah will be blessed with Ilm and the ability to express himself to the public with easy speech.
2. To recite this couplet at the time of towbah and at the time when one becomes a murid and does towbah will become a means of sincere repentance.
3. If this couplet is recited during difficulties whilst studying or understanding a certain concept, then to recite this 119 times will open up the mind to studies and understanding.

DAR THA KEY ISYAA(N) KI SAZA AB HOGI YA ROUZE JAZA,
DEE UNKI REHMAT NE SADAA YE BHI NAHIN WO BHI NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

May Allah Almighty give us the towfeeq to cry in His Court, to repent and to keep us steadfast upon our towbah.

Aameen.

Couplet 24

وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِمَا
وَإِنْ هُمَا مَحْضَاكَ النَّصْحَ فَاتَّهِمِ

TRANSLATION:

And oppose, resist both the nafs and the shaytaan; disobey them both.

Should they offer you any sincere advice, regard it with suspicion, accuse them of lying.

COMMENTARY:

Nafs and shaytaan are the enemies of humans from the very beginning. They can never be your well-wishers. Don't ever fall into the trap of thinking they are your well-wishers, this will be a costly mistake. We should be wary and alert at all times of their devious plans.

Hadrat Sayyiduna Ali رضي الله عنه has said beautifully,

طاعة النفس داء وعصيانها دواء

(The obedience of the nafs is a disease, and disobedience to it is the only cure)."

So whatever the nafs and the shaytaan advises do the opposite. Do not listen to anything they have to say. Always be disobedient towards them both.

Regarding the mischief of shaytaan, Moulana Rumi رحمه الله عليه has written in his Mathnawi Shareef that Sayyiduna Amir Muaawiya رضي الله عنه was sleeping. Before dawn, the shaytaan came to him and said Hayya Alal Falah (come towards success). Sayyiduna Muaawiya رضي الله عنه recognised him and said, "Why have you come to say 'Come towards success?' Your job is to make everyone's Salah Qaza."

The shaytaan replied, "One day you missed reading Salah behind the Holy Prophet ﷺ, due to this you remained sad for the whole day and cried, your good deeds were doubled due to your crying, so I feared that today also, if you missed the Salah you will do the same thing and double your good deeds."

DIN LAHV ME KHONA TUJHE, SHAB SUBHA TAK SONA TUJHE,
SHARME NABI KHAUFE KHUDA YE BHI NAHIN WO BHI NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

SPECIALITY:

Reciting this couplet and the previous couplet 11 times after the Jummuah Salah will keep one away from sins In'Sha'Allah Ta'aala.

Couplet 25

وَلَا تُطِيعُ مِنْهُمَا خَصْمًا وَلَا حَكَمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

TRANSLATION:

And neither obey the nafs and the shaytaan, as an enemy or as a ruler.

For you know very well the deception of such an enemy or a ruler.

COMMENTARY:

The Ulema have written that from the couplets in the Qasidah Burdah Shareef this couplet is the most stringent and demanding.

The commentator Zarkashi writes, "I could not understand this concept, I was confused due to not understanding the link between the nafs and the shaytaan. How can one be an enemy and a ruler at the same time? When I could not understand this, I turned spiritually towards Imam Busiri عليه الرحمة." He explained that there are three things in a human which are the roots of desires. The heart, the nafs, and shaytaan. If the heart turns one towards something good, the nafs stops the heart. An argument between them begins, the shaytaan then appears on the scene as a judge and always rules in favour of the nafs. In the same way when the heart argues with the shaytaan, the nafs appears as a judge to solve the argument and always rules in favour of shaytaan.

To stay protected from the waswas (whisperings), the Sufiyaa e Kiraam have instructed the following six measures:

1. To often recite the Ta'ooz.

اعوذ بالله من الشيطان الرجيم

2. To often recite the Kalimah Shareef.

لا اله الا الله محمد رسول الله

3. To often recite Bismillah.

بسم الله الرحمن الرحيم

4. To keep away from greed.

5. To hate evil deeds.

6. Not to let your Dunya take over your Deen.

RAZA NAFS DUSHMAN HAY DAM MEIN NA AANA,
KAHAAN TUMNE DEKHE HAIN CHANDRAANE WAALE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 26

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلاَ عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِّذِي عُقْمٍ

TRANSLATION:

I seek forgiveness from Allah ﷻ from such sayings without practice, indeed I have claimed through this, offspring from the owner of the barren.

COMMENTARY:

I seek forgiveness from Allah Almighty from words which are said to others, but I do not act on them myself.

My nafs is like the barren one. I am busy in sinning but yet I advise others not to. My words have no effect without my acting upon them also. One can shout and scream and lecture others, but your words will not enter the hearts if one is ignorant to his own preachings.

Imam Busiri عليه الرحمة cries and says, "I also did not practice what I preached. So in the Court of Allah Almighty, I sincerely repent for giving advice to other people and not practising on it."

Any advice without practice is like a barren woman trying to conceive children.

KHAAYA PIYA AUR PEHNA ACHHON SEY RAHA ACHHA,
KUCH DEEN KA BHI KAR LE DUNIYA KA HAI KYA KARNA.

~ Huzoor Mufti e Azam Hind عليه الرحمة

Couplet 27

أَمْرُكَ الْخَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

TRANSLATION:

I command you to do good, but I do not conform to it, I do not command myself to do the same.
If I am not steadfast, then what is the use of me saying to you "be steadfast."

COMMENTARY:

I preached you to do good but did not act on this myself. My words are contradicting my actions. The non practising person who preaches people to be pious and Allah-fearing is like the unlearned doctor prescribing to patients, whilst in reality he himself is a patient. The biggest Karamat is being steadfast in the Deen and not the exposure of acts.

This is why the Ulema e Kiraam have written in reply to claims of certain people walking on water, strands of hay, pieces of wood and also floating on water. When they were told of certain people flying in the air, they replied that the fly also flies in the air. When they were told that certain people travel from the east to west in a few minutes, they replied the shaytaan also does the same. When asked what is a Karamat? They replied the biggest Karamat is steadfastness in religion.

MERE A'AMAL KA BADLA TOH JAHANNAM HI THA,
MAIN TOH JAATA MUJHE SARKAR NEY JAANE NAH DIYA.

~ Huzoor Mufti e Azam Hind عليه الرحمة

Couplet 28

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَوَلَمْ أُصِمِ

TRANSLATION:

I have made no provisions of voluntary devotions and worship before death approaches.

Nor have I offered other than the compulsory fasts and prayers.

COMMENTARY:

To achieve closeness to Allah Almighty, it's absolutely necessary to get assistance from Nawaafil. Faraaiz and Waajibaat are the foundation and this is the minimum.

As per the Hadith Shareef “My servant keeps on attaining closeness to Me through Nafl, until I make him a Beloved.”

Sayyiduna Junaid Baghdaadi رضي الله عنه would cover the windows of his room and perform 400 Nawaafil prayers daily.

Sayyiduna Abdullah bin Haneef رضي الله عنه relates that in my teens, I would read Surah Ikhlaas 10,000 times in one rakaat. Sometimes I would complete the whole Qur'an Al Kareem in one rakaat. On some days, I would perform 1000 rakaat Nafl between Fajr and Asr.

It is related that someone stayed with Sayyiduna Imam Abu Hanifah رضي الله عنه for a whole year. He said that he never saw Hazrat's back leaning against the ground for the year. His companions would say to me that Imam Abu Hanifah رضي الله عنه always performs Fajr Salah with the Wudu that he made for Esha Salah.

NAH POHNCHE UN KEY QADMON TAK NAH KUCH HUSN-E-'AMAL HI HAY,
HASSAN KYA POOCHTE HO HUM GAYAY GUZRAY ZAMAANE SEY.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة



Chapter 3: In Praise of
The Most Beloved ﷺ

Couplet 29

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظُّلَمَ إِلَى
أَنْ اشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

TRANSLATION:

I neglected the way of The Most Beloved ﷺ who passed the nights in worship,
Until His feet became injured due to the swelling.

COMMENTARY:

I am remorseful that I neglected the Sunnah of spending the nights in worship. I neglected this blessed Sunnah. The Sunnah of The Most Beloved ﷺ who would initially spend the whole night in worship. The Most Beloved's (ﷺ) blessed feet would swell due to performing salah all night.

The following Ayah of The Qur'an Al Kareem was revealed:

طه ° مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

O Beloved ﷺ. We have not sent down this Qur'an upon for you to fall into hardship!
[Surah Taaha]

This shows the blessed maqaam of The Most Beloved ﷺ, that the Blessed feet swell and Sayyiduna Jibreel عليه السلام is sent with Wahi.

سبحان الله

After this, it was the Beloved Prophet's ﷺ habit to get up in the later part of the night and perform Tahajjud Salah.

The Ulema have written that the Tahajjud Salah was obligatory on Him (ﷺ) besides the five daily Salah.

كَانَتْ صَلَاةُ التَّهَجُّدِ فَرَضًا لَهُ عَلَيْهِ السَّلَامُ لِأَنَّ لَامَتَهُ يَقُولُهُ تَعَالَى فَتَهَجَّدُ بِهِ نَافِلَةٌ لَكَ

This Tahajjud Salah is very beneficial. Regarding this prayer, The Beloved Messenger ﷺ had shown us many great benefits.

In a Hadith it is narrated that the two rakaats that the servant performs in the latter part of the night is better than the whole world and all its contents. If it was not difficult for the ummat I would have made it compulsory on them.

رکعتان یرکھما العبد فی جوف الیل الأخیر خیر له من الدنیا وما فیها ولولا ان اشق علی امتی لفرضتهما

TUMHAARE TO WOH IHSAAN AUR YEH NAFARMAANIYAN APNI,
HUMAIN TO SHARM SEE AATI HAY TUM KO MOON DIKHAANE SE.

~ Ustaade Zaman, Allama Hasan Raza Khan علیه الرحمة

Couplet 30

وَشَدَّ مِنْ سَغَبِ أَحْشَاءِهِ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحاً مُتَرْفِ الأَدَمِ

TRANSLATION:

He ﷺ tied His stomach and bound a stone upon His delicate skin, on account of hunger.

COMMENTARY:

Imam Busiri رحمه الله explains the blessed incident when the Companions رضي الله عنهم came to the Prophet ﷺ. They were in extreme hunger and showed the Prophet ﷺ their stomachs which had a stone tied to it. The Most Beloved ﷺ then revealed His Blessed stomach which had not one, but two stones tied to it.

The great Imam, Alahadrat Azeemulbarakat رحمه الله has explained it beautifully:

KUL JAHAA(N) MILK AUR JAW KI ROTI GHIZAA,
USS SHIKAM KI QANAA'AT PE LAAKHO(N) SALAAM.

Couplet 31

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّامًا شَمِيمٍ

TRANSLATION:

High mountains of gold ready to serve Him,

But He ﷺ showed His self-denial, He ﷺ showed them His eliteness.

COMMENTARY:

In the last couplet Imam Busiri رحمه عليه explained the incident of the Khandak when the Companions رضي الله عنهم complained of hunger, and The Most Beloved ﷺ showed them two stones tied to His blessed waist. This was not out of need, because if the Beloved ﷺ wanted, food would've been sent down from Jannah. The Prophet ﷺ would generally eat once and thank Allah Almighty. He would thank Allah Almighty and do sabr at the other times when food was not available.

Here Imam Busiri رحمه عليه explains the incident of the mountains. The Prophet ﷺ said, "If I wanted, I could have the Uhud Mountain turn into gold and walk beside me."

The Most Beloved ﷺ preferred simplicity, this shows His eliteness.

Sayyiduna Jibreel عليه السلام once presented himself in the court of The Most Beloved ﷺ, presented salaam from Allah Almighty, and said, "If you desire that the mountains be turned into gold and wherever you go, they walk beside you, then just say and it will be." The Most Beloved ﷺ refused and said, "This world is the home for him who has no home in the hereafter, its wealth is for those who have no wealth in the hereafter."

The Ulema have written that 5 mountains desired the honour of being turned into gold; to be at the feet in the service of The Most Beloved ﷺ:

Jabbal Abu Qubais, Jabbal Hiraa, Jabbal Thawr, Jabbal Bathaa, and Jabbal Arafaat.

MAALIK-E-KAUNAIN HAIN GO PAAS KUCH RAKHTE NAHIN,
DO JAHAN KI NEMATEIN HAIN UN KEY KHAALI HAATH MEIN.

~ Alahadrat Azeemulbarakat رحمه عليه

Couplet 32

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ

TRANSLATION:

His abstinence increased despite the need.

Indeed, needs never prevail over the infallible. As the needs increased the abstinence, the zuhd increased.

COMMENTARY:

The Most Beloved ﷺ led a simple life even when Islam had conquered the whole of Arabia.

Sayyidah Ayesha رضي الله عنها says, “The Prophet ﷺ never ate to his fill, and he left the physical world in this way.”

She رضي الله عنها also states that when The Most Beloved ﷺ left this physical world there was nothing but a handful of barley in the house.

Sayyidah Ayesha رضي الله عنها says, “At our home, fire would not be kindled, sometimes for a whole month, we lived merely on water and dates.”

[Tirmidhi Shareef]

Sayyiduna Abdullah ibn Abbaas رضي الله عنه says that The Prophet ﷺ and the members of His household would spend night after night without food, as there used to be nothing to eat at night.

[Tirmidhi Shareef]

Sayyiduna Umar رضي الله عنه narrates, “I went to the court of The Most Beloved ﷺ and saw that He ﷺ was lying on a mat of leaves of the date palm, there was no bedding between Him and the mat, under His blessed head was a leather pillow stuffed with the bark of the date tree. The texture of the mat had left deep marks on His blessed back (in one narration it says Sayyiduna Umar رضي الله عنه began to weep uncontrollably upon seeing this).

I said, “The kings and people of Rome and Persia are in riches even though they are not believers.” The Most Beloved ﷺ replied, “O son of Khataab, they are the people who have been deprived of the blessings of the hereafter, hence the comforts have been given in this world (in

another version it is said that The Prophet ﷺ said, "O Umar! Do you not prefer that they take the joys of this world and we of the hereafter?"

[Bukhari, Muslim]

Hadrat Abdullah ibn Masud رضي الله عنه says, "The Prophet ﷺ slept on a mat made out of palm trees and when He ﷺ awoke the marks were visible on his blessed body." We said, "Ya Rasool Allah ﷺ may we prepare a soft bedding for you?"

He ﷺ replied, "I have got nothing to do with the world. I am in this world like a rider who stops in the shade of a tree for a short time and after resting, resumes his journey leaving the tree behind."

[Tirmidhi Shareef]

SEEDHI SEEDHI RAWISH PAR KARORO(N) DUROOD,

SAADI SAADI TABI'AT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 33

وَكَيْفَ تَدْعُوا إِلَى الدُّنْيَا ضَرُورَةً مَنْ
لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

TRANSLATION:

How can such necessities invite such a Blessed personality to the world?

For if He ﷺ had not been created, the world would have not come into existence.

COMMENTARY:

The Most Beloved ﷺ does not need the world. Actually, He ﷺ is the need of the world. The world needs Him ﷺ. He ﷺ is the life and soul of the world.

From the couplet of Imam Busiri عليه الرحمة we learn many things. Many Ahadith Shareefah in this regard point to one conclusion which many badmazhabs fail to understand.

The great Imam Alahadrat Azeemulbarakat عليه الرحمة has explained it beautifully:

WOH JO NA THAY TO KUCH NA THA,
WOH JO NA HO, TO KUCH NA HO.
JAAN HAIN WOH JAHAN KI,
JAAN HAY TO JAHAN HAY.

This couplet is the explanation of many Ahadith Shareefah, such as

لولاك لما خلقت الافلاك

لولاك لما خلقت الدنيا

(لولا محمد ما خلقتك) يا ادم (ولا ارضا ولا سماء)

]]صحيح مستدرک للحاکم

And the Hadith Qudsi:

On the night of Me'raaj the Prophet ﷺ said to Almighty Allah, "O Allah, there is You, and Me. Everything else I have left behind for Your sake."

Allah Almighty replied, "O Beloved, there is Me, and there is You, everything else I have created for Your sake."

Couplet 34

مُحَمَّدٌ سَيِّدُ الْكُونَيْنِ وَالْثَّقَلَيْنِ
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

TRANSLATION:

The Most Beloved Prophet Muhammad ﷺ is the master of both worlds. The master here, and in the hereafter,

The master of both mankind and jinn, and of both groups (Arabs and non-Arabs).

COMMENTARY:

Qadi Ayaaz عليه الرحمة has written in Shifa Shareef, the name Muhammad is specific and unique, no one was named Muhammad before the birth of The Most Beloved ﷺ in either Arab or non -Arab.

قال القاضي عياض في الشفاحي اسم محمد ولم يسم به أحد من العرب ولا غيرهم إلى أن شاع قبيل وجوده و ميلاده صلى الله عليه وسلم أن نبياً يبعث اسمه محمد ، فسوى قوم أبنائهم بذلك ، رجاء أن يكون أحدهم هو ! والله يعلم حيث يجعل رسالته

(الفردة في شرح البردة تاج الشريعة العلامة مفتي اختر رضا القادري الازهرى)

The Most Beloved ﷺ is the seal of the Prophets, the final Prophet, the leader of all the Prophets and Messengers. He was given the blessed Me'raaj which none other received. Allah Almighty made him the master of all the Ambiyaa e Kiraam, of all humans, of jinn, of Arabs and non-Arabs.

KHUDA KI SALTANAT KA DO JAHAA(N) MEIN KAUN DULHA HAI,

TUMHEE TUM HO, TUMHEE TUM HO, YAHAA(N) TUM HO, WAHAA(N) TUM HO.

~ Huzoor Mufti e Azam Hind عليه الرحمة

SPECIALITY:

The speciality of this couplet is, if read upon the one affected by asaib and if written on to a plate and given to drink he/she will be relieved of this evil.

Couplet 35

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ
أَبْرُ فِي قَوْلٍ لَأَمْنُهُ وَلَا نَعَمِ

TRANSLATION:

He is our Prophet ﷺ who commands good and forbids doing evil.

There is none more truthful than He ﷺ, in saying no, or saying yes. There is none parallel to Him ﷺ.

COMMENTARY:

Our Beloved Prophet ﷺ enjoins us to do good and prohibits us from doing wrong. Where He ﷺ says yes none can say no, where He ﷺ says no, no one can say yes. There is none more truthful in this than Him.

MAANGENGE MAANGE JAAYENGE MOONH MAANGI PAAYENGE,

SARKAAR MEIN NAH LAA HAY NAH HAAJAT AGAR KI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 36

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

TRANSLATION:

He ﷺ is the Most Beloved and whose intercession is hoped for in every fear and distress.

His intercession is hoped for on the day of distress, the day of agony and the day of judgement.

COMMENTARY:

Sayyiduna ibn Abbaas رضي الله عنه narrates that the Prophet ﷺ said, “Listen, I am the beloved of Allah Almighty, on the day of judgement, the Liwaa ul Hamd will be in my hands. I will be the first to intercede and My intercession will be the first to be accepted.”

Imam Qastalani رضي الله عنه, in Mawahib has divided intercession into five types:

1. On the day of judgement, this intercession will take place in front of everyone when all will be suffering from the extreme difficulties.
2. Many of His close servants will enter paradise without any accountability.
3. On behalf of those sentenced to the fire of hell.
4. Taking out those sinners from hell who will be screaming and calling out for help.
5. Intercession for the elevation of stages of those in Jannah.

Allama Jalaaluddin Al Suyuti رحمه الله عليه has stated a sixth stage where he will intercede and reduce the punishment of those sinners already in hell.

A seventh stage has also been mentioned by Imam Qastalani رحمه الله عليه that the first people to enter paradise will be the residents of Madinah al Munawwarah.

YAA ILAAHI JUB PARRE MAHSHAR ME SHOR-E-DAAR-O-GEER,
AMN DENE WAALE PYAARE PESHWAA KA SAATH HO.

YAA ILAAHI NAMA-E-A'MAAL JUB KHULNE LAGEIN,
AIB POSH-E-KHALQ SATTAAR-E-KHATA KA SAATH HO.

~ Alahadrat Azeemulbarakat عليه الرحمة

SPECIALITY:

This couplet and the previous one, if read in times of distress and need, will protect one from calamities and fulfil one's needs.

If this couplet is read 1001 times in one sitting without talking, In'Sha'Allah the problem will be solved.

This couplet is agreed upon by the scholars to be accepted in the court of Allah Almighty and His beloved ﷺ therefore it should be read an odd number of times.

Couplet 37

دَعَا إِلَى اللَّهِ فَالْمُسْتَسْكُونَ بِهِ
مُسْتَسْكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

TRANSLATION:

He invited to Allah ﷻ, so those who hold on to Him hold a rope that will never break.

COMMENTARY:

Allah ﷻ has used titles in the Qur'an for The Most Beloved ﷺ to show his great status. Titles such as:

داعى الى الله

سراج منير

The Deen of Islam has been referred to as the strong rope:

فاعتصموا بحبل الله جميعاً

O Muslims hold firm on to the rope of Allah ﷻ.

Our Akaabireen overcame the world because they held firm to the rope of Allah ﷻ, and we are struggling today because we have left this rope of Allah ﷻ and the Sunnah of The Most Beloved ﷺ.

The Hadith Shareef states that so long as you hold firm to my Sunnah you will overcome your enemies, and when you leave my Sunnah, Allah ﷻ will let oppressive rulers rule over you, who will not show any mercy towards you and neither will they fear you.

NARAFTAM RAAH BEENAAYAA(N) FUTAADAM DAR CHAHE 'ISYAA(N),

BIYAA AAY HABL-E-RAHMAANAM AGHISNI YAA RASOOLALLAH.

~ Alahadrat Azeemulbarakat عليه الرحمة

SPECIALITY:

This couplet, if recited after each Salah will safeguard one's Imaan and will be granted peace and safety.

Couplet 38

فَاقَ النَّبِيِّينَ فِي خُلُقٍ وَفِي خُلُقٍ
وَلَمْ يُدَاوُهُ فِي عِلْمٍ وَلَا كَرَمٍ

TRANSLATION:

He ﷺ transcends all the Prophets عليهم السلام in creation and in noble character.

None of the Prophets عليهم السلام can reach His knowledge and noble nature.

COMMENTARY:

The Beloved Prophet ﷺ is unique and above all of creation in beauty, character, manners, knowledge and all other internal and external qualities.

The Most Beloved ﷺ is Afdal Al Ambiya.

If one was to attempt to mention the blessed qualities of the Prophet ﷺ, one would need thousands and thousands of pages and still would not even be able to cover one quality in its reality. All the Prophets عليهم السلام had individual qualities but The Most Beloved ﷺ had them all in abundance.

HUSN E YUSUF, DAM E EESA, YAD E BAIZAA DAARI,

AANCH E KHOOBAAN HAM E DARAND TU TANHAA DAARI.

SPECIALITY:

This is the second couplet which, when The Prophet ﷺ heard, He ﷺ smiled. This couplet is accepted and maqbool in the blessed court.

This should be read an odd number of times.

Couplet 39

وَكُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَبِسٌ
غُرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدَّيَمِ

TRANSLATION:

All of them acquired handfuls of water from The Most Beloved ﷺ, or sips from the continuous rain.

COMMENTARY:

All the Prophets عليهم السلام are wanting a handful from the blessed ocean of The Most Beloved ﷺ, or even a sip from the showers of blessing.

In this couplet the blessed status is being explained.

The exalted status is such that the Ambiya O Rusul have all benefited from this vast ocean of blessing which is The Most Beloved Prophet Muhammad ﷺ. The status of The Leader of all amongst all the Prophets عليهم السلام is being explained. On the day of judgement when everyone will run here and there, going from one Prophet to another, we will be instructed to go to the court of this ocean of Blessings ﷺ. We will gain shelter in the court of our Aqa Kareem ﷺ.

The great Imam Alahadrat Azeemulbarakat عليه الرحمة has sketched out a complete scenario of the day of judgement and a beautiful wish for the blessed intercession.

BE-BASI HO JO MUJHE PURSISHE AA'MAL KEY WAQT,
DOSTON KYA KAHOON US WAQT TAMANNA KYA HAY.

KAASH FARIYAAD MERI SUNKE YEH FARMAYEIN HUZOOR,
HAAN KOI DEKHO YEH KYA SHOR HAY GHOWGHA KYA HAY.

KAUN AAFAT ZADAH HAY KIS PE BALAA TOOTI HAY,
KIS MUSIBAT MEIN GIREFTAAR HAY SADMA KYA HAY.

KIS SEY KEHTA HAY KI LILLA AH KHABAR LIJIYE MERI,
KYOON HAY BETAAB YEH BE-CHAINI KA RONA KYA HAY.

YOON MALAIK KAREIN MA'AROOZ KI EK MUJRIM HAY,
US SEY PURSISH HAY BATAA TUNE KIYA KYA KYA HAY.

AAP SEY KARTA HAY FARIYAAD KEY YAA SHAH-E-RUSUL,
BANDA BEKAS HAY SHAHAA REHAM ME WAQFA KYA HAY.

SUN KEY YAH 'ARZ MERI BAHR-E-KARAM JOSH MEIN AAYAY,
YUN MALAAIK KO HO IRSHAAD THAHERNA KYA HAY.

KIS KO TUM MAURID-E-AAFAAT KIYA CHAAHTE HO,
HUM BHI TOH AA KEY ZARA DEKHEIN TAMAASHA KYA HAY.

UNKI AAWAZ PE KAR UTTHU MEIN BESAAKHTA SHOR,
AUR TARAP KAR YEH KAHOON AB MUJHE PARWA KYA HAY.

LO WOH AAYA MERA HAAMI MERA GHAM-KHWAAR-E-UMAM!
AA GAYI JAAN TAN-E-BE JAAN MEIN YEH AANA KYA HAY.

PHIR MUJHE DAAMAN-E-AQDAS ME CHUPAALEIN SARWAR,
AUR FARMAAYEIN HATTO IS PE TAQAAZA KYA HAY.

BANDA AAZAAD SHUDAH HAY YEH HUMARE DAR KA,
KAISA LETE HO HISAAB ISS PE TUMHARA KYA HAY.

YE SAMAA(N) DEKH KEY MEHSHAR MEIN UTTHE SHOR KEY WAAH,
CHASHM-E-BAD DOOR HO KYA SHAAN HAY RUTBAH KYA HAY.

AAY RAZA JAAN-E-'ANAADIL TEREY NAGHMON KEY NISAAR,
BULBUL-E-BAAGH-E-MADINAH TERA KEHNA KYA HAY.

SPECIALITY:

This is the third couplet which was pleasing for The Most Beloved ﷺ, therefore this couplet should also be recited thrice.

Couplet 40

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

TRANSLATION:

They all stopped before Him at their assigned limits, either at a point of knowledge or to gain wisdom.

COMMENTARY:

All the Ambiya e Kiraam are standing before The Most Beloved ﷺ as a word of knowledge or as command in wisdom.

In other words, all the other Messengers are blessed with a great status but cannot compare to the status of The Prophet Muhammad ﷺ.

This status will be shown on the day of Qayaamat, when all the Prophets عليهم السلام will gather under Liwaa ul Hamd and every Prophet will be standing in the position according to His status.

TEREY AAGE YOON HAY DABE LACHE FOOSAHAA ARAB KEY BARE BARE,

KOI JAANE MOONH MEIN ZUBAAN NAHIN NAHIN BALKE JISM MEIN JAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 41

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِيءُ النَّسَمِ

TRANSLATION:

For He ﷻ is the one who is perfect in every form, in meaning and in image,
The creator of all the souls honoured Him by selecting Him as His Most Beloved (ﷻ).

COMMENTARY:

The Most Beloved ﷻ is perfect in every form, in beauty, manners, internally and externally.

He is The Most Afdal.

The Most Akmal.

The Most Ajmal.

The Most Ashraf.

The Most Ahsan.

As Peer Mehr Ali Shah عليه الرحمة writes in his Punjabi Kalaam:

SUBHAN ALLAH! MAA AJMALAKA!
MAA AHSANAKA! MAA AKMALAKA!
KITHAY MEHR ALI, KITHAY TERI THANAA',
GUSTAAKH AKHEEN KITHAY JAA ARIYAAN.

GLORY BE TO ALLAH! O BELOVED THERE IS NONE MORE BEAUTIFUL THAN THEE!
NONE MORE EXCELLENT THAN THEE,
NONE MORE PERFECT THAN THEE!
WHAT IS THE STATUS OF MEHR ALI THAT HE DARES TO PRAISE THEE?
WHERE HAVE THESE INSOLENT EYES DARED TO GAZE?

Couplet 42

مَنْزَرَةٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

TRANSLATION:

He ﷺ has no equal or partner in His magnificence.

The jewel of excellence in Him is indivisible.

COMMENTARY:

The Most Beloved ﷺ has no equal, He ﷺ is removed from having partners in His excellence. The Most Beloved ﷺ is unique in His magnificence.

SAR TA BA QADAM HAY TAN-E-SULTAAN-E-ZAMAN PHOOL,
LAB PHOOL DAHAN PHOOL ZAQAAN PHOOL BADAN PHOOL.

DIL BASTA-O-KHOON GUSHTAH NA KHUSHBOO NA LATAAFAT,
KYOON GHUNCHA KAHOON HAY MERE AAQA KA DAHAN PHOOL.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 43

دَعُ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ
وَاحْكُمُ بِمَا شِئْتُمْ مَدْحًا فِيهِ وَاحْتِكُمُ

TRANSLATION:

Discard the like of what the christians claim about their Prophet.

Freely decide and say whatever you wish in praise of The Most Beloved ﷺ.

COMMENTARY:

Stay away from the claim that the christians make about their Prophet, (نعوذ بالله that Sayyiduna Isa عليه السلام is the son or one of three). Apart from this, all words of praise for The Most Beloved ﷺ should be said with full belief. Here the status of The Most Beloved ﷺ is being explained along with the belief regarding Towheed.

Huzoor Mufti e Azam Hind عليه الرحمة has explained this beautifully in his Kalaam:

KOI KYA JAANE JO TUM HO,
KHUDA HEE JAANE KYA TUM HO,
KHUDA TO KEH NAHIN SAKTE,
MAGAR SHAANE KHUDA TUM HO.

NABIYON MAIN HO TUM AISAY,
NABI AL AMBIYAA TUM HO,
HASEENON MAIN TUM AISAY HO,
KE MAHBOOBE KHUDA TUM HO.

CHAMAK JAAYE DIL E NOORI,
TUMHAARAY PAAK JALWON SE,
MITAA DO ZULMATAIN DIL KI,
MERE NOOR AL HUDA TUM HO.

Couplet 44

وَأَنْسُبُ إِلَى ذَاتِهِ مَا شِئْتُ مِنْ شَرَفٍ
وَأَنْسُبُ إِلَى قُدْرِهِ مَا شِئْتُ مِنْ عِظَمٍ

TRANSLATION:

And attribute to His personality all the noble qualities and excellence you wish,
And attribute to His dignified status as much of greatness and honour as you wish.

COMMENTARY:

So whatever you have understood about His dignity, His greatness, unparalleled beauty, most exemplified character, soothing words, truthful tongue, and all His wonder; whatever you wish, you should praise Him with these words.

SARWAR KAHOON KEY MAALIK-O-MAULA KAHOON TUJHE,
BAAGH-E-KHALEEL KA GUL-E-ZEYBA KAHOON TUJHE.

GULZAAR-E-QUDS KA GUL-E-RANGEEN ADA KAHOON,
DARMAAN-E-DARD-E-BULBUL-E-SHAYDA KAHOON TUJHE.

ALLAH RE TERE JISM-E-MUNAWWAR KI TAABISHEIN,
AAY JAAN-E-JAA(N) MEIN JAAN-E-TAJALLAA KAHOON TUJHE.

BEY DAAGH LAALAH YA QAMAR-E-BEY KALAF KAHOON,
BEY KHAAR GULBAN-E-CHAMAN AARA KAHOON TUJHE.

MUJRM HUN APNE 'AFW KA SAAMAAN KAROON SHAHAA,
YA'NI SHAFI' ROZ-E-JAZAA KA KAHOON TUJHE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 45

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمِ

TRANSLATION:

Verily, the excellence of The Most Beloved ﷺ has no bounds,
That a speaker might be able to express this excellence with his tongue.

COMMENTARY:

The reality is, that the fadaail of The Prophet ﷺ has no bounds that one could be able to explain.

TERE TO WASF AAYB E TANAAHEE SE HAIN BAREE,
HAYRAAN HOON MERE SHAAH MAIN KYA KYA KAHOON TUJHE.

LAIKIN RAZA NAY KHATM E SUKHAN ISS PE KAR DIYA,
KHAALIQA BANDAH KHALQA AAQA KAHOON TUJHAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

And in another Kalaam, he writes:

MAIN NISAAR TERE KALAAM PAR,
MILEE YUUN TO KIS KO ZABAAN NAHIN,
WOH SUKHAN HAY JIS MAIN SUKHAN NA HO,
WOH BAYAAN HAY JIS KA BAYAAN NAHIN.

And as Huzoor Sheikh Sa'adi عليه الرحمة has written it beautifully:

YAA SAHIB AL JAMAAL WA YAA SAYYID AL BASHAR,
MIN WAJHI KAL MUNEEER LA QAD NUWWIR AL QAMAR,
LAA YUMKIN AL THANAAU KAMAA KAANA HAQQUHU,
BA'AD AZ KHUDA BUZURG TUI QISSA MUKHTASAR.

يا صاحب الجمال ويا سيد البشر

من وجهك المنير لقد نور القمر

لا يمكن الثناء كما كان حقه

بعد از خدا بزرگ توی قصه مختصر

O THE MOST HANDSOME, THE MOST BEAUTIFUL.
O THE MOST PERFECT, MASTER OF ALL THE HUMANS.
THE FULL MOON DRAWS ITS LIGHT AND GLOW FROM THE RADIANCE OF YOUR BLESSED FACE
YAA RASOOL ALLAH ﷺ.
IT IS IMPOSSIBLE TO GIVE DUE PRAISE TO YOUR GLORY.
I CAN ONLY SAY, AFTER ALLAH ALMIGHTY, YOU ARE THE MOST EXALTED.

Couplet 46

لَوْ نَأَسَبَتْ قَدْرَهُ آيَاتُهُ عِظْبًا
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

TRANSLATION:

If His miracles were proportionate to His high rank in greatness, then His name, when invoked would have resuscitated crumbling bones back to life.

COMMENTARY:

There are many miracles of The Prophet ﷺ such as:

The splitting of the moon,
Delaying of the setting of the sun,
Water flowing from the blessed fingers,
The increasing of food,
Animals, trees, and stones speaking,
The trees answering his call,
Revival of the dead,
Babies bearing witness and speaking,
The healing of the sick and incurable.
The night journey and ascension, Me'raaj.

SPECIALITY:

The benefit of this couplet as stated by Sheikh Qaisari رحمه الله is that if someone is close to death due to illness, if read on him, he will become cured. If his death at this time is written, he will receive ease in leaving this world.

TUM TO MURDON KO JILAA DETE HO MERE AAQA,
MERE DIL KO BHI JILAAO TO BOHAT ACHA HO.

YOON NA AKHTAR KO PHIRAAO MERE MAULA DAR DAR,
APNI CHOWKHAT PE BITHAO TO BOHAT ACHA HO.

~ Huzoor Taajush Shariah, Hadrat Allama Mufti Akhtar Raza Khan Qibla

Couplet 47

لَمْ يَتَّحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَم

TRANSLATION:

He ﷺ did not try us with what would confound our mental abilities and render our minds incapable about Him,

Out of His care for us, consequently, neither were we suspicious nor wondered.

COMMENTARY:

We have been given a simple and easy to understand and act upon religion which everyone can easily follow due to The Prophet ﷺ. He is merciful upon His Ummah and does not want us to fall into difficulty. This is why we have been blessed with such a pure Shari'ah, its rules are understandable and clear. Asking many questions were also prohibited so that it did not create difficulties for those who follow.

NASEEM-E-FAIZ SEY GUNCHE KHILANE AAYE HAIN,
KARAM KI APNI BAHAAAREI(N) DIKHAANE AAYE HAIN.

YAH TOH SOTE HUWO KO JAGAANE AAYE HAIN,
YAH TOH ROTE HUWO KO HASAANE AAYE HAIN.

UNHE KHUDA NE KIYA APNE MILK KA MAALIK,
UNHI KE QABZE MEIN RABB KE KHAZANE AAYE HAIN.

JO CHAAHENGE JISEY CHAAHENGE YEH USEY DENGE,
KAREEM HAY YEH KHAZANE LUTAANEY AAYE HAIN.

SUNOGE "LAA" NAH ZABAAN-E-KAREEM SEY NOORI,
YEH FAIZ-O-JOOD KEY DARIYA BHAANE AAYE HAI.

~ Huzoor Mufti e Azam Hind عليه الرحمة

Couplet 48

أَعْيَى الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَجِمِ

TRANSLATION:

The creation incapable of understanding His status,
Near or far, none able to express themselves regarding it.

COMMENTARY:

The reality of The Most Beloved ﷺ is beyond understanding and intellect. The whole of creation is incapable of understanding this reality. The entire world has become exhausted, in understanding the external and internal wonders and the reality of the sacred personality of the Holy Prophet ﷺ.

The Sahaaba e Kiraam who were very close to Him and the entire ummat who are far from Him, both cannot understand the reality of the Holy Prophet ﷺ. The reality of the Beauty of the Holy Prophet ﷺ has not even been fully exposed to the world, as no one has the strength to see the full reality.

WOH KAMAAL-E-HUSNE HUZOOR HAY KI GUMAANE NAQS JAHAN NAHIN,
YAH PHOOL KHAAR SEY DOOR HAY YAH SHAM'A HAY KI DHOOWA NAHIN.

BAKHUDA KHUDA KA YAH HAY DAR NAHIN AUR KOI MAFAR MAQAR,
JO WAHAAN SEY HO YAH AAKE HO JO YAHAN NAHIN TO WAHAAN NAHIN.

WOH SHARF KEY QAT'A HAIN NISBATAIN WO KARAM KEY SAB SEY QAREEB HAIN,
KOI KEH DO YAAS-O-UMMID SEY WO KAHEEN NAHIN WO KAHAAN NAHIN.

HAY UNHI KEY NOOR SEY SAB AYAAN HAY UNHI KEY JALWAH MEIN SAB NEEHA,
BANE SUBHE TAABISHE MEHR SEY RAHE PESHE MEHR YEH JAAN NAHIN.

WAHI NOOR-E-HAQQ WAHI ZILLE RAB HAY UNHI SEY SAB HAY UNHI KA SAB, NAHIN UNKI
MILK MEIN AASMAAN KEY ZAMEEN NAHIN KEY ZAMAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 49

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ
صَغِيرَةً وَتُكَلُّ الطَّرْفَ مِنْ أَمَمٍ

TRANSLATION:

Like the sun, when seen from a distance,
Which appears small yet dazzles the eye when near.

COMMENTARY:

This is a continuation of the last couplet explaining that no one knows the true status of The Most Beloved ﷺ. The comparison of the sun has been used but in reality what is the comparison of the sun, with the Beloved Prophet ﷺ?

JO BE PARDAH NAZAR AAJAAYE JALWAH ROO-E-ANWAR KA,
ZARA SA MOO NIKAL AAYE KHURSHEED-E-MEHSAR KA.

CHAMAK SAKTA HAY TOH CHAMKE MUQAABIL UN KI TAL'AT KEY,
HUMEIN BHI DEKHNA HAY HOWSLAA KHURSHEEDE MAHSAR KA.

WOH ZILLE ZAAT-E-RAHMAN HAY NABUWWAT KEY MAAHE TAABAAN,
NA ZILL KA ZILL KAHIN DEKHA NA SAAYA MAAHO AKHTAR KA.

~ Huzoor Taajush Shariah, Hadrat Allama Mufti Akhtar Raza Khan Qibla

Couplet 50

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ
قَوْمٌ نِيَامٌ تَسَلُّوا عَنْهُ بِالْحُلْمِ

TRANSLATION:

How can the reality of The Most Beloved ﷺ be comprehended by the people of this world?

A sleeping nation comforts themselves through visions in dreams.

COMMENTARY:

The word ‘Dunya’ has been used pointing towards the ‘Aakhirah”, when on the day of judgement the whole of creation will see the status of The Most Beloved ﷺ.

‘ARSH-E-HAQQ HAY MASNAD-E-RIF’AT RASOOL ALLAH KI,
DEKHNI HAY HASHR MEIN ‘IZZAT RASOOL ALLAH KI.

TUJH SEY AUR JANNAT SEY KIYA MATLAB WAHABI DOOR HO,
HUM RASOOLALLAH KEY JANNAT RASOOL ALLAH KI.

TOOT JAAYENGE GUNAHGAARO KEY FAURAN QAID-O-BANDH,
HASHR KO KHUL JAAYEGI TAAQAT RASOOL ALLAH KI.

AAY RAZA KHUD SAAHIB-E-QUR’AN HAY MADDAAH-E-HUZOOR,
TUJH SEY KAB MUMKIN HAY PHIR MIDHAT RASOOL ALLAH KI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 51

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
وَأَنَّه خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

TRANSLATION:

So the conclusion of all our knowledge is that He ﷺ is the most perfect human,
Indeed, He ﷺ is the best of all the creation of Allah Almighty.

COMMENTARY:

The knowledge of all those in the world has ended with the conclusion that The Most Beloved ﷺ is the most perfect human, the best of all creation, the most incomparable human.

This is where the knowledge of the whole of mankind ends. We cannot even comprehend the human status of The Most Beloved ﷺ. This is the greatness of The Most Beloved ﷺ. His Nubuwwah, His Risaalah, His greatness of Kaleemi, His greatness of Habeebi, and only Allah ﷻ knows how many more! Who is able to comprehend these from amongst mankind?

Allama Kharpooti عليه الرحمة has written that when Imam Busiri عليه الرحمة recited the first part of this couplet in the blessed court:

فمبلغ العلم فيه انه بشر

So the conclusion of all our knowledge is that He is the most perfect human.

Imam Busiri عليه الرحمة stopped.

The Most Beloved ﷺ instructed Imam Busiri "اقرأ (Read!)"

To which the great Imam عليه الرحمة replied:

فقال الامام اني لم اوفق للمصراع الثاني لهذا البيت يا رسول الله

"Ya Rasool Allah ﷺ, it is not possible for me to say anything further"

To which The Most Beloved ﷺ said:

فقال عليه السلام

قل يا امام

وانه خير خلق الله كلهم

“He ﷺ said, "O Imam say! Say, indeed he is the best of all creation of Allah Almighty.””

Imam Busiri رحمه الله was overwhelmed and throughout the rest of the Qasidah kept on repeating

وانه خير خلق الله كلهم

After every couplet.

وانه خير خلق الله كلهم

وانه خير خلق الله كلهم

وانه خير خلق الله كلهم

SAB SEY AWLA-O-AA'LA HUMARA NABI,
SAB SEY BAALAAO WAALA HUMARA NABI.

JISKO SHAAAYAAN HAY ARSH-E-KHUDA PAR JULOOS,
HAY WOH SULTAAN-E-WAALA HUMARA NABI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 52

وَكُلُّ آيٍ أَتَى الرَّسُلَ الْكِرَامُ بِهَا
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

TRANSLATION:

And all the miracles and signs which the other Noble Messengers عليهم السلام brought, are connected to them from His light.

COMMENTARY:

Whatever is in the universe is from the Noor of The Most Beloved ﷺ:

اول ما خلق الله نوري

The first thing Allah Almighty created was My Noor.

The Most Beloved ﷺ said, “The Loh, Qalam, Jannah, Angels, Earth, the skies, the moon, the sun, jinns, humans, Arsh, Kursi, Malaikah Al Muqarribeen, the Noor of the hearts of the Saaliheen, Marifat, the Arwaahe Ambiyaa and Shuhadaa everything was created from My Noor.

Sayyidunaa Adam عليه السلام was created and My Noor passed through him into the forehead of Sayyiduna Sheeth عليه السلام.

(Narrated by Sayyiduna Jaabir رضي الله عنه)

All the wonders that the other Prophets عليهم السلام achieved were through the Sadqa of the Holy Prophet ﷺ.

QARNON BADLEE RASOOLON KI HOTI RAHI,
CHAAND BADLEE KA NIKLAA HUMARA NABI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 53

فَإِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

TRANSLATION:

For indeed, He ﷺ is the sun of excellence and they (the Prophets) are its stars,
They display their light to people in the dark.

COMMENTARY:

Without doubt The Most Beloved ﷺ is the sun of virtues and excellence. The other Prophets عليهم السلام are like stars. The Prophets عليهم السلام take the light from this sun of excellence and spread it into the places of darkness.

The Prophets عليهم السلام were all sent to rid kufr from the world. They lit up their areas in the same way stars light up parts of the night. But when The Most Beloved ﷺ blessed this earth, the shining sun rose and shone its Noor upon the earth and cleansed it all.

Other Prophets عليهم السلام were sent to certain tribes, some to certain areas only but The Most Beloved ﷺ...

وما أرسلناك الا كافة للناس

And O Dear Prophet, we have not sent you except with Prophethood that covers the whole of mankind.

[Surah Sabaa]

TUMHIN HAAKIM-E-BARAAYAA TUMHIN QAASIM-E-'ATAYAA,
TUMHIN DAAF'-E-BALAAAYAA TUMHIN SHAAF'-E-KHATAAYA.
KOI TUM SAA KAUN AAYA.

YAHİ BOLEY SIDRAH WAALE CHAMAN-E-JAHAA(N) KEY THAALEY,
SABHI MEIN NEY CHAAN DALEY TERE PAAYE KAA NAH PAAYA.
TUJHE YAK NEY YAK BANAYAA.

WOHI RAB HAY JISNE TUJH KO HAMATAN KARAM BANAAYA,
HUMEIN BHEEK MAANGNEY KO TERA AASTAA(N) BATAAYA.
TUJHE HAMD HAY KHUDAAYA.
TUJHE HAMD HAY KHUDAAYA.

We are blessed to be in the Ummah of such a Kareem Aaqa ﷺ.
FARYAAD UMMATI JO KARAY HAAL-E-ZAAR MEIN,
MUMKIN NAHIN KAY KHAIR-E-BASHAR KO KHABAR NA HO.
~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 54

أَكْرَمَ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقٍ
بِالْحُسْنِ مُشْتَبِلٍ بِالْبِشْرِ مُتَّسِمٍ

TRANSLATION:

How honourable is the creation of The Most Beloved Prophet ﷺ,
Adorned with the most excellent character, vested with beauty, and glad tidings.

COMMENTARY:

SAR TA BA QADAM HAY TAN-E-SULTAAN-E-ZAMAN PHOOL,
LAB PHOOL DAHAN PHOOL ZAQAN PHOOL BADAN PHOOL.

~ Alahadrat Azeemulbarakat عليه الرحمة

The beauty of The Most Beloved ﷺ is unmatched and unparalleled.

The Qur'an Al Kareem speaks about this beauty with words such as:

نور على نور

. مثل نورة كمشكوة فيها مصباح

Sayyiduna Abu Hurairah رضي الله عنه states:

ما رأيت شيئاً أحسن من رسول الله صلى الله عليه وسلم كأن الشمس تجري في وجهه وإذا ضحك يتلألأ في الجدر

I have not seen anyone more beautiful and handsome than The Prophet ﷺ. It seems as though the sun is sacrificing itself upon the sheer beauty of the blessed face of The Beloved Prophet ﷺ, and when He ﷺ smiled the rays of light from the blessed teeth would shine upon the walls and surroundings.

Those who would see Him, would forget their sorrows.

KAROON TEREY NAAM PE JAAN FIDA NA BAS EK JAAN DO JAHAN FIDA,
DO JAHAN SEY BHI NAHIN JI BHARAA KAROON KYA KARORO JAHAN NAHIN.

TERA QAD TO NAADIRE DAHER HAY KOI MISL HO TO MISAAL DEY,
NAHIN GUL KEY PAUDO MEIN DAALIYA KEY CHAMAN MEIN SARO CHAMAA NAHIN.

NAHIN JIS KEY RANG KA DUSRA NA TO HO KOI NA KABHI HUWA,
KAHO US KO GUL KAHE KIYA KOI KEY GULO KA DHER KAHAA NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

SPECIALITY:

This was the fourth time The Most Beloved Prophet ﷺ smiled; one must repeat this couplet thrice. Our Holy Prophet ﷺ expressed His love towards this couplet.

Couplet 55

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

TRANSLATION:

Like a blooming flower in its freshness, splendour of the full moon, an ocean of generosity, His fearless courage like the time.

COMMENTARY:

All these comparisons are only to make us understand, whereas in reality, the splendour of the moon, the blooming flower etc. are nothing compared to the beauty of the most beautiful ﷺ. The Prophet's ﷺ generosity is mentioned. Who can be more generous than The Most Beloved ﷺ?

The Hadith Shareef states that the Messenger of Allah Almighty ﷺ said:

انا اجدد بني آدم .

I am more generous than the whole of Bani Adam (the whole of creation).

In another Hadith Shareef in Muslim Shareef it states:

That whatever was asked of the Messenger ﷺ of Allah Almighty, He gave; no one ever left empty handed.

Once a man came to the blessed court and asked for a goat, the Prophet ﷺ gave him all the goats between two mountains.

In the same way Sayyiduna Anas رضي الله عنه narrates, The Most Beloved ﷺ once gave Sayyiduna Abbaas رضي الله عنه so much gold and silver that he could not lift it due to its weight.

In one narration, it is related that during the Battle of Hunain, He gave a whole farm with camels and goats to Hazrat Safwaan رضي الله عنه.

MERE KAREEM SEY GAR QATRA KISI NE MAANGA,
DARIYA BAHU DIYE HAIN, DURBE BAHU DIYE HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 56

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَّالَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمِ

TRANSLATION:

Even when alone, due to His blessed grandeur, it appears as though He ﷺ is in the midst of a large army and its retinue.

COMMENTARY:

It has been mentioned by the Mufasssireen, there was an orphan and abu jahl had taken control of all his wealth. When this orphan went to ask for his wealth, abu jahl kicked him out of his house without giving him anything.

The elders of Quraysh said to him " قل ب محمد لك يشفع "

"Ask the Prophet ﷺ to intercede on your behalf."

The elders of Quraysh were only playing with him as they knew that abu jahl is the enemy of The Prophet ﷺ and he would not listen to anything. On the other hand they also knew no one is turned away from the blessed court of The Most Beloved ﷺ. The Most Beloved ﷺ accompanied him to abu jahl. abu jahl immediately stood up in respect of the oncoming Prophet ﷺ. The Prophet ﷺ asked for the wealth on behalf of the orphan and abu jahl immediately gave all of it. The elders of Quraysh were shocked, and made fun of abu jahl saying have you changed your religion?

abu jahl replied:

لا والله ما صبوت ولكن رأيت عن يمينه وعن يساره حربة فخفت ان لم اجبه يطعننى

(ذكر شيخ زاده في سورة الماعون)

By Allah ﷻ, I have not changed religion, but I saw to the right and left of Him (The Prophet ﷺ) many spear welding figures, I feared they would attack me if I did not comply.

In Al Mustadrak it is related by Haakim that there was a kafir wrestler whose name was Rakaana who was an expert in wrestling. People from far places used to come to learn wrestling from

him. He beat many of the famous wrestlers. Once the Holy Prophet ﷺ was passing a valley in Makkah when He ﷺ saw Rakaana. The Holy Prophet ﷺ said:

يأركاناه الا تتقى الله وتقبل ما ادعوك اليه

O Rakaana do you not fear Allah ﷻ and accept My invitation towards the path that I am calling you?

Rakaana replied:

يا محمد (صلى الله عليه وسلم) هل من شاهد على صدقك

O Muhammad ﷺ, do You have any proof that You are a Prophet?

The Holy Prophet ﷺ said:

If I beat you in wrestling, then will you accept Islam? Since Rakaana was so confident and proud of his strength, he said yes immediately, I will accept if You can beat me in wrestling. Rakaana prepared himself for wrestling and the Holy Prophet ﷺ went towards Rakaana and in one move, floored him. Rakaana was shocked, he asked for a second chance and he was floored for a second time also. He pleaded for a third chance and the third time also, he fell to the ground.

Rakaana was shocked and walked away whilst saying these words:

ان شانك عجب

You are of such a baffling status; there is no one better than you in any field.

KHUDA KI RAZA CHAHE HAIN DO AALAM,

KHUDA CHAHTA HAY RAZA-E-MUHAMMAD ﷺ.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 57

كَأَنَّهَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدْفٍ
مِنْ مَعْدِنِي مَنْطِقٍ مِنْهُ وَمُبْتَسِمٍ

TRANSLATION:

Like a pearl well preserved in an oyster,
From the two mines, of His blessed lips and most beautiful smile.

COMMENTARY:

The sadaf pearl has been used to try and explain the blessed teeth of The Prophet ﷺ.

The Ulema have written that the sadaf is a specific type of oyster, which is found in the waters of Hind and China. It travels towards the ocean and waits for a particular rainfall. When these rains fall it opens its mouth, if one drop falls into its mouth it forms a unique and extremely expensive pearl, this pearl is known as Durre yateem. If two drops fall into its mouth a less expensive pearl is formed known as Ikhwaan, and if more than two drops fall a normal pearl is formed.

In this couplet the blessed teeth have been described as the untouched sadaf pearl which is even more pure than the *Durre Yateem* and even then it is in no way comparable to the whiteness and purity and beauty of the blessed teeth of The Prophet ﷺ

MUKH CHAND BADR SHAASHANI AAY,
MATHAY CHAMAKAY LAAT NOORANI AAY,
KAALI ZULF TAY AKH MASTANI AAY,
MAKHMUR AKHEEN HEN MADH-BHARIYAAN.

HIS FACE IS LUMINOUS LIKE THE FULL MOON,
A RADIANT LIGHT SHINES FROM HIS BROW,
HIS TRESSES ARE JET BLACK, HIS GAZE ENCHANTING.
HIS PLEASING EYES FULL OF LOVE!

DO ABROO QAWS MISAAL DISAN,
JEEN TOON NAUK E MIZHA DAY TEER CHUTTAN,
LABAAN SURKH AAKHAAN KE LAL E YEMEN,
CHITTAY DAND MOTI DIYAN HIN LARIYAAN.

HIS TWO EYE-BROWS ARE LIKE THE BOW,
FIRING ARROWS OF LOVE FROM THE EYE-LASHES!
SHOULD I SAY HIS ﷺ RED LIPS OR YEMENI RUBIES?
HIS PURE WHITE TEETH LIKE A STRING OF PEARLS.

~ Peer Mehr Ali Shah عليه الرحمة

SPECIALITY:

Some of the Akaabireen have written that some of the Saaliheen say that they saw Sayyiduna Sideeqe Akbar رضي الله عنه in their dreams and he رضي الله عنه was reciting this couplet and the previous couplet.

Couplet 58

لا طيب يعدلُ تُرباً ضمَّ أعظمه
طوبى لمن تشقَّ منه ومُلتئم

TRANSLATION:

No fragrance equals the fragrance of the blessed dust which touches His Blessed Body.

Glad tidings to he who inhales this fragrance and touches and kisses it.

COMMENTARY:

It is universally accepted by all the true scholars of the Ahlus Sunnah that the blessed soil of the Qabr e Anwar Shareef of The Most Beloved ﷺ is afdal to everything in the universe, including the blessed Ka'baa Shareef and the Arsh e A'zam.

ان تربة قبره صلى الله عليه وسلم افضل من البيت والمسجد الاقصى والعرش والكرسى

Sayyiduna Anas رضي الله عنه says:

ما شميت مسكا ولا عنبرا اطيب من ريح رسول الله صلى الله عليه وسلم

I have not smelt any musk or ambar which was more fragrant than the blessed fragrance of The Most Beloved ﷺ.

Sayyiduna Jaabir رضي الله عنه says, once the Messenger of Allah Almighty ﷺ placed His blessed hand on my cheek. I felt a blessed coolness on my cheek, The blessed hand was so soft and fragrant, it was as if, it had just been withdrawn from a chest full of the best perfumes.

The Most Beloved ﷺ was once resting at the house of Sayyiduna Anas رضي الله عنه.

Sayyiduna Anas's mother رضي الله عنها collected The Beloved Prophet's ﷺ perspiration in a bottle.

The Most Beloved ﷺ asked her what she would do with it, she replied, I will mix it with perfume, because this is the most fragrant of all fragrances.

Imam Bukhari رحمه عليه writes in Tarikh Kabeer, Sayyiduna Jaabir رضي الله عنه narrated that, when the Beloved Prophet ﷺ walked down a street, anyone who happened to pass along the same path, knew The Most Beloved ﷺ had been along there on account of His Blessed Fragrance.

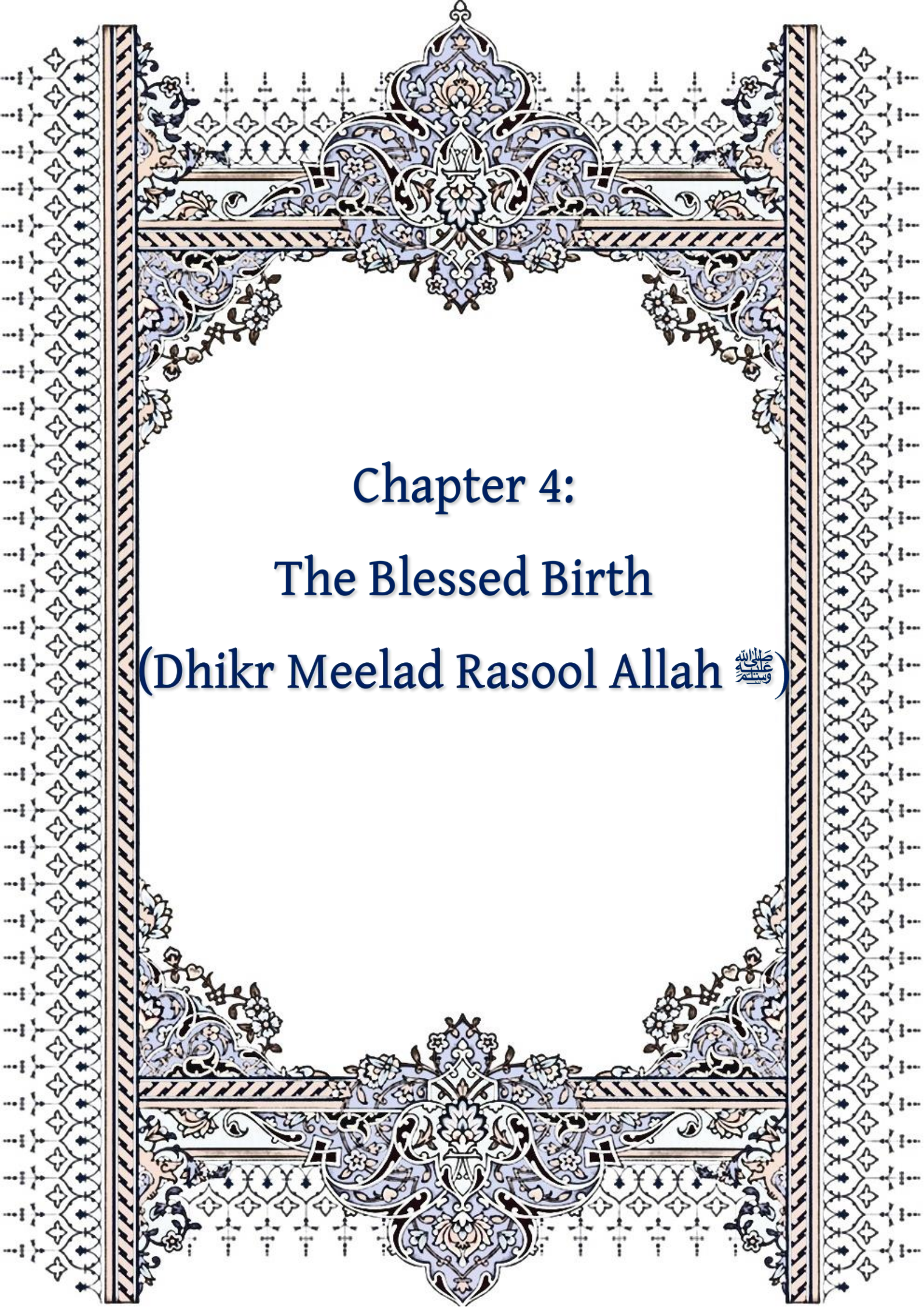
HAAJIYO AAO SHAHENSHAAH KA ROZA DEKHO,
KAABA TO DEKH CHUKE KA'ABE KA KA'ABA DEKHO.

RUKN-E-SHAAMI SEY MITI WAH'SHAT-E-SHAAM-E-GHURBAT,
AB MADINE KO CHALO SUBH-E-DIL AARAA DEKHO.

AAB-E-ZAM-ZAM TO PIYAA KHOOB BUJHAAYEEN PYAASAIN,
AAO JOOD-E-SHAH-E-KAUTHAR KA BHI DARYAA DEKHO.

ZAYR-E-MIZAAB MILE KHOOB KARAM KEY CHEENTE,
ABR-E-REHMAT KA YAHAN ZOWR BARASNAA DEKHO.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 4:
The Blessed Birth
(Dhikr Meelad Rasool Allah ﷺ)

Couplet 59

أَبَانَ مَوْلِدُهُ عَنِ طَيْبِ عُنْصُرِهِ
يَا طَيْبِ مُبْتَدَأِ مِنْهُ وَمُخْتَمِ

TRANSLATION:

His blessed birth showed His pure origin.

Oh, the excellence of His blessed arrival and His leaving.

COMMENTARY:

The blessed birth spread His blessed fragrance throughout the universe.

SubhanAllah!!

O mankind look!

How the blessed place of birth and the blessed resting place is full of fragrance.

In this couplet the blessed arrival is being explained, this is known as Meelad Shareef.

This chapter begins by explaining the miraculous happenings at this time, the blessed birth is beautiful and the blessed leaving also.

O Beloved ﷺ, what can one say regarding your status, your fadaail?

You ﷺ are more exalted than all the eras.

Allah Almighty states.

والعصر

By oath of this era of yours (O dear Prophet Muhammad ﷺ).

[Surah Al 'Asr]

Sayyidah Aaminah رضي الله عنها says that at the time of the blessed birth the earth and the skies lit up.

I saw the castles of Shaam due to this Noor.

A Most Beautiful fragrance spread everywhere.

From one side of my house I heard a voice saying, “The Malaikah are presenting Salaam upon this blessed child ﷺ.”

The Most Beloved ﷺ was born pure, beautiful, most fragrant.

Sayyidah Saffiyya رضي الله عنها says I was present at the time of birth, I saw the Noor of The Most Beloved ﷺ outglow the light of the candles, other than this on that night I saw many other miraculous happenings:

1. When The Prophet ﷺ was born He ﷺ went straight into sajdah.

2. When He ﷺ raised His head from sajdah He ﷺ said:

اشهد ان لا اله الا الله

3. From the Noor of The Most Beautiful ﷺ the whole house lit up.

4. When I was about to give ghusl, I heard a voice saying, there is no need to give ghusl as we have sent Him bathed and pure.

5. When I was about to cover The Prophet ﷺ in a covering, I saw on his blessed back, between his shoulders a small round mark, on it, it read:

لا اله الا الله محمد رسول الله

It is in Mawahib Al Laddunya that Sayyidah Aaminah رضي الله عنها said:

When The Most Beloved ﷺ was born I saw a Noorani cloud in the sky. It descended into my house and covered The Prophet ﷺ. Then a caller called out, to take The Prophet ﷺ throughout the east and the west so that the Blessed status is recognized amongst all people, all places, and in all languages.

Hadrat ibn Abbaas رضي الله عنه says, one of the miracles of that night was that all the animals from the Quraysh tribe began to speak. In pure Arabic they spoke out:

حمل محمد و رب الكعبة وهو امان لاهل الدنيا

By the Lord of the Kaa'bah ﷺ, The Most Beloved ﷺ has arrived who is peace and blessing for the whole of mankind. These are just a few examples.

The blessing of the arrival in Makkah Shareef and His leaving in Madinah Shareef is explained most beautifully. The exalted, beautiful feeling which is experienced by all who are blessed with permission to visit the blessed lands, and who travel with the love of The Most Beloved ﷺ in their hearts.

Hadrat Ali رضي الله عنه says that when the final ghusl shareef was given, I smelt such a fragrance, one which I had never smelt before.

Sayyiduna Sideeq e Akbar رضي الله عنه says:

طبت حيا و ميتا

How fragrant and beautiful is your arrival and leaving.

KA'ABE KEY BADRUD-DUJA TUM PE KARORON DUROOD,
TAIBAH KEY SHAMSUDDUHA TUM PE KARORON DUROOD.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 60

يَوْمٌ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ
قَدْ أَنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ

TRANSLATION:

It was on that day the Persians saw the signs and discovered,
That this is the day they were warned about, the approach of misfortune and their punishment.

COMMENTARY:

By "the day" Imam Busiri عليه رحمة means the day of the Blessed Mawlid Shareef.

Sayyiduna Qataadah رضي الله عنه says:

انه سئل عن صيام يوم الاثنين فقال ذلك يوم ولدت فيه

The Prophet ﷺ was asked, why do you fast on Mondays?

To which He ﷺ replied, this is the day on which I was born.

Sayyiduna Ibn Abbaas رضي الله عنهما narrates another Hadith:

ولد عليه السلام يوم الاثنين وانزل عليه النبوة يوم الاثنين وخرج مهاجرا يوم الاثنين ودخل المدينة يوم الاثنين ووضع القبر يوم الاثنين وكذا فتح مكة يوم الاثنين وانزل عليه سورة المائدة يوم الاثنين

The Most Beloved Prophet ﷺ was born on Monday, He ﷺ announced His Prophethood on Monday, He ﷺ travelled to Madinah Shareef on Monday, He ﷺ entered the city of Madinah Shareef on Monday, He ﷺ was laid into His Blessed Grave on Monday. The victory over Makkah Shareef was granted on Monday and Surah Al Maaidah was also revealed on Monday.

The people of Faaris or Persia have been specifically mentioned here. Who are these people?

The Prophet ﷺ said:

ان الله اختار من بين خلقه من العرب قريشا ومن العجم فارسا

Allah Almighty elevated the people of Quraysh from the Arabs and the people of Persia from the non-Arabs.

In Another Hadith Shareef it is said:

ابعد الناس عن الاسلام الروم ولو كان الاسلام معلقاً بالثريا لتناولوه رجال من فارس

The people of Rome are extremely far from Islam (faith), and if faith was to reach (the place of) Al Thuraiya (Pleiades, the highest star) even then (some men or a man) from these people (Persia) would bring it back.

Our Imam, Imam Al Azam Abu Hanifah رضي الله عنه has been unanimously agreed to be this man. This is why it is said about Imam al Muslimeen, Imam al Aimma Sayyidunaa Imam Azam Abu Hanifah رضي الله عنه by Hadrat Abdullah ibn Mubarak رضي الله عنه:

لقد زان البلاد ومن عليها

إمام المسلمين أبو حنيفة

Imam al Muslimeen Abu Hanifah (رضي الله عنه) blessed the towns and its people with beauty

بأحكام واثار وفقه

كآيات الزبور على صحيفة

With the beauty of Ahkaam (Qur'an Al Kareem) and Athaar (Ahadith Shareefah) and with the beauty of Fiqh, as the pages were decorated by the verses of the Zabur

فما في المشرقين له نظير

ولا في المغربين ولا بكوفه

He has no parallel in Kufa

Or indeed the East or the West

بيت مشمرا سهر الليالي

وصام نهاره لله خيفة

He spends his nights in worship

And fasts throughout the days out of fear of The Almighty

وصان لسانه عن كل إفاك

وما زالت جوارحه عفيفه

He kept his tongue free from blame and accusations

And his body free from all sins

يعف عن المحارم والملاهي

ومرضاة الإله له وظيفه

He stayed away from all Haram and futile activities

Gaining the Almighty's pleasure was his wazifah

رايت العاتبين له سفاماً

خلاف الحق مع حجج ضعيفه

The ones who pick faults, are foolish

Against the truth and with weak evidence

وكيف يحل أن يوذى فقيهه

له في الأرض آثار شريفه

How is it valid to cause pain to such a Faqeeh

Whose grace and favour of knowledge has blessed the whole world

وقد قال ابن إدريس مقالاً

صحيح النقل في حكم لطيفه

Imam Shafii has stated a saheehul naql in the hukm of lateef

بأن الناس في فقه عيال

على فقه الإمام أبي حنيفة

And that is, that everyone in fiqh is dependent on the fiqh of Imam Azam Abu Hanifah

فلعنة ربنا أعد درمل

على من زد قول أبي حنيفة

May Allah's ﷻ curse equal to the particles of sand be on those who disregard the qowl of Imam Azam Abu Hanifah.

The Persians had been warned of this day.

The detailed version of events can be found in Taareekh Haashmi. A brief description is as follows:

The night in which the blessed birth took place, the king of Persia, Noshervan had a dream.

He became extremely concerned and distressed, he called upon all his advisors to interpret this dream. He said I have seen a dream I want you to interpret it but I will not disclose my dream.

His royal advisors said we are not able to interpret a dream without first listening to it.

One of his advisors said there is one witch doctor in Bahrain who leaves his home for one day in a year and discloses the questioner's incidents which are going to occur the following year.

A man named Abdul Maseeh was sent to see this witch doctor.

The witch doctor revealed the king has seen an extremely unusual dream.

He sees Arabian horses filling all the cities of Persia and Persian camels screaming and leaving the cities of Persia.

This is the sign of the blessed birth of the promised Prophet who is called Muhammad ﷺ.

His praises are in the Towrah and in the Bible.

The horses mean His blessed Companions رضى الله عنهم who will enter Persia and will be victorious over it.

The witch doctor suddenly began to cry and started to say, if only I was young I would have been able to witness the era of The Most Beloved ﷺ.

Abdul Maseeh returned to the king and informed him of this, the witch doctor was summoned and put to death for his comments.

Couplet 61

وَبَاتَ إِيْوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ
كَشَبْلٍ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِعِ

TRANSLATION:

The palace walls of chosroes crumbled and never recovered,
Just as his army crumbled never to unite again.

COMMENTARY:

Chosroe or kisraa is the name given to the monarchy of an ajami country, the Roman leadership was called Qaisar or Caesar, The Yemeni royal family was known as Taba', The Egyptian monarch as Firown or Pharaoh and in the same way the Turkish leader was called Khaqaan and the Ethiopians as Najjaashi.

The palace of chosroes was built in 90 years and was considered one of the most secure and well-built structures in the world. Its whole structure was gold plated and covered with rubies and emeralds.

The night The Most Beloved ﷺ was born, it shook and the palace crumbled as if experiencing an earthquake. 14 of the towers from the palace fell, only 8 remained as a sign that only 8 more Persian kings would rule. This is exactly what happened, the last king Arman Rustam set out to conquer the Arabs with all his wealth and all his might.

He set off towards Iraq with 200,000 soldiers. Sayyiduna Umar رضي الله عنه sent Sayyiduna Saad bin Abi Waqaas رضي الله عنهما as commander in chief of the Muslim army towards Iraq.

When the Muslim army entered Iraq, they came face to face with the huge Army of Arman Rustam. Hilaal bin Alqamah Haithami took aim, and took out Arman Rustam with one shot.

The falling of Rustam caused chaos and havoc amongst his army, and the soldiers fled in all directions. The Muslim army was blessed with an abundance of spoils from this battle.

The personal money pouch was given to Hilaal bin Alqamah Haithami by Sayyiduna Saad رضي الله عنه, it is said this pouch alone contained 70,000 dirhams.

The spoils of war were sent to Sayyiduna Umar رضي الله عنه who in turn distributed them.

It is said in the share of bounty given to Sayyiduna Ali وجهه الكريم كرم الله تعالى there was a huge lion, which Sayyiduna Ali sold for 10,000 dirhams.

The Persian kingdom never recovered in the same way the army crumbled and scattered.

Sayyiduna Ali رضي الله عنه famously said:

جراحات السنان لها التيام

ولا يلتام ما جرح اللسان

The wounds from a spear can eventually heal,

But the wound given by the tongue can never heal.

WOH RAZA KEY NEZE KI MAAR HAY KEY 'ADUW KEY SEENE MEIN GHAAR HAY,
KISE CHAARAH JOYI KA WAAR HAY KEY YEH WAAR WAAR SEY PAAR HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 62

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ
عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ

TRANSLATION:

The fire of the fire worshippers took a deep last breath and died out of regret,
The river Euphrates had sleepless eyes from excessive grief.

COMMENTARY:

At the time of the Blessed Birth of The Most Beloved ﷺ the fire of the fire worshippers which had been burning for 1000 years took one last breath and extinguished.

The river Euphrates which is near Kufa upon which the Persian king Noshervan had built bridges and extremely lavish buildings stopped gushing and fizzled out into the neighboring streams of Saawah and Baheerah which run through Damascus.

TERI AAMAD THI KEY BAITULLAH MUJRE KO JHUKA,

TERI HAIBAT THI KEY HAR BUT THAR THARA KAR GIR GAYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 63

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بِحَيْرَتُهَا
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِي

TRANSLATION:

The people of Saawah became grief stricken due to the drying of the lake,
The water drawers returned angry, disappointed and thirsty.

COMMENTARY:

Lake Buhairah/Baheerah was situated in the area of Saawah.

Saawah is situated between Hamdaan and Qom. This lake was unmatched in size, stature and status. It was six square miles in size. Ships sailed on it and its water was crystal clear. There were huge markets surrounding it. The fire worshippers held this lake as the most sacred place in their religion and would worship fire here.

When The Most Beloved ﷺ was born, the water of this lake dried up. This place was the headquarters of kufr and The Most Beloved ﷺ is ماحى طرق الكفر (the obliterator of the darkness of kufr). This is why the lake dried up completely.

SUNTAY HAIN FARSH WAALE,

SUNTE HAIN ARSH WAALE,

SULTAAN E NAU KA KHUTBAH,

SUBH-E-SHAB-E-WILAADAT.

Hazrat Ustaade Zaman, Allama Hasan Raza Khan عليه الرحمة

JIS SUHAANI GHARI CHAMKA TAIBAH KA CHAAND,

US DIL AFROZ SAA'AT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 64

كَأَنَّ بِالنَّارِ مَا بِالمَاءِ مِنْ بَلَدٍ
حُزْنًا وَبِالمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

TRANSLATION:

The fire became wet out of grief, whilst the water boiled and dried up out of distress.

COMMENTARY:

It was as if the fire of the fire worshippers became damp out of grief, while Lake Saawah burnt itself out and dried up into dust like fire does, out of distress.

NAARIYON KA DAUR THA DIL JAL RAHA THA NOOR KAA,
TUM KO DEKHA HO GAYA THANDA KALEJAA NOOR KAA.

~ Alahadrat Azeemulbarakat عليه الرحمة

PUR NOOR HAY ZAMAANA,
SUBH-E-SHAB-E-WILAADAT,
PARDAH UTHA HAY KISKA,
SUBH-E-SHAB-E-WILAADAT.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

Couplet 65

وَالْجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يُظْهِرُ مِنْ مَعْنَىٍّ وَمِنْ كَلِمٍ

TRANSLATION:

The jinns began to shout and the lights shone,
The truth appeared from meaning and from its word.

COMMENTARY:

This couplet points towards the jinns of Makkah Shareef proclaiming the arrival of The Most Beautiful ﷺ at the Blessed time of His Birth.

It is in Mawahib Al Laddunya of Imam Qastalaani رحمه الله that the jinns of the east gave glad tidings to the jinns of the west. Many idols also spoke giving the same information.

Mazin Bin Ghadouba رضي الله عنه is known to be one of the first Omanis to accept Islam. Sayyiduna Mazin رضي الله عنه was born in Samail. The story of his acceptance to Islam is famous in Oman. Before he became Muslim, he was pagan and he had his own sculpture which was called *Bajer*. One day, Mazin's mother was very ill. He sacrificed a sheep for her health. When Sayyiduna Mazin رضي الله عنه returned to his home, he found that his mother had died. Sayyiduna Mazin رضي الله عنه became angry and he decided to break this idol.

When he returned to the idol he heard the following voice from within the idol:

يَا مَازِنِ اسْمِعْ تَسْمَعُ ظُهُورَ خَيْرِ الْبَشَرِ بَعَثَ نَبِيٌّ مِنْ مَضْرِبِ بَدِينِ دِينِ اللَّهِ

بِرِ فِدَاعِ نَحِيَّتِنَا مِنْ حَجَرٍ تَسْلَمُ مِنْ حَرِّ سَقَرِ

O Maazin listen and rejoice.

The arrival of the best of all creation is upon us, who brings the Religion of Truth.

These are idols made out of stone leave them so that you may save yourself from the punishment of hellfire

Sayyiduna Maazin رضي الله عنه says I began to ponder upon this message when suddenly I heard another voice saying:

اقبل الى قبل مستمعاً لا تجهل هذا نبي مرسل جاء بحق منزل

Look here, listen, and don't be ignorant, This Nabi ﷺ has brought the Shariah which is the truth and pristine.

Sayyiduna Maazin رضي الله عنه was instructed by this voice to travel to Makkah Shareef.

He accepted Islam in Makkah Shareef at the hands of the Most Beloved ﷺ and returned to Oman to spread Islam.

His Maqaam and Masjid still stands today in Oman.

It is in Shifaa Shareef that Sayyidah Aaminah رضي الله عنها said:

لما ولدته عليه السلام خرج من رحى نور اضاء له قصور الشام

When The Prophet ﷺ was born a Noor appeared from within me from which the palaces of Shaam became visible to me.

Some of the Ulema have written this meant the era of shirk and darkness (Persia) has now come to an end and The Light of Noor e Mustafa ﷺ is about to spread throughout the world.

AAYEE NAYEE HUKOOMAT,
SIKKA NAYA CHALEGA,
AALAM NAY RANG BADLA,
SUBH-E-SHAB-E-WILAADAT.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

Couplet 66

عَمُوا وَصَمُوا فَأَعْلَانُ الْبَشَائِرِ لَمْ
تُسْمِعْ وَبَارِقَةُ الْإِنذَارِ لَمْ تُشْمِ

TRANSLATION:

They became blind and deaf,

The glad tidings of His blessed birth were not heard nor was the light of warning seen.

COMMENTARY:

The kuffaar became deaf and blind. At the time of the Blessed Birth all the signs of the end of kufr and shirk were explicit. This announcement was witnessed by the skies and every part of the world. The lakes dried up, the fire of the fire worshippers became cold, and rocks went into sajdah. Due to this deafness and blindness the enemies lost their ability to see and hear the truth.

Allah Almighty states in The Qur'an Al Kareem:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

In their hearts is a disease, so Allah ﷻ has increased their disease; and for them is a painful punishment, because of their lies.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

They have hearts in which there is no understanding; and the eyes they do not see with; and the ears they do not hear with; they are like cattle – in fact more astray; it is they who are the neglectful.

[Surah Al Baqarah]

SOORAJ ULTE PAAON PALTE CHAAND ISHAARE SEY HO CHAAK,
ANDHE NAJDI DEKH LE QUDRAT RASOOL ALLAH KI.

AAY RAZA KHUD SAAHIB-E-QUR'AN HAY MADDAAH-E-HUZOOR,
TUJH SEY KAB MUMKIN HAY PHIR MIDHAT RASOOL ALLAH KI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 67

مِنْ مَبْعَدٍ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ الْمُبْعُوجُ لَمْ يَقُمْ

TRANSLATION:

They turned a blind eye even after being told by the soothsayers,
Your crooked religions will not stand.

COMMENTARY:

The mushrikeen became deaf and blind to the truth, even after being told by the soothsayers.
After seeing all the signs, after knowing of the Blessed coming after hearing the voices from the idols they still did not believe.

It is stated in Mawahib that Sayyidah Siddeeqah رضي الله عنها says that there was a Jew who lived in Makkah Shareef, on the day The Prophet ﷺ was born he said :

يَا معشر قريش هل ولد فيكم الليلة مولود قالوا لا نعلم قال فانظروا فإنه ولد في هذه الليلة نبي الامه بين كتفيه
علامة فانصرفوا. فسالوا

وقيل لهم قد ولد لعبد الله بن عبد المطلب غلام فذهب اليهودي معهم الى امه فأخرجته لهم فلما رأى اليهودي
العلامة خر مغشياً عليه فقال ذهبت النبوة من بنى إسرائيل ، يَا معشر قريش أما والله ليسطون بكم سطوة يخرج
خيرها من المشرق والمغرب .

Oh people of Quraysh! Has any child been born from amongst you in this night?

They all replied "we don't know"

He said go! And find out.

In this night the Nabi of The Ummah ﷺ has been born, who has a sign of his ﷺ Prophethood between his two shoulders.

The people of Quraysh returned and began to ask around, they were informed of a child having been born in the house of Abdullah ibn Abdul Muttalib رضي الله عنه .

The Qurayshis informed the Jew of this. He went with them to the house and presented himself before Sayyidah Aaminah رضي الله عنها and made Ziyarat of The Prophet ﷺ. When he saw the sign of Prophethood between the shoulders he began to tremble.

He said, O people of Quraysh, By Allah, this child will conquer the world, this news will spread quickly throughout the east and the west.

The idols also told the mushrikeen of the Blessed arrival as mentioned earlier with regards to Sayyiduna Maazin رضي الله عنه in Oman.

Similarly Rashid bin Abdullah says there was an idol named siwaa', who was worshipped by several tribes.

The tribe of Banu Zufrah came to offer a sacrifice to it when it spoke out:

العجب كل العجب من خروج نبي من عبد المطلب يحرم الزنا والربوا والذبح للاصنام و حرس السماع بالشهب

Surprising, it's extremely surprising that a Nabi will come from the house of Abdul Muttalib.

Who will make haram, adultery, interest, and sacrificial offerings to the idols.

Another idol spoke

ان الذي ورث النبوة والهدى بعد ابن مريم من قريش مهتدى، نبي يخبر ما سبق وما يكون في غدا

The Nabi of guidance, will arrive after Isa ibn Maryam from the Tribe of Quraysh.

Such a Nabi who will give news of the unseen, of what has happened and will happen.

AAJ LE UNKI PANAAH AAJ MADAD MAANG UN SEY,

PHIR NA MAANENGE QAYAAAMAT MEIN AGAR MAAN GAYA.

UFF RE MUNKIR YE BARHA JOSHE TA'ASSUB AAKHIR,

BHEER MEIN HAATH SEY KAM BAKHT KEY IMAAN GAYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 68

وَبَعْدَ مَا عَايَنُوا فِي الْأُفُقِ مِنْ شُهُبٍ
مُنْقِضَةٍ وَفَقَّ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

TRANSLATION:

And even after they had seen the shooting stars on the horizon falling,
In the same way as their idols were falling on earth.

COMMENTARY:

The disbelievers were blind and deaf from the path of guidance that though seeing falling stars from the sky, still did not bring Imaan.

TERI AAMAD THI KEY BAITULLAH MUJRE KO JHUKA,

TERI HAIBAT THI KEY HAR BUT THAR THARA KAR GIR GAYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 69

حَتَّىٰ غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
مِنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمِ

TRANSLATION:

The devils kept running from the path of revelation,
One after the other, defeated.

COMMENTARY:

Before the Blessed Birth of The Most Beloved ﷺ, the jinnaat and the shayateen would listen to news from the skies and add from themselves before passing this information to the soothsayers on the earth. When The Prophet Muhammad ﷺ was born this stopped and the jinnaat and shayateen would be hit by shooting stars, whoever tried to approach the skies. The shaytaan which would be hit by these shooting stars would be destroyed.

NISAAR TERI CHAHAL PAHAL PAR HAZAAR EIDEIN RABI-UL-AWWAL,
SIWA-E-IBLEES KAY JAHAN MEIN SABHI TOH KHUSHIYAN MANAA RAHEY HAIN.

~ Mufti Ahmad Yaar Khan عليه الرحمة

Couplet 70

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ
أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَّاحَتَيْهِ رُمِي

TRANSLATION:

The shayateen in their flight seemed as if they were the warriors of Abrahah,
Or like the army of Quraysh who were hit by the pebbles from your Blessed hands.

COMMENTARY:

In this couplet two incidents are mentioned:

Firstly the incident of the ashaab-e-feel where the king of Yemen Abrahah, built a huge church so that people would make pilgrimage towards it rather than the Kaa'bah Shareef. He then gathered a huge army and set out towards Makkah Shareef.

The whole army was crushed by small birds throwing pebbles from their beaks. The soldiers began to flee back towards Yemen but still could not escape the wrath and punishment of Allah Almighty. Allah Almighty mentions this in the Qur'an Kareem:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

O Beloved Prophet (Muhammad ﷺ), did you not see how your Lord dealt with the people of the elephant?

[Surah Al Feel]

This incident is of such importance that the people of Arabia named this year 'The year of the elephant'.

The second incident mentioned points towards the battle of Badr, where, when the army of the disbelievers were about to launch their attack, The Most Beloved ﷺ picked up a handful of sand and small pebbles and threw them in the direction of the oncoming army whilst saying:

شاهت الوجوه

This sand and pebbles hit thousands of disbelievers and they were left rubbing their eyes whilst fleeing.

Allah Ta'ala says in the Qur'an Kareem

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

O dear Prophet (Muhammad - ﷺ) you did not throw (the sand) when you did throw, but in fact Allah threw.

[Surah Al Anfaal]

NIGAH-E-LUTF KEY UMMEEDWAAR HUM BHI HAIN,
LIYE HUAY YEH DIL-E-BEQARAR HUM BHI HAIN.

HAMARE DAST-E-TAMANNA KI LAAJ BHI RAKHNA,
TERE FAQEERON MEIN AAY SHEHR-E-YAAR HUM BHI HAIN.

TUMHARI EK NIGAH-E-KARAM MEIN SAB KUCH HAY,
PARRE HUAY TOH SARRE RAH-GUZAAR HUM BHI HAIN.

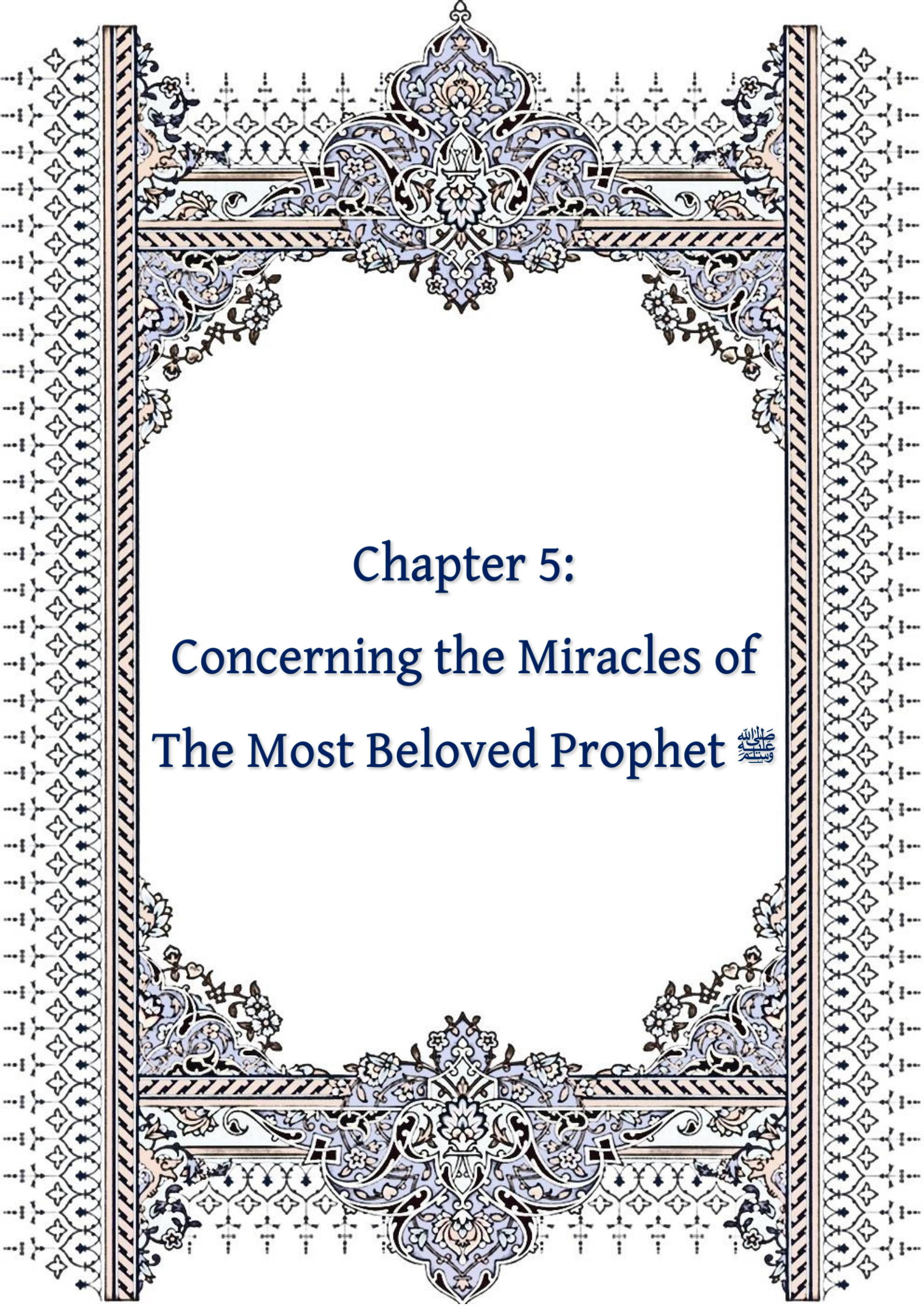
JO SAR PE RAKHNE KO MIL JAAYE NAAL-E-PAAK HUZOOR,
TO PHIR KAHENGE KE HAA(N) TAAJ-DAAR HUM BHI HAIN.

HASSAN HAY JINKI SAKHAAWAT KI DHOOM AALAM MEIN,
UNHIN KEY TUM BHI HO EK REZA-KHWAAR HUM BHI HEIN.

~ Huzoor Ustaade Zaman, Imam Hassan Raza عليه الرحمة

SPECIALITY:

If one is in a jungle or a deep forest and fears attack from wild animals or bandits, one should recite this couplet 7 times and make a circle around him on the ground. He will be safe from harm In sha Allah Ta'ala.



Chapter 5:
Concerning the Miracles of
The Most Beloved Prophet ﷺ

Couplet 71

نَبْذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهَا
نَبْذَ الْمُسْبِحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

TRANSLATION:

Which He threw after the pebbles had exalted Allah Almighty in His blessed hands,
Just as Prophet Yunus عليه السلام was cast out of the stomach of the whale after exalting Allah Almighty.

COMMENTARY:

It is stated in the Hadith Shareef:

انه عليه السلام لما اخذ بقبضة من الحصى بالوحى سبحت في كفه
وهو يسمع ثم اعطاها ابا بكر فسبحت ايضا في كفه وهو يسمع
ثم اعطاها عثمان ثم اعطاها عليا فسبحت في كفهما وهو يسمع

When the Prophet ﷺ picked the pebbles with the command of Allah Almighty, the pebbles began to exalt Allah Almighty and the Prophet ﷺ was listening. The Prophet then passed the pebbles on to Sayyiduna Abu Bakr Sideeq رضي الله عنه and they were exalting Allah Almighty in his hands and Sayyiduna Abu Bakr رضي الله عنه was listening. They were then given to Sayyiduna Umar رضي الله عنه and the pebbles continued to exalt Allah Almighty and Sayyiduna Umar رضي الله عنه was listening. They were then given to Sayyiduna Uthman رضي الله عنه and then Sayyiduna Ali رضي الله عنه and they both listened to this tasbeeh.

The Ulema e Kiraam have mentioned that when The Most Beloved ﷺ threw these pebbles towards the enemy the pebbles were proclaiming سبحان الله.

In the same way Allah Almighty instructed Sayyiduna Yunus عليه السلام to make dua with the following words and he was then cast out of the stomach of the whale:

لا اله الا انت سبحانك اني كنت من الظالمين

This is an Ayah from the Qur'an Al Kareem and is a very powerful and jalaali dua.

It is known as 'Ayah-e-Kareemah'.

SPECIALITY:

If this couplet is read upon 5 pebbles and thrown in the direction of the enemy it will cancel and protect one from the enemy (with the condition that the enemy is Be-Deen).

MEIN TERE HAATHON KEY SADQE KAISI KANKARIYAN THEE WOH,
JIN SEY ITNE KAAFIRON KA DAF'ATAN MUNH PHIR GAYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 72

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
تَمْشِي إِلَيْهِ عَلَى سَاقِمٍ بِلاَ قَدَمٍ

TRANSLATION:

The trees came upon His calling, prostrating,
They came towards Him walking on their stumps, without feet.

COMMENTARY:

This couplet is in reference to the Miracle of The Most Beloved ﷺ mentioned in Shifa Shareef, Mawahib and Al khasais Al Kubraa and many other books.

جاء اعرابي وسأل منه عليه السلام اية فقال له قل لتلك الشجرة ان رسول الله يدعوك فبالت الشجرة عن يمينها وشمالها وبين يديها وخلفها فتقطعت عروقها ثم جاءت حتى وقفت بين يدي رسول الله عليه السلام فقالت السلام عليك يا رسول الله قال الاعرابي مرها فلترجع إلى منبتها فأمرها فخرجت فدلّت عروقها في موضعها

Sayyiduna Buraidah رضي الله عنه Narrates:

A Bedouin once came to The Most Beloved ﷺ and said, "Ya Rasool Allah ﷺ, I have accepted Islam, If you could now, just show me something that will increase my belief."

The Most Beloved ﷺ asked, "What would you like to see?" The Bedouin pointed towards a tree and said, "Command that tree, to come to you."

The Most Beloved ﷺ told the Bedouin to go to the tree and call it.

The Bedouin went to the tree and said, "Act upon the command of The Messenger of Allah Almighty ﷺ!"

Upon hearing this, the tree started to sway, it leaned to one side and ripped out its roots. It swayed again, leaned to the other side and ripped out its roots, it then headed straight towards The Messenger of Allah Almighty.

Upon reaching the Blessed Feet, it said, "Assalaamu Alaika Ya Rasool Allah ﷺ"

The Bedouin cried out "This is enough for me!" The Beloved Prophet ﷺ then commanded the tree to return, it immediately turned around and headed back to its place. The Bedouin said, "Ya

Rasool Allah, grant me permission to prostrate to you," The Most Beloved ﷺ replied "No human should prostrate towards another human."

[Abu Nuaim]

[From Al Khasaais Al Kubra of Imam Jalaal Al Deen Al Suyuti رحمه الله تعالى عليه]

CHAAND SHAQ_HO PEYR BOLEIN JAANWAR SAJDEY KAREIN,
BAARAK'ALLAH MARJA-E-A'ALAM YAHİ SARKAAR HAY.

THE MOON SPLITS, TREES SPEAK AND ANIMALS PROSTRATE,
ALLĀH'S BLESSINGS UPON HIM; HE IS THE REFUGE, A SANCTUARY FOR THE WORLD

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 73

كَأَنَّهَا سَطَّرَتْ سَطْرًا لِمَا كَتَبَتْ
فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقْمِ

TRANSLATION:

As though the trees were drawing perfectly straight lines,
With their branches they drew beautifully as if they were calligraphers.

COMMENTARY:

The trees ripped up their roots upon the blessed call but even then, the trees came with complete adab. The ground which was torn up was perfectly straight, with the same distance between the lines made. As if to say:

من اطاعه نجي

ومن تركه غرق

The one who follows obediently the path leading to Rasool Allah ﷺ is saved and the one who turned from this path is indeed destroyed.

سلك الشجر نطق الحجر

شق القمر بأشارته

With His command the trees came, stones spoke and the moon split into two.

CHAAND SHAQ_HO PEYR BOLEIN JAANWAR SAJDEY KAREIN,
BAARAK'ALLAH MARJA-E-A'ALAM YAHİ SARKAAR HAY.

THE MOON SPLITS, TREES SPEAK AND ANIMALS PROSTRATE,
ALLĀH'S BLESSINGS UPON HIM; HE IS THE REFUGE, A SANCTUARY FOR THE WORLD.

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Couplet 74

مِثْلَ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً
تَقِيَهُ حَرًّا وَطَيْسٍ لِلْهَجِيرِ حَبِي

TRANSLATION:

Just as the cloud followed wherever He ﷺ went,
Sheltering Him from the intense oven like heat, which blazed at high noon.

COMMENTARY:

Wherever The Most Beloved ﷺ would go a cloud would shelter Him from the heat.

Imam Jalal Al Deen Al Suyuti رحمه الله عليه has written that when The Most Beloved ﷺ would walk, a cloud like shade would shelter Him.

This couplet also points towards the incident of Bahira the monk and what he had read in the manuscripts.

Monk Bahira was known for his belief that a Prophet was soon to appear among the Arabs. Bahira had studied old manuscripts, where he had learned of the coming of a final Prophet, and he was convinced that this Prophet would appear in his own lifetime. He was particularly interested in the Arab merchants who visited Syria, to see if his conviction would come true.

Bahira saw a caravan in the distance and was amazed to see that over it was a large white cloud. It was the only cloud in a clear blue sky and it appeared to be shading one of the travelers. The monk was even more surprised to see that the cloud seemed to follow the caravan but disappeared when the person it was shading sat down under a tree.

After speaking to the Prophet ﷺ he recognized and was convinced in the Prophethood of The Messenger of Allah Almighty, Sayyiduna wa Mawlana Muhammad ﷺ.

QAAFIL NE SOO-E-TAIBAH KAMAR ARAYI KI,
MUSHKIL AASAAN ILAAHI MERI TANHAAYI KI.

LAAJ RAKH LI TAM'-E- 'AFW KEY SAUDAAYI KI,
EY MEIN QURBAN MERE AAQA BARRI AAQAYI KI.

FARSH TAA ARSH SAB AAYINA ZAMA'IR HAAZIR,
BASS QASAM KHAAYE UMMI TERI DAANAAYI KI.

SHASH JEHAT SAMT-E-MUQABIL SHAB-O-ROZ EK HI HAAL,
DHOOOM "WANNAJM" MEIN HAY AAP KI BEENAAYI KI.

CHAAND ISHARE KA HILA HUKM KA BAANDHA SOORAJ,
WAAH KYA BAAT SHAAHA TERI TAWAANAAYI KI.

TANG THEHRI HAY RAZA JISKE LIYE WOOS'ATE 'ARSH,
BASS JAGAH DIL MEIN HAY US JALWAH-E-HARJAAYI KI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 75

أَقْسَمْتُ بِالْقَمَرِ الْمُنشَقِّ إِنَّ لَهُ
مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

TRANSLATION:

I take oath by the moon, which split into two at His command,
It bears a connection to His heart, which shows the veracity of my oath.

COMMENTARY:

Imam Busiri رحمه الله has beautifully made reference to two miracles of the Beloved Prophet ﷺ here.

Firstly, the miraculous splitting of the moon, and secondly the blessed splitting of the chest of The Most Beloved ﷺ.

The scholars held different views regarding the number of times when the chest of the Prophet, ﷺ, was split open; some held that it happened twice, others said three times, some said four times, and yet others said otherwise.

The Shaqqul Qamar (Splitting of the Moon) is another distinct and decisive miracle of The Most Beloved ﷺ. It has been narrated that the kuffaar of Makkah once impelled Rasoolullah ﷺ to perform a miracle as proof of His Prophethood, and on their demand, He ﷺ split the moon in two.

Hazrat Abdullah bin Mas'ood رضي الله عنه narrates that the moon was split in two; one piece was seen on top of the mountain, and the other below. After demonstrating this miracle to the Kuffaar, He ﷺ said, "Be witness to this! Be witness to this!"

[Bukhari Shareef,]

Nevertheless the arrogant kuffaar did not bring Imaan upon Rasoolullah ﷺ even after witnessing this great miracle but rather chose to say, "Muhammad (ﷺ) has performed magic for us, and this kind of magic and illusions occur all the time."

This incident is mentioned in the Holy Qur'an wherein Allah Ta'ala states:

“The hour came near and the moon was split. And if they see any sign, they turn their faces and say this is magic.”

[Surah Qamar]

ISHAARE SEY CHAAND CHEER DIYA CHHUPE HUWE KHUR KO PHER LIYA,
GAYE HUWE DIN KO 'ASR KIYA YE TAAB-O-TAWAA(N) TUMHAARE LIYE.

A MERE GESTURE OF YOURS SPLIT THE MOON,
YOU BROUGHT BACK THE SET SUN.
YOU RESTORED THE GONE DAY BACK TO EVENING,
THESE LIGHTS AND ILLUMINATIONS ARE ALL FOR YOU.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 76

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ
وَكُلُّ ظَرْفٍ مِنَ الْكُفَّارِ عَنْهُ عَيْبِي

TRANSLATION:

What excellence and generosity the cave contained?

Whilst every eye of the unbelievers was blind to Him (ﷺ).

COMMENTARY:

In this couplet the early incidents regarding Hijrah are mentioned, this will continue in detail in the next few couplets.

“Khair” here is pointing towards The Most Beloved ﷺ who is Khair Al Bariyyah, “Karam” points towards Sayyiduna Siddeeq e Akbar رضي الله عنه who is Afdal Al Bashar baad Al Ambiyaa.

The incidents mentioned here are the leaving of Makkah and resting in the cave.

One night, the Quraysh assembled in their council hall, dar Al nadwah.

Shaytan also entered with them in the form of a venerable old man.

They asked him who he was.

He replied, “Well, I am Sheikh from Najd (a chieftain of the Najd tribes). I heard that you are to discuss the issue of this man and thought you shouldn’t miss my advice. Maybe I’ll have something useful to say.”

They said, “Alright, you may join us.” As the discussions started, one of the participants suggested that they imprison the Prophet ﷺ.

The najdi shaytaan cried out, “No! His followers will release him some way or the other.”

Another person suggested:

اخرجوه و غربوه من بينكم

That they exile him.

The najdi sheikh again interjected,

ايضاً بئس الرأي لان له لساناً لطيفاً ووجهاً مليحاً والله ليجتمعن عليه خلق كثير ثم ليأتينكم و يخرجنكم من بلادكم

“That won’t do! In fact, that will work in his favour.

His speech is beautiful and heart piercing. His beauty is such that whoever sets eyes on Him becomes enslaved. His eyes have such an effect that by Allah it's capturing. Have you forgotten His sweet talk and eloquence, as well as, how His speech captures the hearts, a huge group will gather with Him.

He will join His followers and then come back on you to destroy you.”

Finally, abu jahl suggested that they recruit a young man from every family of the Quraysh who should jointly bring down their swords upon Muhammad (ﷺ) so that it could never be determined with certainty as to who had killed him. In that event, Banu Hashim would not want to fight all the Quraysh tribes and will have no recourse but to accept blood-wit.

At this suggestion, the sheikh jumped and said:

هذا الرأي صواب

The shaytaan from najd commented, “By Allah! This man has expressed the best opinion, and I do not support any other opinion.”

They quickly ended their meeting and started preparing for the implementation of this plan.

Other Ulema e Kiraam have written: "When the kuffar of Makka had a meeting concerning the Prophet (ﷺ), an old man came claiming:

"I am a najdi - whatever you want to know, I will be helpful."

This najdi sheikh then gave his view against the Prophet (ﷺ) throughout the meeting"

Jibreel عليه السلام presented himself in the Blessed court and informed the Prophet ﷺ of this plan. The Most Beautiful ﷺ left Sayyiduna Ali رضي الله عنه on his bed. Sayyiduna Sideeqe Akbar رضي الله عنه accompanied the Prophet ﷺ to the cave.

JAAN HAIN JAAN KYAA NAZAR AAYE,

KYOON 'ADU GIRD-E-GHAAR PHIRTEY HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 77

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يَرِ مَا
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرِمٍ

TRANSLATION:

So the truth and the true were in the cave which they did not leave,
The disbelievers said with certainty "There's no one in the cave."

COMMENTARY:

It is mentioned that in the Cave of Thawr, Hazrat Abu Bakr Sideeq رضي الله عنه entered first and then tore strips from his clothes and covered all the holes in the cave. One hole was still open so he covered it with his toe. He then requested Rasoolullah ﷺ to enter.

The Holy Prophet ﷺ entered and rested on his lap. There was a snake in the cave which desired to see the Holy Prophet ﷺ. It rubbed its head against the feet of Hazrat Abu Bakr Sideeq رضي الله عنه but he did not move his foot, knowing that it would disturb the rest of Rasoolullah ﷺ. Eventually the snake bit him.

When Hazrat Abu Bakr's رضي الله عنه tears, due to pain, fell on the blessed face of Rasoolullah ﷺ he awoke and Sideeq-e-Akbar رضي الله عنه explained to him what had happened.

Rasoolullah ﷺ applied his blessed saliva on the wound and this provided comfort to Hazrat Abu Bakr رضي الله عنه and removed the pain and the venom.

[Zarqani]

Shaykh Syed Mahmood Alusi عليه الرحمه writes in his book Ruhul Maani that prior to entering the cave of Thawr, Hadrat Sayyiduna Sideeq-e-Akbar رضي الله عنه said to the Prophet ﷺ:

I swear by Him who sent you with the truth, please do not enter this cave until I have surveyed it to make sure it is safe. If there is anything unsafe inside let it attack me first. After surveying the cave, he found many holes inside, which he رضي الله عنه filled by tearing pieces from his own clothing. When he ran out of cloth he closed the last remaining hole with the heel of his foot.

Shaykh Alusi عليه الرحمة comments,

There was one hole left in the cave and Sayyiduna Abu Bakr Sideeq رضي الله عنه made sure that this hole did not present any danger to The Most Beloved ﷺ. Sayyiduna Sideeqe Akbar رضي الله عنه placed his own foot over the hole and was stung repeatedly."

His eyes involuntarily shed tears as the poison took effect. His tears fell but he refused to remove his foot due to his intense love for the Prophet ﷺ.

The Messenger of Allah Almighty ﷺ awoke when the tears fell upon His blessed cheek and asked Sayyiduna Abu Bakr what was wrong. Hadrat Abu Bakr Sideeq رضي الله عنه then narrated the chain of events and the Prophet ﷺ applied His blessed saliva to the wound thereby dissipating the effect of the poison.

SIDDEEQ BALKE GHAAR MAIN JAAN USS PE DE CHUKE,
AUR HIFZ-E-JAAN TO JAAN FURUZ-E-GHURAR KI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 78

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

TRANSLATION:

They thought that the pigeon would not lay an egg,
Nor would the spider spin a web for the best of all creation.

COMMENTARY:

Allah ﷻ ordered a tree to grow at the mouth of the cave to cover it and two wild pigeons were ordered to sit in front of the cave one of which laid eggs. A spider was instructed to weave a web at the mouth of the cave. When the men of Quraysh came holding their staffs and swords, they stood by the cave and looked around and they saw the pigeons with their eggs and the spider web. They figured that if the Prophet ﷺ and his Companion had entered the cave they would have destroyed the eggs and the web so they turned back and left defeated. What they did not know is that they were forty cubits away from the Prophet ﷺ and his Companion.

It is narrated that Sayyiduna Abu Bakr رضي الله عنه said: I said to the Prophet ﷺ when I was with Him in the cave: If one of them looks down at his feet he will see us. He ﷺ said, What do you think, O Abu Bakr, of two the third of whom is Allah?

[Narrated by al-Bukhaari]

There is also a narration with regard to the angels concealing the Prophet ﷺ and Sayyiduna Abu Bakr رضي الله عنه. This was narrated by al-Tabaraani from the Hadith of Asma bint Abi Bakr رضي الله عنها. It is a lengthy Hadith in which it says: Then Abu Bakr said of a man whom he could see opposite the cave, O Messenger of Allah ﷺ he is looking at us. He ﷺ said, No, the angels are concealing us with their wings.

JAAN HAIN JAAN KYAA NAZAR AAYE,
KYOON 'ADU GIRD-E-GHAAR PHIRTEY HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 79

وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةِ
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الأُطْمِ

TRANSLATION:

The protection of Allah Almighty made Him free from double armours, high castles and forts.

COMMENTARY:

Sayyidatuna Ayesha Siddeeqah رضي الله عنها says, the Sahaaba e Kiraam would all guard the Beloved Prophet ﷺ.

When the ayah والله يعصمك من الناس was revealed, The Beloved Prophet ﷺ told all of them to return to their homes. The Almighty is my protector.

SAARE UNCHO MEIN UNCHHAA SAMJHIYE JISE,

HAY US OONCHE SEY OONCHA HUMARA NABI.

~ Alahadrat Azeemulbarakat عليه الرحمة

SPECIALITY:

Allama Kharpooti عليه الرحمة says if one is in a place where animals of prey etc. are, and one fears being attacked, one should read this couplet either 7 times or 9 times.

Allama Kharpooti عليه الرحمة says, "My Peer O Murshid would say that this is a tried and tested wazeefa."

Couplet 80

مَا سَأَمَنِي الدَّهْرُ ضَيْبًا وَاسْتَجَرْتُ بِهِ
إِلَّا وَنِلْتُ جِوَارًا مِنْهُ لَمْ يُضْمِ

TRANSLATION:

Whenever I was burdened with harm I sought refuge in Him ﷺ,
I received shelter and was saved.

COMMENTARY:

This couplet has been explained in many ways by the Akaabireen. Each explanation is beautiful in its own way:

Whenever time showered me with calamities, sorrow and grief and I took shelter with The Most Beloved ﷺ I was immediately saved from all harm.

The world could not make me taste the pains of difficulties, I took refuge by calling for the shelter of my Beloved Master Sayyiduna Rasool Allah ﷺ. Grief, sorrows and calamities turned their backs on me.

Whenever I was under attack by the difficulties of life I took shelter with the Mercy for all Mankind ﷺ and the difficulties remained no longer.

The court of The Beloved Prophet ﷺ is such, that whoever enters its shade is protected and cured. (Reference to paralysis and being cured overnight)

SACHI BAAT SIKHATAY YEH HAIN,
SEEDHI RAAH CHALATAY YEH HAIN.

NAZ'E-E- ROOH MEIN AASAANI DAIN,
KALIMA YAAD DILAATAY YEH HAIN.

MARQAD MEIN BANDON KO THAPAK KAR,
MEETHI NEEND SULAATAY YEH HAIN.

QASR-E-DANA TAK KIS KI RASAAL,
JAATE YEH HAIN AATE YEH HAIN.

THANDA THANDA MEETHA MEETHA,
PEETAY HAM HAIN PILAATAY YEH HAIN.

APNAY BHARAM SAY HAM HALKON KA,
PALLA BHAARI BANAATAY YEH HAIN.

LAAKH BALAAAYEN KARORON DUSHMAN,
KON BACHAAYE BACHAATEY YEH HAIN.

APNI BANI HUM AAP BIGAARAIN,
KAUN BANAAYE BANAATAY YEH HAIN.

INNA A'ATAINA KAL KOWTHAR,
SAARI KATHRAT PAATAY YEH HAIN.

BAAP JAHAN BETEY SEY BHAAGEY,
AA AA KEH KAR BULAATEY YEH HAIN.

MAA JAB IKLOTAY KO CHORAY,
AA AA KEH KAR KEY BULAATAY YEH HAIN.

IN KEY HAATH MEIN HAR KUNJI HAY,
MAALIK-E-KUL KEHLAATAY YEH HAIN.

KEH DO RAZA SEY KHUSH HO KHUSH REH,
MUZDA RIZA KA SUNAATAY YEH HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

May Allah Almighty Always keep us under the shade of The Most Beloved ﷺ in this world and in the hereafter.

Couplet 81

وَلَا التَّمَسُّتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

TRANSLATION:

I never asked for the wealth of this world or the hereafter from His hand,
But, I received the most generous gifts from the hands of The Most Generous ﷺ.

COMMENTARY:

Imam Busiri عليه الرحمة explains that whatever he has received, he has received it from The Most Beloved ﷺ, The Most generous.

Alahadrat Azeemulbarakat عليه الرحمة explains the generosity of the most generous:

MERE KARIM SEY GAR QATRA KISI NE MAANGA,
DARIYA BAHU DIYE HAIN, DURBE BAHU DIYE HAIN.

And in another kalaam, the great Imam writes:

SARKAR HUM GAWAARO(N) MEI TARZ-E-ADAB KAHAAN,
HUMKO TOH BAS TAMEEZ YAHU BHEEKH BHAR KI HAY.

MAANGENGE MAANGE JAAYENGE MOONH MAANGI PAAYENGE,
SARKAR MEIN NAH LAH HAY NAH HAJAT AGAR KI HAY.

UFF BE-HAYAAIYAA(N) KEY YEH MOONH AUR TERE HUZOOR,
HAAN TU KAREEM HAY TERI KHU DAR GUZAR KI HAY.

TUJH SEY CHUPAAUN MOONH TOH KAROON KISKE SAAMNE,
KYA AUR BHI KISI SEY TAWAQQUO NAZAR KI HAY.

JAAON KAHAAN PUKARUN KISEY KIS KA MUH TAKU(N),
KYA PURSISH AUR JAA BHI SAG-E-BE-HUNAR KI HAY.

LUB WAA HAIN AANKHEIN BANDH HAIN PHAYLI HAIN JHOLIYAAN,
KITNE MAZE KI BHEEK TERE PAAK DAR KI HAY.

MANGTA KA HAATH UTTHTTE HI DAATA KI DAYN THI,
DOORI QUBOOL-O-'ARZ MEIN BAS HAATH BHAR KI HAY.

Couplet 82

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمْ

TRANSLATION:

Do not deny His dreams to be revelation,
For indeed His heart never slept while the eyes were asleep.

COMMENTARY:

The dreams and visions of a Nabi hold the status of revelation also, because the heart of The Prophet ﷺ does not sleep.

The Prophet ﷺ stated, “My eyes sleep but my heart does not sleep.”

[Saheehain]

In another Hadith Shareef, The Most Beautiful ﷺ said,

لو شاء الله تعالى لا يقظنا ولكن اراد ان يكون سنة لمن بعدكم

“If Allah Almighty willed He could keep us awake at all times, but this sleep is so that it becomes a Sunnah for those who come afterwards.”

AAP JAISA KOI HO SAKTA NAHIN,

APNI HAR KHOONI MEIN TANHA AAP HAIN.

~ Huzoor Taajush Shariah, Hadrat Allama Mufti Akhtar Raza Khan Qibla

Couplet 83

وَذَاكَ حَيْنَ بُلُوغِ مَنْ نُبُوتِهِ
فَلَيْسَ يُنْكَرُ فِيهِ حَالٌ مُحْتَلِمٍ

TRANSLATION:

This was at the time when He ﷺ was mature in Prophethood,
In which maturity cannot be denied to exist.

COMMENTARY:

Some English translations have translated this as the beginning of Prophethood or the peak of Prophethood. These are both incorrect.

This is proven by the Hadith Shareef:

كنت نبياً وادم لمنجدل بين طينته

And in another Hadith:

كنت نبياً وادم بين الماء والطين

“I was a Prophet when Adam was between clay and water.”

Meaning the Prophet ﷺ had already reached the Kamaal of Nabuwwah before the announcement of Prophethood.

This couplet also refutes those who say The Most Beloved ﷺ did not know He was a Prophet before 40 years or was not a Prophet before the age of 40.

WO DAHAN JISKI HAR BAAT WAHIY-E-KHUDA,
CHASHMAH-E-'ILMO HIKMAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 84

تَبَارَكَ اللهُ مَا وَحِيٌّ بِكُتْسَبِ
وَلَا نَبِيٌّ عَلِيٌّ غَيْبِ بِمُتَّهَمِ

TRANSLATION:

Glory be to Allah Almighty, revelation is not something earned,
Nor was the Beloved Prophet ﷺ accused regarding the unseen.

COMMENTARY:

Nabuwat is not kasbi, meaning one can not acquire by doing good deeds or striving in worship etc.

This is something Allah Almighty has bestowed upon whom He willed. Allah Almighty bestowed the Ambiya e Kiraam with ilm e ghaib (knowledge of the unseen). Every atom in the sky and earth is before the sight of every Nabi.

This ilm e ghaib is ilm e ataaee, knowledge which Allah Almighty has bestowed upon them.

AUR KOI GHAIB KYA TUM SEY NIHAA(N) HO BHALA,
JAB NAA KHUDA HI CHUPAA TUM PE KARORON DUROOD.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 85

كَمْ أَبْرَأْتُ وَصَبَّأُ بِاللَّسِّ رَاحَتُهُ
وَأَطْلَقْتُ أَرْبَاءَ مِنْ رِبْقَةِ اللَّيْمِ

TRANSLATION:

How often has His blessed palm granted freedom from diseases by His touch,
And set free the seekers of forgiveness and madmen from the chains of sins and madness.

COMMENTARY:

The blessed touch of The Most Beloved ﷺ is Shifaa. The books of Hadith and Seerah are full of examples of people gaining complete Shifaa from the Prophet ﷺ.

Sayyiduna Ibn Abbaas رضي الله عنه says a woman brought her child to the court of the Prophet ﷺ complaining that he has fits. The Most Beloved ﷺ placed his blessed hand on to the child's chest and said:

اخرج.

فخرج من جوفه مثل الجرو الاسود فشفى

Leave!

Small dog puppies came out from the boy's stomach and he was completely cured.

In the battle of Khyber Sayyiduna Ali كرم الله وجهه الكريم was suffering from eye trouble. The Most Beloved ﷺ applied His Blessed Saliva to the eyes. Sayyiduna Ali كرم الله وجهه الكريم got up at once as if he had no ailment at all.

Sayyiduna Qataadah رضي الله عنه was hit in the eye with an arrow in the Battle of Uhud. Sayyiduna Qataadah رضي الله عنه took his eye to the one whose hands grant Shifaa. The Prophet ﷺ placed it back in its socket, it healed immediately as if nothing had happened to it and became the better of his two eyes.

Sayyiduna Abu Bakr's رضي الله عنه foot is healed by the Blessed Saliva of the Most Beloved ﷺ after being bit by a snake.

Sayyiduna Muawidh bin Afrah's رضي الله عنه arm (or hand) is cut off in the Battle of Badr. He took his arm with his other hand to the Prophet ﷺ. The Most Beloved ﷺ stuck the hand back in its place. The blessed Companion went straight back into battle.

During the same battle Sayyiduna Hubayb رضي الله عنه is struck on the shoulder by a sword which severed his arm. The Beloved Prophet ﷺ joined the arm and shoulder back together, breathed on it and it was healed.

In the battle of Khandaq Sayyiduna Ali bin Hakam's رضي الله عنه leg is shattered by the blow of an unbeliever, The Most Beloved ﷺ rubbed it, in that very moment it was healed.

Imam Baghawi writes Sayyiduna Ali bin Hakam رضي الله عنه did not even get down from his horse (meaning he was cured instantly in the midst of battle).

The single hand of The Beloved Prophet ﷺ is the means of such shifaa and wondrous miracles. We have not even spoken about the greatness of His blessed eyes and vision, the blessed hearing, the blessed speech, the blessed Chest, the blessed heart, the blessed hair, the blessed face. SubhaanAllah.

Alahadrat Azeemulbarakat عليه الرحمة shows the greatness of The Beloved Prophet ﷺ in his Kalaams. I have added a selection for Barakah:

SAR TA BA QADAM HAY TAN-E-SULTAAN-E-ZAMAN PHOOL,
LAB PHOOL DAHAN PHOOL ZAQAN PHOOL BADAN PHOOL.

DANDAAN-O-LAB-O-ZULF-O-RUKH-E-SHEH KEY FIDAAYI,
HAIN DUR-E-ADAN LA'AL-E-YAMAN MUSHK-E-KHUTAN PHOOL.

DO QAMAR DO PANJA-E-KHOWR DO SITAARE DAS HILAAL,
UN KEY TALWE PANJE NAAKHUN PAAYE ATHAR AERIYAN.

EK THOKAR MEIN UHAD KA ZALZALA JAATA RAHA,
RAKHTI HAIN KITNA WAQAAR ALLAHU AKBAR AERIYAN.

HUM SIYAAH KAARO PE YAA RABB TAPISH-E-MAHSHAR MEIN,
SAAYA AFGHAN HO TERE PYAARE KEY PYAARE GESU.

TEL KI BOONDEIN TAPAKTI NAHIN BAALON SEY RAZA,
SUBHE AARIZ PE LUTATEY HAIN SITAARE GESU.

TERE TOH WASF 'AYB-E-TANAAHI SEY HAIN BAREE,
HAYRAN HOON MERE SHAAH MAIN KYA KYA KAHOON TUJHE.

KEH LEGI SAB KUCH UNKE THANAAKHWAAN KI KHAAMOSHI,
CHUP HO RAHA HAY KEH KAY MAIN KYA KYA KAHOON TUJHE.

LEKIN RAZA NE KHATM-E-SUKHAN IS PE KARDIYA,
KHAALIQ KA BANDAH KHAALQ KA AAQA KAHOON TUJHE.

Couplet 86

وَأُحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصِرِ الدُّهُمِ

TRANSLATION:

His supplication revived the year of famine,
Until it resembled a white spot on the forehead of black times.

COMMENTARY:

This couplet points towards the incident which has been narrated by Sayyiduna Anas رضي الله عنه that once a great famine overtook the people in the time of the Prophet ﷺ. The Prophet ﷺ stood up to give the Khutbah for the Friday prayer when a bedouin stood up and cried out:

يا رسول الله هلك المال وجاع العيال فادع الله تعالى لنا

Ya Rasool Allah (ﷺ) our harvest has been destroyed, our children are dying due to starvation, make dua for us in the court of Allah Almighty.

فرفع يديه وما نرى في السماء سحاباً ولا قزعة فوالذي نفسى بيده ما ما وضعها حتى صار السحاب امثال الجبال ثم لم ينزل عن منبره حتى رأيت المطر يتحاور على لحيته فبطننا يومنا ذلك من الغدو و من بعد غد حتى الى الجمعة الاخرى

So the Prophet ﷺ lifted His blessed palms towards the sky and at that point there was not a cloud in sight. By Allah!! The Prophet ﷺ had just lifted His hands that clouds raced towards us like mountains overshadowing us, the whole sky above us turned black.

The Prophet ﷺ had not even come down from the Mimbar that the heavens opened and rain started to pour. It rained so much that raindrops dripped from the blessed beard of The Most Beloved ﷺ. The downpours continued day after day until the following Friday.

On the following Friday a man stood up and cried out,

يا رسول الله هدم البناء وغرق المال فادع الله تعالى لنا فرفع يديه

Ya Rasool Allah (ﷺ) our houses have fallen, our harvest is being destroyed (due to the torrential rainfall) make dua for us, so The Beloved Prophet ﷺ once again lifted His blessed hands,

اللهم حو اليئنا ولا علينا

Pour around us, not on us.

The direction that The Most Beloved ﷺ pointed to, the clouds and the downpour followed in complete obedience, until Madinah Shareef became dry like a dry branch, and the surrounding areas continued to be watered. This torrential downpour in the surrounding areas lasted for a month.

JIN KO SOO-E-AASMAAN PHAYLA KEY JAL THAL BHAR DIYE,
SADQAḤ UN HAATHON KA PYAARE HUM KO BHI DARKAAR HAY.

CHAAND SHAQ HO PEYR BOLEIN JAANWAR SAJDEY KAREIN,
BAARAK'ALLAH MARJA-E-A'ALAM YAHİ SARKAAR HAY.

GOREY GOREY PAAUN CHAMKA DO KHUDA KEY WASTEY,
NOOR KA TADKA HO PYAARE GOR KI SHAB TAAR HAY.

JOSH-E-TUFAAN BAHR-E-BEY PAAYAAN HAWAA NAAA SAAZGAAR,
NOOH KEY MAWLA KARAM KAR DEY TO BEYRRA PAAR HAY.

RAHMATUL-LIL-'AALAMEEN TERI DUHAAYI DAB GAYA,
AB TO MAULA BEY TARAH SAR PAR GUNAAH KA BAAR HAY.

GOONJ GOONJ UTTHEY HAIN NAGHMAAT-E-RAZA SEY BOOSTAAN,
KYOON NA HO KIS PHOOL KI MID-HAT MEIN WAA MINQAR HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 87

بِعَارِضٍ جَادًا أَوْ خِلْتِ الْبِطَاحَ بِهَا
سَيْبٌ مِّنَ الْيَمِّ أَوْ سَيْلٌ مِّنَ الْعَرَمِ

TRANSLATION:

By means of a cloud that rained with such abundance, you would think the large valleys were inundated by the ocean, or like a torrential flood bursting the dam of Arim.

COMMENTARY:

This couplet mentions the abundance of rain which came from the cloud by the dua of The Most Beloved ﷺ. It was as though the surrounding valleys were rivers which were being sourced by the oceans.

This couplet also points towards the incident of the people of Yemen and a dam is mentioned.

This incident has been mentioned in the Qur'an Al Kareem:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ
فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ وَبَدَّلْنَا لَهُم بَجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَشَبٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ
ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ

Indeed for (the tribe of) Sabaa was a sign in their dwelling-place – two gardens on the right and the left; 'Eat the sustenance provided by your Lord and be grateful to Him'; a pure land and an Oft Forgiving Lord!

In response they turned away – We therefore sent upon them a tremendous flood, and in exchange of their two gardens gave them two gardens bearing bitter fruit, and some berries.

We gave them this reward – the recompense of their ingratitude; and whom do We punish, except the ungrateful?

[Surah Sabaa]

In Yemen when Queen Bilquees took over, she ordered a great wall to be constructed around the city, to save it from the torrential flood of the valleys.

She built a dam which collected water, the citizens which followed would use this water for their daily use and the excess water would flow in passageways built around the city. These passageways would water the gardens and orchards.

It is said these gardens grew so big and beautiful that if one walked under the trees holding an empty basket on their heads it would fill itself by the falling fruits.

The air was so pure due to these gardens, orchards and forests that snakes, rats, flies etc. would be killed instantly upon breathing.

Allah Almighty blessed them with such bounties but they disbelieved.

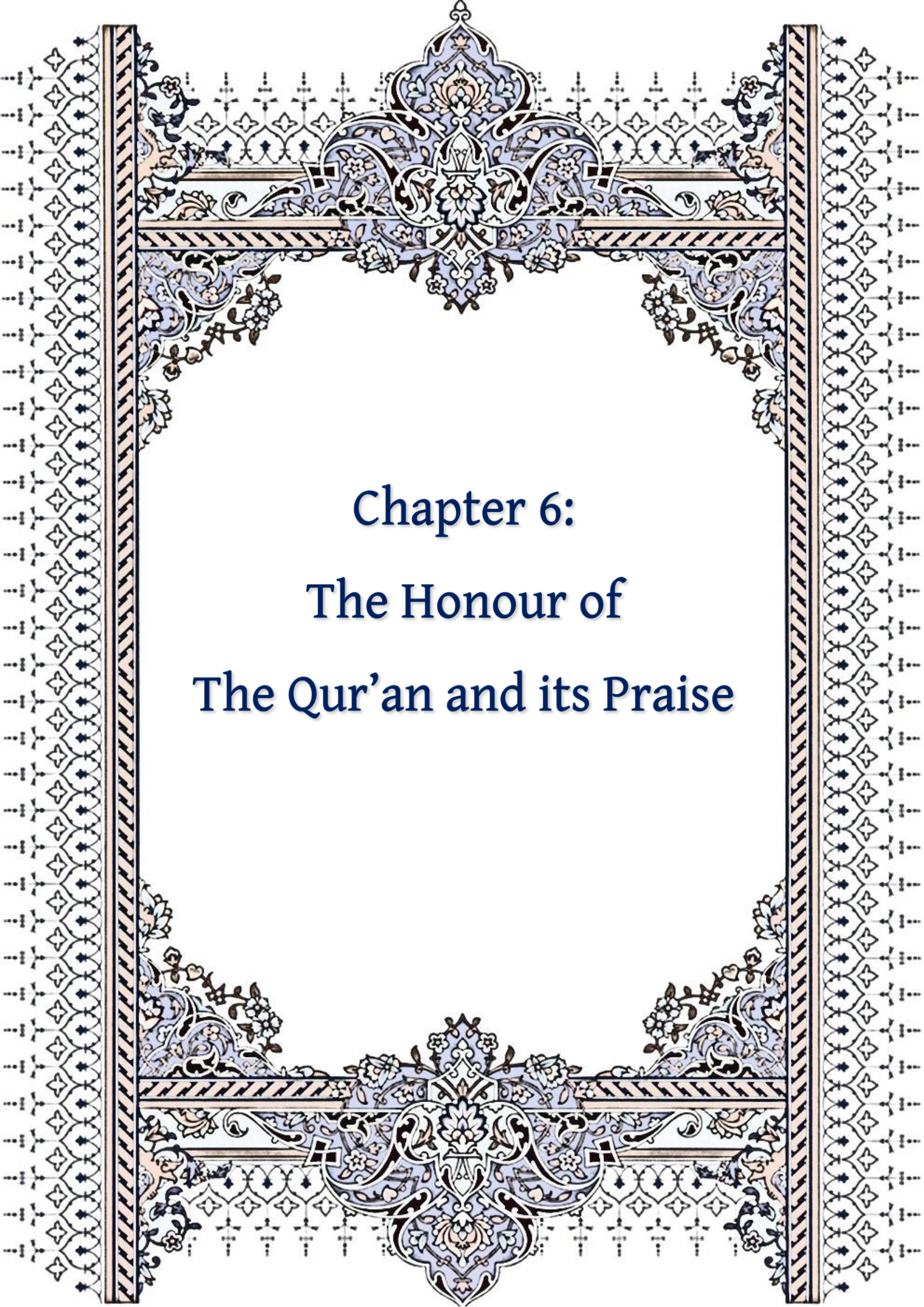
It is said 13 Messengers were sent to these people but they disbelieved in all. So they were punished.

Allah Almighty sent rats to the City, not any old rats but blind ones. They chewed through the rocks of the dam which caused the banks to break flooding the city and the gardens.

The people of Sabaa were thus destroyed.

JIN KO SOO-E-AASMAAN PHAYLA KEY JAL THAL BHAR DIYE,
SADQAH UN HAATHON KA PYAARE HUM KO BHI DARKAAR HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 6:
The Honour of
The Qur'an and its Praise

Couplet 88

دَعْنِي وَوَصِّفِي آيَاتِ لَّهِ ظَهَرَتْ
ظُهُورَ نَارِ الْقَرَى لَيْلًا عَلَى عِلْمِ

TRANSLATION:

Allow me to describe His many miracles, as clear as the fire of hospitality in the beacons, at night on the high mountains.

COMMENTARY:

Imam Busiri رحمه عليه spoke about the qualities of The Most Beloved's ﷺ miracles and unique qualities, then a thought came into his mind that what is the need of trying to explain the qualities of this unique personality, when His qualities and uniqueness are as clear as the shining sun in this world.

So Imam Busiri رحمه عليه speaks to himself,

“Oh astray thought! Leave me alone and let me speak about the qualities of the miracles and wonders of the Holy Prophet ﷺ.

I know that His greatness is unique and bright, like the fire lit on the hillside for the travellers, which directs them safely towards their homes.”

Beacons would be lit to welcome travellers and due to the guidance of this light, the travellers would follow the path and reach home safely.

Alahadrat Azeemul barkat رحمه عليه writes showing us if we wish to reach the real home safely, we must follow this bright and shining light:

RAAH PUR KHAAR HAY KYA HONA HAY,
PAOON AFGAAR HAY KYA HONA HAY.

HAAYE RE NEEND MUSAFIR TERI,
KOOCH TAIYAAR HAY KYA HONA HAY.

DOOR JAANAA HAY RAHAA DIN THORA,
RAAH DUSHWAR HAY KYA HONA HAY.

GHAR BHI JAANA HAY MUSAFIR KEY NAHIN,
MAT PE KYA MAAR HAY KYA HONA HAY.

Couplet 89

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظَمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظَمٍ

TRANSLATION:

For the beauty of the pearl is further enhanced in a necklace,
But its value does not diminish in the least when not strung on a necklace.

COMMENTARY:

Imam Busiri عليه الرحمة is saying his words of praise for The Most Beloved ﷺ are not befitting His actual praise as words cannot do justice. This praise neither increases the greatness of The Most Beloved ﷺ nor will it decrease by leaving them out.

When a necklace wishes to increase its value, it needs an expensive jewel, in the same way my Qasidah needs the praises of The Most Beloved ﷺ to increase its value, the praises are like jewels enhancing my Qasidah.

The remembrance of The Prophet ﷺ, His great characteristics, His miracles are indeed pearls, by putting them in the string of poetry its beauty is displayed in a different way.

WOH KAMAAL-E-HUSNE HUZoor HAY KI GUMAANE NAQS JAHAN NAHIN,
YAH PHool KHAAR SEY DOOR HAY YAH SHAM'A HAY KI DHOOWA NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 90

فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيمِ

TRANSLATION:

So after seeing Your ﷺ noble character and Your ﷺ blessed habits,
Why shouldn't the ambitions and aspirations of those who praise increase towards Him?

COMMENTARY:

Oh those who wish to praise The Most Beloved ﷺ, keep praising.
But do not think you will be able to do justice or cover all the aspects.
This is impossible.
Keep praising, there are no limits to His praise.

We should understand what Imam Busiri رحمه عليه is saying, and then there are those who think there is a limit and that one should not praise The Most Beloved ﷺ too much.

(May Allah Almighty save us from such people)

AAY RAZA KHUD SAAHIB-E-QUR'AN HAY MADDAAH-E-HUZOOR,
TUJH SEY KAB MUMKIN HAY PHIR MIDHAT RASOOL ALLAH KI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 91

آيَاتُ حَقِّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقَدَمِ

TRANSLATION:

The verses are the signs of truth from The Most Merciful, freshly revealed, eternal, an attribute of who is described with eternity.

COMMENTARY:

Almighty Allah is Qadeem, in other words, He ﷻ has always existed. Just as His ﷻ being is Qadeem, Azali and Abadi, His ﷻ Attributes are also Qadeem, Azali and Abadi. Like all His ﷻ other Attributes, His ﷻ Kalaam (Words/ Speech) is also Qadeem (uncreated). His ﷻ Kalaam (Divine Word) is free from sound. The Qur'an Shareef that we recite with our tongues and which we read from written scriptures is the uncreated Kalaam of Allah without any sound. Our reading, writing and our voices are Haadith (creation). In other words, our recitation is creation and that which we have recited is Qadeem. Our writing is Haadith and that which we have written is uncreated. Our hearing is a creation and that which we have heard is uncreated. Our memorising is a creation and that which we have memorised is uncreated.

Imam Busiri رحمه عليه used the name of Allah Almighty Al Rahman, whereas he could have used the name Al Ghaffaar, Al Sataar, Al Razaaq etc. but he chose to use this name because the descending of the Holy Qur'an is a mercy and The Most Beloved ﷻ is a Mercy to the whole of mankind.

WO KHUDA NE HAY MARTABA TUJH KO DIYA NA KISI KO MILE NA KISI KO MILA,
KE KALAAM-E-MAJEED NE KHAAI SHAHA TERE SHAHER-O-KALAAM-O-BAQAA KI QASAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 92

لَمْ تَقْتَرِنُ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ

TRANSLATION:

It is not connected with time, yet they inform us about the hereafter as well as the bygone times of Aad and Iram.

COMMENTARY:

Imam Busiri عليه رحمة explains that even though the Qur'an is not connected to any one time, yet it informs us about all periods of time. It tells us about our future, after death and about ancient nations such as Aad and Iram.

ALLAH KI SAR TA BA-QADAM SHAAN HAY YEH,
IN SAA NAHIN INSAAN WOH INSAAN HAIN YEH,
QUR'AN TO IMAAN BATAATA HAY INHEIN,
IMAAAN YEH KEHTA HAY MERI JAAN HAIN YEH.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 93

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدْمِرْ

TRANSLATION:

Which remains with us forever, therefore it is superior to any miracle from the other Prophets, which they brought but did not remain.

COMMENTARY:

The Verses of the Holy Qur'an will always remain with us and this Miracle of the Beloved Prophet ﷺ is a living Miracle. It is more superior than the Miracles of the other Prophets عليهم السلام because whatever Miracles they brought, did not remain.

This Miracle of the Qur'an for the affirmation of Prophethood, is the most superior Miracle, which will remain till the Day of Qayaamat. From the time it was revealed, the challenge of bringing even an ayah is active, no expert has ever been able to bring even one verse, and it will always remain like this.

MEIN NISAAR TEREY KALAAM PAR MILI YOON TO KIS KO ZABAAN NAHIN,

WOH SUKHAN HAY JIS MEIN SUKHAN NA HO WOH BAYAAN HAY JISKA BAYAAN NAHIN.

TEREY AAGE YOON HAY DABE LACHE FOOSAHAA ARAB KEY BARE BARE,

KOI JAANE MOONH MEIN ZUBAAN NAHIN NAHIN BALKE JISM MEIN JAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 94

مُحَكَّمَاتٌ فَمَا يُبْقِينَ مِنْ شُبُهَةٍ
لِذِي شِقَاقٍ وَمَا يَبْغِينَ مِنْ حَكْمٍ

TRANSLATION:

Absolutely clear (as evidence) so that there is no room (left) for doubt by the enemies or its dividers, nor do they require any judge.

COMMENTARY:

The Qur'an is absolutely clear in its message and filled with such evidence that the unbelievers could not fault it in any way, even though there were many experts in poetry and the Arabic language.

The enemies of The Beloved Prophet ﷺ could clearly and fully comprehend the message that was being revealed they needed no judge to decide on its authenticity.

TEREY AAGE YOON HAY DABE LACHE FOOSAHAA ARAB KEY BARE BARE,

KOI JAANE MOONH MEIN ZUBAAN NAHIN NAHIN BALKE JISM MEIN JAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 95

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ
أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

TRANSLATION:

No one opposed these verses except for the vehement enemy,
The outcome was always that they surrendered seeking a truce.

COMMENTARY:

Walid bin Mughaira, who was recognised as one of the most literate and capable in the field of literature among the Quraysh, once confronted the Holy Prophet ﷺ with the intention of a debate and said: "Read something."

The Beloved Prophet ﷺ read this verse:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Indeed Allah decrees the commands of justice and kindness, and of giving to relatives, and forbids from the shameful and evil and rebellion; He advises you so that you may pay heed.

[Surah Al Mumtahinah]

When Walid heard this Verse he asked for it to be recited again, The Most Beloved Prophet ﷺ recited it again and he left saying:

والله ان لحلاوة وان عليه لطلاوة وان أعلاه لمثمر وان أسفله لبغدق ما يقول هذا البشر

By Allah! This has a unique freshness and sweetness. Outwardly it is fruitful and internally it is very pleasant. These cannot be the words of a human being.

AQL HOTI TO KHUDA SEY NAH LARAAI LETE,

YEH GHATAEIN USEY MANZOOR BARHAANA TERAA.

MIT GAYE MIT TE HAIN MIT JAAYENGE AA'DAA TERE,

NA MITAA HAY NA MITEGA KABHI CHARCHA TERAA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 96

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الْغَيُورِ يَدَ الْجَائِي عَنِ الْحُرْمِ

TRANSLATION:

The eloquence of the Qur'an refuted all accusations of its objectors, just as a respectable person protects the forbidden by a transgressor.

COMMENTARY:

Imam Busiri عليه رحمة compares the eloquence of the Qur'an being so well defended and in protection to the man who protects his wife from the hands of other men, or like a respectful woman who covers herself and protects herself from ghair mahrams.

Here the one who objects to the ayaat of the Qur'an is being shunned. The comparison is being made of the objector not even being able to come close to making an objection.

KHAAIYI QURAA(N) NE KHAAK-E-GUZAR KI QASAM,

US KAF-E-PAA KI HURMAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 97

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

TRANSLATION:

For them the meaning is like the waves of the ocean, increasing continuously,
Transcending the jewels of the ocean in both beauty and value.

COMMENTARY:

Here Imam Busiri عليه الرحمة compares the beauty of the Qur'an to the waves of the ocean, he does not refer to the meanings of the words. The beauty resembles the waves, yet transcends the jewels of the ocean in both beauty and value. No matter how expensive a jewel is, it has a price. Whereas one cannot put a price on the beauty of the verses of the Qur'an, they are priceless.

JISKE AAGEY KHINCHI GARDANEIN JHUK GAYIN,
US KHUDA DAAD SHOUKAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 98

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْتِثَارِ بِالسَّامِ

TRANSLATION:

The wonders of the Qur'an cannot be counted, nor comprehended,
Nor would one be satiated through its constant recital.

COMMENTARY:

As its recital increases, so does the desire to recite more.

The wonders of the Qur'an are such, deep like the ocean. The more one recites the more he begins to understand the flowing of these waves of the ocean.

Sayyiduna Ibn Abbas رضي الله عنها says:

ان هذا القرآن ذو شجون و فنون و ظهور و بطنون لا تنقضى عجائبه

The Qur'an possesses countless wonders, internal ones as well as external, one cannot fully comprehend its wonders

UNHEIN JAANA UNHEIN MAANA NA RAKHA GHAIIR SEY KAAM,

LILLAHIL HAMD MAIN DUNIYA SEY MUSALMAAN GAYA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 99

قَرَّتْ بِهَا عَيْنٌ قَارِيَهَا فَقُلْتُ لَهُ
لَقَدْ ظَفَرْتُ بِحَبْلِ اللَّهِ فَأَعْتَصِمِ

TRANSLATION:

It cools the eye of the reciter, so I say to him,

“You have succeeded with the rope of Allah Almighty, hold firmly, to this rope of Allah.”

COMMENTARY:

Imam Busiri عليه الرحمة explains that there is such sweetness in the Holy Qur'an, that the reciter finds much pleasure in it. One gains freedom from hellfire due to its recital, therefore Imam Busiri عليه الرحمة congratulates saying “you have become successful over the nafs.”

This couplet also refers to the Hadith of the Most Beloved Prophet ﷺ:

انى قد تركت فيكم ما ان اعتصمتم به فلن تضلوا أبداً كتاب الله وسنة رسوله

I leave with you such a thing that as long as you hold on to them firmly, you will never go astray, the book of Allah Almighty and the Sunnah of his Prophet ﷺ.

AHL-E-SUNNAT KA HAY BERA PAAR ASHAABE HUZoor,
NAJM HAY AUR NAAW HAY 'ITRAT RASOOL ALLAH KI.

LAA WA RABBIL 'ARSH JISKO JO MILA UNSE MILA,
BAT-TI HAY KAUNAIN MEIN NE'MAT RASOOL ALLAH KI.

WOH JAHANNUM MEIN GAYA JO UNSE MUSTAGHNI HUWA,
HAY KHALEELULLAH KO HAAJAT RASOOL ALLAH KI.

KHAAK HOKAR ISHQ MEIN AARAAM SEY SONA MILA,
JAAN KI AKSEER HAY ULFAT RASOOL ALLAH KI.

AAY RAZA KHUD SAAHIB-E-QUR'AN HAY MADDAAH-E-HUZoor,
TUJH SEY KAB MUMKIN HAY PHIR MIDHAT RASOOL ALLAH KI.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 100

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارٍ لَظِي
أَطْفَأَتْ حَرَّ لَظِي مِنْ وَرْدِهَا الشَّبِيمِ

TRANSLATION:

If you recite it due to fear of the heat of the blazing fire,
The blazing flames are doused with its cool water.

COMMENTARY:

Imam Busiri رحمه الله did not use the general word hellfire but used the name لَظِي, which is one of the names of a place in hellfire, which is renowned for its extremely high flames.

So this means that if the Qur'an is recited out of fear of the hellfire, it douses these flames.

Sayyiduna Ali رضي الله عنه says:

ثلاث يزدن في الحفظ ويذهبن البلغم المسواك والصوم قراءة القرآن

Three things remove phlegm and mucus

- 1) Using the Miswaak
- 2) Fasting
- 3) Recital of the Qur'an.

It is also in a Hadith of the Beloved Prophet ﷺ:

من قرء القرآن وعمل بما فيه البس والدة تاجاً يوم القيامة ضوءه أحسن من ضوء الشمس

Whoever recites the Qur'an and acts upon it, Allah Almighty will grant the parents such a crown on the Day of Judgment that it will shine brighter than the sun.

EY 'ISHQ_TERE SADQE JALNE SEY CHHUTTE SASTE,

JO AAG BUJHAA DEGI WOH AAG LAGAAYI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 101

كَأَنَّهَا الْحَوْضُ تَبَيَّضُ الْوُجُوهُ بِهِ
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحُمِّ

TRANSLATION:

They are like the Hawd of Kauthar with which faces are illuminated,
Faces of the sinners even though they come to it with faces black as coal.

COMMENTARY:

This couplet points towards the Hadith of the Beloved Prophet ﷺ:

ان بعض عصاة المؤمنين يدخلون النار ويحترقون فيها قدر ذنوبهم فيخرجون منها فيلقون في نهر الحياة

And in one narration

فيصب عليهم ماء الحياة فيذهب السواد عنهم ويظهر البياض

It is reported that certain sinners from the Ummah will be thrown into the hellfire and will burn according to their sins. They will then be removed and bathed in the river of life.

In one narration it is stated that the water of life will be poured upon them which will remove the blackness, which had come due to being burnt, and whiteness will appear.

US MEIN ZAM-ZAM HAY KEY THAM-THAM IS MEIN JAM-JAM HAY KEY BEESH,

KASRAT-E-KAWSAR MEIN ZAM-ZAM KEE TARAH KAM-KAM NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 102

وَكَا الصِّرَاطِ وَكَالْبِيْزَانِ مَعْدَلَةً
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

TRANSLATION:

The verses are like the straight bridge and the scales in equilibrium,
Justice without which cannot be established amongst men.

COMMENTARY:

Imam Busiri عليه الرحمة explains that in bringing justice and equality, the Qur'an is like a straight bridge. This refers to the bridge across hellfire and the scales refer to the scales which measure good and bad deeds on the day of Qayaamat.

SACHI BAAT SIKHATAY YEH HAIN,
SEEDHI RAAH CHALATAY YEH HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 103

لَا تَعْجَبَنَّ لِحَسُودٍ رَّاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهْمِ

TRANSLATION:

Do not be surprised, if the jealous people reject them,
They are shrewd and feign ignorance.

COMMENTARY:

Imam Busiri عليه الرحمة says don't be surprised if the jealous non-believers reject the Qur'an.

This is for those Jews and other disbelievers who claim they had no knowledge of the coming of Sayyiduna Rasool Allah ﷺ or the Qur'an Shareef. However, in their hearts they know very well the truth of Islam and Qur'an but feign ignorance.

MULHIDON KA SHAK NIKAL JAAYE HUZOOR,
JAANIB-E-MAH PHIR ISHAARAT KIJYE.

WADDUHA HUIJRAAT ALAM NASHRAH SEY PHIR,
MOMINO! ITMAAME HUIJJAT KIJYE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 104

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الْفَمُّ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

TRANSLATION:

Verily the ailing eye denies the rays of the sun,
The mouth of the sick denies the sweet taste of water.

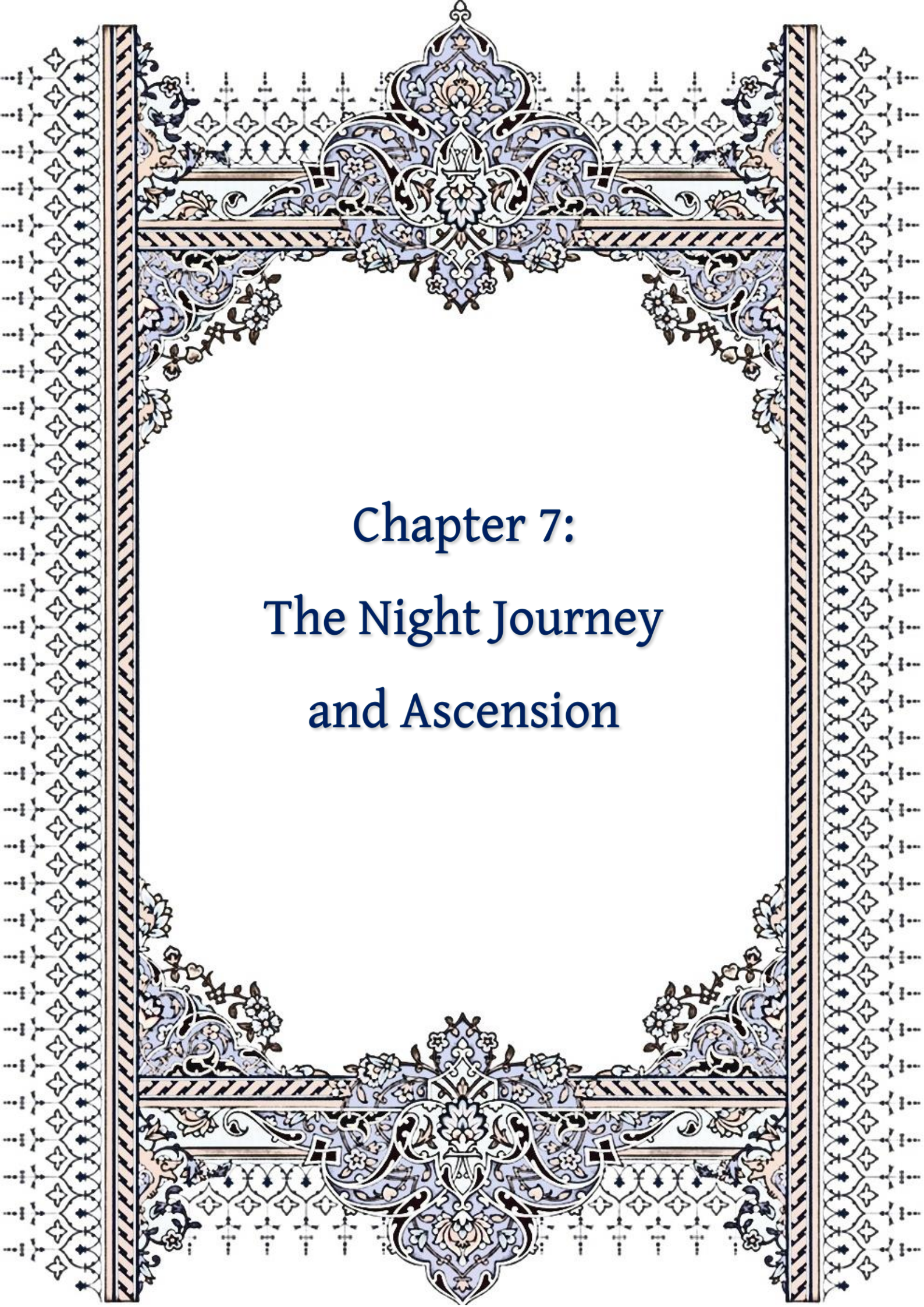
COMMENTARY:

As the one who has an ailing eye does not like brightness or the rays of the sun and the sick person dislikes the taste of sweet water, the unbelievers and the mushrikeen are the same. They deny the beautiful Qualities of the Most Beautiful ﷺ and this is the same for those today who cannot digest or bear hearing the praises of The Most Beloved Prophet ﷺ.

SOORAJ ULTE PAAON PALTE CHAAND ISHAARE SEY HO CHAAK,
ANDHE NAJDI DEKH LE QUDRAT RASOOL ALLAH KI.

TUJH SEY AUR JANNAT SEY KIYA MATLAB WAHABI DOOR HO,
HUM RASOOLALLAH KEY JANNAT RASOOL ALLAH KI.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 7:
The Night Journey
and Ascension

Couplet 105

يَا خَيْرَ مَنْ يَسْمُ الْعَافُونَ سَاحَتَهُ
سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْتِي الرُّسْمِ

TRANSLATION:

O most superior and most generous one (Beloved Prophet ﷺ) to whom the seekers of bounties and distressed ones resort to,
Running and mounted upon the backs of sturdy camels.

COMMENTARY:

The previous couplets were of a concealed style. Now this desire has made Imam Busiri عليه رحمة restless. So he imagines himself standing in the blessed court of The Most Beloved Prophet ﷺ with the upmost respect and says:

“O most superior and most generous one (Beloved Prophet ﷺ) to whom the seekers of bounties and distressed ones resort to,
Running and mounted upon the backs of sturdy camels.”

LUB WAA HAIN AANKHEIN BANDH HAIN PHAYLI HAIN JHOLIYAAN,
KITNE MAZE KI BHEEK TERE PAAK DAR KI HAY.

AABAD EK DAR HAY TERA AUR TERE SIWA,
JO BAARGAH DEKHIYE GHAIKAT KHANDAR KI HAY.

GHERA ANDHERIYO NEY DUHAAEE HAY CHAAND KI,
TANHA HOON KAALI RAAT HAY MANZIL KHATAR KI HAY.

AABAD EK DAR HAY TERA AUR TERE SIWA,
JO BAARGAH DEKHIYE GHAIKAT KHANDAR KI HAY.

GHERA ANDHERIYO NEY DUHAAEE HAY CHAAND KI,
TANHA HOON KAALI RAAT HAY MANZIL KHATAR KI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 106

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِبُعْتَبِرٍ
وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى لِبُغْتَنِمْ

TRANSLATION:

And O you who is the greatest sign for whosoever heeds,

And O you who is the greatest bounty and favour for whosoever avails it.

COMMENTARY:

Imam Busiri عليه الرحمة after mentioning the life of The Most Beloved ﷺ and His Blessed Birth now explains The Blessed Me'raaj. The miraculous journey where The Most Beloved ﷺ passes through the heavens, passing those places where no creation had ever gone, passing *Sidrahtul Muntahaa* and saw Allah Almighty.

The Most Beloved ﷺ is the greatest sign of Allah Almighty, and the greatest bounty of Allah Almighty upon the entire creation. This great bounty is only appreciated by those who love the Prophet ﷺ. This couplet shows the extreme love Imam Busiri عليه الرحمة has for The Most Beloved ﷺ.

POOCHTE KYA HO ARSH PAR YOON GAYE MUSTAFA KEY YOON,
KAIF KEY PAR JAHAN JALE KOYI BATAYE KYA KEY YOON.

QASRE DANA KEY RAAZ ME AQLE TO GUM HAY JAISI HAY,
RUHE QUDUS SEY POOCHIYE TUM NE BHI KUCH SUNA KEY YOON.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 107

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ

TRANSLATION:

You travelled from one sacred place to another,
Like the full moon which travels swiftly through intense darkness.

COMMENTARY:

Here the first sacred place mentioned is Al Masjid Al Haraam in Makkah Al Mukarramah and the second is Al Masjid Al Aqsa. This blessed journey began from the house of Sayyidah Umm e Haani رضي الله عنها which was inside the Haram Shareef, and the blessed journey took place during the night.

Here Imam Busiri عليه الرحمة praises the beauty of The Beloved Prophet ﷺ by comparing Him to the full moon. This incident is mentioned in the Qur'an in Surah Bani Israeel.

The miracle of the Me'raaj is unique because it is not just one miracle it is numerous miracles.

Huzoor Muhadith e Kabeer, Allama Zia al Mustafa Amjadi (may Allah Almighty preserve him) says:

“My Nabi ﷺ is unique in His power of a miracle. Every miracle is an individual miracle, but by Allah! Me'raaj is not just one single miracle, but it is the comprehensiveness of numerous miracles. The miracle is so blessed that we cannot decipher how many other miracles are gathered within it.”

DO QAMAR DO PANJA-E-KHOWR DO SITAARE DAS HILAAL,
UN KEY TALWE PANJE NAAKHUN PAAYE ATHAR AERIYAN.

TAAJ-E-ROOHUL QUDS KEY MOTI JISE SAJDAH KAREIN,
RAKHTI HAIN WALLAH WOH PAKIZAH GAUHAR AERIYAN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 108

وَبِتَّ تَرُقِي إِلَىٰ أَنْ نِلْتِ مَنزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرْمِ

TRANSLATION:

And You continued ascending in the night until You attained a position of closeness,
A distance of two bow lengths, that which has never been sought nor attained.

COMMENTARY:

Here Imam Busiri عليه الرحمة describes the unique and exalted status of The Most Beloved ﷺ by mentioning the closeness.

This closeness has been mentioned in the Qur'an Al Kareem and shows the most exalted status of the Prophet ﷺ which was never conferred upon any other.

WAHI LA MAKAAAN KEY MAKEEN HUWE SARE ARSH TAKHT NASHEEN HUWE,
WOH NABI HAY JISKE HAIN YEH MAKAAAN WOH KHUDA HAY JISKA MAKAAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 109

وَقَدَّمْتُكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

TRANSLATION:

And You were made Imam of all the Prophets and the Messengers, as they followed You in prayer, like a servant follows his Master.

COMMENTARY:

When the Beloved Prophet ﷺ came to Al Masjid Al Aqsa, all the Prophets were present.

Iqamah was made for Salah, Sayyiduna Jibreel عليه السلام held the Prophet's ﷺ hand and led Him forward to lead the Salah.

All the Prophets and Messengers made Him their Imam, their leader, and stood behind Him, this shows the greatness of The Most Beloved ﷺ.

NAMAAZ-E-AQSA MEIN THA YEHI SIR 'AYAAN HO MA'NI-E-AWWAL AAKHIR,
KAY DAST BASTA HAIN PICHEY HAAZIR JO SALTANAT AAGAY KAR GAYE THAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 110

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ
فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

TRANSLATION:

You passed through the seven heavens with all the Prophets and the grand army of angels,
In a procession with majesty and dignity, in which You were the standard bearer.

COMMENTARY:

The Most Beloved Prophet ﷺ travelled through the heavens accompanied by a huge entourage of Angels. Meeting Prophets along the way at different heavens.

All the angels stopped at their respective stations as the Most Beloved ﷺ continued forward until *Sidrahtul Muntahaa*. From here onwards the Prophet ﷺ proceeded alone, this is the exalted status of The Most Beautiful ﷺ.

YEHI SAMAA(N) THA KAY PAIK-E-REHMAT KHABAR YEH LAAYA KAY CHALIYE HAZRAT,
TUMHAARI KHAATIR KUSHAADA HAIN JO KALEEM PER BAND RASTAAY THAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 111

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْنََ الْبُسْتَبِي
مِنَ الدُّنْيَا وَلَا مَرْقَىٰ لِبُسْتَنِ

TRANSLATION:

Until no aim for which a runner might strive for was left,
In closeness, nor any room for ascent for any seeker to advance.

COMMENTARY:

Imam Busiri عليه الرحمة explains the nearness and closeness The Most Beloved ﷺ attained. He ﷺ exceeded all others and He ﷺ is the most exalted.

Sayyiduna Jibreel عليه السلام stopped at *Sidrahtul Muntahaa* and the Prophet ﷺ asked him to accompany Him to which Sayyiduna Jibreel عليه السلام replied:

لو دنوت انملة لا حترقت

If I take one step further I will be burnt by the dazzling lightning, I cannot proceed any further, يا رسول الله this exalted status and the journey from here onwards is reserved especially for You. Besides You, none can go further.

BARH AAY MUHAMMAD ﷺ QAREEN HO AHMAD ﷺ QAREEB AA SARWAR-E-MUMAJJAD,
NISAAR JAAON YEH KYA NIDA THI YEH KYA SAMAA(N) THA YEH KYA MAZAY THAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 112

خَفَضْتُ كُلَّ مَقَامٍ بِالإِضَافَةِ إِذْ
نُودِيتَ بِالرَّفْعِ مِثْلَ المُفْرَدِ العَلَمِ

TRANSLATION:

You ascended to such a station that every other rank was made inferior,
When you were invited, elevated to this unique and majestic position.

COMMENTARY:

Imam Busiri رحمه الله explains that The Most Beloved ﷺ was invited by Allah Almighty in the most exalted way. He left everyone behind.

This is mentioned in the Hadith Shareef where the Prophet ﷺ said, “Jibreel left me behind and then I heard the words

ادن يا محمد ادن يا احمد

ادن يا خير البريه

Come closer O Muhammad, Come closer O Ahmad.”

BARH AAY MUHAMMAD ﷺ QAREEN HO AHMAD ﷺ QAREEB AA SARWAR-E-MUMAJJAD,
NISAAR JAAON YEH KYA NIDA THI YEH KYA SAMAA(N) THA YEH KYA MAZAY THAY.

KHIRAD SAY KEH DO KAY SAR JHUKAA LAY GUMAAN SAY GUZRAY GUZARNAY WAALAY,
PARE HAIN YAAN KHUD JAIHAT KO LAALAY KISAY BATAAYE KIDHAR GAYE THAY.

~ Alahadrat Azeemulbarakat رحمه الله

Couplet 113

كَيْمَا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَتِرٍ
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتِمِ

TRANSLATION:

In order to meet, this call was made, hidden from the eyes of creation, and secrets well concealed.

COMMENTARY:

This couplet refers to the blessed meeting.

It was here that The Most Beloved ﷺ saw Allah Almighty with His blessed eyes. Here, The Most Beloved ﷺ received many revelations, some were revealed to everyone, some secrets to the special ones and some remained as a secret between Allah Almighty and His Most Beloved Prophet ﷺ.

WOHI HAY AWWAL WOHI HAY AAKHIR WOHI HAY BAATIN WOHI HAY ZAAHIR,
USI KAY JALWAY USI SAY MILNAY USI SAY USKI TARAF GAYE THAY.

ZABAAN KO INTEZAAR GUFTAN TO GOSH KO HASRAT-E-SHUNEEBAN,
YAHAN JO KEHNA THA KEH LIYA THA JO BAAT SUN NI THI SUN CHUKAY THAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 114

فَحُزَّتْ كُلُّ فَخَارٍ غَيْرِ مُشْتَرِكٍ
وَجُزَّتْ كُلُّ مَقَامٍ غَيْرِ مُزْدَحَمٍ

TRANSLATION:

Each and every greatness, You attained exclusively and rose to the most exalted position surpassing all ranks.

COMMENTARY:

The Most Beloved ﷺ was blessed with such unique distinctions, such as being the Habib, the intercession, the Hawdh of Kauthar, the flag of praise on the day of judgement, etc. These are just some of the unique distinctions, shown to none other.

Even on this night The Most Beloved ﷺ was granted such a position to go where none other had ever been.

RAAFI' NAAFI' SHAAFI' DAAFI',
KYA KYA RAHMAT LAATAY YEH HAIN.

IN KEY HAATH MEIN HAR KUNJI HAY,
MAALIK-E-KUL KEHLAATAY YEH HAIN.

QASR-E-DANA TAK KIS KI RASAAI,
JAATE YEH HAIN AATE YEH HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 115

وَجَلَّ مِقْدَارُ مَا أُؤْتِيَتْ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤْتِيَتْ مِنْ نِعَمٍ

TRANSLATION:

The greatest of all honours was bestowed upon You,
And incomprehensible are the bounties conferred upon You.

COMMENTARY:

The Most Beloved ﷺ is the most exalted of all creation, the best of all creation. Mankind cannot comprehend nor understand the honor, perfection, excellence, and exalted status of Sayyiduna Rasool Allah ﷺ.

Imam Busiri رحمه الله explains mankind cannot even comprehend the nearness the Most Beloved ﷺ attained.

MIT GAYE MIT TE HAIN MIT JAAYENGE AA'DAA TERE,
NA MITAA HAY NA MITEGA KABHI CHARCHA TERA.

NABI-E-REHMAT SHAFI'-E-UMMAT RAZA PAY LILLAAH HO 'INAAYAT,
ISAY BHI UNN KHIL'ATOON SAY HISSA JO KHAAS RAHMAT KAY WAAN BATE THAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 116

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ

TRANSLATION:

Glad tidings be to us, O Muslims, we have by the grace of Allah Almighty a pillar which is indestructible.

COMMENTARY:

Imam Busiri رحمه الله is referring to the blessed status of The Most Beloved ﷺ.

He ﷺ is the protector, the intercessor on the day of Judgement.

Glad tidings to you, O Muslims for being in the Ummah of the Imam of all the Prophets.

We have been granted the Sunnah of the Most Beloved Prophet ﷺ, the pristine Shariah of The Most Beloved Prophet ﷺ and the sacred personality of The Most Beloved Prophet ﷺ which is an indestructible pillar.

We live under His trust and care, glad tidings because you received that which the past Ummahs did not receive.

Some of the blessings we received which the previous ones did not:

- 1) The Earth was purified, for use as a Masjid.
- 2) We were granted tayammum.
- 3) 5 Salah was made compulsory for us.
- 4) We were granted Azaan and Iqaamah.
- 5) We were granted Surah Al Fatihah.
- 6) We were granted Jummuah.
- 7) A time during Jummuah when all prayers are answered.
- 8) Suhoor.
- 9) Laylatul Qadr.

10) Wudu will brighten the body parts on the day of judgement.

KEH DO RAZA SEY KHUSH HO KHUSH REH,
MUZDA RIZA KA SUNAATAY YEH HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 117

لَبَّادَعَا اللّٰهُ دَاعِيَنَا لَطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

TRANSLATION:

When Allah Almighty has named Him who calls us to Allah's worship the best of all Prophets,
Then by following Him we have become the best of all Ummahs.

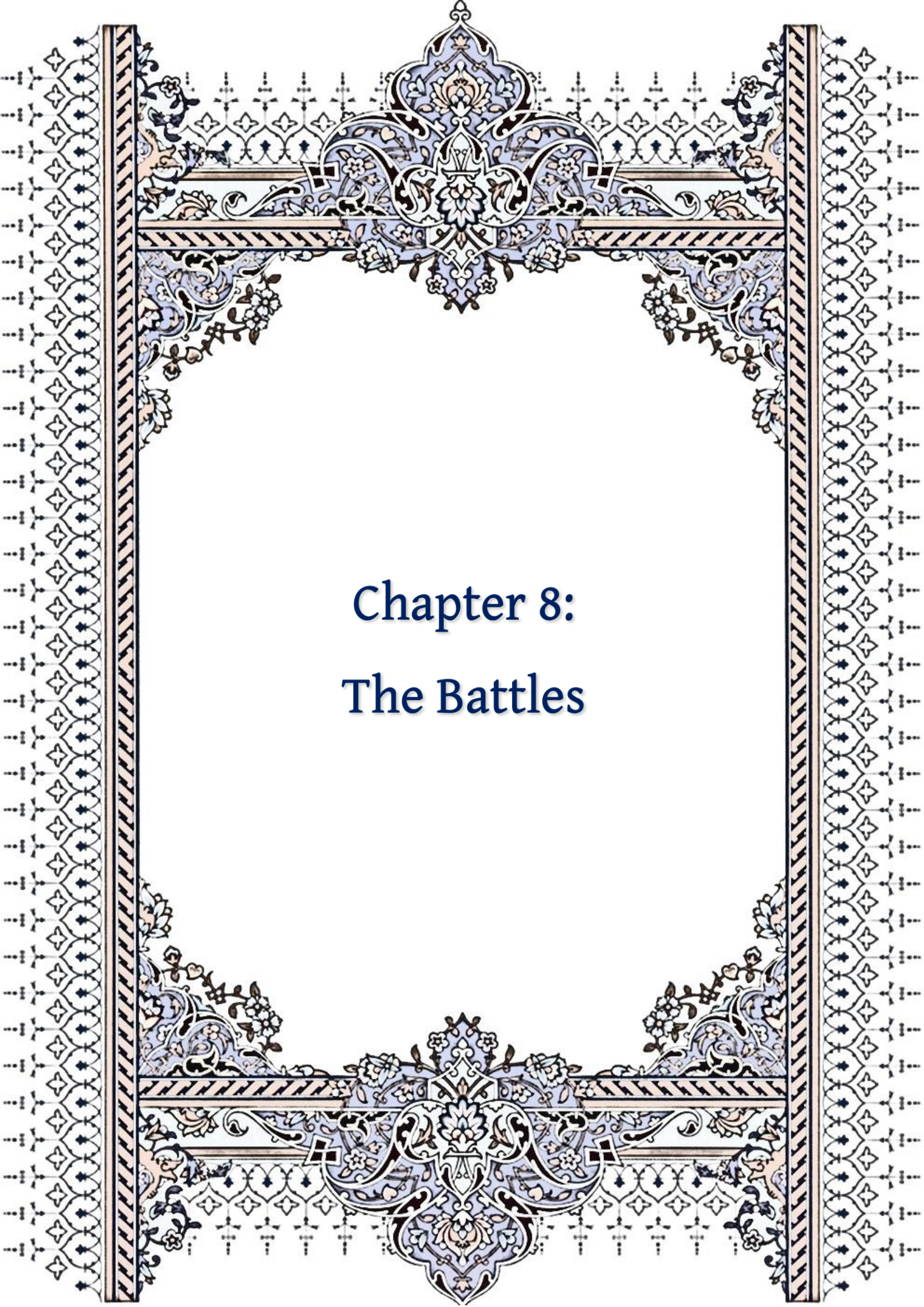
COMMENTARY:

The one who called us to worship Allah is Sayyiduna Rasool Allah ﷺ. He invited one and all to worship Allah Almighty alone.

Allah Almighty bestowed the title of “The Best and Noblest of all Prophets” upon The Most Beloved ﷺ, and by accepting this invitation of worshipping Allah Almighty alone, we have been honoured with the title of being “the best of all Ummahs.”

AAY RAZA TOOFAN-E-MEHSAR KEY TALATUM SEY NA DAR,
SHAAD HON HAIN KASHTI-E-UMMAT KO LANGAR AERIYAN.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 8:
The Battles

Couplet 118

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثَتِهِ
كَنْبَاءِ أَجْفَلَتْ غُفْلًا مِّنَ الْغَنَمِ

TRANSLATION:

The news of His arrival struck terror into the hearts of the enemies,
Just as the roar of a lion terrifies the heedless goat that has strayed from the herd.

COMMENTARY:

The hearts of the unbelievers shook when confronted by The Most Beloved ﷺ and His religion of truth.

SHOR-E-TAKBEER SEY THAR-THARAATI ZAMEE(N),
JUMBISHE JAISH-E-NUSRAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 119

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَعْتَرِكٍ
حَتَّىٰ حَكَّوْا بِالْقَنَا حِمَا عَلَىٰ وَضْمِ

TRANSLATION:

He ﷺ encountered them in every battle,

Until, by the effects of the lances and spears, the enemy was like the meat on the butcher's chopping block.

COMMENTARY:

The Most Beloved ﷺ had constant battles with the disbelievers. The bravery shown by the Companions رضي الله عنهم under the leadership of The Most Beloved ﷺ was such that it seemed they were striking pieces of meat.

Allama Kharpooti عليه الرحمة in his commentary writes that The Most Beloved ﷺ took part in 19 expeditions of which He ﷺ personally took part in 9:

- 1) Ghazwa e Badr.
- 2) Ghazwa e Uhud.
- 3) Ghazwa e Muraysi.
- 4) Ghazwa e Khandaq.
- 5) Ghazwa e Banu Qurayza.
- 6) Ghazwa e Khaybar.
- 7) Ghazwa e Hunain.
- 8) Ghazwa e Taaif.
- 9) Fatah e Makkah.

NA'RAHAA-E-DILERAA(N) SEY BAN GOONJTE,
GURRISH-E-KOS-E-JURA'AT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 120

وَدُّوا الْفِرَارَ فَكَادُوا يَغِطُونَ بِهِ
أَشْلَاءَ شَأَتْ مَعَ الْعُقْبَانِ وَالرَّخِمِ

TRANSLATION:

They loved fleeing so much that they would envy,
The corpses which were carried away by vultures and eagles.

COMMENTARY:

The unbelievers preferred to run, whenever they got the chance. They preferred being devoured by the eagles and vultures, than being killed by the Muslims.

WOH CHAQAA CHAAQ_KHANJAR SEY AATI SADAA,
MUSTAFA TERI SAWLAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 121

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا
مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرْمِ

TRANSLATION:

All the nights of the unbelievers would pass in fear, without them knowing the number,
Except the nights of the sacred months.

COMMENTARY:

The sacred months are Zil Qa'dah, Zil Hijjah, Muharram and Rajab.
The unbelievers would sleep in peace in these months.

BAADAL GARJE BIJLI TARRPE DHAK SEY KALEJA HO JAAYE,
BAN MAIN GHATAA KI BHAYANAK SOORAT KAISI KAALI KAALI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 122

كَأَنَّهَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعِدَا قَرِمٍ

TRANSLATION:

It is as though the religion of Islam was like a guest that visited their homes,
The brave Muslim solidiers hungry for the flesh of the enemy.

COMMENTARY:

The Muslim warriors going out in battle were like the traveller, stopping at a home to eat. In the open courtyard of the enemies, these brave warriors quenched their thirst by slaying the enemy.

MO'MINI(N) PESHE FATH-O-PASE FATH SAB,

AHL-E- KHAIRO 'ADAALAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 123

يَجْرُ بِحُرِّ خَيْسٍ فَوْقَ سَابِحَةٍ
يَرْمِي بِمَوْجٍ مِّنَ الْأُبْطَالِ مُلْتَطِمٍ

TRANSLATION:

He ﷺ would lead an ocean of the army on galloping horses,
They would strike the enemy wave after wave of brave warriors.

COMMENTARY:

When the unbelievers saw The Most Beloved ﷺ lead the Companions رضي الله عنهم in to battle, it seemed like a massive ocean in front of them. The Companions رضي الله عنهم came wave after wave when attacking the enemy, just as the waves of the ocean come continuously and relentlessly.

JINKE DUSHMAN PE LAANAT HAY ALLAH KI,
UN SAB AHL-E-MUHABBAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 124

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ
يَسْطُو بِسُتْأَصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

TRANSLATION:

Each responding warrior fought with hope of reward from Allah,
Fighting to exterminate the roots of disbelief and to destroy it.

COMMENTARY:

The wave of volunteer soldiers fighting in the path of Allah, did so for His pleasure and His reward.

A Muslim is promised one of two things in the battlefield, martyrdom with Jannah or victory on the battlefield. These warriors fought not for personal power or glory but to remove disbelief and to destroy its roots.

BAAQI-E-SAAQIYAAN-E-SHARAAB-E-TAHOOR,
ZAIN-E-AHL-E-'IBADAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 125

حَتَّىٰ غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ
مِنْهُمْ بَعْدَ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

TRANSLATION:

Until the religion of Islam took roots due to them,
Reunited after estrangement with the family.

COMMENTARY:

The Companions رضي الله عنهم fought bravely in the path of Islam and established it as the most superior Religion.

ROZ-E-GARM-O-SHAB-E-TEERAH-O-TAAR MEIN,
KOH-O-SAHRAA KI KHALWAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 126

مَكْفُولَةٌ أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي
وَخَيْرِ بَعْلِ فَلَمْ تَيْتَمُ وَلَمْ تَعْمِ

TRANSLATION:

Always protected by the most righteous affectionate father and the most loving husband, so she did not suffer from becoming an orphan, nor a widow.

COMMENTARY:

Here the father and husband is Rasool Allah ﷺ.

Just as a father lovingly cares and provides for his daughter, or a husband defends and cares for his wife, in the same way Islam was lead and supported by the Companions رضي الله عنهم so that it did not suffer.

FARYAAD UMMATI JO KARAY HAAL-E-ZAAR MEIN,
MUMKIN NAHIN KAY KHAIR-E-BASHAR KO KHABAR NA HO.

AYSA GUMAA DAY UN KI VILAA MEIN KHUDA HUMEIN,
DHOONDHAA KARAY PAR APNI KHABHAR KO KHABAR NA HO.

UN KAY SIVAA RAZA KOI HAAMI NAHIN JAHAN,
GUZRA KARAY PISAR PAY PIDAR KO KHABAR NA HO.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 127

هُمُ الْجِبَالُ فَسَلُّ عَنْهُمْ مُصَادِمَهُمْ
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدَمٍ

TRANSLATION:

Ask the opponents what they saw on the battlefield,
Mountains, firm and strong as rocks.

COMMENTARY:

The Sahabah e Kiraam رضي الله عنهم were the bravest warriors ever seen.

Imam Busiri عليه الرحمة says if you really want to know how brave and heroic they were, ask about them from the enemy they faced.

SHOR-E-TAKBEER SEY THAR-THARAATI ZAMEE(N),
JUMBISHE JAISH-E-NUSRAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 128

وَسَلُّ حُنَيْنًا وَسَلُّ بَدْرًا وَسَلُّ أُحُدًا
فُصُولٌ حَتْفٌ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

TRANSLATION:

Ask Hunain, and ask Badr, and ask Uhud,
The verdict of death was more severe than any epidemic.

COMMENTARY:

The battle of Hunain took place in the 8th year of the Hijri calendar.

Hunain is a valley about 15 km from Makkah. After the conquest of Makkah, the flag of Islam was flying high on the Kaa'bah and people began to accept Islam in huge numbers.

However, the tribes of Thaqif and Hawazin that lived nearby did not see Islam like the others had begun to see and also did not like to live under any else's rule. They decided to attack the Muslims together.

The kuffaar ambushed the Muslims who were not prepared, which scattered the Muslims.

The Most Beloved ﷺ called out to the Companions رضي الله عنهم, and the presence of Mind and bravery of Rasool Allah ﷺ and the heroic deeds of the Companions رضي الله عنهم turned defeat into victory. This is why Imam Busiri رحمه الله says ask Hunain.

The battle of Badr took place in the 2nd year of the Hijri calendar.

Badr is around 80 miles southwest of Al Madinah al Munawwarah. The most important battle of Islam took place here.

313 Companions رضي الله عنهم faced a huge army. Allah Almighty granted victory to the Muslims. Their bravery and valour was such that even the enemies of Islam spoke in admiration of them. This is why Imam Busiri رحمه الله says you should ask Badr.

The battle of Uhud took place in the 3rd year of the Hijri calendar.

Fought in the area around 3 miles from al Madinah al Munawwarah, the kuffaar set out with a huge army of around 3000 men. In this battle 33 kuffaar were killed and 70 Muslims were martyred.

The lion of Allah, The uncle of The Beloved Prophet ﷺ, Sayyid Al Shuhadaa Sayyiduna Ameer Hamza رضي الله عنه was martyred in this battle.

The Muslims who passed away in this battle are resting near mount Uhud.

In all these battles the Beloved Prophet ﷺ and the Companions رضي الله عنهم showed unparalleled bravery, this is why Imam Busiri عليه الرحمة says ask Uhud.

SHOR-E-TAKBEER SEY THAR-THARAATI ZAMEE(N),
JUMBISHE JAISH-E-NUSRAT PE LAAKHO(N) SALAAM.

UNKE AAGEY WOH HAMZAH KI JAANBAAZIYA(N),
SHER-E-GURRANE SATVAT PE LAAKHO(N) SALAAM.

JAA(N)-NISAARAN-E-BADR-O-UHUD PAR DUROOD,
HAQ_GUZAARAAN-E-BAI'AT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 129

الْمُصْدِرِي الْبَيْضِ حُرّاً بَعْدَ مَا وَرَدَتْ
مِنَ الْعِدَا كُلِّ مُسْوَدِّ مِّنَ اللَّيْمِ

TRANSLATION:

The shiny white swords returned dripping with blood after being plunged,
Into every black lock of hair of the enemies.

COMMENTARY:

The Companions رضي الله عنهم fought so bravely that the thirsty swords drank the blood, and returned stained with the red colour when they struck the heads of the enemies.

NA'RAHAA-E-DILERAA(N) SEY BAN GOONJTE,
GURRISH-E-KOS-E-JURA'AT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 130

وَالْكَاتِبِينَ بِسُرِّ الْخَطِّ مَا تَرَكَتْ
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمٍ

TRANSLATION:

As if they wrote calligraphy with arrows and spears upon the bodies of the enemies,
These pens did not leave a single body unscathed.

COMMENTARY:

It was as if the wounds left by the arrows and spears on the bodies of the enemies were like letters drawn by calligraphers.

Swords, arrows, spears and lances, the tools of these master calligraphers.

WOH CHAQAA CHAAQ_KHANJAR SEY AATI SADAA,
MUSTAFA TERI SAWLAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 131

شَاكِي السِّلَاحِ لَهُمْ سِيْبَاتُيِّزُهُمْ
وَالْوَرْدُ يَبْتَازُ بِالسِّيْبَاءِ عَنِ السَّلْمِ

TRANSLATION:

Completely clad with weapons and armour they had the characteristics to distinguish them,
Just as the rose is distinguished by its aroma from a thorny tree.

COMMENTARY:

The Companions رضي الله عنهم fully equipped with armour and weapons, yet still their faces resembled the rose flowers. Yet, the faces of the kuffaar resembled the cactus plant. The marks of imaan on the faces of the Muslims shone like the distinctive marks of piety mentioned in the Qur'an.

JAAAN-O-DIL TERE QADAM PAR WAAREY,
KYAA NASEEBAY HAIN TERE YAARO(N) KEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 132

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ
فَتَحْسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلَّ كَيْ

TRANSLATION:

The fragrance from these Companions رضي الله عنهم spread the news of victory with the winds of help from Allah Almighty,

So you would think that every brave man in this field of flowers is a flower in bloom.

COMMENTARY:

The Companions رضي الله عنهم are being compared to roses and flowers emanating the fragrance of victory, like the morning breeze brings news of success.

MUJRIMO! CHASHM-E-TABASSUM RAKKHO,
PHOOL BAN JAATE HAIN ANGAARO(N) KEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 133

كَأَنَّهَمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبَاً
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُرْمِ

TRANSLATION:

Sitting firmly and strongly on their horses, as sturdy shrubs and plants on hills,
On account of their bravery and firmness, not due to the firmness of their saddles.

COMMENTARY:

They sat firmly on their horses like shrubs and plants which grow on steep hills, with their strength of will.

Plants and shrubs have extremely strong roots as they must withstand heavy winds etc.

Similarly, when the Companions رضي الله عنهم rode on horseback, they were so steadfast they could withstand anything. They sat upright due to their steadfastness and bravery not due to the tightness of the saddle.

The riders from the enemies looked like a heap of grass, on the back of a horse, falling one side then the other.

SIDQ-O-'ADL-O-KARAM-O-HIMMAT MEIN,

CHAAR SOO SHOHREY HAIN INN CHAARO(N) KEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 134

طَارَتْ قُلُوبُ الْعِدَا مِنْمُ بِأَسِيهِمْ فَرَقًا
فَمَا تُفَرِّقُ بَيْنَ الْبُهْمِ وَالْبُهْمِ

TRANSLATION:

The hearts of the enemy shook in terror due to their strength,
Dazed, confused, they could not distinguish between a lamb and a mighty warrior.

COMMENTARY:

When the enemies would hear the Companions رضي الله عنهم or see them coming, their hearts would tremble in fear, because they knew the skill and prowess that the Companions رضي الله عنهم possessed. Out of fear, they would become confused and dazed and lose their minds to such an extent that they could not distinguish between a lamb and a warrior.

BEHR-E-TASLEEM-E-'ALI MAIDAA(N) MEIN,
SAR JHUKE REHTE HAIN TALWAARO(N) KEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 135

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
إِنْ تَلَقَّهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ

TRANSLATION:

And the person who has the help of Rasool Allah ﷺ with him,
Even if a lion meets him in its den, it begins to fear.

COMMENTARY:

The one who has the blessing and help of The Most Beloved ﷺ, he is not afraid of anything even if it is a lion. In fact the lion fears the one who has the blessings of Sayyiduna Rasool Allah ﷺ.

Sayyiduna Safinah Radi رضي الله عنه said, “At one time I rode in a boat and out of the blue, my boat wrecked. I saved myself by climbing onto a remaining piece of that boat. Suddenly a strong gush of wind blew me until I found myself in a jungle that was inhabited by a lion. The lion came to me, and I said to it,

انأمولى رسول الله صلى الله عليه وسلم

O Abu Haris (an epithet for a lion), I am a former slave of the Messenger of Allah (ﷺ).

Then it nodded. It approached me and pushed me with its shoulder until we got out of the jungle. I was escorted until a particular roadside. After that it roared. It seemed to me that it was saying its farewell. That was the end of my encounter with a lion.”

In another narration:

Sayyiduna Safinah رضي الله عنه served the Beloved Habeeb ﷺ loyally. He was captured by the disbelievers during the war against the Romans. But he somehow managed to escape from them. On his way back he came face to face with a lion.

He said to it:

أبا الحارث أنا خادم محمد رسول الله

O Abu Harith I am the servant of the Prophet of Allah Almighty.

The lion rubbed his shoulder on Sayyiduna Safinah رضي الله عنه. They walked together until they caught up with the Muslim soldiers. Then the lion left.

In a third narration:

Sayyiduna Safinah رضي الله عنه says, “I was sent by The Most Beloved ﷺ to Sayyiduna Muadh رضي الله عنه in Yemen. On the way there I encountered a lion, I said,

انا مولى رسول الله صلى الله عليه وسلم ، ومعى كتابه

I am the freed slave of the Prophet ﷺ and with me I have his letter.

The lion stopped coming forward and disappeared into the distance.

Once Sayyiduna Abdullah Ibn Umar رضي الله عنهما set off on a journey. On the way, he saw some people stopped in their tracks. When he inquired about the reason he was told that there was a lion in the way and the people were afraid of it. Sayyiduna Ibn Umar رضي الله عنهما dismounted and went up to the lion. He caught the lion’s ear, twisted it, and said:

“I’m warning you, don’t you ever become a hindrance to these people again, now go and sit amongst your own.”

The lion dropped his head in shame and walked off into the distance.

KYA DABE JIS PEY HIMAAAYAT KA HO PANJAH TERA,
SHER KO KHATRE ME LAATA NAHIN KUTTAA TERA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 136

وَلَنْ تَرَى مِنْ وَّلِيٍّ غَيْرٍ مُنْتَصِرٍ
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ مُنْقَصِمٍ

TRANSLATION:

You will always see the ones who ask from this court victorious,
Yet the enemy will always be found defeated.

COMMENTARY:

The friends and Companions رَضِيَ اللهُ عَنْهُمْ of The Most Beloved ﷺ are always protected by Him and always assisted by Him in times of difficulty. While the enemies are always left helpless and defeated.

Allama Kharpooti عَلَيْهِ الرَّحْمَةُ writes, “All the Aulia-e-Kiraam attain their positions due to the blessings of the Prophet ﷺ. They get these positions from The Most Beloved ﷺ due to their steadfastness and through the honour of being firm on the pristine Shariah. So whoever is an enemy of the pristine Shariah is an enemy of The Beloved Prophet ﷺ, and whoever is an enemy of the righteous Ulema, is also an enemy of The Most Beloved ﷺ.”

JO TEREY DAR SEY YAAR PHIRTEY HAIN,
DAR BA DAR YOON HI KHWAAR PHIRTEY HAIN.

~ Alahadrat Azeemulbarakat عَلَيْهِ الرَّحْمَةُ

Couplet 137

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
كَاللِّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمِ

TRANSLATION:

The Most Beloved ﷺ has us all protected in the fort of the religion,
Just like the lion that protects its cubs in the jungle.

COMMENTARY:

In a Hadith e Qudsi it is stated:

لَا إِلَهَ إِلَّا اللَّهُ حَصْنِي وَمَنْ دَخَلَ حَصْنِي أَمِنَ مِنْ عَذَابِي

Kalima e Tawheed is my fortress; whoever entered my fortress gained protection from my punishment.

KAISEY AAQAAO(N) KA BANDAH HOON RAZA,

BOL BAALE MERI SARKAARO(N) KEY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 138

كَمْ جَدَّاتُ كَلِمَاتِ اللَّهِ مِنْ جَدَالٍ
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانَ مِنْ خَصِمٍ

TRANSLATION:

How many times did the Holy Qur'an refute the enemies,
And the clear proof overcame the adamant debaters.

COMMENTARY:

Many came to debate, but returned disgraced.

abu jahl brought pebbles, and these very pebbles testified to the Prophethood of The Most Beloved ﷺ.

CHAAND SHAQ_HO PEYR BOLEIN JAANWAR SAJDEY KAREIN,
BAARAK'ALLAH MARJA-E-A'ALAM YAHİ SARKAAR HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 139

كَفَّاكَ بِالْعَلْمِ فِي الْأُمِّيِّ مُعْجَزَةً
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيَتَمِ

TRANSLATION:

It is sufficient for You, the miracle to have such vast knowledge, without learning, from the beginning to the days of propagation.

This in itself is a miracle.

COMMENTARY:

If one needs proof, is this not enough O denier, that even though He ﷺ was not taught by any human, He ﷺ is the most excellent teacher, even in the time of orphanhood.

If you look at the proofs, then is this not adequate, that this great personality never acquired knowledge, yet is an expert in all fields.

It is stated in a Hadith Shareef

علمني ربي فأحسن تعليمي وادبني ربي فأحسن تأديبي

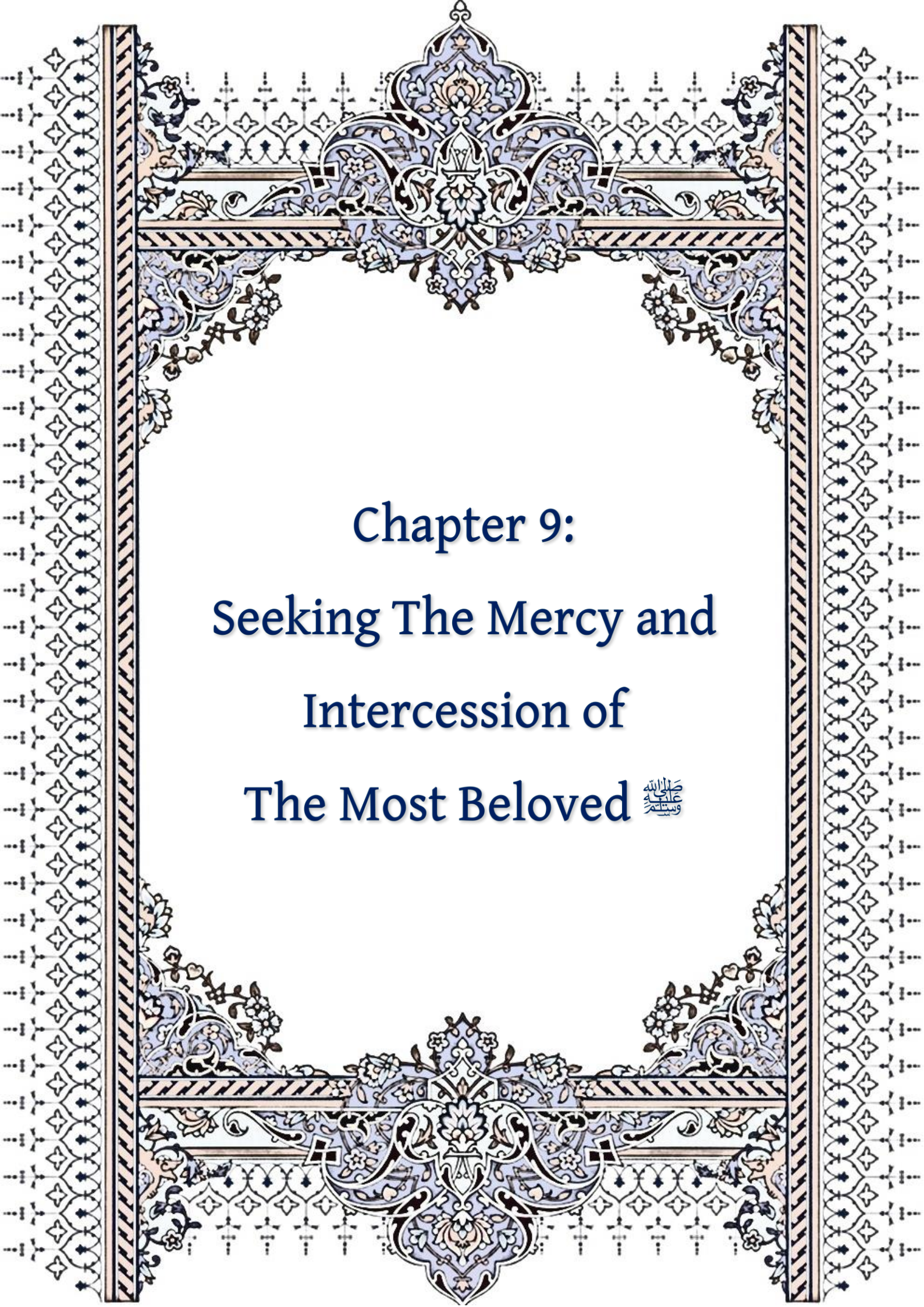
My Lord gave me the best education, and granted me the best manners.

JISKE AAGE SAR-E-SARWARAA(N) KHAM RAHEIN,
USS SAR-E-TAAJ-E-RIF'AT PE LAAKHO(N) SALAAM.

USKI BAATO(N) KI LAZZAT PE LAAKHO(N) DUROOD,
USKE KHUTBE KI HAIBAT PE LAAKHO(N) SALAAM.

WOH DU'A JIS KAA JOBAN BAAHAR-E-QUBOOL,
US NASEEM-E-IJAABAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 9:
Seeking The Mercy and
Intercession of
The Most Beloved ﷺ

Couplet 140

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخِدْمِ

TRANSLATION:

I served Him with praise, by means of which I ask to be pardoned,
The sins of a lifetime spent in serving others and poetry.

COMMENTARY:

Imam Busiri عليه الرحمة explains that this Qasidah has been written in praise of The Most Beloved ﷺ as a means of seeking the forgiveness of Allah Almighty.

He presents the waseela of The Most Beloved Prophet ﷺ in the court of Allah Almighty.

NA MARA NOWSH ZE TAHSEEN NA MARA NESH ZE T'AN,
NA MARA GOWSH BAMADHAY NA MARA HOSH ZAMAY,
MANAM-O-KUNJ KHUMOO LI KEY NAGANJAD DAR WAY,
JUZ MAN-O-CHAND KITAABEY-O-DAWAAT-O-QALAMAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 141

إِذْ قَلَّدَانِي مَاتُخْشَى عَوَاقِبُهُ
كَأَنِّي بِهَمَّا هَدِيٍّ مِّنَ النَّعَمِ

TRANSLATION:

Poetry in praise of others and serving others have become a garland with fearful consequences.
I am as if, like a sacrificial animal.

COMMENTARY:

Imam Busiri عليه الرحمة explains these two habits which he spent his life in, poetry and serving others, prevented him from doing good deeds.

He now feels a rope is around his neck, just like the rope which is put around the neck of a chosen sacrificial camel.

HOON APNE KALAAM SEY NIHAAYAT MAHZOOZ,
BEJAA SEY HAY ALMINNAT LILLAH MAHFOOZ,
QUR'AN SEY MEIN NEY NA'AT GOYI SEEKHI,
YA'ANI RAHE AHKAME SHARI'AT MALHOOZ.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 142

أَطَعْتُ غَيِّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْإِثْمِ وَالنَّدَمِ

TRANSLATION:

In my youth I obeyed the misleading passions in both these habits,
I achieved nothing but sin and regret.

COMMENTARY:

In praising the kings and serving them, I achieved nothing in my youth but regret and remorse.
This is the humbleness of Imam Busiri عليه رحمة, showing us how to ask for forgiveness from Allah Almighty.

MUFT PAALA THAA KABHI KAAM KI AADAT NA PARRI,
AB 'AMAL POOCHTE HAIN HAAYE NIKAMMA TERA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 143

فِيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

TRANSLATION:

O the loss in this transaction!

It did not purchase the Deen with the world, nor did I negotiate it.

COMMENTARY:

Imam Busiri عليه رحمة warns the soul; you wasted your life in the world, there is still time, purchase the hereafter.

His regret is that he did not use his actions to purchase the Deen and the hereafter. He asks forgiveness for not having spent these talents in purchasing Jannah.

BAAZAARE 'AMAL MEIN TO SAUDA NAH BANA APNA,
SARKAAR-E-KARAM TUJH MEIN 'AIBI KI SAMAAYI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 144

وَمَنْ يَبِّعْ أَجْلاً مِّنْهُ بِعَاجِلِهِ
يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

TRANSLATION:

Whoever sells his hereafter for the world,
Has made a transaction of indescribable loss which will be clear to him.

COMMENTARY:

The one who sells the hereafter in return for the world has indeed made a great loss. Upon death it will become clear how one wasted his life in chasing the temporary pleasures of this world in return for the everlasting pleasures of Jannah.

MUJRM KO NA SHARMAWO EHBAAB KAFAN DHAK DO,
MOONH DEKH KEY KYA HOGA PARDE MEIN BHALAAIYI HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 145

إِنْ آتِ ذُنُوبًا فَمَا عَهْدِي بِمُنْتَقِضٍ
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

TRANSLATION:

Although I may be a sinner, I have not given up hope,
My promise has not broken with my Nabi ﷺ, nor has my rope with Him broken.

COMMENTARY:

The committing of sins is due to human weakness but my Aqeedah is still intact. My connection and attachment with The Most Beloved ﷺ is intact. I still hold tight to the rope of love. In the hereafter, I have great hope that through this praise of The Most Beloved ﷺ I will be forgiven.

AB AAP HI SAMBHAALEIN TO KAAM APNE SAMBHAL JAAYEIN,
HUMNE TO KAMAYI SAB KHELON MEIN GAWAAYI HAY.

BAD SAHI, CHOR SAHI, MUJRIM-O-NAAKAARAH SAHI,
AAY WOH KAISA HI SAHI HAY TO KAREEMA TERA.

MAUT NAZDEEK GUNAAHON KI TAHEIN MAIL KEY KHOWL,
AA BARAS JAA KEY NAHAA DHO LE YE PYAASA TERA.

MUJH KO RUSWAA BHI AGAR KOI KAHEGAA TO YOON HI,
KE WOHI NAA, WO RAZA BANDA-E-RUSWA TERA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 146

فَإِنَّ لِي ذِمَّةً مِّنْهُ بِتَسْمِيَّتِي
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمِّ

TRANSLATION:

For verily I have security in his court due to my name being Muhammad,
For He ﷺ is the most faithful in all creation in fulfilling His promise.

COMMENTARY:

This couplet refers to the Hadith Shareef narrated by Ibn Abbaas رضي الله عنهما:

“من انه اذا كان يوم القيمة نادى مناد الا ليقيم من اسمه محمد او احمد وليدخل الجنة كرامة لمحمد صلى الله عليه وسلم”

On the day of judgement, a caller will call out, “Whoever’s name is Muhammad or Ahmad stand up and enter Jannah,” this is due to the honour of the name Muhammad.”

Imam Busiri’s (عليه الرحمة) name is Sharfudeen Muhammad. So he that says those named Muhammad are promised Jannah, and who is more faithful in fulfilling his promises than The Most Beloved ﷺ.

It is mentioned in a Hadith Shareef:

“اتانى جبرائيل فقال يا محمد ان الله يقراء عليك السلام ويقول لك وعزتي وجلالي لا اعذب من سى باسمك بالنار”

Jibreel عليه السلام came to me and said Allah Almighty sends Salaam upon you, and gives glad tidings, by oath of His honour and majesty, whosoever keeps His name upon Your name, will not be inflicted with the punishment of hellfire.”

BAND JAB KHWAAB-E-AJAL SEY HO'N HASAN KI AANKHEIN,

USKI NAZRON MEIN TERA JALWA-E-ZAIBAYEE HO.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

Couplet 147

إِنْ لَمْ يَكُنْ فِي مَعَادِي أَخِذًا بِيَدِي
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

TRANSLATION:

If on the day of judgement, O Beloved, you do not take me by the hand of kindness,
Then say, O what a slipping of the foot.

COMMENTARY:

Imam Busiri عليه الرحمة explains, “The intercession of The Most Beloved ﷺ is my only means of salvation.”

If this does not happen then what a slipping of the foot, meaning, then I am ruined.

Ya Rasool Allah ﷺ, I am in desperate need for your intercession.

CHOON BAAZOO-E-SHAFaat RAA KUSHAA BAR GUNAHGAARAA(N),
MAKUN MAHROOM-E-JAAMI RAA DAR AAA(N) YA RASOOL ALLAH.

When you spread out your arms to intercede for the sinners,

Then do not deprive Jaami of your exalted intercession Yaa Rasool Allah.

~ Huzoor Maulana Jaami عليه الرحمة

Couplet 148

حَاشَا أَنْ يَحْرِمَ الرَّاجِي مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

TRANSLATION:

I seek His court, where none is deprived nor returned without a response,
Where no one returns without fulfilling his ambitions.

COMMENTARY:

The status of The Most Beloved ﷺ is such, and His kindness and generosity is such, that no one returns empty handed.

Imam Busiri عليه الرحمة holds steadfast on to the rope of Rasool Allah ﷺ and is hopeful of His intercession. This court is such that one who asks for a drop is showered with an ocean.

MERE KARIM SEY GAR QATRA KISI NE MAANGA,
DARIYA BAH DIYE HAIN, DURBE BAH DIYE HAIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 149

وَمُنْذُ الْزَمْتُ أَفْكَارِي مَدَائِحَهُ
وَجَدْتُهُ لِخَلَاصِي خَيْرَ مُلْتَزِمِ

TRANSLATION:

Since I devoted my thoughts towards nothing but His praises,
I have found Him to be the best sanctuary for my salvation.

COMMENTARY:

Since I have turned my thoughts and abilities in nothing but praising The Most Beautiful ﷻ, I am hopeful this will shield my sins and grant the intercession of The Most Beloved ﷻ.

My salvation lies only in the love for The Most Beloved ﷻ.

KARU MADH-E-AHL-E-DUWAL RAZA PAREY IS BALAA MEIN MERI BALAA,
MEIN GADAA HUN APNE KAREEM KA MERA DEEN PAARA-E-NAAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 150

وَلَنْ يَّفُوتَ الْغِنَى مِنْهُ يَدَا تَرِبَتْ
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكْمِ

TRANSLATION:

Whoever stretches his hands towards the blessed court of the most generous, never leaves without being enriched,

For verily rain also causes flowers to bloom on mountaintops.

COMMENTARY:

This court is such that even though those asking, have hands soiled by sins, generosity here is for all. Just like the rain that turns the valleys green, when it falls on the mountaintops it causes flowers to bloom there also.

BARASTA NAHI DEKH KAR ABR-E-REHMAT,
BADO(N) PAR BHI BARSA DE BARSANE WAALE.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 151

وَلَمْ أَرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفْتُ
يَدَا زُهَيْرٍ بِمَا أَتْنِي عَلَى هَرَمٍ

TRANSLATION:

And I seek no worldly pleasures which were taken,
By the hands of zuhair through his praise of Haram.

COMMENTARY:

Imam Busiri عليه الرحمة says that he has no desire for any wealth in return for the praise of The Most Beloved ﷺ. He desires no worldly gain nor fame by means of this Qasidah. He seeks only the pleasure of The Most Beloved ﷺ.

Zuhair Ibn Salma was regarded as one the greatest poets of his time. His son Sayyiduna Kaab رضي الله عنه was also a poet and he was blessed with the honour of reciting praises of the Most Beloved ﷺ in the blessed court.

Zuhair would recite poetry in praise of king sinaan bin haram for which he would receive great rewards (wealth).

Imam Busiri عليه الرحمة explains, I do not praise The Most Beloved ﷺ to gain worldly rewards as Zuhair wrote, I praise for the pleasure of Allah Almighty and His Most Beloved ﷺ.

KAROON TEREY NAAM PE JAAN FIDA NA BAS EK JAAN DO JAHAN FIDA,
DO JAHAN SEY BHI NAHIN JI BHARAA KAROON KYA KARORO JAHAN NAHIN.

~ Alahadrat Azeemulbarakat عليه الرحمة



Chapter 10:
Seeking of Salvation

Couplet 152

يَا أَكْرَمَ الْخَلْقِ مَا يَمُنُّ الْوُدُّ بِهِ
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

TRANSLATION:

O Most generous and noblest of mankind, there is none besides You, or any place to take refuge at the occurrence of widespread calamity.

COMMENTARY:

Imam Busiri عليه الرحمة seeks salvation by seeking the blessed intercession and assistance from the Most Beloved ﷺ.

The Prophet ﷺ is the most generous, the noblest, from all of mankind. Imam Busiri عليه الرحمة says that when the whole world will be engulfed in all types of calamities on the day of judgement, we have none to take refuge in except you Yaa Rasool Allah ﷺ.

KIYA HI ZAWQ AFZAA SHAFAT HAY TUMHARI WAAH WAAH,

QARZ LETI HAY GUNAH PARHEZGAARI WAAH WAAH.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 153

وَلَنْ يَّضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي
إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

TRANSLATION:

O Beloved Messenger of Allah ﷺ, Your exalted status will not diminish, due to interceding on my behalf,

When the most generous one is beautified with the name of the punisher.

COMMENTARY:

The honour, status and dignity of The Most Beloved ﷺ will be for all to see on the day of judgement.

On a day, which will be the most terrifying day for mankind, I have no hope of salvation except by your intercession Ya Rasool Allah ﷺ.

‘ARSH-E-HAQQ HAY MASNAD-E-RIF’AT RASOOL ALLAH KI,
DEKHNI HAY HASHR MEIN ‘IZZAT RASOOL ALLAH KI.

EK MAIN KYA MERE ISIYAAN KI HAQEEQAT KITNI,
MUJH SEY SAU LAAKH KO KAAFI HAY ISHAARA TERA.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 154

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمُ اللُّوحِ وَالْقَلَمِ

TRANSLATION:

For verily, from amongst Your bounties is this world and the hereafter,
The knowledge of the preserved tablet, and the pen, are just part of Your knowledge.

COMMENTARY:

The world and the hereafter are the bounties of The Most Beloved ﷺ.

The reason being Allah Almighty created the entire universe for the Beloved Prophet ﷺ.

The Most Beloved ﷺ has been granted unimaginable knowledge, where just a part of this is the knowledge of the unseen, the knowledge of the preserved tablet and the knowledge of the pen.

KAUNAIN BANAAYE GAYAY SARKAAR KI KHAATIR,
KAUNAIN KI KHAATIR TUMHEIN SARKAAR BANAAYA.

KUNJI TUMHEIN DEE APNE KHAZAANON KI KHUDA NAY,
MAHBOOB KYA MAALIK-O-MUKHTAAR BANAAYA.

~ Ustaade Zaman, Shahenshah e Sukhan, Allama Hassan Raza عليه الرحمة

Couplet 155

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

TRANSLATION:

O nafs, do not become despondent due to your many sins,
For verily they are small compared to Allah's mercy.

COMMENTARY:

Imam Busiri عليه الرحمة consoles his heart that Allah's mercy is vast, so do not become despondent.
The intercession of the Beloved Prophet ﷺ is also vast so do not despair.

Imam Ahmad Rida عليه الرحمة has written a beautiful kalaam which shows the mercy of The Most Beloved ﷺ on the day of judgement:

ZAAHID UNKA MEIN GUNEHGAAR WOH MERE SHAAFI',
ITNI NISBAT MUJHE KYA KAM HAY TO SAMJHA KYA HAY.

BE-BASI HO JO MUJHE PURSISHE AA'MAL KEY WAQT,
DOSTON KYA KAHOON US WAQT TAMANNA KYA HAY.

KAASH FARIYAAD MERI SUNKE YEH FARMAYEIN HUZOOR,
HAAN KOI DEKHO YEH KYA SHOR HAY GHOWGHA KYA HAY.

KAUN AAFAT ZADAH HAY KIS PE BALAA TOOTI HAY,
KIS MUSIBAT MEIN GIREFTAAR HAY SADMA KYA HAY.

KIS SEY KEHTA HAY KI LILLA AH KHABAR LIJIYE MERI,
KYOON HAY BETAAB YEH BE-CHAINI KA RONA KYA HAY.

USKI BE-CHAINI SEY HAY KHAATIR-E-AQDAS PE MALAAL,
BEKASI KAISI HAY POOCHO KOI GUZRA KYA HAY.

YOON MALAIK KAREIN MA'AROOZ KI EK MUJRIM HAY,
US SEY PURSISH HAY BATAA TUNE KIYA KYA KYA HAY.

SAAMNA QAHER KA HAY DAFTAR-E-AA'MAL HAY PESH,
DAR RAHA HAY KEY KHUDA HUKM SUNAATA KYA HAY.

AAP SEY KARTA HAY FARIYAAD KEY YAA SHAH-E-RUSUL,
BANDA BEKAS HAY SHAHAA REHAM ME WAQFA KYA HAY.

AB KOI DUM MEIN GIREFTAARE BALAA HOTA HOON,
AAP AA JAYEIN TO KYA KHAUF HAY KHATKA KYA HAY.

SUN KEY YAH 'ARZ MERI BAHR-E-KARAM JOSH MEIN AAYAY,
YUN MALAAIK KO HO IRSHAAD THAHERNA KYA HAY.

KIS KO TUM MAURID-E-AFAAT KIYA CHAAHTE HO,
HUM BHI TOH AA KEY ZARA DEKHEIN TAMAASHA KYA HAY.

UNKI AAWAZ PE KAR UTTHU MEIN BESAAKHTA SHOR,
AUR TARAP KAR YEH KAHOON AB MUJHE PARWA KYA HAY.

LO WOH AAYA MERA HAAMI MERA GHAM-KHWAAR-E-UMAM!
AA GAYI JAAN TAN-E-BE JAAN MEIN YEH AANA KYA HAY.

PHIR MUJHE DAAMAN-E-AQDAS ME CHUPAALEIN SARWAR,
AUR FARMAAYEIN HATTO IS PE TAQAAZA KYA HAY.

BANDA AAZAAD SHUDAH HAY YEH HUMARE DAR KA,
KAISA LETE HO HISAAB ISS PE TUMHARA KYA HAY.

CHHOR KAR MUJH KO FARISHTE KAHE MAHKOOM HAIN HUM,
HUKM-E-WAALA KI NA TA'MEEL HO ZUHRA KYA HAY.

YE SAMAA(N) DEKH KEY MEHSHAR MEIN UTTHE SHOR KEY WAAH,
CHASHM-E-BAD DOOR HO KYA SHAAN HAY RUTBAH KYA HAY.

SADQE US REHM KEY US SAAYAA-E-DAAMAN PE NISAAR,
APNE BANDE KO MUSIBAT SEY BACHAAYA KYA HAY.

AAY RAZA JAAN-E-'ANAADIL TEREY NAGHMON KEY NISAAR,
BULBUL-E-BAAGH-E-MADINAH TERA KEHNA KYA HAY.

Couplet 156

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَى حَسَبِ الْعُصْيَانِ فِي الْقِسْمِ

TRANSLATION:

Perhaps, the mercy of my Lord when distributed on the day of judgement,
Will be distributed in proportion to my sins.

COMMENTARY:

Imam Busiri عليه الرحمة says that he has full hope in the mercy of Allah Almighty and the intercession of the Most Beloved ﷺ, that he will be forgiven.

It is mentioned in a Hadith Shareef, “On the day of judgement, a person will be brought to account, his small sins will be brought and his big sins hidden. He will then be questioned regarding these small sins. On this certain day, you did such a sin. He will reply in the affirmative. Allah Almighty will command his sins to be converted into good deeds. Upon seeing this the person will say “O my Lord, I have big sins also, which you do not know about””

The narrator of this Hadith says that when The Most Beloved ﷺ spoke these words, He ﷺ smiled so much that he could see His Blessed Teeth.

RAZA PUL SEY AB WAJD KARTE GUZARIYE,
KE HAY RAB-E-SALLIM SADAAYE MUHAMMAD ﷺ.

MAANA KEY SAKHT MUJRM-O-NAAKARAH HAY RAZA,
TERA HI TO HAY BANDA-E-DARGAAH LE KHABAR.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 157

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

TRANSLATION:

O my Lord, O my sustainer, do not let my hopes be unfulfilled,
And make my account of deeds free from faults.

COMMENTARY:

Imam Busiri عليه الرحمة says, “O Allah make my reckoning easy, and not such a reckoning that would destroy me.” Imam Busiri عليه الرحمة supplicates for Allah’s mercy and forgiveness.

Whatever dua I make from you O Allah, do not reject them from Your court.

KHUDA-E-QAHHAAR HAY GHAZAB PAR KHULE HEIN BAD-KAARIYO(N) KEY DAFTAR,
BACHAA LO AA KAR SHAFI’-E-MEHSAR TUMHAARA BANDAH ‘AZAAB MEIN HAY.

KAREEM AISA MILA KEY JISKE KHULE HAIN HAATH AUR BHARE KHAZAANE,
BATAO AAY MUFLISO! KEH PHIR KYUN TUMHAARA DIL IZTERAAB MEIN HAY.

GUNAAH KI TAAREEKIYAAN YE CHAAYIEN UMAND KEY KAALI GHATAAEIN AAEIN,
KHUDA KAY KHURSHEED MEHR FARMAA KEY ZARRA BAS IZTERAAB MEIN HAY.

KAREEM APNE KARAM KA SADQA LA-EEME BE QADR KO NA SHARMAA,
TU AUR RAZA SEY HISAAB LENA RAZA BHI KOI HISAAB MEIN HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 158

وَالطُّفُ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَّتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ

TRANSLATION:

Bestow Your mercy upon your servant in both worlds,
For verily his patience when faced with calamities or grief runs away.

COMMENTARY:

O Allah, make me successful in both worlds with Your mercy and grace. I am weak and cannot bear the difficulties of the day of judgement.

CHHUP KEY LOGO SEY KIYE JIS KEY GUNAAH,
WOH KHABARDAAR HAY KYA HONA HAY.

AREY-O-MUJRM BE-PARWAA DEKH,
SAR PE TALWAAR HAY KYA HONA HAY.

MOONH DIKHANE KA NAHIN AUR SAHAR,
'AAM DARBAAR HAY KYA HONA HAY.

UNKO RAHEM AAYE TO AAYE WARNA,
WOH KARRI MAAR HAY KYA HONA HAY.

KYOON RAZA KURRHTE HO HANSTE UTTHO,
JAB WOH GHAFFAAR HAY KYA HONA HAY.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 159

وَأُذِنُ لِسُحْبِ صَلَاةٍ مِّنْكَ دَائِمَةٍ
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

TRANSLATION:

So bestow clouds of overflowing and continuous salutations and blessings upon The Beloved Prophet ﷺ.

COMMENTARY:

Imam Busiri رحمه الله started this Qasidah with the sending of Salutations upon The Most Beloved ﷺ and now ends with the same.

He completes his praises with Salutations upon Rasool Allah ﷺ. With the belief of his plea being accepted quickly through the blessings of Salawaat.

KA'ABE KEY BADRUD-DUJA TUM PE KARORON DUROOD,
TAIBAH KEY SHAMSUDDUHA TUM PE KARORON DUROOD.

KAAM WOH LEY LIJIYE TUM KO JO RAAZI KARE,
THEEK HO NAAM-E-RAZA TUM PE KARORON DUROOD.

~ Alahadrat Azeemulbarakat عليه الرحمة

Couplet 160

مَا رَنَحَتْ عَذَبَاتِ الْبَانَ رِيحُ صَبَا
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّغَمِ

TRANSLATION:

For as long as the branches of the trees sway and the fragrant winds blow in the morning breeze,
And the camel riders make their camels march with enchanting melodies.

COMMENTARY:

Salaat and Salaam be upon Rasool Allah ﷺ until the wind blows, until the trees keep swaying,
until the breeze blows.

KAASH MAHSHAR ME JAB UNKI AAMAD HO AUR,
BHEJE SAB UNKI SHOWKAT PE LAAKHO(N) SALAAM.

MUJHSE KHIDMAT KEY QUDSI KAHEIN HAA(N) RAZA,
MUSTAFA JAAN-E-RAHMAT PE LAAKHO(N) SALAAM.

~ Alahadrat Azeemulbarakat عليه الرحمة

In the authentic books of Qasidah Burdah Shareef there are 160 couplets. Although in some books other couplets can also be found, which are recited in the blessed gatherings.

These additional couplets have been added afterwards by the scholars and there is a difference of opinion as to who has written these.

In many of the commentaries these couplets have not been added, and in the ones where they have been added, only the translation has been provided.

So in following these mountains of knowledge, this humble begger at their doorstep will do the same, and only the translations will be provided.

(Faqeer Muhammad Shakeel Qadiri Ridawi)

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ
وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكُرَمِ

TRANSLATION:

And then Your pleasure be on Sayyiduna Abu Bakr, and Sayyiduna Umar,

And Sayyiduna Ali, and Sayyiduna Uthman (رضي الله عنهم) those of nobility.

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ
أَهْلُ التُّقَى وَالنُّقَى وَالْحِلْمِ وَالْكَرَمِ

TRANSLATION:

And upon His family, the companions and those who follow,

For they are people of purity, piety, clemency and generosity.

يَا رَبِّ بِالْمُصْطَفَىٰ بَالِغِ مَقَاصِدِنَا
وَاعْفِرْ لَنَا مَا مَضَىٰ يَا وَاسِعَ الْكَرَمِ

TRANSLATION:

O Allah, for the sake of the Most Beloved Sayyiduna Muhammad Mustafa ﷺ grant us our goals,
And forgive us what has passed, O Most Munificent One.

يَا رَبِّ جَبْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً
وَحُسْنَ خَاتِمَةٍ يَا مُبْدِئِ النِّعَمِ

TRANSLATION:

O Allah, O bestower of all bounties, we beg of You for forgiveness and a good end.

وَاعْفِرِ الْهَىٰ لِكُلِّ الْمُسْلِمِينَ بِمَا
يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَىٰ وَفِي الْحَرَمِ

TRANSLATION:

O Allah, forgive all the Muslims, for the sake of the Qur'an recited in al Masjid Al Aqsa and The
Haram Shareef.

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ
وَاسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

TRANSLATION:

For the honour and sake of the one whose blessed house lies in the sacred land, and whose blessed name is the best of all oaths.

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا
سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

TRANSLATION:

O bestower of mercy and blessings, forgive the writer of this Qasidah and the reader of this Qasidah. I ask for Your favour and mercy.

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ
وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

TRANSLATION:

This blessed praise of the Chosen Prophet ﷺ comes to its end,
It started with the praise of Allah Almighty and ends with the same.

أَبْيَانُهَا قَدْ أَتَتْ سِتِّينَ مَعَ مِائَةٍ

فَرَجُّ بِهَا كَرَبْنَا يَا وَاسِعَ الْكَرَمِ

TRANSLATION:

Its verses are 160, O Most Merciful and Benevolent Lord, we supplicate through this Qasidah and beg You to relieve our troubles and problems.

اللهم فرج الكرب عني وعن سائر المسلمين بحق نبيك الكريم ومديحة العظيم ،

والحمد لله أولا وآخرا ظاهرا وباطنا وهو بكل شئ عليم

وصلى الله على سيدنا ومولانا محمد النبي الأمين وعلى اله الطاهرين وصحبه أجمعين الى يوم الدين ،

أسأل الله بجاه نبيه صلى الله عليه وسلم أن يحسن الختام لي ولوالدي ولشايخي ولأولادي ولأحبائي وللمسلمين ،

وأستودعه ديني ونفسي وخواصي وعملي . وما انعم به علي والمسلمين ، فإنه لا يضيع ودأعه وهو نعم الحفيظ .

وأسأله ان يجعل هذا الشرح مقبولا ، وبالقبول مشغولا ، وأن يمن علي وعلى والدي وأولادي واحبائي بالاندراج في

حزب سيدنا محمد صلى الله عليه وسلم و حوز قربه في الدارين ، انه الرب المالك . وهو ولي ذلك . لارب سواه ، ولا

مطلوب غيره . وغيره أتاه

.وآخر دعوانا أن الحمد لله رب العلمين

الفقيه الى ربه القدير

محمد شكيل القادري الرضوي غفر له

عرس حضور صدر الشريعة

٢ ذي قعدة ١٤٣٩