



Qasida al-Burdah

The Poem of the Cloak

Anthology of Arabic and Urdu Poems

Collected by

Syed Mohiuddin Qadri

Qasida al-Burdah
An Analogy of Arabic and Urdu Poems
www.qasidaburdah.com

First Edition 2008
Second Edition 2013
Third Edition 2017
Fourth Edition 2025

Copyright © 2025 Syed Mohiuddin Qadri

This work is licensed under the *Creative Commons Attribution-Share Alike 2.5 India* License.
(see <http://creativecommons.org/licenses/by-nc-sa/2.5/in/> for more information or send a letter to
Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

وَعَلٰى اٰلِهِ وَصَلِّبِهِ اَفْضَلَ صَلَوَاتِكَ

وَعَمَّاكَ مَعْلُومَتِكَ وَبَارِكْ وَسَلِّمْ

Oh Allah! Shower your peace and blessings on our master and patron Muhammad, and his family and his companions with the best of your blessings, and in quantities infinite in your knowledge, your blessings and your peace be upon him.

FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad ﷺ. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creation, the Holy Prophet Muhammed ﷺ and mercy also be upon his family, his companions and followers until the day of reckoning.

The Holy Prophet Muhammed ﷺ has said in a Hadith:

“It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” (Saheeh Muslim, Chapter 11, Book 1, Number 0071)

Love for the Holy Prophet Muhammed ﷺ is the perfection of our Imaan (Religion). This love can only be achieved if we know and understand of the perfections and exalted status of the Holy Prophet Muhammed ﷺ in the sight of Allah ﷻ. This translation and commentary of the Qasida al-Burdah, highlights the lofty status and perfections of Holy Prophet Muhammed ﷺ.

A word of advice to the honored reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors, which are certainly unintentional. Please do inform us on our email, author@qasidaburdah.com, of any mistakes so that we correct them in the next edition.

May Allah ﷻ forgive our mistakes, accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. May Allah ﷻ make this a means granting us true love for His Beloved Prophet ﷺ and his Sunnah (teachings) and bless with His divine love and nearness.

Ameen.

PREFACE

The main objective of bringing these Anthology of Arabic and Urdu poems on Islam and its illustrious Preacher, the Holy Prophet Muhammad ﷺ, is to place them within the reach of such English-speaking people as take a keen interest in the faith of Islam and its propagation, so as to enable them to see how Arabic poetry represents and depicts the character of the noble Founder of Islam. With this end in view an English translation, simple and faithful to the original is given, with footnotes explaining in full all allusions to historical facts and events in the life of the Holy Prophet ﷺ, and all references to the Quran and the Traditions. At the same time, the interests of such readers as read the poem with a view to study the Arabic language for the sake of study has not been neglected, and in order to affect this end a literal version is given in the notes where the idiom and the construction of the English language make it imperative to make departure from a close version.

After making all due allowances for the play of imagination, on which Poetry mainly depends for its excellence, and in which the Eastern poets indulge very freely, it will be easy enough to see that the representations and the pictures in these poems possess the rare feature of not exceeding the bounds of propriety and reason. While the Prophet ﷺ is represented as the best and highest model of human perfection, short only of divinity, he is admitted being, after all, but a man and a servant of Allah ﷻ. All representations are well borne out by historical facts and are sustainable by reason, at least from the point of view of Islamic theology. Thus, in fact poetry here, unable to hold its own against the grandeur and sublimity of the subject, gives way to reality and facts and dwindles into a simple narrative. The book contains one of the noblest poems in the Arabic literature of the post-Islamic time and one that gives a very faithful picture of the Prophet ﷺ. It has, besides, the rare advantage that its images, similes and sentiments are such as will not fail to command the appreciation of Western readers of the present time.

The book also contains such poems as were composed and recited in the defense and the support of Islam, at its very outset, by such persons as were well known for their high position, integrity of character, vast knowledge and sound judgment. They go far to prove clearly that Islam was never based on violence, force or use of the sword, but was only a form of religion founded on solid reason and pure morality, and quite in unison with the doctrines of Allah ﷻ, previously preached by Abraham, Moses and Jesus, and merely remodeled now according to the wants of the time. Thus, they give a strong rebuff to those Orientalists who have so assiduously made futile attempts to diminish the merits of the faith of Islam by their misleading representations.

I must here admit my conscious incapacity for so high and undertaking, to which due justice can be done only by higher abilities. However, I have an ample excuse in the fact that the cause of Islam has equal claims to the best services of all whether small or great, in proportion to their abilities. It only remains for me now to appeal to the liberal judgment of my readers who, bearing in mind the difficulties that are likely to beset the course of one in my present position, will, I hope, never grudge me the favor of overlooking any shortcomings in the work. I will, at the same time, be thankful to those who will take the trouble of pointing out any faults they may find in the translation and the notes.

My heartiest thanks are due to the people who have directly or indirectly helped so much with the publication of the work. I owe much to my father, Syed Jamal Ullah Qadri Rahmatullahi 'Alaih, President of Urdu Academy at Jeddah, Saudi Arabia, for his having first suggested and inspired the idea; and for his having revised the Arabic portion of the work.

SYED MOHIUDDIN QADRI

author@qasidaburdah.com

INTRODUCTION

A SHORT BIOGRAPHICAL SKETCH OF THE POET

The great poet, Sufi Shaykh Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree Rahmatullahi 'Alaih was born in 608 A.H or 1212 C.E. in Misr (Egypt). He was well known by his surname Busiri from Bushire, to which one of his parents belonged. The other is being from Dalas in Egypt. He also got a compound surname of Dalasaree. He studied in Cairo, where he specialized in hadith and Arabic literature, two disciplines that helped to make him the foremost exponent of Muslim religious poetry. He was a disciple of Imam Abu'l 'Abbas al-Mursi Rahmatullahi 'Alaih who was a Khalifa of Imam Abu'l Hasan ash-Shazili Rahmatullahi 'Alaih. Much of his professional life was spent in the three holy cities, where he became a famous teacher of the Qur'an. After his return to Egypt, where he managed a Qur'anic school, he passed on to his Lord. The exact year of his death is not known, but 695 A.H. or 1296 C.E. is the most commonly given date. He cultivated the art of penmanship with great pains, and followed it as his profession, earning great distinction as an excellent calligraphist. He also took a good deal of interest in the study of oriental languages and usages.

His fame, however, depends not so much on his proficiency in calligraphy as on the several eulogistic poems, which he wrote about the Prophet Mohammad ﷺ, of which three are well known. Almost all of Busiri's written work takes the form of poetry, including a long and extraordinary poetic commentary on Christianity and Judaism, based on his study of the Bible. He also wrote a Diwan, an anthology of poems on a wide range of subjects. The poem known as Hamziah, a very long, sonorous and beautiful poetic production, which redounds much to the credit of its writer. His best-known work, however, is the Burdah (Poem of the Mantle), which rapidly became the most popular religious poem in the Islamic world, a position which it retains to this day.

Poets raised in the Islamic world beginning with Hassan ibn Thabit and Ka'b ibn Zuhair put forth the most mature works of their genius and art in eulogies and odes written for Prophet Muhammad ﷺ. However, some of these are considered more fortunate than others due not so much to the artistic value of their work, but to the fame they gained. One of those heading this caravan is Imam Sharfuddin Abi Abdullah Mohammed bin Sa'eed al-Misree who lived in Egypt in the 13th century. Born on Shawwal 1, 608/ March, 1212, in Behsim tied to the city of Behnesa in Upper Egypt, Muhammad al-Busiri was a Berber from a family known as ibn Habnun from the Hammad Fortress in Morocco. He is called Busiri from his father's side and Delasi from his mother's side. It is seen that the poet sometimes combined the two words and used Delasiri. His childhood passed in Delas where his family settled. Later, going to Cairo, he studied language and literature in addition to Islamic sciences. It is understood that he was more preoccupied with hadith (sayings of the Prophet) and sirah (the life story of the Prophet) and that, in view of the rebuttals he made against Judaism and Christianity; he had broad knowledge of the Old and New Testaments. After working some time as a scribe in the treasury in the city of Bilbis, he returned to Cairo and participated in educational and teaching activities in the Quranic private teaching institution. Later on, while working as a scribe in the cities of al-Mahalla and Seha, he became very uncomfortable with the corruption made by his fellow-workers who were Christian civil servants, and he expressed this in his poetry.

Short and weak, Busiri's main complaints were his wife's ill temper, his large number of children and difficulty making a living. Affiliating with Abul-Hasan es-Shazeli, the founder of the Shazeli dervish order, the poet mentions the sheikh's virtues and merits with praise in an elegy of 142 couplets ending with "branch" addressed to Abul-Abbas al-Mursi, who replaced Sheikh Shazeli after his death. It can be understood that the famous Sufi Saint, Ibn Ataullah of Alexandria and Busiri were Sheikh Shazeli's two most prominent disciples. However, while Ibn Ataullah used the theme of divine love, Busiri celebrated more love for the Prophet.

Busiri became paralyzed towards the end of his life, but it is related that he recovered by means of a eulogy he wrote for Prophet Muhammad ﷺ and died in his eighties (696/1296-97) at Alexandria after a long life. Almost all the works of Busiri were written in verse and are odes written about the Prophet. They are extremely sound and lyrical in regard to poetical structure and style. For this reason, his odes and eulogies have been shown great interest over the centuries in every region of Islamic geography and are among poems read most at religious gatherings. Consisting of twelve eulogies

which were dispersed in classical sources, his poetry was gathered together and published under the name of Diwan al-Busiri (pub. Muhammad Sayyid Kaylani, Cairo, 1374/1955). His most famous work world-wide in the field of Islamic literature is the 160 or 165 verse poem known as the Poem of the Mantle (Qasida al-Burdah). An enthusiastic lover of the Prophet, Busiri called the ode that made him famous “*al-Kawâkib al-durrîya fî madh khayr al-barîya*”. It being called the “Ode of the Mantle” stems from the dream he saw.

THE OCCASION

The Occasion that led to the writing of this poem was an event in the life of the poet, which he describes as follows: The poet, according to his own account, happened to be affected seriously with paralysis, which deprived one-half of his body of its vital powers and motions. He then thought of offering another tribute of devotion to the Prophet and wrote the present poem. Invoking the help of the Prophet and his intercession, he fervently prayed to God the Almighty, with tears repentance and sincerity of purpose, to grant him a speedy relief from the disease. He continued reciting the poem with ardent zeal repeatedly until he fell asleep. In his dream, he saw Prophet Muhammad asked Busiri to read the ode the poet wrote for him. When he said, “O, Messenger! I wrote many eulogies for you; which one do you want,” the Prophet indicated this one by reciting the first verse. While Busiri recited the ode, the Prophet listened with pleasure, swaying from side to side. Again, it is related that in order to reward Busiri, the Prophet took off his mantle and covered the sick poet who was lying down. Another narration states that the Prophet rubbed his hands over the paralyzed part of Busiri’s body. The poet woke up excitedly. While pleasurably trying to gather the dream together, he realized that his paralysis had vanished, and he was astounded with happiness. The cause of its compilation was described by the author himself, as follows:

“I was suddenly paralyzed down one side of my body by a stroke. I decided to compose this ode, the Burdah. I hoped that it would be a means unto Allah, by which He would cure me. So I recited it again and again, weeping, praying, and petitioning God. I fell asleep, and in a dream, I saw the Blessed Prophet (PBUH). He moved his noble hand across my face, and placed his cloak upon me. When I awoke, I found that I had recovered my health.”

At this time dawn and the time of the Fajr (Morning Prayer) was approaching. When Busiri took ablution and started towards the masjid, he saw a dervish. The dervish wanted Busiri to give him the ode he recited in the presence of the Prophet ﷺ the night before. Reciting the first line exactly, the dervish said that he saw it in a dream recited before the Prophet ﷺ, who continued moving to and fro, as a mark of his approbation, and then invested the reciter with a ‘Mantle’. The poet gave the dervish the poem, and the report of this incident spread out till it reached Bahauddin the Vazeer (minister) of King Tahir. He sent for the poet and, on obtaining the poem, took an oath to have it recited to him with bare head and naked feet. He and his people since then took great delight in its frequent recital.

It is said that Sa'duddin Fariqee, the seal-keeper of the minister, afterwards suffered severely from a serious opthalmia which threatened him with a total loss of sight. In a dream he saw someone bidding him go to the Vazeer and ask him to place the 'sacred Mantle' on his eyes for an immediate cure. The Vazeer, on being informed of the matter, said that among the sacred relics of the Prophet in his possession, he had no such thing as a ‘Mantle’. But then recollecting that it probably meant the poem of Busiri, he took it and placed it on the eyes of Sa'duddin. Through its barakaat Allah ﷻ granted him complete cure and restored his eyesight. Hence the ode came to be called Qasida al-Burda and received veneration among all Muslims as a qasida especially approved by the beloved Prophet ﷺ. Its verses are often learned by heart and inscribed on the walls of public

buildings. It is congregationally recited in the Majaalis (spiritual gatherings) of the Zaakireen (those who remember Allah ﷻ) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion. Such are the circumstances related to having given birth to the poem, and to have given it the name of “The Ode of the Mantle” or “Qasida al-Burdah”.

THE ODE OF THE MANTLE

In the anthology of Arabic poems, the *Qasida Burdah* has had a great impact upon the history of the qasida genre as a whole. No other Arabic poem has been more frequently recited, translated, imitated or commented upon in so many languages of the Islamic world. The *Qasida Burdah*, al-Busiri's most famous poem in praise of the Prophet, is about 160 to 165 lines long. Its appellation “*al-Burdah*”, meaning a mantle of woollen cloth in Arabic, refers to another highly esteemed poem in praise of Muhammad ﷺ which is known after its opening words as *Banat Su'ad* and was composed by Ka'b b. Zuhayr. After the recitation Ka'b received, as a reward for his poem, the Prophet's mantle. When al-Busiri, some 650 years later, suffered a stroke and remained semi-paralysed, the Prophet appeared to him in dream guise, touched him with his hand and threw his mantle over his shoulders. Hazrat Busiri was instantly cured and set about to compose his poem called, in reference to this miraculous healing, the “Ode of the Mantle”.

Taking its place among the most famous and widely read odes in the world, this work, just as it has been translated into all languages of great cultures, has also been translated into local dialects in Africa, Southeast Asia and the Balkans. The poem has been translated repeatedly into European languages since two centuries: into Latin (as *Carmen Mysticum Borda Dictum*, 1761), into English by J.W. Redhouse (Glasgow 1881), Faizullah-Bhai (Bombay 1893), Arthur Jefferey (1962), Stefan Sperl (1996) and, recently, Hamza Yusuf (2005), into French by de Sacy (1822), Rene Basset (1894) and Hamza Boubakeur (1980), into Italian by Giuseppe Gabrieli (1901) and, finally, into German by Vincenz von Rosenzweig-Schwanau (1824), C.A. Ralfs (1860) and Uwe Topper (1991). The actual title of the poem, however, is not *Qasida al-Burdah*, but “*al-Kawâkib al-durrîya fî madh kbayr al-barîya*” which, in Jan Knappert's translation, runs “The scintillating stars in praise of the Best of Mankind”.

The poem was soon to become extremely popular, and we know of at least a hundred commentaries, recensions, enlargements etc. Among its commentators, there are many famous scholars, poets and men of letters, e.g. Ibn Abî Hajala al-Tilimsânî (d. 776 AH), Ibn Marzûq al-Tilimsânî (d. in Cairo 781 AH), Badr al-Dîn al-Zarkashî (d. in Cairo 794 AH), Jalâl al-Dîn al-Mahallî (d. in Cairo 864 AH), al-Jalâl al-Suyûtî (d. in Cairo 911 AH), Shihâb al-Dîn al-Qastallânî (d. in Cairo 923 AH), Zakariyâ' al-Ansârî (d. in Cairo 926 AH), Ibn Hajar al-Haytamî (d. in Mecca 974 AH), `Abd al-Qâdir b. al-`Aydârûs (d. in Ahmadâbâd 1038 AH) and Nûr al-Dîn al-Halabî (d. in Cairo 1044/1635). It has been translated into all the major Islamic languages, ranging from Turkish and Persian to Urdu, Malay and Swahili; in many a palace of the Ottoman period (e.g. in the Cairene Bayt al-Suhaymî), verses of the poem were inscribed on the walls. Today the *Burdah* is recited in various regions and countries, according to custom in different regions, during the Prophet's birthday celebrations (*mawlid*), on certain occasions in Ramadân, while washing the body of the dead, at circumcision, engagement and wedding ceremonies, on holy days and nights and also as a weekly scripture. Many magical usages are connected to almost each of its verses, as explained in detail by the 13th/19th century commentator Ibrâhîm al-Bâjûrî al-Azhari (d. 1277 AH). The final prayer section is read for paralysis seven consecutive days and health is pleaded for from Allah ﷻ.

This poem is one of the noblest poetical productions of the seventh century after Islam. It holds its own against any of the best poems of the Abbasid times in florid diction, choice of words, and propriety of expression. perspicuity and charming eloquence of language, natural development of the train of thoughts, the subtlety of its transitions, current and harmonious flow of the meter, and absolute freedom from any kind of solecism. The poem abounds in a variety of images, similes and metaphors, which far from being indistinct, remote or forced are very distinct clear, apposite and happy, and are such as add greatly to the graphic description of the narrative and to a clear elucidation of the incidents alluded to, while monotony in the meter and the language is greatly relieved by various verbal figures so much indulged in by the Post-Islamic poets. The figures of speech, both verbal and rhetorical, command deep admiration because of their exquisiteness, elegance and propriety of application.

The power of its artistry has been used in every period for keeping religious emotion vibrant and to keep alive love of Prophet Muhammad ﷺ.

AN ANALYSIS OF THE POEM

The Qasida al-Burdah is in 10 parts and has 165 verses all of which end in the Arabic letter Meem (م), hence it is a "Meemiyya". Beginning with an exquisite allusion to the subject matter (بواعد الاثتهلان) in accordance with the almost established custom of introducing poems with Love Description (النسب), the poem gives a short description of the woeful plight of a tender lover during his separation from his sweetheart (1-8). This kind of introduction being incongruous to the sublime and grave subject of the poem, the poet, in trying to avoid this incongruity, artfully gives it a better turn by calling in the agency of the reproachers, who come to discover his secret love, betrayed by his tears and pale color (9-12). Naturally availing himself of the opportunity to expostulate with the lover, he exhorts him to give up such light pursuits as being inconsistent with his old age (13-16). While pointing out what the old age requires him to do instead, while showing the manner in which it peremptorily bids him refrain from the indulgence of lust and passions (17-25), and while proposing to himself to make the best amends for the time he wasted therein (26-28), he slyly glides into his subject (براعه) (التخلص) (29), viz.; the panegyrics of the Prophet Muhammed ﷺ.

Proceeding to mention how the Prophet abstained from worldly indulgences (30-33), how he called people to the worship of one God (34-37), how he excelled all the noble prophets that preceded him in social, moral and mental Qualities (338-40), how he was then as a reward, invested by God with the enviable rank of a favorite (41-42), the poet tells us how mankind, at all times, being at a Loss to comprehend his true nature, notwithstanding his kindly taking every care not to try them with anything, beyond their capacity, had to admit his claims to every greatness and excellence, short only of divinity, he being but a human being after all (43-56); and how, while he stood so high among the prophets, and commanded the best respect of the people, he was always extremely affable, polite, accessible and gentle to his people. (57-61)

The poet is here naturally led in a poetic strain to sing of the wonderful and supernatural incidents that occurred at the time of the Prophet's birth and predicted his high mission (62-72). He then sings of the few out of many miracles showed by him in support of the truth of his mission (73-94), the greatest of them being the glorious and the inimitable Quran (95-108) and the Ascension of the Prophet to the heavens (109-115), ending with his being invested by God with honors and ranks too high for any other prophet to attain (116-119).

Thus, giving a short and lively description of the warlike deeds of the Prophet and of his noble disciples, who assisted him with their military achievements in support of his high mission (120-138) the poet assures us how

ready and prompt he is in defending his own people against any calamities and in helping them in their distress (139-143).

At this stage the poet, reflecting on his past life and regretting the waste of his energies in serving and eulogizing worldly people, which would rather compromise his interest in the good of the next world, makes amends by devoutly offering the poem to the Prophet (144-149), and tenders his apology, feeling confident in the generosity of the Prophet and the promises held forth by him to his people, which leave him no reason for despair even in spite of the enormity of his sins (150-152). Then gently hinting at the object he asks for (براءه المطلب) (153-154), and not coveting the gain of any worldly good (155), he invokes the promised intercession of the Prophet on his behalf on the Day of Judgement for the pardon of his sins and crimes, and thus consoles his despairing sinful conscience (156-160).

After a short prayer for himself (161-162) he finishes the poem (الختام) very elegantly and appropriately, with invoking the eternal blessings of God on the head of the Prophet, his followers and his posterity, in well-rounded lines (163-165).

THE VIRTUES AND SPECIALTIES

The virtues of Qasida al-Burdah are innumerable. Some of its virtues (and specialties as appear in famous books) are mentioned here:

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

21. Whoever is in debt should recite it 1000 times.
22. If someone reads it 41 times or has someone else read it for him on the night of Jumuah, for a certain aim or purpose, will have his aim or purpose fulfilled.
23. The house in which this qasidah is read regularly will be saved from seven things:
 - i. From the evil of Jinn.
 - ii. From plague and epidemics.
 - iii. From smallpox.
 - iv. From diseases of the eyes.
 - v. From misfortune.
 - vi. From insanity.
 - vii. From sudden death.
24. The house in which this qasidah is read daily, its inhabitants will also be bestowed with seven benefits:
 - i. Long life.
 - ii. Abundance in sustenance.
 - iii. Good health.
 - iv. Help (from Allah).
 - v. One will see the NUR (splendor) of the Holy Prophet ﷺ.
 - vi. Wealth.
 - vii. Happiness and contentment.
25. Whoever wishes to know whether he will derive benefit or harm from a journey, should read the qasidah 3 times, and before reading it, he should recite Durood Shareef 1000 times He will thereafter be informed in a dream by the Holy Prophet ﷺ whether it would be beneficial or harmful to travel.
26. Whoever wishes to know the condition of a traveler, should recite the Qasidah 3 times together with Durood Shareef on a Thursday night.
27. To remove the evil effect of jinn, read once daily for 40 days and make damm (blow) on the affected person.
28. If a child is born, then read it 9 times on sea water and bathe the child with it. The child will be saved from all types of calamities.
29. For labor pains (childbirth), read 3 times and blow on rose water. Mix the rose water with ordinary water and drink it. Place a little on the loins as well and ease will be experienced immediately.
30. Whoever reads it once after embarking on a ship and passes through a severe storm, will be safeguarded. Whoever is imprisoned, should recite it continuously and he will be freed.
31. If land is infertile, read and make damm (blow) on the seeds, thereafter, plant them, abundant crops will grow.
32. If farmlands are infested or plagued with locusts, then read it 7 times on sand and sprinkle it through the lands. Wherever the sand falls, that land will not be infested again.

In conclusion we find that for whatever purpose “Qasida al-Burdah” is read, InSha’Allah that purpose will be fulfilled, with the precondition that one’s earnings and food is Halaal. One also becomes constant in eating, sleeping, and talking less. May Allah ﷻ through His infinite grace and mercy accept this humble effort, grant us death with Iman, bestow us, our Ma'shaykh, and our families, eternal love for the Holy Prophet ﷺ through the blessings of this Qasida.

Ameen.

The Original Text of Qasida al-Burdah

All praise is due only to Allah, the Master of the worlds. May prayer and salutation be upon the noblest of all messengers and upon his noble family and all his companions.

The text of the Burda presented in this book is sourced from a manuscript titled "Takhmīs al-burdah" (Amplified poem in honor of the Prophet Muhammad), dated Jumādā II 767 AH / 1366 CE. This manuscript is a copy of the renowned "Qaṣīda al-burdah" (The poem of the mantle) by Sharaf al-Dīn Muḥammad al-Būṣīrī (d. 694 AH / 1294 CE), with an amplification (takhmīs) by Naṣīr al-Dīn Muḥammad al-Fayyūmī.

The manuscript features two distinct scripts: the amplification is written in naskh, while the original text of the Qaṣīda al-burdah appears in thuluth. Both were penned by Riḍwān ibn Muḥammad al-Tabīzī in 767 AH / 1366 CE, likely commissioned for the Mawlawī (Mevlevi) Library in Konya, Turkey.

In 1931 CE, this valuable manuscript was acquired by Henry Walters. It now resides in the Walters Art Museum in Baltimore, Maryland, United States, where it is catalogued under the shelf mark W.581.



A manuscript titled "Takhmīs al-Burdah" dated 767 AH / 1366 CE at the Walters Art Museum in Baltimore, MD, US.



The Chamber of the Blessed Mantle houses the latticed silver canopy under which the Blessed Mantle and the Holy Banner of Muhammad ﷺ are kept in their golden chests in the Topkapi Museum, Istanbul



The Burdah in the Topkapi Museum, Istanbul



Verse from the Burdah on the Lock of the Blessed Door of
Sayyida Fāṭima al-Zahrā رضي الله عنها at Al-Masjid Al-Nabawī

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

He is Allah's most beloved, whose intercession is hoped for every fear and
distress that is going to come on the day of agony and fears.

(Qasida al-Burda, Chapter 3:10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عمر بن الخطاب

عبد الله بن مسعود

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ
كَأَنَّا إِذَا وَصِفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَمْ يَكُنْ بِالْقَطْرِ الْمَغْطِ وَلَا بِالْقَصْرِ الْمَرْدِي • كَانَ رُبَّةً
مِنَ الْقَوْرِ • وَلَمْ يَكُنْ بِالْحَمْدِ الْقَطِطِ • وَلَا بِالْبَطِ • كَانَ
جَدَارِجًا • لَمْ يَكُنْ بِالْمَطْمِ • وَلَا بِالْكَلَمِ • وَكَانَ فِي الْوَجْهِ
تَدْوِيرٌ • أَبْصَرُ مُشْرِقًا • أَدْعَى الْعَيْنَيْنِ أَهْدَى لَاشْفَارِ
سَبِيلِ الْمَشَارِقِ وَالْكَدِيدِ • أَبْرَدُ دُومَسْرِدٍ • شَشُ
الْكُفْرِ وَالْقَدَمِينَ • إِذَا سَتَى يَفْلَحُ كَأَنَّمَا يَمْشِي فِي
صَبَبٍ • وَإِذَا الْفَتْحُ لَفَتْ مَعَا

عبد الله بن مسعود

عمر بن الخطاب

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

بِرَّكَ نَفْسِهِ خَافَ التَّوْبَةَ • وَهُوَ خَافَ التَّيْبَتِ • أَحَدُ النَّاسِ مَدَدًا
وَأَمَدًا فَهُمْ لِحْجَةٌ • وَالْبَنَهُمْ عَرَبِيَّةً • وَأَكْرَمَهُمْ عَشِيرَةً • مِنْ رَأْيِهِمْ
حَاثَةً • وَمِنْ خَالِطِهِ مَعْرِفَةُ أَجَنَّهُ • يَقُولُ نَاعْتَهُ لِرَأْفَتِهِ وَلَا يَعُدُّهُ مِثْلَهُ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • كَتَبَهُ الْفَقِيرُ إِلَى رَحْمَةِ رَبِّهِ الْقَدِيرِ •

الشمائل المحمديه للإمام الترمذي

Ash-Shamā'il Al-Muhammadiyah ﷺ of Imam al-Tirmidhī

The Shamā'il of Imam al-Tirmidhī is a treasured collection of almost four hundred Hadeeth detailing the various characteristics of the blessed Prophet Muhammad ﷺ. This is one Hadeeth narrated through Al-Hasan ibn 'Ali (may Allah be well pleased with him and his father).

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعَجَلِيُّ، إِمْلَاءً عَلَيْنَا مِنْ كِتَابِهِ،

Sufyan ibn Wakee' narrated: Jumai' ibn Umar ibn Abd al-Rahman al-'Ijli narrated to us, dictating it to us from his book.

قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ، مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكْنَى أَبُو عَبْدِ اللَّهِ،

He said: A man from Banu Tamim, from the descendants of Abu Hala, the husband of Khadija, whose nickname is Abu Abdullah, informed me,

عَنِ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَي هِنْدَ بْنَ أَبِي هَالَةَ،

On the authority of a son of Abu Hala, Al-Hasan ibn 'Ali (may Allah be well pleased with him and his father) said "My maternal aunt Hind asked the son of Abu Hala,

وَكَانَ وَصَافًا، عَنْ حَلِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا أَتَعَلَّقُ بِهِ،

who was a describer of the finery of Allah's Messenger (Allah bless him and give him peace), to describe something of it that would be of interest to me,

فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخْمًا مُفَخَّمًا، يَتَلَأَلُ وَجْهُهُ، تَلَأَلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ،

So he said: Allah's Messenger (SAWS) was an honored dignitary, whose face shone with the radiance of the moon on the night of the full moon.

طُولُ مِنَ الْمَرْبُوعِ، وَأَقْصَرُ مِنَ الْمَشْدَبِ، عَظِيمُ الْهَامَةِ، رَجُلٌ الشَّعْرِ، إِنْ انْفَرَقَتْ عَقِيقَتُهُ فَرَّقَهَا،

He was taller than medium-sized, and shorter than the slender giant. His head was grand and impressive, with loosely curled hair. If his forelock became divided, he would part it.

وَالَا فَلَا يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ، إِذَا هُوَ وَفَّرَهُ، أَزْهَرُ اللَّوْنِ، وَاسِعُ الْجَبِينِ، أَزْجُ الْحَوَاجِبِ،

Otherwise his hair would not cross over his earlobes, and he would let it grow plentiful and long. He was bright of color, broad of forehead, endowed with arched eyebrows, perfect without being conjoined,

سَوَابِغٌ فِي غَيْرِ قَرْنٍ، بَيْنَهُمَا عِرْقٌ، يُدْرِكُهُ الْغَضَبُ، أَقْنَى الْعُرْنَيْنِ، لَهُ نُورٌ يَغْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمًّا،

He had a vein there which throbbed when he was angry. He had a long nose [aquiline] with a line of light over it which someone might unthinkingly take to be his nose.

كَثُ اللَّحْيَةِ، سَهْلُ الْخَدَّيْنِ، ضَلِيعُ الْقَمْرِ، مُفْلَجُ الْأَسْنَانِ، دَقِيقُ الْمَسْرُوبَةِ، كَانَ عُنُقُهُ حِيدُ دُمِيَّةٍ،

His beard was thick and full. He had black eyes, firm and high cheeks, a wide mouth and white teeth with slight gaps [between his front teeth]. The hair of his chest formed a fine line.

فِي صَفَاءِ الْفِصَّةِ، مُعْتَدِلُ الْخَلْقِ، بَادِنٌ مَتَمَاسِكٌ، سَوَاءُ الْبَطْنِ وَالصَّدْرِ، عَرِيضُ الصَّدْرِ،

It was as if his neck were the neck of a statue shaped in pure silver. His physique was finely balanced [in perfect harmony and proportion]. His body was firm and full. His belly and chest were equal in size

بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ، ضَخْمُ الْكَرَادِيسِ، أَنْوَرُ الْمُتَجَرِّدِ، مَوْضُولُ مَا بَيْنَ اللَّبَّةِ وَالسَّرَّةِ بِشَعْرٍ يَجْرِي كَالْحَطِّ،

His chest was broad and the space between his shoulders wide. He had full calves. He was luminous [the parts of his body that could be seen while he was clothed shone a brilliant white]. Between his neck and his navel there was a line of hair,

عَارِي الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرُ الذِّرَاعَيْنِ، وَالْمَنْكَبَيْنِ، وَأَعَالِي الصَّدْرِ،

but the rest of his torso was free of it. He had hair on his arms and shoulders and the upper parts of his chest.

طَوِيلُ الزُّنْدَيْنِ، رَحْبُ الرَّاحَةِ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلُ الْأَطْرَافِ

His forearms were long. He had a sensitive touch of the hand. The palms of his hands and the soles of his feet were thickset.

أَوْ قَالَ: سَائِلُ الْأَطْرَافِ خَمَصَانِ الْأَحْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ، يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا زَالَ،

His extremities were well formed [sa'il (or he may have said sha'il)]. The hollows of his soles were very deep-set. His feet were so smooth that water bounced off them.

زَالَ قَلْعًا، يَخْطُو تَكْفِيًا، وَيَمْشِي هَوْنًا، ذَرِيعُ الْمَشْيَةِ، إِذَا مَشَى كَأَنَّمَا يَنْحُطُّ مِنْ صَبَبٍ،

When he left a place, he would go away striding decisively. He would tread inclining forward and walk comfortably. His gait was brisk. When he walked, it was as if he were descending a declivity,

وَإِذَا التَّفَتَ التَّفَتَ جَمِيعًا، خَافِضُ الطَّرْفِ، نَظَرُهُ إِلَى الْأَرْضِ، أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ،

When he turned to address somebody, he turned his whole body completely [giving full attention]. He lowered his glance, glancing downwards more than upwards.

جُلُّ نَظَرِهِ الْمُلَاحَظَةُ، يَسُوقُ أَصْحَابَهُ، وَيَبْدَأُ مَنْ لَقِيَ بِالسَّلَامِ.

The majority of his looking was observation. He would urge his Companions to proceed ahead of him, and he would be the first to greet anyone he encountered with the salutation of peace."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْفَاتِحَةٌ إِلَى خَضِرَتِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

قَصَبِيَّةٌ لِبَسْتُ ثَوْبَ الرِّجَا وَالنَّاسُ قَدْ رَقَدُوا

لَا إِلَهَ إِلَّا اللَّهُ يَا فَردُ يَا صَمَدُ

There is no god but Allah, O Unique, O Self-Sufficient

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah, there is no god but Allah

وَبِئْتُ أَشْكُو إِلَى مَوْلَائِي مَا أَجِدُ

And I complained to my masters about what I find

لِبَسْتُ ثَوْبًا الرِّجَا وَالنَّاسُ قَدْ رَقَدُوا

I wore the garment of hope, while people were asleep.

وَبِالْحَسَنِ وَالْحُسَيْنِ إِذْهُمْ لَنَا سَنَدُ

And with Al-Hassan and Al-Hussain, be our support.

وَبِالضَّجِيعَيْنِ وَالْعَمَّيْنِ قَدْ وَثَّنَا

And with the two sleeping ones and the two blind ones, our role models

مَالِي عَلَيَّ حَمْلُهَا صَبْرٌ أَوْ لَا جَلْدُ

I have no patience or endurance to bear it

أَشْكُو إِلَيْكَ أُمُورَ أَأَنْتَ تَعْلَمُهَا

I complain to you about things that you know

فِي يَوْمٍ لَا يَنْفَعُ وَالِدٌ وَلَا وَلَدٌ

On a day when neither parent nor child will be of any benefit.

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ شَافِعُنَا

Then prayers be upon the chosen one, our intercessor.

فَبَحْرِ جُودِكَ يُرْوِي كُلَّ مَنْ يَرِدُ

Your sea of generosity quenches the thirst of all who come to it.

فَلَا تَرُدَّنَّهَا يَا رَبِّ خَائِبَةً

So do not send her back disappointed, O Lord.

مُحَمَّدُ الْمُصْطَفَى مَا مِثْلُهُ وَاحِدُ

Muhammad al-Mustafa, there is no one like him

ثُمَّ الصَّلَاةُ عَلَى الْهَادِي وَعِثْرَتِهِ

Then prayers be upon the guide and his family

لَا إِلَهَ إِلَّا اللَّهُ مِنْ اللَّهِ نَرْجُو الْغُفْرَانَ

There is no god but Allah, from Allah we hope for forgiveness

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah There is no god but Allah

وَقَلْبِكَ نَظْفُهُ مِنَ الرِّجْسِ وَالذَّرَنِ

And cleanse your heart from filth and dirt

عَلَيْكَ بِتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَنِ

You must fear God in secret and in public.

سِوَى الْجَمْعِ لِلدَّارِ الَّتِي حَشَوَهَا الْمَحَنُ

وَمُخَالَفِ هَوَى النَّفْسِ الَّتِي لَيْسَ قَصْدُهَا

وَجَانِبِ وَلَا تَصْحَبْ هَدَيْتَ مَنْ افْتَتَنَ

وَاصْحَبْ ذَوِي الْمَعْرِوفِ وَالْعِلْمِ وَالْهُدَى

وَإِنْ لَمْ تَكُنْ تَرْضَى بِهِ عِشْتَ فِي حُزْنٍ

فَإِنْ تَرْضَ بِالْمَقْسُومِ عِشْتَ مُنْعَمًا

وَلَا تَلْهُوَا الدِّكْرِ الْمَقَابِرِ وَالْكَفَنُ

And do not let the remembrance of Allah distract you from the graves and the shrouds.

وَصَلِّ بِقَلْبٍ حَاضِرٍ غَيْرِ غَافِلٍ

Pray with a present heart, not heedless.

وَمَا هِيَ إِلَّا كَالطَّرِيقِ إِلَى الْوَطَنِ

It is just like the road to home

وَمَا هَذِهِ الدُّنْيَا بِدَارٍ إِقَامَةٍ

This world is not a place of residence.

وَنَارًا لِمَنْ لَمْ يَتَّقِ اللَّهَ فَاِسْمَعِنِ

وَمَا الدَّارُ إِلَّا جَنَّةٌ لِمَنْ اتَّقَى

بِجُودِكَ وَأَعْصِمْنَا مِنَ الرِّيْغِ وَالْفِتَنِ

With your generosity, protect us from deviation and temptations.

وَيَا رَبِّي عَامِلِنَا بِلُطْفِكَ وَاكْفِينَا

Oh God, treat us with kindness and suffice us

لِسُنَّةِ خَيْرِ الْخَلْقِ وَالسَّيِّدِ الْحَسَنِ

According to the Sunnah of the best of creation and the good master

وَوَفِّقْ وَسَلِّدْ وَأَصْلِحِ الْكُلَّ وَاهْدِنَا

May God grant success, guide and make all of us righteous

صَلَاةً وَتَسْلِيمًا إِلَى آخِرِ الزَّمَنِ

Peace and blessings be upon him until the end of time

عَلَيْهِ صَلَوةُ اللَّهِ ثُمَّ سَلَامُهُ

May the peace and blessings of God be upon him.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no God but Allah, Muhammed is the Messenger of Allah

حَسْبِيَ رَبِّي جَلَّ اللَّهُ مَا فِي قَلْبِي غَيْرُ اللَّهِ

My Lord is enough for me. Glory be to Allah!

وَصَدَّقْنَا بِمَا جَاءَنَا هُوَ الصَّادِقُ رَسُولُ اللَّهِ

And we believe in what came to us. He is the truthful one, the Messenger of Allah.

أَخَذْنَا بَابَ مَوْلَانَا كَرِيمٍ لَيْسَ يَنْسَانَا

Take us to the door of our Master, the Generous, who will not forget us.

تُسَامِحُهُم مِّنَ الذَّنْبِ وَعَفَّارِ الذُّنُوبِ اللَّهُ

Forgive them their sins, for Allah is the Forgiver of sins.

مُحَمَّدٌ قَالَ يَا رَبِّي سَوِّ إِلَيَّ أُمَّتِي بَعْدِي

Muhammad said: O my Lord, a question for my nation after me

عَرَجُ فِي لَيْلَةِ الْاِثْنَيْنِ إِلَى الْخُضْرَاءِ وَعَرْشِ اللَّهِ

He ascended on Monday night to the green heaven and the throne of Allah.

مُحَمَّدٌ زَيْنٌ كُلُّ الرَّيِّنِ لَهُ شَقَّ الْقَمَرِ نِصْفَيْنِ

Muhammad is the most beautiful of all the beautiful ones. He split the moon in two.

سَأَلْتُ اللَّهَ يَرْحَمَنَا بِجَاهِكَ يَا حَبِيبَ اللَّهِ

I asked Allah to have mercy on us for your sake, O beloved of Allah.

وَصَلَّى اللَّهُ عَلَى الْهَادِي مُحَمَّدٍ سَاكِنِ الْوَادِي

May Allah bless the guide Muhammad, the inhabitant of the valley.

يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

O God, bless him and grant him peace

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O God, bless Muhammad

نُورٌ لِّبَدْرِ الْهُدَى مُتَمَّمٌ

A light for the full moon of guidance

فِي حُبِّ سَيِّدِنَا مُحَمَّدٍ

In the love of our master Muhammad

مَا زَالَ مِنْ وَجْدِهِ مُتَيَّمٌ

He is still infatuated with his ecstasy

قَلْبِي يَجُنُّ إِلَى مُحَمَّدٍ

My heart yearns for Muhammad

خَيْرَ الرُّسُولِ النَّبِيِّ الْمَكْرَمِ

The best of messengers, the honored prophets

مَا لِي حَبِيبٌ سِوَى مُحَمَّدٍ

There is no one who loves me, but Muhammad

أَفْنَاهُ ثُمَّ بِهِ تَهَيَّمْ

He destroyed it and then became infatuated with it

شَوْقُ الْمُحِبِّ إِلَى مُحَمَّدٍ

The lover's longing for Muhammad

مُنْجَى الْخَلَائِقِ مِنْ جَهَنَّمَ

The savior of creation from Hell

فِي الْحَشْرِ شَافِعُنَا مُحَمَّدٌ

On the day of Judgement, our intercessor is Muhammad

أُمُّ الْقُرَى بَلَدٌ مُعَظَّمٌ

Umm al-Qura (Makkah) is a great city

مِيلَادُ سَيِّدِنَا مُحَمَّدٍ

The birth of our master Muhammad

مَوْلَاهُ سَلَّمَهُ وَكَلَّمَهُ

His Master handed him over and spoke to him.

أَحْيَا الدُّجَا زَمَنًا مُحَمَّدٌ

Muhammad revived the darkness of time

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ

يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ

أَدْعُوكَ أَحْمَدُ يَا مُحَمَّدُ

يَا سَيِّدَ الرُّسُلِ الْمُقَدَّمِ

إِشْفَعْ إِلَى اللَّهِ يَا مُحَمَّدُ

يَوْمَ الْقِيَامَةِ كَيْ أَنْعَمَ

أَرْجُو الشَّفَاعَةَ مِنْ مُحَمَّدٍ

لَوْ كُنْتُ أَرْتَكِبُ الْمُحَرَّمَ

مَنْجَا وَمَلْجَأُنَا مُحَمَّدُ

يَوْمَ الْهَوَانِ بِهِ تَحْشَمَ

وَالنُّورُ جَاءَ بِهِ مُحَمَّدُ

وَالْحَقُّ بَيِّنٌ وَإِنْ تَكَلَّمَ

أَعْلَى السَّمَاءِ سَمَا مُحَمَّدٍ

جَبْرِيلُ قَالَ لَهُ تَقَدَّمَ

وَالْجُنْدُ حِينَ غَزَا مُحَمَّدُ

مِنْهُمْ مَلَائِكَةُ تَسْوَمَ

قَلْبِي مَرِيضٌ جِسْمِي عَلِيلُ

لَيْسَ شِفَايَ سِوَا مُحَمَّدٍ

وَالِدَيْنِ أَظْهَرَهُ مُحَمَّدُ

وَالْكَفَرُ أَبْطَلَهُ فَهَدَّمَ

صَلَّى إِلَّا لَهُ عَلَى مُحَمَّدٍ

وَاللَّيْلِ كُلِّهِمْ وَسَلَّم

Qasida al-Burdah

Chapter One

فِي مَذْكِرَةِ عَشْقِ رَسُولِ اللَّهِ ﷺ

The Love for the Messenger of Allah ﷺ

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

تُمِّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

Praise be to the one who was chosen by Allah since eternity

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ

All praise be to Allah, the Creator of mankind from nothingness

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Your most beloved, creation's greatest entirely

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My master, bless and salute always and for evermore

مَزَجْتَ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بِدَمٍ

That you have mixed blood in tears that flow from eyes steadily?

أَمِنْ تَذَكُّرٍ جَيْرٍ إِنْ بِذِي سَلَمٍ

Is it from thinking of neighbors past in Dhu Selemi

وَأَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ

And lightning flashing from Idum in the dark that you see?

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَاطِمَةٍ

Or blowing of wind from the direction of Kazimah,

وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُمٍ

And with your heart: when you say, "Be sane!" it acts crazily?

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا

So what is wrong with your eyes: when you say "Stop!" they just weep?

مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

Between a downpour from it and being so fiery?

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ

Does one so lovestruck imagine love is concealable,

وَلَا أَرِقتُ لِنِ كَرِ الْبَآنِ وَالْعَلَمِ

At the remains, nor lost sleep over the mount or the tree.

لَوْ لَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ

If not for passion, you would have never burst into tears

بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقَمِ

Against you true witnesses of tears and infirmity;

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ

So how do you still deny a love to which testified

مِثْلَ الْبَهَائِرِ عَلَى خَدَّيْكَ وَالْعَنَمِ

Like branches of dogwood, red, and daffodils, yellowy?

وَأَثَبْتَ الْوَجْدُ خَطِّي عَذْرَةً وَضَنِّي

When grief has fixed on your cheeks canals of tears and malaise

وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْأَلَمِ

How love repels all delights and comforts with agony!

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَّنِي

Yes, sights of my love have come at night and kept me awake;

مِثِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمْ

From me to you—but if you were true, you'd not censure me.

يَا لَأَيْمِي فِي الْهَوَى الْعَذْرَبِي مَعْدِرَةً

You critic of love so passionate, an apology

عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

From haters, nor is there any end to my malady.

عَدْتُكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرِ

May you be spared what I bear—my secret isn't concealed

إِنَّ الْمُحِبَّ عَنِ الْعُدَالِ فِي صَمَمِ

The lover is deaf to all of those who speak critically.

مَحْضَتَنِي النَّصَحَ لَكِنْ لَسْتُ أَسْمَعُهُ

You've offered me true advice, but simply, I hear it not;

وَالشَّيْبُ أَبْعَدُ فِي نَصَحٍ عَنِ التُّهَمِ

Although gray hair with advice is less in dubiety.

إِنِّي أَتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلِي

I've even doubted gray hair's advice when it censures me;

Chapter Two



Restraining Lust and Carnal Desires

In this chapter, Allamah Busiri R.A. mentions two reasons for restraining of lust and carnal desires. Firstly, a person falls in love due to lust and carnal desires. After mentioning love in the first chapter, he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah ﷻ. Secondly: Restraining lust and carnal desires is essential for gaining love for The Messenger of Allah ﷺ. The love which has for The Messenger of Allah ﷺ, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

مِنْ جَهْلَهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

To all the warning of graying hair and seniority.

فَاِنْ اَمَارَتِي بِالسُّوءِ مَا اتَّعَظْتُ

My evil ego, in its stupidity, paid no heed

ضَيْفٍ اَلَمْ بِرَأْسِي غَيْرَ مُحْتَشَمٍ

A guest who showed at my head, bereft of timidity.

وَلَا اَعَدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قَرِي

And hasn't set out a spread of pleasing actions to host

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكُتْمِ

-den using hair colorant his first appearance to me.

لَوْ كُنْتُ اَعْلَمُ اَنِّي مَا اُوْقِرُهُ

And had I known that I'd fail to honor him, I'd have hid-

كَمَا يُرَدُّ جَمَاحُ الْخَيْلِ بِاللُّجْمِ

Just as a bit bridles horses in their obstinacy?

مَنْ لِي بِرِدِّ جَمَاحٍ مِّنْ غَوَايَتِهَا

Who's there for me to control the fight of its wandering—

إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهْمِ

Food only intensifies the craving of gluttony.

فَلَا تَرْمُ بِالْمَعَاصِي كَسَرَ شَهْوَتِهَا

So do not count on offenses to get rid of its lust;

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمُهُ يَنْفَطِمِ

In love with suckling; but wean it, and it's weaned finally.

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى

The ego is like a baby: leave it and it grows up

إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمِ

When whim's empowered, it kills or damages markedly.

فَاصْرِفْ هَوَاهَا وَحَازِمِ أَنْ تُؤَلِّيَهُ

So fight its whim, and beware of giving power to it;

وَإِنْ هِيَ اسْتَحْلَتِ الْمَرْعَى فَلَا تُسِمِ

And if the pasture you find it fancies, don't let it be.

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

And shepherd it carefully as it is grazing in deeds;

مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ

While blind to the poison in the gravy so savory!

كَمْ حَسَنْتَ لِدَّةَ لِّلْمَرْءِ قَاتِلَةً

How many times it's convinced a man of killer delights—

فَرُبَّ مَخْمَصَةٍ شَرُّ مِنْ التُّخَمِ

Starvation at times is even worse than satiety.

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ

Beware the ambush of being hungry and being full;

مِنْ الْمَحَارِمِ وَالزَّمِ حِمِيَةِ النَّدَمِ

Keep in the shelter of pure repentance unceasingly.

وَأَسْتَفْرِغِ الدَّمَاعِ مِنْ عَيْنٍ قَدْ امْتَلَأَتْ

And void of tears eyes that have been stuffed with forbidden things.

وَإِنْ هُمَا مَخْضَاكَ النَّصْحَ فَأَتَّهِمِ

And if they give true advice to you, still look skeptically.

وَيُخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِيهِمَا

And contradict both the Self and Devil, and disobey!

فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

You're well aware of a lawyer's and a foe's treachery.

وَلَا تُطِيعْ مِنْهُمَا خَصَمًا وَلَا حَكَمًا

And do not settle with either as your lawyer or foe;

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِلَّذِي عُقِمِ

I have ascribed by it to a sterile man progeny.

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلاَ عَمَلٍ

I ask for pardon from God for empty word with no deed;

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

I'm not upstanding, so who am I to tell you to be?

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّيَمَرْتُ بِهِ

I've ordered you to do good, but have ignored it, myself;

وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُمْ

I haven't prayed, haven't fasted, but the compulsory.

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

I haven't packed extra deeds in preparation for death;

Chapter Three

فِي مِصْرٍ رَسُولِ اللَّهِ ﷺ

The Praises of The Messenger ﷺ

After claiming his love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of The Messenger of Allah ﷺ. He openly declares his love and shows the great qualities and perfect character of The Messenger of Allah ﷺ. While showing his love he also shows the unrestricted and unlimited love which Allah ﷻ has ability Allamah Busairi R.A. has for The Messenger of Allah ﷺ. When Allah ﷻ has praised the beloved Prophet ﷺ, then why should he and all of us also not try to excel in our praises and love for The Messenger of Allah ﷺ.

أَنْ اشْتَكَتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

Until his feet had complained of swelling up painfully;

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى

I've violated the way of him who livened the dark,

تَحْتَ الْحِجَارَةِ كَشْحًا مُتَرَفِّعَ الْأَدَمِ

Beneath a hard stone a waist whose skin is so velvety.

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى

And out of hunger, would bind his abdomen and would wrap

عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

A way to bait him, so he true loftiness let them see.

وَرَاوَدَّتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ

The lofty mountains made into gold for him tried to be

إِنَّ الضَّرُورَةَ لَا تَعْدُوا عَلَى الْعِصَمِ

For never are protectees assaulted by poverty.

وَأَكْدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ

His "poverty" only strengthened his disinterest in them;

لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

If not for him, the whole world would not have been made to be.

وَكَيفَ تَدْعُوا إِلَى الدُّنْيَا ضَرُورَةُ مَنْ

For verily need never prevails (overpowers) the infallible

حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

Beautified were all his characteristics, Blessings be upon him and his family

بَلَغَ الْعُلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ

He reached the highest place through his perfection, he drove out the darkness through his beauty

عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Your most beloved, creation's greatest entirely

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My master, bless and salute always and for evermore

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Both groups: the Arabs and the non-Arab community;

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ

Muhammad ﷺ the master of both worlds and both beings and

أَبَرَّ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمِ

No one more true in his saying no or yes than is he.

نَبِيِّنَا الْأَمْرِ النَّاهِي فَلَا أَحَدٌ

Our prophet, who is commander and forbider—there is

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

At every horror to hit—yes, every calamity.

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ

He is the loved one whose intercession we're hopeful of,

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

Are gripping rope that will never fray for eternity.

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

He has invited to God, so all who grip onto him

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ

O Allah, bless and grant peace, increase and bestow blessings upon him and his family

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

They don't approach him in knowledge or in gen'rosity.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

He tops the prophets in both appearance and character;

غُرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيمِ

A sip from down-pouring rain or handful scooped from the sea.

وَكُلُّهُمْ مِّنَ رَّسُولِ اللَّهِ مُلْتَمِسٌ

And all of them are receiving from Allah's Messenger

مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحَكَمِ

A dot of knowledge or mark from words of sagacity.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ

And all are standing before him at their own limits fixed:

تُمَّ اصْطَفَاهُ حَبِيبًا بَارِيءُ النَّسَمِ

Picked as the love of the Maker of all humanity.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

He is the one with perfected essence and outward form;

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسَمٍ

Yes, undivided in him is beauty's whole entity.

مُنَزَّهٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ

Beyond a partner in his so beautiful qualities;

وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكَمْ

And give to him any praise you wish, and praise sensibly.

دَعْ مَا ادَّعَتْهُ النَّصَارَىٰ فِي نَبِيِّهِمْ

Avoid what Christians have claimed about their own messenger;

وَأَنْسُبْ إِلَىٰ قَدْرِهِ مَا شِئْتَ مِنْ عَظَمِ

Ascribe to his stature what you wish of immensity.

وَأَنْسُبْ إِلَىٰ ذَاتِهِ مَا شِئْتَ مِنْ شَرَفِ

Ascribe to his person what you wish of nobility;

حَدٌّ فَيُعْرِبُ عَنْهُ نَاطِقٌ بِفَمٍ

That any speaker could ever verbalize orally.

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

Indeed, Allah's Messenger's perfection has no frontier

أَحْيَى اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

When called, would give life to bones decayed to nihility.

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا

And were his marvels to match his worth in greatness, his name,

حَرَصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَم

And so, we haven't faced any doubt or perplexity.

لَمْ يَمْتَحِنَا بِمَا تَعْيِ الْعُقُولُ بِهِ

He tried us not, from concern, with things that boggle the mind;

لِلْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمٍ

So near or far, one not dumbstruck by it you will not see.

أَعْيَى الْوَرَايَ فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى

Conceiving his meaning has exhausted the universe;

صَغِيرَةً وَتَكِلُ الطَّرْفُ مِنْ أَمَمٍ

And would impair any vision when in proximity.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ

Much like the sun: from afar it does appear small to eyes,

قَوْمٌ نِيَامٌ تَسْلُوا عَنْهُ بِالْحُلُمِ

Begin to grasp in the present world his reality!

وَكَيفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ

And how could people asleep, distracted from him by dreams,

وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

And is the best of Allah's creation, entirely.

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ

The peak of knowledge about him is that he is a man

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

Have come to them from the NUR of Ahmad exclusively.

وَكُلُّ آيِ أَتَى الرُّسُلَ الْكِرَامَ بِهَا

And all the marvels the noble messengers have conveyed

يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Reflecting its lights in darknesses to humanity.

فَإِنَّهُ شَمْسٌ فَضْلُ هُمْ كَوَاكِبُهَا

He is the Sun of esteem, to which they are as if moons:

هَا الْعَالَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَمِ

And gave life to all the nations, universally

حَتَّى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُدَا

Until when the sun rose his light spread

بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمٍ

Enveloped by handsomeness, distinguished by jollity!

أَكْرَمَ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُ

How grand the form of a Prophet brightened by character,

وَالْبَحْرِ فِي كَرَمٍ وَالْدَّهْرِ فِي هَمَمٍ

The ocean in giving, and all time in tenacity.

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ

Like flowers in fineness, the full moon in ascendancy,

فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

An army and entourage, because of his majesty.

كَأَنَّهُ وَهُوَ فَرْدٌ فِي جَلَالَتِهِ

When he's alone and you meet him, he is like one amid

مِنْ مَّعْدِنِي مَنْطِقٍ مِنْهُ وَمُبْتَسِمٍ

Do seem to be pearls preserved within their shells
preciously.

كَأَنَّما اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدَفٍ

From treasure chests of his eloquence and his beaming
grin

طُوبَى لِمَنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ

For him who sniffs it or kisses it what felicity!

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ

No scent compares to the earth embracing his blessed
form;

Chapter Four

فِي مَوْلَاكَ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Birth of the Holy Prophet ﷺ

Allamah Busiri R.A. in this chapter speaks of the birth of the Holy Prophet ﷺ. In the previous chapter his praises were mentioned. The blessed day on which the Holy Prophet ﷺ was born is a praiseworthy event. The birth of the Holy Prophet ﷺ, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of the Holy Prophet ﷺ. The Holy Prophet ﷺ came to remove all difficulties and calamities from the world.

يَا طَيْبٍ مُبْتَدَأٍ مِنْهُ وَمُخْتَمِرٍ	أَبَانَ مَوْلَدُهُ عَنْ طَيْبٍ عُنْصَرِهِ
How pure the outset of them as well as finality!	His noble birth did reveal the purity of his roots.
قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنَّقَمِ	يَوْمَ تَفَرَّسَ فِيهِ الْفَرَسُ أَنَّهُمْ
Of the occurrence of suffering and adversity.	A day the Persians perceived that they indeed had been warned
كَشَمَلٍ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِ	وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ
Just like the status of Khosrau's peers: without unity.	The Arch of Khosrau had passed the night while falling apart;
عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ	وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسَفٍ
The river lost all its current out of despondency.	The fire was short of breath out of regret over it.
وَمُرَدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِ	وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُحَيْرَتُهَا
And thirsty seekers returning from the place angrily.	It saddened Sawa to find the drying up of its lake,
حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ	كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ
And water had burnt up as a fire burns seethingly.	As if the fire had gotten water's wetness from grief;
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ	وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ
The Truth is made manifest in signal and verbally.	The jinn were speaking aloud, and NUR were shining so bright;
تُسْمَعُ وَبَارِقَةُ الْإِنْدَارِ لَمْ تُشْمَرْ	عَمُّوا وَصَمُّوا فَأَعْلَانِ الْبَشَائِرِ لَمْ
And flashes of lightning as a warning they didn't see.	But blind and deaf they were so the happy news went unheard;

بِأَنَّ دِينَهُمُ الْمَعْوجَ لَمْ يُقَمِّرْ

Their old religion so crooked soon would no longer be.

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ

All after their fortune teller notified all the folk

مُنْقَضَةً وَفَقَّ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

All crashing like statues in the earth for idolatry.

وَبَعْدَ مَا عَايَنُوا فِي الْأَفْقِ مِنْ شُهُبٍ

And after they eyed in the horizons the shooting stars

مِّنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمٍ

One after the other, each retreating demon did flee.

حَتَّىٰ غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ

Until from the source of revelation, up in the sky,

أَوْ عَسْكَرٌ بِالْحَصَىٰ مِنْ رَّاحَتَيْهِ رُمِ

Or like a pelted-with-pebbles-from-his-hands infantry.

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ

They were when fleeing just like the heroes of Abrahah,

نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمٍ

Hurled like the swallowed extoller from the gut cavity.

نَبَذًا بِهِ بَعْدَ تَسْبِيحِ بَيْطُنِهِمَا

Hurled after having extolled while in the palms of his hands;

Chapter Five

فِي مَا كَرَّمَ مِنْ دَعْوَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Blessedness of the Invitation (Calling towards Islam) of The Messenger ﷺ

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً	تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ
The trees had come for his call, prostrate in humility;	They came to him on their trunks, like footless legs, walking free.
كَأَنَّمَا سَطَرْتُ سَطْرًا لِمَا كَتَبْتُ	فُرُوغُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقَمِ
As if they had drawn along the way a straight line for what	Their branches had written in the finest calligraphy.
مِثْلُ الْغَمَامَةِ أَذَى سَارَ سَائِرَةً	تَقِيهِ حَرَّ وَطِيسٍ لِلْهَجِيرِ حَمٍ
Just like the cloud moving with him as he moved anywhere;	From noon's intense oven heat protecting him constantly.
أَقْسَمْتُ بِالْقَمَرِ الْمُنَشَّقِ إِنَّ لَهُ	مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةً الْقَسَمِ
I swear an oath by the moon, which split in two, that it has	A likeness to his pure heart—an oath of veracity.
وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَ مِنْ كَرَمٍ	وَكُلَّ طَرَفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمٍ
And what the cave did contain of good and nobility;	With every look from the disbelievers too blind to see.
فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يُرَيَا	وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمٍ
The Truth and Truthful in Faith inside the cave hadn't moved;	All while they were saying that inside the cave none could be.
ظَنُّوا الْحَمَامَ وَظَنُّوا الْعُنْكَبُوتَ عَلَى	خَيْرِ الْبَرِّيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ
They thought no dove hovered and no spider spun any web,	For him, the Best of Creation—thinking its vacancy.
وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةِ	مِّنَ الدُّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطْمِ
Protection from God made needless reinforced armature,	Or towering citadels providing security.
مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ	إِلَّا وَنِلْتُ جَوَارًا مِنْهُ لَمْ يُضْمِ
No day has time gone to harm me and I have sought his care,	But that I have gotten care from him, without mockery.
وَلَا التَّمَسُّتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ	إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلِمٍ
Nor have I asked of the riches of both worlds from his hand,	Without largesse from the best of givers coming to me.

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يُمْ

His heart, though his eyes may shut, is open wide and does see.

لَا تُنْكِرِ الْوَحْيِ مِنْ رُؤْيَاكَ إِنَّ لَهُ

Do not deny revelation from his dreaming, because

فَلَيْسَ يُنْكِرُ فِيهِ حَالٌ مُحْتَلَمٌ

So with that state of the dreaming no one can disagree.

وَذَلِكَ حِينَ بُلُوغٍ مِّنْ نُّبُوَّتِهِ

And that was so at the very start of his prophethood:

وَلَا نَبِيٍّ عَلَى غَيْبٍ بِمُتَّهَمٍ

Nor is a prophet suspected in what we do not see.

تَبَارَكَ اللَّهُ مَا وَحْيٍ بِمُكْتَسَبٍ

How blest is God: revelation isn't something attained;

بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

Without it, justice cannot be established amongst society

آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ

His miracles are clear, not hidden from anyone

وَأَطْلَقْتَ أَرْبَابًا مِّنْ رِّبْقَةِ اللَّمَمِ

And freed the helpless from in the noose of insanity.

كَمْ أَزْرَأَتْ وَصَبًا بِاللَّمْسِ رَاحَتُهُ

How many times has his palm by touch relieved the unwell,

حَتَّى حَكَّتْ غُرَّةً فِي الْأَعْصَرِ الدُّهْمِ

Till it became like a star in ages of ebony;

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ

His call gave life to a gray and barren year full of drought;

سَيِّبًا مِّنَ الْيَمِّ أَوْ سَيْلًا مِّنَ الْعَرَمِ

In from the sea, or a flooded dam that gushed viciously.

بِعَارِضٍ جَادٍ أَوْحَلَّتِ الْبِطَاحُ بِهَا

With teeming clouds—you'd have thought the valleys had rivers flow

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَيْهِ وَعَلَىٰ آلِهِ

O Allah, bless and grant peace, increase and bestow blessings upon him and his family

Chapter Six

فِي مَآكِرِ شَرِّ الْقُرْآنِ

The Glory of the Holy Qur'an

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

ظُهُورَ نَارِ الْقُرَى لَيْلًا عَلَى عِلْمٍ

As nightly fire on mountains, lit as a courtesy.

دَعْنِي وَوَصِّفِي آيَاتٍ لَهُ ظَهَرَتْ

Leave me alone to describe his miracles, which are plain

وَلَيْسَ يَنْقُصُ قَدَرًا وَهُوَ غَيْرُ مُنْتَظَمٍ

But aren't less precious kept alone and separately.

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظَمٌ

For pearls increase in their beauty when arranged on a string,

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ

What he possesses in noble nature and quality?

فَمَا تَطَاوُلُ آمَالُ الْمَدِيحِ إِلَى

What eulogizing has any hope of stretching to reach

قَدِيمَةً صِفَةُ الْمُوصُوفِ بِالْقَدَمِ

Beginningless, trait of Him Who is beginninglessly.

آيَاتُ حَقٍّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ

True signs from the Merciful, originated in time,

عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمٍ

The day to come, also Aad and Irum—past history.

لَمْ تَقْتَرِنْ بِزَمَانٍ وَهِيَ تُخْبِرُنَا

They aren't bound by constraints of time, as they tell us of

مِّنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

From all the prophets, as they had come and then ceased to be.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ

They stayed among us, and so transcended all miracles

لِذِي شِقَاقٍ وَلَا يَبْغِيَنَّ مِنْ حَكَمٍ

To an opponent and have no need for a referee.

مُحْكَمَاتٍ فَمَا تَبْقِيَنَّ مِنْ شُبْهٍ

So wise and clear, that they leave no room for a single doubt

أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

Return to them with surrendered arms the worst enemy.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ

And never were they attacked except that from battle did

رَدَّ الْغُيُورِ يَدَ الْجَانِي عَنِ الْحَرَمِ

That is protective fights off attack from his family.

رَدَّتْ بَلَاعَتُهَا دَعْوَى مُعَارِضِهَا

Their eloquence fought off their dissenters' claim, as a man

وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

Surpassing its treasures in allure and sublimity.

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ

Possessing meanings like waves upon the sea in support;

وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّامِ

And never found to be tiresome in great quantity.

فَمَا تَعُدُّ وَلَا تُحْصِي عَجَائِبُهَا

Such that their wonders are countless and beyond any bound,

لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاَعْتَصِمِ

“You have indeed found the rope of God, so hold steadily.”

قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ

By them is soothed their reciter's eye, so I said to him,

أَطْفَأَتْ حَرَّ لَظِيٍّ مِنْ وِرْدِهَا الشَّيْمِ

From their cool fountain you douse the burn of Hell utterly.

إِنْ تَتْلَاهَا خِيفَةً مِّنْ حَرِّ نَّارٍ لَّظِيٍّ

If you recite them in worry of the fire of Hell,

مِنَ الْعَصَاةِ وَقَدْ جَاءُوهُ كَالْحُمَمِ

Of sinners coming to it like coals as black as can be.

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ

Just like the Houze-e-Kauthar, as it is whitening every face,

فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

Without them no justice is maintained in society.

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً

And like the straight Bridge and like the Balance in equity:

تَجَاهُلًا وَهُوَ عَيْنُ الْحَادِقِ الْفَهْمِ

Who acts unknowing despite full knowledge and mastery.

لَا تَعْجَبَنَّ لِحُسُودٍ رَّاحَ يُنْكِرُهَا

Be not amazed by a hater in denial of them,

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

A mouth rejecting the taste of water from malady.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَّامِدٍ

An eye may even reject the light of sun when inflamed;

Chapter Seven

فِي صَاحِبِ مَعْرَاجِ النَّبِيِّ ﷺ

The Prophet's ﷺ ascension to Heaven

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

سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْتِقِ الرُّسْمِ

On foot and on backs of camels treading vigorously!

يَا خَيْرَ مَنْ يَمَمَ الْعَافُونَ سَاحَتَهُ

O best of those whose front yard is sought by those seeking good,

وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَمِرٍ

And greatest blessing for one in search of prosperity!

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ

And you who are sign supreme for one who does seek to know!

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

Just as the moon makes the trip through darkness nocturnally.

سَرَيْتَ مِّنْ حَرَمٍ لَّيْلًا إِلَى حَرَمٍ

From sanctum to sanctum, you had made the trip overnight;

مِّنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكَ وَلَمْ تُرَمِ

A length of two bows, not gained or sought in all history.

وَبِتَّ تَرُقُّ إِلَى أَنْ نِلْتَ مَنْزِلَةً

You spent the night rising up until you had reached a place

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

Just as the served over servants has the priority.

وَقَدَّمْتَكَ جَمِيعَ الْأَنْبِيَاءِ بِهَا

And all the prophets and messengers had put you ahead,

فِي مَوْكَبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

In a procession, you were the banner bearer to see;

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ

As you proceeded through all the seven levels with them,

مِّنَ الدُّنُوِّ وَلَا مَرَقٍ لِّمُسْتَنْبِحِ

Of closeness, nor height for someone seeking ascendancy.

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَ الْمُسْتَبِقِ

Until you had left no goal for the ambitious in hope

نُودِيَتْ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

Like unannexed proper noun, with singular dignity.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ

You humbled all ranks by annexation: you were addressed,

عَنِ الْعُيُونِ وَسَرٍّ أَيْ مَكْتَتِمٍ

From eyes, and a secret oh so shrouded in mystery!

كَيْمًا تَقُوزَ بِوَصْلِ أَيْ مُسْتَتِرٍ

So that you triumph with a connection oh so concealed

وَجَزْتَ كُلَّ مَقَامٍ غَيْرَ مُزْدَحَمٍ

And you surpassed all alone, unchallenged, every degree.

فَحَزْتَ كُلَّ فِخَارٍ غَيْرَ مُشْتَرَكٍ

So you obtained every glory, no one else joining you;

وَعَزَّ إِذْرَاكَ مَا أُولِيَتْ مِنْ نِعَمٍ

Attaining the blessings you were given, what rarity!

وَجَلَّ مِقْدَارُ مَا أُولِيَتْ مِنْ رُتَبٍ

The measure of stations you were granted, what majesty!

مِنْ الْعِنَايَةِ كُنَّا غَيْرَ مُنْهَدِمٍ

A pillar of special care erected unbreakably.

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا

Great news for us, people of Islam! Indeed, we possess

بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

The Greatest Prophet, we are the greatest community.

لَمَّا دَعَى اللَّهُ دَاعِيَنَا لِبَطَاعَتِهِ

And since Allah called the one who called us to serving Him

Chapter Eight

فِي بَيْتِ الْحَاكِمِ النَّبِيِّ ﷺ

The Jihad of the Holy Prophet ﷺ

Up to the time of Mi'raj the Prophet ﷺ and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of prophet hood, they were commanded by Allah ﷻ to perform migration (hijrat) to Madinah. After establishing an Islamic state in Madinah, the Prophet ﷺ was given permission by Allah ﷻ to declare holy war (Jihad) against the infidels (Kuffar). By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of the Prophet ﷺ, as well as his unflinching faith and trust in Allah ﷻ. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Religion (deen) of Islam by both the Prophet ﷺ as well as the Sahabah Radiyallahu Anhum.

كَنْبَاءٌ أَجْفَلَتْ عُفْلًا مِّنَ الْغَنَمِ

Just like a roar causing heedless sheep to startle and flee.

رَاعَتْ قُلُوبَ الْعِدَىٰ أَنْبَاءُ بَعْثَتِهِ

The news of his being sent alarmed the hearts of the foes,

حَتَّىٰ حَكُّوا بِالْقَنَا لَحْمًا عَلَىٰ وَضْمٍ

Till they were butchered by spears like meat in a butchery.

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَعْتَرَكٍ

He kept courageously facing them at each battlefield,

أَشْلَاءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرُّحَمِ

By buzzards and vultures in a state of near jealousy.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبُطُونَ بِهِ

They longed to flee so much that they watched the parts carried off

مَا لَمْ تَكُنْ مِّنْ لَّيَالِي الْأَشْهُرِ الْحُرُمِ

Except the nights of the Sacred Months of tranquility.

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا

The nights would pass with them unaware the number of them,

بِكُلِّ قَرْمٍ إِلَىٰ لَحْمِ الْعَدَا قَرِمٍ

With every nobleman craving meat of the enemy.

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

As if religion had been a guest arrived at their yard,

تَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمٍ

Advancing waves made of heroes, surging successively.

يَجْرُ بَحْرَ خَمِيسٍ فَوْقَ سَابِحَةٍ

It brought an ocean of troops on gracefully-floating steeds,

يَسْطُوا بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

Attacking armed to uproot and shatter idolatry.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ

Each in response to the call of God, in hope of reward,

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ

Once having been foreign—now a unified family.

مَنْ بَعْدَ غُرْبَتِهَا مَوْضُوعَةَ الرَّحِمِ

Until the Faith of Islam, with them among it, became—

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي

Best husband, so not an orphan or a widow is she.

وَأَخَيْرِ بَعْلِ فَلَمْ تَيْتَمْ وَلَمْ تَيْمِ

Protected forever from them by the best father and

مَّاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَلِمٍ

At every battle, the things from them that he used to see.

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مَصَادِمَهُمْ

They are the mountains, so ask about them their battle-foe,

فُصُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

Events of death for them, worse than plague in catastrophe

فَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا

And ask Hunayn, question Badr, and even ask Uhud, too—

مِنْ الْعِدَى كُلِّ مُسَوِّدٍ مِنَ اللَّيْمِ

The fighters with flowing hair of black from the enemy.

الْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

Returning white blades now turned to crimson after they reached

أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمٍ

A body line with undotted i, and crossed every t.

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

Inscribing with spears of Lettering, their pens didn't leave

وَالْوَرْدُ يَمْتَازُ بِالسَّيْمَا مِنَ السَّلَمِ

A rose is set by its mark apart from a thorny tree.

شَاكِي السِّلَاحِ لَهُمْ سَيْمًا تَمَيِّزُهُمْ

With sharpened weapons they had a mark to set them apart;

فَتَحَسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمٍ

So flowers in bloom you'd reckon every soldier to be.

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ

The victory winds convey to you the sweet news of them;

مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزَمِ

From grit so solid, not girth of saddle held solidly.

كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبًّا

They were in horseback like firmly-rooted plants up on hills—

فَمَا تَفَرِّقُ بَيْنَ الْبُهْمِ وَالْبُهِمِ

Unable to tell a lamb apart from brave cavalry.

طَارَتْ قُلُوبُ الْعِدَى مِنْ بَأْسِهِمْ فَرَقًا

The enemies' hearts were fluttering in fear of their force,

إِنْ تَلَقَّه الْأَسَدُ فِي آجَامِهَا تَجِمِ

If lions meet him inside their woods, they bow silently.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ

Whoever is aided by the Messenger of Allah,

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرِ مُنْقَسِمِ

Through him, nor any opponent not destroyed utterly.

وَلَنْ تَرَى مِنْ وِلِيِّيٍّ غَيْرِ مُتَّصِرِ

You will not see any saint that isn't victorious

كَالْلَيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجَمِ

Like lion dwelling inside the forest with progeny.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ

He put his nation to dwell inside the fort of his faith;

فِيهِ وَكَمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصْمٍ

About him! How often proof defeated the enemy!

كَمْ جَدَّلَتْ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

How often the words of God refuted the quarrelsome

فِي الْجَاهِلِيَّةِ وَالَّتَّأْدِيبِ فِي الْيُتْمِ

In Age of Darkness; and good upbringing in orphanage.

كَفَّاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةً

Enlightenment in the one unread is wonder enough,

Chapter Nine

فِي مَلَبٍّ مَغْفِرَةٍ مِنَ اللَّهِ بِعَالِيٍّ وَشَفَاعَةٍ مِنْ رَسُولِ اللَّهِ ﷺ

Seeking Forgiveness from Allah ﷻ and

Intercession by the Holy Prophet ﷺ

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

ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْخِدَمِ

The sins of life spent in poem and in servility.

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ

I've served him with eulogy by which I seek to erase

كَأَنَّنِي بِهِمَا هَدْيِي مِنَ النِّعَمِ

Akin to livestock decreed by them for the butchery.

إِذْ قَلَدَانِي مَا تُخْشَى عَوَاقِبُهُ

For they have led me to things of horrible aftermath;

حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ

Got nothing but sins and then regret, oh, what misery!

أَطَعْتُ غَيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا

I have obeyed the deceit of youth in both cases and

لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

Not buying faith with this world, not even browsing to see.

فَيَا خَسَارَةَ نَفْسِي فِي تِجَارَتِهَا

Oh, what a loss for my soul, the awful deal that it made!

يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

His being defrauded in the sale and its negotiation

وَمَنْ يَبِيعَ آجِلًا مِنْهُ بِعَاجِلِهِ

Whoever sells off his future for his present will come

مِّنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

To see the loss in his sale and future delivery.

إِنْ أَتَيْتُ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِصٍ

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

مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

And none is more faithful in fulfilling pledges than he.

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي

By naming my son Muhammad I am in pledge to him;

فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

In graciousness—say, “Oh, what a fall into tragedy!”

إِنْ لَمْ يَكُنْ فِي مَعَادِي أَخِذَا بِيَدِي

At my appointment, if he's not holding onto my hand—

أَوْ يَرْجِعَ الْجَائِرُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Or send away in dishonour from him a refugee.

حَاشَاهُ أَنْ يُحْرَمَ الرَّاجِي مَكَارِمَهُ

Far be it from him to bar the aspirant of his gifts,

وَجَدُّهُ لِمَخْلَاصِي خَيْرٌ مُلْتَزِمٍ

I've found him to be the most committed to saving me.

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ

And since committing my thoughts to singing praises of him,

إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكْمِ

Indeed, the rain causes even hills to be flowery.

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرِبَتْ

The riches from him will not neglect a poor, dusty hand;

يَدًا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرَمٍ

Had picked for having presented Herim with flattery.

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفْتُ

I sought no bloom of the lower world the hands of Zuhayr

Chapter Ten

فِي مَكْرِ الْمَلَأَاتِ وَعِزِّ الْمَلَأَاتِ

Concerning the Seeking of Salvation and the Requisition of Necessities

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

سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

But you at the coming of the widespread calamity.

يَا أَكْرَمَ الْخَلْقِ مَا لِي مِنْ أَلُودٍ بِهِ

Most Noble of All Creation, what refuge do I have

إِذَا الْكَرِيمُ تَجَلَّى بِإِسْمِ مُنْتَقِمِ

The Generous manifests His punishing quality.

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي

O Messenger of Allah, your rank won't shrink from me when

وَمِنْ غُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

And of your knowledge the Tablet and the Pen of decree.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا

Yes, from your grace is indeed the world as well as its mate;

إِنَّ الْكِبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

Enormities are like slips compared to His clemency.

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ

O soul, despair not because of a mistake that is grave;

تَأْتِي عَلَى حَسَبِ الْعُصْيَانِ فِي الْقِسْمِ

Will come according to sinfulness in its quantity.

لَعَلَّ رَحْمَةً رَبِّي حِينَ يَقْسِمُهَا

And hopefully, mercy from my Lord when He gives it out

لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمِ

With you; and make my expectance with no deficiency.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسِ

My Lord, and make not my hope a hope that is overturned

صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ

Whenever terrors call out to it will turn tail and flee.

وَالْطَّفُ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ

Be kind to Your slave in both abodes; for his fortitude

عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمِ

The Prophet, with pouring rain so heavily, steadily.

وَأَنْدُنْ لِسُحْبٍ صَلَاحٍ مِنْكَ دَائِمَةً

Let clouds of blessing from You, unending, rain down upon

وَأَطْرَبَ الْعِيسَى حَادِي الْعِيسَى بِالنَّغَمِ

And camel riders excite the camels with melody.

مَا رَنَّتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَا

For longer than willow branches by the east wind are swayed;

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

And Umar, bearer of Truth, and then Uthman, and Ali,

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

Then pleasure with Abu Bakr, the greatest of company,

أَهْلَ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

The people of purity and patience and piety.

وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ

The Family and Companions and all the Followers,

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ

They all recite at Aqsa and the Sanctity.

وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا

And please, my God, do forgive all of the Muslims by what

مُحَمَّدٍ الْمُصْطَفَى الْمَخْصُوصِ بِالْكَرَمِ

Muhammad ﷺ, the Chosen One, the One who is known for his generosity

يَا رَبِّ صَلِّ عَلَى مَنْ حَلَّ بِالْحَرَمِ

O God, bless whoever is in the Sacred Sanctuary

وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

And praise Allah at the start and finish, eternally!

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ

This is the Burdah of the Selected One, now complete;

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

Relieve by them our woes, O Vast in Gen'rosity!

فَاغْفِرْ بِهَا دَيْنَنَا يَا وَاسِعَ الْكَرَمِ

Forgive our debt with it, O Vast in Gen'rosity!

اسْتُرْ بِهَا عَيْبَنَا يَا وَاسِعَ الْكَرَمِ

Cover our faults with it, O Vast in Gen'rosity!

اصْلِحْ بِهَا مَالَنَا يَا وَاسِعَ الْكَرَمِ

Fix our wealth with it, O Vast in Gen'rosity!

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

**You are the Prophet of Allah
You are a shining light**

**O! Muhammed may there be
peace and blessings on You**

**There is no one like You
There is just no one the same**

**Look at the heavens, the earth,
the shining sun and the moon**

**The lord has sworn by the beauty
of the curls in your hair**

**Look at Abu Bakr, Umar, Uthman
and Mawla Ali**

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ

The number of verses in it is one sixty or more;

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ

The number of verses in it is one sixty or more;

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ

The number of verses in it is one sixty or more;

أَبْيَاتُهَا قَدْ أَتَتْ سِتُّونَ مَعَ مِائَةٍ

The number of verses in it is one sixty or more;

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

**Enlightening everyone's path
And guiding us all the way**

**May Allah grant you as promised
the Maqam of Mahmood**

**So merciful is your nature
And most high is your name**

**When Allah made everything,
He made it all just for you**

**And by the Noor on your face
and by the cloak that you wear**

**We love them all as they have spent
time in your company**

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

And Umar, bearer of Truth, and then Uthman, and Ali,

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

Then pleasure with Abu Bakr, the greatest of company,

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

On Your Beloved, the Best of All Creation

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My Master, descend peace and blessings continuously and eternally

وَحُسْنَ خَاتِمَةٍ يَا مُبْدِئَ النِّعَمِ

And a good ending, O Originator of blessings.

يَا رَبِّ جَمْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً

O Lord, we have all asked you for forgiveness.

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

On Your Beloved, the Best of All Creation

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My Master, descend peace and blessings continuously and eternally

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

And praise Allah at the start and finish, eternally!

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ

This is the Burdah of the Selected One, now complete;

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

I ask of you all goodness, O Vast in Gen'rosity.

فَاعْفِرْ لِنَاشِدِهَا وَاعْفِرْ لِقَارِئِهَا

Forgive its writer, its translator and its reader

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

وَاعْفِرْ لِنَاظِمِهَا يَا بَاسِطَ النِّعَمِ

All the reciters with passion and in sincerity.

وَاعْفِرْ لِقَارِئِهَا وَاعْفِرْ لِسَامِعِهَا

Especially the composer and the translator and

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

And pardon us what has gone, O Vast in Gen'rosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

My Lord, by the Chosen One, make our hopes come to be,

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Your most beloved, creation's greatest entirely

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

My master, bless and salute always and for evermore

الْفَاتِحَةُ إِلَهُ حَضَرَتِ النَّبِيِّ

سَبِّحْنَا وَصَلِّبْنَا مُحَمَّدًا وَعَلَى

إِلَهُ وَصَلِّبْنَا وَسَلِّم

Recitation of Surah Al-Fatiha (Opening Chapter of the Quran) for the presence of the Prophet, our master and liege, Muhammad, and upon his family and companions, and peace be upon them.



He reached the highest place through his perfection

He drove out the darkness through his beauty

Beautified were all his characteristics

Blessings be upon him and his family



مَدْحُ رَسُولِيْ حُسْنٍ جَمَالِيْ صِدْقٍ مَّقَالِيْ مُحَمَّدٌ رُوحِيْ فِدَاكَ

Praise of the Messenger, beauty, sincerity of words, Muhammad, my soul is your ransom

زَيْنٌ حَبِيبٌ مُحَمَّدٌ رُوحِيْ فِدَاكَ

Yes, my beloved Muhammad, my soul is your ransom

وَصَفٌّ عَجِيبٌ شَأْنٌ غَرِيبٌ

A strange description, a strange affair

نُورُ الظَّلَامِ مُحَمَّدٌ رُوحِيْ فِدَاكَ

Light of darkness, Muhammad, my soul is your ransom

بَدْرُ التَّمَامِ بَحْرُ الْكَلَامِ

The full moon, the sea of speech

كَفُّ السَّخَايَا مُحَمَّدٌ رُوحِيْ فِدَاكَ

The generous hand of Muhammad, my soul is your ransom

نَبِيُّ الْبَرَايَا جُودُ الْعَطَايَا

The Prophet of Creation is the Generous of Gifts

اللَّهُ اللَّهُ اللَّهُ مُحَمَّدٌ رُوحِيْ فِدَاكَ

O Allah, O Allah, O Allah, Muhammad, my soul is your ransom

اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

O Allah, O Allah, O Allah - O Allah, O Allah, O Allah

حَبْلٌ مَتِينٌ مَتِينٌ مُحَمَّدٌ رُوحِيْ فِدَاكَ

A strong, strong rope, Muhammad, my soul is your ransom

عَوْنٌ مُعِينٌ مُعِينٌ فَتْحٌ مُبِينٌ مُبِينٌ

A helpful helper, a clear victory, a clear victory

عَقْلٌ كَمَالٍ كَمَالٍ مُحَمَّدٌ رُوحِيْ فِدَاكَ

A mind as perfect as Muhammad's, my soul is your ransom

قُرْبُ الْوَصَالِ وَصَالِ عَيْشِ جَمَالِ جَمَالِ

The proximity of union is the union of life, beauty, beauty

أَمْنٌ أَمَانِيْ أَمَانِيْ مُحَمَّدٌ رُوحِيْ فِدَاكَ

Security wishes, Security wishes, Muhammad, my soul is your ransom

إِنْسٌ مَكَانِيْ مَكَانِيْ عَيْشُ زَمَانِيْ زَمَانِيْ

Human place, Human place, lifetime, lifetime

يَوْمٌ مَّعَادِيْ مَّعَادِيْ مُحَمَّدٌ رُوحِيْ فِدَاكَ

A hostile day, A hostile day. Muhammad, my soul is your ransom

أَحْمَدٌ وَهَادِيْ وَهَادِيْ زُهْدٌ وَزَادِيْ وَزَادِيْ

Praised One, Calm One Calm one, asceticism, provisions, provisions

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَاكَ الْبِرِّ الْمَكِينِ

الْجَنَّةُ وَنَعِيمُهَا سَعْدٌ لِمَنْ يُصَلِّي وَيُسَلِّمُ وَيَزِيدُ وَيُبَارِكُ عَلَيْهِ ﷺ

Heaven and all its pleasures and happiness are for those who pray and ask excessively for peace and blessings upon Rasulullah ﷺ

وَلَمَّا تَمَّ مِنْ حَمْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرَانِ عَلَى مَشْهُورِ الْأَقْوَالِ الْمَرْوِيَّةِ ﷺ

Two months after his conception, according to the most well-known narrations

تُوِّفِيَ بِالْمَدِينَةِ الْمُنَوَّرَةِ الشَّرِيفَةِ أَبُوهُ سَيِّدُنَا عَبْدُ اللَّهِ ﷺ

His father, 'Abd Allah, died in Madinah al-Munawwarah

وَكَانَ قَدْ اجْتَازَ بِأَحْوَالِهِ بَنِي عَدِيٍّ مِنَ الطَّائِفَةِ النَّجَارِيَّةِ ﷺ

Passing by his uncles on his mother's side, Bani 'Uday from the tribe of Bani Najjār

وَمَكَثَ فِيهِمْ شَهْرًا سَقِيمًا يُعَانُونَ سُقْمَهُ وَشُكْوَاهُ ﷺ

He fell ill, and for a month remained among them while they tried to treat him

وَلَمَّا تَمَّ مِنْ حَمْلِهِ عَلَى الرَّاجِحِ تِسْعَةُ أَشْهُرٍ قَمَرِيَّةٍ ﷺ

Nine lunar months passed after his conception, according to the numerous traditions

وَأَنَّ لِلزَّمَانِ أَنْ يَنْجَلِيَ عَنْهُ صَدَاهُ ﷺ

Now, time's thirst for him would be quenched

حَضَرَ أُمُّهُ لَيْلَةَ مَوْلِدِهِ سَيِّدَتُنَا أَسِيَّةُ وَسَيِّدَتُنَا مَرْيَمُ فِي نِسْوَةٍ مِنَ الْحَظِيرَةِ الْقُدْسِيَّةِ ﷺ

On the night of his noble birth, Āsyah and Maryam with other women of paradise attended his mother

وَأَخَذَهَا الْمَخَاضُ فَوَلَدَتْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُورًا يَتَلَأَلُو سَنَاهُ

The moment labor pains began she gave birth to him (Allah's blessings and peace be upon him) as a radiance whose brilliance illuminates the world

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ يَا رَفِيعَ الشَّانِ وَالِدَرَاجِ

كُلُّ بَيْتٍ أَنْتَ سَاكِنُهُ لَيْسَ مُحْتَاجٌ إِلَى السُّرُجِ

وَجْهَكَ الْمَأْمُولُ حُجَّتُنَا يَوْمَ تَأْتِي النَّاسُ بِالْحُجَجِ

فَمَرِيضًا أَنْتَ عَائِدُهُ قَدْ أَعْطَاهُ اللَّهُ بِالْفَرَجِ

أَنْتَ مُرْشِدُنَا لِخَالِقُنَا فِي طَرِيقٍ غَيْرِ ذِي عَوَجٍ

رَبِّ وَارٍ زُقْنَا زِيَارَتَهُ قَبْلَ قَبْضِ الرُّوحِ وَالْحَرَجِ

أَلْفِ صَلَّى اللَّهُ عَلَى الْمَدَنِيِّ سَيِّدِ الْعُرَبَانِ وَالْعَجَمِ

يَا حَبِيبَ الْعُلَى سَلَامٌ عَلَيْكَ	وَاجِبٌ حُبُّكَ عَلَى الْمَخْلُوقِ
O Beloved of the Sublime, peace be upon you	Your love is an obligation upon creation
يَا نَبِيَّ الْهُدَى سَلَامٌ عَلَيْكَ	يَا شَفِيعَ الْوَرَى سَلَامٌ عَلَيْكَ
O Prophet of Guidance, peace be upon you	O Intercessor of Mankind, peace be upon you
سَيِّدَ الْأَصْفِيَاءِ سَلَامٌ عَلَيْكَ	خَاتَمَ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ
Master of the purified ones, peace be upon you	The Seal of the Prophets, peace be upon you
مُجْتَبَىٰ مُصْطَفَىٰ سَلَامٌ عَلَيْكَ	أَحْمَدُ لَيْسَ مِثْلَكَ أَحْمَدُ
Chosen one, Mustafa, peace be upon you.	O Ahmad there is no one like you
أَفْضَلُ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ	أَعْظَمَ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ
The best of the Prophets, peace be upon you	The greatest of creation, the most honorable of the noble
أَنْتَ شَمْسُ الضُّحَىٰ سَلَامٌ عَلَيْكَ	طَلَعَتْ مِنْكَ كَوَكَبُ الْعُرْفَانِ
You are the sun at forenoon, peace be upon you	Emanating from you is the source of all gnosis
مَرْحَبًا مَرْحَبًا سَلَامٌ عَلَيْكَ	لَيْلَةَ أُسْرِيَ بِهِ قَالَتِ الْأَنْبِيَاءُ
Greetings and welcome, peace be upon you	On the night of ascension, all the Prophets said;
صَاحِبَ الْإِهْدَاءِ سَلَامٌ عَلَيْكَ	مَهْبِطُ الْوَحْيِ مَنْزِلُ الْقُرْآنِ
The possessor of guidance, peace be upon you	The place where revelation descended, the home of Quran
أَنْتَ شَافِعُنَا سَلَامٌ عَلَيْكَ	إِشْفَعْ لِي يَا حَبِيبِي يَوْمَ الْجَزَاءِ
You are our Intercessor; peace be upon you	Intercede for me O my Beloved on the Day of Judgment
أَنْتَ بَدْرُ الدُّجَىٰ سَلَامٌ عَلَيْكَ	كُشِفَتْ مِنْكَ ظُلْمَةُ الظُّلَمَاءِ
You are the full moon on a dark night, peace be upon you	By you the darkness of oppression is removed
أَنْتَ مَقْصِدُنَا سَلَامٌ عَلَيْكَ	مَقْصِدِي يَا حَبِيبِي لَيْسَ سِوَاكَ
You are our goal; peace be upon you	My aim is no one but you, O My beloved

إِنَّكَ مُدَّعَى سَلَامٍ عَلَيْكَ

You are my defendant; peace be upon you

إِنَّكَ مَقْصِدِي وَمَلْجَأِي

You are my destination and my sanctuary

أَفْضَلُ الْأَنْبِيَاءِ سَلَامٌ عَلَيْكَ

Most preferred of all Prophets, peace be upon you

صَلَوَاتُ اللَّهِ عَلَى الْمُصْطَفَى

May blessings of Allah be upon the Chosen One

مِنْهُمْ يَا مُصْطَفَى سَلَامٌ عَلَيْكَ

O My Master, O Chosen One, peace be upon you

هَذَا أَوَّلُ غُلَامِكَ يَا سَيِّدِي

This is the first of your servants

مِنْهُ يَا مُصْطَفَى سَلَامٌ عَلَيْكَ

From Him, O Mustafa, peace be upon you.

هَذَا قَوْلُ غُلَامِكَ عَشِقِي

This is the saying of your servant, in your love,



الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

Peace and blessings be upon you, O Beloved of Allah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Peace and blessings be upon you, O Messenger of Allah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Peace and blessings be upon you, O Prophet of Allah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَلِيلَ اللَّهِ

Peace and blessings be upon you, O Friend of Allah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ

Peace and blessings be upon you, O Best of Allah's Creation

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ

Peace and blessings be upon you, O Chosen One of Allah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ أَرْسَلَهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has sent

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has chosen

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ شَرَّفَهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has honored

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ زَيَّنَّهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has adorned

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ عَظَّمَهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has exalted

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ كَرَّمَهُ اللَّهُ

Peace and blessings be upon you, O the one whom Allah has dignified

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُتَّقِينَ

Peace and blessings be upon you, O Leader of the Pious

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ

Peace and blessings be upon you, O Master of the Messengers

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُذْنِبِينَ

Peace and blessings be upon you, O Intercessor of the Sinners

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتِمَ النَّبِيِّينَ

Peace and blessings be upon you, O Seal of the Prophets

سلام

شمعِ بزمِ ہدایت پہ لاکھوں سلام	مصطفیٰ جانِ رحمت پہ لاکھوں سلام
Shamme Bazme Hidayat Pe Laakhoñ Salaam.	Mustafa Jaan E Rehmat Pe Laakhoñ Salaam
نوبہارِ شفاعت پہ لاکھوں سلام	شہرِ یارِ ارمِ تاجدارِ حرم
Nau Bahaar E Shafa'at Pe Laakhoñ Salaam.	Shehre Yaare Iram Tajdaare Haram,
نوشہٴ بزمِ جنت پہ لاکھوں سلام	شبِ آسریٰ کے دولہا پہ دائمِ درود
Nausha E Bazme Jannat Pe laakhoñ Salaam.	Shab E Asra Ke Dulha Pe Da-im Durood,
کَہفِ روزِ مصیبت پہ لاکھوں سلام	خلق کے دائرِ سب کے فریادِ رس
Kahfe Roze Musibat Pe Laakho(n) Salaam	Khalq Ke Dadras Sabke Fariyad Ras
مجھ سے بے بس کی قوت پہ لاکھوں سلام	مجھ سے بے کس کی دولت پہ لاکھوں درود
Mujhse Bebas Ki Quvvat Pe Laakho(n) Salaam	Mujhse Bekas Ki Daulat Pe Laakho(n) Durood
ہم فقیروں کی ثروت پہ لاکھوں سلام	ہم غریبوں کے آقا پہ بے حد درود
Hum Faqeer Ki Sarwat Pe Laakho(n) Salaam	Hum Ghareebo Ke Aaqa Pe Behad Durood
اس خدا سازِ طلعت پہ لاکھوں سلام	وصف جس کا ہے آئینہٴ حق نما
Us Khuda Saaz Tal'at Pe Laakho(n) Salaam	Wasf Jiska Hai Aayina E Haqnuma
کانِ لعلِ کرامت پہ لاکھوں سلام	دور و نزدیک کے سننے والے وہ کان
Kaan E La'le Karamat Pe Laakho(n) Salaam	Duur O Nazdeek Ke Sunne Waale Wo Kaan
اس جبینِ سعادت پہ لاکھوں سلام	جس کے ماتھے شفاعت کا سہرا رہا
Us Jabeen E Sa'adat Pe Laakho(n) Salaam	Jiske Mathe Shafa'at Ka Sehra Raha
ان بھوؤں کی لطافت پہ لاکھوں سلام	جن کے سجدے کو محرابِ کعبہ جھکی
Unn Bhavo(n) Ki Latafat Pe Laakho(n) Salaam	Jinke Sajde Ko Mehraab E Kaaba Jhuki
اونچی بینی کی رفعت پہ لاکھوں سلام	نیچی آنکھوں کی شرم و حیا پر درود
Unchi Beene Ki Rifa'at Pe Laakho(n) Salaam	Nichee Aankho(n) Ki Sharmo Haya Par Durood

اس چمک والی رنگت پہ لاکھوں سلام	جس سے تاریک دل جگمگانے لگے
Us Chamak Waali Rangat Pe Laakho(n) Salaam	Jis Se Tareek Dil Jagmagane Lage
چشمہ علم و حکمت پہ لاکھوں سلام	وہ دہن جس کی ہر بات وحی خدا
Chashma E Ilmo Hiqmat Pe Laakho(n) Salaam	Wo Dahan Jiski Har Baat Wahee E Khuda
اس کی نافذ حکومت پہ لاکھوں سلام	وہ زباں جس کو سب کن کی کنجی کہیں
Uski Naafiz Huqumat Pe Laakho(n) Salaam	Wo Zabaa(n) Jisko Sab Kun Ki Kunji Kahe
اس نسیمِ اجابت پہ لاکھوں سلام	وہ دعا جس کا جو بن بہار قبول
Us Naseem E Ijabat Pe Laakho(n) Salaam	Woh Dua Jiska Joban Bahaar E Qubool
اس تبسم کی عادت پہ لاکھوں سلام	جس کی تسکین سے روتے ہوئے ہنس پڑیں
Us Tabassum Ki A'adat Pe Laakho(n) Salaam	Jiski Taskee(n) Se Rote Hue Has Pade
موج بحرِ سماحت پہ لاکھوں سلام	ہاتھ جس سمت اٹھا غنی کر دیا
Mouje Behre Sama'at Pe Laakho(n) Salaam	Haath Jis Samt Utha Ghanee Kar Diya
ایسے بازو کی قوت پہ لاکھوں سلام	جس کو بارِ دو عالم کی پروا نہیں
Aise Bazoo Ki Quvvat Pe Laakho(n) Salaam	Jisko Baare Do Aalam Ki Parwah Nahi
اس شکم کی قناعت پہ لاکھوں سلام	کل جہاں ملک اور جو کی روٹی غذا
Uss Shikam Ki Kana'at Pe Laakho(n) Salaam	Kul Jahaa(n) Milk Aur Jou Ki Roti Ghiza
اس خدا بھاتی صورت پہ لاکھوں سلام	اللہ اللہ وہ بچنے کی پھبن
Us Khuda Bhaati Surat Pe Laakho(n) Salaam	ALLAH ALLAH Wo Bachpane Ki Phaban
اس خداداد شوکت پہ لاکھوں سلام	جس کے آگے کھنچی گردنیں جھک گئیں
Us Khuda Dad Shoukat Pe Laakho(n) Salaam	Jiske Aage Khinchi Gardane Jhuk Gayi
اُن کے اصحاب و عمرت پہ لاکھوں سلام	ان کے مولیٰ کی اُن پر کرو روں درود
Unke As-habo Itrat Pe Laakho(n) Salaam	Unke Maula Ki Un Par Karoro(n) Durood
اہل بیتِ نبوت پہ لاکھوں سلام	پارہائے صحف غنچہائے قدس
Ahle Bait E Nubuvvat Pe Laakho(n) Salaam	Paar-Haye Suhuf Ghuncha E Qudus
ان سب اہلِ محبت پہ لاکھوں سلام	جن کے دشمن پہ لعنت ہے اللہ کی
Un Sab Ahle Muhabbat Pe Laakho(n) Salaam	Jinke Dushman Pe Laanat Hai ALLAH Ki

چار باغِ امامت پہ لاکھوں سلام	شافعی مالک احمد امام حنیف
Chaar Baagh E Imamat Pe Laakho(n) Salaam	Shafa'e Maaliki Ahmad Imam E Haneef
اس قدم کی کرامت پہ لاکھوں سلام	جس کی منبر ہوئی گردنِ اولیا
Uss Qadam Ki Karamat Pe Laakho(n) Salaam	Jiski Mimbar Bani Gardan E Awliyah
آہلِ وُلد و عشیرت پہ لاکھوں سلام	میرے استاد ماں باپ بھائی بہن
Ahle Wuldo Ashirat Pe Laakho(n) Salaam	Mere Ustaad Maa-Baap Bhai Behen
شاہ کی ساری امت پہ لاکھوں سلام	ایک میرا ہی رحمت میں دعویٰ نہیں
Shah Ki Saari Ummat Pe Laakho(n) Salaam	Ek Mera Hi Rehmat Me D'awa Nahi
بھیجیں سب اُن کی شوکت پہ لاکھوں سلام	کاش محشر میں جب ان کی آمد ہو اور
Bheje Sab Unki Shouqat Pe Laakho(n) Salaam	Kaash Mehshar Me Jab Unki Aamad Ho Aur
مصطفیٰ جانِ رحمت پہ لاکھوں سلام	مجھ سے خدمت کے قدسی کہیں ہاں رُضا
Mustafa Jaan E Rehmat Pe Laakho Salaam	Mujhse Khidmat Ke Qudsi Kahe Haa Raza

سلام

یا نبی سلام علیک یا رسول سلام علیک یا حبیب سلام علیک صلوات اللہ علیک

رحمتوں کے تاج والے دو جہاں کے راج والے عرش کی معراج والے عاصیوں کی لاج والے

ہے یہ حسرت در پہ آئیں اشک کے دریا بہائیں داغ سینہ کے دکھائیں سامنے ہو کر سنائیں

دور ہو غم کا کنارہ سرور عالم خدا را دیجئے ہم کو سہارا پار ہو بیڑا ہمارا

رنج و غم کھائے ہوئے ہیں دور سے آئے ہوئے ہیں تم پہ اترائے ہوئے ہیں ہاتھ پھیلائے ہوئے ہیں

اُمتِ بے کس تمہاری در بدر پھرتی ہے ماری کہتی ہے باہ وزاری المدد محبوب باری

حشر میں آپ بخشنا نار دوزخ سے بچانا ہر مصیبت سے چھڑانا اپنے دامن میں چھپانا

جانکنی کے وقت آنا چہرہ انور دکھانا عنبری زلفیں سو نگھانا کلمہ طیب پڑھانا

میرے مولیٰ میرے سرور ہے یہی ارمان اکبر پہلے قدموں پہ رکھیں سر پھر کہیں سر کو اٹھا کر

قصیدہ جامی علیہ الرحمة

یا محمد بمن بے سروساماں مددے قبلہء دیں مددے کعبۂ ایماں مددے

لیس لی غیر ک یاسید کی مدنی سویم افکن نظر بر من حیراں مددے

عاصیم پر گنہ ام سخت غریبی دارم رحم فرما بہ غریبی غریباں مددے

یانبی کشتی اُمت بکف ہمت تست اندریں ورطۂ غم صدمۂ طوفاں مددے

از احدا حمد و محمود محمد شدنی مظہر نور خدا مرشد پاکاں مددے

ماگد ایم تو سلطان دو عالم شدہ شاہ شاہاں مددے شاہ گدایاں مددے

بار عصیاں بسر آوردہ جامی بدرت یار سول عربی شافع عصیاں مددے

الصلوات على إمامنا زين العابدين رضي الله عنه

يَا مُصْطَفَى يَا مُجْتَبَى إِرْحَمْ عَلَى عَصِيَانِنَا مَجْبُورَةَ أَعْمَالِنَا طُمَعَاوَدَ نَبَاوِ الظُّلَمِ

إِنْ ثَلَّتْ يَارِيحُ الصَّبَا يَوْمَ إِلَى أَرْضِ الْحَرَمِ بَلِّغْ سَلَامِي رَوْضَةَ فِيهَا النَّبِيُّ الْمُحْتَرَمِ

مَنْ وَجْهُهُ شَمْسُ الصُّحَى مَنْ خَدُّهُ بَدْرُ الدَّجَى مَنْ ذَاتُهُ نُورُ الْهُدَى مَنْ كَفُّهُ بَحْرُ الْهِمَمِ

قُرْآنُهُ بُرْهَانُنَا نَسْخًا لَدَى يَانٍ مَضَتْ إِذْ جَاءَنَا أَحْكَامُهُ كُلُّ الصُّحُفِ صَارَ الْعَدَمِ

يَا لَيْتَنِي كُنْتُ كَمَنْ يَتَّبِعُ نَبِيًّا عَالِمًا يَوْمَ مَا وَلَيْلًا دَائِمًا وَارِزِقْ كَذَالِي بِالْكَرَمِ

أَكْبَادُنَا مَجْرُوحَةٌ مِّنْ سَيْفِ هَجْرِ الْمُصْطَفَى طُوبَى لِأَهْلِ بَلَدَةٍ فِيهَا النَّبِيُّ الْمُحْتَشَمِ

لَسْتُ بِرَاجٍ مُّقَرَّدًا بَلْ أَقْرَبَائِي كُلَّهُمْ فِي الْقَبْرِ إِشْفَعْ يَا شَفِيعَ بِالصَّادِ وَالنُّونِ وَالْقَلَمِ

أَوْلَادُهُ فِي دَارِهِ أَعْدَاءُهُ فِي نَارِهِ صِدِّيقُهُ فِي غَارِهِ ذَلِكَ الْعَتِيقُ الْمُحْتَشَمِ

فَارُوقُهُ عَدِلُ الصِّفَا عُثْمَانُهُ عَيْنُ الْحَيَاءِ أَلْمُرْتَضَى كَهْفِ الْوُورِ ذَلِكَ الْعُلَى وَالْمُحْتَرَمِ

صَلُّوا عَلَى عَيْنِ الصِّفَا بِنْتَ النَّبِيِّ الْمُصْطَفَى أَلْفَاطِمَةُ خَيْرُ النِّسَاءِ يَنْبُوعُ أَنْهَارِ الْكَرَمِ

يَا رَحْمَةَ الْعُلَمَاءِ أَنْتَ شَفِيعُ الْمُذْنِبِينَ أَكْرَمُ لَنَا يَوْمَ الْحَزِينِ فَضْلًا وَجُودًا وَالْكَرَمِ

يَا رَحْمَةَ الْعُلَمَاءِ أَدْرِكْ لِرِزْقِ الْعَابِدِينَ مَحْبُوسِ أَيْدِي الظَّالِمِينَ فِي الْمَوْكِبِ وَالْمُزْدَحَمِ

خَيْرُ الْبَرِّهِ

مَا أَنْتَ إِلَّا كَنْزُ الْعَطِيَّةِ

خَيْرُ الْبَرِّ يَهْ نُظَرَةُ إِلَى

جُدِّي بِوَصْلٍ وَصَلٍ قَبْلَ الْمَنِيَّةِ

يَا بَحْرَ فَضْلٍ وَتَاجَ عَدْلٍ

يَكْفِي سُعَادِي سُعَادِي عَطْفًا عَلَيَّ

كَمْ ذَا أَنَادِي يَا خَيْرَ هَادِي

يَا خَيْرَ مُرْسَلٍ مُرْسَلٍ إِرْحَمْ شَجِيًّا

حَاشَاكَ تَغْفُلُ عَنَّا وَتَغْفُلُ

مَادَامَ قَلْبِي قَلْبِي بِالذِّكْرِ حَيًّا

أَهْدِيكَ حُبِّي صَلَوَةُ رَبِّي



يَا هَنَانَا بِمُحَمَّدٍ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ

Oh our Joy with Muhammed, That is a grace from Allah

ظَهَرَ الدِّينُ الْمُؤَيَّدَ بِظُهُورِ النَّبِيِّ أَحْمَدَ

The eternal religion was revealed with the arrival of Prophet Ahmed

يَاهَنَانَا يَاهَنَانَا يَاهَنَانَا

Oh our Joy .. Oh our Joy .. Oh our Joy

يَاهَنَانَا يَاهَنَانَا يَاهَنَانَا

Oh our Joy .. Oh our Joy .. Oh our Joy

مَا لَهُ فِي الْخَلْقِ ثَانِي وَعَلَيْهِ أَنْزَلَ اللَّهُ

This is no other creation like him. And Allah has bestowed upon him (the Quran).

خُصَّ بِالسَّبْعِ الْمَثَانِي وَحَوَى لُطْفَ الْمَعَانِي

He was solely gifted with the seven holy verses (Surah Al-Fatiha) and he encompassed the finest qualities

وافتخرت آل مُصْرِبِهِ عَلَى كُلِّ الْأَنَامِ

And made Aal- Moder proud, till the end of times

مِنْ مَكَّةٍ لَمَّا ظَهَرَ لِأَجْلِهِ انْشَقَّ الْقَمَرُ

From Mecca when he appeared, the moon broke

ذِكْرُهُ غَرْبًا وَشَرْقًا سَائِرٌ وَالْحَمْدُ لِلَّهِ

His name is mentioned, east and west, permanently, thanks to Allah.

أَطْيَبُ الْعَالَمِ خَلْقًا وَأَجَلُ النَّاسِ خُلُقًا

The one with the best morals, the best of the creation

صَلُّوا عَلَيْهِ وَسَلِّمُوا يَشْفَعْ لَنَا يَوْمَ الزَّحَامِ

Send prayers and peace upon him, he will intercede for us on the crowded day (Day of Judgement)

صَلُّوا عَلَى خَيْرِ الْأَنَامِ الْمُصْطَفَى بَدْرِ التَّمَامِ

Praise to the Best of Creation, Mustafa, the full moon

And as I think about you,
I long to see you praying for that Day

Was so lost without you,
There ain't no doubt you'd help me find my way

And I know that you know each one of us.
And you pray for our mercy.

And I know that you know that we mess up.
But with you is where I want to be.

بُشْرَى لَنَا دَلْنَا الْمُنَى | زَالَ الْعَنَاءُ وَاقَى الْهَمَّاءُ | وَالْبَشْرُ أَضْحَى مُعْلَنًا

Destiny has delivered what was promised,
And joy has become manifest everywhere

Glad tidings for us, we have attained our highest wish
Troubles have ceased, and well-being has come

يَا نَفْسِي طَيِّبِي بِاللِّقَاءِ | يَا عَيْنُ قَرِّي أَعَيْنَا | هَذَا جَمَالُ الْمُصْطَفَى | أَنْوَارُهُ لَاحَتْ لَنَا

This is beauty of the Chosen one. His Light shines over us.

O Soul, enjoy the pleasure in the meeting. O eye, feel comfort.

يَا طَيِّبَةُ مَاذَا نَقُولُ | وَفِيكَ قَدْ حَلَّ الرَّسُولُ | وَكُلُّنَا يَرْجُو الْوُصُولُ | لِمُحَمَّدٍ نَبِينَا

We all wish to be united. With Muhammad, our Prophet.

O blessed earth, we have no words – In which the messenger rests!

يَا رَوْضَةَ الْهَادِي الشَّفِيعِ | وَصَاحِبَيْهِ وَالْبَقِيعِ | أَكْتُبْ لَنَا نَحْنُ الْجَمِيعِ | زِيَارَةً لِنَبِيِّنَا

O Lord ordain for us all, That we may visit our Prophet

Oh garden (Rawda) of the Guide and Advocate
And his two companions and Al- Baqi

حَيْثُ الْأَمَانِي رَوْضُهَا | قَدْ ظَلَّ حُلُو الْمُجْتَمَى | وَبِالْحَبِيبِ الْمُصْطَفَى | صَفَا وَطَابَ عَيْشُنَا

Thanks to the Beloved and Chosen One
Our lives become good and pure

After satisfying the longing
Remains the sweetness of what was harvested

صَلِّ وَسَلِّمْ يَا سَلَامُ | عَلَى النَّبِيِّ بَدْرِ التَّمَامِ | وَالْآلِ وَالصَّحْبِ الْكَرَامِ | صَلِّ عَلَيْهِمْ رَبُّنَا

And his noble Family and Companions
Send blessings over them, O our Lord

Send blessings and peace, O Lord of Peace
Upon the Prophet, the full moon of perfection

وَجَمِيلٌ وَجَمِيلٌ وَجَمِيلٌ سَيِّدُنَا النَّبِيُّ وَجَمِيلٌ

And beautiful, and beautiful, and beautiful.
Our master, the Prophet, is beautiful.

قَمَرٌ قَمَرٌ قَمَرٌ سَيِّدُنَا النَّبِيُّ قَمَرٌ

Moonlike, moonlike, moonlike.
The appearance of our master, the Prophet, is like moon.

وَأَطْيَبُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

And more pleasant than you, a woman have not given birth to

وَأَجْمَلُ مِنْكَ لَمْ تَرَقُطْ عَيْنٌ

More beautiful than you, my eyes have never seen

كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

As if, verily, you were created according to your own wish

خُلِقْتَ مُبَرَّءًا مِنْ كُلِّ عَيْبٍ

You were created pure of any flaw

وَعِطْرُهُ يَبْقَى إِذَا مَسَّتْ أَيْدِي اللَّهِ, اللَّهُ

And its scent remains upon the touching of hands Allah .. Allah

وَكَفُّ الْمُصْطَفَى كَالْوَرْدِ نَادِي اللَّهِ, اللَّهُ

And the palm of the Chosen One is like a rose, the fresh .. Allah .. Allah

حَبِيبُ اللَّهِ يَا خَيْرَ الْبَرَى يَا

The Beloved of Allah, O best of creation

وَعَمَّ نَوَالَهَا كُلَّ الْعِبَادِي

And his kindness encompasses the all of God-serving mankind

تَنَالِ الشَّمْسُ مِنْهُ وَالْبَدُورُ اللَّهُ, اللَّهُ

And both sun and moon have been taking it from him Allah .. Allah

وَلَا ظِلُّ لَهُ بَلْ كَانَ نُورًا اللَّهُ, اللَّهُ

And there's no shadow from him, for he is the Light Allah .. Allah

وَكُلُّ الْكَوْنِ أَنَا بِنُورِ طَه

And all of the universe is illuminated by the light of Ta-Ha

وَلَمْ يَكُنِ الْهُدَى لَوْلَا ظُهُورُهُ

And there's no Guidance, without his presence

طَلَعَ الْبَدْرُ عَلَيْنَا

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَىٰ لِلَّهِ دَاعٌ

And we owe it to show thankfulness. Where the call is to Allah.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

Oh, the white moon rose over us. From the valley of Wadaa'.

جِئْتَ شَرَّفْتَ الْمَدِينَةَ مَرْحَبًا يَا خَيْرَ دَاعٍ

You have brought to this city nobleness. Welcome, oh caller to God's way.

أَيُّهَا الْمَبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمُطَاعِ

Oh you, who were raised amongst us. Coming with the words to be obeyed.

نُورَ أَمْنٍ وَسَلَامٍ نُورَ حَقٍّ وَيَقِينٍ

Light of security and peace, light of truth and certainty

طَلَعَ النُّورَ الْمُبِينِ نُورَ خَيْرِ الْمُرْسَلِينَ

The manifest light was raised, the light of the best messenger.

فَعَلَى الْبَرِّ شِعَاعٌ وَعَلَى الْبَحْرِ شِعَاعٌ

So, he is as a ray on the earth and on the seas

سَأَاهُ اللَّهُ تَعَالَى رَحْمَةً لِلْعَالَمِينَ

Allah has sent him a mercy for all the worlds

قَوْلُهُ قَوْلٌ فَصِيحٌ يَتَحَدَّى الْبَلْغَاءُ

With an eloquence in his sayings, which challenges all the eloquent

مُرْسَلٌ بِالْحَقِّ جَاءَ نُطْقَةً وَحْيِ السَّمَاءِ

A messenger with the truth, he came as a divine revelation.

أَيُّهَا الْهَادِي سَلَامًا مَا وَعَى الْقُرْآنُ وَاعٍ

O our guide peace be upon you, as much as people become aware of Quran

فِيهِ لِلْجَسْمِ شِفَاءٌ فِيهِ لِلرُّوحِ دَوَاءٌ

In it is healing for the body and medicine for the soul.

مُرْشِدُ السَّاعِي إِذَا مَا أَخْطَأَ السَّاعِي الْمَسِيرَ

He is a guidance for the seeker who lost the way

جَاءَنَا الْهَادِي الْبَشِيرُ مُطْلِقَ الْعَانِي الْأَسِيرَ

Our guide came to us to liberate the captive and the suffered people.

هُوَ فِي الدُّنْيَا نَعِيمٌ وَهُوَ فِي الْآخِرَةِ مَتَاعٌ

He is a bliss in this world and a pleasure in the hereafter

دِينُهُ حَقٌّ صِرَاحٌ دِينُهُ مَلَكٌ كَبِيرٌ

His religion is the clear truth, his religion is a massive throne

لَيْسَ لِلَّاتِ مَكَانٌ لَيْسَ لِلْعُزَّى الثَّبَاتُ

There is no place for Al-Lat , there is no existence for Al-Uzza

هَاتِ هَدْيِي اللَّهُ هَاتِ يَا نَبِيَّ الْمُعْجَزَاتِ

Give us the guidance of Allah, O messenger of the miracles

أَنْتَ أَلَفْتَ قُلُوبًا شَفَّهَا طَوْلُ الصِّرَاعِ

You have brought together hearts that have been healed by long struggles.

وَجِدِ اللَّهَ وَوَجِدْ شَمَلْنَا بَعْدَ الشَّتَاتِ

May Allah unite us and unite us after our dispersion

طَالَمَا أَشْكُو غَرَامِي

وَأُنَادِي يَا تِهَامِي يَا مَعْدِنَ الْجُودِ

And continue calling out, O Tihami (Prophet Muhammad), O Source of Generosity

طَالَمَا أَشْكُو غَرَامِي يَا نُورَ الْوُجُودِ

How long have I been complaining of my love for you – O Light of Creation

وَأَرَى بَابَ السَّلَامِ يَا زَاكِي الْجُدُودِ

And look upon the Portal of Peace, O You with pure ancestors

مُتَيْتِي أَقْصَى مَرَامِي أَحْظَى بِالشُّهُودِ

My wish and utmost desire is that I attain the vision

مُغْرَمٌ وَالْمَدْحُ فَيِّي يَا بَدْرَ التَّمَامِ

Passionately in love, praise is my art, O Perfect Full Moon!

يَا طَرَازَ الْكَوْنِ إِنِّي عَاشِقٌ مُسْتَهَامٌ

O Model of the Universe, I am an enamoured lover

فِيكَ قَدْ حَسَنْتُ ظَنِّي يَا سَامِي الْعُهُودِ

Of you I have the best opinion, O Sublime Keeper of the highest covenants!

إِصْرِفِ الْأَعْرَاضَ عَنِّي أَضْنَانِي الْغَرَامُ

Remove obstacles from me, for deep love has consumed and exhausted me

يَا إِمَامَ الْأَتْقِيَاءِ إِنَّ قَلْبِي ذَابَ

O Leader of the Pious! My heart is melting!

يَا سِرَاجَ الْأَنْبِيَاءِ يَا عَالِي الْجَنَابِ

O Lantern of the Prophets, O the One with the highest rank

سَيِّدِي وَالْعُمُرُ وَلِي جُدْ بِالْوَصْلِ جُودُ

My master, I am old, be generous in connecting me to you

يَكْفِي يَا نُورَ الْأَهْلَةِ إِنَّ هَجْرِي طَالَ

Enough, O Light of Crescents! The separation from you has been too long

وَعَلَيْكَ اللَّهُ صَلَّى رَبِّي ذُو الْجَلَالِ

And upon you Allah did pray, my Lord, the Majestic

يَا نَبِيًّا قَدْ تَحَلَّى حَقًّا بِالْجَمَالِ

O Prophet, you truly adorned yourself with beauty

أَقْبَلَ عَلَيْنَا وَهَنَانَا

bringing us joy and delight.

لِلدِّينِ حَقًّا أَهْدَانَا

who truly guided us to the religion.

الْهَاشِمِيُّ بَابُ الْوُصُولِ

the Hashemite, the gate of arrival, came.

سُبْحَانَ مَنْ قَدْ أَعْطَانَا

glory be to the one who gave us.

وَبِهِ انْجَلَى عَنَّا الرَّدَى

and through him, ruin was removed from us.

مِنْ كُلِّ خُطْبٍ نَجَّانَا

He saved us from every hardship.

عَلَى النَّبِيِّ خَيْرِ الْأَنْامِ

upon the Prophet, the best of creation.

مَا الشَّادِي فِيهِمْ غَنَانَا

as long as the singer sings about them.

شَهْرُ الرَّبِيعِ وَافَانَا

The month of Rabi' has come to us,

بِهِ آتَانَا رَسُولُ اللَّهِ

In it came to us the Messenger of God,

شَهْرٌ بِهِ جَاءَ الرَّسُولُ

A month in which the Messenger,

بِقُدُومِهِ نَلْنَا الْقَبُولَ

By his coming, we attained acceptance,

شَهْرٌ بِهِ نَلْنَا الْهُدَى

A month in which we attained guidance,

بِجَمَالِهِ لَمَّا بَدَا

By his beauty, when it appeared,

يَا رَبِّ صَلِّ يَا سَلَامُ

O Lord, send blessings and peace

وَالْأَلِ وَالصَّحْبِ الْكَرَامِ

And upon the family and the noble companions,



Ya Rabbi Ya Hayy

اللَّهُ اللَّهُ يَا رَسُولَ اللَّهِ	اللَّهُ اللَّهُ يَا رَسُولَ اللَّهِ
أُنْظُرْ إِلَيْنَا عَظْفَكَ عَلَيْنَا	يَا رَحْمَةً لِعِبَادِ اللَّهِ يَا مَلَاذِي يَوْمَ اللَّهِ
Look at us! Bestow your compassion upon us!	O Mercy (SAWS) to the slaves of Allah And O my Refuge on the day of Allah
لَوْلَاكَ يَا أَحْمَدُ مَا بَقِينَا	نَحْنُ أَسَانَا نَحْنُ جَنَيْنَا
If not for You, O Ahmad (SAWS) We would not remain	We've sinned We've committed crimes
بِهِ تَنَالُ كُلَّ الْمَأْمُولِ وَلُجَّ بِهِ بَابُ الْمَسْئُولِ	لُدُّ بِالرَّسُولِ بَابِ الْوُصُولِ
By Him (SAWS) you will attain all homes And enter the door of accounting by Him (SAWS)	Seek refuge in The Messenger (SAWS) The door of union
فَامْدَحْهُ يَا مُتَقَفِّي تُسْعَدُ مُحِبُّ الْهَادِي يُهْدِي وَيُحْمِي	هَذَا مُحَمَّدٌ طَهُ الْمَمَجَّدُ
Praise Him (SAWS) O obliterated one, you'll be contented The Guider's (SAWS) lover is guided and protected	This is Muhammad (SAWS) Taahaa (SAWS) The celebrated
لِدَائِنَا نَعْمَ الطَّبِيبُ وَسِرُّهُ سِرٌّ عَجِيبُ	هَذَا الْحَبِيبُ سِرُّ الْمُجِيبِ
For our illness He (SAWS) is the best doctor And His (SAWS) secret is a wondrous secret	This is the Beloved (SAWS) The Secret (SAWS) of the Responding Lord
خُلُقُهُ خُلُقٌ عَظِيمٌ وَقَلْبُهُ قَلْبٌ رَحِيمٌ (سَلِيمٌ)	هَذَا الْكَرِيمُ هَذَا الرَّحِيمُ
His (SAWS) character is a grand character And His (SAWS) Heart is a great compassionate heart (sound)	This is the Generous One (SAWS) This is the Compassionate One (SAWS)
دَوْمًا وَأَهْلُهُ أَهْلُ الْعَدْلِ وَصَحْبِهِ مَدِيدِي وَسُؤْلِي	عَلَيْهِ صَلِّ يَا مُتَجَلِّي
Always, and upon His (SAWS) family, people of righteousness And upon His (SAWS) companions, my help and wish.	Upon Him (SAWS), O Allah send Your prayers O Manifest One
تَقَبَّلْ مِنَّا يَا اللَّهُ وَامْنُنْ عَلَيْنَا بِحَا تَرْضَا	فَيَا رَبَّاهُ وَيَا غَوْثَاهُ
Accept from us O Allah And bestow upon us that which pleases You	So O my Lord And O my Aid
لَوْلَاكَ لَمْ يَسِرْ نُورُ الْهَدْيِ فِيْنَا	يَا كَوْكَبَ الْعَصْرِ يَا نُورَ الْمَدِينَةِ
If not for You (SAWS) The light of guidance would never run through us	O Star (SAWS) of my era O Light (SAWS) of Madinah
فَأَثْبَتْ قُرْبِي مَعَ الْمُحِبِّينَ	طَلَّتْ عَلَى الْقَلْبِ شَمْسٌ مِنَ الْغَرْبِ
And my closeness has been established With the lovers	There has risen upon my heart A Sun (SAWS) from the west
وَالْقَلْبُ نَاجَا هَا فِي طُورِ سِينِينَ	قَدْ كُنْتُ أَهْوَاهَا مِنْ قَبْلِ مَجْلَاهَا
And the heart called to It At the mountain of Sina	I used to love it Even before It's appearance
مُحَمَّدِ الْمَهْدِيِّ تَاجِ النَّبِيِّينَ	رَبِّي بِلاَ حِدٍّ صَلِّ عَلَى الْفَرْدِ
Muhammed (SAWS) The Guided The Crown (SAWS) of the Prophets	My Lord without restriction Send Your prayers upon the One

الشوق نار حامية

AlShawq Nar Hamia

The poet describes his intense spiritual longing for the Prophet Muhammad ﷺ as a searing fire that keeps growing. He turns to the Prophet's noble heart, asking if there is room for someone like him, a guest seeking sanctuary in the Prophet's mercy and compassion. He presents himself as a humble seeker at the Prophet's door, hoping for a reply or intercession. He acknowledges the Prophet as one who brings relief to the weary and offers a prayer for his continued wellness and divine care. Longing has reduced the poet to nearly nothing. His physical form is a shadow of what it was, and only a flicker of spirit remains. This reflects the idea of being consumed in the love of the Prophet ﷺ. His tears have become countless, poured out entirely for the Prophet ﷺ. If he is not granted the Prophet's favor or intercession, the poet fears his suffering will reach unbearable levels.

الشَّوْقُ نَارٌ حَامِيَةٌ وَلَقَدْ تَزَايَدَ مَا بِيَهُ يَا قَلْبَ بَعْضِ النَّاسِ هَلْ لِلضَّيْفِ عِنْدَكَ زَاوِيَهُ

O heart of certain people,
Is there a resting place for a guest in your presence?

Longing is a blazing fire,
And what burns within me has only grown.

إِنِّي بِبَابِكَ قَدْ وَقَفْتُ عَسَى تَرُدَّ جَوَابِيَهُ يَا مُلْبِسِي ثَوْبِ الضَّنَى يَهْنِيكَ ثَوْبُ الْعَافِيَةِ

O you who clothe the suffering in comfort,
May the robe of health and ease be yours.

I have stood at your door,
Hoping that you might respond.

لَمْ يَبْقَ مِنِّي فِي الْقَمِيصِ سِوَى رُسُومٍ بَلَّيَةٍ وَحَشَاشَةٍ مَا أَبْقَتِ الْأَشْوَاقُ مِنْهَا بَاقِيَةً

And a weak ember of life
That longing has almost extinguished.

Nothing remains of me in the Nothing is left of me in this shirt
But old, faded traces.

أَرْخَصْتُ فِيكَ مَدَامِعًا لَوْلَاكَ كَانَتْ غَالِيَةً إِنَّ لَمْ تَجِدْ لِي بِالرِّضَا وَاحْسَرَتِي وَشَقَائِيَهُ

If you do not grant me your grace,
Then alas for my sorrow and misery.

I have wept for you with tears
That would have been precious, had they not been shed for you.

لَكَ مُهْجَتِي وَلَوْ ارْتَضَيْتَ الْمَالَ قُلْتُ وَمَالِيَهُ يَا مَنْ إِلَيْهِ الْمُشْتَكَى أَنْتَ الْعَلِيمُ بِحَالِيَهُ

To you alone I bring my complaint,
You who are most aware of my condition

My soul is yours.
And if you desired wealth, I would say take all that I possess.

جشنِ اُمِّ رسول

Jashne Amade Rasool

جشنِ آمدِ رسول اللہ ہی اللہ بی بی آمنہ کے پھول اللہ ہی اللہ اللہ ہی اللہ بولو اللہ ہی اللہ

Allah Hi Allah Bolo Allah Hi Allah

Bibi Amina Ke Phool Allah Hi Allah

Jashn E Amad E Rasool Allah Hi Allah

حوروں غلمان بھی خوشیاں منانے لگے

Hooron Gilmaan Bhi Khushiyan Manane Lage

جب کہ سرکار تشریف لانے لگے

Jab Ke Sarkar Tashreef Laane Lage

مصطفیٰ کیا ملے زندگی مل گئی

Mustafa Kya Mile Zindagi Mil Gayi

ہر طرف نور کی روشنی چھا گئی

Har Taraf Noor Ki Roshani Chaa Gayi

دونوں عالم کے رسول اللہ ہی اللہ

Dono Aalam Ke Rasool Allah Hi Allah

اے حلیمہ تیری گود میں آگئے

Aye Halima Teri Goad Me Aa Gaye

چھپ گئے تارے اور چاند شرما گیا

Chup Gaye Taare Aur Chaand Sharma Gaya

چہرہ مصطفیٰ جب دکھایا گیا

Chehra E Mustafa Jab Dikhaya Gaya

حوّا مریم بھی خوشیاں منانے لگی

Hawwaa Mariam Bhi Khushiyaan Mana Ne Lagi

آمنہ دیکھ کر مسکرانے لگی

Aamina Dekh Kar Muskurane Lagi

دعا ہو گئی قبول اللہ ہی اللہ

Dua Ho Gayi Qabool Allah Hi Allah

آمنہ بی بی سب سے یہ کہنے لگی

Aamina Bibi Sab Se Yeh Kehne Lagi

شادی کے نغمے سب کو سنائے گئے

Shaadi Ke Naghme Sab Ko Sunaaye Gaye

شادیاں خوشی کے بجائے گئے

Shadiyaane Khushi Ke Bajaaye Gaye

آج پیدا حبیبِ خدا ہو گیا

Aaj Paida Habib E Khuda Ho Gaya

ہر طرف شورِ صلّٰی ہو گیا

Har Taraf Shor E Salle Alla Ho Gaya

یہ خدا کے ہیں رسول اللہ ہی اللہ

Yeh Khuda Ke Hai Rasool Allah Hi Allah

پھر تو جبریل نے بھی یہ اعلان کیا

Phir Toh Jibreel Ne Bhi Yeh Ailaan Kiya

نور سے نور دیکھو جدا نہ ہوا

Noor Se Noor Dekho Judaa Na Hua

ان کا سایہ زمین پر نہ پایا گیا

Unka Saaya Zameen Par Na Paaya Gaya

کیا بھلا میرے آقا کا انداز ہے

Kya Bhala Mere Aqa Ka Andaz He

ہم کو عابد نبی پر بڑانا ہے

Hum Ko Aabid Nabi Par Bada Naaz He

ارضِ طیبہ تیری دھول اللہ ہی اللہ

Arz-E-Taiba Teri Dhool Allah Hi Allah

جس نے رخ پر ملی وہ ضیا پا گیا

Jisne Rukh Par Mali Woh Zia Paa Gaya

السَّلَامُ عَلَيْكَ زَيْنَ الْأَنْبِيَاءِ

Peace Be Upon You, O Jewel of the Prophets

السَّلَامُ عَلَيْكَ أَتَقَى الْأَتَقِيَاءِ	السَّلَامُ عَلَيْكَ زَيْنَ الْأَنْبِيَاءِ
Peace be upon you, O Most Mindful of the Righteous	Peace be upon you, O Jewel of the Prophets
السَّلَامُ عَلَيْكَ أَصْفَى الْأَصْفِيَاءِ	السَّلَامُ عَلَيْكَ أَزْكَى الْأَزْكَيَاءِ
Peace be upon you, O Most Serene of All	Peace be upon you, O Most Pure of the Pure
السَّلَامُ عَلَيْكَ دَائِمٌ بِلَا انْقِضَاءِ	السَّلَامُ عَلَيْكَ مِنْ رَبِّ السَّمَاءِ
Peace be upon you forever without end	Peace be upon you from the Lord of the Heavens
السَّلَامُ عَلَيْكَ طَهْ يَا طَبِيبِي	السَّلَامُ عَلَيْكَ أَحْمَدُ يَا حَبِيبِي
Peace be upon you, O Ṭāhā, O Healer of Mine	Peace be upon you, O Aḥmad, O Beloved of Mine
السَّلَامُ عَلَيْكَ يَا مِسْكِي وَطِيبِي	
Peace be upon you, O My Fragrance and Perfume	
صَلَّى اللَّهُ عَلَيْهِ	السَّلَامُ عَلَى الْمُقَدَّمِ فِي الْإِمَامَةِ
May Allah's blessings be upon you	Peace be upon you, O who is foremost in leadership
صَلَّى اللَّهُ عَلَيْهِ	السَّلَامُ عَلَى الْمُظَلَّلِ بِالْغَمَامَةِ
May Allah's blessings be upon you	Peace be upon you, O one who is crowned with nobility
صَلَّى اللَّهُ عَلَيْهِ	السَّلَامُ عَلَى الْمُظَلَّلِ بِالْغَمَامَةِ
May Allah's blessings be upon you	Peace be upon you, O one who is shaded by the clouds
صَلَّى اللَّهُ عَلَيْهِ	السَّلَامُ عَلَى الْمُشَفَّعِ فِي الْقِيَامَةِ
May Allah's blessings be upon you	Peace be upon you, O one granted intercession on the Day of Standing

رَبِّهِ أَقْبَلْ عَلَيْنَا مَرْحَبًا بِالرَّبِّيعِ

The Blessed Month of Rabī Al-Awal Has Entered Upon Us!

رَبِّيعُنَا ذِكْرُ مَنْ جَاهُهُ لَدَى اللَّهِ وَسِعُ

رَبِّيعُ أَقْبَلْ عَلَيْنَا مَرْحَبًا بِالرَّبِّيعِ

فَاسْمَعْ دُعَانَا بِهِ يَا رَبَّنَا يَا سَمِيعُ

المُصْطَفَى الزَّيْنُ أَكْرَمُ بَلْ وَأَوَّلُ شَفِيعُ

نَحُلُّ بِهِ رَبِّي حِصْنَكَ الْقَوِيَّ الْمَنِيعُ

وَرَقِّنَا بِهِ إِلَى أَعْلَى الْمَقَامِ الرَّفِيعُ

بِكَ التَّوَسَّلْ إِلَى الْمَوْلَى الْعَلِيِّ السَّرِيعُ

يَا سَيِّدَ الرُّسُلِ ذَا الْحُسْنِ الزَّهِيِّ الْبَدِيعُ

أَصْلِحْ لَهُمْ شَأْنَهُمْ وَأَحْوَالَهُمْ يَا سَمِيعُ

يَا رَبِّ نَظْرَةً تَعْمُ أُمَّةً حَبِيبَ الْجَمِيعُ

خُصُوصَ نُورِ السَّرَائِرِ وَالِدَّوَالِلِوَجِيعُ

بِجَاهِ طَهٍ وَمَنْ قَدْ حَلَّ أَرْضَ الْبَقِيعُ

وَكُلِّ عَامِلٍ بِشَرْعِكَ مُسْتَقِيمٍ مُطِيعُ

الْبِضْعَةِ الطَّاهِرَةِ ذَاتِ الْمَقَامِ الرَّفِيعُ

بِهِمْ بِهِمْ رَبِّ عَجِّلْ بِالْإِجَابَةِ سَرِيعُ

عَجِّلْ بِكُشْفِ الْبَلَاءِ وَكُلِّ أَمْرٍ شَنِيعُ

أَنَا مَالِي فِيْئَاشْ أَشْ عَلَيَّا مِيِّيْ نَقْلَقُ مِنْ رِزْقِيْ لَاشْ وَالْخَالِقُ يَرْزُقُنِيْ

الْمَدَدَ الْمَدَدَ أَيَا رَسُولَ اللَّهِ وَأَسْقِينَا بِالْمَدَدِ أَيَا حَبِيبَ اللَّهِ

اللَّهُمَّ صَلِّ عَلَى الْمُصْطَفَى حَبِيبِنَا مُحَمَّدٍ عَلَيْهِ السَّلَامُ

أَنَا عَبْدُ رَبِّ لَهُ قُدْرَةٌ فَإِنْ كُنْتُ عَبْدًا ضَعِيفَ الْقُوَّةِ يَهُونُ بِهَا كُلُّ أَمْرٍ عَسِيرٍ فَرِيِّيْ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

مِيِّيْ أَشْ عَلَيَّ وَالْأَشْيَاءَ مَقْضِيًّا وَنَا عَبْدٌ مَمْلُوكٌ مَا فِي السَّحْقِيقِ شُكُوكٌ

رَبِّيْ نَظَرَ فِيْنَا وَنَا نَظَرِيْ مَتْرُوكٌ فِي الْأَرْحَامِ وَالْأَحْشَا مِنْ نُطْفَا صَوَّرَنِيْ

يَقُولُ لِمَا شَاءَ كُنْ فَيَكُونُ وَيُبْدِئُ سُبْحَانَهُ وَيُعِيدُ وَيَحْكُمُ فِي خَلْقِهِ مَا يَشَاءُ وَيَفْعَلُ فِي مُلْكِهِ مَا يُرِيدُ

فِي ظُلْمَةِ الْأَرْحَامِ وَبَدَأَنِي بِالْإِنْعَامِ صَوَّرَنِيْ مِنْ نُطْفَا نِعْمَةً مِنْ كُلِّ صَنَفَا

وَخَلَقَ لِي مَاءً وَطَعَامًا
وَنَعَايِمَ مَخْتَلِفًا

وَأَزِدَّتْ مِنْ غَيْرِ قَمَاشٍ
غَطَّانِي وَسَتَرَنِي

فَسُبْحَانَ مَنْ عَمَّنَا فَضْلُهُ
عَلَيْنَا لَهُ الْحَمْدُ وَالشُّكْرُ فَرَضَ

يَجُودُ عَلَيْنَا بِإِحْسَانِهِ
وَيَرْزُقُنَا مِنْ سَمَاءٍ وَأَرْضٍ

الْأَرْضِ بَسَاطَ اللَّهِ
وَنَا فِي مُلْكِ اللَّهِ

وَالْخَلْقِ عِيَالِ اللَّهِ
وَنَا مِنْ خَلْقِ اللَّهِ

وَالْأَمْرَ ذَاقَ عَلَى اللَّهِ
نَأْكُلُ مِنْ رِزْقِ اللَّهِ

مَا نَتَحَيَّرُ مِنْ أَشٍ
نَصِيدِي يُلْحَقْنِي

وَلَا زَالَ يَسْتُرُنِي دَائِمًا
فَسُبْحَانَهُ مِنْ حَكِيمٍ عَلِيمٍ

وَلَا حَوْلَ لِي وَلَا قُوَّةَ
إِلَّا بِالْإِلَهِ الْعَلِيِّ الْعَظِيمِ

مَا أَزِدَّتْ إِلَّا عُرْيَانِ
مَا نَعْرِفُ ذَا مَنْ ذَا

سَتَرَ اللَّهُ الْمَنَانِ
وَأَجْعَلَ لِلرُّوحِ غَدَا

تَدِيًّا تَجْرِي بِالْبَانَ
بِشَرَابٍ وَنَعْدَى

وَأَجْعَلَ لِي الْأَرْضَ فَرَاشَ
وَالسَّمَاءَ سَقْفًا مَبْنِي



Wadeeli Salaami

وَادِّعْ لِي وَسَلِّمْ لِي عَلَى حَادِي الْأُمَمِ

وَدِّي لِي سَلَامِي يَا رَأَى لِلْحَرَامِ

يَحْرُسُهَا رَبِّي وَيَرْعَاهَا
وَأَذْكُرُنِي أَمَامَهَا وَادِّعْ لِي

أُنْظُرْ لِلْكَعْبَةِ يَا مَحَلَّاهَا
نُورٌ وَجَلَالٌ يَغْشَاهَا

يَا طَالِعَ عَلَى جَبَلِ الرَّحْمَةِ
يَا نَازِلِي فِي وَسْطِ الرَّحْمَةِ

يَا سَاعِي مِنْ بَابِ الصَّفَا لِلْمَرْوَةِ
يَا شَارِبِ مِنْ زَمْزَمَ تَذْكُرُنِي بِدَعْوَةٍ

هَيِّئْنَا يَا رَايِحَ لِلْهَادِي
غَرَامَكَ لَطَهَ مَلَائِكُ لِقُودِي

أُطْلُبُ مِنْ مَوْلَاكَ الرَّحْمَةَ
وَأَسْأَلُهُ الرِّضَى وَادِّعْ لِي

وَسَلِّمْ عَلَى طَهَ التَّهَامِي
وَأَسْأَلُهُ شَفَاعَةَ وَادِّعْ لِي

أَدْخُلْ مِنْ بَابِ السَّلَامِ
بِتَأْدِيبٍ وَاحْتِرَامٍ

قُولُوا يَا نَبِيَّ يَا مُحَمَّدٌ عَلَيْكُمْ السَّلَامُ

أَدْخُلُوا الْمَدِينَةَ وَسَلِّمُوا عَلَيْهِ

Say: O Prophet, O Muhammad — peace be upon you

Enter Madinah and send peace upon him

إِنَّ فِي الْجَنَّةِ

Truly, in Paradise

لِعَلِيِّ وَحُسَيْنٍ وَحَسَنِ

For Ali, and Husayn, and Hassan

إِنَّ فِي الْجَنَّةِ نَهْرًا مِنْ لَبَنٍ

Truly, there is a river of milk in Paradise

يَدْخُلُ الْجَنَّةَ مِنْ غَيْرِ حَزَنٍ

Enter Paradise without trouble

كُلُّ مَنْ كَانَ مُحِبًّا لَهُمْ

All those who love them

وَبِهَذَا الْحُبِّ لَا نَخْشَى الْمَحَنَ

And with such love, we fear no tribulations

حُبُّ آلِ الْبَيْتِ فَرَضٌ عِنْدَنَا

The love for the Family of the Prophet is an obligation for us

حُبُّ النَّبِيِّ وَالْأَهْلِ وَالْبَيْتِ

Hubbun Nabī Wal āli Dīnī

حُبُّ النَّبِيِّ وَالْأَهْلِ دِينِي
وَمَذْهَبِي حَقًّا وَ يَقِينِي

وَعُمْدَتِي فِي كُلِّ حِينٍ
دَوْمًا فَإِنِّي لَا أَضَامُ

فَالشَّمْسُ بَعْضُ مَنْ ضِيَاءُهُ
وَالْبَدْرُ نَوْعٌ مِنْ سَنَائِهِ

وَالْكُلُّ فِي مَعْنَاهُ تَاهُوا
لَمْ يُدْرِكُوا ذَلِكَ الْمَقَامُ

يَا أَهْلَ الْبَيْتِ حُسْبُنَا عَلَيْكُمْ
يَا رِجَالَ اللَّهِ أَرِيقَ لَدَيْكُمْ

لَا حِطُّونَا بِرِمَشِ عَيْنَيْكُمْ
نَحْنُ لِحُدَامِكُمْ خُدَامُ

أَخْلِصْ لِحُبُّهُمْ لَا تَكُنْ لِأَهْيِ
كُنْ عَبْدًا صَاحِبُ عَبْدٍ لِلَّهِ

عَمَّا أَمَرَ لَا تَكُنْ سَاهِي
وَاتَّبِعْ شَرِيعَتَ أَهْلِ اللَّهِ

أَوَاهُ قَدْ زَادَ نُحُولِي
وَزَادَ هَمِّي وَ دُحُولِي

لَكِنْ بِمَدْحِي لِلرَّسُولِ
شَفِيتُ مِنْ كُلِّ الْأُسْقَامِ

أَهْدِي صَلَاتِي مَعَ سَلَامِي
إِلَى النَّبِيِّ الْهَادِي التَّهَامِي

وَالْأَهْلِ وَالصَّحْبِ الْكَرَامِ
نَرْجُو بِهِمْ حُسْنَ الْخِتَامِ

بَا إِمَامَ الرُّسُلِ

O Leader of the Prophets

يَا إِمَامَ الرُّسُلِ يَا سَنَدِي فَبِدُنْيَايَ وَآخِرَتِي
أَنْتَ بَابُ اللَّهِ مُعْتَمِدِي يَا رَسُولَ اللَّهِ خُذْ بِيَدِي

قَسَمًا بِالنَّجْمِ حِينَ هَوَى فَاخْلَعْ الْكَوْنَيْنِ عَنْكَ سِوَى
مَا الْمُعَافَى وَالسَّقِيمُ سِوَى حَبِّ مَوْلَى الْعَرَبِ وَالْعَجَمِ

سَيِّدُ السَّادَاتِ مِنْ مُضَرٍّ صَاحِبُ الْآيَاتِ وَالسُّورِ
غَوْثُ أَهْلِ الْبَدْوِ وَالْحَضَرِ مَنْبَعُ الْأَحْكَامِ وَالْحِكَمِ

قَمَرٌ طَابَتْ سَرِيرَتُهُ صَفْوَةُ الْبَارِي وَخَيْرَتُهُ
وَسَجَايَاهُ وَسِيرَتُهُ عَدْلُ أَهْلِ الْحِلِّ وَالْحَرَمِ

مَا رَأَتْ عَيْنٌ وَلَيْسَ تَرَى خَيْرٌ مَنْ فَوْقَ الثَّرَى أَثَرَا
مِثْلَ طَهٍ فِي الْوَرَى بَشَرَا طَاهِرُ الْأَخْلَاقِ وَالشَّيْمِ

قصيداء غوثية

مُحْيِ الدِّينِ سُلْطَانُ الرِّجَالِ

Muhyiddin is the Sultan of Men

مَوَالِي يَا مَوَالِي يَا مَوَالِي

My master, my master, my master

فَقُلْتُ لِخَمْرَتِي نَحْوِي تَعَالِ

So, I told my "Wine", Advance towards me.

سَقَانِي الْحُبُّ كَأَسَاتِ الْوَصَالِ

Cups of union Beloved gave me to drink

فَهَمْتُ لِسُكْرَتِي بَيْنَ الْمَوَالِ

In my intoxication, I understood the friends in my midst.

سَعَتْ وَمَشَتْ لِنَحْوِي فِي كُؤُوسِ

Then it moved and walked to me in cups;

بِحَالِي وَادْخُلُوا أَنْتُمْ رِجَالِ

And become my Companion.

فَقُلْتُ لِسَائِرِ الْأَقْطَابِ لَمُّوا

I said to all the Polar-Stars, Come and enter my State.

فَسَأَى الْقَوْمُ بِالْوَفَائِ مَلَالِ

Because the Cup-Bearer of the Fraternity has filled my cup to the full.

وَهُمُّوا وَاشْرَبُوا أَنْتُمْ جُنُودِي

Be courageous and drink, you are my army,

وَلَا نِلْتُمْ عُلوِّي وَإِصْصَالِ

But you neither attained my height nor my Union.

شَرِبْتُمْ فَضْلَتِي مِنْ بَعْدِ سُكْرِي

And you sipped from my cup, what I left after my deep "intoxication",

مَقَامِي فَوْقَكُمْ مَا زَالَ عَالِ

But mine is higher ever.

مَقَامُكُمْ الْعُلَى جَمْعًا وَلَكِنْ

All your stations are high,

يُصَرِّفُنِي وَحَسْبِي ذُو الْجَلَالِ

The Mighty One who changes my state and suffices.

أَنَا فِي حَضْرَةِ التَّقْرِيبِ وَحْدِي

I am singularly near to Him,

وَمَنْ ذَا فِي الرِّجَالِ أُعْطِيَ مِثَالِ

"Who is there among the Saints, so gifted as me?"

أَنَا الْبَازِيُّ أَشْهَبُ كُلِّ شَيْخِ

I am a White Falcon of every Mystic.

وَتَوَّجَنِي بِتِيْمَجَانِ الْكَمَالِ

And he crowned me with the Crown of Perfection.

كَسَانِي خَلْعَةً بِطَرِّ اِرْعَازٍ عَزِيزِ

He enrobed me with determination embroidered,

وَقَلَّدَنِي وَأَعْطَانِي سُؤَالَ

He adopted me and granted my request.

وَأُطْلَعَنِي عَلَى سِرِّ قَدِيمِ

Unto me, He revealed the Ancient Secrets.

وَلَا نِي عَلَى الْأَقْطَابِ جَمْعًا

And He made me a Filter over all the Polar-Stars.

فَحُكْمِي نَافِذٌ فِي كُلِّ حَالٍ

So my Orders are effective under all circumstances.

فَلَوْ الْقَيْثُ سِرِّي فِي بَحَارٍ

Had I thrown my secret into the oceans,

لَصَارَ الْكُلُّ غَوْرًا فِي الزَّوَالِ

They would have at once dried up.

وَلَوْ الْقَيْثُ سِرِّي فِي جِبَالٍ

Had I thrown my secret over mountains,

لَدُ كَتِّ وَ اخْتَفَتْ بَيْنَ الرِّمَالِ

They would have become pulverized.

وَلَوْ الْقَيْثُ سِرِّي فَوْقَ نَارٍ

Had I thrown my secret into fire,

لَخَمِدَتْ وَ انْطَفَتْ مِنْ سِرِّ حَالٍ

It would have been at once extinguished by the secret of my mystic state.

وَلَوْ الْقَيْثُ سِرِّي فَوْقَ مَيِّتٍ

Had I thrown my secret over the dead,

لَقَامَ بِقُدْرَةِ الْمَوْلَى تَعَالٍ

He would have stood up with the power of Exalted God.

وَمَامِنَهَا شَهْوَرٌ أَوْ دُهُورٌ

There are no months or ages,

تَمُرُّ وَ تَنْقُضِي إِلَّا أَتَالِ !

Which flow but with my knowledge.

وَتُخْبِرُونِي بِمَا يَأْتِي وَ يَجْرِي

And they acquaint me with the present and the future, and they give me information.

وَتُعَلِّمْنِي فَأَقْصِرُ عَنْ جَدِّ الْ

And so, will you terminate your wrangles with me.

مُرِيدِي هِمٌّ وَ طَبٌّ وَ اشْطَحْ وَ غَنِّي

Be courageous my disciple, be cheerful and sing, in ecstasy

وَ افْعَلْ مَا تَشَاءُ فَالَا سُمْ عَالٍ

And act without restraint, for His name is Exalted.

مُرِيدِي لَا تَخَفْ اللَّهُ رَبِّي

Do not be frightened, my disciple, Allah is my Sustainer,

عَطَانِي بِرِفْعَةٍ نِلْتُ الْمَنَالِ

He has granted me the status through which I have attained high eminence.

طُبُّوْلِي فِي السَّمَاءِ وَ الْأَرْضِ دُقَّتْ

My drums have been beaten in the heavens and earth,

وَشَاوُسُ السَّعَادَةِ قَدْ بَدَّالِ

And I have been given the rank of Good-Luck.

بِلَادِ اللَّهِ مُلْكِي تَحْتَ حُكْمِي

The Empire of Allah is under my command,

وَ وَقْتِي قَبْلَ قَلْبِي قَدْ صَفَّالِ

And my time has been purified before my birth.

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا

I cast a glance at the entire Empire of Allah,

كَخَرْدَلَةٍ عَلَى حُكْمِ التَّصَالِ

It is like a mustard seed alongside my sovereignty.

وَ كُلُّ وَلِيٍّ لَهُ قَدَمٌ وَ إِنِّي

Each Saint has a station,

عَلَى قَدَمِ النَّبِيِّ بَدْرِ الْكَمَالِ

And I follow in the footsteps of the Holy Prophet, the Full Moon of Perfection.

عَزُومٌ قَاتِلٌ عِنْدَ الْقِتَالِ

For I am a determined combatant in battle.

مُرِّ يَدِي لَا تَخَفُ وَاشِّ فَايِّي

Do not be frightened, my disciple, of a Slanderer,

وَأَعْلَامِي عَلَى رَأْسِ الْجِبَالِ

And my banners fly on mountain tops.

أَنَا الْجَيْلِيُّ مُحْيِ الدِّينِ إِسْمِي

Jilan is my abode; reviver of the faith is my title

وَأَقْدَامِي عَلَى عُنُقِ الرِّجَالِ

And my feet are on the neck of all Saints.

أَنَا الْحَسَنِيُّ وَالْمُخَدَّعُ مَقَامِي

I am Hassani and my esoteric station is at Makhdaa'

وَجَدِّي صَاحِبُ الْعَيْنِ الْكَمَالِ

And my ancestor is one possessed of an insight Perfect.

وَعَبْدُ الْقَادِرِ الْمَشْهُورِ إِسْمِي

ABDUL QAADIR is my famous name.

یا جیلانی شہیدؒ

یا جیلانی شہیدؒ، المدد باذن اللہ	یا جیلانی شہیدؒ، یا جیلانی شہیدؒ
Ya Jilaani Shaian Lillaah, Almadad Bi Iznillah	Ya Jilaani Shaian Lillaah, Ya Jilaani Shaian Lillaah
چلاتا ہوں شام و پگاہ یا جیلانی شہیدؒ	آپ کا ہو کر حال تباہ، اؤ مدد کو شہنشاہ
Chillata hoon Shaam wa Pakaah, Ya Jilaani Shaian Lillah	Aap ka ho kar Haal Tabah, Aao Madad ko Shahenshah
مجھ کو نہیں کوئی امید، تیرے سوا اے عالیجاہ	ایک طرف شیطان مرید، ایک طرف یہ نفس پلید
Mujhe Ko Nahin Koi Umeed, Tere Siwa Aye Alijaah	Ek Taraf Shaitaan Mareed, Ek Taraf ye Nafs Paleed
ایک نظر میرے مولیٰ، حال میرا ہے سخت تباہ	کب تک ہو یہ آہ بکا، میرے مرض کی کر دے دوا
Ek Nazar Mere Maula, Haal mera hey Sakht Taba	Kab tak ho yeh Aah Puka, Mere Maraz ki kardey Dawa
کیجئے مدد یاد سنگیر، غوث اعظم شاہنشاہ	ہونہ مدد میں کچھ تاخیر، دشمن ہیں برناؤ پیر
Kijiye Madad Ya Dastaghir, Ghouse Azam Shahenshah	Hona Madad mein kuch Takheer, Dushman hain barnao peer
ہوں کیا کیا پر تیرا ہوں، تیرا ہوں دے مجھ کو پناہ	میں ہو برا پر تیرا ہوں، ہوں رُسوا پر تیرا ہوں
Hoon kya kya par tera hoon, Tera hoon dey mujhko panah	Mein hu bura par Tera hoon, Hoon ruswa par tera hoon
تو اچھا ہے تو اچھا، عبدالقادر شہنشاہ	کچھ بھی نہیں مجھ میں تقویٰ، سب سے برا ہوں سب سے برا
Tu Accha hey Tu Accha, Abdulqadir Shahenshah	Kuch bhi nahin mujhme Taqwaa, Subse bura hoon subse bura
ولایت جس کے من میں ہو وہ من میلا نہیں ہوتا	ز میں میلی نہیں ہوتی، ز من میلا نہیں ہوتا
Wilayat jiskay mann mein ho wo mann mayla nahin hota	Zameen mayli nahin hooti, Zaman mayla nahin hoota
شہ جیلاں کے عاشق کا کفن میلا نہیں ہوتا	کہ آغوشِ لحد میں بھی بدن میلا نہیں ہوتا
Shahey Jilaan key Aashiq ka Kafan mayla nahin hoota	Key Aaghooshey Lahad mein bhi badan mayla nahin hoota
تو اچھا ہے تو اچھا، عبدالقادر شہنشاہ	کچھ بھی نہیں مجھ میں تقویٰ، سب سے برا ہوں سب سے برا
Tu Accha hey Tu Accha, Abdulqadir Shahenshah	Kuch bhi nahin mujhme Taqwaa, Subse bura hoon subse bura
عزت ہو اور حرمت ہو، پاؤں مرادیں خاطر خواہ	میرے دل میں ہمت ہو، دور یہ ساری کلفت ہو
Ezzat ho air Hurmat ho, Pao Muraade Khaatir Khuwa	Mere dil mein himmat ho, door ye saari kulfat ho
آپ تو شانِ عظمت ہو، بادشاہِ باتخت و کلاہ	آپ کی چشمِ عنایت ہو، حال پہ میرے رحمت ہو
Aap to Shaan Azmath ho, Badshahe Ba Takht wa Kula	Aap ki Chashme Inayath ho, Haal pe mere Rehmat ho
تیرے در کا پر ہے فقیر یا جیلانی شہیدؒ	مانا ہے یہ سب سے حقیر، حسرتِ عاجز پُر تقصیر
Terey dar ka par hey Faqeer, Ya Jilaani Shaian Lillah	Mana hey ye sub sey Haqeer, Hasrath Aajiz Pur Taqseer

