# The Tuhfah for Students of the Burdah





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# The Burdah

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## بسم الله الرحمن الرحيم

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#### بسم الله الرحمن الرحيم

#### INTRODUCTION

Apart from the central theme of love for Rasulullah sallallahu alaihi wasallam, the eloquence and rich expression in the Qaseedah Burdah earned it a unique position among the 'ulama. The number of commentaries on the Qaseedah Burdah is sufficient proof of its popularity. At some stage, the most highly regarded 'aalim in Egyptian society, the Shaikh-ul-Azhar, would teach it twice a week in the Jaami'-ul-Azhar and let alone the students, scores of 'ulama would also attend these lessons. In South Africa too, the Burdah is taught in a number of institutes for higher Islamic studies. The present work was compiled as a study-aid for students studying the Burdah.

The bulk of the explanation has been condensed from the commentary of Baajuri (d.1197). However, I frequently consulted the commentaries of Ibn Hajr Haithami (d.973AH) and Mulla Ali Qari (d.1014AH) as well. Occasionally the commentary of Ibn 'Ashur (d.1393CE) was also consulted.

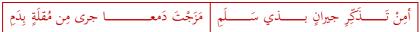
In conclusion, I request the readers' du'as for divine acceptance in the court of Allah. I also request their suggestions and constructive criticism.

Abu Hudhaifa M. Karolia 26 Safar 1443 04 October 2021

### بسم الله الرحمن الرحيم

#### الفصل الأول

#### Line 1



Is it due to remembering your neighbours at Dhi Salam that You mix the tears which flow from your eyes with blood?

- تقرير in the beginning is for هزة
- مزجتَ دمعا . . . is محل الاستفهام The
- مزجتَ with متعلّق and it is تعليل is for تعليل and it is مِن عسل الله عليه
- Generally the بفتح اللام) is mentioned after the بكسر اللام) but the poet did the opposite to show that there is no doubt regarding المزج the doubt is regarding its
- (إضافة المصدر إلى المفعول This is a) مفعول to its مضاف and it is مصدر الله المفعول أير أضافة المصدر إلى المفعول
- The intention of the poet is محدوف The intention of the poet is
   تذکّر که جیرانا
- جيران is the plural of جار which means neighbour. However, the poet used it in the meaning of المجبوبون (beloveds). He did so on the basis of مانوم because مجاز مرسل of جوار This is usage of the جوار of المناوم) لازم the meaning of the (تسمية اللازم باسم الملزوم)
- ف and means ظرفية is for ذي سلم before باء
- According to Mulla Ali Qari (ra)'s explanation:
  - مكانٍ ذي سلم . . . محذوف that is موصوف of a صفة is the ذى سلم . . .
  - o سلم is a tree that grows in the desert
  - $\circ$  ندی سلم therefore means: a place in which the ندی سلم trees grow

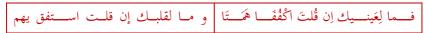
- Bajoori (ra) merely states that فدى سلم is a place between مكة and مدينة is a place between فأديد (close to فأديد). Mulla Ali Qari refers to the same in his explanation of the second line.
- The meaning of مزج عزج is to mix. خلط يخلط also means to mix.
   According to one opinion there is no difference in their meanings.
   According to another opinion the difference between them is that of عموه and خصوص and
  - عام is خلط يخلط is الrrespective of whether the items being mixed become عقيقة واحدة or not.
  - خاص is خاص applying only to such mixing which causes the items being mixed to become حقيقة واحدة
- دمعا جاریا means دمعا جری ,Thus صفة Thus جری and مزجت of مفعول به is the دمعا
- جرى يجرى means to flow with شدة (It refers to شدة السيلان). That is why the poet used جرى instead
- جرى of متعلّق is من مقلة and ابتدائية is مقلة before مِن The
- مزجت of متعلّق is بدمٍ
- The poet used the مفرد (singular form) of مقلة even though every person has two eyes. He did so in accordance with Arab style i.e. they use the مفرد of certain words in the meaning of the شغر (dual).
- Mixing tears with blood is کثرة البکاء for کنارة البکاء
- Addressing himself the poet is saying: Why are you crying so much? Is it because you are thinking of your neighbours (beloveds) in ذى سلم or is it due to . . . He mentions the second possibility in the next line.

## أَم هَبَّتِ الريخُ مِن تلقاءِ كاظِمَةٍ و أُومَضَ البرقُ في الظَّلماءِ مِن اِضَمِ

## Or did the wind blow from the direction of Kaadhimah And did the lightning strike in the dark night from Idam?

- The purpose of the هزة that is followed by أم is تعيين In such instances the معادل requires a معادل of the opening هزة in this line.
- The واو in the beginning of the second half is either محمول على الحقيقة or in the meaning of
- o If it is محمول على الحقيقة the poet's ترديد regarding the reason for his profuse crying is between two factors. Therefore, المرق and البرق are collectively one reason
- o If it is in the meaning of أو his محمول على الحقيقة is between three things. In this case, إيماض البرق and إيماض البرق are different reasons. This is very plausible because each one of them is also
  - The lover constantly thinks of his beloved. Thus, when the wind blows from the direction of the beloved, the lover imagines that it is carrying the scent of the beloved to him.
  - ii. When the lightning strikes from the direction of the land of the beloved the lover imagines that it enables him to see the house of the beloved.
- The meaning of الربح is wind. Generally its singular form is utilised for punishment and its plural form is utilised for mercy. Therefore, the poet should have used the plural form. However, he used the singular form because despite the sweetness of love, it is often خنلط بعذاب (diluted/accompanied with torment).

- The only reason for mentioning الظلماء (the dark night) is that light shines more in darkness.
- إضم is the name of a mountain. Lightning strikes from the direction of a mountain and not from the mountain itself. Hence, there is a تلقاء إضم before the word مضاف محذوف
- According to one opinion, كاظمة رذى سلم are places that are close to Madinah Munawwarah. Hence, it is noted that these opening two lines of the قصيدة present an example of براعة الاستهلال (unique commencement). In the very first and second lines the poet is hinting that the purpose of his poem is to praise Nabi Muhammad sallallahu alaihi wasallam.

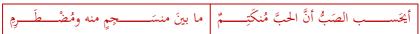


Then what happens to your eyes, that when you say, 'Stop!' they cry even more

And what's the matter with your heart, that when you say, 'clear your thoughts' it puzzles even more

- This type شرط محذوف of a جواب of a جواب This line is the شرط محذوف The فاء is called فصيحة
- The poet's intention is: If these are not the reasons for your excessive crying, then why . . .?
- In the beginning lovers conceal and deny that they are in love. Thus, when the مسؤول did not answer the poet's question, he treated him like a منكر (denier) and asked, "Well if you are not in love, then why are you unable to control your eyes and heart?

- The word هيتا is derived from الهميان which means السيلان (to flow). If همتا is derived from المميان it should be همتا المحيان
  - o The was turned to an النه because it is متحرّك and preceded by a letter that has a فنحة
  - o This الف The اجتماع الساكنين is the فنحة is the تاء and the تاء is the second. This تاء is actually الماكن is only due to the الف after it.
- In reality the eyes do not flow, their tears flow. Hence, the poet meant هی دمغهما However:
  - o He moved the word دمع and intended it to be a تبييز and intended it to be a فاعلية This what is called
  - مییز of this حذف of this حذف
- وائدتان are استفق in تاء and the سين are
- and استفق are opposites. استفق and استفق are also opposites. Hence,
   there is طباق in both halves of this line.



## Does the lover think that love can hide between flowing tears and a restless heart?

- The meaning of العاشق is العاشق (the lover). صبّ يصب means to pour and the lover pours a lot of tears (he cries a lot).
- ستتِر means منكتم (to be hidden).
- منسحم means سال الماء (to flow). The meaning of سال الماء is انسجم الماء (the water flowed).

- دمع منسجم .i.e موصوف محذوف of a صفة is the منسحم
- means اشتعل النار (the fire burnt). اضطرم النار (to burn) مشتعل means مضطرم
- قلب مضطرم .i.e موصوف محذوف of a صفة is also the مضطرم
- منكتم of ظرف is the بين and زائدة is ما بين in ما According to one opinion the ما
- According to another opinion
  - موصول is ما ٥
  - عبارة the complete محذوف of its صدر Were it not محذوف the complete محذوف would have been . . .
  - o In this case, and its put together become الحب of صفة of بدل
- The هزة in the beginning is for (توبيخ) إنكار or
- The poet should have تاء الخطاب The poet should have said تاء الخطاب instead of المحسب However, Arab poets often utilise this sudden أسلوب from التفات (to keep the listener attentive).

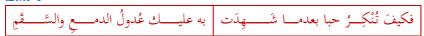


## Were it not for love, you would neither shed tears upon thinking of their ruins

Nor would you lose sleep recalling the trees and the mountain

- The meaning of ما بقي مِن آثار الدار مرتفعا is طلل (the standing ruins of a house). If the ruins are no longer مرتفع (standing) i.e. they are flat with the ground, they are called
- The على is for لأجل طللإ It therefore means لأجل طللإ Alternatively, we could say that there is a على تذكّر طلل i.e. طلل
- طلَلِهم.i.e. محذوف that is مضاف إليه is in place of a طللٍ in تنوين The

- البان is a type of tree that has a pleasant smell.
- العلم has more than one meaning: sign, spear, mountain etc. In this
  context it means mountain. One opinion is that it refers to the
  mountain in Madinah that is called
  إضم
- The ال before بان and عهدي or عهدي Either way, it refers to the trees and mountains in the place of the beloved.
- According to the above explanation البان and العلم are محمول على الحقيقة



## How do you deny being in love after the fair witnesses of tears and illness bore testimony to it?

- The poet's intention شرط محذوف is also جواب i.e. it is the ضيحة of a فاء The poet's intention
   is: How do you deny despite the evidence?
- The purpose of the استبعاد or إنكار is either كيف in استفهام and
- موصول or مصدرية is either بعد ما in ما The
  - o In the first instance, the فعل after it (مؤوّلٌ بمصدرٍ) is Hence, the meaning of بعد شهادة العُدول به is بعد ما شهدتْ به العُدول
  - $\circ$  In the second instance, the sentence . . . مسلة is the شهدتْ به is the صلة
- There are two possibilities regarding the إضافة of الدمع و السقم to عدول
  - a. It is بيانية i.e. عدولٌ من الدمع و السقم
  - إضافة الصفة إلى الموصوف b. It is
- There is no objection regarding usage of the plural form (عدول)
   whereas الدمع و السقم are only two because doing so is

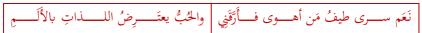
common). An example from the Qur'aan is قد صغتْ قلوبُكما Mulla Ali Qari (ra) mentioned two more answers:

- a. The meaning of دمع العينين which added to السقم results in three.
- b. The meaning of الدمع و أصناف السقم is الدمع و أصناف السقم
- There is استعارة in this line.
  - الدلالة الواضحة (glaring evidence) is compared to الشهادة However, only the latter was used. Hence, this استعارة تصريحية
  - Furthermore, instead of using the word الشهادة the poet used a الشهادة (derivative) of الشهادة (i.e. شهدت). Hence, this is
  - 3. Analysing this statement from a different angle, we could say that:
    - a. The poet compared الدمع و السقم to people but did not mention the latter.
    - b. Nonetheless, he indicated to one of the لوازم (qualities) of people i.e.
    - ♦ Hence, this is استعارة مكنية
- the word السقم may have two fathas (as-saqam) or a dhamma and a sukoon (as-suqm). However, in accordance with poetic scale, it has to be read with two fathas in this poem.

وأَثْبَتَ الــوَجْدُ خَـطِّي عَبْرَةٍ وضَــنَى مثلَ البّهَــارِ على خَدَّيــك والعَنَــم

## And anxiety fixed on your cheeks two lines of tears and weakness like a yellow rose and red branches

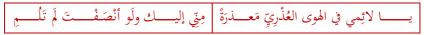
- و بعد ما أثبت الوجدُ . . . Thus, the poet means شهدت on معطوف is أثبت
- الوجد that results from حزن
- غبرة (with a فتحة on the عبرة ) is a tear that is مزوج بالدم (has traces of blood in it).
- البهار is a yellow rose
- العنم is a tree that has red branches.
- أثبت على خدّيك . . . أثبت of متعلّق is على خدّيك
- ناف عدوف on خطي عبرة and it is preceded by a مضاف محذوف The poet means
   أثر ضنى
- The مثن of ضنی is ضنی (yellowness of complexion). Hence, the مثن of ضنی is like the petal of a yellow rose.
- The lines of tears on the cheeks are red due to امتزاج بالدم Thus, they look like the branches of the عنم tree.
- It is evident from the above that there is نشر مشوّش in this line.



# Yes, thoughts of the one I love came to me at night and deprived me of my sleep Love destroys pleasure through pain

- When the condition of the became so clear that he is no longer able to deny it, he now acknowledges saying . . .
- Some of the commentators regard this as خطاب from خطاب (more specifically خطاب to نخلیه ) to تکلّم
- The meaning of سرى is to travel at night (السير ليلا). Its صلة should be بإني should be عذوف
- Mulla Ali Qari explained يعترض as يعترض Bajoori explained it as يعترم و يُزيل Because the meaning of دفعه بالسهم Hence, it is as if the poet is comparing love to an archer who averts pleasure using the arrow of pain.

#### Line 9



#### O criticiser of my excusable love, I apologise to you But if you are fair, you would not blame me

- Having acknowledged that he is in love, the poet perceives a critic criticising him for being in love. Addressing this critic, the poet says
   . . . يا لائمي
- Commentators mention two possible reasons for the poet describing his love as غذري

- 1. It is بنى عُذرة to بنى عُذرة a famous tribe from Yemen whose members would die due to sincerity in love. The poet's aim in this description is تشبیه My love is like the love of بنى عُذرة (sincere but killing).
- 2. It is excusable love i.e. such intense love that everybody excuses the lover.
- مرفوع or منصوب could be معذرة The word
  - أقدّم معذرة or اعتذر معذرة i.e. فعل محذوف of a مفعول it is the منصوب if it is the
  - o If it is مرفوع then there are two possibilities:
  - صادرة مني إليك i.e. مني إليك is خبر and it's مبتدأ
- According to the commentator 'Isaam
  - العذري for تمييز because it is معذرة
  - (go away) ابعُد and it means اسم الفعل is an إليك
  - Accordingly, the poet means: O he who criticises me because my excuse is غذرى love, go away (leave me alone).
- و لو أنصفتَ لم تلم •

If you are fair, you would not criticise me because people are only criticised for what they do voluntarily whereas love is involuntary. **Note**: In the beginning love is voluntary but after استحکام it becomes involuntary.



# May my condition extend to you, neither is my secret hidden from the tale carriers Nor does my ailment abate

- Despite the poet's apology and reprimand, the critic continued criticising him. So in this line the poet curses him saying, 'May you suffer like me!'
- The meaning of تحاوز يتجاوز is محاا يعدو (to pass, to extend)
- In accordance with the above explanation, the word عدا should be used with the إلى of عدت البك means عدت البك (In other words the غدوف)
- It is possible that instead of cursing the critic, he is seeking leniency and compassion by praying for him. Thus, he says, 'May my condition not extend to you'. In this case, the عن of صلة rather than يا إنه عنوف is
- Both of the above explanations indicate that this is جملة دعائية
   According to a third explanation this could be جلة خبرية
   Thus, the poet is telling his critic, 'you do not understand my suffering because عدث عنك حالى (my condition has not extended to you).'
- Bajoori mentioned a fourth possibility: that this على is استفهامية is عدتُك before عدتُك The poet means, 'Do you continue criticising me because my condition did not extend to you?'
- نا سرّي بمسترٍ . . . . فا is a جلة مستأنفة because it is the answer to a 'hidden' question that arose from the words عدتُك حالى The 'hidden' question is, 'What is your condition?'

- الوشاة is the plural of واشي يشى which is derived from واشي and the meaning of وشي يشى is to adorn. The reason why the tale carrier is called واشي is that his aim is to sow discord between people and in order to achieve this he 'adorns' his tales.
- Generally, the pain of the lover subsides upon meeting his beloved. Hence, when he says و لا دائى بمنحسم (neither does my ailment abate), he means, 'And I still have not met my beloved'.

Line 11

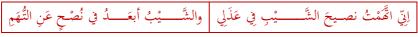


#### You have advised me sincerely but I do not hear it The lover is deaf to the critics

- Despite his curses or pleas for leniency (dependent on how we interpret the previous line), the criticism continued. Thus, the poet now acknowledges that the critic is sincere and merely wishing him well. However, this acknowledgement is made on the basis of التسليم الجدلي (for the sake of ending the discussion). Otherwise, he does not really believe that the critic is correct in criticising him. The reason for 'distrusting' the critic is that he too is casting glances at the beloved. Thus, his criticism is because he desires to be the only lover.
- When the poet says لسث أسمعه (but I do not hear it), he is only negating سماع القبول Otherwise, let alone hearing it, he probably enjoys it.
- The reason why I لسث أسمعه for علة for لسث أسمعه The reason why I do not hear your advise is that the lover is deaf to the critics. This

- statement is similar to the hadith مِبَك للشيئ يُعمى و يُصِمّ (love for a thing blinds and deafens you).
- الغذال is the plural of عاذل which means one who criticises somebody for being in love.
- There is مبالغة in the words ق صمم For the sake of fluency we translated it as 'the lover is deaf'. However, a more literal translation is 'the lover is in deafness'. If the poet merely intended saying 'the lover is deaf', he would have used the word مصاف i.e. he would have said إن المحب عن العذال أصم The lover is so deaf to the critics that it seems like deafness surrounds him from all directions and is a طرف for him.
- Arab linguists state that there are four levels of deafness and that مصم is the second level. They say that صمم is worse than وقر but not as bad as صمح and صنح The question therefore is why did the poet use صمم instead of صنح? The answer is simple. He did so to maintain the قافة

Line 12



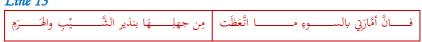
I am suspicious of the advisor of old age in its reproach Whereas in its advice old age is farthest from suspicion

 Despite acknowledging to the critic that he is in love, the critic continued criticising him. Thus, he accused the critic of insincerity.
 Subsequently, the critic asked him, 'Why are you suspicious of me?' The poet responded that, 'let alone being suspicious of you, I am even suspicious of the advice and admonishment of old age. This is despite the fact that the admonishment of old age is farthest from being suspicious.

- نصيحا هو الشيبُ i.e. بيانية is نصيح الشيب in إضافة
- It is also possible that this is إضافة إلى الموصوف The poet's intention is شبيا ناصحا
- نصب is described as اصحا because it indicates closeness and occurrence of death which in turn demand renunciation of youthful behaviour and engagement in activities that will take him closer and closer to Allah.

#### الفصل الثابي

#### Line 13



## Due to its ignorance my great commander to sin did not take heed from the warnings of white hair and old age

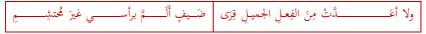
- This is تعليل for the previous line. I distrust the admonishment of old age because . . .
- أمّارتي of متعلّق is بالسوء
- محذوف which is نفسي or النفس of بدل which is أمّارتي
- ما قبلتْ الوعظَ means ما اتّعظتْ •
- اتعظتْ for من جهلها The reason why my أمّارتي بالسوء has not taken heed is that it is ignorant.
- جهلها or ما اتّعظتْ of either متعلّق is بنذير الشيب
  - o In the first instance the poet means: due to its (overall) ignorance my أمّارقي بالسوء did not take heed from the warnings of white hair and old age.

- o In the second instance he means: due to its ignorance of the warnings of white hair and old age my أمّارتي بالسوء did not take heed.
- ندير الشيب in إضافة Accordingly the مصدر Hence, it is a مصدر is الشيب إضافة المصدر إلى فاعله is الشيب) إضافة المصدر إلى فاعله sis
- Alternatively, we could say that نذير means نذير Thus, نذير is either منذِر and the إضافة الصفة إلى الموصوف or بيانية is either إضافة الصفة إلى الموصوف

**Question:** Considering the above, should the poet not have said بنذيرى الشيب?

Answer: He meant نذير الشيب و نذير الهرم but he omitted the second نذير due to دلالة الأول (it is understood from the the first نذير).

#### Line 14



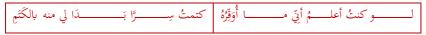
## Nor did it prepare good actions to entertain the guest that is staying on my head without feeling shy

- اتّعاظ because عطف الخاص على العام This is ما اتّعظت on معطوف because اتّعاظ demands engagement in good actions and abstention from sin whereas إعداد القري only comprises of the first.
- The meaning of الفعل الجميل is الأعمال الحسنة
- ليان مقدّم is the مِن الفعل الجميل of قري الضيف but it has a touch of قري الضيف as well.
   He means: my نفس has not prepared even a little . . .
- There is استعارة مصرّحة in this expression.

- o White hair is compared to a guest on the basis of طرة (appearance of something that was previously absent).
- Only the مشبّه (the quest) is mentioned. The مشبّه (white hair) is not mentioned. Hence, this is استعارة مصرّحة
- ترشیح Hence, this is مشبّه به befits the قري Hence, this is مشبّه
- Etiquette demands that the quest should not overstay.
   Overstaying indicates a lack of shyness. When الشيب (white hair)
   settles on man's head, it never leaves him until his death. Thus,
   the poet (ra) described it as غير محتشم

**Lesson:** Just as we prepare for the quest before his arrival, we should prepare good actions before old age. Delaying preparation of good actions until old age may leave one with little or no opportunity for such preparation.

#### Line 15



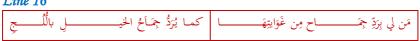
Had I known that I would not be able to honour it
I would have concealed the secret that it revealed to me with the
katam plant

- After acknowledging that the advice of white hair should not be ignored and after tasting such bitterness of reprimand that he did not previously taste, he now says . . . . وكنتُ أعلم أنّى ما أوقره
- الشيب refers to أوقره in ضمير منصوب •
- $\bullet$  Honouring الشيب refers to good actions and abstention from sin.
- The meaning of ابد is to appear. Thus, سرًا بدا لي may be translated as 'a secret that occurred to me'.

- According to Mulla Ali Qari (ra) the meaning of السر in this context
   is إنذار الشيب عن الغفلة (a warning against negligence and sin).
- According to Bajoori (ra) the meaning of الشيب الذي يظهر أولا is السيب الذي يظهر أولا is السيب الذي يظهر أولا is that initially, before it becomes apparent to others, it is خفي (hidden) like a secret.
- Nonetheless, both of these commentators agree that the ضمير مجرور in بنه refers to الشيب
- The reason for adding the word لئ is that when the first strand/s of
  white hair appear on a man's head or beard, he is generally the
  first person to see it due to اهتمامه بشأن نفسه (his concern of his
  appearance).
- Katam is a plant whose leaves are crushed, mixed with henna and used as a dye.

**Meaning**: If I knew that I would not be able to honour white hair by doing good actions and abstaining from sin, I would have concealed it from the beginning, before it became apparent to others.

**Lesson**: The appearance of white hair is a warning of the closeness of death and the urgency of preparing for it. Such preparation entails engagement in good actions and abstention from sin and is actually a means of honouring the white hair.

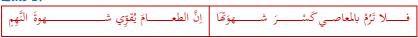


## Who will help me return a wild nafs from its deviance just as wild horses are returned using reins?

- When his نفس continued ignoring the admonishment of الشیب the poet asks . . . .
   مَن لى بردّ جماح . . .
- The purpose of this استفهام is:
  - a. التتضرّع an expression of humility
  - b. الاستعانة بغيره a request for assistance
  - c. الاستعطاف لنفسه a request for leniency
- Bajoori (ra) translated جماح as القوة و الغلبة He thereafter explained that:
  - o The meaning of الصرف is الصرف (to turn away)
  - محذوف that is ناشئ of متعلّق is the مِن غوايتها
  - جماح of صفة is a ناشئ o
  - Hence, this statement may be paraphrased as مَن يصرفُ عنْ نفسي (who will avert from my nafs the ego that is the result of its deviance).
- Mulla Ali Qari (ra) mentioned two possibilities of جماح
  - 1. It is a مصدر Accordingly, the meaning of الردّ is الردّ
  - 2. It is the plural of جوح (a bolting horse). In this case, the poet is comparing الدواب الذميمة to الأخلاق الذميمة (However, he only mentioned the مشبه به Hence, this is
- The في in the beginning of the second half means مثل and the هئل after
   it is مصدرية

- الكتاب and الكُتب on the scales of اللجام is the plural of اللجُم
- Mulla Ali Qari noted that the poet is referring to a مرشد کامل In Bajoori's words, this line is a reminder that a شیخ is imperative for the perfection of سلوك because the nafs may regard something as good whereas it is actually destructive for him. Thus, the شیخ guides him like an experienced doctor.

Line 17

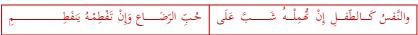


## Don't intend breaking its desires through sin (Because) Food strengthens the desire of a glutton

- Having asked for assistance in bringing his wild nafs under control, the poet perceives somebody telling him that you should not intend breaking the desires of your nafs if you do not want to refrain from sin. The most important step towards taming your wild nafs is abstention from sin. Such abstention breaks the desires of the nafs. On the contrary, continuous sin increases the desires of the nafs.
- The way sin increases the desires of the nafs is comparable to the way food increases the appetite of a greedy man. No matter how much he eats, his appetite never slackens.
- On the one hand, this line may be classified as تشبیه ضمنی because the مشبیه does not appear in any of the usual methods of تشبیه التمثیل On the other hand, this line also comprises an example of مفرد because neither the مشبه nor the مفرد is a مفرد Instead, each of them is a صورة made up of a few items.

• النهم is a person who is النهم شديد الشهوة إلى الطعام

#### Line 18



# The nafs is like an infant, if overlooked he will grow up enjoying breast milk Yet if you wean him he will be weaned

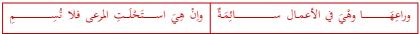
- Just as the suckling child never tires of his mother's milk unless he
  is weaned, the nafs never tires of sin unless it is 'weaned'.
- Just as weaning the infant of breast milk is imperative, weaning the nafs of sin is also imperative.
- Just as weaning the child of his mother's milk is challenging, weaning the nafs of sin is also challenging.
- Just as there are disadvantages in not weaning the child timeously, there are harms in not weaning the nafs timeously.
- In short, this line is an example of تشبیه the poet is comparing the
   nafs to a suckling child. All of the above constitute the
- Considering that the أداة التشبيه is mentioned, this is
- Considering that the وجه الشبه مجمل is not mentioned, this is
- بلغ الشباب is شبّ الصبي The meaning of
- In essence there is no difference between rooh and nafs. They refer to the same thing. Before تعلقها بالجسد it is called rooh and after نعلقها بالجسد it is called nafs. In other words, the difference between the two is only
- The word طِفل is used for an infant, whether male or female.

## فاصْ رِف هواهـ ا وحاذِر أَن تُولِّيهُ ۚ إِنَّ الهوى مَا تَـــــوَلَّى يُصْمِ أَو يَصِمِ

#### Resist its desire and be wary of making it your leader So long as desire is a leader it kills or disfigures

- The فاء before اصرف is for إفصاح) (it is الفصيحة) because the meaning is: if you have understood the above, then
- Mulla Ali Qari defined ميل النفس إلى ما تستلذّه من غير داعية الهدى as الهوى (inclination of the nafs to the misguided things that it enjoys).
- As explained by Bajoori, the poet should have said فاصرف النفس عن هواها However, صرف النفس عن الهوى means to free oneself of desires. This is impossible because every nafs has desires. Thus, he said فاصرف هواها which means do not follow the desires of your nafs.
- The meaning of حاذر أن تُولِيّه is: beware of giving the desires of your nafs any إمارة and إمارة over yourself. Don't make the desires of your nafs your leader.
- The reason for using the word حاذر instead of احذر is because احذر indicates احذر (occurrence from both sides) and just as man should be wary of his nafs, his nafs is also wary of him i.e. it always ثراقب غفلة الشخص (watches for him to drop his guard).
- The second half of this line is the علة for saying حاذرٌ أن تُولِيّه
- Most people read the word تولّى giving each of the واو رتاء and واو رتاء (They read it as an active verb). Shaikh-ul-Islam Al-Ansaari (ra) would give the تاء and the ضمّة and the كسرة a لام and the معتقة على (He read it as a passive verb). Bajoori (ra) says that both ways are correct. When الهوى assumes leadership or when

- The word يُصم comes from أصميتُ الصيد (I shot and killed the prey).
- The word مِصِم comes from وصم يصِم (to spoil, damage, disfigure etc.)
- There is استعارة مكنية in this line. The poet compared هوى النفس to a human being. However, he did not mention the human being but indicated to one of the لوازم (features) of a human being i.e.
- There is also استعارة in this استعارة because the crux of the second half is that ملائم is oppressive, which is a ملائم of human beings.



#### Guard the nafs while it grazes on (good) a'maal And if it enjoys a pasture then discontinue its grazing there

- The meaning of مراعاة is مراعاة Hence, we translated راعِها as 'guard it'.
- حالية is و هي في الأعمال in واو The •
- The الأعمال is for عهد Hence, الأعمال does not refer to all الأعمال only refers to
  - O Commenting on the point that الأعمال only refers to الأعمال الصالحة Mulla Ali Qari notes that due to the futility of أعمال سيئة it is as if they are not even أعمال
- The word سائمة is derived from السوم which means to graze.
- The meaning of الاستحلاء is to regard something as sweet.
- Bajoori explains لا تُبقِها فيه :as لا تُسِم don't let it continue grazing there.
- The poet's message in this line is that if your nafs enjoys a particular 'ibaadah, then discontinue it because in such situations

the pleasure enjoyed by your nafs is due to some ulterior objective rather than the 'ibaadah. Thus, your 'ibaadah becomes a sin. In fact, it sometimes becomes more harmful than sin. Ata-ullah Iskander (ra) said in his famous that:

Sin that results in humility is better than worship that results in arrogance and pride.

Likewise, it is mentioned in one narration that Allah Ta'aala said to Da'ud (as):

Tell the sinners who repent, 'rejoice' and

Tell the worshippers who are proud (of their sins), 'get away'.

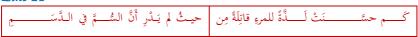
- There is استعارة تصريحية تبعية in this expression. The poet compared أخذ here is النفس في الكمال النفس في الأعمال (the سوم البهيمة في الكلأ to النفس في الأعمال (the مشبّه) and rather than using (مشبّه به thereof (i.e. مشبّه).
- Alternatively, there is استعارة مكنية in this line. The poet compared النفس to النفس However, he only mentioned النفس (the مشبّه) and sufficed with making إلى of البهيمة of لوازم to one of the إشارة (i.e.).

also called the النفس between النفس and البهيمة is عدم is البهيمة and البهيمة is عدم is البهيمة both of them do not know what is suitable or beneficial for him).

- Since animals graze in pastures, reference to ترشيح is المرعى
- نا is among the نعل of the نعل It never appears before a noun. Hence, we say that here too, it appeared before a noun. However, that noun is عنوف Nonetheless, we identified it through the verb

(إن after محذوف The word استحلت clarifies the verb that is محذوف after إن استحلت نفسٌ ، استحلتُ المرعى Accordingly, the complete text would be

#### Line 21



#### How often it adorned for man a murderous pleasure And he failed to realise that the poison is in the fat

- This is substantiation for the previous line.
- This خبریة is خبریة and it means
  - o lt's کئم مرّةً i.e. کخم مرّةً (how many times)
  - صفة is its قاتلة and حسّنتْ of مفعول is the لذّة
- Some commentators regard کم of معییز of عمیر as the کنی Bajoori, however, prefers the previous explanation.
- The second half explains why ii is often murderous because it is often infused with poison.
- Although there are other aspects and ingredients in منا the poet only mentioned منا and دسم because:
  - o سے is what 'kills' man.
  - o Man only sees the دسم and not poison infused in it.
- There are two cases of استعارة تصريحية in this statement.
  - o حظ النفس (self-gratification) is compared to سم (poison).
  - o الطاعة (worship) is compared to دسم (fat).
  - o In both cases the poet only mentioned the مشبّه به

**Lesson**: Nafs enjoys worship just as it enjoys sin. In fact, its joy in worship is more (worse) that in sin because the former is باطن خفي (apparent).

#### Line 22



#### Fear the plots of hunger and satiation Hunger is sometimes worse than indigestion

- Fear the plots that nafs conceals in hunger and satiation.
  - The plot hidden in hunger is short-temperedness and foul character.
  - The plot hidden in satiation is laziness to engage in 'ibaadah.
- This, however, only applies to excessive eating and hunger. Only excessive eating and hunger are blameworthy. As alluded to in the aayah كلوا و اشربوا و لا تُسرفوا moderate eating and hunger are praiseworthy.
- The above explanation is based on the possibility that جوع and مشبع were used in their حقيقي meanings. It is also possible that these words were not used in their حقيقي meanings. Instead:
  - o جوع the Hereafter قلّة العبادة for كناية which results in جوع
  - ناية is شبع the Hereafter کثرة العبادة for کنایة is الشبع
- If we accept the above explanation:
  - The plot in hunger (meaning قللة العبادة) is an inclination to ease and total neglect of 'ibaadah.
  - O The plot in hunger (meaning کثرة العبادة) is love for praise and fame. This is a serious harm because it causes the worshipper to worship for reasons other than the pleasure of Allah.

• Considering that the Arabs and other حكماء praise قلة الأكل somebody could argue that warning us of its harms is futile. Is it even harmful? Hence, the poet said فرُبٌ محمصة شرٌّ من التخم Of course it can be harmful. Based on the harmful consequences of hunger, it is sometimes worse than indigestion. Hunger sometimes results in non-fulfilment of 'ibaadah. Indigestion, however, only results in a lethargic fulfilment of 'ibaadah rather than non-fulfilment. There is no doubt that non-fulfilment is worse than a sluggish fulfilment.

Line 23



#### Shed tears from an eye filled with haraam And cling to the protection of regret

- There are two interpretations of the words استفرغ الدمع
  - o استفرغ in تاء and سين Accordingly, the أفرغ الدمع بالبكاء are
  - اطلب in تاء and سين and سين and سين are for سين are for الملب فراغ الدمع بالبكاء
     ائدتان are not الثنان
  - Either way, the meaning is: cry until you do not have any more tears i.e. this is كناية for excessive crying.
- تبعيضية is المحارم before مِنْ and the ابتدائية is عينِ before مِنْ The
- The کنایة regard متلاء العین من المحارم as کنایة as متلاء anything that the شیعة does not permit.
- The صوفية regard كتاية as امتلاء العين من المحارم for frequent looking at anyone other than Allah.

- O Crying over one's shortcomings has always been the practice of the pious. A number of ahaadith highlight the fact that even Rasulullah sallallahu alaihi wasallam used to cry frequently and profusely. It is mentioned in the tafseer of the aayah فيهما (in these gardens are two flowing springs) that these springs are for those whose eyes wept profusely. Nabi 'Eesa (as) had said: طوبي لِمَنْ بكي على خطيئته (there is good news for the one who cries over his errors).
- There are three possibilities with regards the حمية الندم in إضافة
  - 1. It could be بيانية Thus, it means الاحتماء الذي هو الندم (the protection that is regret).
  - It could be in the meaning of مِنْ Hence, it means الاحتماء الحاصل مِن Hence, it means الندم
     الندم (the protection that results from regret).
  - 3. It could mean الندم الحامى لك عنْ عقاب المحارم (such regret that will protect you from the punishment for sin).
- It is apparent from the above that the meaning of احتماء is احتماء (protection).
- الندم actually means التوبة The poet used the word الندم because it is the most important aspect in توبة Thus, Rasulullah sallallahu alaihi wasallam said that الندم توبة (regret is repentence).



## The nafs and Shaytaan you should oppose and defy Distrust them even if they give you sincere advice

- Your nafs and the Shaytaan are your enemies. Therefore, do not obey them when they command you to do something or when they prohibit you from doing something.
- e The addition of the word راعصها (defy them) is to remind us that mere opposition is not enough. Instead, it is imperative for such opposition to be accompanied with defiance. Otherwise, there are times when, knowing that you will oppose him, Shaytaan will either encourage you to do something good or he will discourage you from something bad. Mere opposition without defiance will result in you abstaining from the good he encouraged or committing the wrongs that he had discouraged. In other words, the consequences of mere opposition may be very pleasing to nafs and shaytaan.
- According to one explanation, خالفة refers to عصيان and أوامر according to another explanation, عام is الله is الله (not restricted to haraam) and خاص is عصيان (restricted to haraam). Hence, the عطف مطف الخاص على العام is a case of عطف الخاص على العام according to a third explanation, خالفة and عصيان while عطف only refers to things disliked by nafs, عصيان only refers to things that are haraam. If we accept this explanation, the purpose of the
- The reason for mentioning nafs before shaytaan is that:
  - Nafs is an enemy that appears like a friend and man seldom realises the plots of his friend. As explained by Mulla Ali Qari,

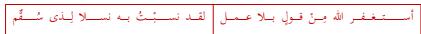
- nafs is an enemy that is loved and the faults of the beloved are always concealed. Remember the hadith حبّك الشيئ يعمى ويُصِمّ (love for an item makes one blind and deaf)?
- 2. Nafs is the inner and hidden enemy whereas shaytaan is an open and apparent enemy.
- 3. Nafs is the greatest barrier between himself and Allah. Hence, it is said that defeating one's nafs is the greatest ni'mah (favour) that Allah can bestow on a man. Sahl bin Abdillah (ra) used to say, "Allah is never worshipped in a manner greater than opposing one's nafs and desires."
- Even if they give you sincere advise: For example:
  - Enjoy yourself now so that later you will be able to focus better on your 'ibaadah.
  - They tell you to 'slow down' so that you will be able to do more in the long term.
- The poet used the word الله which denotes شك (doubt). This seems to be an indication that sincere advice from nafs and shaytaan is doubtful (very unlikely) . . . In fact, it is impossible. Thus, it is said that, "Shaytaan opens one hundred doors of good for a man in order to throw him in to one door of bad."
- It was previously mentioned that المرط of أدوات of أدوات of مرط only appear before أفعال (verbs). We therefore say that there is a فعل immediately after إلى but it is محذوف Furthermore, when this عبارة So the actual منفصل So the actual مستتر in it became منفصل So the actual وإنْ محضاك النصح should have been وإنْ محضاك النصح is the same as this aayah.)



#### Do not obey any of them, whether disputant or arbitrator You know the scheme of the disputant and the arbitrator

- This line is emphasising what was mentioned in the line before it.
- It means we should follow neither nafs nor shaytaan when one of them is the disputant and the other is the arbitrator. This refers to two situations:
  - a. When there is a dispute between 'aql and nafs and the two of them ask shaytaan to mediate.
  - b. When there is a dispute between 'aql and shaytaan and the two of them ask nafs to mediate.
  - In both of the above situations the arbitrator will always side with the disputant of 'aql because 'aql always desires good whereas nafs and shaytaan always desire evil i.e. the two of them belong to the same
- It could be said that when nafs continue adorning a sin for you despite your desire to abstain, it become yours disputant. Then when you succumb to its deception and commit the sin, you feel guilty and wish to immediately refrain. At that moment shaytaan starts adorning that sin for you and then he sets limits for you. He makes you think that you will 'stop' by Ramadan (for example). But when Ramadaan commences, he sets a new limit for you. And when that limit expires, he sets another limit. Like this you never stop sinning. Nevertheless, by setting such limits for you, shaytaan is behaving like a judge. Sometimes, it's the other way. The sin is first adorned by shaytaan and later nafs behaves like the judge.
- Irrespective of which of the above explanations we prefer:

- تبعیض is for منهما in مِنْ in
- لِتأكيد النهى and was added زائدة is حكما before لا o The
- In the second half the poet is indicating that if we are aware of the schemes of human disputants and arbiters and that the schemes of nafs and shaytaan are worse, we should be wary of nafs and shaytaan irrespective of which of them is disputant and which is arbitrator.



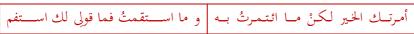
#### I seek forgiveness from Allah for speech without practice Doing so I have attributed offspring to one who has no offspring

- Acknowledging that he does not practice on what he is saying, he seeks forgiveness from Allah because he is quite aware that not practicing on what one says is extremely displeasing to Allah.
- Since the purpose of the words إنشاء is إنشاء is إنشاء there has to be إنشاء in this instance the second جرور is مفعول (preceded by مِنْ). Thus, we may say
- The purpose of this مِنْ is either تعدية or تعليل or
- The purpose of the باء thereafter is either
  - عملِ متلبّسٍ بعدم العمل is قولٍ بلا عملِ the meaning of ملابسة is ملابسة
  - م العمل is قولٍ بلا عملِ the meaning of عملٍ مصحوبٍ بعدم العمل is قولٍ بلا عملٍ
- Some commentators explain that when a person engages in أمر and أمر people think that he fulfils the good that he encourages and he refrains from the bad that he discourages. Hence, when he does

- the opposite, his أمر and غى are ostentatious and hypocritical. Thus, it is imperative for him to seek forgiveness from Allah.
- Others explain that the استغفار is based only on the lack of أمر) قول is an act of أمر) قول is an act of obedience and worship. Hence, there is no need to make استغفار is sinful and requires عمل is sinful and requires
  - o This explanation conforms to the opinion of the Ahl-us-Sunnah that engaging in أمر and فغ is not dependent on whether one practices the good he encourages and refrains from the bad he discourages. Failure to do أمر and فغ is one sin and failure to abide to the dictates of one's أمر and من is another sin. Commission of one sin does not condone commission of another. Instead, man is required to reduce his sins as much as possible . . . It is for this reason that it is also that an 'aalim who does not make عسل is still better than an ignorant man.
- The statement جلة مستأنفة is a لقد نسبت به نسلا لِذى سُفُم because it answers an unspoken question that arises from the first half. It seems like after the poet said أستغفر الله مِنْ قولِ بلا عملِ somebody asked him why he seeks forgiveness for قولِ بلا عملِ He replied, 'because doing so is comparable to attribution of offspring to someone who has no offspring'.
- As mentioned earlier, أمر create the impression that the ناهى and ناهى implements the good that he encourages and refrains from the evil that he discourages. If he does not do this, it means that by means of أمر and غى he is falsely attributing اتتمار and اختناب to himself. This may be compared to attribution of offspring to

Bajoori defined في عُقْمٍ as نى سَّقْم and added that هو اللّذي لا يولَدُ لِمثله (a person like him is unable to father a child). Attributing a child to such a person is an obvious lie for which one has to seek forgiveness.

#### Line 27



I commanded you to do good but I did not comply
I haven't been straight, so what's the benefit in me saying: Be
straight!

- The verb متعدّى إلى مفعولين is متعدّى إلى مفعولين with and without the باء of صلة In this line it has been used without the صلة Thus, the poet said أمرتُك الخير instead of
- The meaning of أمر is inclusive of أمر and خي Hence, there is no need to question why the poet only mentioned أمر whereas his discussion thus far comprised of أمر أهم is commonly used in this manner. For example, أمر السلطان أن لا يؤذي أحدٌ أحدا و أن يجامل في المعاملة, There are two issues under this أمر of the سلطان One of them is أمر and the other is خي Likewise, the poet's intention in these words is that
- The meaning of ما له عاقبة محمودة is الخير (actions that have a good outcome)
- The meaning of استقامة is اعتدال and ترك الاعوجاج This is attained by fulfilling the مأمورات and abstaining from the
- The استفهام in . . . نفی is for إنكار indicating نفی He means: There is no benefit in me saying . . .

## و لا تـزودت قـبـل المـوت نافـلـة و لم أصــل ســوى فرضٍ و لم أصــم

# I did nothing optional before death I neither prayed nor fasted other than what is compulsory

- In this context the meaning of التزوّد is العمل
- The reason for saying تروّدتُ instead of عملتُ is that:
  - o The meaning of زاد is to take such زاد (provision) that will enable one to reach his destination.
  - Death is a lengthy journey along which there are many difficulties.
  - optional actions) comprise a significant portion of the نوافل (provision) of the journey of death.
- The reason for specifically mentioning salaah and saum is that they are عض عبادة بدنية (purely physical forms of worship).
- The words و لم أصُم do not mean that he never fasted at all, neither fard nor nafl. He is only negating optional fasts. However, he did not add the words سوى فرضٍ because having mentioned it when he spoke of salaah is a sufficient indication of what he means. In the words of Bajoori (ra): و في الكلام الحذف مِن الثاني لدلالة الأول (the clause و في الكلام الحذف مِن الثاني لدلالة الأول) is omitted from the second because it is indicated to in the first).

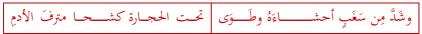
#### الفصل الثالث

#### Line 29

# I oppressed the sunnah of the one who brightened the nights until his feet complained of pain due to swelling

- The poet is now commencing with the actual purpose of the poem and that is to praise Rasulullah sallallahu alaihi wasallam. Instead of commencing the poem with praising Rasulullah sallallahu alaihi wasallam, he first touched on استغفار and استغفار so that he can be worthy of praising Rasulullah sallallahu alaihi wasallam.
- Having mentioned his negligence and failure to prepare a provision of optional worship, he now says that he oppressed the sunnah of Rasulullah sallallahu alaihi wasallam. Oppression (طلم) is defined as وضع الشيء في غير محلّه Failure to practise on the sunnah is placing the sunnah in the wrong place.
- The meaning of الْمُظلِم is الشَطلِم (dark). Here it is used in the meaning of الليل المُظلِم (the dark night).
- The literal meaning of أحيا is to give life. Here it is used in the meaning of ثنار (to brighten) because optional عبادة brightens the face of the عابد (worshipper) and his time.
- The poet compared أحيا in the word استعارة تبعية تصريحية The poet compared الإنارة to
   (النفع The shared attribute between them being) الإحياء
  - تصريحية is استعارة Hence, the (مشبّه به i.e. the) الإحياء He only mentioned (
  - تبعية is استعارة Hence, the أحيا .i.e. الإحياء of مشتق He mentioned a

- We may also say that there is استعارة مكنية in the words أحيا الظلام The dark night is compared to a dead body that is brought back to life. However, the poet did not mention the dead body (i.e. the مشبّه). He only mentioned the dark night but he made a subtle hint to the dead body by using the word أحيا In other words, الإحياء is a الإحياء of the dead body.
- . . . الإحياء for الإحياء However, it is a علية that has no مفهوم Hence, it does not mean that Rasulullah sallallahu alaihi wasallam would discontinue his night salaah when his feet would start swelling. Instead, he continued his salaah despite the swelling.
- In this line the poet is chiding himself even more. He is telling himself: You have not prepared any provision of optional worship yet the Rasul sallallahu alaihi wasallam would do so much. Why can you not be like him?



# And who fastened his stomach due to hunger, folding beneath the stone a side so soft

- in the previous line and is mentioned in أحيا الظلام on معطوف in the previous line and is mentioned in accordance with أصئم in line twenty eight.
- The poet is still chiding himself. In the previous line he chided himself for not performing optional salaah during the nights. In this line he chides himself for not observing optional fast. He tells himself: You find it difficult to abstain from food yet Rasulullah sallallahu alaihi wasallam endured such hunger that he would fasten a stone on his stomach.

- The reason for fastening a stone on the stomach was to supress the pain of hunger.
- which has three meanings: أحشاء
  - ما انضمّتْ عليه الضلوع . 1
  - القلب 2.
  - الأمعاء . 3

In this context the third meaning is more appropriate. However, we will translate it as stomach rather than intestine.

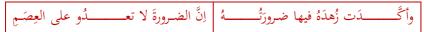
#### Line 31



## And whom lofty mountains of gold tried to seduce but what loftiness he showed them!

- The purpose of this line is to avert the misconception that could arise from the previous line that Rasulullah sallallahu alaihi wasallam was a pauper. The poet means: Had he wished, he could have possessed mountains of gold.
- The meaning of مطالبة is مراودة and the meaning of مطالبة is مراودة is مراوده (he wanted him to fulfil his desire).
- The إسناد of مراودة to the mountains is based on مراودة because actually it was Allah who gave Rasulullah sallallahu alaihi wasallam the choice. Nonetheless, it is possible to interpret this مراودة in the literal sense because creating إدراك in the mountains is not beyond the قدرة of Allah.
- The الجبال is for العهد الذهني because the poet is only referring to the mountains of Makkah.

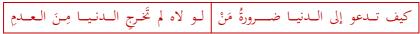
- The word الشم is the plural of المرتفع which means الأشم this derived from الشمم meaning (الارتفاع) loftiness.
- Some commentators say that مِن ذهبِ is حال Bajoori says that this is incorrect because at that time these mountains were not made of gold. According to him these words comprise the خبر of the verb داودته الجبال أن تكون مِن ذهب The poet meant مخدوف that is مخدوف
- The عن نفسه in عن is for تعليل Hence, it means لأجل نفسه and indicates that the mountains would turn to gold for his sake.
- is the ضفة is actually فأراها شمما أيما شمم In other words, فأراها أيما شمم is actually مؤصوف of a موصوف



### His need stressed his disinterest in it Need does not transgress on the infallible

- In the first half the poet says that Rasulullah sallallahu alaihi wasallam's disinterest in gold mountains is underscored by the fact that he did not even have any wealth.
- In the second half the poet tells us that the Ambiyaa are not deceived by need.
- This line also draws our attention to the difference between the Ambiyaa and others. Despite necessity, being infallible protects them from أخس الأشياء (good things) let alone أخس الأشياء
- Bajoori writes in his commentary that this line and the next have been criticised because there is no evidence of Rasulullah sallallahu alaihi wasallam suffering from أصل الحاجة let alone him suffering from ضرورة

- لا تتعدّى means لا تعدو ●
- There are two ways of reading العصم
  - 1. With a كسرة below the عين and a فتحة on the صاد العِصَمِ). In this case it is the plural of العصمة and it is preceded by a مضاف محذذوف . . . مضاف محذذوف . . . (ذوي العِصَم).
  - 2. With a عين on the عين below the صاد below the كسرة. In this case:
    - It was actually العصوم (meaning) but the ياء between the
       عذوف and the صاد
    - العَصِم before مضاف محذذوف There is no need for a
  - Either way it refers to the Ambiyaa and is based on the 'aqeeda of the Ahl-us-Sunnah that the Ambiyaa were (infallible).

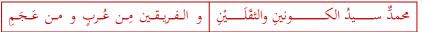


# How can need call such a person to the dunya Whose existence is why the dunya exited non-existence?

- This استفهام is for نفى but it means نفى The poet means: Need is unable to call such a person towards the dunya who . . .
- His وجود is the علة for the وجود of the dunya. However, this is contradicted if need was able to turn him towards the dunya because then it would mean the dunya is the علة for his وجود
- In this context dunya refers to the أعراض and زخارف (wealth and honour etc.) of the worldly life.

• The word تخرج may be read معروفا Using different words, we say that it may be read بالبناء للمفعول and بالبناء للمفعول When a word may be read in both manners like this, we say that it may be read بالبناء للفعل

#### Line 34



# Muhammad, leader of both worlds, both creations and the two groups, Arab and 'Ajam

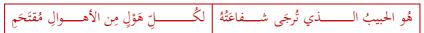
- The word محمدًا) منصوبا ,(محمدًا) مرفوعا may be read محمد The word محمد
  - o If it is read مبتدأ of a خبر of a مرفوعا that is مرفوعا). . . محذوف
  - of a مفعول that is منصوبا it is the فعل of a مفعول it is the منصوبا أمدت محمدًا). . . محذوف
  - in the previous line. مَنْ on معطوف it is مجرورا
- الكونين refers to the dunyaa and the aakhirah.
- There is a مضاف was not سيّد الكونين in مضاف محذذوف was not مضاف would have been سيّد أهل الكونين
- الثقيلين refers to man and jinn. Bajoori mentioned two reasons for man and jinn being called الثقيلين
  - 1. لإثقالهما الأرضُ (due to the weight that they exert on the earth)
  - 2. ينقلهم باذنوب (they are weighed down with sin)
- The عطف الخاص على العام is a case of الكونين on الفريقين and عطف is عطف is عطف benefit of this التصريح في مقام المدح is عطف (explicitness for the sake of praise).



### Our Nabi who commanded and prohibited Nobody was more sincere in 'no' and 'yes' than him

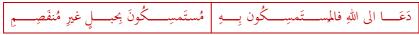
- Like the word محمد in the previous line, the word انبيّن in this line may also be read منصوبا ,مرفوعا however, it must be read in accordance with how you read the word
- The إضافة in أضافة is for تشريف المضاف إليه (to indicate that we are honoured to have him as our Nabi).
- The meaning of الأمر الناهي is that Nabi sallallahu alaihi wasallam issued commands and prohibitions on Allah's behalf. Hence, it is equivalent to saying الرسول (the messenger).
- The meaning of the rest of this line is that nobody is more sincere
  in his command and prohibition than Rasulullah sallallahu alaihi
  wasallam. Accordingly, كناية is كناية for command and اكتابة for prohibition.
- It is also possible that الخبر المثبت for كناية is الله and الخبر المثبت for الخبر المثبت Neither in الخبر المثبت nor in الخبر المثبت was anybody more truthful than Rasulullah sallallahu alaihi wasallam.

#### Line 36



He is the beloved whose intercession is hoped for in every fearful situation that people experience

- الحبيب could mean المجبوب (lover) or المجبوب (beloved) because Nabi sallallahu alaihi wasallam loved Allah and Allah loved him. Similarly, he sallallahu alaihi wasallam loved his ummah and they love him.
- is defined as الأمر المبخوّف (a frightening situation).
- مقتحم means to enter something reluctantly. ظرف is the ظرف of In this line it is the هول of
- Bajoori explains that the poet is describing the مقتحم فيه as مول and the meaning of واقع فيه الناس is مقتحم (in which people get caught up).
   Accordingly, there is ايصال and ايصال
  - نیه refers to omission of حذف
  - ن ايصال refers to non-usage of a إيصال
- The occurrence of شفاعة (intercession) on the Day of Qiyaamah is established from the Qur'aan and numerous ahaadith. Thus, it is العلمي It will definitely take place. That being the case, why did the poet say ثرُجى شفاعة ? Bajoori (ra)'s answer is that this to remind us not to engross ourselves in sin and merely depend on شفاعة (intercession). In short, it is a reminder that we should not be complacent.



### He called to Allah and those who hold onto him, hold a rope that will never snap

• There is a مضاف محذوف in the words دعا إلى الله because the poet actually meant مضاف محذوف actually

- دعا العبادَ إلى الله .i.e محذوف is also دعا of مفعول The
- Considering the meaning of العين it would have been appropriate for the poet to use the word جيبون instead of المستسكون However, he chose the latter as a reminder that verbal إجابة is insufficient for salvation unless it is accompanied with استمساك Just as a mountain climber holds the rope tightly and does not let go for even a brief moment, it is imperative that we hold onto the teachings of Rasulullah sallallahu alaihi wasallam tightly and never let go for even a brief moment. Just as letting go of the rope results in the mountain climber's destruction, letting go of the teachings of Rasulullah sallallahu alaihi wasallam will lead to destruction in the Hereafter.

Line 38



He excelled the Ambiyaa in physical features and in character They did not reach close to him in knowledge nor in generosity

- If he excelled the Ambiyaa, he excelled the non-Ambiyaa to a much greater extent.
- نتحة on the خلق on the سكون on the خلق on the خلق on the خلق
   and physical features.
- خلق (with a ضنة on the خاء and the الام refers to character (modesty, compassion, generosity, forbearance, fairness etc.)
- This is based on our belief that Rasulullah sallallahu alaihi wasallam was an embodiment of all the good traits that are scattered among the rest of the people. Some of the 'ulama opine that one's imaan remains imperfect unless he believes that

nobody had as many outer and inner عاسن (praiseworthy traits) as Rasulullah sallallahu alaihi wasallam.

• Objection: Some commentators have objected that خُلُق and الله are عام and mentioned ن سياق الإثبات Hence, they are not انكوة Because they are not عام the meaning of this line would be that Rasulullah sallallahu alaihi wasallam excelled the other Ambiyaa in some and not all aspects of خُلُق and خُلُق that would mean that in other aspects of خُلُق and خُلُق they are either equal to him or even better. Does this not defeat the poet's intention to praise Rasulullah sallallahu alaihi wasallam?

Answer One: حُلُقهم are actually حُلُقهم and حُلُقه and حُلُقه However, in both words the عنوف is عنوف الله and عام and عام and عام and the above objection does not apply.

Answer Two: The نكرة that is mentioned في سياق الإثبات is sometimes نكرة . . . عام

- One could argue that even if Rasulullah sallallahu alaihi wasallam excelled the other Ambiyaa, there was not too much of a difference between him and them. They were not far from him. Thus, the poet (ra) added the words و لم يُدانوه في عِلْي و لا كرم (they were not even close to him in . . .)
- The other Ambiyaa were nowhere close to Rasulullah sallallahu alaihi wasallam in any of his traits. However, the poet only mention علم and وأس الفواضل is that وأس الفواضل and أمور زائدة refers to فواضل is that فواضل refers to فواضل refers to فواضل نائدة refers to فضائل

غَرْفًا مِنَ البحرِ أو رَشفًا مِنَ الدِّيَــــــمِ	وَكُــــــــــــــــــــــــــــــــــــ
· · · · · · · · · · · · · · · · · · ·	•

## And all of them take from the Rasul of Allah a handful of his sea or a sip of his rain

- This is like the دليل for the previous line.
- ملتمِسُ of متعلّق are the مجرور and the جار
- The ضافة in رسول الله is for العهد (to indicate to a specific Rasul namely, Muhammad sallallahu alaihi wasallam).
- The actual meaning of الطلب is الطلب However, the poet used the word ملتوس in the meaning of أخذة

Word	Translation	Explanation
الغرف	Take	مصدر غرَفَ أي أخذ
الرشف	Suck	المصّ
الدِّيَم	Continuous Rain	جمع الديمة ، المطر الدائم يوما و ليلة من غير رعدٍ

الدّيم and البحر in the words استعارة تصريحية There is

المشبّه	المشبّه به	
عِلم السول	البحر	is mentioned. المشبّه به
حِلم الرسول	الدّيَم	is mentioned. المشبّه به

- Furthermore, there is ترشيح in usage of الرشف and الغرف
  - $\circ$  ترشیح is to mention something that befits the مشب به
  - الدِّيَم befits الرشف and البحر befits الغرف

## وواقِفُونَ لَدَيهِ عندَ حَدِّهِم مِن نقطة العلم أو مِن شكلة الحكم

## Stopping in his presence at their limit which is like a dot of knowledge or a semblance of wisdom

- ملتمس on معطوف is واقفون
  - o In من حيث اللفظ the singular form was used because مِن حيث اللفظ the singular). مفرد is مفرد (singular).
  - o In واقفون the plural form was used because مِن حيث المعنى the word واقفون is جمع (plural).
- In this line the poet is comparing the knowledge and wisdom of the other Ambiyaa to that of Rasulullah sallallahu alaihi wasallam.
   In the first half he tells us that:
  - a. Their 'end' is his 'beginning'. They have to 'stop' where he 'begins'.
  - b. His beginning is the limit of their knowledge but there is no limit for his knowledge. Thus, he continues ascending the realms of knowledge and wisdom.
- In the second half he tells us that the knowledge of the rest of the Ambiyaa is comparable to just a dot of his knowledge. In other words, their knowledge is not even comparable to a single letter of knowledge. Similarly, their knowledge is only comparable to a semblance of his wisdom.
- According to a second interpretation, the meaning of this line is
  that in comparison to his knowledge, their knowledge is just like a
  dot of the knowledge of Allah. Similarly, in comparison to his
  wisdom, their wisdom is just like a semblance of the wisdom of
  Allah. Bajoori describes this interpretation as it is (more effective in

praising Rasulullah sallallahu alaihi wasallam) but he describes the first interpretation as أقرب (closer to the text).

#### Line 41



He is the one whose inner and outer features are complete and whom the Creator of the Souls chose as his beloved

- This is مفرّع from what was mentioned in line thirty eight.
- حُلق refers to صورة and حُلُق refers to معنى
- ترتيب في الصفات rather than ترتيب في الذكر و الإخبار in this line is for ثُمّ The ثُمّ الله على المنافقة الما
- النسمة means الحالق and النسم is the plural of النسم (with a فتحة on all three of the الحروف أصلية which means)
- The reason for mentioning this particular attribute of Allah is to remind us that it is Allah who created this perfect څلق and څلق of Rasulullah sallallahu alaihi wasallam.

#### Line 42



## Free of any partner in his virtues The essence of his virtue is undivided

The statement نفی is منزّه عن شریك in meaning. It means: he has no partner. Furthermore, the word نكرة is a شریك Thus, it is

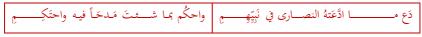
Accordingly, we translated منزّه عن شريك as 'free from any partner' rather than 'free from a partner'.

- Some people object that other Ambiyaa also enjoyed some of the merits of Rasulullah sallallahu alaihi wasallam e.g. nubuwwah and risaalah. The answer to their objection is that the merits of the other Ambiyaa were like a dot or just a shape in comparison to the merits of Rasulullah sallallahu alaihi wasallam. Hence, there is no مشاركه
- جوهر الحسن الكائن فيه means جوهر الحسن فيه
- The meaning of the second half is that his --- is not shared between him and the other Ambiyaa.

Question: If that is the case, why did his حسن not result in any فتنة like the حسن of Nabi Yusuf (as)? Put differently, why did nobody in the time of Rasulullah sallallahu alaihi wasallam cut their hands upon seeing him in the way the women of Egypt cut their hands upon seeing Nabi Yusuf (as)?

Answer: The reason for this is that his جلال was like a veil over his جال was like a veil over his جال Hence, nobody was able to fully perceive his جال Thus, there was no possibility of his جال leading to

#### Line 43



Discard what the Christians claim about their Nabi And (then) praise him however you wish, but base it on wisdom

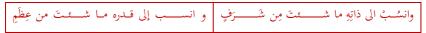
 Somebody could misunderstand the previous line and think that it includes attributes of Allah. This line was brought to avert such a misconception.

- This is also reference to the hadith, 'do not extol my praises like the Christian do with Al-Maseeh. Instead, say: The servant of Allah and His messenger.'
- In short, the purpose of this line is to caution Muslims not to say that Muhammad sallallahu alaihi wasallam is Allah or the son of Allah.
- Question: If Nabi Muhammad sallallahu alaihi wasallam was sent to the whole of mankind, he is the Nabi of the Christians also. That being the case, what is the purpose of the إضافة in the first half?

Answer: It is correct that Nabi Muhammad sallallahu alaihi wasallam is the Nabi of the Christians as well. However, the purpose of the إضافة is to refute the Christian claim that their Nabi (as) is Allah. The نبيّهم in إضافة refers to their acknowledgement that 'Eesa (as) is a Nabi of Allah. Acknowledging that he is a Nabi, how can they still claim that he is Allah? Being a Nabi means he cannot be Allah. Being Allah means he cannot be a Nabi.

Addition of the word احتكي is to caution us that when praising
 Rasulullah sallallahu alaihi wasallam we must be wise and adopt an approach that befits his greatness and lofty position.

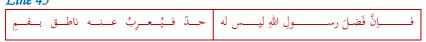
#### Line 44



Attribute to him whatever honour you wish Attribute to his status whatever greatness you wish

• This is تفصيل of the إجمال in the words

- The first half refers to perfect stature, handsome complexion, natural fragrance, fluent and eloquent speech, intelligence and other attributes of شرف (honour)
- The second half refers knowledge, generosity, forbearance, forgiveness and other attributes of كمال (perfection).
- In both halves the مِنْ is for بيان الجنس



# Because the excellence of Allah's Rasul has no limit which a speaker may express with his mouth

- This is تعليل for the previous line.
- Because Rasulullah sallallahu alaihi wasallam is constantly ascending the realms of كمال (perfection), nobody among the creation is ever able to encompass all his praises. In one hadith Rasulullah sallallahu alaihi wasallam said إنه ليُغان على قلبي فأسغفر الله Some interpreters say the meaning of this hadith is that so much of nur collects in my heart that causes me to seek forgiveness for the previous condition.
- The word فم (mouth) has been used المجاز in the meaning of لسان in the meaning of باطلاق المحلّ على الحال) باز المحلّية because the mouth is على of the tongue.
- Man only speaks with his mouth. Therefore, addition of the word بفي is only for emphasis and is similar to saying بفي and نظرتُ بعيني and

## لو ناسَ بَتْ قَدْرُهُ آياتُهُ عِظْمَا المُهُ حينَ يُدعى دارسَ الرِّمَمِ

### If the magnitude of his signs were proportionate to his greatness When called, his name would restore life to decayed bones

- The poet is saying that the signs (miracles) of Rasulullah sallallahu alaihi wasallam were not proportionate to the magnitude of his greatness. In order to substantiate his claim he says that were his signs proportionate to his greatness, decayed bones would return to life when Allah is asked to do so through the وسيلة of Rasulullah sallallahu alaihi wasallam i.e. the person says in his du'a to Allah اللهم بمحدد أحى هذا الميت
- This explanation is based on the following:
  - a. The ضمير of يُدعى is a ضمير referring to Allah
  - b. منصوب is منصوب because it is the أحيا
  - c. The مله of محنوف is محنوف Therefore, حين يُدعى سوans عنوف معنوف أيدعى ما صلة
  - اسمُه refers to محذوف in به that is محذوف refers to
- There is إسناد in the إسناد to الإحياء to الإحياء to والمعلى (the name of Rasulullah sallallahu alaihi wasallam).
- in the meaning اسم الفاعل i.e. it is used in the meaning of مدروس The meaning of اسم المفعول fo المدى زيد في بلاءها is kadly decayed).
- الرّم is the plural of الشيء البالي which means الرّمة (decayed matter).
- الرّمم المدروسة It means . . . دارس الرمم in إضافة الصفة إلى الموصوف

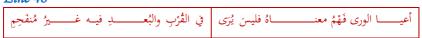
لم يَمْتَحِنَّ المِا تَعيَ العقولُ به حرصا علينا فلم نرتب ولم نحِم

### Due to His desire that we be guided, He did not test us in a manner beyond our understanding thus, we neither doubt nor are we confused

- علينا in مضاف محذوف i.e. there is a حرصا على هدايتنا means حرصا علينا
- **Question**: What about the آیات متشابحات whose meanings are known to Allah alone?

**Answer**: The poet meant Allah did not test us in the form of rulings that we are unable to understand and in the آیات متشابحات there are no rulings applicable to man.

#### Line 48

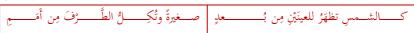


## Understanding his reality has tired the creation, neither close nor far is anyone seen who is not helpless in understanding him

- The الإعياء of الإعياء to فهم معانيه is based on مجاز عقلي because it is Allah rather than فهم معانيه that 'tires' them.
- The meaning of بعد and بعد could be based on مكان or نوان or مكان It could also be based on بعد In this case those who are close refers to the معنى who see him in عالم الحس and those who are far refers to the أهل الباطن who see him in أهل الباطن
- منفحم with متعلّق are (فيه .are (فيه .and ) in the second half أمجرور

• The meaning of منفحم is

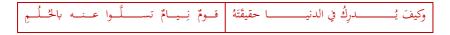
#### Line 49



### Like the sun, appearing small from far Yet it tires the gaze from close

- هو كالشمس is the مجذوف that is مبتدأ of a خبر bat is كالشمس
- From far the sun appears so small yet man is unable to look at the sun from a close range. This means that whether far from the sun or close to it, man is never able to fully comprehend the sun. Similarly, no man, whether far from Rasulullah sallallahu alaihi wasallam or close to him, can ever fully comprehend the reality of Rasulullah sallallahu alaihi wasallam.
- محمل and مرسل is تشبیه
  - مرسل because the مرسل فغذوف is أداة التشبيه
  - o because the محمل o عذوف
- Being far from the sun is based on الواقع (reality). Being close to the sun is based on الفرض (postulation).

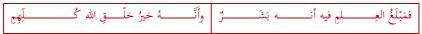
#### Line 50



How can such people in the dunya recognise his reality who are asleep and console themselves with dreams of him?

نفی that means إنكار is for إنكار

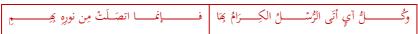
- The reason for adding the words ق الدنيا is to make احتراس from أخرة because in أخرة they will be granted perfect بصيرة and بصيرة due to which they will then be able to recognize his reality. In fact, the perfect بصيرة and بصيرة that they will enjoy in آخرة is what will enable them to see Allah.
- The meaning of حقیقته (his reality) is his true status and rank.
- people who are unaware). قوم غافلون means قوم نيام
  - This is وصف لازم rather than وصف مخصّص Hence, it applies to everybody.
  - (all creation) جميع الورى refers to
- The meaning of تسلّوا عنه بالحتّل is that they suffice with such pondering over his status and rank which is comparable to a dream.



### All they know about him is that he is a human being And he is the best of all Allah's creation

- This is مفرّع from line forty eight.
- The meaning of فيه is في حقّ ذاته
- مثر is related to the ذات of Rasulullah sallallahu alaihi wasallam.
- نه خير خلق الله is related to the صفات of Rasulullah sallallahu alaihi wasallam.
- بَشَر refers to the progeny of Adam (as). They are called بَشَر because
   of بدؤ بشرقم (the appearance of their outer skin).
- أَخْيَر It was initially اسم التفضيل is خير

- o First the همزة was dropped due to كثرة الاستعمال
- of the یاء was passed onto the یاء was passed onto the
- Due to اسم التفضيل it does not have a dual and plural form. In the aayah الأخيار the word و إنهم عندنا لَمِنَ المِصْطَفَيْن الأخيار is the plural of خير and not خير and not خير المحمد الم



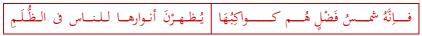
### Every sign the messengers brought Reached them only through his nur

- is the plural of آیة Needless to say it means آی (miracles).
- is the plural of صقة Generally it is read with a صقة on the الرسل in this line it is read with a سكون in order to maintain the
- الكرام is the plural of الكرام and means noble.
- The crux of this line is that the معجزات (miracles) of all the Ambiyaa were the result of the nur of Rasulullah sallallahu alaihi wasallam.
- According to one interpretation the meaning of nur in this line is تابعد (miracles). The reason for referring to معجزات as nur is that both are a means of 'finding the way'. Put differently, this is استعارة is the معجزات) تصریحیة
- According to a second interpretation, nur does not have to be interpreted as معجزات Instead, it should be interpreted according to its apparent meaning. Thus, it refers to أصل which is the النور المحمدي of everything.

**Question**: How could the miracles of the Ambiyaa be the result of the nur of Rasulullah sallallahu alaihi wasallam whereas they lived before him?

**Answer**: Rasulullah sallallahu alaihi wasallam lived after them but his nur was in existence from before them.

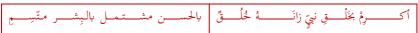
Line 53



### He is the sun of excellence (and) they are its stars They reflect its light for the people in darkness

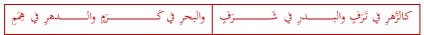
This is تعلي for the previous line and is based on تعلي With regards to excellence, he is like the sun and all the other Ambiyaa are like the stars of that sun. What the poet meant is that while the sun radiates its own light, the stars merely reflect the light of the sun. Similarly, Rasulullah sallallahu alaihi wasallam radiated his own light but the light of the other Ambiyaa was merely a reflection of his light. Furthermore, just as the stars do not diminish the light of the sun, the other Ambiyaa do not decrease the light of Rasulullah sallallahu alaihi wasallam. Likewise, just as the stars disappear with the rising of the sun, the شریعة of the other Ambiyaa 'disappeared' (were abrogated) by the شریعة of Rasulullah sallallahu alaihi wasallam.

Line 54



So noble is the appearance of a Nabi adorned with character Embracing handsomeness and a cheerful face

- زانه This word has a خاء on the خاء and the رانه الله على (character). زانه الله الله على means that the perfection in his physical features is enhanced by good character.
- In the second half بالبِشر, Similarly مشتمِل of متعلق is the بالبِشر Similarly مشتمِل of متعلق
- الوصف بالمفرد because it is a صفة of نبي This is a case of مشتمِل after
   الوصف بالجملة is a جملة and it is a مشتمِل نبي of صفة and it is a
- متّصفِ بالحسن means بالحسن مشتمل
- متّصف بالبشر means بالبشر متّسم
- طلاقة الوجه and البشاشة is البشر and طلاقة الوجه



### Gentle like a flower, lofty like the moon Generous like the sea, courageous like time

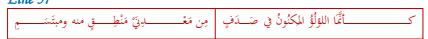
- The first half of this line is regarding the appearance of Rasulullah sallallahu alaihi wasallam. The second half is regarding his noble conduct.
- The meaning of النعومة is الترف (gentleness). Sayyiduna Anas (ra) said that he never felt any silk or brocade softer than the hands of Rasulullah sallallahu alaihi wasallam.
- The meaning of البدر is the full moon. Rasulullah sallallahu alaihi wasallam's loftiness over everybody else is like the loftiness of the full moon over the rest of the stars.

ك أنَّهُ وهْ وَ فَرْدٌ مِن جلالَتِ بِ فَي عسكرٍ حينَ تلقاه و في حشَمِ

## When you met him and he was alone, due to his awe he seemed as if he was with his army and his servants

- The ضمير of کأن is the ضمير attached to it.
- تلقاه in مفعول is the ذو الحال and the جملة حالية is وهُو فردٌ
- مِنْ أَجْل جلالته means مِن جلالته
- کأن of خبر are the في حَشَم of في عسكر
- كلّ مَن صلح للخطاب is تلقاه in مخاطَب

#### Line 57



### It seems like the pearl protected in its oyster came from The source of his speech and smile

- المصون means المكنون (protected).
- means oyster.
- المكنون of متعلّق is the في صدفٍ
- معدنَيْنِ هما منطق و مبتسَم It means بيان is for معدنَيْ منطقِ و مبتسَم in إضافة
- The reason for adding the words في صدفي is that pearls look more beautiful while in the oyster.
- It is also possible that this is إضافة المشبّه به للمشبّه

- مشبّه به is the معدِن and مشبّه are the منطق
- محلّ الابتسام means مبتسَم and محلّ النطق means منطق
- منطق refers to منطق (speech) and مبتستم refers to منطق (a perfectly shaped mouth).
- Generally speech and a well-shaped mouth are compared to pearls. However, the poet did the opposite. He compared the pearl to Rasulullah sallallahu alaihi wasallam's speech and mouth. This is called بلاغة ni التشبيه المقاوب
- Generally the وجه الشبه is stronger in the مشبّه For the sake of مشبّه (hyperbole), the speaker uses the مشبّه in the place of the مشبّه insinuating that the وجه الشبه is stronger in the مشبّه This is what the poet did in this line. By saying that the pearl in its oyster is like the speech and mouth of Rasulullah sallallahu alaihi wasallam, the poet is indirectly saying that the speech and mouth of Rasulullah sallallahu alaihi wasallam are more beautiful than pearls.
- In this line there is also حذف مِن الثانى لدلالة الأول عليه What we mean is that the poet was supposed to say منطق منه و مبتسم however, he omitted it from the second portion (مبتسم) because it is understood from the first portion.



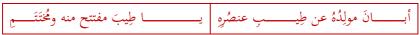
No fragrance is equal to the sand that holds his bones Fortunate is the one who smells and rubs his face on it

• التراب is another dialect for الترب (sand).

- التطيّب is either a مصدر meaning التطيّب or the name of a tree in Jannah that is so huge that a horseman will ride in its shade for one hundred years without passing its shade.
- In the first instance, it is the بدل of a عبارة The actual عبارة should be فعل محذوف be طاب المبتشق و المُملتثة و المُملتثة و المُملتثة والمُملتثة على المنتشق والمُملتثة والمُملتثة على المنتشق والمُملتثة والمُملتثة على المنتشق والمُملتثة و
  - o The verb طوبی was dropped and substituted with طوبی
  - o The لام was added before the لام for the sake of بيين
- In the second instance, it is a مبتدأ and its خبر is what comes after it.
- Either way, this is either إخبار or a إ
- If it is إخبار it means fortunate is the one who smells it.
- If it is دعاء it means may the one who smells it enjoy the طوبي tree.
- The meaning of موضع اللثام and المعقر موضع اللثام means the face. Thus, الثانية is the one who rubs his face on . . . Bajoori cautions us that it should not be interpreted as الْمُقْبَل the one who kisses . . . because kissing the grave of Rasulullah sallallahu alaihi wasallam is makrooh.

## الفصل الرابع

#### Line 59



### His birth highlighted his pure lineage O the purity of his beginning and end!

• مصدر ميمي is a مصدر ميمي and could mean birth, time of birth or place of birth. Irrespective of which of these meanings are considered, we will have to regard a مخذوف as مخذوف Thus, we say that

أبان آياتُ موليو (The signs that occurred at the time of his birth highlighted . . .)

- Thus, we translated it as lineage. الأصل is العُنصُر
- When the Arabs are astonished at something, they express their astonishment by calling it on the basis of جاز So when the poet said
   . . . يا طيب مفتتح it is as if he is saying: 'O purity of his beginning and end, come so that we may marvel at you.'
- According to Ibn Hajar Haithami (ra):
  - o منتتح refers to all Rasulullah sallallahu alaihi wasallam's ancestors from Adam (as) to Rasulullah sallallahu alaihi wasallam's noble father and mother.
  - o ختتم refers to Rasulullah sallallahu alaihi wasallam.
- According to Bajoori (ra)'s explanation مفتتح refers to Adam (as) and refers to Rasulullah sallallahu alaihi wasallam's father Abdullah. Mentioning the beginning and entire of Rasulullah sallallahu alaihi wasallam's lineage is actually a reference to the entire lineage. The poet is telling us that Rasulullah sallallahu alaihi wasallam's entire lineage is most pure.

#### Line 60

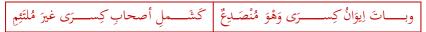


A day in which the Persians realised that they were warned of the befalling of hardship and punishment

هو يومٌ . . . It means مبتدأ of a مبتدأ is the يوم

with a فتحة on the فاء means skilled horsemanship. الفراسة with a فتحة on the الفراسة on the فتحة on the فتحة is derived from the latter and means realisation due to intuition.

#### Line 61



### At night the fractured court of Kisra became Unrepairable like the condition of Kisra's men

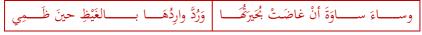
- نات is معطوف on تفرّس and it refers to the night of Rasulullah sallallahu alaihi wasallam's birth.
- إيوانُ كسرى of حال is وهو منصدعٌ •
- بات of خبر is the غير ملتئم •
- The meaning of الشمل is الحال
- On the night of Rasulullah sallallahu alaihi wasallam's birth, the palace of Kisra fractured (cracked) and fourteen of its twenty two pillars collapsed.
- Kisra is the title used for every emperor of Persia. Here it refers specifically to Anusherwan. Initially, no other Persian emperor had as huge an army and as many soldiers as him. However, he's army gradually started splintering and disintegrating until it totally collapsed at the time of the Muslim invasion.
- This line comprises an example of تشبیه التمثیل The poet is comparing
  the صورة of Kisra's palace that cracked, toppled and was never
  restored again to the صورة of his army that disintegrated and was
  never reunited again.

## والنارُ خامِدَةُ الأنفاسِ مِن أُسَفٍ عليه والنهرُ ساهي العَيْنِ مِن سَلَمِ

## Grieving over the palace, the flames of the fire subsided and the river stagnated

- July refers to the fire which the Persians used to worship and which they kept burning in a temple for one thousand years. Some sources state that they kept it burning for two thousand years. On the night of Rasulullah sallallahu alaihi wasallam's birth the flames of this fire miraculously subsided.
- is derived from خامدة which is used when the flames of the fire subside but it's embers continue burning.
- نقَس is the plural of الأنفاس is the plural of الأنفاس is the plural of الأنفاس
- The poet is comparing the flames of the fire to human breadth. However, he only mentioned the latter (i.e. the مشبّه به Hence, this is استعارة تصريحية).
- The meaning of الأسف is الأسف (grief).
- متعلّق is متعلّق of أسني of the مرجع some of the متعلّق some of the commentators are of the opinion that the مرجع of the ضمير is Nabi sallallahu alaihi wasallam. They explain that the fire of the Persians grieved upon the birth of Rasulullah sallallahu alaihi wasallam because he was the cause for termination of its worship. This explanation is based on حكم (attribution of a حكم to something appropriate although it is not the actual
- النهر refers to the Euphrates.
- Ibn Hajar Haithami explained as ساهي العين as ساهي العين Thus, we translated it as stagnant. Bajoori explained ساكن العين as ساهي العين (substance) of the أغر However, he defined مادة as the

- explained that usage of ساكن العين in the meaning of ساكن العين is based on  $\frac{1}{2}$
- He explained further that this could also be استعارة مكنية The poet is comparing the غر to an إنسان who is ساهي العين However, he only mentions the غر (i.e. the مشبّه) and suffices with reference to one of the لوازم of the العين) مشبّه به and suffices with reference to one of the لوازم of the
- Mulla Ali Qari translates عافل and later gives two explanations of this line:
  - a. The ينبوع (source) of the river forgot its course, changed direction and moved to the desert between Damascus and Irag.
  - b. The eye of the river forgot . . .
- Bajoori translates السدم also as الجزن (grief). Mulla Ali Qari translates
   it as التحيّر (bewilderment).
- In this line something is عنوف in the second half because it is indicated to in the first half i.e. the word عليه should have been mentioned after سدم as well, but the poet did not do so because it is understood from the first half.



The Saawa desert was saddened due to drying up of its lake And the one who came to it when thirsty was returned with anger

• نساوة is the name of the desert between Damascus and Iraq.

This is again استعارة مكنية The desert is compared to a human being.
 However, the poet only mentioned the desert (i.e. the مشبّه ) and sufficed with a brief reference to one of the لوازم of the لوازم ....).

#### Line 64



# Due to grief, it seemed that the fire had the wetness of the water and the water had the flames of the fire

Here too something is عنوف in the second half because it is indicated to in the first half. This time the محنوف word is المؤدا It should have been mentioned after ضرم just as it is mentioned after بلل However, the poet omitted it after ضرم because it is already understood from the first time.

#### Line 65



## The jin screamed, the light ascended And the truth appeared through meaning and words

- The jin screamed that the Last Nabi has entered the world.
- الأنوار refers to the celestial light that the mother of Nabi sallallahu alaihi wasallam saw at the time of his birth.
- refers to the truth regarding Nabi sallallahu alaihi wasallam.
- معنی refers to something abstract. Here it refers to same light mentioned above.

• There is لف و نشر مشوّش in this line because in the first half he mentioned screams (which comprise words) before light and in the second half he mentioned light before words. In the second half he altered the sequence of the first half.

#### Line 66



## Blind and deaf, the announcement of good news was unheard and the sword of warning was not seen

- This line is the answer to a question that may be posed upon hearing the previous line. The question is that if the jin screamed and the light ascended, why didn't anybody see it? The poet's answer is that they were 'blind and deaf'.
- they were blind and deaf) is in accordance with the sequence of مِن معنى و مِن كلِم Hence, this is
- Question: Why did the poet use the feminine form in إلم تُستَع
   Considering that الإعلان is masculine, should he not have used the masculine form?

Answer: The reason for usage of the feminine form is because is مضاف to مضاف to مضاف which is feminine, so the تأنيث resulted in مضاف اليه of the

اشام یشِیْهٔ is derived from the verb لم تُشَم (to see).

مِن بعلدِ ما أخبَرَ الأقوامَ كاهِنَّهُم بأنَّ دِينهُمُ الْمُعْوَجّ لم يَقْمِ

### After the people were informed by their sorcerer That their crooked deen will not stand (again)

- مصدرية is أخبر before ما The
- فاعل is its كاهنُهم and أخبر of مفعول is the الأقوام
- . . . عموا و صمّوا is the متعلّق of عموا و صمّوا They turned blind and deaf after their sorcerer had told them that . . . The purpose of this line is to show the قباحة (awfulness) of their behaviour.

#### Line 68

وبعد ما عاينُوا في الأُفقِ مِن شُهُبٍ مُنقَضَّةٍ وَفقَ ما في الأرضِ مِن صَنَم

## After they saw shooting stars in the sky shatter Like the idols on earth

- بعد in the previous line. Thus, it should be read بعد on معطوف in the previous line. Thus, it should be read بعد however, considering the الجار و المجرور of على it may be read منصوبا
- الذي and means موصولة is بعد after ما •
- The عائد in the صلة that returns to the (ضمير) عائد in the بعد . . . محذوف
   الذي عاينوه

#### Line 69

حتى غَدا عن طريقِ الوَحيِ مُنهَزِمٌ مِن الشياطينِ يقفُو إثْرَ مُنهَزِمٍ

Resulting in the jin that was fleeing from the pathway of revelation Running behind the heels of another fleeing jin

- ناية is غاية for something عنوف The shooting stars continued scattering until the jin fled from the sky one after the other.
- لوحى (the pathway of revelation) refers to the skies.
- منهزم of متعلّق is the عَنْ طريق الوحي
- نون is the منهزم of منهزم but it also conveys a meaning of مِن الشياطين So it means: some of the jin fled from the sky running behind other jin.
- يقفو means يقفو (to follow).
- خبر is its يقفو إثرَ منهزم and غدا of اسم is the منهزمٌ مِنَ الشياطين •

كَأَنُّهُم هَرَبَا أَبِطالُ أَبْرَهَةٍ أَو عَسكَرٌ بالخَصَى مِن راحَتَيْهِ رُمِي

### Running, they looked like the soldiers of Abraha Or an army shot with pebbles from his palms

- اسم is a مصدر in the meaning of اسم الفاعل Thus, it means منصوب It is مصدر on the basis of حال While fleeing from the skies, they looked like the army of Abrahah . . . Or they looked like the army of idolaters who fled from the battlefield when Rasulullah sallallahu alaihi wasallam threw two handfuls of pebbles in their direction. In view of a narration in Saheeh-ul-Bukhari this is reference to the Battle of Badr. In view of a narration recorded by Imam Muslim (ra) this is regarding the Battle of Hunain. Bajoori notes that it is possible that this happened in both of these battles.
- Due to غير منصرف should be أبرهة the word أبرهة should be غير منصرف However, in this case it is منصرف due to poetic necessity.

نَبْذَ المِسَبِّحِ مِن أحشاءِ ملتَقِمِ

نَبْذَا به بَعدَ تسبيحِ بِبَطنِهِمَا

# Thrown after it made tasbeeh in his palms In the manner the reciter of tasbeeh was flung from the stomach of the fish

- منصوب and there are two possibilities as to why it is مصدر is a ببذا
  - a. Due to a فعل محذوف before it i.e. نُبِذ نبذا
  - b. Due to the word رئي in the previous line. However, the عامل making it منصوب corresponds to it in meaning only. As we say, it is the على غير لفظه but وثمي but مفعول مطلق Another example of this is
- People understand the first half to mean that before hurling the pebbles towards the enemy, the pebbles first made tasbeeh in Rasulullah sallallahu alaihi wasallam's blessed hands. They then object that there is no evidence of this in hadith literature. The answer to their objection is that the poet did not mean that the very same pebbles which Rasulullah sallallahu alaihi wasallam flung towards the enemy made tasbeeh in his palms. He merely meant that this happened on a previous occasion. Defeating the enemy by throwing a handful of stones towards them is a miracle. Having referred to it, the poet recalls this previous miracle, in which the pebbles in Rasulullah sallallahu alaihi wasallam's hands were heard making tasbeeh.
- The poet compared the jin that fled from the skies to the fleeing armies of Abraha and the idolaters in Badr and Uhud. He then alluded to something unrelated but bearing some relationship.
   This is what the experts of بلاغة (Arabic rhetoric) term as

- He then says that Rasulullah sallallahu alaihi wasallam hurled those pebbles in the same manner that the whale hurled Nabi Yunus (as) from its stomach. He means that just as the whale threw Nabi Yunus (as) very gently, Rasulullah sallallahu alaihi wasallam threw those pebbles very gently, yet it caused the enemy to retreat.
- There is شبيه التمثيل in the above. The صورة of Rasulullah sallallahu alaihi wasallam gently throwing the pebbles is compared to the fish gently hurling Nabi Yunus (as) from its stomach

### الفصل الخامس

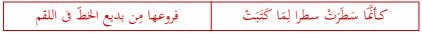
#### Line 72

جاءت لِدَعوَتِهِ الأشجارُ ساجِدَةً تَمشِي الله على ساقٍ بلا قَدَمِ

## Upon his call the trees came obediently Walking to him on a trunk without feet

- has been used in its لغوى meaning i.e. obedience
- الأشجار of حال are تَمشى إليه and ساجدةً
- تَمشى of متعلّق is على ساقٍ
- ساقِ or a second ساقِ of صفة is either a بِلا قدم

#### Line 73



## As if they drew lines for the matchless script their branches wrote on the road

 The purpose of this line is to describe the straight and perfect walk of the trees.

- للّذي كتبتُّه فروعُها It means محذوف in the first half is موصول in the first half ما
- ابدیع الخط in إضافة الصفة إلى الموصوف There is ما of بیان is the مِن بدیع الخط actually the منا of الخط of الخط
- the middle of the road). وسط الطيق
- The poet is saying that just as خط indicates a word that conveys أثر the poet of the tree also conveyed أثر This is أثر of the tree also conveyed عبرة to the عبرة of the tree conveying عبرة to the عبرة conveying

تَقِيهِ حَرَّ وَطِيسٍ للهَجِيرِ حَمِي	مثلَ الغمامَةِ أَنَّى سارَ سائِرَةً
---------------------------------------	-------------------------------------

## Like the clouds that went wherever he went Protecting him from the heat of the sun at midday

- منصوب or مرفوع is either مثل
  - مبتدأ محذوف of a خبر it is the مرفوع of a
  - o If it is منصوب it is حال of الأشجار . . . The trees are like the clouds in the way they submit to Rasulullah sallallahu alaihi wasallam.
- (wherever) or في أي موضع may be translated as أنّ
- منصوب or مرفوع could be سائرة
  - مبتدأ محذوف of a خبر it is the مرفوع of a
  - O If it is منصوب of الغمامة of
- If we regard مرفوع as a مرفوع we will regard the sentence متقيه حرّ وطيس as a second مبتدأ محذوف of the خبر
- If we regard منصوب as منصوب we will regard the sentence مقيه حرّ وطيس as a second

- The actual meaning of التتور is الوطيس (earthen oven). The poet used it in the meaning of الشمس on the basis of استعارة تصريحية (In simple words, he compared the sun to an earthen oven but only mentioned the latter.)
- تقیه or حرّ وطیس of either ظرف and it is عند الهجیر means لِلهجیر
- اسم الفاعل or فعل ماضي could be either حمى
  - In the first instance, there are two possibilities:
    - وطيس of صفة a. It is
    - حال مؤكّدة and this would be الهجير of في موضع الحال
  - الهجير or وطيس of صفة and it is a حام of صام or الهجير or

### By (the creator of) the split moon do I take an oath, a truthful oath, that it resembles his heart

- This refers to Rasulullah sallallahu alaihi wasallam's miracle of splitting the moon and the slitting of his heart which occurred four times in his blessed lifetime.
- Since it is impermissible to take قسم (to swear) in the name of anybody or anything other than Allah, the word ربّ will be regarded as عنوف before القمر The poetic scale is probably why the poet did not explicitly mention the word
- The first ضمير refers to القمر and the second ضمير refers to Rasulullah sallallahu alaihi wasallam.
- نمبرورة القسم is either عنوف of يمينا or نسبة but understood from عندوف but understood from بينا the اقسمت (from the word).

Ibn Hajar translated صادقة القسم as ميرورة القسم and Bajoori explained it as
 القسم عليها ميرور فيه

#### Line 76

	و كلّ طرفٍ مِنَ الكفار عنه عمِي	وما حوى الغـارُ مِن خيرٍ ومِن كَرَمِ
--	---------------------------------	--------------------------------------

### Think of the goodness and kindness the cave encompassed Yet every eye of the disbelievers was blind to it

- نا حوى . . . ولا is preceded by اذكر which is علوف or علوف which is mentioned in the previous line.
- ما حوی of بیان is مِن خیر و من کرم •
- According to one interpretation, جود and جود mean جود and جود and عضاف عدوف and مضاف عدوف
   اما ,before both of them. Thus مضاف عدوف is in the meaning of من (because ما عدوف).
- According to another interpretation, there is no need to regard a عنوف as عنوف before جود and جود Hence, اله does not have to be interpreted as مناف However, the previous interpretation is more apparent.
- is interpreted as الأخلاق الحميدة (praiseworthy character) عود and means kindness. Thus, يخاص is جود and عام is خاص
- عود and جود refer to Sayyiduna Rasulullah sallallahu alaihi wasallam and Sayyiduna Abu Bakr (ra).

## ٠٠ وهُم يقولون ما بالغارِ مِن أَرِمِ

## فالصدقُ في الغارِ والصدِّيقُ لم يَرِمَا

## The Saadiq and the Siddeeq were in the cave and did not move while they were saying: there is nobody in the cave

- There are three possibilities regarding الصدق
  - 1. It is actually مضاف محذوف It is actually ذو الصدق
  - 2. It is a مصدر used in the meaning of اسم الفاعل Thus, الصدق means
  - 3. It is a مصدر used for the sake of مبالغة It is as if the poet is saying that Rasulullah sallallahu alaihi wasallam was so truthful that he was truthfulness itself. He was truthfulness personified.
- The ضمیر منفصل refers to the idolaters.
- The poet meant فالصدق في الغار و الصدّيق في الغار However, he omitted the second في الغار because it is understood from the first. This is an example of حذف مِن الثاني لدلالة الأول
- لم يبرحا means لم يرِما So برح يبرَحُ means رام يريمُ 🔹

Question: If رام يريمُ is from رام يريمُ should it no have been لم يوما (with a ياء between the راء and the راء and the

Answer: Yes, it should have been لم يوما However, the باء between the اميم and the ميم is dropped from the singular form due to احتماع الساكنين is also ساكن and whenever there اساكن and due to احتماع الساكنين and whenever there احتماع الساكنين we omit the first ساكن This does not happen in the dual and plural forms. However, because the ياء is dropped from the singular form, it is dropped from the other two forms.

جملة حالية is و هم يقولون . . .

- يقولون for مقول is the ما بالغار من أرم
- أحد means أرم
  - o The مِن before it is
  - ما بالغار is خبر and its مبتدأ مؤخّر o It is a

خيرِ البَرِيَّةِ لم تَنسُجْ ولم تَحُمِ	ظنُّوا الحمامَةَ وظنُّوا العنكبوتَ على
--	--

## They thought that the pigeon and the spider would neither spin a web nor hover around the best of creation

- This is the علة for them thinking that there was nobody in the cave.
- لم تنسُّحُ of متعلَّق is على خير البريّة
- Here too there is حنى على خير البريّة (because) حذف مِن الثانى لدلالة الأول عليه should have been mentioned with مُ خُم as well).
- Alternatively, we could say that here there is حذف مِن الأول لدلالة الثانى عليه
- In the first half he mentioned the pigeon before the spider but in the second half he mentioned the spider's web before the hovering of the pigeon. Hence, this is لف و نشر مشوّش المنافقة.
- Pigeons and spiders are extremely fearful of man. Hence, they
  thought the presence of a spider web and a pigeon proves that
  Sayyiduna Rasulullah sallallahu alaihi wasallam and Sayyiduna
  cannot be in the cave.

مِنَ الدُّرُوعِ وعن عالٍ مِنَ الأُطُمِ

وِقَايَةُ اللهِ أَغْنَتْ عَن مُضَاعَفَةٍ

### Allah's protection made multiple armour and high forts unnecessary

- مضاعفة من الدروع means wearing double armour i.e. wearing one armour over another.
- شان is the plural of أُطُم is the plural of أُطُم أُ
- This line is reference to the aayah إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَحْرَجَهُ الَّذِينَ كَفَرُوا
   أَنْ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلَّا اللَّهُ اللَّا لَلَّا اللَّاللَّا اللَّلْ

#### Line 80

إلا ونِلتُ جِوَارًا منه لم يُضَمِ

ما سامَنِي الدَّهرُ ضيمًا واستَجَرتُ بِهِ

Time never afflicted me with injustice due to which I sought his protection except that I received protection from him and it was not ridiculed

- The Arabs have a tendency of attributing injustice to time because injustice occurs in time. The truth, however, is that oppression is caused by people rather than time. Hence, المعلى means المعلى i.e. we have to regard a مضاف as مضاف
- لم يُحتقر بل يُحتَرَم means لم يُضن (The protection I received from Rasulullah sallallahu alaihi wasallam was respected and upheld by others.)

#### Line 81

إلا استلمتُ النّدي مِن خير ملتمس

ولا التَمستُ غِنَى الدَّارَيْنِ مِن يَدِهِ

Never did I seek the wealth of both worlds through his favour except that I received favour from the best of givers

- Some interpret الطلب من المساوى as الالتماس (to request from from one's equal). In this context it means) الطلب بخضوع humble request).
- الآخرة and الدنيا refers to الدارين
  - Wealth of الكفاية refers to الكفاية (sufficient for one's needs).
  - Wealth of الآخرة refers to السلامة من العذاب (safety from the punishment).
- The actual meaning of الاستلام is to touch, either by hand or with one's lips. Hence, we speak of making الحجر الأسود of استلام However, it is also used بحازا in the meaning of الأخذ (to take).
- المأخوذ is النُمُلتمَس منه The meaning of محذوف its صلة Its ملتمَس منه Thus, we translated it as giver.
- The مشاهد is مشاهد Hence, there is no objection with regards him saying that he enjoyed the favours of Rasulullah sallallahu alaihi wasallam in the دنيا However, the مشاهد So how does he already claim that that he enjoyed the favours of Rasulullah sallallahu alaihi wasallam in the آخرة? The answer to this question is that his مشاهد was so strong that for him it was as if it is already

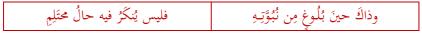


Do not reject his receiving wahi in his dream He has a heart that does not sleep while his eyes sleep

ابتداء is for مِنْ and the الوحي is ذو الحال and the حال أ مِنْ رؤياه

- Bajoori explained this line saying ال التُنكِرِ الوحي حال كونه متداً من رؤياه في النوم (do not reject wahi, the beginning of which was in the form of dreams). Mulla Ali Qari explained its meaning as لا تُنكرُ الوحي الحاصل من رؤياه في المنام (do not reject the wahi he received in his dreams). Our translation is based on Qari (ra)'s explanation.
- The second half is the علّه for what was mentioned in the first half.
   Do not reject the wahi because even when his eyes sleep, his heart remains awake.
- This refers to the hadith of Aa'isha (ra) which tells us that for six months before receiving the first wahi Rasulullah sallallahu alaihi wasallam experienced many true dreams. Whatever dream he saw during this period materialised the next day. This line also refers to the hadith in which Rasulullah sallallahu alaihi wasallam mentioned that his eyes sleep but his heart does not sleep.

Line 83



## That was when he reached nubuwwah The condition of one who is baaligh may not be denied

- The الوحى مِن رؤياه is الوحى مِن (dreams that are wahi).
- We translated حين بلوغ مِن بنوّته as 'when he reached nubuwwah'. It
  means the beginning of nubuwwah i.e. when Rasulullah sallallahu
  alaihi wasallam was forty years old.
- حين بلوغ مِن نبوّته is فيه in ضمير of the مرجع The
- The wahi-bearing dreams commenced at the age of forty, the age
  of sound understanding and the age of nubuwwah. Hence, there
  is no scope to doubt or reject the claims Rasulullah sallallahu alaihi

wasallam made at that time (and later) that he received wahi in his dreams.

#### Line 84



## Blessed is Allah, neither may wahi be earned nor may a Nabi be accused regarding the unseen

- This line is the دليل for the previous line. The poet's message in this line is that if we agree that نبؤة is based entirely on divine choice and not on human effort, and if we agree that Allah sends him wahi while he is awake, why should we not believe that Allah sends him wahi in his sleep because Allah has unrestricted choice to do whatever He wishes and whenever He wishes. His choice is not restricted to certain times only.
- In the second half على غيبِ means على الإخبار بغيبِ

#### Line 85



### How many ill people he cured by the touch of his palm And how many he freed from the knot of insanity

- خبریة is خبریة and means کثیرا
- with a صبا under the صبا means مریضا It may also be read with a وصبا above the مضاف Thus, a مضاف Thus, a مضاف Thus, a وصبا have to be regarded as عذوف before it i.e. ذا وصب However, the first way is better.

- نابرأت of مفعول is the وصِبا Some commentators say it is the وصِبا of عبين of أبرأت of مفعول the مفعول
- بسبب اللمس means باللمس
- أبرأتْ of فاعل is the راحتُهُ •
- مُلتُ is defined by Bajoori as طلقت (to unfasten). In this context it has a broad meaning including material assistance, cure and emancipation from sin.
- ازب و حاجة with a عسرة under the راء means أربا و حاجة (It is preceded by a أربا
   امضاف محذوف above فتحة and translate it as ذا عقدة (a knotted person).
- العقدة means الرّبقة •
- المم means اللمم (insanity). It has also been translated as sin and disobedience.
- This is استعارة تصریحیة The poet is comparing insanity or sin to a knot.
- The poet is referring to more than one incident in which Rasulullah sallallahu alaihi wasallam cured an ailing person by passing his hand over him.



### His du'a restored life to the grey year So that it resembled a white forehead among black years

There is استعارة تبعية in the word أَحْيَثُ The actual meaning is that
 Rasulullah sallallahu alaihi wasallam's du'a restored lushness to the drought stricken land. So he was supposed to use the word

However, he compared الإحياء to الإحصاب and then used one of أخصَبَتْ its derivatives i.e. أُخْيَتْ

- Alternatively, there is استعارة مكنية in this statement. The poet compared السنة الشهباء to a dead person but did not mention the latter. Instead, he sufficed with a reference to one of its لوازم i.e.
- The meaning of الفرس التي يغلب بياضُها على سوادها is الشهباء (a horse that is more white than black i.e. grey). In this context the poet used it to describe the drought (it is the صفة of السنة of because lack of vegetation and greenery due to drought causes the land to look grey in colour.
- ناية is the غاية for أخْيَتُ The blessings of Rasulullah sallallahu alaihi wasallam's du'a is that the drought was replaced with so much of lushness that in relation to other years that year was now comparable to the white forehead of a black horse. In short, the year of drought turned out better than the other years.
- We translated الأعصرُ الدّهُم as black years. However, commentators explain that this blackness is the result of extreme greenery and lushness. Abundant greenery appears black from a distance. Hence, الأعصرُ الدّهم actually means lush years.

#### Line 87



Due to generous clouds until you thought that the valleys were submerged in water from the sea or a burst dam wall

• The باء in the beginning is

- السحاب means العارض because العارض because they stretch across the sky.
- Some commentators interpret واو as a أو Thus, they translate it as 'and'. The reason for using واو instead of واو is simply the poetic scale.
   It has also been translated as إلى (until).
- ظننتَ means خلْتَ •
- البطاح is the plural of البطاح which means a vast valley.
- خِلْتَ of مفعول أول is the البطاح
- مفعول ثانی fulfils the need of the بھا سَیْبٌ . . .
- البطاح refers to بها in ضمير
- (to flow) الجري means السيبُ
- ابتداء after is for مِنْ The
- (the sea) البحر means اليمّ
- (a huge amount of flowing water) الماء الكثير السائل means السيل
- العرم is the name of a valley. It is also used in the meaning of العرم is the name of a valley. It is also used in the meaning of العرم the poet is referring to the flood that resulted when the dam wall Bilqees built in this valley collapsed.
- ساب یسیل and سال یسیل mean to flow. However, the former is used for flow from top to bottom and vice versa. On the contrary, the latter is only used for flow from top to bottom. Thus, the former befits a huger amount of water and the latter befits a lesser amount of water. This is why the poet used
- The أؤ in the second half is for تخيير meaning that you have a choice between comparing the water that gathers due to Rasulullah sallallahu alaihi wasallam's du'a to either سيل العرب or سيب البحر

### الفصل السادس

#### Line 88

ظهُورَ نارِ القِرَى ليلا على عَلَمِ

دَعنِي وَوَصفِيَ آياتٍ له ظهَرَتْ

### Leave me and my description of his miracles, apparent Like the fire of hospitality on a mountain at night

- Having mentioned some of the miracles of Rasulullah sallallahu alaihi wasallam, the poet perceives a sceptic telling him to stop speaking of these miracles because he does not believe them. Responding to such possible objections, the poet argues that: how do you reject something so apparent?
- It was common among classical Arabs that when entertaining guests, they would light a fire on a nearby mountain so that others would see it and join them. The poet says that the miracles of Rasulullah sallallahu alaihi wasallam are as clear and apparent as the fire that these Arabs would light on the mountains.
- وصفى of مفعول is the آيات •
- The نصير in اله refers to Rasulullah sallallahu alaihi wasallam.
- آيات كائنة له . . . آيات of صفة محذوفة of a متعلّق is the له
- The نكرة in ليلا is to show severe darkness a very dark night.
   Similarly, the ليلا is to show ارتفاع or عظيم or عظيم a high or huge mountain.

#### Line 89

وليس يَنقُصُ قَدرًا غيرَ مُنتَظِم

فالدُّرُ يزدادُ حُسناً وَهْوَ مُنتَظِمٌ

The beauty of a pearl increases in a necklace Yet its value does not decrease unstrung

- This is an answer to a question that arises from the previous line. The question is that if Rasulullah sallallahu alaihi wasallam's miracles are as clear as you say, why do you have to speak about them in your poem? The crux of the poet's answer is that although the miracles of Rasulullah sallallahu alaihi wasallam are absolutely clear, they become clearer and appear more beautiful by speaking of them and including them in one's poetry. The example of this, he says, is that of pearls. Each pearl on its own (unstrung) is beautiful, but its beauty is enhanced by stringing it together with other pearls. Furthermore, just as the beauty of a pearl is not impaired due to non-inclusion in a necklace, the clarity of the miracles of Rasulullah sallallahu alaihi wasallam will not be affected due to non-inclusion in his poem.
- This is صورة The صورة of the clarity of Rasulullah sallallahu alaihi wasallam's miracles increasing by being mentioned in a poem is compared to the صورة of the beauty of the pearl increasing when strung together with other pearls.



## I have no hope to encompass through my poem all his noble traits and habits

- By saying . . . دعنی ووصفی آیات he created the impression that he wants to encompass all of Rasulullah sallallahu alaihi wasallam's traits and habits. This, however, is not what he meant. Hence, the purpose of this line is to avert this misconception.
- مصدر or a فعل ماضي is either تطاول or a

- فعل ماضي If it is
  - نافية before it is ما before
  - فاعل is its آمالي –
- o If it is a مصدر
  - مبتدأ and a استفهامية before it is مبتدأ
  - ما of خبر is the تطاول –
  - مضاف إليه is its آمالي and مضاف is تطاول
  - Now the poet means: What benefit will there be in hoping to encompass . . . ? (How can I hope to . . . ?)
- (through my poem) بالمديح It is actually منصوب على حذف الخافض is المديحَ
- Our translation and the above explanation are based on one version of the Burdah. In this version the word ضمير أنا is مضاف to مضاف to مضاف The text reads ضمير أنا to مضاف to مضاف i.e. مضاف i.e. مضاف to مضاف غاول آمال المديح and preceded by a صاحب المديح i.e. مضاف محذوف i.e. مضاف محذوف (the composer of this poem).
- التطاول means التطاول (to stretch one's neck). By using the word التطاول the poet is comparing آمال (hope) to a person stretching his neck. However, he mentions the مشبّه and suffices with mentioning one of the استعارة مكنية Hence, this is
- الى ما فيه means إلى استقصاء ما فيه to encompass whatever traits and habits he has).
- الأخلاق و الشّيم الكريمة It means كريم الأخلاق و الشّيم in إضافة الصفة إلى الموصوف There is
- الشّيَم Hence, mentioning الخُلُق Which means الشّيم Hence, mentioning الشّيم after الأخلاق is a case of عطف المرادف is a case of الأخلاق كرعة So the poet added the تحكّف So the poet added the السّيم to impress upon us that Rasulullah sallallahu alaihi

wasallam's noble conduct was natural and not the result of استعمال and تكلّف

#### Line 91

قديمَةٌ صِفَةُ الموصوفِ بالقِدَمِ	آياتُ حَقٍّ مِنَ الرحمنِ مُحَدَثَةٌ

### Verses of truth from Rahman, haadith yet qadeem An attribute of the one described as gadeem

- مِنَ الرحمن is خبر and its مبتدأ is a آياتُ حقِّ and its آياتُ حقِّ Alternatively, we could say that
- If we consider the first explanation, عدَنْه قديمة and whatever follows
   until کالصراط و کالمیزان معدلة in line 101 would be
- If we consider the second explanation, حدثة قديمة would be مبتدأ a fa
   that is هي محدثة قديمة i.e. مخذوف
- آياتٌ موصوفةٌ بأنما حقٌّ and it means إضافة الموصوف للصفة is آياتُ حقّ in إضافة The
- The purpose of مِنَ الرحن is to reiterate that the Qur'aan is the speech
  of Allah and not the speech of Nabi Muhammad sallallahu alaihi
  wasallam.
- عدته means أحدثها الله تعالى and could therefore be translated as created.
   However, considering the technical nature of the ensuing explanations and the contrast with قليمة we preferred using the word

Question: قديمة and عديّة are opposites of each other. How can the
 Qur'aan be عدثة and عدثة and النقيضين so this not?

#### Answer:

- 1. With regards to نرول these آيات are عدثةٌ but with regards to وجود and حصول they are قديمة
- قديمة they are معنىً but محدثةٌ are آيات these لفظا
- is also a صفة of another مبتدأ of the خبر of the آیات or another صفة is also a صفة Either way, it means that these حلوف
  - o الموصوف بالقدم means the being who is described as قديم i.e. Allah.

#### Line 92

لم تَقتَرِن بزمـانٍ وَهْيَ تَحْبِرُنـا عنْ الْمَعاد و عنْ عادٍ و عنْ إرَمِ	لم تَقتَرِن بزمـادٍ
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## Not bound to time, it informs us of the return (to Allah) and of 'Aad and Iram

- The Qur'aan cannot be bound to time because it is قديم If the Qur'aan was bound to time, it would either mean that the Qur'aan is حادث or that time is قديم and both of these possibilities are incorrect.
- عاد refers to the tribe of Nabi Hud (as). They were also known as the former عاد
- الم refers to the tribe of Nabi Saalih (as). They were also known as the later عاد
- Bajoori mentioned three possible reasons for repetition of عَنْ
  - 1. The نوع (nature) of each of the items referred to are different.
  - 2. Each of the items have their own unique أخبار
  - 3. To maintain the poetic scale.

Remember that such repetition results in إطناب Furthermore, this is مقام المدح (the poet is praising the Qur'aan) and إطناب is praiseworthy in مقام المدح

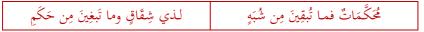
#### Line 93

مِنَ النَّبيينَ إذ جاءَتْ وَلَمْ تَدُم	دامَتْ لدينا ففاقَتْ كُلَّ مُعجِزَةٍ
--	--------------------------------------

## Still with us, they excel every miracle of the Ambiya because they came but have not remained

The Qur'aan is a more superior miracle than the miracles of all the Ambiyaa. The reason for this superiority is that the Qur'aan is an eternal miracle. It is still in the world and has not been lost with the passing of time. On the contrary, the miracles of the other Ambiya were only performed once and seized to exist after that. The wisdom behind this is that Rasulullah sallallahu alaihi wasallam is the last Nabi. There will neither be another Nabi after him nor another shari'ah after his. Hence, it is befitting that his miracle should remain until the Day of Qiyaamah.

#### Line 94



## Filled with wisdom, they leave no doubt for the quarrelsome and they seek no judge

Our translation of حكمات is based on one explanation among the commentators. Ibn Hajar Haithami said it means منسوبة إلى الحكمة و الحق Mulla Ali Qari interpreted it saying جعلها مشتمِلة على حِكم

- Bajoori interpreted it as ئَتْقْنَات Thus, it could be translated as perfected, the فصاحة and بلاغة of the Qur'aan are most perfect.
- The meaning of وما تثغین من حکی is that the proofs of the Qur'aan are so clear that it does not require a judge to decide against it.

أُعدَى الأعادِي اليها مُلقِيَ السَّلَم	ما حُورِبَت قَطُّ الا عـادَ مِن حَرَبِ
L	<i>y</i> • • • • • • • • • • • • • • • • • • •

## Whenever opposed the worst of enemies return to it in submission

- آياتُ حقِّ referring to the ضمير هي is ما حُورِبَتْ of نائب الفاعل referring to the
- Bajoori explained two possibilities in this regard:
  - ما خوربت الآتی بما The meaning of war was never waged against these آیات is that war was never waged against the one who brought these
  - 2. تاب means ما خُورِضَتْ The meaning of war was never waged against these ما خُورِضَتْ is that these تاب were never opposed . . . The poet compared عاربة to معارضة but then sufficed with a derivative of عارضة and did not mention عارضة Hence, this is استعارة تصریحیة تبعیة and did not mention معارضة Alternatively, we could say that the آیات are compared to human beings. The poet only mentioned the آیات Therefore, this is عاربة of human beings i.e. عاربة Therefore, this is
- The last word in the first half is حَرَب with a نتحة on the راء which means سلبُ المال (looting of wealth). In this context, it has been used المانة in the meaning of ملبُ المال results in عجازا

is a case of إطلاق الملزوم على اللازم There is also an opinion that خرَب with a فتحة on the اله is simply another dialect for سكون on the واء

#### Line 96

رَدَّتْ بلاغَتُهَا دَعوى مُعارِضِهَا وَدُّ الغَيُورِ يَدَ الجَابِي عَنِ الحُرَمِ

### Their eloquence stops the opponent's claim just as a man of selfesteem stops the hand of a transgressor from his women

- المعارض refers to anybody who claims to be able to compose a piece similar to the Qur'aan e.g. Musailamah. The Qur'aan is so eloquent that to this day nobody has succeeded in composing something as eloquent as the Qur'aan. Those who tried failed miserably.
- The eloquence of the Qur'aan foils the claims of such people just as a man who has غيرة (self-esteem) foils the attempts of another to touch his wife, sister or daughter. Is this not تشبيه التمثيل Is the poet not comparing one صورة to another? Is the الشبه not a مورة one مسلمه one عسرة على المسلمة على المسلمة على المسلمة على المسلمة على المسلمة المسلمة على المس
- إضافة المصدر لفاعله is ردّ الغيور
- ردّ of مفعول is the يدَ الجاني
- is the plural of الحرمة and refers to all the women under a man's guardianship.
- Why is nobody able to compose anything like the Qur'aan? Is it
  because they do not possess the ability to do so or is it because
  although they have the ability to do so, Allah prevents them from
  doing so? The Appendix (majority) of the Ahlus-Sunnah prefer the

former. The first half of this line is an indication to the opinion of the the eloquence of the Qur'aan is beyond their ability.)

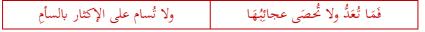
#### Line 97



Their meanings are like waves of the sea, having no end And they are more beautiful and valuable than its pearls

- ن مدد is the reason for comparing the meanings of the Qur'aan to the waves of the sea. Just as every wave of the sea is followed by another, every meaning of the Qur'aan is followed by another. Hence, just as the waves of the sea are endless, the meanings of the Qur'aan are also endless.
- This is referring to another one of the reasons for the leading (miraculous nature) of the Qur'aan and that is that the Qur'aan is concise yet comprehensive short speech yet a tremendous amount of meanings.
- كموج البحر on معطوف is فوقَ جوهره . . . •
- البحر is جوهره in ضمير of the مرجع
- In this context the meaning of جوهر is the pearl that is found in the sea.

#### Line 98



Their wonders are uncountable and cannot be encompassed Indescribable as boring despite abundant recitation

means to count and إحصاء means to encompass العدّ

- العجائب is the plural of العجبية which is explained as something that is either قليل or عديم النظير (unique, there is nothing or hardly anything like it).
- لا تُوْصَفُ means لا تُسامُ •
- الإكثار means مع الإكثار (despite abundant recitation and study).
- السآمة means السأم (to be boring).
- This line is مفرع from the previous line. The first half of this line is the فرع of the first half of the previous line and the second half of this line is the فرع of the second half of the previous line. The reason why the meanings of the Qur'aan are uncountable is that they are like the waves of the ocean. The reason why people never get bored of the Qur'aan is that its meanings are more beautiful than the pearls of the sea.
- This line is also referring to another reason for the [Japel (miraculous nature) of the Qur'aan and that is that no matter how much people read the Qur'aan, they never tire of it. On the contrary, the more they read it, the more they love it.

قَرَّتْ بَمَا عينُ قارِيها فقُلتُ له لقد ظفِرتَ بحبل الله فاعتصِم

Their reader's eyes are cooled through them, so I said to him: You have found the rope of Allah, so hold it tightly

- القُرّ or القرار is taken from either قرّتْ
  - The meaning of السكون is القرار Recitation of the Qur'aan results in happiness which leads to سكون in the reader's eye. On the contrary, grief leads to اضطراب in the eyes of the

- The meaning of البرد is الفرّ Recitation of the Qur'aan results in tears of joy which cool the eyes of the reader. On the contrary, tears of grief burn the eyes.
- o The above is Bajoori's explanation. Mulla Ali Qari's explanation is simply that البرودة means القرّة which is العرب المؤلفا Hence, the meaning of العرب (their reader is happy).
- حبل الله in استعارة تصريحية مرشّحة There is
  - O The poet compared the Qur'aan to a rope but only mentioned the rope (i.e. the مشبّه به). The reason for comparing the Qur'aan to a rope is because both are سبب يتوصّل به إلى الأشياء (a means to reach something the Qur'aan is a means to reach the reward of Allah and ropes are a means to reach physical objects).
  - $\circ$  الاعتصام of ropes. Hence, there is ملائم is a ملائم

إنْ تتلُها خيْفةً مِنْ حَرّ نار لظى أطفأتَ حَرّ لظى مِنْ وِردها الشّبِمِ

### If you read them fearing the heat of the fire You will extinguish the heat of the fire with cool water

- نظی is another name for Jahannam.
- Extinguishing the heat of Jahannam is کنایة for not entering it.
- Repetition of لظى in the second half is a case of إظهار فى موضع الإضمار Since the word لظى was already used, a ضمير would have sufficed. However, the poet repeated the word لظى for the sake of the poetic scale.
- This مِنْ is for تعليل

- The meaning of المحلّ الذي يُورَد منه الماء which المورد (a place from which water is collected).
- البارد means باء beneath the كسرة and a شين on the فتحة with a الشّبم
- The آیات of the Qur'aan are compared to water because both of them are a source of life, one spiritual and the other physical, or because both of them extinguish heat, one extinguishes the heat of Jahannam and the other extinguishes the heat of thirst. Having compared the آیات to water, the poet only mentioned the آیات (the مشبّه). He did not mention the water (the مشبّه به Hence, this is الورْد of water i.e. المورد مکییة Hence, this is
- There is ترشيح in the word الشّبِم because is ملائم of water (the ملائم).

	مِنَ العُصاة وقد جاؤوا كالحُمَمِ	كأنَّها الحوضُ تَبيَضُّ الوُجُوهُ بِهِ
--	----------------------------------	--

## Like the pond, brightening the faces of sinners who come looking like coal

- The poet is still describing the Qur'aan. The مرجع of the مرجع in کائما in
- By مجاز بالحذف Hence, there is ماء الحوض over here. Alternatively, we could say that because the water is in the pond, lis the على الحال and الحوض is the على الحال Hence, this is المحال على الحال Therefore, this is مجاز مُرسَل signal على الحال المحال المح
- There are two possibilities regarding الوجوه
  - 1. There is a مضاف محذوف before it. It means

- الوجوه has been used in the meaning of الذوات The جزء was used in the meaning of the کل This is also
- بيانية or تبعيضية is either العصاة before مِنْ The
- جملة حالية is و قد جاؤوا . . .
- حالَ كوفِهم كالحُمم is كالحُمَم The meaning of
- The reason for comparing the حوض to the حوض is because in the Hereafter both of them will cause the faces of some sinners to glow.
  - The Qur'aan's intercession on behalf of some people will be accepted due to which the darkness of sin will vanish from their faces and it will be substituted with radiance.
  - When sinful Muslims will eventually leave Jahannam, water from the River of life will be poured over them due to which the darkness of sin will vanish from their faces too.
- The الحوض is for العهد denoting reference to a particular حوض According to some commentators (e.g. Ibn 'Ashur and Mulla Ali Qari) الحوض refers to the Pond of Kawthar. According to Bajoori it refers to a river in Jannah called غر الحياة (the River of Life). Explaining the meaning of Ibn Hajar Haithami says that it is the حوض of Rasulullah sallallahu alaihi wasallam. However, in his explanation of الحمم he quotes a hadith that states فيُلقُون في نحر الحياة (and then they will be placed in the River of Life).

وكالصِّراطِ وكالميزانِ مَعدَلَةً فالقسط مِنْ غيرها في الناس لم يقْمِ

Straight like the bridge, just like the scale Among people justice sourced from anything else is unfound

- The آیات of the Qur'aan are straight like the صراط The آیات of the Qur'aan are straight like the صداط is but it is محذوف The poet did not mention it because it is understood from
- The الصراط before العهد is for الصراط Hence, a particular العهد is intended.
   Bajoori mentioned two possibilities regarding which صراط the poet intended:
  - 1. The Straight Deen i.e. Islam
  - 2. The bridge over Jahannam
- Similarly, the العهد is also for العهد Hence, the poet is not referring to all scales. He is referring to a particular scale. Here too Bajoori mentioned two possibilities:
  - 1. The scale of Qiyaamah
  - 2. The fair scale

Hence, there is no need to object that not every scale works correctly.

#### **Line 103**

لا تَعجَبَنْ لِحَسُودٍ راحَ يُنكِرُهَا تَعجَبَنْ لِحَسُودٍ راحَ يُنكِرُهَا

Don't be astonished at the jealous one who rejects them Feigning ignorance whereas he is the understanding expert

• Having mentioned all of the above qualities of the Qur'aan the poet perceives a person asking him with astonishment that if these are the characteristics of the Qur'aan, why do so many people still reject it. He replies that astonishment is only warranted when the \_\_\_\_\_ is unknown. There is no need for astonishment when the \_\_\_\_\_ is known. The \_\_\_\_\_ for such people's rejection of the Qur'aan is

- nothing but jealousy. Due to jealousy, they pretend to be ignorant of the miraculous nature of the Qur'aan. The truth, however, is that they are fully aware that the Qur'aan is a miracle from Allah.
- The meaning of سار is سار However, it is often used in the meaning of الذهاب
- Bajoori notes that the reason for adding the word القَهِم is to indicate that their expertise is based on sound understanding rather than mere experience.

قد تُنكِرُ العينُ ضَوْءَ الشمسِ مِن رَمَدٍ ويُنكِرُ الفمُ طعمَ الماء مِنْ سَقَم

### The eye denies the light of the sun due to swelling The mouth dislikes the taste of water due to illness

- There are two sentences in this line. Both of them are تعلين for what was mentioned in the previous line. It is as if he is saying that rejection of the آيات due to jealousy is comparable to rejection of the sun's brightness due to an eye ailment and rejection of the water's sweetness due to illness.
- Actually it is not the eye that denies the brightness of the sun. It is
  the person with a swollen eye who does so. It is the ill person who
  does so. Hence, there is a مضاف محذوف before العين and الفي and فو العين and

### الفصل السابع

#### Line 105

## سعياً وفَوقَ مُتُونِ الأَيْنُقِ الرُّسُمِ

## يا خيرَ مَن يَمَّم العافُونَ ساحَتَهُ

### O best of those to whose court seekers of good travel On foot and on the backs of camels treading vigorously

- After speaking of Rasulullah sallallahu alaihi wasallam, the poet now addresses Rasulullah sallallahu alaihi wasallam directly.
- مصد means) This meaning is found in travel.
- (seeker of good) طالب الخير and it means عافِ is the plural of العافون
- الساحة مريم الدار الواسع means حريم الدار الواسع (yard, courtyard). Bajoori added the words من غير بناء و لا سقفٍ could be translated as an uncovered courtyard or enclosure.
- There are two possibilities regarding سعيا
  - مشيا على الأقدام It means منصوب على المصدرية
  - 2. It is منصوب على الحالية It means ساعين
- أَنْوُق It supposed to be ناقة is the plural of الأينق
  - أَوْنُقُ Thus, it became نون The واو was brought before the واو
  - Then the واو was changed to a ياء Hence, it became
  - خفّة All these changes were for the sake of
- الرُّسُم is the plural of رَسُوم which is a camel that leaves tracks on the ground due to شدّة وطئه على الأرض (the firmness with which it places its hoofs on the ground). Hence, we used the words 'treading vigorously' in our translation.

ومَن هُوَ النِّعمَةُ العُظمَى لِمُغتَنِم

ومَن هُوَ الآيةُ الكُبرى لمِعتَبِرٍ

He who is the greatest sign for the one who ponders He who is the greatest blessing for the one who seeks prosperity

- منادى in the previous line. The poet معطوف is مَنْ هو الآية الكبرى
   سوans يا مَنْ هو الآية الكبرى
- in the previous line. منادى on the معطوف is also مَنْ هو الآية الكبرى
- المغتيم is the one who wishes to take booty. However, Bajoori explained it as المُريد أن يغتنم ما عند الله من السعادة الأبدية Thus, we used the word prosperity in our translation.

#### Line 107

كما سَرَى البَدرُ في داج مِنَ الظُّلَمِ

سَرَيتَ مِن حَرَمِ ليلا الى حَرَمِ

## You travelled at night from one haram to another Just as the moon travels in the dark night

- سری یَشْرِی means to travel at night. One could therefore ask that if the night is already understood from سریت why did the poet still at the word الميلا? There two answers to this question:
  - 1. It was added for the sake of تأكيد (emphasis).
  - 2. It was added to show that the journey took place in a short portion of the night. This answer is based on the fact that الله is a محرة and often indicates منافعة Were it not added, it would be possible to conclude that the journey lasted for the whole night.

- الداجى means a dark night. The meaning of الداجى is أظُلم الليلُ (the night became dark).
- The مِنْ before الظُّلَمِ is for بيان but it has a meaning of مِنْ as well.
- نظُلمة is the plural of ظُلمة (darkness).
- The وجه الشبه (reason for the comparison) is that Rasulullah sallallahu alaihi wasallam's noor is like that of the moon (actually greater), he travelled a great distance on a dark night and the moon also travels a on a dark night. سرعة السبر is also included in the

وبِتَّ ترقَى الى أن نِلتَ مَنزِلَةً مِن قابَ قوسَيْنِ لم تُدرَكُ ولَم تُرَمِ

## You ascended until you reached the rank of two bow-lengths, which was neither attained nor desired by anybody else

- بات يييث means to spend the night. However, this translation would not befit this context. It implies that Rasulullah sallallahu alaihi wasallam's ascension to the skies continued throughout the night. This contradicts what was mentioned in the explanation of the previous line i.e. that the entire journey took place in a short portion of the night. Thus, Ibn Ashur noted that بات يفعل كذا (he did so at night). So فعله ليلا (he did so at night). So فعله ليلا
- أَلَى أَنْ نِلْتَ مَنْوَلَةً (you stopped ascending upon reaching this . . . منزلة من . . . .
- (a stage of closeness) منزلةً مِنَ القُرب means منزلةً
- منزلةً of بيان is for قابَ قوسين before مِنْ is for

- There is قابَيْ قوسٍ in the expression قابَ قوسين Originally, it is قابَيْ قوسٍ and the meaning of قابَ قابِيُ القوسِ is قابَيُ القوسِ (the distance between the two qaabs of a bow). The distance between the two qaabs of a bow is very little. Hence, this expression is كناية for extreme فرب معنوي and not قرب مكاني and not قرب معنوي and not
- The above explanation of قاب قوسين is taken from Bajoori. There are other explanations as well. For example, قاب قوسين is also defined as the length of two bows عند تلاقئ الطّرفين when the end of one bow touches the end of the other. Nevertheless, all of these explanations boil down to كناية for extreme قرب مكاني (closeness) and all of them refer to قرب مكاني and not
- لا تُدْرَك nobody else reached such a lofty rank.
- \$\varphi \dagger \sim \text{nobody desired attaining this rank because they all know that it will not be conferred to anyone other than yourself.

وقَدَّمَتْكَ جميعُ الأنبياءِ بها والرُّسْلِ تقديمَ مخدومٍ على حَدَمِ

Due to that rank all the Ambiya and Rusul placed you in front, just like the master is placed in front of his servants

- There are two possibilities regarding
  - 1. It could be referring to تقديم فى الرتبة و المكانة (acknowledgement that Rasulullah sallallahu alaihi wsallam's status and rank is higher than theirs). The words تقديم مخدوم على خَدَمٍ support this possibility.
  - 2. It could be referring to the Ambiya and Rusul asking Rasulullah sallallahu alaihi wasallam to lead them in salaah on the Night of Mi'raaj.

- There are two possible reasons for the تاء being added to
  - 1. Because جميع is in the meaning of جماعة which is مؤنّث
  - جمع تكسير which is الأنبياء to مضاف which is
- This is تشبیه التمثیل Depending on how we interpret فدّمَتْك we could say that:
  - of Rasulullah sallallahu alaihi wasallam leading all the Ambiya and Rusul is compared to the صورة of the master leading his servants.
  - of the Ambiya and Rusul acknowledging Rasulullah sallallahu alaihi wasallam's status over them is compared to the مورة of the servants acknowledging their master's status over them.

في مَوكِبٍ كُنتَ فيه صاحِبَ العَلَمِ	وأنتَ تَختَرِقُ السبعَ الطِّبَاقَ بَهم
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## You traversed the seven skies as you passed them in a procession among whom you were the flag bearer

- حالية in the beginning is واو
- The meaning of الحرور is الحرود (to pass). The reason for using فعل مضارع instead of استحضار الحال الماضية (to recall something that happened in the past as if it is happening now).
- الطباق is the plural of طبقة meaning layer. The skies are described as dباق in accordance with the Qur'aan and because the skies are in layers, one above the other.
- Bajoori and Ibn Hajar explain that جال کونك مارًا بحم means محم Thus, we used the words 'as you passed them'. This, however, does not

refer to all the Ambiya and Rusul. It only refers to those of them whom Rasulullah sallallahu alaihi wasallam met in the skies.

- حال كونك في موكِب it means حال If it is أنتَ of خبر or حال is either في موكِب
- موكب means مَع عظيم على هيئة عظيمة (a superb group with a splendid appearance).
- مَوكِب of صفة is كنتَ فيه صاحبَ العَلَمِ The sentence
- العَلَي is a spear that has a flag tied to one end. صاحب العَلَي is the person who carries the flag. There are two possibilities regarding what the poet intended here.
  - He used it بحازا in the meaning of المشار إليه (the focus of everybody's attention).
  - o The person who carries the flag is the focus of everybody's attention. People point at him saying, 'who is he?' etc. Hence, he is مشار إليه (the one who is pointed at i.e. the focus of people's attention). Being صاحب العَلَم of being لازم of being صاحب العَلَم العرب is the إطلاق الْمَلْوم على اللازم fa case of
  - He used it تشبيها He meant کنت فیه کصاحبِ العَلَم (you were like the flag bearer.

#### *Line* 111



Until, when you left no goal for those who sought closeness and no height for those who sought loftiness,

- ناية is the غاية for تخترق (you traversed the skies until . . .).
- but here غاية means goal الغاية means الشأو
- طالب السبق means المستبق

- شأوا of بيان is من الدّنوّ
- (point of ascension) محلّ الرقي means مَرْقيَّ
- طالب الرفعة means المستنِم
- The إذا of إذا is in the following line.

حَفَضْتَ كُلَّ مَقَامٍ بالاضافَةِ إذ نُودِيتَ بالرَّفعِ مثلَ المِفرَدِ العَلَمِ

You lowered every position in relation to yours when you will addressed with raf' like the singular proper noun

- This is the جزاء of إذا in the previous line.
- The meaning of خططت (to lower). So خفضت means حططت (you lowered).
- کل مقام means the position of everybody else.
- In this context the meaning of نسبة is إضافة (in relation to the position of Rasulullah sallallahu alaihi wasallam). Addition of this word is very important because were it not added, the poet would be contradicting our belief that every Nabi was perfect. In fact, it is kufr to believe that any Nabi was imperfect. Therefore, the difference between the rest of the Ambiya and Rasulullah sallallahu alaihi wasallam is that they were perfect but Rasulullah sallallahu alaihi wasallam was most perfect. Thus, by adding the word بالإضافة the poet is saying that even though the other Ambiya have lofty positions, their positions are low in comparison to the position of Rasulullah sallallahu alaihi wasallam.
- ظرف الزمان or it is تعليل is for تعليل 🕒 اِذ نودِيتَ

• بالرفع means بالرفع (you were addressed in a manner that elevated your status). So the meaning of الرفع is elevation of status. However, we retained a transliteration of رفع in the translation because the words مثل المفرد العلم refer to the اصطلاحی meaning of نداء of اداة when any اصطلاحی appears before a proper noun that is singular, the latter gets a یا زیدُ ، For example وفع Besides the proper noun that is singular, every other type of منصوب so just as only the proper noun that is singular is given a وفع due to نداء only you were blessed with وفع due to the نداء of Allah.

**Question**: The proper noun that is singular is not مرفوع It is مرفوع المنه على الضم It is مبنى على الضم **Answer:** مرفوع in meaning.

**Line** 113



So that you would achieve a connection so concealed from eyes and a secret so hidden

- نه مقدّرة or succeeded by لام مقدّرة is either preceded by کی
- If it is preceded by
  - مصدریة is کی O
  - of ناصب itself is the کی
- If it is succeeded by أَنْ مقدّرة
  - تعلیلیة is کی ٥
  - of ناصب is the کی rather than أنْ
- Either way, ام is زائدة

- This is the علة for سَرَيْت (line 106) and پت (line 107). You travelled . . . and ascended . . . so that you would attain a connection so . . ."
- تفوز means تفور (to achieve, to attain)
- means وصل مِن الله لك (a connection between Allah and yourself).
- وصل of صفة because it is a مجرور is أيّ
- conveys a meaning of كمال Hence, the meaning of أيّ مستتِر is وصلٍ أيّ مستتِر is وصل كامل في الاستتار
- Likewise سرّ مكتتم means سرّ كاملٍ فى الاكتتام (a secret perfectly hidden from the rest of the creation).

وجُزْتَ كُلَّ مَقَامٍ غيرَ مُزدَحَمِ	فَحُزتَ كُلَّ فَخَارٍ غيرَ مُشتَرَكٍ
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## You attained every glory, unshared And you passed every position unchallenged

- سخار means ما يُفتحَرُ به مِن الفضائل (praiseworthy feats that are a source of pride).
- مشتركٍ nobody else attained such glory.
- means مرتبة (position).
- غير فردكي means that there was no crowd when you passed every position. Nobody challenged you (competed with you) to attain those positions.

وعَزَّ إدراكُ ما أُولِيتَ مِن نِعَمِ

وجَلَّ مِقدَارُ ما وُلِّيتَ مِن رُتَبٍ

### Splendid is the number of positions conferred on you Impossible it is to attain all the favours shown to you

- والم means عَظُمَ and this is reference to the fact that nobody is able to encompass all the positions that Allah had conferred on Rasullullah sallallahu alaihi wasallam.
- په means مَوْنَ (to be impossible). It is impossible for anybody to attain much of the favours that Allah had shown to Rasulullah sallallahu alaihi wasallam because they are his خصائص (specialities).

#### **Line 116**

مِنَ العِنَايَةِ رُكنَاً غيرَ منهَدِم

بُشرَى لنا مَعشَرَ الاسلامِ إنَّ لنا

### Good news for us Muslims, due to Allah's concern (for us), we have a pillar that will never collapse

- هذه المناقب بشرى لنا .i.e مبتدأ محذوف of a خبر is the بُشرى •
- It could also be said that بشرى is the مبتدأ and its خبر and its خبر However, in this case one could object that بشرى whereas the نكرة is a مبتدأ whereas the معرفة supposed to be a معرفة The answer to this objection is that there is no harm in the موصوف being a نكرة if it is in the form of a موصوف and غبر ساز means بشرى which is موصوف and بشرى
- before محذوف is يا or أخصُ Either نداء or اختصاص due to منصوب is معشرَ الإسلام it.

- The word رکن is often used in the meaning of pillar. Here it is used in the meaning of shari'ah. This is استعارة تصریحیة The shari'ah is compared to a pillar because both of them are firm. (The مشبّه is the shari'ah, the وجه الشبه is the pillar and the
- اغير means to collapse. Here it is used in the meaning of اغدم ينهدم meaning of غير متغيّر is غير منهدم (that will never change). Commentators explain that this is reference to the fact that the shari'ah of Rasulullah sallallahu alaihi wasallam will never be abrogated by another shari'ah. Put differently, it is the last shari'ah.

لميا دَعَى اللهُ داعينا لطاعَتِهِ بأكرمِ الرُّسْلِ كُنَّا أكرَمَ الأُمَمِ

# Since Allah called the one who invited us to obey Him The Noblest Messenger, we are the noblest nation

- كنا أكرمَ الأمم is جزاء and the كلمة شرطٍ is لَمّا
- سمّی means دعا 🔹
- دعا of مفعول is the داعينا
- داعينا of متعلّق is the لِطاعته
- If Rasulullah sallallahu alaihi wasallam is The Noblest Rasul, his ummah must be The Noblest Ummah because The Noblest Rasul will not be sent to an ummah that is not the noblest.

### الفصل الثامن

#### Line 118

# كَنَبأَةٍ أَجْفَلَتْ غُفْلا مِنَ الغَنَمِ

## راعَتْ قلوبَ العِدَا أنباءُ بِعثَتِهِ

### News of his nubuwwah frightened the hearts of the enemy Just as the lion's roar frightens the inattentive sheep

- مستأنفة is حملة This
- (to frighten) أَفْزَعَتْ means راعتْ
- There are two possibilities regarding قلوبَ العِدا
  - 1. It could mean أصحابَ قلوب العدا i.e. the مضاف
  - is used in the meaning of فوات i.e. This is قلوب usage of the جزء in the meaning of the كل
- العِدا referring to all عدوّ is the plural of العِدا
- (to frighten) أَفْزَعَتْ also means أَجْفَلَتْ
- غافل is the plural of غُفْلا
- The مِنْ is for بيان with a meaning of
- Saying that news of Rasulullah sallallahu alaihi wasallam's nubuwwah frightened them is based on إسناد الفعل إلى سببه مجاز عقلي It was Allah rather than such 'news' that frightened them. However, such 'news' was the سبب
- انباء (news) refers to the predictions of the sorcerous of the appearance of Rasulullah sallallahu alaihi wasallam.

## حتى حَكَوْا بِالقِّنَا لَحَمَا على وَضَمِ

## ما زالَ يلقاهُمُ في كُلِّ مُعتَرَكٍ

### He repeatedly met them in every battle until, pierced with spears, they looked like meat on a butcher's counter

- Explaining ما زال يلقاهم Bajoori says: sometimes in person, sometimes through his cavalry and infantry.
- The meaning of مكانٌ وقع فيه اعتراكُ الحرب is مكانٌ وقع فيه اعتراكُ الحرب A simple translation will be battlefield.
- ما زال يلقاهم for غاية is the حتى •
- شابحوا means حكوا
- حکیُوا was originally حکوا
  - o The ياء was changed to an ألف because it is متحرّك and the letter فتحة and the letter
  - o Then the ألف was dropped due to التقاء الساكنين
- The بالقنا is for سببية and it is preceded by a مضاف محذوف The complete
   بسبب الطعن بالقنا would be
- حكوا of مفعول is the لحما
- وضم is defined as ما يضعُ القصّابُ اللحمَ عليه (the item on which the butcher places the meat, whether it be wood or anything else). Bajoori adds that it is also called الطبلية (tray). According to another opinion وضم may be translated as skewer.
- The crux of this line is that Rasulullah sallallahu alaihi wasallam fought them until they were killed and their corpses were left to be eaten by the wild animals and birds.

A disgraceful person (الذليل الحقير) is called حمّ على وَصَمِ on the basis of
 It is possible that this is what the poet meant.

#### Line 120

أشلاءَ شالَتْ مَعَ العُقبَانِ والرَّحَمِ	وَدُّوا الفِرَارَ فكادُوا يَغبِطُونَ به
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# Wishing to flee, they almost envied the limbs raised with the eagles and the vultures

- Due to excessive loss of life and fear that they too are going to die, they wished to flee even though the Arabs of that time regarded fleeing from the battlefield as most shameful and disgusting.
- Their desire to flee was so great that they almost envied the human limbs that the eagles and vultures had snatched and raised to the sky.
- The reason for mentioning eagles and vultures is that no other birds fly as high as them.
- The reason for envying the limbs instead of the birds is that due to the wounds of the disbelievers they were motionless like the limbs.
- أعضاء means أشلاء (limbs).
- شالتْ means ارتفعَتْ (to rise).
- العِقبان is the plural of العِقبان (eagle).
- الرّحَم is the plural of الرّحَم (vulture).

# ما لم تَكُن مِن ليالِي الأُشهُرِ الحُرُمِ

## تَمضِي الليالي ولا يَدرُونَ عِدَّهَا

# Nights would pass without them knowing how many, so long as it were not the nights of the sacred months

- Due to Rasulullah sallallahu alaihi wasallam and the Believers waging jihaad against them, they were so afraid that they lost track of time.
- Fighting during the sacred months was prohibited during the early days. Thus, Rasulullah sallallahu alaihi wasallam refrained from jihaad in these months. The result was that they had no fear and were therefore able to keep track of time during these months.
- The sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

#### Line 122

بكُلِّ قَرْمِ الى لَحْمِ العِدَا قَرِمِ

كَأُنَّكَا الدِّينُ ضَيْفٌ حَلَّ ساحَتَهُم

# As if Deen was a guest that arrived in their courtyard with every brave man yearning for the enemies' flesh

- According to some commentators the ساحتهم in ساحتهم refers to the disbeliever. The سیاق demands the same.
- Others are of the opinion that it refers to the Sahaabah (ra).
   Bajoori says that this opinion is مسموع مِنَ المشايخ (heard from the mashaayikh).
- The بكلّ is in the meaning of مع
- شجاع means راء on the سكون with a قَرْم

- قَرَم of متعلّق is إلى لحم العِدا
- شديد الشهوة means راء beneath the كسرة with a قَرَم
- ساحة in ساحة refers to the disbelievers, there is ساحة in الظاهر مقام المضمر in خمهم The poet could have simply said لحم العِدا the word العِدا to highlight there enmity for the Muslims.
- If we say that the ساحة in ضمير refers to the disbelievers, the meaning of this line is that noble guests do not offend their hosts by eating too little, especially if they desire the food offered to them.
- If we say that the صاحة in ضير refers to the Sahaabah (ra), the meaning of this line is that noble hosts go the extra mile in order to satiate their guests.
- this is a description of the high ضمير this is a description of the high amount of مقتولين among the disbelievers.

يَجُرُّ بحرَ خميسٍ فَوقَ سابِحَةٍ يرمي بَوجٍ من الأبطالِ ملتَطِمِ

### Leading an army seated on swift horses (and) like the sea Hurling from brave men waves one after the other

- برتر یجن means to drag. Bajoori says that here it is used in the meaning of الاستتباع to الله but then used a derivative of المجترة تبعية and did not mention المجرّ Hence, this is تصريحية
- Alternatively, we could say that the poet compared the army to an animal that is dragged by a rope. However, he mentioned the army (which is the الشبّه به omitted the animal (which is the الشبّه به and)

indicated to one of the لوازم of the animal i.e. الجرّ استعارة مكنية

- means الجيش (army). The army is called جيش because it used to be divided in to five parts.
- الخميس كالبحر means بحرّ الخميس (an army like the sea). Hence, this is إضافة
- The reason for comparing the army to the sea is to show vastness.
- i.e. خيل سابحة i.e. خيل سابحة إ swift horses).
- سبح یسبح means to swim. سبح یسبح means a swimmer. The reason for describing the swift horses as تشبیه is سابحة They are swift like السابح (a person swimming in the sea).
- سابحة means that this huge army is mounted on very swift horses.
- خميس of صفة is a يرمي بِمَوج . . .
- رwaves) refers to the wounds and fatalities etc. suffered by the disbelievers. This is استعارة تصيحية The wounds and fatalities etc. are the مشبّه and the waves are the
- سادرٍ مِنَ الأبطال means that those waves are صادرٍ مِنَ الأبطال (comprising of brave men).
- It would have been sufficient to say مُوحٍ مِنهُم i.e. it was sufficient to use a ضمير However, he used the word الأبطال to signify that every member of the army was brave and courageous.
- ملتظِم is the موج اt indicates continuity in the Sahaabah (ra)'s attacks on the enemy. The enemy suffered wounds and fatalities one after the other.

# يَسطُو بمُستَأصِلِ للكُفرِ مُصطَلِم

## مِن كُلِّ منتَدِبٍ لله مُحتَسِبٍ

### From every man who responded to Allah anticipating reward Attacking with a weapon that eradicates disbelief

- مِنَ الأبطال of بدل is مِنْ كُلِّ منتَدِبٍ
- If متتدبٍ is on the scale of اسم الفاعل it means متتدبٍ is on the scale of متتدبٍ it means متدبٍ it means المتدعوق (one who responds to a call). If it is on the scale of اسم المفعول (one who is called).
- منتَدِبٍ of متعلّق is لِله
- يسطو means يسطو (to attack).
- الله مستأصلة لأهل الكفر means مستأصل (a weapon that eradicates the disbelievers).
- The above indicates that الكفر is preceded by a
- اصطلَم means مُهْلِك and is مصطلم , to destroy). Therefore مصطلم , and is ممثليك
   مستأصِل of مستأصِل

#### Line 125

# مِن بَعدِ غُربَتِهَا موصولَةَ الرَّحِمِ

# حتى غَدَتْ مِلَّةُ الاسلامِ وَهْيَ بَهُم

# Until the ties of Islam – while accompanied by them – were joined after its strangeness

- ناية is the غاية of a عنوف It indicates that this متتدب (volunteer)
   continued attacking the disbelievers until . . .
- مارتْ means غدَتْ In this context
- (خاص is الإسلام and عام is مِلَّةُ) مِلَّةُ الإسلام in إضافة الأعمّ إلى الأخصّ There is

- خبر is its موصولة الرحِم and غدَتْ of اسم is the مِلَّةُ الإسلام •
- غدَتْ of خبر and اسم between the جملة معترضة is a وَهْيَ كِيمِ
- غدَتْ of متعلّق is مِن بعدِ غُربتِها
- موصولة الرّجِم refers to extensive fulfilment of the rights of Islam due to large numbers of people becoming Muslim. Extensive fulfilment of Islam's rights is compared to joining of family ties. However, only the latter is mentioned. This is
- It is obvious that the poet is referring to the hadith بدأ الدينُ غريبا (in the beginning deen was a stranger). At that time Islam was مقطوع Sahaabah (ra) fulfilled its rights to the extent that it became الرجم

وخيرِ بَعلٍ فلم تَيْتَمْ ولم تَئِم	مَكفولَةً أبدًا منهم بِحَيرِ أَبٍ
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# Forever protected from them by the best father and the best husband, she is neither orphan nor widow

- is the غَدَتْ of غَدَتْ and it means protected.
- مكفولةً for ظرف is the أبدًا
- کفّار refers to the منهم in ضمیر •
- Bajoori explains that خير أب (best father) and خير بيل (best husband) refer to Rasulullah sallallahu alaihi wasallam. However, those who fulfil the duties of Rasulullah sallallahu alaihi wasallam after his demise (e.g. the rightly guided khulafa and ulama) have the same description.
- After saying that خیر بعْلِ and خیر بعْلِ refer to Rasulullah sallallahu alaihi wasallam, Ibn Hajar noted that it is possible, in fact more

appropriate to say that خير أب refers to Rasulullah sallallahu alaihi wasallam and خير بعُلٍ refers to the khulafa, sahaabah and ulama because كفالة البعل comes after كفالة البعل

- مِلَّة الإسلام referring to ضمير هِي is لم تَئِم and لم تَيْتَمْ in فاعل The
- There is خير بغل in this line. خير أب was mentioned before خير بغل was mentioned before خير بغل was mentioned before لم تؤم
- سيتم ييتم (is used when an infant loses يتم ييتم الولدُ means to lose one's father.
- باع يبيع which is on the scale of آمَتْ المرأةُ تَكِيْمُ comes from لم تَقِمِ
- Bajoori notes that a lady who has an excellent father and an excellent husband definitely enjoys esteem and comfort i.e. she is definitely protected by them.

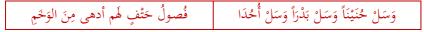
#### **Line 127**

هُمُ الجِبالُ فَسَلْ عنهُم مُصَادِمَهُم ماذا لَقِي منهم في كُلِّ مُصطَدَم

## They are the mountains, ask about them the one who clashed with them, what did he experience at their hands in every battle

- This sentence is مستأنفة because it is answering a question that arises from the previous lines. The question is: How did Islam become like this?
- There is هم الجبال in تشبيه بليغ are netioned. In short, هم الجبال means they are like the mountains.
- The مبتدأ and the خبر are هم الجبال in معرفة This results in مبتدأ He is implying that only them and nobody else are like the mountains.
- نهصادم is the المصادمة of اسم الفاعل which means the clashing of two strong bodies. It is also translated as اصطكاك الصفين (clashing of two armies).

- After saying هم الجبال he says: If you do not believe me, ask the one who clashed with them . . .
- with a فتحة on the مصطدّم (battlefield).
- مصطدَم and مُصادم between جناس الاشتقاق There is



# Ask Hunayn, Badr and Uhud Occasions of death, more dreadful than plaque

- Ask Hunayn, Badr and Uhud could mean any one of the following:
  - a. Ask the times of Hunayn, Badr and Uhud
  - b. Ask the people of Hunayn, Badr and Uhud
  - c. Ask those who recorded the events of Hunayn, Badr and Uhud.
  - Considering that ځنينا of بدل is فصول حتف the first of these opinions is best.
- Some commentators regard فصول حتف as the مبتدأ محذوف of a خبر i.e. فصول حتفف
- كفّار is the لهم in ضمير of the مرجع The
- The meaning of أشد داهية is أدهى (more disastrous).
- The meaning of الوَحَم is plague.

#### Line 129



I praise those who return white swords red (with blood) after reaching every member of the enemy with long black hair

- أرْجُعَ means أَصْدَرَ (to return, to send back). The singular form of its أَصْدَرَ means أَصْدَر (to return, to send back). The singular form of its not observed and مصدرين and أصدرون when مصدرين or منصوب
  - o Commentators regard منصوب as الْمُصُدرِي due to مدح i.e. the verb منصوب is عنوف is عنوف before it. It is possible to regard عنوف as عنوف
  - They also state that الْمُصْدرِينَ should have been الْمُصْدرِينَ but the الْمُصْدرِينَ
     of جم was dropped due to إضافة
  - o The above explanation only applies if الْمُصْدرِي is regarded as الْمُصْدرِي we could also say that البيضَ to مضاف to المُصُدرِي but the جمع fo جمع to تخفيف
  - o If the first explanation is accepted, one could question the validity of the مضاف being معرّف باللّام This, however, is condoned for the sake of تخفيف An example of this is والمقيمي الصلاة
- البِيْضَ means shining swords.
- The poet is describing the condition of the shiny swords of the Sahaabah (ra) striking heads of the enemy and turning red with blood. In doing so he compares this condition to the condition of white camels that are taken to drink water from a dark well filled with red water due to which their colour turns reddish by the time they are returned to their enclosures. Since he is comparing one ope to another and both of them are made up of a number of items, this is شبیه التمثیل However, because he only mentioned the مشبه (condition of the shiny swords . . .) and not the condition of the
- البيْضَ of حال is حُمُرا

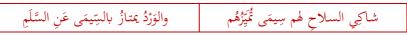
- مصدرية i.e. the معد ورودِها means بعد ما وَردتْ
- وَردتْ of مفعول which is the كلّ مسوّدٌ of حال أهِنَ العِدا
- اللمم is the plural لِمَة (hair that is longer than the earlobes). It is called اللمم because يكاد يُلِمّ بالمنكب (it almost touches the shoulder).
- Ibn Hajar says that the مسود is for بيان is for من اللم of مسود However, Bajoori says that it is إضافة because the meaning is based on إضافة The poet meant
- The words کلّ مسود مِن اللمم are an indication of the Sahaabah (ra)'s bravery. They only pursue and attack men with long black hair because generally they are in the prime of their youth.

المنافية المنافر المنا	أقلامهُمْ حَرْفَ حِسمِ غيرَ مُنعَجِم	والكاتِبينَ بِشُمرِ الخَطِّ ما تَرَكَتْ
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# Those who write with spears of khat, their pens do not leave the side of a body undotted

- الْمُصدري البيضَ on معطوف is الكاتبين •
- The poet meant الطاعنين (those who pierce). He used the word) الكاتبين on the basis of استعارة تصريحية تبعية
  - الطعن because there is الكتابة in both.
  - He omitted الطعن (the مشبّه) and used الكاتبين which is a derivative
     of الكتابة (the مشبّه به عام).
- which means spear. السُّمُر is the plural of السُّمُر
- There are two possibilities regarding الخط
  - 1. It is the name of a tree from which the spears were produced.

- 2. It is the name of a place to which wood for the manufacture of spears were imported from India.
- الرماح (pens) has been used in the meaning of الرماح (spears) on the basis of المتعارة تصريحية The استعارة تصريحية The مشبّه is المؤلام (and the المقالم)
   مشبّه به mentioned the
- جانب and طرف means حرف
- A dotted letter is called غير منعجم, Therefore مُعْجَم means without dots.
- There are a number of wonderful features in this line:
  - 1. The Sahaabah are compared to scribes and their spears are compared to pens.
  - 2. The above indicates skill in usage of their spears. In their hands, their spears are like pens in the hands of scribes. Just as scribes do not struggle to use their pens, the Sahaabah did not struggle to use their spears.
  - 3. It also indicates accuracy in usage of their spears. Just as the scribe places the dots in the correct place, they pierce their spears in the correct place. They do not miss their targets.
  - 4. Just as the scribe dots his letters for the sake of differentiation, the Sahaabah pierced their enemies with their spears for differentiation, to differentiate them from the Muslims.



Well equipped, they have a distinguishing sign The rose differs from the salam tree by its sign

• There are two ways of translating شاكى السلاح

- a. ماتيه (completely equipped) The previous line referred to their spears and the line before it discussed their swords. شاكي السلاح is a reminder that they have all other forms of weapons also.
- b. الحقية (equipped with sharp weapons) This is more appropriate because شاكي is derived from الشوكة which means الحقيقة (sharpness).
- is also translated as الشوكة (strength, power). Our translation, 'well equipped' takes both possibilities into consideration.
- اضافة was dropped due to جمع of جمع of معنى السلاح والسلاح or تخفيف
- Considering that شاكى is derived from الشوكة it was originally
  - First, the کلمة اللام was swopped with the کلمة اللام Hence, کلمة اللام became
  - o The ياء was then changed to a ياء because it was preceded by a شاكي became كسرة
  - o This was followed by the same تعليل that took place in تعليل
- سیما means علامة (sign) they have a sign that distinguishes them from others.
- The poet then tells us that the Sahaabah (ra) had a sign that differentiates them from others just as the rose tree has a sign that differentiates it from the salam tree. This is شبیه However, it has not been presented in any of the common formats of تشبیه النشیه الفسن refer to as بلاغة refer to as
- The sign of the Sahaabah (ra) is what is mentioned in the Qur'aan
   راسجود (their sign is on their faces, the result of

sujood). This sign is explained as طِيب الرائحة و بماء الْمَنْظر و حسن الخلقة These are also what makes the rose different from the salam tree.

#### **Line 132**

تُعدِي اليكَ رياحُ النَّصرِ نَشْرَهُمُ فَتَحسِبُ الزَّهرَ في الأكمامِ كُلَّ كَمِي

### The winds of victory carry their fragrance to you And you think that that every soldier is a flower in its calyx

- The meaning of إرسال الهدية is الإهداء (to send or present a gift). Here it is used in the meaning of الإرسال
- The meaning of الرياح التي حصل بما النصر is رياح النصر (the winds through which victory is attained). بركات has also been explained as رياح النصر (the blessings and fruits of victory).
- The actual meaning of النشر is fragrance. Here it is used in the meaning of الخبر السار (good news).
- means flowers الزهر
- Is the plural of > which means calyx (the out whorl of a flower consisting of separate or fused sepals).
- مفعول أوّل is the كلّ كمِي and مفعول ثاني is the الزهر في الأكمام
- We translated کمِی as soldier. It actually means الشجاع في سلاحه and is derived from کمَی جسدَهُ بالساح (he covered himself with his weapons).
- The ایاء in کمِی should have had a تشدید However, the یاء ساکنة was dropped and the یاء متحرکة was given a وقف due to
- The reason for adding ق الأكمام is because, although flowers look beautiful even out of the calyx, they look more beautiful in it.

• The crux of this line is that news of their victory makes every one of the fighters in his armour look like a flower in its calyx. In view of this explanation, the poet should have said محسب كل كمى الزهر في الأكمام However, he put the مشبه in the position of the مشبه and vice versa. This is called التشبيه المقلوب and is done for the sake of

#### Line 133

مِن شَدَّةِ الحَرْمِ لا مِن شَدَّةِ الحُرُمِ	كَأُهُّم فِي ظُهورِ الخَيْلِ نَبْتُ رُبَاً
'	7 ( ' ' '

### On horseback they were like plants on a hill Due to resolve, not due to strength of the straps

- The کانهم in ضمیر refers to the Sahaabah (ra).
- ضمير هم is the ذو الحال and the حال is في ظهور الخيل •
- is in the meaning of على The reason for using ق although he meant
   کأنیم مظروفون فیها is to indicate how firmly they sat on their horses على
- The Sahaabah (ra) are compared to plants on a hill. The وجه الشبه (reason for comparison) is ثبات and استقرار (firmness).
  - o ببث الربا (plants that grow on hills) are considered firmer and more beautiful than all other ببات (plants).
  - Wind causes the plants on the hill to sway but does not uproot
    it. Likewise, battle causes the Sahaabah seated on their horses
    to move in order to plunge their spears or swords into their
    enemies but it never causes them to fall off their horses.
- The reason why they do not fall off their horses is their resolve and not that they are strapped very tightly.
- means resolve حاء on the فتحة with a الحزم
- خزام on the حاء and the الحرِّم is the plural of الحرِّم with a خزام

فما تُفَرِّقُ بين البَهْمِ والبُهَمِ

طارَتْ قلوبُ العِدَا مِن بأسِهِم فَرَقًا

The hearts of the enemy flew because of fear due to fighting them Thus, they could not tell the difference between a lamb and a fighter

- There is طارت in طارت The poet compared الطيران to الاضطراب but then omitted the former and utilised a derivative of the latter i.e.
   طارت may be translated as confusion, disorientation etc.
- تعليل is for مِنْ The •
- مفعول لأجله is فَرَقا •
- with a فتحة on the باء and سكون on the هاء is the plural of البَهْم also with a فتحة on the باء on the فتحة on the فتحة
- with a ضمة on the البُهَم on the فتحة and فتحة on the ضمة is the plural of البُهَم with a مثمة on the باء and ضمة
   on the مثمة on the باء and فتحة

#### Line 135

تَلْقَهُ الأُسْدُ في آجامِهَا تَجِمِ

ومَن تَكُن برسولِ اللهِ نُصرَتُهُ إِن

Whoever's victory is due to the Rasul of Allah If lions meet him in their jungles, they don't roar

 Having described how scared the enemies are of the Sahaabah (ra), the poet reminds us that this is actually because of Rasulullah sallallahu alaihi wasallam and Sahaabah (ra)'s adherence to his shari'ah and sunnah. He then adds that let alone their enemies fearing them, even the lions in the jungles respect them. If any of them were to encounter a lion, the lion would not roar at him. This is an obvious reference to the episode of Sayyiduna Safeena (ra).

- الآجام is the plural of الآجام (jungle).
- الأُسْدُ of حال is في آجامها
- The reason for adding ف آجامِها is because lions are more daring in their own habitat than anywhere else.
- شَخِمُ means to remain still and silent out of fear.
- The crux of this line is that when a lion encounters any person who
  is aided by Allah due to his relationship with Rasulullah sallallahu
  alaihi wasallam, then fearing Rasulullah sallallahu alaihi wasallam
  or the person aided due to Rasulullah sallallahu alaihi wasallam,
  the lion remains still and silent because if he moves or roars, he
  will be detected and caught.

بِهِ ولا مِن عَدُوٍّ غيرَ مُنقصمِ	وَلَن تَرى مِن وَلِيِّ غيرَ منتَصِرٍ
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## You will neither see a friend unaided through him Nor an enemy that isn't cut to pieces

- The غير مُعيّن is غير أم specific person).
- رؤية بصرية refers to ترى (to see with one's eyes) but it is possible that it refers to رؤية علمية (to know).
- تاكيد النفي for زائدة is مِنْ •
- Ibn Hajar states that ولي refers to a friend of Allah and His Rasul sallallahu alaihi wasallam. Bajoori states that it refers to anybody who believes in Rasulullah sallallahu alaihi wasallam and follows his ways.
- مفعول or فاعل in the meaning of فعيا is ولي •

The meaning of القصم is الإبانة (to cut something to pieces). منقصم (to cut something to pieces).

#### **Line 137**

كالليْثِ حَلَّ مَعَ الأشبالِ فِي أَجَمِ	أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ

### He accommodated his ummah inside the fort of his faith Like a lion staying with its cubs in the jungle

- This line is تعليل for the previous line.
- أَنزَلَ means أَحلَّ
- In the words حِزْزِ مِلّته the poet is comparing the deen of Rasulullah to
  a fort. Hence, this is
  - مشبّه is the مِلَّة o
  - مشبّه به is the حرز 0
  - o The وجه الشبه is protection.
- Islam is a fort because it protects whoever enters it from the fire of disbelief.
- The crux of this line is that Rasulullah sallallahu alaihi wasallam is with his ummah in the fort of deen just as the lion is with her cubs in the jungle.
- Mulla Ali Qari explains that the second half is an indication that due to Rasulullah sallallahu alaihi wasallam's compassion for his ummah, he is like their father.
- Ibn Hajar said that the poet meant that just as nobody can attack
  the cubs so long as the lion is with them, nobody can interfere with
  the ummah so long as their Rasul is with them and even after his
  demise, the Rasul is still with them in the fort of deen because,
  according to most of the Ahl-us-Sunnah, he is alive in his grave.

فيه وكم خَصَمَ البُرهانُ مِن خَصِمِ

كُم جَدَّلَتْ كَلِمَاتُ الله مِن جَدِلٍ

### How often the words of Allah defeated those who quarrel about him How often proof defeated the opposition

- نصرة is either through the سيف or through ځخة He already spoke of
   نصرة through the سيف through نصرة
- In both instances خبرية is
- قطعَتْ و أزالتْ الجدال means عَطعَتْ و أزالتْ الجدال (to win the debate).
- اسم الفاعل is اسم الفاعل of كسرة and it means كشرة أحكم
   (a skilled debater).
- The مرجع in فيه is Rasulullah sallallahu alaihi wasallam.
- with a کسرة beneath the صاد means شدید الخصومة (person who is very quarrelsome).
- refers to the miracles of Rasulullah sallallahu alaihi wasallam.
- There are so many aayaat of the Qur'aan and miracles of Rasulullah sallallahu alaihi wasallam that silenced those who disputed and argued against him.
- نيه should have been mentioned after خصِم but it was omitted because it is understood from the first نيه (The second نيه was omitted due to indication of the first.)

#### **Line 139**

في الجاهليةِ والتأديبِ في اليُتُمِ

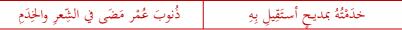
كفاكَ بالعلمِ في الأُمِّيّ مُعجَزَةً

Knowledge despite being unlettered in an age of ignorance is sufficient miracle, just like good upbringing despite being an orphan

- The vastness of Rasulullah sallallahu alaihi wasallam's knowledge despite him being unlettered and living in the midst of an uneducated society is a miracle. Similarly, Rasulullah sallallahu alaihi wasallam's exemplary conduct and ways despite growing up without a father is also a miracle.
- وائدة before it is باء The باء before it is العِلم
- النبي الأمي .i.e موصوف محذوف of a صفة i.e الأمّي
- الأمّى is a person who is unable to read and write. The Arabs say that such a person is still like he was when his mother gave birth to him. Hence, الأمّى they call him الأمّى
- الأمنى is a praiseworthy description for Rasulullah sallallahu alaihi wasallam because it proves that the Qur'an is from Allah. However, it is not a praiseworthy description for anybody else.
- العلم of صفة or حال is either في الأمّي
- كفي in نسبة of the تمييز is the مُعجزةً
- في الزمان الذي لاعلم فيه means في الجاهلية •
- العلم of صفة or حال is also في الجاهلية
- العلم on معطوف is التأديب

## الفصل التاسع

#### **Line 140**



I served him through a poem by which I seek pardon for the sins of a lifetime spent in poetry and servility

 The reason for composing this poem is to praise Rasulullah sallallahu alaihi wasallam so that Allah will forgive me for wasting my life in futile poetry and servility.

- So the poet is not referring to all poetry. He is only referring to poetry in praise of rulers and wealthy people.
- الخِدَم is the plural of خدمة Mulla Ali Qari explained it as الخِدَم (serving the creation). Ibn Hajar Haithami explained it as the service that a lower person renders to higher person in order to honour him. This is obviously more appropriate.
- Commentators mention that initially the poet was a minister or a clerk for one of the rulers. Although, in principle, there is nothing wrong in being a minister or a clerk for a minister or ruler, such occupations often lead to perpetration of haraam. Thus the poet says in the next line:

كأنني بِهِمَا هَدْيٌّ مِنَ النَّعَمِ	اِذ قَلَّدَانِيَ ما تُخشَى عواقِبُهُ
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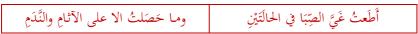
# They garlanded me with actions whose consequences are feared With them I am like a sacrificial animal

- This line is explaining the عله for what he mentioned in the previous line.
- الحِدَم and الشعر is قلّدابي in ضمير التثنية of the مرجع
- Poetry and servility made me sin and the outcome (punishment) is frightening. I am afraid of being punished for my sins unless Allah forgives me.
- Due to the sins I committed through my poetry and service to the rulers and the wealthy, I am like a sacrificial animal that has a garland around its neck. The وجه الشبه (reason for the comparison) is رب الهلاك (closeness of destruction). The sacrificial animal will soon die and if Allah does not forgive me, I will be ruined.

Ibn Ashoor says that this line also indicates that when man sins
intentionally, he does not realise the consequences of his sins. This
also makes him like the animals. The sacrificial animal has a
garland around its neck but does not realised that it is going to be
sacrificed.

They are just like the animals, in fact worse.

#### Line 142



## I followed the error of youth in both Attaining nothing but sin and regret

- The reason why خِدَم and خِدَم garlanded me with sin is that in my poetry and servility I followed the misguided ways of young people.
- زمن الصبا means الصبا
- The إضافة of إضافة is because this is a period of ignorance and audacity. Hence, it often leads to misguided behaviour.
- حالتَى الشعر و الخِدم refers to الحالتين

#### Line 143



# O the loss of a soul which, in its trade, neither purchased deen for dunya nor (even) made an offer

 This is کیایة (an indirect method) for expressing amazement at the extent of such a person's loss. It is common among the Arabs that when they find something extraordinary and want to express their amazement at it, they call it to present itself. Hence, it is as if he is saying: O the soul that did not purchase deen for dunya, come – this is your time.

• مقدّمة الشراء is derived from السوم Ibn Hajar Haithami described it as لم تَسُم Hence, we translated it as 'making an offer'. He also explained it as 'taking the commodity in order to 'think about it'. The crux of Bajoori's explanation is that he did not even attempt to purchase deen for dunya. He did not do so and he did not even attempt to do so."

#### Line 144

يَبِنْ له الغَبْنُ في بَيْعٍ وفي سَلَمِ	ومَن يَبِعْ آجِلا منه بعاجِلِهِ
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Whoever sells his future for his present, to him will deception appear in his sale and his forward buying

- اتجلا (his future) refers to his reward in the Hereafter and عاجله (his present) refers to his worldly pleasures.
- The meaning of الخداع is الغبن (deception).
- The first half of this line (whoever add عطف تفسير is عطف The first half of this line (whoever sells his اسلم for his (عاجل ماجل) corresponds with the definition of بيع الأجل بالعاجل

## مِنَ النَّبِيِّ ولا حَبلِي بمُنصَرِم

# اِنْ آتِ ذَنْبَاً فما عَهدِي بمُنتَقِضٍ

# If I commit a sin, my pledge with the Nabi is not void And my rope is not severed

- Some commentators translated the word میثاق as عهد Others say that it has been used in the meaning of ایمان (in Nabi sallallahu alaihi wasallam).
- Even if I sin, my ાલુ in Nabi sallallahu alaihi wasallam is not affected because nullification of tawbah through sin does not nullify ાલુ
- Bajoori explains that the word حبل (rope) has been used استعارة in the meaning of وصل (connection).
  - o وصل (connection) is being compared to a حبل (rope). So وصل is the مشبّه and حبل is the مشبّه به
  - استعارة تصريحية This is
- Some commentators observe that عهد refers to the crux of the hadith 'whoever says لا إله إلا الله will enter jannah' and وصْل refers to the crux of the aayah 'whoever disbelieves in the طاغوت and believes in Allah is holding the strongest link'.
- The poet should have said ولا حبلي بمنصرم مِنَ النبي However, he omitted the words مِنَ النبي because it is understood from the previous part of the sentence. In other words, we have حذف from the second due to دلالة in the first.

## مُحمَّداً وهُوَ أُوفَى الخلقِ بالذِّمَمِ

## فَإِنَّ لِي ذِمَّةً منه بتَسمِيَتي

### Due to my name Muhammad, I have from him a pledge And from all creation he fulfils his pledge the most

- This line explains the علة for the previous line. The poet is saying that Rasululah sallallahu alaihi wasallam pledged to intercede for those who love him and choosing the name Muhammad for himself is proof that he loves Rasulullah sallallahu alaihi wasallam because love for a مستى is the motivation for adopting its اسم An اسم is not adopted if its مستى is disliked.
- تسميتي in مفعول أول to its مصدر of the إضافة There is
- مفعول ثابي is the محمدا

#### **Line 147**

القَدَمِ	زَلَّةَ	ئ يا	فَقُلِ	وإلا	فَضْلا
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إنْ لم يكُن في مَعَادِي آخِذًا بِيَدِي

# If upon my return he will not hold my hand graciously Otherwise say: What an awful fall!

- The poet is saying that if Rasulullah sallallahu alaihi wasallam will
  not intercede for him on the day of my return to Allah, then my
  condition will be extremely horrible.
- However, he uses کتایة for intercession. Thus, he says, 'if he will not hold my hand.'
- Similarly, he uses کنایة for describing a horrible condition. Thus, he says, 'then say: what an awful fall!'
- He added the word فضلا because Rasulullah sallallahu alaihi wasallam's intercession for anybody is due to Rasulullah sallallahu

alaihi wasallam's kindness and not due to any right of that other person.

- The word الا is read with and without a تنوين
  - o If read with a تنوين it is a noun and it means الذمّة و العهد (in fulfilment of his pledge).
  - If read without a لا and الا and إن it is a combination of الا and الا In this case the poet means: and if he will not be like what I just mentioned in the first half i.e. if he will hold my hands, then say: يا ثبات القدم (you were so steadfast).
    - This means that there is a شرط ثاني and a شرط ثاني in this line.
    - محذوف is شرط ثابي for جزاء and the شرط أول for جزاء is the يا زلّة القدم –

#### Line 148

	أو يَرجِعَ الجِـارُ منه غيرَ مُحتَرَم	حاشاهُ أَنْ يَحْرِمَ الرَّاجِي مَكَارِمَهُ
--	---------------------------------------	--

### He is too noble to deprive the one hoping in his kindness Or that the one seeking protection through him returns disrespected

- In this context the word حاشا is an المحاشاة derived from المحاشاة which means التنزيه It has been used as a مصدر Hence, it is التنزيه that is.e. محاذوف i.e. محاذوف أخاشيه حاشاه .e. محاذوف أزعمه
  - o When used for حاشا the word حاشا is sometimes a فعل and sometimes a حرف
- The word کرم could be الإفعال) ثلاثی مزید فیه or ثلاثی مجرّد and it could be کرم or محبول
- مکارهٔ is the plural of مکرمة and here it refers to the مکارهٔ (intercession)
   of Rasulullah sallallahu alaihi wasallam.
- has been used in the meaning of واو (and).

- المستجير (the one seeking protection).
- The مرجع of the منه in منه refers to Rasulullah sallallahu alaihi wasallam.
- الجار of متعلّق and it is به means منه
- In short, those who seek Rasulullah sallallahu alaihi wasallam's intercession will not be deprived of it and protection will be granted to those who seek Allah's protection through Rasulullah sallallahu alaihi wasallam.

	وجَدْتُهُ لِحَلاصِي خيرَ مُلتَزِمِ	ومُنذُ أَلزَمْتُ أَفكَارِي مَدَائِحَهُ
--	------------------------------------	--

### Ever since I compelled my thoughts to his praises, I found him to be the best quarantor for my salvation

- The reason for such strong hope in the intercession of Rasulullah sallallahu alaihi wasallam is that I found that praising Rasulullah sallallahu alaihi wasallam always resulted in relief from my difficulties. Hence, I have strong hope that by praising Rasulullah sallallahu alaihi wasallam through this poem, he will reward me with his intercession on the Day of Qiyaamah.
- خير ملتزم Of نتعلّق is لخِلاصي
- ملتزم is read with a كسرة beneath the ناء It means that Rasulullah sallallahu alaihi wasallam is the best person who endeavoured to save me and the reason for this is that Rasulullah sallallahu alaihi wasallam secured my safety in the best and most complete manner.
- Ibn Hajar and Bajoori explain that this is reference to his paralysis being cured through this poem.

## إنَّ الحَيَا يُنْبِتُ الأزهارَ في الأَكْمِ

## ولَن يَفُوتَ الغِنَى منه يَدَاً تَرِبَتْ

### Wealth from him will not evade a dusty hand Rain grows flowers on hills

- البسار at the end, it means قصر and غين at the end, it means الغنى (wealth).
  - o If it has a عين beneath the حدد and مد at the end, it means تطريب الصوت مع سرور (to sing with joy).
  - If it has a فتحة beneath the غين and قصر at the end, it means فتحة (to stay).
  - If it has a غين beneath the غين and مد at the end, it means الكفاية (to suffice).
- The مرجع of the منه in منه refers to Rasulullah sallallahu alaihi wasallam.
- الغني of حال or صفة that is either محذوف with something متعلّق is منه
  - الكائن منه . . . معرفة it will have to be صفة is متعلَّق محذوف If the ٥
  - كائنا منه . . . نكرة it will have to be حال is متعلَّق محذوف
- لن يفوتَ of مفعول is the يدًا •
- يدًا of صفة is the تربث •
- تربت means to be covered in dust but it is تربت and in this context such افتقار could be حستى (lack of wealth) or معنوى (lack of good deeds).
- المطر at the end means قصر (rain).
- الحُلّ المرتغع which means أكمة is the plural of الأُكُم المُرتغع

- Rain rolls away from high places and does not stay there. One
  would therefore think that flowers do not grow on such high
  places. Yet they do. So the poet is saying that just as rain grows
  flowers where you would not expect flowers to grow, wealth from
  Rasulullah sallallahu alaihi wasallam will reach people to whom
  you would not expect it to reach.
- This is an example التشبيه الضمني

#### L.ine 151

يَدَا زُهَيْرٍ بما أَثْنَى على هَرِمِ	ولَم أُرِدْ زَهرَةَ الدنيا التي اقتَطَفَتْ

# But I do not intend the worldly flowers which Zuhair's hands plucked through his praises of Harim

- The previous line creates the impression that he is seeking worldly wealth. Thus, he averts that impression by saying . . . والم أُرِدُ زهرةَ الدنيا . . . .
  He says that he is not referring to wealth of this world. Instead, he is referring to wealth of the Hereafter which will be in the form of الشفاعة (intercession).
- There is استعارة تصريحية in the words زهرة الدنيا in the words استعارة تصريحية The poet compared wealth and other comforts of life to flowers. Wealth etc. is the مشبّه and flowers are the مشبّه به However, only the flowers (the مشبّه به are mentioned.
- Furthermore, there is ترشيح (reference to something befitting the
   اقتطفتْ in the word (مشبّه به
- أَخذَتْ for مجاز or حقيقة could be اقتطفتْ The word
- Zuhair refers to Zuhair bin Abi Sulma, the father of Ka'b bin Zuhair and Khansa (ra). Ka'ba compiled the famous poem called بانت سُعاد and Khansa was also one of the most famous poets of that time.

• was a very generous Arab king.

### الفصل العاشر

#### Line 152

يا أكرَمَ الخلقِ ما لي مَن ألوذُ به سِوَاكَ عِندَ حُلولِ الحادِثِ العَمِمِ

# O Noblest of the Creation! There is none whose refuge I can seek other than you at the time of widespread calamity

- This is التفات After praising Rasulullah sallallahu alaihi wasallam on the basis of الإخبار عن الغائب he addresses Rasulullah sallallahu alaihi wasallam directly.
- The meaning of الحادث العام is الحادث العام which will affect the entire creation. This refers to the Day of Qiyaamah. According to one opinion it refers to death.

#### Line 153

وَلَن يَضِيقَ رسولَ اللهِ جاهُكَ بِي اذا الكريمُ تَحَلَّى باسمِ مُنتَقِمِ

O Rasul of Allah! Your status will be spacious for me When the Most Generous will manifest His attribute of revenge

- The word منصوب is منصوب because of نداء A particle (حرف) of عذوف is عذوف
   before it.
- The meaning of الجاه is القدر و المنزلة (status). It is derived from الوجاهة which means رجل وجيه (lofty status). Thus رفعة القدر و سعة المنزلة reputable man.

- The poet is saying: On the Day of Qiyaamah your status will be so magnificent that you will be able to consider a sinner like me. Therefore, please intercede for me.
- He describes Qiyaamah as the day when الكريم يتجلّى باسم منتقِم
- This شرط does not have any منهوم because the status of Rasulullah sallallahu alaihi wasallam is always so grand. Its grandness is not restricted to the Day of Qiyaamah.
- Some versions have حاء with a حاء and others have جيم with a جيم with a حاء and others have حاية with a حاية beth are correct but the first is أصح دراية and the second is أصح دراية because زماني whereas زماني i whereas زماني i whereas
- اسم هو منتقمٌ It means بيانية is منتقم of اسم و منتقمٌ The

و مِنْ علومك عِلمَ اللوح و القلم	فإنّ مِنْ جودِك الدنيا و ضرّتما
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# Because from your kindness is this world and the next and from your knowledge is knowledge of the Tablet and the Pen

- This line is تعليل for the previous line. The reason why your status is
   vast enough to consider a sinner like me is that مِن جودك الدنيا و ضرقا
- The first and second مِنْ are for
- خيريٌ الدنيا و ضرتها means الدنيا و ضرتها •
- The meaning of ضرة is co-wife.
  - The reason for calling the co-wife ضرة is that she always attempts to harm the other wife and ضرّ يضرٌ means to harm.
  - of the dunya is the aakhirah (Hereafter). The reason for referring to aakhirah as the ضرة of the dunya is quite obvious.

    As mentioned in a hadith, whoever loves his duya harms his

aakhirah and whoever loves his aakhirah harms his dunya. According to a narration recorded in Imam Ghazzali (ra)'s Ihya Nabi 'Isa (as) also described the duya and aakhirah as ضرتان (co-wives).

- Anyway, the meaning of the first half is that all goodness in the dunya and the aakhirah are just a part of Rasulullah sallallahu alaihi wasallam's kindness.
- اللوح المحفوظ wrote on قلم that the معلومات refers to the عِلم اللوح و القلم •
- Similarly, the second half means that knowledge of what the قلم wrote in the لوح محفوظ is just a portion of what Rasulullah sallallahu alaihi wasallam actually knew.
- Ibn Hajar Haithami explained that the reason for the above is that
  on the Night of Mi'raaj Allah informed Rasulullah sallallahu alaihi
  wasallam of everything that is in the لوح محفوظ and even more e.g.
  secrets related to Allah's صفات
- It could be objected that if the above is correct, it would mean that Rasulullah sallallahu alaihi wasallam knew the five things which Allah describes at the end of Surah Luqmaan as being known to none but Allah. Bajoori gave two answers:
  - 1. These five things are not among what is written in the لوح محفوظ
  - 2. If these five things are among what is written in the لوح محفوظ the poet meant only those aspects of which Allah informs some of the creation. In short, he did not mean that Rasulullah sallallahu alaihi wasallam knew everything that is in the لوح محفوظ

## إِنَّ الكَبَائِرَ فِي الغُفرَانِ كَالَّلْمَم

# يا نَفْسُ لا تَقنَطِي مِن زَلَّةٍ عَظُمَتْ

## O Soul! Don't despair due to grave error Considering His forgiveness, major sins are like minor sins

- Fearing that severe fear may be driving his soul towards despondent in Allah's mercy, he now turns his attention to his soul and encourages it to be hopeful in Allah's mercy.
- ياء المتكلّم but the يا نفسي is actually يا نفس is actually يا نفس
- The نفس in نفس may be read with a حسرة or a
- The مِنْ before وَلَة is for تعدية or تعدية Our translation is based on it being
   for تعليل
  - If it is for عدوف as مضاف before it.
     Hence, مِن غفران زلّة means مِن زلّة means
- The second half is تعلیل for what he mentioned in the first half. Do not be despondent in Allah's mercy because in relation to Allah's forgiveness, there is no difference between minor and major sins. If Allah forgives minor sins, He is also able to forgive major sins also.
- This statement is also a refutation of those who believe that perpetrators of major sins will never be forgiven.

#### *Line* 156

تَأْتِي على حَسَبِ العِصيَانِ في القِسَمِ

لعَلَّ رَحْمَةً رَبِي حينَ يَقْسِمُهَا

Hopefully the mercy of my Rabb when He distributes it will be proportionate to my disobedience

- It seems that upon advising his soul not to despair in Allah's mercy, his soul responded that 'I am not despondent but I fear that maybe my sins will exceed the amount of mercy that Allah has allocated for me'. Thus, he tells his soul that 'I do hope that when Allah will distribute His mercy among the sinners, He will do so proportionate to the extent of their sins. Thus, those who sinned more will receive more of His mercy'.
- This only refers to the mercy that will be shown to the sinners. It does not refer to the mercy that will be shown to everybody, obedient and disobedient. Hence, there is no basis to object that if Allah's mercy will be distributed according to the extent of sin, does this not mean that mercy will not be shown to those who were obedient to Allah.
- Likewise, there is no need to object that how is it possible that those who sin more will be shown more mercy whereas those who obey will be closer to Allah's mercy and those who sin will be farther from it.
- Another possible objection is that if sinners will be shown mercy in accordance with the extent of their sin, it means that no sinful Muslim will enter Jahannam. This contradicts what is learnt elsewhere that some sinful Muslims will enter Jahannam and then be rescued through the intercession of Rasulullah sallallahu alaihi wasallam. The answer to this question is that the mercy shown to such Muslims will be in the form of the شفاعة عامة عامة (general intercession) that will result in relief from the anxiety of the

## لَدَيْكَ واجعل حِسَابِي غيرَ مُنخَرِم

## يا رَبِّ واجعَلْ رجائِي غيرَ مُنعَكِسٍ

### O Rabb! Let not my hope (in your mercy) fail in your court Let my expectation (for forgiveness) be unbroken

- منعکس (a failure).
- (what I expect). ما حسبتُه means
- (broken) منقطع means منخرم

#### Line 158

صَبراً مَتَى تَدعُهُ الأهوالُ ينهَزِمِ

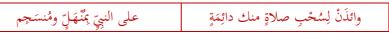
والطُفْ بعَبدِكَ في الدَّارَين إنَّ لَهُ

# Be kind to your slave who has such patience that when terror beckons him, he flees

- Rasulullah sallallahu alaihi wasallam heard a man saying in his du'a, 'O Allah! Give me sabr.' So Rasulullah sallallahu alaihi wasallam said to him that by asking for sabr you are asking for affliction. 'So now ask for 'aafiyah (protection).' What Rasulullah sallallahu alaihi wasallam meant is that sabr can only be exercised when there is affliction. Therefore, by making du'a for sabr, one is making du'a for affliction so that he will exercise sabr. Would it not be better for him to rather make du'a for 'aafiyah (protection)? This line is a reflection of this advice of Rasulullah sallallahu alaihi wasallam. The poet says: O Allah protect me in this world and the next because my sabr is extremely weak. If you do not protect me, I will fail miserably.
- There is استعارة تبعية in the word تدعه The poet compared استعارة تبعية to but then used a derivative of the latter i.e. واو is dropped due to جرم).

Alternatively, we could say that there is الأهوال in المعارة مكنية The poet compared الأهوال (fear) to a human being but only mentioned the latter. However, he mentioned one of the لوازم of human beings and that is الدعوة

#### Line 159



# Allow the clouds of your perpetual mercy to pour and flow upon the Nabi

- فعلُ دعاءِ is ائذَنْ •
- سکون (with a سکون on the حاء) is the plural of سکون which means cloud.
- The poet is اضافة المشبه به إلى المشبّه is that of صلاة of اضافة المشبه به إلى المشبّه to ضلاة comparing سُحُب to صلاة (the clouds).
- صلاة or سُحْب of either صفة is the دائمةِ
- ائذَنْ with متعلّق is بِمنهل ّ
- مطرِ منهل ّ.i.s preceded by a منهل ّ
- مطر i.e. موصوف محذوف and it is also preceded by a منهل on معطوف is منسجم
- منهائ is an indication to abundance and منهائ is an indication to softness. Shower your mercy on Rasulullah sallallahu alaihi wasallam like a soft but continuous rain.

وأَطرَبَ العِيسَ حادِي العِيسِ بالنَّغَمِ

مَا رَنُّحَتْ عَذَبَاتِ البَانِ رَيحُ صَبَا

For as long as the east wind shakes the branches of the trees And for as long as the cameleer delights the camels with his melodies

- مدّة ترنيح عذبات البان It means مصدرية ظرفية is ما This
- The meaning of التمييل is الترنيح (to bend or turn something). Hence, we used the word shake.
- (branches) أغصان means عذبات
- البان is explained by Bajoori as a sweet smelling tree.
- اریح صبا is defined as اریح الشرقیّة (the easterly wind the wind that blows from the east). The reason for calling it ریح صبا is that it blows towards the door of the Ka'bah. کأمّا تصبو إلیه (as if it turns towards it).
- The meaning of أطرب is to delight in a manner that results in movement.
- العييس refers to reddish white camels.
- احادی العیس is the cameleer who sings for his camels so that they go faster.

Muhammad Karolia 06 Muharram 1443 15 August 2021 Lenasia