



Qaṣīda al-Burda

قَصِيدَةُ الْبُرْدَةِ

The Poem of the Mantle

لِلْإِمَامِ الْبُوصَيْرِيِّ
By Imām al-Busīrī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Llāhi r-Rahmāni r-Rahīm

In the Name of Allah, The Beneficent, The Merciful

الْحَمْدُ لِلَّهِ مُنْشَى الْخَلْقِ مِنْ عَدَمٍ

تُمُّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

Al-hamdu li Llāhi munshi l-khalqi min 'adami

Thumma ṣ-ṣalātu 'ala l-mukhtāri fi l-qidami

Praise be to Allah, Originator of Creation from non-existence

Then prayers be upon the one chosen since pre-eternity

CHORUS

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Mawlāya ṣalli wa sallim dā'imā abadan

'Alā habībika khayri l-khalqi kullihimi

O my Lord, bless and grant peace always and forever

Upon Your beloved one, the Best of all Creation



Chapter One: On Words of Love and the Intense Suffering of Passion

الْفَضْلُ الْأَوَّلُ فِي الْغَزْلِ وَشَكْوَى الْغَرَامِ

أَمِنْ تَذَكَّرِ جِيرَانٍ بِذِي سَلَمَ

مَرَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمِ

Amin tadhakkuri jirānin bi dhī salami

Mazajta dam'an jarā min muqlatin bi dami

1. Is it the memory of neighbours in Dhu Salam
That has left your eyes so red with tears?

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَاظِمَةٍ

وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِصْمِ

Am habbati r-rīḥu min tilqā'i kāzimatin

Wa awmada l-barqu fi z-zalmā'i min idami

2. Or is it the wind blowing from the direction of Kazima
And the lightning flashing in the black night from Mount Idam?

فَمَا لِعَيْنَيْكَ إِِنْ قُلْتَ أَكْفُفَا هَمَّتَا

وَمَا لِقَلْبِكَ إِِنْ قُلْتَ اسْتَفِيقْ يَهُم

Fa mā li 'aynayka in qulta k-fufā hamatā

Wa mā li qalbika in qulta s-tafiq yahimi

3. What is the matter with your eyes, that when you tell them to refrain, they only weep more?
And your heart - when you try to rouse it, it only becomes more bewildered

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ

مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

Ayahsabu ṣ-ṣabbu anna l-hubba munkatimun

Mā bayna munsajimin minhu wa mudṭarimi

4. Does the one in love suppose his love can be concealed
Between pouring tears and a blazing heart?



لَوْلَا الْهُوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ

وَلَا أُرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

*Lawla l-hawā lam turiq dam an 'alā talalin
Wa la ariqta li dhikri l-bāni wa l-'alami*

5. If not for love, your tears would not pour forth over traces left by your beloved,
Nor would you be sleepless remembering the willow tree and the mountain

فَكَيْفُ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ

بِهِ عَلَيْكَ عُذُولُ الدَّمْعِ وَالسَّقَمِ

*Fa kayfa tunkiru hubban ba'da mā shahidat
Bihi 'alayka 'udūlu d-dam'i wa s-saqami*

6. So how can you deny this love when such honest witnesses,
as weeping and looking gaunt have testified to it against you?

وَأَثَبْتَ الْوَجْدُ خَطِيءَ عِبْرَةٍ وَضَنِي

مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ وَالْعَنَمِ

*Wa athbata l-wajdu khattay 'abratin wa danan
Mithla l-bahāri 'alā khaddayka wa l-'anami*

7. The agony of love has inscribed two lines of tears and grief
Upon your cheeks, pale as bahar and red as anam

نَعَمْ سَرَى طَيْفٌ مَنْ أَهْوَى فَأَرَقَنِي

وَالْحُبُّ يَعْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

*Na'am sarā tayfu man ahwā fa arraqanī
Wa l-hubbu ya taridu l-ladhdhati bi l-'alami*

8. Yes, a vision of the one I love came to me by night, and I could not sleep,
Oh, how love hinders the tasting of delight with its suffering!

يَا لَأَيْمِي فِي الْهُوَى الْعُدْرِي مَعْدِرَةً

مِنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمْ



*Yā lā'imī fi l-hawa l-'udhriyyi ma'dhiratan
Minnī ilayka wa law anṣafta lam talumi*

9. O you who would rebuke me for this pure love, accept my excuse
If you were truly fair, you would not reproach me at all

عَدَّتْكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ

عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمٍ

*'Adatka ḥāliya lā sirrī bi mustatirin
'Ani l-wushāti wa lā dā'ī bi munhasimi*

10. May you be spared a state such as mine!
My secret cannot be concealed From my detractors, nor will there ever be an end to my malady

تَحَضَّنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ

إِنَّ الْمُحِبَّ عَنِ الْعَدَالِ فِي صَمِّ

*Mahhadtanī n-nuṣḥa lākin lastu asma uhu
Inna l-muhibba 'ani l-'udh-dhāli fi ṣamami*

11. You gave me sincere good counsel, but I did not hear it,
The lover is quite deaf to those who blame him

إِنِّي أَهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ

وَالشَّيْبُ أَبْعَدُ فِي نَصْحٍ عَنِ النَّهَمِ

*Innī t-tahamtu naṣīḥa sh-shaybi fi 'adhalin
Wa sh-shaybu ab'adu fi nus-hin 'ani t-tuhami*

12. I even suspected the counsel of my own grey hairs rebuking me,
When I knew the counsel of old age and grey hair to be above suspicion



Chapter Two: A Caution About the Whims of the Self

الْفَضْلُ الثَّانِي فِي الْحَذِيرِ مِنْ هَوَى النَّفْسِ

فَإِنَّ أَمَّا رَتِي بِالسُّوءِ مَا اتَّعَطْتُ

مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

Fa inna ammāratī bi s-sū'i ma t-ta'azat

Min jahlihā bi nadhīri sh-shaybi wa l-harami

13. My foolish reckless self refused to heed the warning
Heralded by the onset of grey hair and old age

رِي q وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ

ضَيْفِ أَلَمْ بِرَأْسِي غَيْرَ مُحْتَشِمِ

Wa la a'addat mina l-fi'li l-jamīli qirā

Dayfin alamma bi ra'sī ghayra muhtashimi

14. And it had not prepared any good deeds to properly welcome
This guest who had turned up on my head unannounced

لَوْ كُنْتُ أَعْلَمُ أَيَّ مَا أُوقِرُهُ

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتْمِ

Law kuntu a'lamu annī mā uwaqqiruhu

Katamtu sirran badā lī minhu bi l-katami

15. If I had known that I could not receive him with honour,
I would have hidden my secret from him with dye

مَنْ لِي بِرِدِّ جِمَاحٍ مِنْ غَوَايَتِهَا

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

Man li bi raddi jimāhin min ghawāyatihā

Kamā yuraddu jimāhu l-khayli bi l-lujumi

16. Who can hold back my headstrong soul from the error of its ways,
Just as wild horses are restrained with bridles and reins?



فَلَا تَرْمِ بِالْمَعَاصِي كَسْرَ شَهْوَتَهَا

إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

*Fa lā tarum bi l-ma'āṣī kasra shahwatihā
Inna t-ta'āma yuqawwi shahwata n-nahimi*

17. Do not aim to break the desires by plunging further into sin,
The glutton's greed is only increased by [the sight of] food

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُمْلَهُ شَبَّ عَلَى

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

*Wa n-nafsu ka-t-ṭifli in tuhmilhu shabba 'alā
Hubbi r-radā'i wa in taftimhu yanfaṭimi*

18. The self is like an infant, if you neglect its proper care, It will grow up still loving to suckle; but
once you wean it, it will be weaned

فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ

إِنَّ الْهَوَىٰ مَا تَوَلَّىٰ يُصِمُّ أَوْ يَفْصِمِ

*Faṣrif hawāhā wa ḥādhir an tuwalliyahu
Inna l-hawā mā tawallā yuṣmi aw yaṣimi*

19. So dismiss its passions, beware of letting them take over,
For when passion gets the upper hand, it will either kill or bring dishonour

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَىٰ فَلَا تُسِمِ

*Wa rā'ihā wahya fi l-a'māli sā'imatun
Wa in hiya s-tahlati l-mar'ā fa lā tusimi*

20. Keep a watchful eye on it as it grazes in the field of actions,
And if it finds the pasture too delightful, do not let it graze unchecked

كَمْ حَسَنَتْ لَدَّةَ لِلْمَرْءِ قَاتِلَةٌ

مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي النَّسَمِ



*Kam hassanat ladh-dhatan li l-mar'i qātilatan
Min haythu lam yadri anna s-summa fi d-dasami*

21. How often a pleasure that is in fact deadly has seemed good,
To one who does not know there may be poison in the fat

وَإِخْشَ الدَّسَائِسِ مِنْ جُوعٍ وَمِنْ شَبَعٍ

فَرُبَّ مَحْمَصَةٍ شَرٌّ مِنَ التَّحَمِّ

*Wa kh-sha d-dasā'isa min jū'in wa min shiba in
Fa rubba makhmaṣatin sharrun mina t-tukhami*

22. Beware the snares of hunger and satiety,
For an empty stomach may be worse than over-eating

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ

مِنَ الْمَحَارِمِ وَالزَّمَّ حِمِيَةَ النَّدَمِ

*Wa s-tafrighi d-dam'a min 'aynin qadi m-tala'at
Mina l-mahārimi wa l-zam himyata n-nadami*

23. Dry the tears from eyes that have had their fill of forbidden things,
And henceforth let your only diet be regret

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِمَهُمَا

وَإِنْ هُمَا مَحْضَاكَ النَّصْحَ فَاتَّهِمِ

*Wa khālifi n-nafsa wa sh-shayṭāna wa 'sihimā
Wa in humā mahadāka n-nuṣha fa t-tahimi*

24. Oppose the self and shaytan - and defy them,
If they try to offer you advice, treat it with suspicion

وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا

فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

*Wa lā tuṭi minhumā khaṣman wa lā hakaman
Fa anta ta'rifu kayda l-khaṣmi wa l-hakami*

25. Never obey them, whether they oppose or come to arbitrate,
For you know by now the tricks of both opponents and arbitrators



أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلا عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلاً لِدِي عُقْمٍ

*Astaghfiru Llāha min qawlin bilā 'amalin
Laqad nasabtu bihi naslan li dhī 'uqumi*

26. I beg Allah's forgiveness for saying things I do not do,
As though I were ascribing progeny to one who was barren

أَمَرْتُكَ الْحَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِم

*Amartuka l-khayra lākin ma' tamartu bihi
Wa ma s-taqamtu fa mā qawlī laka s-taqimi*

27. I ordered you to be good, but then didn't heed my own advice,
I was not myself upright, so what of my telling you, 'Be upright!'

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُمْ

*Wa lā tazawwadtu qabla l-mawti nāfilatan
Wa lam uşalli siwā fardin wa lam aşumi*

28. I have not made much provision of voluntary prayer before death comes to take me,
Neither have I prayed nor fasted more than was obligatory

Chapter Three: Praise of the Prophet

الْفَصْلُ الثَّالِثُ فِي مَدْحِ النَّبِيِّ

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الصَّلَامَ إِلَى
أَنْ اشْتَكَّتْ قَدَمَاهُ الصَّرَّ مِنْ وَرَمٍ

*Zalamtu sunnata man ahyā z-zalāma ilā
Ani sh-takat qadamāhu d-durra min warami*

29. I have done injustice to the path of the one who prayed at night
Until his feet complained of pain and swelling



وَشَدَّ مِنْ سَعْبٍ أَحْشَاءَهُ وَطَوَى

تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ

*Wa shadda min saghabin aḥshā'ahu wa tawā
Tahta l-hijārati kash-han mutrafa l-adami*

30. While he bound up his insides against the extremity of his hunger,
Hiding his delicate skin beneath the stone tied round his waist

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ

عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

*Wa rawadat-hu l-jibālu sh-shummu min dhahabin
'An nafsihi fa'arāhā ayyamā shamami*

31. The high mountains of gold sought to entice him,
But he showed them in return the true meaning of elevation

وَأَكَدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ

إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ

*Wa akkadat zuhdahu fihā darūratuhu
Inna d-darūrata lā ta dū 'ala l-'iṣami*

32. His situation of austerity and need only confirmed his indifference to worldly concerns,
For even dire need cannot assail such impeccable virtue

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةٌ مَنْ

لَوْلَاهُ لَمْ تُخْرَجِ الدُّنْيَا مِنَ الْعَدَمِ

*Wa kayfa tad'ū ila d-dunyā darūratu man
Lawlāhu lam tukhrajī d-dunyā mina l-'adami*

33. How could the dire need of such a person draw him towards the world,
When were it not for him, the world would never have emerged from non-existence?

مُحَمَّدٌ سَيِّدُ الْكُونَيْنِ وَالثَّقَلَيْنِ

نِ وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ



*Muhammadun sayyidu l-kawnayni wa th-thaqalay-
-ni wa-l fariqayni min 'urbin wa min ajami*

34. Muhammad is the master of the two worlds, master of the jinn and [men,]
And master of the two groups, Arabs and non-Arabs

نَبِيْنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ

أَبْرَّ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمُ

*Nabiyyuna l-āmiru n-nāhī falā ahadun
Abarra fi qawli lā minhu wa lā na'ami*

35. Our Prophet, who commands the good and forbids the wrong,
There is no one truer to his word, whether it be 'yes' or 'no'

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُفْتَحِمٍ

*Huwa l-habību l-ladhī turjā shafā atuhu
Li kulli hawlin mina l-ahwāli muqtahami*

36. He is the beloved one, whose intercession is hoped for
Against all the terrifying things that take us by storm

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمٍ

*Da'a ila Llāhi fa l-mustamsikūna bihi
Mustamsikūna bi hablin ghayri munfaṣimi*

37. He has called people to Allah, so those who cling to him
Are clinging to a rope which will never break

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

*Fāqa n-nabiyyīna fi khalqin wa fi khuluqin
Wa lam yudānūhu fi ilmin wa lā karami*

38. He surpassed the other prophets both in form and noble character,
And none has come close to him in knowledge or in pure generosity



وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُتَمَسِّمٌ

غَرَفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيَمِ

*Wa kulluhum min rasūli Llāhi multamisun
Gharfan mina l-bahri aw rashfan mina d-diyami*

39. They all petition the Messenger of Allah for just a handful of water
From his ocean, or a draught from his never-ending rain

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ

مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

*Wa waqifūna ladayhi 'inda haddihimi
Min nuqtati l-'ilmi aw min shaklati l-hikami*

40. They all come to a halt before him according to their measure,
As diacritical points upon his knowledge, or vowel marks upon his wisdom

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِي النَّسَمِ

*Fahwa l-ladhī tamma ma nāhu wa šūratuhu
Thumma ṣ-ṭafāhu habīban bārī'u n-nasami*

41. He is the one in whom meaning and form were perfected,
And then the One who created all mankind chose him as His beloved

مُنَزَّهٌ عَنِ شَرِيكِ فِي مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

*Munazzahun 'an sharīkin fi mahāsinihi
Fa jawharu l-husni fihi ghayru munqasimi*

42. He is far from having any equal in his virtues,
For in him, the essence of perfection is indivisible

دَعَا مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

وَاحْكُمُ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتِكِمِ



*Da ma d-da'athu n-naṣārā fi nabiyihimi
Wa h-kum bimā shi'ta mad-han fihi wa h-takimi*

43. Abandon what the Christians have claimed about their Prophet,
Beyond that you may say whatever you wish in praise of him

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ

*Wa n-sub ilā dhātihi mā shi'ta min sharafin
Wa n-sub ilā qadrihi mā shi'ta min 'izami*

44. You may ascribe whatever you wish of nobility to his essence,
And to his rank, whatever you wish of greatness

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

*Fa inna fadla rasūli Llāhi laysa lahu
Haddun fa yu'riba 'anhu nāṭiqun bi fami*

45. Indeed, the high merit of the Messenger of Allah has no furthest limit
Which could be expressed by the tongue of a human being

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا

أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

*Law nasabat qadrahu āyātuhu 'izaman
Ahya s-muhu hīna yudā dārīsa r-rimami*

46. Were his miracles to be as mighty as his rank,
Just the sound of his name would bring dead bones to life

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ

حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَمَّ

*Lam yamtahinnā bimā ta'ya l-'uqūlu bihi
Hirṣan 'alaynā fa lam nartab wa lam nahimi*

47. He did not test us with things that would exhaust our intellects,
Out of concern for us, so we did not fall into doubt or bewilderment



أَعْيَا الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى

فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمٍ

*A'ya l-warā fahmu ma nāhu falaysa yurā
Fi l-qurbi wa l-bu'di fihi ghayru munfahimi*

48. Mankind is unable to comprehend his true essence,
Near and far, they are dumbfounded

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ

صَغِيرَةً وَتُكِلُّ الطَّرْفَ مِنْ أُمَّمٍ

*Ka sh-shamsi taz-haru li l-'aynayni min bu'udin
Şaghīratan wa tukillu t-tarfa min amami*

49. Like the sun, which from afar appears small to the naked eye,
Whereas up close, it would dim and dazzle the vision

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ

قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

*Wa kayfa yudriku fi d-dunyā haqiqatahu
Qawmun niyāmun tasallaw 'anhu bi l-hulumi*

50. How can people who are asleep perceive his true reality
In this world, while they are distracted from him by their dreams?

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ

وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

*Fa mablaghu l-'ilmi fihi annahu basharun
Wa annahu khayru khalqi Llāhi kullihimi*

51. The extent of the knowledge we have of him is that he is a man,
And that he is the best of all Allah's creation

وَكُلُّ أَيِّ أْتَى الرُّسُلُ الْكِرَامُ بِهَا

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ



*Wa kullu āyin ata r-ruslu l-kirāmu bihā
Fa innama t-taṣalat min nūrihi bihimi*

52. Every miracle brought by the Noble Messengers
Was only connected to them through his light

فَإِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلْمِ

*Fa innahu shamsu fadlin hum kawākibuhā
Yuz-hirna anwārahā li n-nāsi fi z-zulami*

53. Surely he is a sun of bounty and they are its planets,
Manifesting their lights for people in the darkness

أَكْرَمَ بِخَلْقِ نَبِيِّ رَأْنَهُ خُلُقُ
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ

*Akrim bi khalqi nabiiyin zānahu khuluqun
Bi l-husni mushtamilin bi l-bishri muttasimi*

54. How generous the creation of a Prophet adorned with excellent character!
So graced with beauty, and radiant of face

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

*Ka z-zahri fi tarafin wa l-badri fi sharafin
Wa l-bahri fi karamin wa d-dahri fi himami*

55. Like a flower in freshness and a full moon in eminence,
Like an ocean in pure generosity and like time itself in strength of resolution

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمِ

*Ka annahu wahwa fardun min jalālatihi
Fi 'askarin hīna talqāhu wa fi hashami*

56. Just from his majestic bearing, even when he was alone,
He seemed as if amongst a great army and entourage



كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدَفٍ

مِنْ مَعْدِنٍ مَنْطِقٍ مِنْهُ وَمُبْتَسَمٍ

*Ka annama l-lu'lu'u l-maknūnu fi şadafin
Min ma'dinay manṭiqin minhu wa mubtasami*

57. It was as if shining pearls, protected in their shells,
Emerged from both his speech and his radiant smile

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمُهُ

طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَمِسٍ

*Lā tība ya dilu turban damma a'zumahu
Tūbā li muntashiqin minhu wa multathimi*

58. No perfume could ever match that of the earth that holds his noble form,
What bliss for the one who smells that blessed earth or kisses it!

Chapter Four: On his Birth

الْفَضْلُ الرَّابِعُ فِي مَوْلِدِهِ

أَبَانَ مَوْلِدُهُ عَن طِيبِ عُنْصُرِهِ

يَا طِيبَ مُبْتَدَأِهِ مِنْهُ وَمُحْتَمِّمٍ

*Abāna mawliduhu 'an ṭībi 'unşurihi
Yā tība mubtada'in minhu wa mukhtatami*

59. His birth made clear the purity of his origin,
O how pure his beginning and his end!

يَوْمَ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ

قَدْ أَنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ

*Yawmun tafarrasa fihi l-fursu annahumu
Qad undhirū bi hulūli l-bu'si wa n-niqami*

60. On that day, the Persians realised they had been warned
Of the onset of misery and disasters



وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ

كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِمْ

*Wa bāta iwānu kisrā wahwa munṣadi'un
Ka shamli aṣ-ḥābi kisrā ghayra multa'imi*

61. That very night a crack appeared in the Arch of Chosroes,
Just as the unity and cohesion of his people was forever lost

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ

عَلَيْهِ وَالتَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ

*Wa n-nāru khāmidatu l-anfāsi min asafin
'Alayhi wa n-nahru sāhī l-'ayni min sadami*

62. The fire, out of grief for the loss, breathed its last,
And the river was distracted from its course by sorrow

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُحَيْرَتَهَا

وَرُدُّ وَارْدُهَا بِالْغَيْظِ حِينَ ظَمِي

*Wa sā'a sāwata an ghādat buhayratuhā
Wa rudda wāriduhā bi l-ghayzi hīna zamī*

63. Sawa was troubled as the waters of its lake receded,
And the one who came to drink from it returned raging with thirst

كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ

حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

*Ka anna bi n-nāri mā bi l-mā'i min balalin
Huznan wa bi l-mā'i mā bi n-nāri min darami*

64. It was as though, from grief, the fire took on water's wetness,
And water took on the blazing dryness of the fire

وَالجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ

وَالحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ



*Wa l-jinnu tahtifu wa l-anwāru sāṭi atun
Wa l-haqqu yaz-haru min ma'nān wa min kalimi*

65. The jinn were shrieking, and the lights were flashing out,
As the truth was made manifest in both meaning and word

عَمُوا وَصَمُّوا فِإِعْلَانُ الْبَشَائِرِ لَمْ
تُسْمَعْ وَبَارِقَةُ الْإِنذَارِ لَمْ تُشَمَّ

*'Amū wa ṣammū fa i'lānu l-bashā'iri lam
Tusma wa bāriqatu l-indhāri lam tushami*

66. But blind and deaf, the Persians did not hear the happy tidings,
Neither did they see the flash of warning signs

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ الْمَعُوجَّ لَمْ يَفُتْ

*Min ba'di ma akhbarra l-aqwāma kāhinuhum
Bi anna dīnahumu l-mu wajja lam yaqumi*

67. Even after the people's own soothsayers had told them
That their crooked old religion could not last

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

*Wa ba'da mā 'āyanū fi l-ufqi min shuhubin
Munqaddatin waḥqa ma fi l-ardi min ṣanami*

68. And after they had seen shooting stars away on the horizon,
Falling from the heavens, just as the idols were falling on earth

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
مِنَ الشَّيَاطِينِ يَفْقُؤُوا إِثْرَ مُنْهَزِمٍ

*Hatta ghada 'an ṭarīqi l-wahyī munhazimun
Mina sh-shayāṭīni yaqfū ithra munhazimi*

69. Until even the devils were routed, fleeing from the path of revelation,
Following after others as they fled



كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ

أَوْ عَسْكَرُ بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي

*Ka annahum haraban abṭālu abrahatin
Aw 'askarun bi l-haṣā min rāhatayhi rumī*

70. They were fleeing just like Abraha's warriors,
Or like the army scattered by pebbles thrown from the Prophet's own hand

نَبَدًا بِهِ بَعْدَ تَسْبِيحِ بَيْطْنِهِمَا

نَبَدَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

*Nabdhan bihi ba'da tasbihin bi baṭnihimā
Nabdha l-musabbihi min aḥshā'i multaqimi*

71. Thrown by him after glorifying God in the palm of his hand,
As the one who glorified his Lord was thrown out from the belly of the whale

Chapter Five: On the Miracles that came at his Hand

الْفَضْلُ الْخَامِسُ فِي مُعْجَزَاتِهِ

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمِ

*Jā'at li da'watihi l-ashjāru sājidatan
Tamshī ilayhi 'alā sāqin bilā qadami*

72. Trees came to him when he called, prostrating,
Walking towards him on trunks that had no feet

كَأَنَّمَا سَطَرَتْ سَطْرًا لِمَا كَتَبَتْ

فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللَّقَمِ

*Ka annamā saṭarat satran limā katabat
Furū'uhā min badī'i l-khaṭṭi bi l-laqqami*



73. As though they had written lines of beautiful calligraphy
With their branches all along the path

مِثْلَ الْعَمَامَةِ أُنَى سَارَ سَائِرَةً
تَقِيهِ حَرَّ وَطَيْسٍ لِلْهَجِيرِ حَمِي

*Mithla l-ghamāmati annā sāra sā'iratan
Taqīhi harra waṭīsin li l-hajīri hamī*

74. Like the cloud that moved with him wherever he went,
Protecting him from the fierce oven of the midday heat

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِ إِنَّ لَهُ
مِنْ قَلْبِهِ نَسْبَةً مَبْرُورَةَ الْقَسَمِ

*Aqsamtu bi l-qamari l-munshaqqi inna lahu
Min qalbihi nisbatan mabrūrata l-qasami*

75. I swear by the [Lord of the] moon that was split in two,
Surely it has a connection with his heart, a true and blessed oath

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ
وَكُلُّ طَرْفٍ مِنَ الْكُفَّارِ عَنْهُ عَمِي

*Wa ma hawa l-ghāru min khayrin wa min karamin
Wa kullu ṭarfin mina l-kuffāri 'anhu 'amī*

76. And by the excellence and nobility encompassed in the cave,
While every glance of the unbelievers was quite blind to it

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

*Fa ṣ-ṣidqu fi l-ghāri wa ṣ-ṣiddīqu lam yarimā
Wa hum yaqūlūna mā bi l-ġāri min arimi*

77. The true one and the truthful one remained in the cave,
As those outside said to one another, 'There is no one in this cave.'



ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَيَّ

خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

*Zannu l-hamāma wa zannu l-'ankabūta 'alā
Khayri l-bariyyati lam tansuj wa lam tahumi*

78. They did not suspect that a dove would hover giving protection,
Or that a spider would spin its web to help the Best of Creation

وَقَايَةُ اللَّهِ أَغْنَتْ عَنِّي مُضَاعَفَةَ

مِنَ الدُّرُوعِ وَعَنِّي عَالٍ مِنَ الْأَطْمِ

*Wiqāyatu Llāhi aghnat 'an mudā afatin
Mina d-durū'i wa 'an 'alin mina l-uṭumi*

79. Allah's solicitude and shelter freed him from the need to resort
To coats of armour and fortresses for his protection

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ

إِلَّا وَنَلْتُ جِوَارًا مِنْهُ لَمْ يُضِمِّ

*Mā sāmāni d-dahru dayman wa s-tajartu bihi
Illā wa niltu jiwāran minhu lam yudami*

80. Whenever the times have treated me unjustly, and I have turned to him
For refuge, I always found security with him, unharmed

وَلَا التَّمَسْتُ غِيَّ الدَّارَيْنِ مِنْ يَدِهِ

إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

*Wa la l-tamastu ghina d-dārayni min yadihi
Illa s-talamtu n-nadā min khayri mustalami*

81. And never have I sought the wealth of the two worlds from his hand,
Without receiving open-handed generosity from the best of givers

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنِمِ



*Lā tunkiri l-wahya min ru'yāhu inna lahu
Qalban idhā nāmāti l-'aynāni lam yanami*

82. Do not deny the revelations he received in his dreams,
For surely, though his eyes would sleep, he had a heart that never slept

وَذَاكَ حِينَ بُلُوغٍ مِنْ نُبُوتِهِ

فَلَيْسَ يُنْكَرُ فِيهِ حَالٌ مُحْتَلِمٍ

*Wa dhāka ḵīna bulūghin min nubuwwatihi
Fa laysa yunkaru fihi ḥālu muhtalimi*

83. That was from the time when he attained to prophethood,
For the dreams of the one who has come of age cannot be denied

تَبَارَكَ اللَّهُ مَا وَحِيَ بِمُكْتَسَبٍ

وَلَا نَبِيٌّ عَلَى غَيْبٍ مِمَّتْهُمْ

*Tabāraka Llāhu mā wahyun bi muktasabin
Wa la nabiyyun 'alā ghaybin bi muttahami*

84. God be praised! Revelation is not something acquired,
Nor is a prophet's knowledge of the unseen to be suspected

كَمْ أَبْرَأَتْ وَصَبَا بِاللَّمْسِ رَاحَتُهُ

وَأَطْلَقَتْ أَرَبًا مِنْ رِبْقَةِ اللَّيْمِ

*Kam abra'at wasiban bi l-lamsi rāhatuhu
Wa atlaqat ariban min ribqati l-lamami*

85. How many sick people have been healed at the touch of his hand,
And how many, driven almost mad by the noose of their sins, have been set free

وَأَخِيَتِ السَّنَةِ الشَّهْبَاءِ دَعْوَتُهُ

حَتَّى حَكَّتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ

*Wa ahyati s-sanata sh-shahbā'a da'watuhi
Hattā hakat ghurratan fi l-a'ṣuri d-duhumi*

86. His supplication brought new life in the year of barren dryness,
So that it stood out among the dark years like the beautiful white blaze on a horses forehead



بِعَارِضٍ جَادٍ أَوْ خِلْتِ الْبِطَاحِ بِهَا

سَيْبُ مِنَ الْيَمِّ أَوْ سَيْلٌ مِنَ الْعَرَمِ

*Bi 'aridin jāda aw khilta l-biṭāḥa bihā
Saybun mina l-yammi aw saylun mina l-'arimi*

87. The clouds poured down rain, until you would have thought
The valley was flowing with water from the open sea, or from the burst dam of Arim

Chapter Six: On the Nobility of the Qur'an and its Praise

الْفَضْلُ السَّادِسُ فِي شَرَفِ الْقُرْآنِ وَمَدْحِهِ

دَعْنِي وَوَصِّفِي آيَاتٍ لَّهُ ظَهَرَتْ

ظُهُورَ نَارِ الْقَرَى لَيْلًا عَلَى عِلْمٍ

*Da'nī wa waṣfiya āyātin lahu zaharat
Zuhūra nāri l-qirā laylan 'alā 'alami*

88. Allow me to describe to you the signs that appeared to him
Clearly visible like beacons lit at night on the high hills to welcome guests

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ

وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمٍ

*Fa d-durru yazdādu husnan wahwa muntazimun
Wa laysa yanquṣu qadran ghayra muntazimi*

89. Although a pearl's beauty is increased when strung among others
Its value is not lessened when alone, unstrung

فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَ الشِّيمِ

*Fa mā taṭāwulu āmāli l-madiḥi ilā
Mā fihi min karami l-akhlāqi wa sh-shiyami*



90. What hope can the one who tries to praise it have
Of doing justice to its noble traits and qualities?

آيَاتُ حَقِّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقَدَمِ

*Āyātu haqqin mina r-Rahmāni muhdathatun
Qadīmatun šifatu l-mawṣūfi bi l-qidami*

91. Verses of truth from the Merciful - revealed in time,
Yet Eternal - the attribute of the Pre-eternal One

لَمْ تَقْتَرِنِ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ

*Lam taqtarin bi zamānin wahya tukhbirunā
'Ani l-ma'ādi wa 'an 'adin wa 'an irami*

92. They are not bound by time, and bring us tidings of
The Last Day, and also of 'Ad and Iram

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

*Dāmat ladaynā fa faqat kulla mujizatin
Mina n-nabiyyīna idh jā'at wa lam tadumi*

93. They have lasted to our time, and outstripped every miracle
Brought by other prophets, which came, but did not last

مُحْكَمَاتٌ فَمَا تُبْقِينَ مِنْ شُبَّةٍ
لِذِي شِقَاقٍ وَمَا يَبْغِينَ مِنْ حَكَمٍ

*Muhkamātun fa mā tubqīna min shubahin
Li dhī shiqāqin wa mā yabghīna min hakami*

94. Verses so clear that no obscurity can remain
For the wrangler, nor do they require any judge



مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ
أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

*Mā hūribat qatṭu illā āda min harabin
Ada l-a'ādī ilayhā mulqiya s-salami*

95. No implacable enemy has ever attacked them
Without retreating at last from the battle, begging for peace

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الْغَيُورِ يَدَ الْجَائِنِ عَنِ الْحُرْمِ

*Raddat balāghatuhā da'wā mu'āridihā
Radda l-ghayūri yada-l-jānī 'ani l-hurami*

96. Their very eloquence refutes the claim of one opposing them,
As an honourable man wards off the assailants hand from what is sacred

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ
وَ فَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

*Lahā mačānin ka mawji l-bahri fi madadin
Wa fawqa jawharihi fi l-husni wa l-qiyami*

97. They contain meanings like the sea's never-ending waves,
And go far beyond its jewels in their beauty and value

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْتَارِ بِالسَّامِ

*Fa mā tu addu wa lā tuhṣā 'ajā'ibuhā
Wa lā tusāmu 'ala l-ikthāri bi s-sa'ami*

98. Their wonders are numberless and incalculable,
Nor does their constant repetition ever result in weariness or boredom

قَرَّتْ بِهَا عَيْنٌ قَارِبَهَا فَقُلْتُ لَهُ
لَقَدْ ظَفِرْتَ بِجَبَلِ اللَّهِ فَاعْتَصِمِ



*Qarrat bihā 'aynu qārīhā fa qultu lahu
Laqad zafirta bi habli Llāhi fa taṣīmi*

99. The one who recited them was filled with delight, and I said to him,
'Truly you have seized the rope of Allah - so hold on to it.'

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارٍ لَطَى
أَطْفَأَتْ حَرَّ لَطَى مِنْ وَرْدِهَا الشَّبِيمِ

*In tatluhā khīfatan min harri nāri lazā
Atfa'ta harra lazā min wirdiha sh-shabimi*

100. If you recite them fearing the heat of the blazing Fire,
You have extinguished the heat of the blaze by their cool sweet water

كَأَنَّهَا الْحَوْضُ تَبْيَضُ الْوُجُوهُ بِهِ
مِنَ الْعَصَاةِ وَقَدْ جَاؤُوهُ كَالْحَمَمِ

*Ka annaha l-hawdu tabyaddu l-wujūhu bihi
Mina l-'uṣāti wa qad jā'ūhu ka l-humami*

101. Like the Hawd, which makes bright the faces of the disobedient,
When they had arrived with faces black as coal

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

*Wa ka ṣ-ṣirāṭi wa ka l-mīzāni ma'dilatan
Fa l-qīstu min ghayrihā fi n-nāsi lam yaqumi*

102. Like the Sirat, and like the Balance Scales in justice,
True justice among men cannot be established from any other

لَا تَعْجَبَنَّ لِحَسُودٍ رَاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَادِقِ الْفَهْمِ

*Lā ta'jaban li hasūdin rāḥa yunkiruhā
Tajāhulan wahwa 'aynu l-ḥādhiqi l-fahimi*

103. Do not be surprised if an envious person refuses to acknowledge them
Affecting ignorance, even though perfectly able to understand



قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

*Qad tunkiru l-'aynu daw'a sh-shamsi min ramadin
Wa yunkiru l-famu ta ma l-mā'i min saqami*

104. For the eye may reject the sun's light when it is inflamed,
And when the body is unwell, the mouth may shun even the taste of sweet water.

Chapter Seven: On the Prophet's Night Journey and Ascension

الْفَضْلُ السَّابِعُ فِي إِسْرَائِهِ وَمِعْرَاجِهِ

يَا خَيْرَ مَنْ يَمُّ الْعَافُونَ سَاحَتَهُ

سَعْيًا وَفَوْقَ مُتُونِ الْأَيْتِقِ الرُّسْمِ

*Yā khayra man yammama l-'āfūna sāḥatahu
Sa'yan wa fawqa mutūni l-aynuqi r-rusumi*

105. O best of those to whose courtyards repair the seekers of blessings,
On foot and on the backs of laden camels

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ

وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَمٍ

*Wa man huwa l-āyatu l-kubrā li mutabirin
Wa man huwa n-ni'matu l-Submā li mughtanimi*

106. O you who are the greatest sign for the one able to perceive,
And the most sublime blessing for the one desiring benefit

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ

*Sarayta min haramin laylan ilā harami
Kamā sara l-badru fi dājin mina z-zulami*



107. You travelled by night from one sacred place to yet another,
Just as the full moon travels across the pitch-black sky

وَبِتَّ تَرْقَىٰ إِلَىٰ أَنْ نِلْتِ مَنزِلَةً
مِنْ قَابِ قَوْسَيْنِ أَمْ تُدْرِكُ وَلَا تُرَمِّ

*Wa bitta tarqa ilā an nilta manzilatan
Min qabi qawsayni lam tudrak wa lam turami*

108. That night you ascended until you reached a station of nearness
Only two bows-lengths distant, a station never before attained or even hoped for

وَقَدَّمْتِكِ جَمِيعَ الْأَنْبِيَاءِ بِهَا
وَالرُّسُلِ تَفْدِيمِ مَخْدُومٍ عَلَىٰ خَدَمِ

*Wa qaddamatka jamī'u l-anbiyā'i bihā
Wa r-rusli taqdīma makhdūmin 'alā khadami*

109. Thus all the Prophets and Messengers gave precedence to you,
The precedence of a master over those who serve him

وَأَنْتِ تَخْتَرِقِ السَّبْعَ الطَّبَاقِ بِهِمْ
فِي مَوْكِبِ كُنْتَ فِيهِ الصَّاحِبِ الْعَلَمِ

*Wa anta takhtariqu s-sab'a t-tibāqa bihim
Fī mawkibin kunta fihi šāhiba l-'alami*

110. You traversed the Seven Heavens with them,
And you were the standard bearer - leading their procession

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْرًا لِمُسْتَبِقِ
مِنَ الدُّنُوِّ وَلَا مَرْقَىٰ لِمُسْتَنِمِ

*Hattā idhā lam tada sha'wan li mustabiqin
Mina d-dunuwwi wa la marqan li mustanimi*

111. Until you left no greater goal for the seeker of eminence and proximity,
Nor any higher station for the one seeking elevation



خَفَضَتْ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ
نُودِيَتْ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

*Khafadta kulla maqāmin bi l-idāfati idh
Nūdīta bi r-rafi mithla l-mufradi l-'alami*

112. All other stations seemed lower in comparison with yours
Since you were proclaimed in the highest terms - the unique one

كَيْمَا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَتِرٍ
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتَمِ

*Kaymā tafūza bi waṣlin ayyi mustatirin
'Ani l-'uyūni wa sirrin ayyi muktatami*

113. So that you would achieve a station of perfect proximity
Hidden from the eyes, and obtain a secret concealed from all creation

فَحَزَّتْ كُلَّ فَخَارٍ غَيْرِ مُشْتَرَكٍ
وَجَزَّتْ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمِ

*Fa huzta kulla fakhārin ghayra mushtarakin
Wa juzta kulla maqāmin ghayra muzdahami*

114. So you attained to every excellence without equal
And you passed alone through every station, far from all others

وَجَلَّ مِقْدَارُ مَا أُؤْتِيَتْ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤْتِيَتْ مِنْ نِعَمٍ

*Wa jalla miqdāru mā uullīta min rutabin
Wa 'azza idrāku mā ūlīta min ni'ami*

115. Sublime indeed is the measure of the ranks you have been granted,
Beyond comprehension the blessings bestowed upon you

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ



*Bushra lanā ma'shara l-islāmi inna lanā
Mina l-'ināyati ruknan ghayra munhadimi*

116. Glad tidings for us, O assembly of Muslims,
For truly we have a pillar of support and solicitude that can never be destroyed

لَمَّا دَعَا اللَّهُ دَاعِينَآ لِيَطَاعِيَهُ

بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

*Lammā da'ā Llāhu dā'îñā li ṭā'atihi
Bi akrami r-rusli kunnā akrama l-umami*

117. When God named the one who called us to obey Him
The noblest of Messengers, henceforward we became the noblest of peoples

Chapter Eight: On the Martial Struggle of the Prophet

الْفَضْلُ النَّامِنُ فِي جِهَادِ النَّبِيِّ

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءَ بَعْتِيهِ

كَتَبَاتٍ أَجْفَلَتْ غُفْلًا مِنَ الْغَنَمِ

*Rā'at qulūba l-'idā anbā'u bi'thatihi
Ka nab'atin ajfalat ghufḻan mina l-ghanami*

118. News of his marching out cast fear into the hearts of the enemy,
Just as heedless goats are startled at a sudden noise

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَعْرَكٍ

حَتَّى حَكَّوْا بِالْقَنَا حَمًّا عَلَى وَصِمِ

*Mā zāla yalqāhum fi kulli mu'tarakin
Hattā hakaw bi l-qanā lahman 'alā wadami*

119. He continued to meet them on every battle ground,
Until they were cut to pieces by spears, like meat upon a butcher's block



وَدُّوا الْفِرَارَ فَكَادُوا يَغِيطُونَ بِهِ
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحْمِ

*Waddu l-firara fa kādū yaghbiṭūna bihi
Ashlā'a shālat ma'a l-'iqbāni wa r-rakhami*

120. They were longing to flee, almost envying
The corpses carried off by the eagles and vultures

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا
مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرْمِ

*Tamdi l-layālī wa lā yadrūna 'iddatahā
Mā lam takun min layālī l-ash-huri l-hurumi*

121. The nights passed, without them being able to keep count,
Except if they were the nights of the Sacred Months

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى حَمِ الْعِدَا قَرْمِ

*Ka annama d-dīnu dayfun halla sāhatahum
Bi kulli qarmin ilā laḥmi l-'ida qarimi*

122. As if the religion were a guest that had arrived at their courtyards,
With every brave chieftain ready to rend the flesh of their enemies

يَجْرُ بِحَرَ حَمِيسٍ فَوْقَ سَابِحَةٍ
يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ

*Yajurru bahra khamīsin fawqa sabihatīn
Yarmī bi mawjin mina l-abṭāli multaṭīmi*

123. Bringing in its wake a sea of armed men upon fast horses,
Hurling forth waves of brave warriors in clashing tumult

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبِ
يَسْطُو بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمِ



*Min kulli muntadibin li Llāhi muhtasibin
Yasū bi musta'silin li l-kufri muṣṭalimi*

124. Each responding to Allah's summons, seeking His good pleasure,
Mounting a fierce assault, to fear out unbelief by its roots

حَتَّىٰ غَدَتِ مِلَّةُ الْإِسْلَامِ وَهِيَ بِيَهُمْ
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

*Hatta ghadat millatu l-islāmi wahya bihim
Min ba'di ghubatihā mawṣūlata r-rahimi*

125. Until the religion of Islam, thanks to them,
After banishment from her homeland was once again unified with her kin

مَكْفُولَةٌ أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي
وَخَيْرِ بَعْلِ فَلَمْ تَيْتَمْ وَلَمْ تَيْتَمْ

*Makfūlatan abadan minhum bi khayri abin
Wa khayri ba'lin fa lam taytam wa lam ta'imi*

126. Ever protected from her enemies by the best father
And most excellent husband, so that she was neither orphaned nor widowed

هُمُ الْجِبَالُ فَسَلَّ عَنْهُمْ مُصَادِمُهُمْ
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدَمٍ

*Humu l-jibālu fa sal 'anhum muṣādimahum
Mādhā ra'ā minhumu fi kulli muṣṭadami*

127. They were mountains - ask those who fought against them
Just what they saw of them on every battlefield

وَسَلَّ حُنَيْنًا وَسَلَّ بَدْرًا وَسَلَّ أُحُدًا
فُصُولَ حَنْفٍ هُمْ أَذْهَىٰ مِنَ الْوَحْمِ

*Wa sal hunaynan wa sal badran wa sal uḥudan
Fuṣūla hatfin lahum ad-hā mina l-wakhami*

128. Ask Hunayn, ask Badr, ask Uhud - seasons of death and destruction
More calamitous for them than fatal epidemics



الْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

مِنَ الْعِدَا كُلِّ مُسَوِّدٍ مِنَ اللَّمَمِ

*Al-muṣḍirī l-bīdi humran ba'da mā waradat
Mina l-'idā kulla muswaddin mina l-limami*

129. Their burnished swords returned quenched and bloody,
After drinking deep beneath black locks on their enemies' heads

وَالكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرٍ مُنْعَجِمٍ

*Wa l-kātibīna bi sumri l-khaṭṭi mā tarakat
Aqlāmuhum harfa jismin ghayra munajimi*

130. Like writers wielding reed pens for spears,
Their pens left no part of the bodies unpointed or unmarked

شَاكِي السِّلَاحِ لَهُمْ سِيْمَا تُمَيِّزُهُمْ

وَالْوَرْدُ يَمْتَازُ بِالسِّيْمَا عَنِ السَّلَمِ

*Shāki s-silāhi lahum sīmā tumayyizuhum
Wa l-wardu yamtāzu bi s-sīmā 'ani s-salami*

131. Bristling with arms, yet a special quality distinguished them,
Just as a rose differs by a certain perfumed quality from the thorny salam tree

تُهْدِي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمْ

فَتَحَسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي

*Tuhdī ilayka riyāhu n-naṣri nashrahumu
Fa tahsabu z-zahra fī l-akmāmi kulla kamī*

132. The winds of victory would present to you their fragrance,
So that you imagine each valiant one of them to be a beautiful flower in bud

كَأَنَّكُمْ فِي ظُهُورِ الْحَيْلِ نَبْتُ رُبَا

مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزْمِ



*Ka annahum fi zuhūri l-khayli nabtu ruban
Min shiddati l-hazmi lā min shaddati l-huzumi*

133. As if, riding their steeds, they were flowers blooming upon a height
Held there not by the tautness of their saddles, rather by the firmness of their resolution

طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقًا
فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبُهْمِ

*Tārat qulūbu l-'idā min ba'sihim faraḡan
Fa mā tufarriqu bayna l-bahmi wa l-buhami*

134. The enemy hearts in turmoil, terrified at their mighty power,
Could hardly tell brave warriors from herds of sheep

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
إِنْ تَلَقَّهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ

*Wa man takun bi Rasūli Llāhi nuṣratuhu
In talqahu l-usdu fī ājāmihā tajimi*

135. Those whose help comes from the Messenger of Allah,
Even lions encountering them in their dens would be speechless with fear

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرٍ مُنْتَصِرٍ
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ مُنْقَصِمٍ

*Wa lan tara min waliyyin ghayra muntaṣirin
Bihī wa la min 'aduwwin ghayra munqasimi*

136. You would never see a friend of his unaided by him,
Nor yet an enemy of his undefeated

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
كَالْلَيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمِ

*Ahalla ummatahu fi hirzi millatihi
Ka l-laythi halla ma'a l-ashbāli fi ajami*

137. He established his community within the fortress of his religion,
As the lion settles down with its cubs in its lair



كُم جَدَلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

فِيهِ وَكَمْ خَصَمَ الْبُرْهَانَ مِنْ خَصِمٍ

*Kam jaddalat kalimātu Llāhi min jadin
Fihi wa kam khaṣama l-burhānu min khaṣimi*

138. How often have the words of Allah thrown down those who contended with him,
How often has the Clear Proof defeated his opponents in argument!

كَفَاكَ بِالْعِلْمِ فِي الْأُتَى مُعْجَزَةً

فِي الْجَاهِلِيَّةِ وَالْتَأْدِيبِ فِي الْيَتَمِ

*Kafāka bi l-'ilmi fi l-ummiyyi mujizatan
Fi l-jahiliyyati wa t-ta'dībi fi l-yutumi*

139. Enough of a miracle for you - such knowledge found
In someone unlettered, living in the Age of Ignorance, and such refinement in an orphan!

Chapter Nine: On Seeking Intercession Through the Prophet

الْفَضْلُ التَّاسِعُ فِي تَوْسُّلِ بِرَسُولِ اللَّهِ

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ

ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخِدْمِ

*Khadamtuhu bi madīhin astaqīlu bihi
Dhunūba 'umrin madā fi sh-shi'ri wa l-khidami*

140. I have served him with my praise, seeking pardon
For the sins of a life spent in poetry and the service of others

إِذْ قَلَّدَانِي مَا تُخْشَى عَوَاقِبُهُ

كَأَنِّي بِمِمَّا هَدَيْتَنِي مِنَ النَّعَمِ

*Idh qalladāniya mā tukhshā 'awāqibuhu
Ka annanī bihimā hadyun mina n-na'ami*



141. Garlanded with these two sins, the consequences of which I dread
It is as though I were now a sacrificial animal

أَطَعْتُ غَيِّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْأَثَامِ وَالنَّدَمِ

*Aṭa tu ghayya ṣ-ṣibā fi l-hālatayni wa mā
Haṣaltu illā 'ala l-āthāmi wa n-nadami*

142. In both these errors I followed only the reckless delinquency of youth
Achieving nothing in the end but wrong action and regret

فَيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

*Fa ya khasārata nafsīn fi tijāratihā
Lam tashtari d-dīna bi d-dunya wa lam tasumi*

143. Alas for a soul that has met with only loss in its transactions!
It did not use this world to help secure the Next, nor even to embark upon negotiations

وَمَنْ يَبِيعُ أَجَلًا مِنْهُ بِعَاجِلِهِ
يَبِينُ لَهُ الْعَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

*Wa man yabi ājilan minhu bi 'ājilihi
Yabin lahu l-ghabnu fi bay'in wa fi salami*

144. Whoever sells his Hereafter in exchange for this world,
Soon discovers he has been cheated, both in present and future gains

إِنْ آتٍ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرَمٍ

*In āti dhanban fa mā 'ahdī bi muntaqidin
Mina n-nabiyyi wa lā hablī bi munṣarimi*

145. If I were to commit a sin, it would not break my contract
with the Prophet, nor cut off my connection to him



فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالْتِمَمِ

*Fa inna lī dhimmatan minhu bi tasmiyatī
Muhammadan wahwa awfa l-khalqi bi dh-dhimami*

146. For I have a covenant of protection from him by my being named
Muhammad, and he is the most faithful of all mankind in keeping trusts

إِنْ لَمْ يَكُنْ | فِي مَعَادِي آخِذًا بِيَدِي
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

*In lam yakun fi ma'ādī ākhidhan bi yadī
Fadlan wa illa faqul yā zallata l-qadami*

147. On the Day of Rising, if he does not take me by the hand
Out of pure kindness, then just say, 'What a terrible end!'

حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِيَ مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ

*Hāshāhu an yahrīma r-rājī makārimahu
Aw yarji a l-jāru minhu ghayra muhtarami*

148. Far be it from him to ever deprive the hopeful one of his generous gifts,
Or to turn back someone seeking refuge without treating him honourably

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ
وَجَدْتُهُ خِلَاصِي خَيْرِ مُلْتَزِمِ

*Wa mundhu alzamtu afkārī madā'ihahu
Wajadtuhu li khalāṣī khayra multazimi*

149. For ever since I have devoted all my thoughts to his praise,
I have found him to be the best guarantor of my salvation

وَلَنْ يَفُوتَ الْعَيْ مِنْهُ يَدًا تَرَبَّتْ
إِنَّ الْحَيَا يُنْبِتُ الْأَهْوَارَ فِي الْأَكْمِ



*Wa lan yafūta l-ghinā minhu yadan taribat
Inna l-hayā yunbitu l-azhāra fi l-akami*

150. His bounty will not fail even a hand that is dusty and poor,
For surely the rain may bring forth flowers even on the rockiest of slopes

وَلَمْ أُرِدْ | زَهْرَةَ الدُّنْيَا الَّتِي افْتَطَفْتُ

يَدَا زُهَيْرٍ بِمَا أَتَنَى عَلَى هَرَمٍ

*Wa lam urid zahrata d-dunya l-lati q-tatafat
Yadā zuhayrin bimā athnā alā harimi*

151. Indeed, I have no more desire for the flowers of this world,
Like those gathered in by the hands of Zuhayr for his praise of Harim

Chapter Ten: On Intimate Conversation and Cherished Hopes

الْفَضْلُ الْعَاشِرُ فِي الْمُنَاجَاةِ وَعَرَضِ الْحَاجَاتِ

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ

سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

*Yā akrama l-khalqi mā lī man alūdhu bihi
Siwāka 'inda hulūli l-ḥādithi l-'amimi*

152. O most Noble of all Creation, whose protection can I seek,
But yours, when the Great Catastrophe overtakes us?

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي

إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

*Wa lan yadīqa rasūla Llāhi jāhuka bī
Idha l-karīmu tajallā bismi muntaqimi*

153. O Messenger of Allah, your great rank will not be lessened by my petition,
If the Generous One appears as the Avenger



فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَئَهَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

*Fa inna min jūdika d-dunyā wa darratahā
Wa min 'ulūmika 'ilma l-lawhi wa l-qalami*

154. For surely this world and its companion the Next are from your generosity
And part of your knowledge is knowledge of the Preserved Tablet and of the Pen

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
إِنَّ الْكَبَائِرَ فِي الْعُفْرَانِ كَاللَّمَمِ

*Ya nafsu lā taqnaṭī min zallatin 'azumat
Inna l-kabā'ira fi l-ghufrāni ka l-lamami*

155. O my soul, do not despair over an error which may appear immense,
For surely even grave sins, with divine forgiveness are more like minor lapses

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسْمِ

*La alla rahmata rabbī kīna yaqsimuhā
Ta'tī 'alā hasabi l-'iṣyāni fi l-qisami*

156. It may be that my Lord's mercy, when He distributes it,
Will be apportioned in accordance with the magnitude of sins

يَا رَبِّ وَاجْعَلْ أَرْجَائِي غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

*Yā rabbi wa j-'al rajā'ī ghayra mun akisin
Ladayka wa j-'al hisābī ghayra munkharimi*

157. O my Lord, let not my hopes in You be cast back unfulfilled,
Nor let my firm conviction [of Your Goodness] be thrown into disarray

وَالطُّفُفُ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ



*Wa l-tuf bi abdika fi d-dārayni inna lahu
Şabran matā tad uhu l-ahwālu yan hazimi*

158. Be kind to Your servant, both in this world and the Next,
For his patience, when called upon by dreadful fears, just disappears

وَأَذِّنْ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةً

عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

*Wa'dhan lisuhbi ṣalātin minka dā'imatin
'Ala n-nabiyyi bi munhallin wa munsajimi*

159. And let a cloud of blessings from You pour down
Upon the Prophet, raining down unceasingly

مَا رَجَحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَاً

وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّعْمِ

*Mā rannahat 'adhabāti l-bāni rīhu ṣaban
Wa atraba l-'isa ḥādī l-'isi bi n-naghami*

160. As long as the easterly breezes sway the willow boughs,
And the caravan leader urges on his white camels, delighting them with his songs

The following seven verses were not in the original Burda, but were added at a later date:

تُمُّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

*Thumma r-riḍā 'an Abī Bakrin wa 'an 'Umara
Wa 'an 'Aliyyin wa 'an 'Uthmāna dhi l-karami*

And grant Your good pleasure to Abu Bakr and Umar
And to Ali and Uthman, the noble and generous

وَالْأَلِ وَالصَّحْبِ تُمُّ التَّابِعِينَ فَهُمْ

أَهْلُ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

*Wa l-āli wa ṣ-ṣahbi thumma t-tābi îna fa hum
Ahlu t-tuqā wa n-naqa wa l-hilmi wa l-karami*



And to the Family and the Companions and Followers,
For they are the people of true mindfulness of God and of purity, forbearance and generosity

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا

وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

*Yā rabbī bi l-Mustafā balligh maqāṣidanā
Waghfir lanā mā madā yā wāsi'a l-karami*

O my Lord, by the Chosen One, let us attain all that we are hoping for,
And pardon us for what has passed, O Boundlessly Generous One

وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا

يُنْتَلُونَ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ

*Waghfir ilāhī li kullī l-muslimīna bimā
Yatlūna fī l-masjidi l-aqṣā wa fī l-harami*

And, O God, forgive all the Muslims their wrong actions,
By that which they recite in the Masjid al-Aqsa, as well as in the Ancient Sanctuary

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ

وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

*Bi jāhi man baytuhu fī taybatin haramun
Wa ismuhu qasamun min a'zami l-qasami*

By the rank of the one whose dwelling is a sanctuary in Tayba
And whose very name is one of the greatest of oaths

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ

وَالْحَمْدُ لِلَّهِ فِي بَدْءِهِ وَفِي خَتَمِهِ

*Wa hādhihi burdatu l-mukhtāri qad khutimat
Wa l-hamdu li Llāhi fī bad'in wa fī khatami*

This Burda of the Chosen One is now complete,
Praise be to Allah for its beginning and for its end



أَبْيَاثُهَا قَدْ أَتَتْ سِتِّينَ مَعَ مِائَةٍ

فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

Abyāthuhā qad atat sittīna ma mi'atin

Farij bihā karbanā yā wāsi'a l-karami

Its verses number one hundred and sixty,
Ease, by them, all of our difficulties, O Boundlessly Generous Lord