

الْقَصِيدَةُ الْمُحَمَّدِيَّةُ

# al-Qaṣīda al-Muḥammadiyya

لِلْإِمَامِ الْبُوصَيْرِيِّ

By Imām al-Busīrī

مُحَمَّدٌ أَشْرَفُ الْأَعْرَابِ وَالْعَجَمِ  
مُحَمَّدٌ خَيْرُ مَنْ يَمْشِي عَلَى قَدَمٍ

Muḥammadun ashrafu l-aʿrābi wa l-ʿajami  
Muḥammadun khayru man yamshī ʿalā qadami

1. Muhammad - noblest of the Arabs and the non-Arabs  
Muhammad - best of all those who walk upon two feet

مُحَمَّدٌ بَاسِطُ الْمَعْرُوفِ جَامِعُهُ  
مُحَمَّدٌ صَاحِبُ الْإِحْسَانِ وَالْكَرَمِ

Muḥammadun bāsiṭu l-maʿrūfi jāmiʿuhu  
Muḥammadun ṣāhibu l-iḥsāni wa l-karami

2. Muhammad - most expansive giver of all good things  
Muḥammad - the master of excellence and generosity

مُحَمَّدٌ تَاجُ رُسُلِ اللَّهِ قَاطِبَةٌ  
مُحَمَّدٌ صَادِقُ الْأَقْوَالِ وَالْكَلِمِ

Muḥammadun tāju rusli Llāhi qāṭibatan  
Muḥammadun ṣādiqū l-aqwāli wa l-kalimi

3. Muhammad - crown of the Messengers of God without exception  
Muhammad - in speech and word the one most true

مُحَمَّدٌ ثَابِتُ الْمِيثَاقِ حَافِظُهُ  
مُحَمَّدٌ طَيِّبُ الْأَخْلَاقِ وَالشَّيَمِ

Muhammadun thābitu l-mīthāqi hāfiẓuhu  
Muhammadun ṭayyibu l-akhlāqi wa sh-shiyami

4. Muhammad - utterly reliable in keeping trusts  
Muhammad - whose character and qualities are excellent indeed

مُحَمَّدٌ رُوِيَ بِالنُّورِ طِينَتُهُ  
مُحَمَّدٌ لَمْ يَزَلْ نُورًا مِنَ الْقِدَمِ

Muhammadun ruwiyat bi n-nūri ṭīnatuhu  
Muhammadun lam yazal nūran mina l-qidami

5. Muhammad - his substance watered by light  
Muhammad - a light still shining from before eternity

مُحَمَّدٌ حَاكِمٌ بِالْعَدْلِ ذُو شَرَفٍ  
مُحَمَّدٌ مَعْدِنُ الْإِنْعَامِ وَالْحِكَمِ

Muhammadun ḥākimun bi l-‘adli dhū sharafin  
Muhammadun ma‘dinu l-in‘āmi wa l-ḥikami

6. Muhammad - fair and wise in judgement, the noble one,  
Muhammad - source of kindness and wisdom

مُحَمَّدٌ خَيْرُ خَلْقِ اللَّهِ مِنْ مُضَرٍ  
مُحَمَّدٌ خَيْرُ رُسُلِ اللَّهِ كُلِّهِمْ

Muhammadun khayru khalqi Llāhi min Muḍarin  
Muhammadun khayru rusli Llāhi kullihimi

7. Muhammad - finest of God’s creation, who came from Mudar  
Muhammad - of all God’s Messengers the best

مُحَمَّدٌ دِينُهُ حَقٌّ نَدِينُ بِهِ  
مُحَمَّدٌ مُجْمِلًا حَقًّا عَلَى عِلْمٍ

Muḥammadun dīnuhu ḥaqqun nadīnu bihi  
Muḥammadun mujmilan ḥaqqan ‘alā ‘alami

8. Muhammad - his creed is true, by it we profess our faith  
Muhammad - eminent, the embodiment of truth

مُحَمَّدٌ ذِكْرُهُ رَوْحٌ لِأَنْفُسِنَا  
مُحَمَّدٌ شُكْرُهُ فَرَضٌ عَلَى الْأُمَمِ

Muḥammadun dhikruhu rawḥun li anfusinā  
Muḥammadun shukruhu farḍun ‘ala l-umami

9. Muhammad - to mention him brings refreshment to our souls  
Muhammad - praising him is a duty upon all peoples

مُحَمَّدٌ زِينَةُ الدُّنْيَا وَبَهْجَتُهَا  
مُحَمَّدٌ كَاشِفُ الْغُمَاتِ وَالظُّلَمِ

Muḥammadun zīnatu d-dunyā wa bahjatuha  
Muḥammadun kāshifu l-ghummāti wa ḡ-ḡulami

10. Muhammad - the beauty of the world and its splendour  
Muhammad - who lifts the veils of darkness and distress

مُحَمَّدٌ سَيِّدٌ طَابَتْ مَنَاقِبُهُ  
مُحَمَّدٌ صَاغَهُ الرَّحْمَنُ بِالنِّعَمِ

Muḥammadun sayyidun ṭābat manāqibuhu  
Muḥammadun ṣāghahu r-raḥmānu bi n-ni‘ami

11. Muhammad - a master, whose virtues bring delight  
Muhammad - the Most Merciful fashioned him from grace

مُحَمَّدٌ صَفْوَةُ الْبَارِي وَخَيْرَتُهُ  
مُحَمَّدٌ طَاهِرٌ مِنْ سَائِرِ التُّهَمِ

Muḥammadun ṣafwatu l-bārī wa khīratuhu  
Muḥammadun ṭāhirun min sāi'ri t-tuhami

12. Muhammad - the flower of the Creator and His elect  
Muhammad - pure beyond all suspicion

مُحَمَّدٌ ضَاحِكٌ لِلضَّيْفِ مُكْرِمُهُ  
مُحَمَّدٌ جَارُهُ وَاللَّهُ لَمْ يُضْمِ

Muḥammadun ḍāḥikun li-d-ḍayfi mukrimuhu  
Muḥammadun jāruhu wa Llāhi lam yuḍami

13. Muhammad - smiling and cheerful with his guest to honour him,  
Muhammad - by God, no neighbour of his was ever wronged!

مُحَمَّدٌ طَابَتِ الدُّنْيَا بِبِعْثَتِهِ  
مُحَمَّدٌ جَاءَ بِالْآيَاتِ وَالْحِكْمِ

Muḥammadun ṭābati-d-dunyā bi bi'thatihi  
Muḥammadun jā'a bi l-āyāti wa l-ḥikami

14. Muhammad - this world was made delightful by his being sent  
Muhammad - he came with signs and with wisdom

مُحَمَّدٌ يَوْمَ بَعَثِ النَّاسِ شَافِعُنَا  
مُحَمَّدٌ نُورُهُ الْهَادِي مِنَ الظُّلَمِ

Muḥammadun yawma ba'thi n-nāsi shāfi'unā  
Muḥammadun nūruhu l-hādī mina-ẓ-ẓulami

15. Muhammad - our intercessor on the Day mankind is resurrected  
Muhammad - whose light is the guide out of darkness

مُحَمَّدٌ قَائِمٌ لِلَّهِ ذُو هِمَمٍ  
مُحَمَّدٌ خَاتَمٌ لِلرُّسُلِ كُلِّهِمْ

Muḥammadun qā'imun li-Llāhi dhū himamin  
Muḥammadun khātamun li-r-rusli kullihimi

16. Muḥammad - dedicated to God, he of the highest aspiration  
Muhammad - the Seal of the Messengers, every one of them.

الْقَصِيدَةُ الْمُضَرِّيَّةُ  
al-Qaṣīda al-Muḍariyya

لِلْإِمَامِ الْبُوصَيْرِيِّ  
By Imām al-Busīrī

يَا رَبِّ صَلِّ عَلَى الْمُخْتَارِ مِنْ مُضَرٍ  
وَالْأَنْبِيَاءِ وَجَمِيعِ الرُّسُلِ مَا ذُكِرُوا

Yā rabbi ṣalli ‘alā l-mukhtārī min Muḍarin  
Wa l-anbiyā wa jami‘i r-rusli mā dhukirū

1. O my Lord, pour Your blessings upon the Chosen One of Mudar  
And the Prophets and all of the Messengers whenever they are mentioned

وَصَلِّ رَبِّ عَلَى الْهَادِي وَشِيعَتِهِ  
وَصَحْبِهِ مَنْ لَطِيَ الدِّينِ قَدْ نَشَرُوا

Wa ṣalli rabbi ‘alā l-hādī wa shī‘atihi  
Wa ṣaḥbihi man liṭayyi d-dīni qad nasharū

2. And pour blessings, O my Lord, upon the Guide and his Followers  
And his Companions, those who spread abroad the teachings of the religion

وَجَاهِدُوا مَعَهُ فِي اللَّهِ وَاجْتَهَدُوا  
وَهَاجَرُوا وَلَهُ آوُوا وَقَدْ نَصَرُوا

Wa jāhadū ma‘ahu fī Llāhi wa-jtahadū  
Wa hājarū wa lahu āwaw wa qad naṣarū

3. Who fought alongside him in the path of Allah, and struggled valiantly,  
Who emigrated, gave him shelter and aided him

وَبَيَّنُوا الْفَرْدَ وَالْمَسْنُونَ وَاعْتَصَبُوا  
لِلَّهِ وَاعْتَصَمُوا بِاللَّهِ فَانْتَصَرُوا

Wa bayyanū l-farḍa wa l-masnūna wa'taṣabū  
Li-Llāhi wa'taṣamū bi-Llāhi fa-ntaṣarū

4. Who made clear the fard and the sunna, joined forces  
For the sake of Allah, clung to Allah and so were victorious

أَزْكَى صَلَاةٍ وَأَنْمَاهَا وَأَشْرَفَهَا  
يُعْطِرُ الْكَوْنَ رِيًّا نَشْرِهَا الْعَطِرُ

Azkā ṣalātin wa anmāhā wa ashrafahā  
Yu'aṭṭiru l-kawna rayyā nashrihā l-'aṭiru

5. The most excellent, the most extensive, and the most noble of blessings,  
Their fragrant diffusion sweetly permeates the universe

مَعْبُوقَةٌ بِعَبِيقِ الْمِسْكِ زَاكِيَّةٌ  
مِنْ طَيِّبِهَا أَرْجُ الرِّضْوَانِ يَنْتَشِرُ

Ma'būqatan bi 'abīqi l-miski zākiyatan  
Min ṭībihā araju r-riḍwāni yantashiru

6. Fragrant with the odour of musk, delightful.  
From their scent spreads the sweet perfume of acceptance and good pleasure

عَدَّ الْحَصَى وَالتَّرَى وَالرَّمْلَ يَتْبَعُهَا  
نَجْمُ السَّمَاءِ وَنَبَاتُ الْأَرْضِ وَالْمَدَرُ

'Adda l-haṣā wa-th-tharā wa r-ramli yatba'uhā  
Najmu s-samā wa nabātu l-arḍi wa l-madaru

7. In quantity as great as the pebbles, the moist earth, the grains of sand,  
Followed by the stars in the heavens, plants of the earth and mounds of clay

وَعَدَّ وَزْنَ مَثَاقِيلِ الْجِبَالِ كَمَا  
يَلِيهِ قَطْرُ جَمِيعِ الْمَاءِ وَالْمَطَرُ

Wa ‘adda wazni mathāqīli l-jibāli kamā  
Yalīhi qaṭru jami‘i l-mā’i wa l-maṭaru

8. As great as the measure of the weight of the mountains,  
And the drops of all the water and all the rain

وَعَدَّ مَا حَوَتْ الْأَشْجَارُ مِنْ وَرَقٍ  
وَكُلِّ حَرْفٍ غَدَا يُتْلَى وَيُسْتَطَرُّ

Wa ‘adda mā ḥawati l-ashjāru min waraqin  
Wa kulli ḥarfīn ghadā yutlā wa yustaṭaru

9. In number as great as the leaves of all the trees,  
And every letter or character that will be read or written

وَالْوَحْشِ وَالطَّيْرِ وَالْأَسْمَاكِ مَعَ نَعَمٍ  
يَلِيهِمُ الْجِنُّ وَالْأَمْلَاكُ وَالْبَشَرُ

Wa l-waḥshi wa ṭ-ṭayri wa l-asmāki ma‘ na‘amin  
Yalīhimu l-jinnu wa l-amlāku wa l-basharu

10. In number as great as the wild animals, the birds, fish and cattle  
Followed by the jinn, the angels and human beings

وَالذَّرُّ وَالنَّمْلُ مَعَ جَمْعِ الْحُبُوبِ كَذَا  
وَالشَّعْرُ وَالصُّوفُ وَالْأَرْيَاشُ وَالْوَبَرُ

Wa dh-dharu wa n-namlu ma‘ jam‘i l-ḥubūbi kadhā  
Wa sh-sha‘ru wa ṣ-ṣūfu wa l-aryāshu wa l-wabaru

11. The tiny moths and the ants, all the kernels of grain,  
As well as hair and wool, feathers and animal fur



وَمَا أَحَاطَ بِهِ الْعِلْمُ الْمُحِيطُ وَمَا  
جَرَى بِهِ الْقَلَمُ الْمَأْمُورُ وَالْقَدَرُ

Wa mā ahāṭa bihi l-‘ilmu l-muḥīṭu wa mā  
Jarā bihi l-qalamu l-ma‘mūru wa l-qadaru

12. And all that which comprises the total sum of knowledge,  
And whatever was brought by the commanded Pen and the Divine Decree

وَعَدَّ نِعَمَائِكَ اللَّاتِي مَنَنْتَ بِهَا  
عَلَى الْخَلَائِقِ مَذْكَانُوا وَمَذْ حُشِرُوا

Wa ‘adda na‘māika llātī mananta bihā  
‘Alā l-khalā’iqi mudh kānū wa mudh ḥushirū

13. In number as great as Your favours,  
Which You have bestowed upon created beings, ever since they came into being and were gathered together

وَعَدَّ مِقْدَارِهِ السَّامِي الَّذِي شَرُفَتْ  
بِهِ النَّبِيُّونَ وَالْأَمْلَاكُ وَافْتَخَرُوا

Wa ‘adda miqdārihi s-sāmī lladhī sharufat  
Bihi n-nabiyyūna wa l-amlāku wa-ftakharū

14. As great as his lofty degree  
By which the Prophets and the angels were ennobled, and they took pride in this

وَعَدَّ مَا كَانَ فِي الْأَكْوَانِ يَا سَنَدِي  
وَمَا يَكُونُ إِلَى أَنْ تُبْعَثَ الصُّورُ

Wa ‘adda mā kāna fi l-akwāni yā sanadī  
Wa mā yakūnu ilā an tub‘atha ṣ-ṣuwaru

15. As great as whatever exists in all the universes, O my Support,  
And whatever is still to come into existence, until the Day when the forms will be resurrected

فِي كُلِّ طَرْفَةِ عَيْنٍ يَطْرِفُونَ بِهَا  
أَهْلُ السَّمَاوَاتِ وَالْأَرْضِينَ أَوْ يَذَرُوهَا

Fī kulli ṭarfati ‘aynin yaṭrifūna bihā  
Ahlu s-samāwāti wa l-arḍina aw yadharū

16. In every twinkling of the eye by which  
The people of the heavens and the earths glance or cease to glance

مِلْءَ السَّمَاوَاتِ وَالْأَرْضِينَ مَعَ جَبَلٍ  
وَالْفَرَشِ وَالْعَرْشِ وَالْكُرْسِيِّ وَمَا حَصَرُوا

Mil'a s-samāwāti wa l-arḍina ma' jabalin  
Wa l-farshi wa l-arshi wa l-kursī wa mā ḥaṣarū

17. Whatever fills the heavens and the earths, together with the mountains,  
The spread-out earth, the Throne, the Footstool and all they contain

مَا أَعْدَمَ اللَّهُ مَوْجُودًا وَأَوْجَدَ مَعَهُ  
دُومًا صَلَاةً دَوَامًا لَيْسَ تَنْحَصِرُ

Mā a'dama Llāhu mawjūdan wa awjada ma'  
-dūman ṣalātan dawāman laysa tanḥaṣiru

18. Whatever existing thing Allah has caused to vanish, or whatever non-existent thing  
He has brought into being, blessings without limit and enduring forever

تَسْتَغْرِقُ الْعَدَّ مَعَ جَمْعِ الدُّهُورِ كَمَا  
تُحِيطُ بِالْحَدِّ لَا تُبْقِي وَلَا تَذَرُ

Tastaghriqu l-'adda ma' jam'i d-duhūri kamā  
Tuḥīṭu bi l-ḥaddi la tubqī wa lā tadharu

19. Whose number lasts through all the ages, as  
They are boundless, leaving out nothing, encompassing all

لَا غَايَةَ وَأَنْتِهَاءَ يَا عَظِيمُ لَهَا  
وَلَا لَهَا أَمَدٌ يُقْضَى فَيُعْتَبَرُ

Lā ghāyatan wa-ntihā'an yā 'aẓīmu lahā  
Wa lā lahā amadun yuqḍā fa-yu'tabaru

20. They have no final end and no conclusion, O Mighty One,  
And no limit decreed, so consider this well

وَعَدَّ أَضْعَافٍ مَا قَدْ مَرَّ مِنْ عَدَدٍ  
مَعَ ضِعْفٍ أَضْعَافِهِ يَا مَنْ لَهُ الْقَدْرُ

Wa 'adda aḍ'āfi mā qad marra min 'adadin  
Ma' ḍi'fi aḍ'āfihi yā man lahu l-qadaru

21. In number as great as the multiples of all numbers there have been,  
Together with multiplying these multiples, O One Who decrees

كَمَا تُحِبُّ وَتَرْضَى سَيِّدِي وَكَمَا  
أَمَرْتَنَا أَنْ نُصَلِّيَ أَنْتَ مُقْتَدِرُ

Kamā tuḥibbu wa tarḍā sayyidī wa kamā  
Amartanā an nuṣallī anta muqtadiru

22. Just as You love, O my Master, and in accordance with Your pleasure  
And as You have commanded us to send blessings, You are the Owner of Mighty Power

مَعَ السَّلَامِ كَمَا قَدْ مَرَّ مِنْ عَدَدٍ  
رَبِّي وَضَاعِفُهُمَا وَالْفَضْلُ مُنْتَشِرُ

Ma'a s-salāmi kamā qad marra min 'adadin  
Rabbī wa ḍā'ifhumā wa l-faḍlu muntashiru

23. Together with peace, to the number of what has been mentioned  
O my Lord, and multiply them both so that grace may spread far and wide

وَكُلُّ ذَلِكَ مَضْرُوبٌ بِحَقِّكَ فِي  
أَنْفَاسِ خَلْقِكَ إِنْ قَلُّوا وَإِنْ كَثُرُوا

Wa kullu dhālika maḍrūbun bi ḥaqqika fī  
Anfāsi khalqika in qallū wa in kathurū

24. All of this further multiplied by Your Right in the breaths  
Of Your created beings, whether they be few in number or many

يَا رَبِّ وَاعْفِرْ لِقَارِيهَا وَسَامِعِهَا  
وَالْمُسْلِمِينَ جَمِيعًا أَيْنَمَا حَضَرُوا

Ya rabbī wa-ghfir li-qārīhā wa sāmi‘ihā  
Wa l-muslimīna jamī‘an aynamā ḥaḍarū

25. O my Lord, forgive the one who recites it, as well as the one who hears it,  
And all of the Muslims, wherever they may be

وَوَالِدِينَا وَأَهْلِينَا وَجِيرَتَنَا  
وَكُلُّنَا سَيِّدِي لِلْعَفْوِ مُفْتَقرٌ

Wa wālidīnā wa ahlīnā wa jīratinā  
Wa kullunā sayyidī li-l-‘afwi muftaqiru

26. And our parents, our families and our neighbours  
For all of us, O my Master, are in great need of forgiveness

وَقَدْ أَتَيْتُ ذُنُوبًا لَا عِدَادَ لَهَا  
لَكِنَّ عَفْوَكَ لَا يُبْقِي وَلَا يَذَرُ

Wa qad ataytu dhunūban lā ‘idāda lahā  
Lākinna ‘afwaka lā yubqī wa lā yadharu

27. I have committed many wrong actions - there is no end to them!  
But indeed Your pardon leaves nothing - no sin remains

وَالْهَمُّ عَنْ كُلِّ مَا أَبْغَيْهِ أَشْغَلَنِي  
وَقَدْ أَتَى خَاضِعًا وَالْقَلْبُ مُنْكَسِرُ

Wa l-hammu 'an kulli mā abghīhi ashghalanī  
Wa qad atā khāḍi'an wa l-qalbu munkasiru

28. Worry has preoccupied me from all that I hope to attain,  
And it came humbly and with a broken heart

أَرْجُوكَ يَا رَبِّ فِي الدَّارَيْنِ تَرْحَمُنَا  
بِحَاجَةِ مَنْ فِي يَدَيْهِ سَبَّحَ الْحُجَرُ

Arjūka yā rabbī fi d-darayni tarḥamunā  
Bijāhi man fī yadayhi sabbaha l-hajaru

29. I beseech You, O my Lord, to show us mercy in the two worlds,  
By the rank of the one in whose hands pebbles glorified God

يَا رَبِّ أَعْظِمْ لَنَا أَجْرًا وَمَغْفِرَةً  
فَإِنَّ جُودَكَ بِحَرْ لَيْسَ يَنْحَصِرُ

Yā rabbī a'ẓim lanā ajran wa maghfiratan  
Fa-inna jūdaka baḥrun laysa yanḥasiru

30. O my Lord, increase for us both our reward and forgiveness,  
For surely Your Generosity is a sea without a shore

وَاقْضِ دُيُونًا لَهَا الْأَخْلَاقُ ضَائِقَةً  
وَفَرِّجِ الْكَرْبَ عَنَّا أَنْتَ مَقْتَدِرُ

Waqḍi duyūnan lahā l-akhlāqu ḍā'iqatun  
Wa farriji l-karba 'annā anta muqtadiru

31. Settle the debts which leave noble character in difficult straits,  
And release us from our troubles, O You Who are Powerful

وَكُنْ لَطِيفًا بِنَا فِي كُلِّ نَازِلَةٍ  
لُطْفًا جَمِيلًا بِهِ الْأَهْوَالُ تَنْحَسِرُ

Wa kun laṭīfan binā fī kullī nāzilatin  
Luṭfan jamīlan bihi l-ahwālu tanḥasiru

32. Be kind to us whenever calamities befall us,  
With a beautiful kindness which causes all distress to disappear

بِالْمُصْطَفَى الْمُجْتَبَى خَيْرِ الْأَنَامِ وَمَنْ  
جَلَالَةً نَزَلَتْ فِي مَدْحِهِ السُّورُ

Bi l-Muṣṭafā l-mujtabā khayri l-anāmi wa man  
Jalālatan nazalat fī madḥihi s-suwaru

33. By Mustafa, the Elected One, the Best of Creation,  
In whose praise surahs were revealed to honour him

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ مَا طَلَعَتْ  
شَمْسُ النَّهَارِ وَمَا قَدْ شَعَشَعَ الْقَمَرُ

Thumma ṣ-ṣalatu ‘alā l-mukhtāri mā ṭala‘at  
Shamsu n-nahāri wa mā qad sha‘sha‘a l-qamaru

34. And then prayers be upon the Chosen One  
As long as the sun shines upon the day, and the moon casts its radiance about

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ خَلِيفَتِهِ  
مَنْ قَامَ مِنْ بَعْدِهِ لِلدِّينِ يَنْتَصِرُ

Thumma r-riḍā ‘an Abī Bakrin khalīfatihi  
Man qāma min ba‘dihi li d-dīni yantaṣiru

35. And may You be pleased with Abu Bakr, his caliph,  
Who stood up for the religion after he was gone

وَعَنْ أَبِي حَفْصٍ الْفَارُوقِ صَاحِبِهِ  
مَنْ قَوْلُهُ الْفَصْلُ فِي أَحْكَامِهِ عُمَرُ

Wa ‘an Abī Ḥafṣin l-Fārūqi ṣāhibihi  
Man qawluhu l-faṣlu fī aḥkāmihi ‘Umaru

36. And with Abu Hafs al-Faruq, his companion  
Umar, whose word in his rulings was decisive,

وَجُدْ لِعُثْمَانَ ذِي التُّورَيْنِ مَنْ كَمَلَتْ  
لَهُ الْمَحَاسِنُ فِي الدَّارَيْنِ وَالظَّفَرُ

Wa jud li-‘Uthmāna dhī n-nūrayni man kamulat  
Lahu l-maḥāsini fī d-dārayni wa ṣ-ṣaḥāb

37. And bestow good upon Uthman, he of the two lights, for whom  
The virtues were perfected in the two worlds, and in the final victory

كَذَا عَلِيٍّ مَعَ ابْنَيْهِ وَأُمِّهِمَا  
أَهْلُ الْعَبَاءِ كَمَا قَدْ جَاءَنَا الْخَبَرُ

Kadhā ‘Aliyyun ma‘a bnayhi wa ummihimā  
Ahlu l-‘abā’i kamā qad jā’ana l-khabaru

38. And likewise Ali, as well as his two sons and their mother,  
The People of the Cloak, as has come down to us in tradition

كَذَا خَدِيجَتُنَا الْكُبْرَى الَّتِي بَدَلَتْ  
أَمْوَالَهَا لِرَسُولِ اللَّهِ يَنْتَصِرُ

Kadhā Khadījatunā l-Kubrā llatī badhalat  
Amwālahā li rasūli Llāhi yantaṣiru

39. And also our lady Khadijah al-Kubra who generously gave her wealth  
In order to help and support the Messenger of Allah

وَالطَّاهِرَاتُ نِسَاءُ الْمُصْطَفَى وَكَذَا  
بَنَاتُهُ وَبَنُوهُ كُلَّمَا ذُكِرُوا

Wa ṭ-ṭāhirātu nisā'u l-Muṣṭafā wa kadhā  
Banātuhu wa banūhu kullamā dhukirū

40. And those pure women, the wives of Mustafa,  
And his daughters and sons, whenever they are mentioned

سَعْدٌ سَعِيدُ بْنُ عَوْفٍ طَلْحَةٌ وَأَبُو  
عُبَيْدَةَ وَزُبَيْرٌ سَادَةٌ غُرُرُ

Sa'dun, Sa'īdu-bnu 'Awfin, Ṭalḥatun wa Abū  
'Ubaydatin wa Zubayrun sādatun ghuraru

41. As well as Sad, Sad ibn Awf and Talha  
And Abu Ubayda and Zubayr, the finest of masters

وَحَمْزَةٌ وَكَذَا الْعَبَّاسُ سَيِّدُنَا  
وَنَجْلُهُ الْخُبْرُ مَنْ زَالَتْ بِهِ الْغَيْرُ

Wa Ḥamzatun wa kadhā l-'Abbāsu sayyidunā  
Wa najluhu l-ḥabru man zālat bihi l-ghiyaru

42. And Hamza and also Abbas, our master, and his son,  
The learned one through whom difficulties were resolved

وَالْأُلُ وَالصَّحْبُ وَالْأَتْبَاعُ قَاطِبَةً  
مَا جَنَّ لَيْلُ الدَّيَّاجِي أَوْ بَدَا السَّحَرُ

Wa l-ālu wa ṣ-ṣaḥbu wa l-atbā'u qāṭibatan  
Mā janna laylu d-dayājī aw bads s-saḥaru

43. And all the Family and Companions, and all the Followers,  
As long as darkness still falls upon the night, and the dawn reappears



مَعَ الرِّضَا مِنْكَ فِي عَفْوٍ وَعَافِيَةٍ  
وَحُسْنِ خَاتِمَةٍ إِنْ يَنْقَضِي الْعُمْرُ

Ma'a r-riḍā minka fī 'afwin wa 'āfiyatin  
Wa ḥusni khātimatin in yanqāḍi l-'umuru

44. Bless them with good pleasure from You in pardon and well-being  
And with a good ending when life draws to a close.

# Qaṣīda al-Burda

قَصِيدَةُ الْبُرْدَةِ

## The Poem of the Mantle

لِلْإِمَامِ الْبُوصَيْرِيِّ

By Imām al-Busīrī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Llāhi r-Raḥmāni r-Raḥīm

In the Name of Allah, The Beneficent, The Merciful

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ  
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

Al-ḥamdu li Llāhi munshī 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’iman abadan

‘Alā ḥabībika khayri l-khalqi kullihimi

O my Lord, bless and grant peace always and forever

Upon Your beloved one, the Best of all Creation

# الفصل الأول في الغزل وشكوى الغرام

Al-faṣlu l-awwalu fi l-ghazli wa shakwa l-gharāmi

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

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ  
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

Amin tadhakkuri jīrānin 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 تِلْقَاءِ كَازِمَةٍ  
وَأَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ

Am habbatī r-rīḥu min tilqā'i kāzimatīn  
Wa awmaḍa l-barqu fi ṣ-ṣalāmā'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 إِنْ قُلْتَ اكْفُفَا هَمَّتَا  
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهَمُّ

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 ş-şabbu anna l-ḥubba munkatimun  
Mā bayna munsajimin minhu wa muḍṭarimi

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

لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ  
وَلَا أَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

Lawla l-hawā lam turiq dam'an 'alā ṭalalin  
Wa lā 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

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ  
بِهِ عَلَيْكَ عُذُولُ الدَّمْعِ وَالسَّقَمِ

Fa kayfa tunkiru ḥubban 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?

وَأَثَبَتِ الْوَجْدُ خَطِي عَبْرَةً وَضْنِي  
مِثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ

Wa athbata l-wajdu khaṭṭay 'abratin wa ḍanan  
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 مِّنْ أَهْوَى فَأَرَّقَنِي  
وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْأَلَمِ

Na'am sarā ṭayfu man ahwā fa arraqanī  
Wa l-ḥubbu ya'tariḍu l-ladhdhati bi l-alamī

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 لَائِمِّي فِي الْهَوَى الْعُذْرِيَّ مَعْدِرَةً  
مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمِ

Yā lā'imī fi l-hawā 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'i bi munḥasimi

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

مَحَضَّتْنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ  
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمٍ

Maḥḥaḍtanī n-nuṣḥa lākin lastu asma'uhu  
Inna l-muḥibba 'ani l-'udh-dhāli fī 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 اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلٍ  
وَالشَّيْبُ أَبْعَدُ فِي نَصِيحٍ عَنِ التُّهَمِ

Innī t-tahamtu naṣiḥa sh-shaybi fī ‘adhalin  
Wa sh-shaybu ab‘adu fī nuṣ-ḥin ‘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

## الْفَصْلُ الثَّانِي فِي الْحَذِيرِ مِنْ هَوَى النَّفْسِ

Al-faṣlu th-thānī fi l-ḥadhīri min hawa n-nafsi

### Chapter Two: A Caution About the Whims of the Self

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ  
مِنْ جَهْلِيهَا 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

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى  
ضَيْفِ أَلَمَ بِرَأْسِي غَيْرَ مُحْتَشِمِ

Wa lā a'addat mina l-fi'li l-jamīli qirā  
Dayfin alamma bi ra'sī ghayra muḥtashimi

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 أَنِّي مَا أُوقِرُهُ  
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

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 بِرَدِّ جِمَاحٍ مِنْ غَوَايَتِهَا  
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

Man lī bi raddi jimāhin min ghawāyatiḥā  
Kamā yuraddu jimāḥu 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 تَرُمْ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا  
إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

Fa lā tarum bi l-ma‘āṣī kasra shahwatiḥā  
Inna ṭ-ṭa‘āma yuqawwī 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 تُهْمِلَهُ شَبَّ عَلَى  
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمَ

Wa n-nafsu ka-ṭ-ṭifli in tuhmilhu shabba ‘alā  
Hubbi r-raḍā‘i wa in taṭṭimhu 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 الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمُّ

Faṣrif hawāḥā 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 الْمَرْعَى فَلَا تُسَمِّ

Wa rā'ihā wahya fi l-a'māli sā'imatun  
Wa in hiya s-taḥlati 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 لَذَّةٌ لِلْمَرْءِ قَاتِلَةٌ  
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

Kam ḥassanat ladh-dhatan li l-mar'i qātilatan  
Min ḥaythu 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 الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ  
فَرُبَّ مُحْمَصَةٍ شَرٌّ مِنَ التُّخَمِ

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 الدَّمَاعَ مِنْ عَيْنٍ قَدْ امْتَلَأَتْ  
مِنَ الْمَحَارِمِ وَالزَّمِ حِمِيَةَ النَّدَمِ

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

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

وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا  
وَإِنْ هُمَا مَحْضَاكَ التُّصَحِّحَ فَاتَّهِمِ

Wa khālifi n-nafsa wa sh-shayṭāna wa 'ṣhihimā  
Wa in humā maḥaḍāka n-nuṣṣa fa t-tahimi

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

وَلَا تُطِيعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا  
فَأَنْتَ تَعْرِفُ كَيْدَ الْخُضْمِ وَالْحُكَمِ

Wa lā tuṭi' minhumā khaṣman wa lā ḥakaman  
Fa anta ta'rifu kayda l-khaṣmi wa l-ḥakami

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 نَسْلًا لِذِي 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 الْخَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ  
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

Amartuka l-khayra lākin mā' 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 tazawwadtū qabla l-mawti nāfilatan  
Wa lam uṣalli siwā farḍin wa lam aṣumi

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

## الفصل الثالث في مدح النبي ﷺ

Al-faṣlu th-thālithu fī madḥi n-Nabiyyi (ṣalla Llāhu ‘alayhi wa sallam)

### Chapter Three: Praise of the Prophet ﷺ

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظَّلَامَ إِلَى  
أَنْ اِشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

Zalamtu sunnata man aḥyā z-ḡalāma ilā  
Ani sh-takat qadamāhu ḡ-ḡurra 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 سَغَبٍ أَحْشَاءَهُ وَطَوَى  
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ

Wa shadda min saghabin aḥshā'ahu wa ṭawā  
Taḥta l-ḥijārati kash-ḥan 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 rāwadat-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

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضُرُورَتُهُ  
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ

Wa akkadat zuhdahu fihā ḍarūratuhu  
Inna ḍ-ḍarūrata 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 ضُرُورَةُ مَنْ  
لَوْلَاهُ لَمْ تُخْرِجِ الدُّنْيَا مِنَ الْعَدَمِ

Wa kayfa tad'ū ila d-dunyā ḍarūratu 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 الْكَوْنَيْنِ وَالْثَّقَلَيْنِ  
بَيْنَ الْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Muḥammadun sayyidu l-kawnayni wa th-thaqalay-  
-ni wa-l farīqayni min 'urbīn wa min 'ajami

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

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ  
أَبْرَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمٍ

Nabiyyuna l-āmiru n-nāhī falā aḥadun  
Abarra fī 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 هَوَلٍ مِنَ الْأَهْوَالِ مُقْتَحَمٍ

Huwa l-ḥabību l-ladhī turjā shafā'atuhu  
Li kulli hawlin mina l-ahwāli muqtaḥami

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 مُنْفَصِمٍ

Da'ā ila Llāhi fa l-mustamsikūna bihi  
Mustamsikūna bi ḥablin 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 fī khalqin wa fī khuluqin  
Wa lam yudānūhu fī '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 مُلْتَمِسٌ  
غَرْفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيَمِ

Wa kulluhum min rasūli Llāhi multamisun  
Gharfan mina l-baḥri 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 wāqifūna ladayhi ‘inda ḥaddihimi  
Min nuqtati l-‘ilmi aw min shaklati l-ḥikami

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 بَارِئُ النَّسَمِ

Fahwa l-ladhī tamma ma‘nāhu wa ṣūratuhu  
Thumma ṣ-ṭafāhu ḥabīban bāri’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 عَنْ شَرِيكِ فِي مَحَاسِنِهِ  
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

Munazzahun ‘an sharīkin fī maḥāsinihi  
Fa jawharu l-ḥusni fīhi ghayru munqasimi

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

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ  
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمْ

Da‘ ma d-da‘athu n-naṣārā fī nabiyyihimi  
Wa ḥ-kum bimā shi’ta mad-ḥan fīhi wa ḥ-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 faḍla rasūli Llāhi laysa lahu  
Ḥaddun 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 nāsabat qadrahu āyātuḥu 'izaman  
Aḥya s-muhu ḥīna yud'ā dārisa 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 نَهَمِ

Lam yamtaḥinnā bimā ta'ya l-'uqūlu bihi  
Ḥirṣan '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 fihī ghayru munfaḥimi

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

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ  
صَغِيرَةً وَتُكِلُّ الظَّرْفَ مِنْ أَمَمٍ

Ka sh-shamsi taẓ-haru li l-‘aynayni min bu‘udin  
Ṣaghīratan wa tukillu ṭ-ṭarfa 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 بِالْحُلُمِ

Wa kayfa yudriku fi d-dunyā ḥaḥiqatahu  
Qawmun niyāmun tasallaw ‘anhu bi l-ḥulumi

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 fihī 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 آيٍ أَتَى الرُّسُلَ 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 الظُّلَمِ

Fa innahu shamsu faḍlin hum kawākibuhā  
Yuẓ-hirna anwārahā li n-nāsi fi ẓ-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 زَانَهُ خُلُقُ  
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمٍ

Akrim bi khalqi nabiyyin zānahu khuluqun  
Bi l-ḥusni 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-baḥri 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 حَشَمٍ

Ka annahu wahwa fardun min jalālatihi  
Fī ‘askarin ḥīna talqāhu wa fī ḥashami

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

كَأَنَّمَا اللُّلُؤُ الْمَكْنُونُ فِي صَدَفٍ  
مِنْ مَعْدِنِي مَنْطِقٍ مِنْهُ وَمُبْتَسَمٍ

Ka annama l-lu'lu'u l-maknūnu fī ṣadafin  
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 أَعْظَمَهُ  
طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ

Lā ṭība ya‘dilu turban ḍamma a‘ẓumahu  
Ṭūbā 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!

## الفصل الرابع في مولده ﷺ

Al-faşlu r-rābi‘u fī mawlidihī (ṣalla Llāhu ‘alayhi wa sallam)

### Chapter Four: On his Birth ﷺ

أَبَانَ مَوْلِدُهُ عَنْ طِيبِ عُصْرِهِ  
يَا طِيبَ مُبْتَدَأٍ مِنْهُ وَمُخْتَتَمٍ

Abāna mawliduhu ‘an ṭībi ‘unṣurihi  
Yā ṭība 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 أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ

Yawmun tafarrasa fīhi l-fursu annahumu  
Qad undhirū bi ḥulūli 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  
كَشَمَلٍ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَمِ

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 بُحَيْرَتُهَا  
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِي

Wa sā'a sāwata an ghāḍat buḥayratuhā  
Wa rudda wāriduhā bi l-ghayẓi ḥīna ḡamī

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  
Ḥuznan wa bi l-mā'i mā bi n-nāri min ḡarami

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

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ  
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

Wa l-jinnu tahtifu wa l-anwāru sāṭi'atun  
Wa l-ḥaqqu yaẓ-haru min ma'nan 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 فَأَعْلَانُ الْبَشَائِرِ لَمْ  
تُسْمِعْ وَبَارِقَةُ الْإِنْذَارِ لَمْ تُشَمِّ

‘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 يَقُمْ

Min ba’di mā akhbara 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  
مُنْقِضَةٍ وَفَقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

Wa ba’dā mā ‘āyanū fi l-ufqi min shuhubin  
Munqaḍḍatin wafqa mā fi l-arḍi 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 يَقْفُوا إِثْرَ مُنْهَزِمٍ

Ḥattā ghadā ‘an ṭarīqi l-waḥyī 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 عَسْكَرٌ بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي

Ka annahum haraban abtālu abrahatin  
Aw ‘askarun bi l-ḥaṣā min rāḥatayhi rumī

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

نَبَذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا  
نَبَذَ الْمُسَبِّحُ مِنْ أَحْشَاءِ مُلْتَقِمِ

Nabdhan bihi ba‘da tasbīḥin bi baṭnihimā  
Nabdha l-musabbiḥi 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

## الفصل الخامس في معجزاته ﷺ

Al-faṣlu l-khāmisu fī muʿjizātihi (ṣalla Llāhu ʿalayhi wa sallam)

### Chapter Five: On the Miracles that came at his Hand ﷺ

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً  
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

Jāʿat li daʿwatihi l-ashjāru sājidatan  
Tamshī ilayhi ʿalā 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 saṭran limā katabat  
Furūʿuhā min badīʿi l-khaṭṭi bi l-laqami

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

مِثْلَ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً  
تَقِيهِ حَرَّ وَطِيسٍ لِلْهَجِيرِ حَمِي

Mithla l-ghamāmati annā sāra sā'iratan  
Taqīhi ḥarra waṭīsin li l-hajīri ḥamī

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



أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ  
مِنْ قَلْبِهِ نِسْبَةً 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 mā ḥawa 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 يَرِ مَا  
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرِمٍ

Fa ṣ-ṣidqu fi l-ghāri wa ṣ-ṣiddīqu lam yarimā  
Wa hum yaqūlūna mā bi l-ghāri 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 عَلَى  
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

Ẓannu l-ḥamāma wa ẓannu l-‘ankabūta ‘alā  
Khayri l-bariyyati lam tansuj wa lam taḥumi

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 عَنْ مُضَاعَفَةِ  
مِنَ الدَّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطْمِ

Wiqāyatu Llāhi aghnat 'an muḍā'afatin  
Mina d-durū'i wa 'an 'ālin mina l-uṭūmi

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 وَنِلْتُ جَوَارًا مِنْهُ لَمْ يُضْمِ

Mā sāmāni d-dahru ḍayman wa s-tajartu bihi  
Illā wa niltu jiwāran minhu lam yuḍami

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 غِنَى الدَّارَيْنِ مِنْ يَدِهِ  
إِلَّا اسْتَلَمْتُ التَّدَى 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 يَنَمْ

Lā tunkiri l-waḥya min ru'yāhu inna lahu  
Qalban idhā nāmati 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 نُبُوَّتِهِ  
فَلَيْسَ يُنْكَرُ فِيهِ حَالٌ مُحْتَلِمٌ

Wa dhāka ḥīna bulūghin min nubuwwatihi  
Fa laysa yunkaru fīhi ḥālu muḥtalimi

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 وَحْيٍ بِمُكْتَسَبٍ  
وَلَا نَبِيٍّ عَلَى غَيْبٍ بِمُتَّهَمٍ

Tabāraka Llāhu mā waḥyun bi muktasabin  
Wa lā 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 وَصَبًا بِاللَّمْسِ رَاحَتُهُ  
وَأَظْلَقَتْ أَرْبًا مِنْ رِبْقَةِ اللَّمَمِ

Kam abra'at waṣīban bi l-lamsi rāḥatuhu  
Wa aṭlaqat 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

وَأَخْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ  
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصِرِ الدُّهُمِ

Wa aḥyati s-sanata sh-shahbā'a da'watuhu  
Ḥattā ḥakat 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 جَادَ أَوْ خِلْتِ الْبِطَاحَ بِهَا  
سَيْبٌ مِنَ الْيَمِّ أَوْ سَيْلٌ مِنَ الْعَرَمِ

Bi ‘āriḍin 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

## الفصل السادس في شرف القرآن ومدحه

Al-faṣlu s-sādisu fī sharafi l-Qur'āni wa madḥihi

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

دَعْنِي وَوَصِّفِي آيَاتٍ لَهُ ظَهَرَتْ  
ظُهُورَ نَارِ الْقِرَى لَيْلًا عَلَى عِلْمٍ

Da'nī wa waṣfiya āyātin lahu ṣaharat  
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 مُنْتَظَمٌ  
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظَمٍ

Fa d-durru yazdādu ḥusnan wahwa muntaẓimun  
Wa laysa yanquṣu qadran ghayra muntaẓimi

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 وَالشَّيَمِ

Fa mā taṭāwulu āmāli l-madīhi ilā  
Mā fīhi 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 الْمُوصُوفِ بِالْقِدَمِ

Āyātu ḥaqqin mina r-Raḥmāni muḥdathatun  
Qadīmatun ṣifatu 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 تَقْتَرِنْ بِزَمَانٍ وَهِيَ تُخْبِرُنَا  
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمٍ

Lam taqtarin bi zamānin wahya tukhbirunā  
‘Ani l-ma‘ādi wa ‘an ‘ādin 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 مُعْجَزَةٍ  
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

Dāmat ladaynā fa fāqat kulla mu‘jizatin  
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 شُبْهِهِ  
لِذِي شِقَاقٍ وَمَا يَبْغِينَ مِنْ حَكَمٍ

Muḥkamātun fa mā tubqīna min shubahin  
Li dhī shiqāqin wa mā yabghīna min ḥakami

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 ḥūribat qatṭu illā ‘āda min ḥarabin  
A‘da 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 الْغُيُورِ يَدَ الْجَانِي عَنِ الْحُرْمِ

Raddat balāghatuhā da‘wā mu‘āridihā  
Radda l-ghayūri yada-l jānī ‘ani l-ḥurami

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  
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

Lahā ma‘ānin ka mawji l-baḥri fī madadin  
Wa fawqa jawharihi fī l-ḥusni wa l-qiyaami

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 الْإِكْثَارِ بِالسَّامِ

Fa mā tu‘addu wa lā tuḥṣā ‘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 عَيْنُ قَارِيهَا فَقُلْتُ لَهُ  
لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاغْتَصِمِ

Qarrat bihā ‘aynu qārīhā fa qultu lahu  
Laqad ẓafirta bi ḥabli Llāhi fa‘taṣimi

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 لَظَى  
أَطْفَأَتْ حَرَّ لَظَى مِنْ وَرْدِهَا الشَّبِيمِ

In tatluhā khīfatan min ḥarri nāri laẓā  
Aṭfa'ta ḥarra laẓā 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 تَبَيُّضُ الْوُجُوهِ بِهِ  
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحُمَمِ

Ka annaha l-ḥawḍu tabyaddu l-wujūhu bihi  
Mina l-‘uṣāti wa qad jā’ūhu ka l-ḥumami

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

وَكَاَلِصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً  
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

Wa ka ṣ-ṣirāṭi wa ka l-mīzāni ma‘dilatan  
Fa l-qisṭu 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 لِحُسُودِ رَا حٍ يُنْكِرُهَا  
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ

Lā ta‘jaban li ḥasūdin rāḥa yunkiruhā  
Tajāhulan wahwa ‘aynu l-ḥādhīqi 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 ḍaw’a sh-shamsi min ramadin  
Wa yunkiru l-famu ṭa‘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.

## الْفَصْلُ السَّابِعُ فِي إِسْرَائِهِ وَمِعْرَاجِهِ ﷺ

Al-faşlu s-sābi‘u fī isrā’ihi wa mi‘rājihi (ṣalla Llāhu ‘alayhi wa sallam)

### Chapter Seven: On the Prophet’s Night Journey and Ascension ﷺ

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ  
سَعْيًا وَفَوْقَ مُتُونِ الْأَيْنِقِ 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 التَّعْمَةُ الْعُظْمَى لِمُغْتَنِمٍ

Wa man huwa l-āyatu l-kubrā li mu‘tabirin  
Wa man huwa n-ni‘matu l-‘uẓmā 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 ḥaramin laylan ilā ḥarami  
Kamā sara l-badru fī dājin mina ḡ-ẓulami

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

وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنَزِلَةً  
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَم

Wa bitta tarqā ilā an nilta manzilatan  
Min qābi 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

وَقَدَّمْتَكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا  
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمٍ

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

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ  
فِي مَوَكِبٍ كُنْتَ فِيهِ الصَّاحِبَ الْعَلَمِ

Wa anta takhtariqu s-sab'a ṭ-ṭibāqa bihim  
Fī mawkibin kunta fīhi ṣāhib al-'alami

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

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَا لِمُسْتَبِقٍ  
مِنَ الدُّنْوِ وَلَا مَرْقًى لِمُسْتَنِمٍ

Ḥattā idhā lam tada' sha'wan li mustabiqin  
Mina d-dunuwwi wa lā 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

خَفَضْتَ كُلَّ مَقَامٍ بِالإِضَافَةِ إِذْ  
نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

Khafaḍta kulla maqāmin bi l-iḍāfati idh  
Nūdīta bi r-raḥ'i 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 مُكْتَتَمٍ

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

فَحُزْتَ كُلَّ فَخَارٍ غَيْرِ مُشْتَرَكٍ  
وَجُزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمٍ

Fa ḥuzta 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 أُؤْلِيَتْ مِنْ رُتَبٍ  
وَعَزَّ إِدْرَاكُ مَا أُؤْلِيَتْ مِنْ نِعَمٍ

Wa jalla miqdāru mā wullīta 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 مُنْهَدِمٍ

Bushrā 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 دَاعِينَا لِيُطَاعَتِهِ  
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

Lammā da'ā Llāhu dā'inā 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

## الفصل الثامن في جهاد النبي ﷺ

Al-faşlu th-thāminu fī jihādi n-Nabiyyi (ṣalla Llāhu ‘alayhi wa sallam)

### Chapter Eight: On the Martial Struggle of the Prophet ﷺ

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثِهِ  
كَنْبَاءٍ أَجْفَلَتْ غُفْلًا مِنَ الْغَنَمِ

Rā‘at qulūba l-‘idā anbā'u bi‘thatihi  
Ka nab'atin ajfalat ghuflan 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 مُعْتَرَكٍ  
حَتَّى حَكَّوْا بِالْقَنَا لَحْمًا عَلَى وَضَمٍ

Mā zāla yalqāhumu fī kulli mu‘tarakin  
Ḥattā ḥakaw bi l-qanā laḥman ‘alā waḍami

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 يَغْبِطُونَ بِهِ  
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحِمِ

Waddu l-firāra 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 الْحُرُمِ

Tamḍi l-layālī wa lā yadrūna ‘iddatahā  
Mā lam takun min layālī l-ash-huri l-ḥurumi

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 لَحْمِ الْعِدَا قَرِمِ

Ka annama d-dīnu ḍayfun ḥalla sāḥatahum  
Bi kulli qarmin ilā laḥmi l-‘idā 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

يَجُرُّ بَحْرَ خَمِيسٍ فَوْقَ سَابِجَةٍ  
يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ

Yajurru baḥra khamīsin fawqa sābiḥatin  
Yarmī bi mawjin mina l-abṭālī multaṭimi

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 muḥtasibin  
Yasṭū bi musta‘šilin 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

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ  
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

Ḥatta ghadat millatu l-islāmi wahya bihim  
Min ba'di ghurbatihā mawṣūlata r-raḥimi

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 أَبٍ  
وَخَيْرِ بَعْلِ فَلَمْ تَيْتَمْ وَلَمْ تَيْمِ

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

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ  
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدَمٍ

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

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

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا  
فُصُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

Wa sal ḥunaynan wa sal badran wa sal uḥudan  
Fuṣūla ḥatfin 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



المُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ  
مِنْ الْعِدَا كُلِّ مُسَوِّدٍ مِنَ اللَّيْمِ

Al-muṣḍirī l-bīḍi ḥumran 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

وَالْكَاتِبِينَ بِسُورِ الْخَطِّ مَا تَرَكَتْ  
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمٍ

Wa l-kātibīna bi sumri l-khaṭṭi mā tarakat  
Aqlāmuhum ḥarfa jismin ghayra mun'ajimi

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

شَاكِي السِّلَاحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ  
وَالْوَرْدُ يَمْتَازُ بِالسَّيْمَا عَنِ السَّلَمِ

Shāki s-silāḥi 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 رِيَا حُ النَّصْرِ نَشْرَهُمْ  
فَتَحَسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي

Tuḥdī ilayka riyāḥu n-naṣri nashrahumu  
Fa taḥsabu z-zahra fi 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

كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبٍّ  
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحَزْمِ

Ka annahum fi zuhūri l-khayli nabtu ruban  
Min shiddati l-ḥazmi lā min shaddati l-ḥuzumi

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

Ṭārat qulūbu l-‘idā min ba'sihim farāqan  
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 تَلَقَّه الْأُسْدُ فِي آجَامِهَا تَجِمُ

Wa man takun bi Rasūli Llāhi nuṣratuhu  
In talqahu l-usdu fī ājāmiḥā 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 غَيْرَ مُنْتَصِرٍ  
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَصِمٍ

Wa lan tarā min waliyyin ghayra muntaṣirin  
Bihi wa lā 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 أَجَمِ

Aḥalla ummatahu fī ḥirzi millatihi  
Ka l-laythi ḥalla ma'a l-ashbāli fī ajami

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

كَمْ جَدَّلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدِلٍ  
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانُ مِنْ خَصِمٍ

Kam jaddalat kalimātu Llāhi min jadilin  
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 الْأُمِّيِّ مُعْجَزَةً  
فِي الْجَاهِلِيَّةِ وَالْثَّادِبِ فِي الْيَتِمِ

Kafāka bi l-'ilmi fi l-ummiyyi mu'jizatan  
Fi l-jāhiliyyati 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!

## الْفَصْلُ التَّاسِعُ فِي تَوَسُّلِ بِرَسُولِ اللَّهِ ﷺ

Al-faşlu t-tāsi‘u fī tawassulin bi Rasūli Llāhi (şalla Llāhu ‘alayhi wa sallam)

### Chapter Nine: On Seeking Intercession Through the Prophet ﷺ

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ  
ذُنُوبَ عُمْرٍ مَضَى فِي الشَّعْرِ وَالْخِدَمِ

Khadamtuhu bi madīhin astaqīlu bihi  
Dhunūba ‘umrin maḍā 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 بِهِمَا هَدْيٌ مِنَ التَّعَمِّ

Idh qalladāniya mā tukhshā ‘awāqibuhu  
Ka annanī bihimā hadyūn 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 غَيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا  
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالتَّدَمِّ

Aṭa‘tu ghayya ṣ-ṣibā fi l-hālatayni wa mā  
Ḥaṣaltu 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 yā khasārata nafsīn fī tijāratihā  
Lam tashtari d-dīna bi d-dunyā 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 آجِلًا مِنْهُ بِعَاجِلِهِ  
يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

Wa man yabi' ājilan minhu bi 'ājilihi  
Yabin lahu l-ghabnu fī bay'in wa fī 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 ḥablī 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 بِالْذِّمَمِ

Fa inna lī dhimmatan minhu bi tasmiyatī  
Muḥammadan 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 أَخْذًا بِيَدِي  
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ

In lam yakun fī ma‘ādī ākhidhan bi yadī  
Faḍlan wa illā 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 الرَّاجِي مَكَارِمَهُ  
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Ḥāshāhu an yaḥrima r-rājī makārimahu  
Aw yarji‘a l-jāru minhu ghayra muḥtarami

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 لِحَلَاصِي خَيْرَ مُلْتَزِمٍ

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 الْغِنَى مِنْهُ يَدًا تَرِبَتْ  
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

Wa lan yafūta l-ghinā minhu yadan taribat  
Inna l-ḥayā 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 اقْتَطَفَتْ  
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرِمٍ

Wa lam urid zahrata d-dunya l-lati q-taṭafat  
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

## الفصل العاشر في المناجاة وعرض الحاجات

Al-faṣlu l-‘āshiru fi l-munājāti wa ‘arḍi l-ḥājāti

### Chapter Ten: On Intimate Conversation and Cherished Hopes

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أُلُوذُ بِهِ  
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

Yā akrama l-khalqi mā lī man alūdhu bihi  
Siwāka ‘inda ḥulūli 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 yaḍīqa 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 وَضَرَّتْهَا  
وَمِنْ عُلُومِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ

Fa inna min jūdika d-dunyā wa ḍarratahā  
Wa min ‘ulūmika ‘ilma l-lawḥi 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 الْغُفْرَانِ كَاللَّمَمِ

Yā nafsū lā taqnaṭī min zallatin ‘aẓumat  
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 رَحْمَةً رَبِّي حِينَ يَقْسِمُهَا  
تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ

La‘alla raḥmata rabbī hīna yaqsimuhā  
Ta’tī ‘alā ḥasabi 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 رَجَائِي غَيْرَ مُنْعَكِسٍ  
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

Yā rabbī wa j-‘al rajā’ī ghayra mun‘akisin  
Ladayka wa j-‘al ḥisābī 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

وَالْطُّفُ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ  
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ

Wa l-ṭuf bi ‘abdika fi d-dārayni inna lahu  
Ṣabran matā tad‘uhu l-ahwālu yanhazimi

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

وَأُذِّنْ لِسُحُبٍ صَلَٰةٍ مِنْكَ دَائِمَةٍ  
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 رَنَّنَتْ عَذَابَاتِ الْبَانِ رِيحُ صَبَا  
وَأَظْرَبَ الْعِيسَى حَادِي الْعِيسِ بِالتَّغَمِ

Mā rannaḥat 'adhabāti l-bāni rīḥu ṣaban  
Wa aṭraba l-ʿīsa ḥādī l-ʿīsi bi n-naghmi

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

ثُمَّ 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 ثُمَّ التَّابِعِينَ فَهُمْ  
أَهْلُ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

Wa l-āli wa ṣ-ṣaḥbi thumma t-tābi'īna fa hum  
Ahlu t-tuqā wa n-naqā wa l-ḥilmi 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-Muṣṭafā balligh maqāṣidanā  
Waghfir lanā mā maḍā 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  
يَتْلُونَ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ

Waghfir ilāhī li kulli l-muslimīna bimā  
Yatlūna fi l-masjidi l-aqṣā wa fi l-ḥarami

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

بِحَاجِهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ  
وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

Bi jāhi man baytuhu fī ṭaybatin ḥaramun  
Wa ismuhu qasamun min a'ẓami 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 بَدْءٍ وَفِي خَتَمٍ

Wa hādhihi burdatu l-mukhtāri qad khutimat  
Wa l-ḥamdu 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

أَبْيَاتُهَا قَدْ أَتَتْ سِتِّينَ مَعَ مِائَةٍ  
فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ

Abyātuhā qad atat sittīna ma' mi'atin  
Farrij 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