قَصِيدَةُ الْبُرْدَة

Qaṣīdah al-Burdah

The Poem of the Mantle

Imām Sharaf al-Dīn Abū ʿAbd Allāh Muḥammad ibn Saʿīd al-Būṣīrī

❁ الْحَمْدُ لِلَّهِ مُنْشِي الْخَلْقِ مِنْ عَدَمِ ❁
❁ ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقِدَمِ ❁

Al-ḥamdu li-Llāhi munshī l-khalqi min ʿadami,
thumma ṣ-ṣalātu ʿala l-mukhtāri fī l-qidami.

Praise belongs to Allah, the Originator of creation from nothingness,
and prayers upon the Chosen One from pre-eternity.

CHORUS

❁ مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ❁
❁ عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ ❁

Mawlāya ṣalli wa-sallim dā'iman abadan,
ʿalā ḥabībika khayri l-khalqi kullihimi.

My Master! Send prayers and peace, forever and always,
upon Your Beloved, the best of all creation.

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الْفَصْلُ الْأَوَّلُ فِي الْغَزَلِ وَشَكْوَى الْغَرَامِ

Al-faṣlu l-awwalu fī l-ghazali wa-shakwā l-gharāmi

CHAPTER 1: YEARNING AND THE LAMENT OF LOVE

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمِ ❁
مَزَجْتَ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمِ ❁

Amin tadhakkuri jīrānin bi-dhī Salami,
mazajta damʿan jarā min muqlatin bi-dami.

1. Is it because you remember the neighbours of Dhu Salam
that you have mingled tears flowing from your eyes with blood?

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ ❁
وَأَوْمَضَ الْبَرْقُ فِي الظَّلْمَاءِ مِنْ إِضَمِ ❁

Am habbati r-rīḥu min tilqā'i Kāẓimatin,
wa-awmaḍa l-barqu fī ẓ-ẓalmā'i min Iḍami.

2. Or was it the wind that rose from the side of Kazimah,
and the lightning that flashed in the darkness from Idam?

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَا ❁
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهِمِ ❁

Fa-mā li-ʿaynayka in qulta kfufā hamatā,
wa-mā li-qalbika in qulta stafiq yahimi.

3. What ails your eyes, that when you tell them, “Cease,” they overflow?
And what ails your heart, that when you tell it, “Awaken,” it wanders?

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أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ ❁
مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمِ ❁

Ayaḥsabu ṣ-ṣabbu anna l-ḥubba munkatimun,
mā bayna munsajimin minhu wa-muḍṭarimi.

4. Does the lover imagine that love can be concealed,
when it lies between tears spilling freely and a heart set aflame?

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

Lawla l-hawā lam turiq damʿan ʿalā ṭalalin,
wa-lā ariqta li-dhikri l-bāni wa-l-ʿalami.

5. Had it not been for desire, you would not have shed tears over a ruin,
nor lost your sleep recalling the slender trees and the landmark.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ ❁
بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقَمِ ❁

Fa-kayfa tunkiru ḥubban baʿda mā shahidat,
bihi ʿalayka ʿudūlu d-damʿi wa-s-saqami.

6. How can you deny your love after two upright witnesses,
your tears and your sickness, have testified against you?

وَأَثْبَتَ الْوَجْدُ خَطَّيْ عَبْرَةٍ وَضَنًى ❁
مِثْلَ الْبَهَارِ عَلَى خَدَّيْكَ وَالْعَنَمِ ❁

Wa-athbata l-wajdu khaṭṭay ʿabratin wa-ḍanan,
mithla l-bahāri ʿalā khaddayka wa-l-ʿanami.

7. Passion has inscribed upon your cheeks two lines: tears and wasting pallor,
like the yellow bahar blossom and the red anam.

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نَعَمْ سَرَى طَيْفُ مَنْ أَهْوَى فَأَرَّقَنِي ❁
وَالْحُبُّ يَعْتَرِضُ اللَّذَّاتِ بِالْأَلَمِ ❁

Naʿam sarā ṭayfu man ahwā fa-arraqanī,
wa-l-ḥubbu yaʿtariḍu l-ladhdhāti bi-l-alami.

8. Yes, a vision of the one I love came to me by night and kept me awake,
for love interrupts every pleasure with pain.

يَا لَائِمِي فِي الْهَوَى الْعُذْرِيِّ مَعْذِرَةً ❁
مِنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمِ ❁

Yā lā'imī fī l-hawa l-ʿudhriyyi maʿdhiratan,
minnī ilayka wa-law anṣafta lam talumi.

9. O you who reproach me for this chaste love, accept my excuse,
had you been fair, you would not have blamed me.

عَدَتْكَ حَالِيَ لَا سِرِّي بِمُسْتَتِرٍ ❁
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ ❁

ʿAdatka ḥāliya lā sirrī bi-mustatirin,
ʿani l-wushāti wa-lā dā'ī bi-munḥasimi.

10. My condition has become known to you: my secret is no longer concealed
from informers, nor has my affliction come to an end.

مَحَّضْتَنِي النُّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ ❁
إِنَّ الْمُحِبَّ عَنِ الْعُذَّالِ فِي صَمَمِ ❁

Maḥḥaḍtanī n-nuṣḥa lākin lastu asmaʿuhu,
inna l-muḥibba ʿani l-ʿudh-dhāli fī ṣamami.

11. You offered me counsel in all sincerity, yet I cannot hear it,
the lover is deaf to those who scold him.

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إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذَلٍ ❁
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهَمِ ❁

Innī t-tahamtu naṣīḥa sh-shaybi fī ʿadhalin,
wa-sh-shaybu abʿadu fī nuṣḥin ʿani t-tuhami.

12. I distrusted the counsel of grey hair when it reproached me,
though grey hair is the least suspect of all counsellors.

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الْفَصْلُ الثَّانِي فِي التَّحْذِيرِ مِنْ هَوَى النَّفْسِ

Al-faṣlu th-thānī fī t-taḥdhīri min hawa n-nafsi

CHAPTER 2: WARNING AGAINST THE DESIRES OF THE LOWER SELF

❁ فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظَتْ
❁ مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ ❁

Fa-inna ammāratī bi-s-sū'i mā ttaʿaẓat,
min jahlihā bi-nadhīri sh-shaybi wa-l-harami.

13. For my soul, ever commanding evil, has taken no heed,
through its ignorance, of the warning of grey hair and old age.

❁ وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى
❁ ضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ ❁

Wa-lā aʿaddat mina l-fiʿli l-jamīli qirā,
ḍayfin alamma bi-ra'sī ghayra muḥtashimi.

14. Nor has it prepared any hospitable offering of good deeds
for the guest who descended upon my head without reserve.

❁ لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوَقِّرُهُ
❁ كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ ❁

Law kuntu aʿlamu annī mā uwaqqiruhu,
katamtu sirran badā lī minhu bi-l-katami.

15. Had I known that I would not honour this guest,
I would have concealed his appearance with dye.

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مَنْ لِي بِرَدِّ جِمَاحٍ مِنْ غَوَايَتِهَا ❁
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجُمِ ❁

Man lī bi-raddi jimāḥin min ghawāyatihā,
kamā yuraddu jimāḥu l-khayli bi-l-lujumi.

16. Who will help me restrain the soul from its waywardness,
just as a headstrong horse is restrained by bridles?

فَلَا تَرُمْ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا ❁
إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهِمِ ❁

Fa-lā tarum bi-l-maʿāṣī kasra shahwatihā,
inna ṭ-ṭaʿāma yuqawwī shahwata n-nahimi.

17. Do not seek to break its appetite by indulging it in sins,
for food only increases the appetite of the glutton.

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلْهُ شَبَّ عَلَى ❁
حُبِّ الرَّضَاعِ وَإِنْ تَفْطِمْهُ يَنْفَطِمِ ❁

Wa-n-nafsu ka-ṭ-ṭifli, in tuhmilhu shabba ʿalā,
ḥubbi r-raḍāʿi wa-in tafṭimhu yanfaṭimi.

18. The soul is like a child: if you leave it unchecked, it grows attached to nursing,
but if you wean it, it will be weaned.

فَاصْرِفْ هَوَاهَا وَحَاذِرْ أَنْ تُوَلِّيَهُ ❁
إِنَّ الْهَوَى مَا تَوَلَّى يُصْمِ أَوْ يَصِمِ ❁

Faṣrif hawāhā wa-ḥādhir an tuwalliyahu,
inna l-hawā mā tawallā yuṣmi aw yaṣimi.

19. Turn its desires aside, and beware of allowing them to rule,
for whenever desire takes command, it kills or disgraces.

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وَرَاعِهَا وَهْيَ فِي الْأَعْمَالِ سَائِمَةٌ ❁
وَإِنْ هِيَ اسْتَحْلَتِ الْمَرْعَى فَلَا تُسِمِ ❁

Wa-rāʿihā wahya fī l-aʿmāli sā'imatun,
wa-in hiya staḥlati l-marʿā fa-lā tusimi.

20. Watch over your soul as it grazes in the pasture of deeds,
and if it finds the pasture sweet, do not let it graze unchecked.

كَمْ حَسَّنَتْ لَذَّةً لِلْمَرْءِ قَاتِلَةً ❁
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ ❁

Kam ḥassanat ladhdhatan li-l-mar'i qātilatan,
min ḥaythu lam yadri anna s-summa fī d-dasami.

21. How many a deadly pleasure has it made attractive to a man
who did not realise that poison was hidden within the rich food.

وَاخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شِبَعٍ ❁
فَرُبَّ مَخْمَصَةٍ شَرٌّ مِنَ التُّخَمِ ❁

Wa-khsha d-dasā'isa min jūʿin wa-min shibaʿin,
fa-rubba makhmaṣatin sharrun mina t-tukhami.

22. Beware the snares that come with hunger and with satiety alike,
for many a pang of hunger is worse than overeating.

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدِ امْتَلَأَتْ ❁
مِنَ الْمَحَارِمِ وَالْزَمْ حِمْيَةَ النَّدَمِ ❁

Wa-stafrighi d-damʿa min ʿaynin qadi mtala'at,
mina l-maḥārimi wa-lzam ḥimyata n-nadami.

23. Pour forth tears from eyes filled with forbidden sights,
and adhere firmly to the discipline of remorse.

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❁ وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا ❁
❁ وَإِنْ هُمَا مَحَضَاكَ النُّصْحَ فَاتَّهِمِ ❁

Wa-khālifi n-nafsa wa-sh-shayṭāna wa-ʿṣihimā,
wa-in humā maḥaḍāka n-nuṣḥa fa-ttahimi.

24. Oppose the self and Satan, and disobey them both,
and even if they offer you sincere counsel, remain suspicious of them.

❁ وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا ❁
❁ فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ ❁

Wa-lā tuṭiʿ minhumā khaṣman wa-lā ḥakaman,
fa-anta taʿrifu kayda l-khaṣmi wa-l-ḥakami.

25. Obey neither of them, whether as adversary or judge,
for you know the deception of both adversary and judge.

❁ أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ ❁
❁ لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِذِي عُقُمِ ❁

Astaghfiru Llāha min qawlin bilā ʿamalin,
laqad nasabtu bihi naslan li-dhī ʿuqumi.

26. I seek Allah’s forgiveness for words that were not matched by deeds,
for by doing so I have attributed offspring to one who is barren.

❁ أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا ائْتَمَرْتُ بِهِ ❁
❁ وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ ❁

Amartuka l-khayra lākin mā 'tamartu bihi,
wa-mā staqamtu fa-mā qawlī laka staqimi.

27. I commanded you to do good, yet did not heed it myself,
I have not remained upright, so how can I tell you, “Be upright”?

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وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً ❁
وَلَمْ أُصَلِّ سِوَى فَرْضٍ وَلَمْ أَصُمِ ❁

Wa-lā tazawwadtu qabla l-mawti nāfilatan,
wa-lam uṣalli siwā farḍin wa-lam aṣumi.

28. Before death, I prepared no provision of voluntary deeds,
I performed only the obligatory prayers and observed no voluntary fasts.

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الْفَصْلُ الثَّالِثُ فِي مَدْحِ النَّبِيِّ ﷺ

Al-faṣlu th-thālithu fī madḥi n-Nabiyyi ﷺ

CHAPTER 3: IN PRAISE OF THE PROPHET ﷺ

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظَّلَامَ إِلَى ❁
أَنِ اشْتَكَتْ قَدَمَاهُ الضُّرَّ مِنْ وَرَمِ ❁

Ẓalamtu sunnata man aḥyā ẓ-ẓalāma ilā,
ani shtakat qadamāhu ḍ-ḍurra min warami.

29. I have neglected the example of the one who kept the darkness alive in worship,
until his feet complained of pain from their swelling.

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى ❁
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ ❁

Wa-shadda min saghabin aḥshā'ahu wa-ṭawā,
taḥta l-ḥijārati kashḥan mutrafa l-adami.

30. From hunger, he bound his stomach tightly,
placing stones against his tender side.

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ ❁
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمِ ❁

Wa-rāwadathu l-jibālu sh-shummu min dhahabin,
ʿan nafsihi fa-arāhā ayyamā shamami.

31. The lofty mountains sought to tempt him by offering themselves as gold,
but he showed them the loftiness of his own indifference.

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وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ ❁
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ ❁

Wa-akkadat zuhdahu fīhā ḍarūratuhu,
inna ḍ-ḍarūrata lā taʿdū ʿala l-ʿiṣami.

32. His need only confirmed his renunciation of them,
for necessity has no power over those divinely protected.

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةُ مَنْ ❁
لَوْلَاهُ لَمْ تُخْرَجِ الدُّنْيَا مِنَ الْعَدَمِ ❁

Wa-kayfa tadʿū ila d-dunyā ḍarūratu man,
lawlāhu lam tukhraji d-dunyā mina l-ʿadami.

33. And how could need invite one to this world,
when without him the world itself would never have emerged from nothing?

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْـ
ـنِ وَالْفَرِيقَيْنِ مِنْ عُرْبٍ وَمِنْ عَجَمِ ❁

Muḥammadun sayyidu l-kawnayni wa-th-thaqalay-
-ni wa-l-farīqayni min ʿurbin wa-min ʿajami.

34. Muhammad is the master of the two worlds and of humankind and jinn,
and of both peoples: the Arabs and non-Arabs.

نَبِيُّنَا الْآمِرُ النَّاهِي فَلَا أَحَدٌ ❁
أَبَرَّ فِي قَوْلِ لَا مِنْهُ وَلَا نَعَمِ ❁

Nabiyyunā l-āmiru n-nāhī falā aḥadun,
abarra fī qawli lā minhu wa-lā naʿami.

35. Our Prophet is the one who commands and forbids:
none is more truthful than he in saying “No” or “Yes.”

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هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ❁
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ ❁

Huwa l-ḥabību lladhī turjā shafāʿatuhu,
li-kulli hawlin mina l-ahwāli muqtaḥami.

36. He is the Beloved whose intercession is hoped for,
in the face of every overwhelming terror.

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ ❁
مُسْتَمْسِكُونَ بِحَبْلٍ غَيْرِ مُنْفَصِمِ ❁

Daʿā ila Llāhi fa-l-mustamsikūna bihi,
mustamsikūna bi-ḥablin ghayri munfaṣimi.

37. He called to Allah, and those who cling to him
hold fast to a rope that will never be severed.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ ❁
وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمِ ❁

Fāqa n-nabiyyīna fī khalqin wa-fī khuluqin,
wa-lam yudānūhu fī ʿilmin wa-lā karami.

38. He surpassed all Prophets in form and in character,
none drew near to him in knowledge or in generosity.

وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ ❁
غَرْفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدِّيَمِ ❁

Wa-kulluhum min rasūli Llāhi multamisun,
gharfan mina l-baḥri aw rashfan mina d-diyami.

39. All of them seek from the Messenger of Allah
a handful from the ocean or a sip from the unceasing rain.

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وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمِ ❁
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكَمِ ❁

Wa-wāqifūna ladayhi ʿinda ḥaddihimi,
min nuqṭati l-ʿilmi aw min shaklati l-ḥikami.

40. They stand before him, each held to his own limit,
whether at a point of his knowledge or at a vowel-mark of his wisdom.

فَهْوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ ❁
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ ❁

Fahwa lladhī tamma maʿnāhu wa-ṣūratuhu,
thumma ṣṭafāhu ḥabīban Bāri'u n-nasami.

41. He is the one in whom meaning and form were brought to perfection,
then the Creator of all souls chose him as His Beloved.

مُنَزَّهٌ عَنْ شَرِيكٍ فِي مَحَاسِنِهِ ❁
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ ❁

Munazzahun ʿan sharīkin fī maḥāsinihi,
fa-jawharu l-ḥusni fīhi ghayru munqasimi.

42. He is far above having any partner in his perfections,
for the essence of beauty in him is indivisible.

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمِ ❁
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمِ ❁

Daʿ ma d-daʿathu n-naṣārā fī nabiyyihimi,
wa-ḥkum bimā shi'ta madḥan fīhi wa-ḥtakimi.

43. Set aside what the Christians asserted about their prophet,
and then pronounce whatever praise of him you wish, and judge as you will.

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وَانْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ ❁
وَانْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ ❁

Wa-nsub ilā dhātihi mā shi'ta min sharafin,
wa-nsub ilā qadrihi mā shi'ta min ʿiẓami.

44. Ascribe to his very being whatever nobility you choose,
and to his rank whatever greatness you will.

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ ❁
حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ ❁

Fa-inna faḍla rasūli Llāhi laysa lahu,
ḥaddun fa-yuʿriba ʿanhu nāṭiqun bi-fami.

45. For the excellence of the Messenger of Allah has no limit
that a speaker's tongue could ever express.

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا ❁
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ ❁

Law nāsabat qadrahu āyātuhu ʿiẓaman,
aḥyā smuhu ḥīna yudʿā dārisa r-rimami.

46. Had his signs matched his rank in grandeur,
his name, when called upon, would have revived decaying bones.

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ ❁
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهِمِ ❁

Lam yamtaḥinnā bimā taʿya l-ʿuqūlu bihi,
ḥirṣan ʿalaynā fa-lam nartab wa-lam nahimi.

47. He did not burden us with what would exhaust the mind,
out of care for us, so we neither wavered nor went astray.

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❁ أَعْيَا الْوَرَى فَهْمُ مَعْنَاهُ فَلَيْسَ يُرَى ❁
❁ فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمِ ❁

Aʿya l-warā fahmu maʿnāhu fa-laysa yurā,
fī l-qurbi wa-l-buʿdi fīhi ghayru munfaḥimi.

48. Creation is baffled in trying to comprehend his true reality,
and those near and far alike are left speechless.

❁ كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعُدٍ ❁
❁ صَغِيرَةً وَتُكِلُّ الطَّرْفَ مِنْ أَمَمِ ❁

Ka-sh-shamsi taẓharu li-l-ʿaynayni min buʿudin,
ṣaghīratan wa-tukillu ṭ-ṭarfa min amami.

49. Like the sun, he appears to the eyes from a distance,
appearing small from afar, yet dazzling the eye when seen up close.

❁ وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ ❁
❁ قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلُمِ ❁

Wa-kayfa yudriku fī d-dunyā ḥaqīqatahu,
qawmun niyāmun tasallaw ʿanhu bi-l-ḥulumi.

50. How could his true reality ever be grasped in this world,
by people asleep, diverted from him by passing dreams?

❁ فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ ❁
❁ وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمِ ❁

Fa-mablaghu l-ʿilmi fīhi annahu basharun,
wa-annahu khayru khalqi Llāhi kullihimi.

51. The utmost that knowledge attains about him is this,
that he is human and that he is the best of all Allah's creation.

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وَكُلُّ آيٍ أَتَى الرُّسْلُ الْكِرَامُ بِهَا ❁
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمِ ❁

Wa-kullu āyin ata r-ruslu l-kirāmu bihā,
fa-innama t-taṣalat min nūrihi bihimi.

52. Every sign the noble Messengers ever brought
was connected to them only through his light.

فَإِنَّهُ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا ❁
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ ❁

Fa-innahu shamsu faḍlin hum kawākibuhā,
yuẓhirna anwārahā li-n-nāsi fī ẓ-ẓulami.

53. For he is a sun of grace, and they are its stars,
revealing its lights to people in the darkness.

أَكْرِمْ بِخَلْقِ نَبِيٍّ زَانَهُ خُلُقٌ ❁
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ ❁

Akrim bi-khalqi nabiyyin zānahu khuluqun,
bi-l-ḥusni mushtamilin bi-l-bishri muttasimi.

54. How noble is the form of a Prophet adorned by noble character,
enveloped in beauty and distinguished by a radiant smile.

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ ❁
وَالْبَحْرِ فِي كَرَمٍ وَالدَّهْرِ فِي هِمَمِ ❁

Ka-z-zahri fī tarafin wa-l-badri fī sharafin,
wa-l-baḥri fī karamin wa-d-dahri fī himami.

55. Like a flower in delicacy, the full moon in splendour,
the ocean in generosity, and time itself in lofty resolve.

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كَأَنَّهُ وَهْوَ فَرْدٌ مِنْ جَلَالَتِهِ ❁
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمِ ❁

Ka-annahu wahwa fardun min jalālatihi,
fī ʿaskarin ḥīna talqāhu wa-fī ḥashami.

56. Such is his majesty that, even when alone,
he seems surrounded by an army and a retinue.

كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدَفٍ ❁
مِنْ مَعْدِنَيْ مَنْطِقٍ مِنْهُ وَمُبْتَسَمِ ❁

Ka-annama l-lu'lu'u l-maknūnu fī ṣadafin,
min maʿdinay manṭiqin minhu wa-mubtasami.

57. As though a hidden pearl lay within its shell,
drawn from the twin mines of his speech and his smile.

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظُمَهُ ❁
طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمِ ❁

Lā ṭība yaʿdilu turban ḍamma aʿẓumahu,
ṭūbā li-muntashiqin minhu wa-multathimi.

58. No fragrance can rival the earth that enfolds his bones,
blessed is the one who inhales its fragrance or kisses it.

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الْفَصْلُ الرَّابِعُ فِي مَوْلِدِهِ ﷺ

Al-faṣlu r-rābiʿu fī mawlidihi ﷺ

CHAPTER 4: THE BLESSED BIRTH OF THE PROPHET ﷺ

أَبَانَ مَوْلِدُهُ عَنْ طِيبِ عُنْصُرِهِ ❁
يَا طِيبَ مُبْتَدَإٍ مِنْهُ وَمُخْتَتَمِ ❁

Abāna mawliduhu ʿan ṭībi ʿunṣurihi,
yā ṭība mubtada'in minhu wa-mukhtatami.

59. His birth revealed the purity of his essence,
how blessed was his beginning, and how blessed his end.

يَوْمٌ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمُ ❁
قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ ❁

Yawmun tafarrasa fīhi l-fursu annahumu,
qad undhirū bi-ḥulūli l-bu'si wa-n-niqami.

60. It was a day on which the Persians discerned
that misery and punishment had been announced to them.

وَبَاتَ إِيوَانُ كِسْرَى وَهْوَ مُنْصَدِعٌ ❁
كَشَمْلِ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَئِمِ ❁

Wa-bāta īwānu Kisrā wahwa munṣadiʿun,
ka-shamli aṣ-ḥābi Kisrā ghayra multa'imi.

61. And the palace of Kisra passed the night cracked apart,
like the scattered company of Kisra, never to be reunited.

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وَالنَّارُ خَامِدَةُ الْأَنْفَاسِ مِنْ أَسَفٍ ❁
عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ ❁

Wa-n-nāru khāmidatu l-anfāsi min asafin,
ʿalayhi wa-n-nahru sāhī l-ʿayni min sadami.

62. The fire lay breathless in grief at that ruin,
while the river, distracted by sorrow, forgot its course.

وَسَاءَ سَاوَةَ أَنْ غَاضَتْ بُحَيْرَتُهَا ❁
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِي ❁

Wa-sā'a Sāwata an ghāḍat buḥayratuhā,
wa-rudda wāriduhā bi-l-ghayẓi ḥīna ẓamī.

63. Sawah was distressed when its lake ran dry,
and its thirsty visitors were turned away in anger.

كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ ❁
حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمِ ❁

Ka-anna bi-n-nāri mā bi-l-mā'i min balalin,
ḥuznan wa-bi-l-mā'i mā bi-n-nāri min ḍarami.

64. As though the fire had taken on the dampness of water in grief,
and the water the blaze and fervour of fire.

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ ❁
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنًى وَمِنْ كَلِمِ ❁

Wa-l-jinnu tahtifu wa-l-anwāru sāṭiʿatun,
wa-l-ḥaqqu yaẓharu min maʿnan wa-min kalimi.

65. The jinn cried out, the lights shone bright,
while the truth became manifest in meaning and in speech.

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❁ عَمُوا وَصَمُّوا فَإِعْلَانُ الْبَشَائِرِ لَمْ
❁ تُسْمَعْ وَبَارِقَةُ الْإِنْذَارِ لَمْ تُشَمِ

ʿAmū wa-ṣammū fa-iʿlānu l-bashā'iri lam,
tusmaʿ wa-bāriqatu l-indhāri lam tushami.

66. They went blind and deaf so the proclamation of glad tidings was not heard,
and the flash of warning was not even perceived.

❁ مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ
❁ بِأَنَّ دِينَهُمُ الْمُعْوَجَّ لَمْ يَقُمِ

Min baʿdi mā akhbara l-aqwāma kāhinuhum,
bi-anna dīnahumu l-muʿwajja lam yaqumi.

67. This was after their soothsayer had informed them
that their crooked religion would no longer stand.

❁ وَبَعْدَ مَا عَايَنُوا فِي الْأُفْقِ مِنْ شُهُبٍ
❁ مُنْقَضَّةٍ وَفْقَ مَا فِي الْأَرْضِ مِنْ صَنَمِ

Wa-baʿda mā ʿāyanū fī l-ufqi min shuhubin,
munqaḍḍatin wafqa mā fī l-arḍi min ṣanami.

68. And after they had witnessed in the horizon meteors plunging down,
falling from the sky as the idols fell upon the earth.

❁ حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
❁ مِنَ الشَّيَاطِينِ يَقْفُو إِثْرَ مُنْهَزِمِ

Ḥattā ghadā ʿan ṭarīqi l-waḥyi munhazimun,
mina sh-shayāṭīni yaqfū ithra munhazimi.

69. Until the devils fled in rout from the path of revelation,
one fleeing devil following after another in defeat.

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كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةٍ ❁
أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي ❁

Ka-annahum haraban abṭālu Abrahatin,
aw ʿaskarun bi-l-ḥaṣā min rāḥatayhi rumī.

70. As though in their flight they were Abrahah's champions,
or an army struck by pebbles cast from his own blessed palms.

نَبْذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا ❁
نَبْذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ ❁

Nabdhan bihi baʿda tasbīḥin bi-baṭnihimā,
nabdha l-musabbiḥi min aḥshā'i multaqimi.

71. Pebbles cast forth after glorifying Allah within his palms,
like the one who glorified Him, cast forth from the belly of the swallower.

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الْفَصْلُ الْخَامِسُ فِي مُعْجِزَاتِهِ ﷺ

Al-faṣlu l-khāmisu fī muʿjizātihi ﷺ

CHAPTER 5: THE MIRACLES OF THE PROPHET ﷺ

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً ❁
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمِ ❁

Jā'at li-daʿwatihi l-ashjāru sājidatan,
tamshī ilayhi ʿalā sāqin bilā qadami.

72. Trees came in prostration at his call,
walking towards him upon their trunks, though they 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 their branches had inscribed wondrous script,
drawing lines upon the earth before him.

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 a drifting cloud, wherever he moved it moved as well,
shielding him from the searing blaze of the midday heat.

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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 moon when it was split apart,
for it bears a blessed resemblance to his heart, and the oath is true.

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 ʿanhu ʿamī.

76. The cave contained the very best of goodness and nobility,
yet every eye of the unbelievers was blind to what it held.

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يَرِمَا ❁
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرِمِ ❁

Fa-ṣ-ṣidqu fī l-ghāri wa-ṣ-Ṣiddīqu lam yarimā,
wa-hum yaqūlūna mā bi-l-ghāri min arimi.

77. Truth and the Truthful One remained together in the cave,
while they said, “There is no living soul within.”

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى ❁
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ ❁

Ẓannū l-ḥamāma wa-ẓannū l-ʿankabūta ʿalā,
khayri l-bariyyati lam tansuj wa-lam taḥumi.

78. They supposed that no dove would nest,
nor would a spider spin its web, over the Best of Creation.

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وِقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةٍ ❁
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطُمِ ❁

Wiqāyatu Llāhi aghnat ʿan muḍāʿafatin,
mina d-durūʿi wa-ʿan ʿālin mina l-uṭumi.

79. Allah's protection rendered unnecessary layers of armour,
and lofty, fortified strongholds.

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ ❁
إِلَّا وَنِلْتُ جِوَارًا مِنْهُ لَمْ يُضَمِ ❁

Mā sāmani d-dahru ḍayman wa-stajartu bihi,
illā wa-niltu jiwāran minhu lam yuḍami.

80. Whenever time subjected me to oppression and I sought his protection,
I received from him a refuge that could not be violated.

وَلَا الْتَمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ ❁
إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمِ ❁

Wa-lā ltamastu ghina d-dārayni min yadihi,
illa stalamtu n-nadā min khayri mustalami.

81. Nor did I ever seek the wealth of both abodes from his hand
without receiving bounty from the noblest benefactor.

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ ❁
قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمِ ❁

Lā tunkiri l-waḥya min ru'yāhu inna lahu,
qalban idhā nāmati l-ʿaynāni lam yanami.

82. Do not deny revelation in his visions,
for although his eyes slept, his heart did not.

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وَذَاكَ حِينَ بُلُوغٍ مِنْ نُبُوَّتِهِ ❁
فَلَيْسَ يُنْكَرُ فِيهِ حَالُ مُحْتَلِمِ ❁

Wa-dhāka ḥīna bulūghin min nubuwwatihi,
fa-laysa yunkaru fīhi ḥālu muḥtalimi.

83. This occurred at the beginning of his prophethood,
for the dream of a prophet cannot be denied.

تَبَارَكَ اللَّهُ مَا وَحْيٌ بِمُكْتَسَبٍ ❁
وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمِ ❁

Tabāraka Llāhu mā waḥyun bi-muktasabin,
wa-lā nabiyyun ʿalā ghaybin bi-muttahami.

84. Blessed is Allah! Revelation is not something acquired,
nor can a prophet be accused regarding the unseen.

كَمْ أَبْرَأَتْ وَصِبًا بِاللَّمْسِ رَاحَتُهُ ❁
وَأَطْلَقَتْ أَرِبًا مِنْ رِبْقَةِ اللَّمَمِ ❁

Kam abra'at waṣiban bi-l-lamsi rāḥatuhu,
wa-aṭlaqat ariban min ribqati l-lamami.

85. How many a sick person his hand healed with a touch,
and how many a madman he released from the bonds of insanity.

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ ❁
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ ❁

Wa-aḥyati s-sanata sh-shahbā'a daʿwatuhu,
ḥattā ḥakat ghurratan fī l-aʿṣuri d-duhumi.

86. His supplication revived the ashen year of drought,
until, amid the dark years, it shone like the white mark on a horse’s brow.

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بِعَارِضٍ جَادَ أَوْ خِلْتَ الْبِطَاحَ بِهَا ❁
سَيْبٌ مِنَ الْيَمِّ أَوْ سَيْلٌ مِنَ الْعَرِمِ ❁

Bi-ʿāriḍin jāda aw khilta l-biṭāḥa bihā,
saybun mina l-yammi aw saylun mina l-ʿarimi.

87. Through a rain-cloud that poured forth until you might have thought the valleys were flooded by the sea or by the torrent of the dam of Arim.

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الْفَصْلُ السَّادِسُ فِي شَرَفِ الْقُرْآنِ وَمَدْحِهِ

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

CHAPTER 6: THE VIRTUES AND EXCELLENCE OF THE QUR'AN

❁ دَعْنِي وَوَصْفِيَ آيَاتٍ لَهُ ظَهَرَتْ ❁
❁ ظُهُورَ نَارِ الْقِرَى لَيْلًا عَلَى عَلَمِ ❁

Daʿnī wa-waṣfiya āyātin lahu ẓaharat,
ẓuhūra nāri l-qirā laylan ʿalā ʿalami.

88. Let me describe the signs that appeared through him,
as plainly as a beacon fire blazing by night upon a height.

❁ فَالدُّرُّ يَزْدَادُ حُسْنًا وَهْوَ مُنْتَظِمٌ ❁
❁ وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ ❁

Fa-d-durru yazdādu ḥusnan wahwa muntaẓimun,
wa-laysa yanquṣu qadran ghayra muntaẓimi.

89. Pearls only grow more beautiful when strung in order,
yet their worth is not diminished when left unstrung.

❁ فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى ❁
❁ مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيَمِ ❁

Fa-mā taṭāwulu āmāli l-madīḥi ilā,
mā fīhi min karami l-akhlāqi wa-sh-shiyami.

90. Yet how could the highest aspirations of praise ever reach
the noble character and virtues found in him?

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آيَاتُ حَقٍّ مِنَ الرَّحْمَنِ مُحْدَثَةٌ ❁
قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقِدَمِ ❁

Āyātu ḥaqqin mina r-Raḥmāni muḥdathatun,
qadīmatun ṣifatu l-mawṣūfi bi-l-qidami.

91. They are signs of truth from the Most Compassionate, newly revealed,
yet eternal as an attribute of the One possessed of eternity.

لَمْ تَقْتَرِنْ بِزَمَانٍ وَهْيَ تُخْبِرُنَا ❁
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ ❁

Lam taqtarin bi-zamānin wahya tukhbirunā,
ʿani l-maʿādi wa-ʿan ʿĀdin wa-ʿan Irami.

92. They are not bound to any moment in time,
yet they tell us of the Return, of Ad, and of Iram.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ ❁
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمِ ❁

Dāmat ladaynā fa-fāqat kulla muʿjizatin,
mina n-nabiyyīna idh jā'at wa-lam tadumi.

93. They have remained among us and thus surpassed every miracle
of the Prophets, for those miracles came but did not endure.

مُحَكَّمَاتٌ فَمَا يُبْقِينَ مِنْ شُبَهٍ ❁
لِذِي شِقَاقٍ وَمَا يَبْغِينَ مِنْ حَكَمِ ❁

Muḥakkamātun fa-mā yubqīna min shubahin,
li-dhī shiqāqin wa-mā yabghīna min ḥakami.

94. Decisive in judgement, they leave no doubt
for one disposed to dispute, nor do they require an arbiter.

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مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرَبٍ ❁
أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِيَ السَّلَمِ ❁

Mā ḥūribat qaṭṭu illā ʿāda min ḥarabin,
aʿda l-aʿādī ilayhā mulqiya s-salami.

95. Whenever they were opposed, the fiercest enemy returned from the contest submitting to them and laying down his arms.

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا ❁
رَدَّ الْغَيُورِ يَدَ الْجَانِي عَنِ الْحُرَمِ ❁

Raddat balāghatuhā daʿwā muʿāriḍihā,
radda l-ghayūri yada l-jānī ʿani l-ḥurami.

96. Its eloquence repelled the claim of any who sought to rival it,
as a protective husband repels the offender's hand from his womenfolk.

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ ❁
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ ❁

Lahā maʿānin ka-mawji l-baḥri fī madadin,
wa-fawqa jawharihi fī l-ḥusni wa-l-qiyami.

97. Its meanings are as abundant as the waves of the sea,
yet surpass the sea's pearls in beauty and value.

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا ❁
وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّأَمِ ❁

Fa-mā tuʿaddu wa-lā tuḥṣā ʿajā'ibuhā,
wa-lā tusāmu ʿala l-ikthāri bi-s-sa'ami.

98. Its wonders can neither be counted nor confined,
nor does repeatedly reciting them ever bring weariness.

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قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ ❁
لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاعْتَصِمِ ❁

Qarrat bihā ʿaynu qārīhā fa-qultu lahu,
laqad ẓafirta bi-ḥabli Llāhi faʿtaṣimi.

99. Its reciter's eye finds rest in it, so I say to him,
"You have grasped the rope of Allah, so hold fast to it."

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارِ لَظَى ❁
أَطْفَأْتَ حَرَّ لَظَى مِنْ وِرْدِهَا الشَّبِمِ ❁

In tatluhā khīfatan min ḥarri nāri laẓā,
aṭfa'ta ḥarra laẓā min wirdiha sh-shabimi.

100. If you recite it out of fear of the blazing Fire of Laza,
you will extinguish its heat with the cool refreshment of its daily recitation.

كَأَنَّهَا الْحَوْضُ تَبْيَضُّ الْوُجُوهُ بِهِ ❁
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحُمَمِ ❁

Ka-annaha l-ḥawḍu tabyaḍḍu l-wujūhu bihi,
mina l-ʿuṣāti wa-qad jā'ūhu ka-l-ḥumami.

101. It is like the prophetic Basin, by which the faces of sinners are illumined,
though they approach it dark as charcoal.

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً ❁
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمِ ❁

Wa-ka-ṣ-ṣirāṭi wa-ka-l-mīzāni maʿdilatan,
fa-l-qisṭu min ghayrihā fī n-nāsi lam yaqumi.

102. It is like the Bridge and the Balance in its perfect justice,
for without it, justice among people could never stand.

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لَا تَعْجَبَنْ لِحَسُودٍ رَاحَ يُنْكِرُهَا ❁
تَجَاهُلًا وَهْوَ عَيْنُ الْحَاذِقِ الْفَهِمِ ❁

Lā taʿjaban li-ḥasūdin rāḥa yunkiruhā,
tajāhulan wahwa ʿaynu l-ḥādhiqi l-fahimi.

103. Do not be astonished at an envious man who knowingly denies it,
feigning ignorance despite being perceptive and learned.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ ❁
وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمِ ❁

Qad tunkiru l-ʿaynu ḍaw'a sh-shamsi min ramadin,
wa-yunkiru l-famu ṭaʿma l-mā'i min saqami.

104. An ailing eye may deny the light of the sun,
and a sick mouth may deny the taste of water.

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الْفَصْلُ السَّابِعُ فِي إِسْرَائِهِ وَمِعْرَاجِهِ ﷺ

Al-faṣlu s-sābiʿu fī isrā'ihi wa-miʿrājihi ﷺ

CHAPTER 7: THE PROPHET'S NIGHT JOURNEY AND ASCENSION ﷺ

❁ يَا خَيْرَ مَنْ يَمَّمَ الْعَافُونَ سَاحَتَهُ
❁ سَعْيًا وَفَوْقَ مُتُونِ الْأَيْنُقِ الرُّسُمِ

Yā khayra man yammama l-ʿāfūna sāḥatahu,
saʿyan wa-fawqa mutūni l-aynuqi r-rusumi.

105. O best of those to whose courtyard seekers of bounty journey,
travelling on foot and upon the backs of swift, lean she-camels.

❁ وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ
❁ وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى لِمُغْتَنِمِ

Wa-man huwa l-āyatu l-kubrā li-muʿtabirin,
wa-man huwa n-niʿmatu l-ʿuẓmā li-mughtanimi.

106. And who is the greatest sign for one who reflects,
and the greatest blessing for one who seeks to benefit from it.

❁ سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ
❁ كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ

Sarayta min ḥaramin laylan ilā ḥaramin,
kamā sara l-badru fī dājin mina ẓ-ẓulami.

107. You journeyed by night from one sacred precinct to another,
as the full moon glides through the depths of darkness.

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وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً ❁
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ ❁

Wa-bitta tarqā ilā an nilta manzilatan,
min qābi qawsayni lam tudrak wa-lam turami.

108. And you spent the night ascending, until you reached a station
of "two bow-lengths," never attained nor even aspired to.

وَقَدَّمَتْكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا ❁
وَالرُّسْلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ ❁

Wa-qaddamatka jamīʿu l-anbiyā'i bihā,
wa-r-rusli taqdīma makhdūmin ʿalā khadami.

109. By it, all the Prophets and Messengers set you forward,
giving you precedence as a master is given precedence over servants.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ ❁
فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ ❁

Wa-anta takhtariqu s-sabʿa ṭ-ṭibāqa bihim,
fī mawkibin kunta fīhi ṣāhiba l-ʿalami.

110. You passed through the seven layered heavens with them,
in a procession in which you were the eminent leader.

حَتَّى إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقٍ ❁
مِنَ الدُّنُوِّ وَلَا مَرْقًى لِمُسْتَنِمِ ❁

Ḥattā idhā lam tadaʿ sha'wan li-mustabiqin,
mina d-dunuwwi wa-lā marqan li-mustanimi.

111. Until you left no goal of nearness for any competitor,
and no height for any climber to attain.

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خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ ❁
نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ ❁

Khafaḍta kulla maqāmin bi-l-iḍāfati idh,
nūdīta bi-r-rafʿi mithla l-mufradi l-ʿalami.

112. Every other rank fell below yours,
when you were called by name and raised on high.

كَيْمَا تَفُوزَ بِوَصْلٍ أَيِّ مُسْتَتِرٍ ❁
عَنِ الْعُيُونِ وَسِرٍّ أَيِّ مُكْتَتَمِ ❁

Kaymā tafūza bi-waṣlin ayyi mustatirin,
ʿani l-ʿuyūni wa-sirrin ayyi muktatami.

113. So that you might attain a communion utterly hidden from all eyes,
and a secret concealed beyond all concealment.

فَحُزْتَ كُلَّ فَخَارٍ غَيْرَ مُشْتَرَكٍ ❁
وَجُزْتَ كُلَّ مَقَامٍ غَيْرَ مُزْدَحَمِ ❁

Fa-ḥuzta kulla fakhārin ghayra mushtarakin,
wa-juzta kulla maqāmin ghayra muzdaḥami.

114. Thus you attained every honour without any partner,
and passed beyond every station without competition.

وَجَلَّ مِقْدَارُ مَا وُلِّيتَ مِنْ رُتَبٍ ❁
وَعَزَّ إِدْرَاكُ مَا أُولِيتَ مِنْ نِعَمِ ❁

Wa-jalla miqdāru mā wullīta min rutabin,
wa-ʿazza idrāku mā ūlīta min niʿami.

115. How exalted are the ranks with which you were invested,
and how impossible it is to comprehend the blessings you were granted.

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❁ بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا
❁ مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

Bushrā lanā maʿshara l-Islāmi inna lanā,
mina l-ʿināyati ruknan ghayra munhadimi.

116. Glad tidings to us, O community of Islam!
For through divine care we possess a pillar that will never collapse.

❁ لَمَّا دَعَا اللَّهُ دَاعِينَا لِطَاعَتِهِ
❁ بِأَكْرَمِ الرُّسْلِ كُنَّا أَكْرَمَ الْأُمَمِ

Lammā daʿā Llāhu dāʿīnā li-ṭāʿatihi,
bi-akrami r-rusli kunnā akrama l-umami.

117. Allah named the one who calls us to obey Him the noblest of Messengers,
and so we became the noblest of nations.

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الْفَصْلُ الثَّامِنُ فِي جِهَادِ النَّبِيِّ ﷺ

Al-faṣlu th-thāminu fī jihādi n-Nabiyyi ﷺ

CHAPTER 8: THE PROPHET'S JIHAD ﷺ

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بِعْثَتِهِ ❁
كَنَبْأَةٍ أَجْفَلَتْ غُفْلًا مِنَ الْغَنَمِ ❁

Rāʿat qulūba l-ʿidā anbā'u biʿthatihi,
ka-nab'atin ajfalat ghuflan mina l-ghanami.

118. The news of his mission struck terror into the hearts of enemies,
like a sudden cry that scatters an unwary flock of sheep.

مَا زَالَ يَلْقَاهُمُ فِي كُلِّ مُعْتَرَكٍ ❁
حَتَّى حَكَوْا بِالْقَنَا لَحْمًا عَلَى وَضَمِ ❁

Mā zāla yalqāhumu fī kulli muʿtarakin,
ḥattā ḥakaw bi-l-qanā laḥman ʿalā waḍami.

119. He kept meeting them on every battlefield,
until, beneath the spears, the enemy resembled meat laid upon a butcher's block.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ ❁
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّخَمِ ❁

Waddu l-firāra fa-kādū yaghbiṭūna bihi,
ashlā'a shālat maʿa l-ʿiqbāni wa-r-rakhami.

120. They longed to flee, almost envying
the scattered limbs carried off by eagles and vultures.

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تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا ❁
مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرُمِ ❁

Tamḍī l-layālī wa-lā yadrūna ʿiddatahā,
mā lam takun min layāli l-ash-huri l-ḥurumi.

121. The nights passed, and they could not count them,
except when they fell within 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-ʿidā qarimi.

122. It was as though Islam were a guest who had descended into their camp,
accompanied by every valiant warrior hungry for the enemy's flesh.

يَجُرُّ بَحْرَ خَمِيسٍ فَوْقَ سَابِحَةٍ ❁
يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ ❁

Yajurru baḥra khamīsin fawqa sābiḥatin,
yarmī bi-mawjin mina l-abṭāli multaṭimi.

123. He led an ocean-like army upon swift horses,
casting forth surging waves of heroes.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ ❁
يَسْطُو بِمُسْتَأْصِلٍ لِلْكُفْرِ مُصْطَلِمِ ❁

Min kulli muntadibin li-Llāhi muḥtasibin,
yasṭū bi-musta'ṣilin li-l-kufri muṣṭalimi.

124. It was formed of volunteers devoted to Allah and seeking His reward,
each attacking with weapons that uprooted and annihilated disbelief.

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حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهْيَ بِهِمْ ❁
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ ❁

Ḥattā ghadat millatu l-Islāmi wahya bihim,
min baʿdi ghurbatihā mawṣūlata r-raḥimi.

125. Until the faith of Islam, through them,
after its estrangement, became reunited with its family.

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبٍ ❁
وَخَيْرِ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ تَئِمِ ❁

Makfūlatan abadan minhum bi-khayri abin,
wa-khayri baʿlin fa-lam taytam wa-lam ta'imi.

126. Forever protected by them, with the finest father,
and the finest husband, she was neither orphaned nor widowed.

هُمُ الْجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ ❁
مَاذَا رَأَى مِنْهُمُ فِي كُلِّ مُصْطَدَمِ ❁

Humu l-jibālu fa-sal ʿanhum muṣādimahum,
mādhā ra'ā minhumu fī kulli muṣṭadami.

127. They are mountains: ask those who confronted them
what they witnessed in every encounter.

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا ❁
فُصُولَ حَتْفٍ لَهُمْ أَدْهَى مِنَ الْوَخَمِ ❁

Wa-sal Ḥunaynan wa-sal Badran wa-sal Uḥudan,
fuṣūla ḥatfin lahum ad-hā mina l-wakhami.

128. Ask Hunayn, ask Badr, ask Uhud,
scenes of death for the enemy, more dreadful than a devastating plague.

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الْمُصْدِرِي الْبِيضِ حُمْرًا بَعْدَ مَا وَرَدَتْ ❁
مِنَ الْعِدَا كُلَّ مُسْوَدٍّ مِنَ اللِّمَمِ ❁

Al-muṣdirī l-bīḍi ḥumran baʿda mā waradat,
mina l-ʿidā kulla muswaddin mina l-limami.

129. They sent back white blades stained red,
after those blades had entered every black-haired enemy.

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ ❁
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمِ ❁

Wa-l-kātibīna bi-sumri l-khaṭṭi mā tarakat,
aqlāmuhum ḥarfa jismin ghayra munʿajimi.

130. And they wrote, with brown lances, a script whose strokes
left no letter of a body without its diacritical mark.

شَاكِي السِّلَاحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ ❁
وَالْوَرْدُ يَمْتَازُ بِالسِّيمَا عَنِ السَّلَمِ ❁

Shāki s-silāḥi lahum sīmā tumayyizuhum,
wa-l-wardu yamtāzu bi-s-sīmā ʿani s-salami.

131. Fully armed, they bore a distinguishing mark,
as the red rose is set apart from the pale acacia by its hue.

تُهْدِي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمُ ❁
فَتَحْسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلَّ كَمِي ❁

Tuhdī ilayka riyāḥu n-naṣri nashrahumu,
fa-taḥsabu z-zahra fī l-akmāmi kulla kamī.

132. The winds of victory carry their fragrance to you,
so that every bud seems a hidden warrior within its sheath.

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كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رُبًا ❁
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شَدَّةِ الْحُزُمِ ❁

Ka-annahum fī ẓuhūri l-khayli nabtu ruban,
min shiddati l-ḥazmi lā min shaddati l-ḥuzumi.

133. Upon the horses' backs they seemed like plants rooted on hilltops,
held firm by the strength of their resolve, not by the tightness of their saddles.

طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقًا ❁
فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبُهَمِ ❁

Ṭārat qulūbu l-ʿidā min ba'sihim faraqan,
fa-mā tufarriqu bayna l-bahmi wa-l-buhami.

134. The hearts of the enemy took flight in terror at their might,
until they could no longer distinguish lambs from valiant warriors.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ ❁
إِنْ تَلْقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمِ ❁

Wa-man takun bi-rasūli Llāhi nuṣratuhu,
in talqahu l-usdu fī ājāmihā tajimi.

135. Whoever has the Messenger of Allah as his support,
even lions will shrink back when they meet him in their thickets.

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرَ مُنْتَصِرٍ ❁
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَصِمِ ❁

Wa-lan tarā min waliyyin ghayra muntaṣirin,
bihi wa-lā min ʿaduwwin ghayra munqasimi.

136. You will never see any ally of his except victorious through him,
nor an enemy except shattered and undone.

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أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ ❁
كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجَمِ ❁

Aḥalla ummatahu fī ḥirzi millatihi,
ka-l-laythi ḥalla maʿa l-ashbāli fī ajami.

137. He settled his community within the safeguard of his faith,
like a lion dwelling with its cubs in the thicket.

كَمْ جَدَّلَتْ كَلِمَاتُ اللَّهِ مِنْ جَدِلٍ ❁
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانُ مِنْ خَصِمِ ❁

Kam jaddalat kalimātu Llāhi min jadilin,
fīhi wa-kam khaṣama l-burhānu min khaṣimi.

138. How many a stubborn opponent Allah’s words have cast down through him,
and how many an adversary proof itself has silenced.

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجِزَةً ❁
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيُتُمِ ❁

Kafāka bi-l-ʿilmi fī l-ummiyyi muʿjizatan,
fī l-jāhiliyyati wa-t-ta'dībi fī l-yutumi.

139. Sufficient as a miracle is the knowledge of one unlettered
in the Age of Ignorance, and the refinement of one raised as an orphan.

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الْفَصْلُ التَّاسِعُ فِي تَوَسُّلٍ بِرَسُولِ اللَّهِ ﷺ

Al-faṣlu t-tāsiʿu fī tawassulin bi-rasūli Llāhi ﷺ

CHAPTER 9: SEEKING NEARNESS TO ALLAH THROUGH THE PROPHET ﷺ

❁ خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
❁ ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخِدَمِ ❁

Khadamtuhu bi-madīḥin astaqīlu bihi,
dhunūba ʿumrin maḍā fī sh-shiʿri wa-l-khidami.

140. I have served him with praise, seeking through it pardon,
for the sins of a lifetime spent in poetry and service.

❁ إِذْ قَلَّدَانِيَ مَا تُخْشَى عَوَاقِبُهُ
❁ كَأَنَّنِي بِهِمَا هَدْيٌ مِنَ النَّعَمِ ❁

Idh qalladāniya mā tukhshā ʿawāqibuhu,
ka-annanī bihimā hadyun mina n-naʿami.

141. For poetry and service placed around my neck consequences to be feared,
until I seemed like a sacrificial animal led by its garlands.

❁ أَطَعْتُ غَيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا
❁ حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ ❁

Aṭaʿtu ghayya ṣ-ṣibā fī l-ḥālatayni wa-mā,
ḥaṣaltu illā ʿala l-āthāmi wa-n-nadami.

142. In both pursuits, I obeyed the misguidance of youth,
and gained from it nothing but sins and remorse.

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فَيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا ❁
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسُمِ ❁

Fa-yā khasārata nafsin fī tijāratihā,
lam tashtari d-dīna bi-d-dunyā wa-lam tasumi.

143. What a disastrous bargain my soul has made!
It neither purchased religion with the world nor even bargained for it.

وَمَنْ يَبِعْ آجِلًا مِنْهُ بِعَاجِلِهِ ❁
يَبِنْ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمِ ❁

Wa-man yabiʿ ājilan minhu bi-ʿājilihi,
yabin lahu l-ghabnu fī bayʿin wa-fī salami.

144. Whoever sells his Hereafter for his present world
will plainly see his loss, whether in an immediate sale or deferred transaction.

إِنْ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ ❁
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمِ ❁

In āti dhanban fa-mā ʿahdī bi-muntaqiḍin,
mina n-nabiyyi wa-lā ḥablī bi-munṣarimi.

145. If I fall into sin, my covenant remains unbroken
with the Prophet, and the rope that binds me to him remains intact.

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَتِي ❁
مُحَمَّدًا وَهْوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ ❁

Fa-inna lī dhimmatan minhu bi-tasmiyatī,
Muḥammadan wa-hwa awfa l-khalqi bi-dh-dhimami.

146. For I have a covenant with him through sharing the name,
Muhammad, and he is the most faithful of creation in honouring covenants.

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

In lam yakun fī maʿādī ākhidhan bi-yadī,
faḍlan wa-illā fa-qul yā zallata l-qadami.

147. If, on the Day of Return, he does not take me by the hand in grace,
then say: “Alas, for the foot that slipped.”

حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِي مَكَارِمَهُ ❁
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ ❁

Ḥāshāhu an yaḥrima r-rājī makārimahu,
aw yarjiʿa l-jāru minhu ghayra muḥtarami.

148. Far be it from him to deny his generosity to one who hopes in it,
or for one who seeks his protection to return from him without honour.

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ ❁
وَجَدْتُهُ لِخَلَاصِي خَيْرَ مُلْتَزِمِ ❁

Wa-mundhu alzamtu afkārī madāʾiḥahu,
wajadtuhu li-khalāṣī khayra multazimi.

149. Since I bound my thoughts to praising him,
I have found him the truest guarantor of my deliverance.

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 fī l-akami.

150. His bounty will not pass by a hand left bare,
for rain causes flowers to bloom even upon barren hills.

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وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ ❁
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرِمِ ❁

Wa-lam urid zahrata d-dunya llati qtaṭafat,
yadā Zuhayrin bimā athnā ʿalā Harimi.

151. I did not seek the flower of worldly wealth that
Zuhayr's hands gathered through the praise he offered to Harim.

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الْفَصْلُ الْعَاشِرُ فِي الْمُنَاجَاةِ وَعَرْضِ الْحَاجَاتِ

Al-faṣlu l-ʿāshiru fī l-munājāti wa-ʿarḍi l-ḥājāti

CHAPTER 10: INTIMATE SUPPLICATION AND PRESENTING OUR NEEDS

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ ❁
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِمِ ❁

Yā akrama l-khalqi mā lī man alūdhu bihi,
siwāka ʿinda ḥulūli l-ḥādithi l-ʿamimi.

152. O noblest of creation, I have no one with whom to seek refuge but you when the universal calamity descends.

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 honoured standing will not fail me when the Generous One reveals Himself as the Avenger.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتَهَا ❁
وَمِنْ عُلُومِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ ❁

Fa-inna min jūdika d-dunyā wa-ḍarratahā,
wa-min ʿulūmika ʿilma l-lawḥi wa-l-qalami.

154. For from your generosity come this world and the next alike, and from your knowledge, the knowledge of the Tablet and the Pen.

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❁ يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ ❁
❁ إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ ❁

Yā nafsu lā taqnaṭī min zallatin ʿaẓumat,
inna l-kabā'ira fī l-ghufrāni ka-l-lamami.

155. O soul, do not despair because of a fault however grave,
for even the greatest sins, in forgiveness, are like minor slips.

❁ لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا ❁
❁ تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسَمِ ❁

Laʿalla raḥmata Rabbī ḥīna yaqsimuhā,
ta'tī ʿalā ḥasabi l-ʿiṣyāni fī l-qisami.

156. Perhaps my Lord's mercy, when He distributes it,
will come in shares proportionate to the magnitude of disobedience.

❁ يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ ❁
❁ لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمِ ❁

Yā Rabbi wa-jʿal rajā'ī ghayra munʿakisin,
ladayka wa-jʿal ḥisābī ghayra munkharimi.

157. O Lord, let my hope with You not be turned back,
and do not allow my account before You to be ruined.

❁ وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ ❁
❁ صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ ❁

Wa-lṭuf bi-ʿabdika fī d-dārayni inna lahu,
ṣabran matā tadʿuhu l-ahwālu yanhazimi.

158. Deal gently with Your slave in both abodes,
for his patience flees whenever terrors summon him.

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وَأْذَنْ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةٍ ❁
عَلَى النَّبِيِّ بِمُنْهَلٍّ وَمُنْسَجِمِ ❁

Wa'dhan li-suḥbi ṣalātin minka dā'imatin,
ʿala n-nabiyyi bi-munhallin wa-munsajimi.

159. Grant leave for clouds of unceasing prayers from You
to pour abundantly and continuously upon the Prophet.

مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبًا ❁
وَأَطْرَبَ الْعِيسَ حَادِي الْعِيسِ بِالنَّغَمِ ❁

Mā rannaḥat ʿadhabāti l-bāni rīḥu ṣaban,
wa-aṭraba l-ʿīsa ḥādī l-ʿīsi bi-n-naghami.

160. As long as the east wind sways the supple branches of the ban,
and the camel-driver's melody delights the white camels.

The following seven supplementary couplets appear in some editions after the main poem.

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ ❁
وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ ❁

Thumma r-riḍā ʿan Abī Bakrin wa-ʿan ʿUmara,
wa-ʿan ʿAliyyin wa-ʿan ʿUthmāna dhi l-karami.

Then may Allah be pleased with Abu Bakr and Umar,
and with Ali and Uthman, the possessor of noble virtue.

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وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ ❁
أَهْلُ التُّقَى وَالنَّقَى وَالْحِلْمِ وَالْكَرَمِ ❁

Wa-l-āli wa-ṣ-ṣaḥbi thumma t-tābiʿīna fa-hum,
ahlu t-tuqā wa-n-naqā wa-l-ḥilmi wa-l-karami.

And with the Prophet's Family and Companions, and then the Followers,
they are the people of piety, purity, forbearance and generosity.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ❁
وَاغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ ❁

Yā Rabbi bi-l-Muṣṭafā balligh maqāṣidanā,
wa-ghfir lanā mā maḍā yā Wāsiʿa l-karami.

O Lord, by the Chosen One, bring our aims to fulfilment,
and forgive us for what has passed, O One of boundless generosity.

وَاغْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا ❁
يَتْلُونَ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ ❁

Wa-ghfir Ilāhī li-kulli l-muslimīna bimā,
yatlūna fī l-masjidi l-aqṣā wa-fī l-ḥarami.

My God, forgive all Muslims through the blessing of what they recite
in al-Aqsa Mosque and within the Sacred Sanctuary.

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةٍ حَرَمٌ ❁
وَاسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ ❁

Bi-jāhi man baytuhu fī Ṭaybatin ḥaramun,
wa-smuhu qasamun min aʿẓami l-qasami.

By the rank of him whose home in Taybah is a sanctuary,
and whose very name is an oath among the greatest of oaths.

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وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ ❁
وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمِ ❁

Wa-hādhihi burdatu l-mukhtāri qad khutimat,
wa-l-ḥamdu li-Llāhi fī bad'in wa-fī khatami.

This is the Burdah of the Chosen One, now brought to its close,
and praise belongs to Allah at the beginning and at the end.

أَبْيَاتُهَا قَدْ أَتَتْ سِتِّينَ مَعْ مِائَةٍ ❁
فَرِّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ ❁

Abyātuhā qad atat sittīna maʿ mi'atin,
farrij bihā karbanā yā Wāsiʿa l-karami.

Its verses have reached one hundred and sixty,
through them relieve our distress, O One of boundless generosity.

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