

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 الْقِدَمِ

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 كَاظِمَةٍ
وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمٍ

Am habbati r-rīḥu min tilqā'i kāzimatin
Wa awmaḍa l-barqu fi ḡ-ḡalmā'i min iḍami

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 يَهُمِّ

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

Ayaḥṣabu ṣ-ṣabbu 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 تُرْفِقْ 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 عَبْرَةَ وَضْنِي
مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ 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 فَأَرَقَّنِي
وَالحُبُّ يَعْتَرِضُ اللِّذَاتِ 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 لَأَيْمِي فِي الْهَوَى الْعُذْرِي مَعْدِرَةً
مِي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمِ

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

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

عَدَّتْكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ
عَنْ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

'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 التُّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمِ

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 عَدَلٍ
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ 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-faşlu 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 أَلَمِّ 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 أَوْقِرُهُ
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 ghawāyatihā
Kamā yuraddu jimāhu l-khayli bi l-lujumi

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

فَلَا تَرُمْ بِالْمَعَاصِي كَسَرَ شَهْوَتِهَا
إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

Fa lā tarum bi l-ma‘āṣī kasra shahwatihā
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 يَنْفَطِمِ

Wa n-nafsu ka-ṭ-ṭifli in tuhmilhu shabba ‘alā
Ḥubbi r-raqā‘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 hawāhā wa ḥādhir an tuwalliyahu
Inna l-hawā mā tawallā yuṣmi aw yaṣimi

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

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعى فَلَا تُسِمِ

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 لَذَّةَ لِمَرْءٍ قَاتِلَةً
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 مَحْمَصَةٍ شَرُّ مِنَ الشُّخْمِ

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

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

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ
مِنَ الْمَحَارِمِ وَالزَّمَّ حِمِيَةَ النَّدَمِ

Wa s-tafrighi d-dam'a min 'aynin qadi m-tala'at
Mina l-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

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِمَهُمَا
وَإِنْ هُمَا مَحْضَاكَ التُّصْحَ فَاتَّهِمِ

Wa khālifi n-nafsa wa sh-shayṭāna wa 'ṣhimā
Wa in humā maḥaḍāka n-nuṣḥa 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 حَاكِمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَاكِمِ

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 بِلَا 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 فَرِيضٍ وَلَمْ أَصُومِ

Wa lā tazawwadtū qabla l-mawti nāfilatan
Wa lam uṣalli siwā farīḍin wa lam aṣūmi

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-faşlu 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 اشْتَكَّتْ 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 الحِجَارَةِ كَشْحًا مُتْرَفَ الأَدَمِ

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 الجِبَالُ 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

وَ أَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ

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

وَ كَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةٌ مَنْ
لَوْلَاهُ لَمْ تُخْرَجِ 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 وَالثَّقَلَيْنِ
بِنِ وَالْفَرِيقَيْنِ 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

نَبِيِّنَا 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 مَنْفِصِمٍ

Da'ā ila Llāhi fa l-mustamsikūna bihi
Mustamsikūna bi ḥablin ghayri munfaṣīmi

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 nuqṭati 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 بَارِيَّ 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 عَنِ 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

دَعُ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمِ

Da‘ ma d-da‘athu n-naṣārā fī nabīyyihimi
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

وَأَنْسُبُ إِلَى ذَاتِهِ مَا شِئْتُ مِنْ شَرَفٍ
وَأَنْسُبُ إِلَى قَدْرِهِ مَا شِئْتُ 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 عِظْمًا
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

Law nāsabat qadrahu āyātuḥu 'izaman
Aḥya s-muhu ḥīna yud'ā dārīsa r-rimami

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

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ 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 فَهَمْ مَعْنَاهُ فَلَيْسَ يُرَى
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمِ

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 الصَّرْفَ 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 بِالْحُلْمِ

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 آتَى الرَّسُلَ 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
Yuz-hirna anwārahā li n-nāsi fi z-zulami

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

أَكْرَمُ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُ
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ

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 وَالذَّهْرِ 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 اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدْفٍ
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 muntashiḡin 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 عَن طِيبِ عُنْصُرِهِ
يَا طِيبَ مُبْتَدَأٍ مِنْهُ وَمُخْتَمِّمٍ

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 أُنذِرُوا 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
كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِّمِ

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 ghādat buḥayratuhā
Wa rudda wāriduhā bi l-ghayẓi ḥīna ḡami

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

وَالجِنَّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

Wa l-jinnu tahtifu wa l-anwāru sāṭi'atun
Wa l-ḥaqqu yaz-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
تُسْمَعْ وَبَارِقَةٌ الْإِنذَارِ 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 الْمَعْوَجَّ 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'da 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 يَتَّقُوا إِثْرَ مُنْهَزِمٍ

Ḥattā ghadā 'an ṭarīqi l-wahyī munhazimun
Mina sh-shayāṭīni yaqfū ithra munhazimi

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

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ
أَوْ 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

نَبْدًا بِهِ بَعْدَ تَسْبِيحِ بَطْنِهِمَا
نَبْدَ الْمُسَبِّحِ 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 mu'jizātihi (ṣalla Llāhu 'alayhi wa sallam)

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

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

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

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

كَأَنَّمَا سَطَّرَتْ سَطْرًا لِمَا كَتَبَتْ
فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللَّقَمِ

Ka annamā saṭarat saṭran limā katabat
Furū'uhā min badī'i 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 وَطَيْسٍ 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 الْعَارُ 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 الْعَارِ وَالصِّدِّيقُ لَمْ يَرِمَا
وَهُمْ يَقُولُونَ مَا بِالْعَارِ 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 الأُطْمِ

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 sāmani 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 الوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ العَيْنَانِ لَمْ يَنِمِ

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

وَدَاكَ 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 وَحِيٍّ 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
وَأَطْلَقَتْ أَرْبًا مِنْ رِبْقَةِ اللَّمَمِ

Kam abra'at waṣiban 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

وَأَحْيَتِ 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 جَادًا 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 وَوَصْفِي آيَاتٍ لَهُ ظَهَرَتْ
ظُهُورَ نَارِ الْقِرَى لَيْلًا عَلَى عِلْمٍ

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

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

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمٍ

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

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

فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ

Fa mā taṭāwulu āmāli l-madīḥi 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 الْمَوْصُوفِ 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 تَقْتَرِنِ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ

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 مُعْجِزَةٍ
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 الْغَيُورِ يَدَ الْجَانِي عَنِ الْحُرْمِ

Raddat balāghatuhā da‘wā mu‘āriḍihā
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-qiyami

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

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى 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 عَيْنٌ 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 وِرْدِهَا 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 تَبَيَّضُ الْوُجُوهُ بِهِ
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحُمَمِ

Ka annaha l-ḥawḍu tabyaḍḍu 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

وَكَالصِّرَاطِ 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 رَاخٍ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهِيمِ

Lā ta‘jaban li ḥasūdin rāḥa yunkiruhā
Tajāhulan wahwa ‘aynu l-ḥādhiqi l-fahimi

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

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

Qad tunkiru l-‘aynu 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.

الْفَضْلُ السَّابِعُ فِي إِسْرَائِهِ وَمِعْرَاجِهِ ﷺ

Al-faşlu s-sābi'u fī isrā'ihi wa mi'rājihi (şalla 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 الرَّسْمِ

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-‘uzmā 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-ḡulami

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

وَبِتَّ تَرْقَىٰ إِلَىٰ أَنْ نِلْتِ مَنزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكِ وَلَمْ تُرَمِّ

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 عَلَىٰ خَدَمِ

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

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

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ
فِي مَوَكِبٍ كُنْتَ فِيهِ الصَّاحِبَ الْعَلَمِ

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

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

حَتَّىٰ إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقِ
مِنَ الدُّنُوِّ وَلَا مَرْقَىٰ لِمُسْتَنِمِ

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 المُفْرَدِ العَلَمِ

Khafaḍta kulla maqāmin bi l-iḍāfati idh
Nūdīta bi r-rafi mithla l-mufradi l-‘alami

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

كَيْمًا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَتِرٍ
عَنِ العُيُونِ وَسِرِّ أَيِّ مُكْتَتَمِ

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

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

فَحُزْتَ كُلَّ فَخَارٍ غَيْرِ مُشْتَرَكٍ
وَجُزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمِ

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 أُؤَلِّتَ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤَلِّتَ مِنْ نِعَمٍ

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

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

بُشْرَى لَنَا مَعْشَرَ 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 لِطَاعَتِهِ
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 (şalla Llāhu ‘alayhi wa sallam)

Chapter Eight: On the Martial Struggle of the Prophet ﷺ

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثِهِ
كَنْبَاءَةٌ أَجْفَلَتْ غُفْلًا مِنَ الْغَنَمِ

Rā‘at qulūba l-‘idā anbā’u bi‘thatihi
Ka nab’atin ajfalat ghufḥan 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 وَالرَّحْمِ

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 الْحُرْمِ

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 قَرِمٍ

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 خَمَيْسٍ فَوْقَ سَابِجَةٍ
يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمٍ

Yajurru baḥra khamīsin fawqa sābiḥatin
Yarmī bi mawjin mina l-abṭāli 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 مُحْتَسِبٍ
يَسْطُو بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

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

حَتَّىٰ 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 أَبِي
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

هُمُ الْجِبَالُ فَسَلَّ 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

وَسَلَّ حُنَيْنًا وَسَلَّ بَدْرًا وَسَلَّ أُحُدًا
فُصُولَ حَتْفٍ لَهُمْ أَذْهَىٰ مِنْ 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
مِنَ الْعِدَا كُلِّ مُسْوَدِّ 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 الْحِطِّ 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 يَمْتَأَزُ بِالسَّيْمَا عَنِ السَّلْمِ

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

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

تُهُدِّي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمْ
فَتَحَسَبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي

Tuhdī 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 رَبًّا
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 وَالْبُهَمِ

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

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

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
إِنْ تَلَقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمُ

Wa man takun bi Rasūli Llāhi nuṣratuhu
In talqahu l-usdu fi 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 غَيْرٍ مُنْتَصِرٍ
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ 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
كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمِ

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 وَالْتَأْدِيبِ فِي الْيَتِيمِ

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 fi tawassulin bi Rasūli Llāhi (şalla Llāhu ‘alayhi wa sallam)

Chapter Nine: On Seeking Intercession Through the Prophet ﷺ

خَدَمْتُهُ بِمَدِيحِ اسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخُدَمِ

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 قَلَدَانِي مَا تُخْشَى عَوَاقِبُهُ
كَأَنِّي بِهِمَا هَدَيْتُ مِنَ النَّعَمِ

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

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

أَطَعْتُ غَيِّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالتَّدَمِّ

Aṭa‘tu ghayya ṣ-ṣibā fi l-ḥālatayni 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 تَسْمُ

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 بِمُنْصَرِمٍ

In āti dhanban fa mā 'ahdī bi muntaqiḍin
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 بِالدِّمَمِ

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 أَخِذًا 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 الرَّاجِيَ مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Hāshāhu 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 alzamtū afkārī madā'iḥahu
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 الْأَكْمِ

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 عَلَيَّ هَرِيمٌ

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-faşlu l-‘āshiru fi l-munājāti wa ‘arḍi l-ḥājāti

Chapter Ten: On Intimate Conversation and Cherished Hopes

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ 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 وَصَرَّتْهَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ 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 رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسْمِ

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

وَالطُّفُّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمِ

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

وَأَذْنُ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةً
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

Wa'dhan lisuḥbi 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 رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَاً
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالتَّغَمِّ

Mā rannaḥat 'adhabāti l-bāni riḥu ṣaban
Wa aṭraba l-'īsa ḥādī l-'īsi 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 maqāṣīdanā
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

بِحَاثِهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ
وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

Bi jāhi man baytuhu fī ṭaybatin ḥaramun
Wa ismuhu qasamun min a'zami l-qasami

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

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ
وَالْحَمْدُ لِلَّهِ فِي 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 مَع 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