

# قصة البردة الشريفة

WITH SIDE BY SIDE ENGLISH TRANSLATION

IMĀM SHARAF AL-DĪN AL-BUṢĪRĪ AL-MĀLIKĪ

رضي الله عنه

المدرسة  
المالكية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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THE BLESSINGS OF THIS QAṢĪDAH.

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## THE SANAD

أجازنا فضيلة الشيخ محمود بن أبي المجد بن شبيب المالكي الأزهري عن الشيخ  
خالد المكي بجميع مروياته عن شيخه الشيخ ياسين الفاداني عن الشيخ محمد علي  
المالكي عن أخيه محمد عابد عن السيد أحمد زيني الدحلان عن الشيخ عبد الله بن  
عبد الرحمن السراج المكي عن محمد بن هاشم الفلاني عن الشيخ صلاح الفلاني  
العمرى المدنى عن الشيخ أحمد بن محمد الدردير العدوى عن الشيخ نور الدين علي  
بن أحمد العدوى الصعيدي عن الشيخ عبد الله المغربي عن الشيخ محمد الزرقاني عن  
والده الشيخ عبد الباقي الزرقاني عن الشيخ إبراهيم اللقاني عن الشيخ سالم  
السنهوري عن الشيخ النجم الغيطي عن شيخ الإسلام زكريا الأنصاري عن حافظ  
العصر الإمام ابن حجر العسقلاني عن الإمام المجتهد السراج البلقيني عن العز بن  
جماعة عن ناظمها الإمام شرف الدين أبي عبد الله محمد بن سعيد بن حماد  
الصنهاجي البوصيري المالكي

MANUSCRIPTS RELIED UPON







الفصل الأول

في الغزل وشكوى الغرام

ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ	✽ الْحَمْدُ لِلَّهِ مُنْشِي الْخَلْقِ مِنْ عَدَمٍ
Then prayers be upon the one chosen since pre-eternity	Praise be to Allah, Originator of Creation from non-existence
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ	١ أَمِنْ تَذَكُّرٍ جِيرَانٍ بِذِي سَلَمٍ
That has left your eyes so red with tears?	Is it the memory of neighbours in Dhu Salam
وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمٍ	٢ أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَاظِمَةٍ
And the lightning flashing in the black night from Mount Idam?	Or is it the wind blowing from the direction of Kazima
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُمِ	٣ فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا
And your heart - when you try to rouse it, it only becomes more bewildered	What is the matter with your eyes, that when you tell them to refrain, they only weep more?
مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ	٤ أَيَحْسَبُ الصَّيْبُ أَنَّ الْحُبَّ مُنْكَتِمٍ
Between pouring tears and a blazing heart?	Does the one in love suppose his love can be concealed
وَلَا أَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ	٥ لَوْلَا الْهُوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ
Nor would you be sleepless remembering the willow tree and the mountain	If not for love, your tears would not pour forth over traces left by your beloved,
بِهِ عَلَيْكَ عُذُولُ الدَّمْعِ وَالسَّقَمِ	٦ فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتَ
as weeping and looking gaunt have testified to it against you?	So how can you deny this love when such honest witnesses,
مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ وَالْعَنَمِ	٧ وَأَثَبْتَ الْوَجْدَ حَطَّيَ عَبْرَةٍ وَضَنَى
Upon your cheeks, pale as bahār and red as 'anam	The agony of love has inscribed two lines of tears and grief
وَالْحُبُّ يَغْتَرِضُ اللَّذَاتِ بِالْأَلَمِ	٨ نَعَمْ سَرَى طَيْفٌ مِنْ أَهْوَى فَأَرَفَنِي
Oh, how love hinders the tasting of delight with its suffering!	Yes, a vision of the one I love came to me by night, and I could not sleep,
مِنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمِ	٩ يَا لَا تَيْمِي فِي الْهُوَى الْعُذْرِيَّ مَعْدِرَةً
If you were truly fair, you would not reproach me at all	O you who would rebuke me for this pure love, accept my excuse
عَنْ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ	١٠ عَدَتِكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ
From my detractors, nor will there ever be an end to my malady	May you be spared a state such as mine! My secret cannot be concealed
إِنَّ الْمُحِبَّ عَنِ الْعُدَالِ فِي صَمَمِ	١١ مَحْضَتِي النَّصِيحَ لَكِنْ لَسْتُ أَسْمَعُهُ
The lover is quite deaf to those who blame him	You gave me sincere good counsel, but I did not hear it,
وَالشَّيْبُ أَبْعَدُ فِي نَصِيحِ عَنِ التُّهَمِ	١٢ إِبْنِي أَنْتَهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ
When I knew the counsel of old age and grey hair to be above suspicion	I even suspected the counsel of my own grey hairs rebuking me,

الفصل الثاني

في التحذير من هوى النفس

مِنْ جَهْلَهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ	١٣ فَإِنَّ أَمَارَتِي بِالسُّوءِ مَا اتَّعَظْتُ
Heralded by the onset of grey hair and old age	My foolish reckless self-refused to heed the warning
ضَيَّفَ أَلَمَ بَرَأْسِي غَيْرَ مُحْتَشِمِ	١٤ وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى
his guest who had turned upon my head unannounced	And it had not prepared any good deeds to properly welcome
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ	١٥ لَوْ كُنْتُ أَعْلَمُ أَبِي مَا أَوْقَرُهُ
I would have hidden my secret from him with dye	If I had known that I could not receive him with honour,

- ١٦ مَن لِي بِرِدِّ جِمَاحٍ مِّنْ عَوَايِتِهَا  
 Just as wild horses are restrained with bridles  
 and soul from the error of its ways?
- ١٧ فَلَا تَزُومِ بِالْمَعَاصِي كَسَرَ شَهْوَتِهَا  
 The glutton's greed is only increased by [the sight of] food  
 Do not aim to break the desires by plunging further into sin,
- ١٨ وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى  
 It will grow up still loving to suckle; until it is once weaned  
 The *nafs* is like an infant, if you neglect its proper care,
- ١٩ فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ  
 For when passion gets the upper hand,  
 it will either kill or bring dishonour  
 So dismiss its passions, beware of  
 letting them take over,
- ٢٠ وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ  
 And if it finds the pasture too delightful,  
 do not let it graze unchecked  
 Keep a watchful eye on it as it  
 grazes in the field of actions,
- ٢١ كَمْ حَسَنْتَ لَذَّةً لِلْمَرْءِ قَاتِلَةً  
 To one who does not know there may be poison in the fat  
 How often a pleasure that is in fact deadly has seemed good,
- ٢٢ وَاحْشِ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ  
 For an empty stomach may be worse than over-eating  
 Beware the snares of hunger and satiety,
- ٢٣ وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ امْتَلَأَتْ  
 And henceforth let your only diet  
 be regret  
 Dry the tears from eyes that have had  
 their fill of forbidden things,
- ٢٤ وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِمَهُمَا  
 If they try to offer you advice, treat it with suspicion  
 Oppose the *nafs* and shaytan - and defy them,
- ٢٥ وَلَا تُطِعْ مِنْهُمَا حَصْمًا وَلَا حَكْمًا  
 For you know by now the tricks of them both opponents  
 Never obey them, whether they oppose or come to arbitrate,
- ٢٦ أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ  
 As though I were ascribing progeny to one who was barren  
 I beg Allah's forgiveness for saying things I do not do,
- ٢٧ وَأَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّمَرْتُ بِهِ  
 I was not myself upright, so what of my telling you, 'Be upright!'  
 I ordered you to be good, but then didn't heed my own advice,
- ٢٨ وَلَا تَزُوذْتُ قَبْلَ الْمَوْتِ نَافِلَةً  
 Neither have I prayed nor fasted more than was obligatory.  
 I have not made much of voluntary prayer  
 before death comes to take me,

الفصل الثالث

في مدح سيد المرسلين

- ٢٩ أَنْ اِشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ  
 Until his feet complained of pain and swelling  
 I have done injustice to the path of the one who prayed at night
- ٣٠ تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ  
 Hiding his delicate skin beneath the stone  
 tied round his waist  
 While he bound up his insides against the  
 extremity of his hunger,
- ٣١ عَنِ نَفْسِهِ فَأَرَاهَا أَيْمًا شَمِيمًا  
 But he showed them in return the true meaning of elevation  
 The high mountains of gold sought to entice him,
- ٣٢ إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ  
 For even dire need cannot assail such  
 impeccable virtue  
 His situation of austerity and need only confirmed his  
 indifference to worldly concerns,
- ٣٣ لَوْلَاهُ لَمْ تُخْرِجِ الدُّنْيَا مِنَ الْعَدَمِ  
 When were it not for him, the world would never have emerged  
 from non-existence?  
 How could the dire need of such a person draw him  
 towards the world,

- ٣٤ مَحْمَدُ سَيِّدُ الْكَوْنَيْنِ وَالتَّقْلَيْنِ  
Muhammad is the master of the two worlds, master of the jinn  
and [men] master of the two groups, Arabs and non-Arabs
- ٣٥ نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ  
Our Prophet, who commands the good and forbids the wrong,  
There is no one truer to his word, whether it be 'yes' or 'no'
- ٣٦ هُوَ الْحَبِيبُ الَّذِي تُرَجَى شَفَاعَتُهُ  
He is the beloved one, whose intercession is hoped for  
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُفْتَحِمٍ  
Against all the terrifying things that take us by storm
- ٣٧ دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ  
He has called people to Allah, so those who cling to him  
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمٍ  
Are clinging to a rope which will never break
- ٣٨ فَاقَ النَّبِيِّينَ فِي خُلُقٍ وَفِي خُلُقٍ  
He surpassed the other prophets both in form and noble  
وَمَلَمَ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ  
generosity
- ٣٩ وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ  
They all petition the Messenger for just a handful of water  
غَرْفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيَمِ  
From his ocean, or a draught from his never-ending rain
- ٤٠ وَوَأَقْفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ  
They all come to a halt before him according to their  
مِنَ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ  
wisdom
- ٤١ فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ  
He is the one in whom meaning  
وَأَصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ  
and form were perfected,  
And then the One who created all  
mankind chose him as His beloved
- ٤٢ مُنَزَّةٌ عَنْ شَرِيكٍ فِي مَحَاسِنِهِ  
He is far from having any equal in his virtues,  
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ  
For in him, the essence of perfection is indivisible
- ٤٣ وَدَعَا مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ  
Abandon what the Christians have claimed about their Prophet,  
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتِكُمْ  
Beyond that you may say whatever you wish in praise of him
- ٤٤ وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ  
You may ascribe whatever you wish of nobility to his essence,  
وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ  
And to his rank, whatever you wish of greatness
- ٤٥ فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ  
Indeed, the high merit of Allah's Messenger has no furthest limit  
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِقَمٍ  
Which could be expressed by the tongue of a human being
- ٤٦ لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا  
Were his miracles to be as mighty as his rank,  
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ  
Just the sound of his name would bring dead bones to life
- ٤٧ لَمْ يَمْتَحِنَا بِمَا تَعْيَا الْعُقُولُ بِهِ  
He did not test us with things that would exhaust our  
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهْمِ  
intellects,  
Out of concern for us, so we did not fall into doubt or  
bewilderment
- ٤٨ أَعْيَا الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى  
Mankind is unable to comprehend his true essence,  
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَجِمٍ  
Near and far, they are dumbfounded
- ٤٩ كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ  
Like the sun, which from afar appears small to the naked eye,  
صَغِيرَةً وَتُكِلُّ الطَّرْفَ مِنْ أَمَمٍ  
Whereas up close, it would dim and dazzle the vision
- ٥٠ وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ  
How can people who are asleep perceive his true reality in this  
قَوْمٌ نِيَامٌ تَسَلُّوا عَنْهُ بِالْحُلُمِ  
world, while they are distracted from him by their dreams?
- ٥١ وَأَنَّ هُوَ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ  
And that he is the best of all Allah's creation  
فَأَيُّهَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ  
Was only connected to them through his light
- ٥٢ وَكُلُّ آيٍ أَتَى الرُّسُلَ الْكِرَامُ بِهَا  
Every miracle brought by the Noble Messengers  
فَأِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا  
Surely he is a sun of bounty and they are its planets,

٥٤	بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمٍ excellent character! So graced with beauty, and radiant of face	أَكْرَمَ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقٍ How generous the creation of a Prophet adorned with
٥٥	وَالْبَحْرِ فِي كَرَمٍ وَالْدَّهْرِ فِي هِمٍ Like an ocean in pure generosity and like time itself in strength of resolution	كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ Like a flower in freshness and a full moon in eminence,
٥٦	فِي عَسْكَرٍ حِينَ تَلَقَّاهُ وَفِي حَشَمٍ He seemed as if amongst a great army and entourage	كَأَنَّهُ وَهَوَ فَرْدٌ مِنْ جَلَالَتِهِ Just from his majestic bearing, even when he was alone,
٥٧	مِنْ مَعْدِيٍّ مَنْطِقٍ مِنْهُ وَمُبْتَسِمٍ Emerges from both his speech and his radiant smile	كَأَنَّ اللُّؤْلُؤَ الْمَكْنُونُ فِي صَدْفٍ It was as if shining pearls, protected in their shells,
٥٨	طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَمِثٍ What bliss for the one who smells that blessed earth or kisses it!	لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ No perfume could ever match that of the earth that holds his noble form,

الفصل الرابع

في مسج مولده

٥٩	يَا طَيْبَ مُبْتَدَأٍ مِنْهُ وَمُخْتَتَمٍ O how pure his beginning and his end!	أَبَانَ مَوْلَدُهُ عَنِ طَيْبِ عُنْصُرِهِ His birth made clear the purity of his origin,
٦٠	قَدْ أَنْذَرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ Of the onset of misery and disasters	يَوْمَ تَفَرَّسَ فِيهِ الْفُرسُ أَهْمُ On that day, the Persians realised they had been warned
٦١	كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِثٍ Just as the unity and cohesion of his people was forever lost	وَبَاتَ إِيْوَانُ كِسْرَى وَهَوَ مُنْصَدِعٌ That very night a crack appeared in the Arch of Chosroes,
٦٢	عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ And the river was distracted from its course by sorrow	وَالنَّارُ حَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ The fire, out of grief for the loss, breathed its last,
٦٣	وَرَدَّ وَارِدُهَا بِالْعَيْظِ حِينَ ظَمِي And the one who came to drink from it returned raging thirsty	وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بِحَيْرَتِهَا Sawā' was troubled as the waters of its lake receded,
٦٤	حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ And water took on the blazing dryness of the fire	كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ It was as though, from grief, the fire took on water's wetness,
٦٥	وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ As the truth was made manifest in both meaning and word	وَالجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ The jinn were shrieking, and the lights were flashing out,
٦٦	تُسْمَعُ وَبَارِقَةُ الْإِنذارِ لَمْ تُشَمِّ Neither did they see the flash of warning signs	عَمُوا وَصَمُّوا فَإِعْلَانُ الْبَشَائِرِ لَمْ But blind and deaf, the Persians did not hear the happy tidings,
٦٧	بِأَنَّ دِينَهُمُ الْمُعْجُوجَ لَمْ يَثْمِ That their crooked old religion could not last	مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ Even after the people's own soothsayers had told them
٦٨	مُنْقَضَةً وَفَقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ Falling from the heavens, just as the idols were falling on earth	وَبَعْدَ مَا عَايَنُوا فِي الْأَفْقِ مِنْ شُهْبٍ And after they had seen shooting stars away on the horizon,
٦٩	مِنَ الشَّيَاطِينِ يَفْقُوهَا إِثْرَ مُنْهَرَمٍ the path of revelation, Following after others as they fled	حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَرَمٌ Until even the devils were routed, fleeing from
٧٠	أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَاحَتِيهِ رُمِي scattered by pebbles thrown from the Prophet's own hand	كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ They were fleeing just like Abraham's warriors, Or like the army
٧١	نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَمِثٍ As the one who glorified his Lord was thrown out from the belly of the whale	نَبَذًا بِهِ بَعْدَ تَسْبِيحِ بَيْطِنِهَا Thrown by him after glorifying God in the palm of his hand,

الفصل الخامس

في مجزاته

٧٢	تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ Walking towards him on trunks that had no feet	جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً Trees came to him when he called, prostrating,
٧٣	فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللَّقَمِ With their branches all along the path	كَأَنَّهَا سَطَّرَتْ سَطْرًا لِمَا كَتَبَتْ As though they had written lines of beautiful calligraphy
٧٤	تَقِيهِ حَرًّا وَطَيْسٍ لِلْهَجِيرِ حَمِي Protecting him from the fierce oven of the midday heat	مِثْلَ الْعَمَامَةِ أَنَّى سَارَ سَائِرَةً Like the cloud that moved with him wherever he went,
٧٥	مِنْ قَلْبِهِ نَسْبَةً مَبْرُورَةَ الْقَسَمِ Surely it has a connection with his heart, a true and blessed oath	أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ I swear by the [Lord of the] moon that was split in two,
٧٦	وَكُلُّ طَرْفٍ مِنَ الْكُفَّارِ عَنْهُ عَمِي While every glance of the unbelievers was quite blind to it	وَمَا حَوَى الْعَارُ مِنْ حَيْرٍ وَمِنْ كَرَمٍ And by the excellence and nobility encompassed in the cave,
٧٧	وَهُمْ يَقُولُونَ مَا بِالْعَارِ مِنْ أَرَمٍ Those outside said to one another, 'There is no one in this cave.'	فَالصِّدْقُ فِي الْعَارِ وَالصِّدِّيقُ لَمْ يَرَمَا The True One and the Truthful One remained in the cave,
٧٨	حَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ Or that a spider would spin its web to help the Best of Creation	ظَنُّوا الْحَمَامَ وَظَنُّوا الْعُنْكَبُوتَ عَلَى They did not suspect that a dove would hover giving protection,
٧٩	مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطْمِ To coats of armour and fortresses for his protection	وَقَايَةُ اللَّهِ أَعْنَتَ عَنْ مُضَاعَفَةٍ Allah's solicitude and shelter freed him from the need to resort
٨٠	إِلَّا وَنَلْتُ جِوَارًا مِنْهُ لَمْ يُضْمِ For refuge, I always found security with him, unharmed	مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ Whenever the times treated me unjustly, and I turned to him
٨١	إِلَّا اسْتَلَمْتُ النَّدَى مِنْ حَيْرٍ مُسْتَلِمٍ Without receiving open-handed generosity from the best of givers	وَلَا التَّمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ And never have I sought the wealth of the two worlds from his hand,
٨٢	قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنَمْ For surely, though his eyes would sleep, his heart never slept	لَا تُنْكِرِ الْوَحْيِ مِنْ رُؤْيَاهُ إِنَّ لَهُ Do not deny the revelations he received in his dreams,
٨٣	فَلَيْسَ يُنْكِرُ فِيهِ حَالُ مُحْتَلِمٍ For the dreams of the one who has come of age can't be denied	وَذَاكَ حِينَ بُلُوغٍ مِنْ نُبُوتِهِ That was from the time when he attained to prophethood,
٨٤	وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهَمٍ Nor is a prophet's knowledge of the unseen to be suspected	تَبَارَكَ اللَّهُ مَا وَحْيِي بِمُكْتَسَبٍ God be praised! Revelation is not something acquired,
٨٥	وَأَطْلَقْتُ أَرَبًا مِنْ رِنْقَةِ اللَّمَمِ And how many, driven almost mad by the noose of their sins, have been set free	كَمْ أَبْرَأَتْ وَصَبًّا بِاللَّمْسِ رَاحَتُهُ How many sick people have been healed at the touch of his (blessed) hand,
٨٦	حَتَّى حَكَتْ عُرَّةً فِي الْأَعْصُرِ الدُّهُمِ So that it stood out among the dark years like the beautiful white blaze on a horses forehead,	وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ His supplication brought new life in the year of barren dryness,
٨٧	سَيْبٌ مِنَ السَّيْمِ أَوْ سَيْلٌ مِنَ الْعَرِمِ The valley was flowing with water from the open sea, or from the dam of 'Arim,	بِعَارِضٍ جَادٍ أَوْ خَلَّتِ الْبِطَاحُ بِهَا The clouds poured down rain, until you would have thought

### الفصل السادس في شرف القرآن ومدحه

٨٨	ظُهُورَ نَارِ الْقِرَى لَيْلًا عَلَى عَلَمٍ Clearly visible like beacons lit at night on the high hills to welcome guests	دَعْنِي وَوَصِّفِي آيَاتٍ لَهُ ظَهَرَتْ Allow me to describe to you the signs that appeared to him
٨٩	وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظَمٍ Its value is not lessened when alone, unstrung	فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظَمٌ Although a pearl's beauty is increased when strung among others

- مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ ٩٠  
Of doing justice to its noble traits and qualities?
- قَدِيمَةً صِفَةً الْمُؤَصُّوفِ بِالْقَدَمِ ٩١  
Yet Eternal - the attribute of the Pre-eternal One
- عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمِ ٩٢  
The Last Day, and also of 'Ad and Iram
- مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ ٩٣  
Brought by other prophets, which came, but did not last
- لِذِي شِقَاقٍ وَمَا يَبْغِينَ مِنْ حَكَمِ ٩٤  
For the wrangler, nor do they require any judge
- أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَمِ ٩٥  
Without retreating at last from the battle, begging for peace
- رَدَّ الْعَيُورِ يَدَ الْجَانِي عَنِ الْحُرْمِ ٩٦  
As an honourable man wards off the assailants hand from what is sacred
- وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ ٩٧  
And go far beyond its jewels in their beauty and value
- وَلَا تُسَامُ عَلَى الْإِكْتَارِ بِالسَّامِ ٩٨  
constant repetition ever result in weariness or boredom
- لَقَدْ ظَفِرْتَ بِجَبَلِ اللَّهِ فَاعْتَصِمِ ٩٩  
him, 'Truly you have seized the rope of Allah - so hold on to it.'
- أَطْفَأَتْ حَرَّ لَظَى مِنْ وَرْدِهَا الشَّيْمِ ١٠٠  
have extinguished the heat of the blaze by their cool sweet water
- مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحَمَمِ ١٠١  
When they had arrived with faces black as coal
- فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَنْهَمِ ١٠٢  
True justice among men cannot be established from any other
- بِجَاهِلًا وَهَوَ عَيْنُ الْحَاذِقِ الْفَهَمِ ١٠٣  
Affecting ignorance, even though perfectly able to understand
- لِدِ وَنُكِرَ الْفَمُ طَعَمَ الْمَاءِ مِنْ سَقَمِ ١٠٤  
And when the body is unwell, the mouth may shun even the taste of sweet water.
- فَمَا تَطَّأُولُ أَمَالِ الْمَدِيحِ إِلَى ٩٠  
What hope can the one who tries to praise it have
- آيَاتُ حَقِّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ ٩١  
Verses of truth from the Merciful - revealed in time,
- لَمْ تَقْتَرِنَ بِزَمَانٍ وَهِيَ تُخْبِرُنَا ٩٢  
They are not bound by time, and bring us tidings of
- دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ ٩٣  
They have lasted to our time, and outstripped every miracle
- مُحْكَمَاتٌ فَمَا تُبْقِينَ مِنْ شُبْهِهِ ٩٤  
Verses so clear that no obscurity can remain
- مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبِ ٩٥  
No implacable enemy has ever attacked them
- رَدَّتْ بِلَاغَتِهَا دَعْوَى مُعَارِضِهَا ٩٦  
Their very eloquence refutes the claim of one opposing them,
- لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدِ ٩٧  
They contain meanings like the sea's never-ending waves,
- فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا ٩٨  
Their wonders are numberless and incalculable, Nor does their
- قَرَّتْ بِهَا عَيْنٌ قَارِبَهَا فَقُلْتُ لَهُ ٩٩  
The one who recited them was filled with delight, and I said to
- إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارِ لَظَى ١٠٠  
If you recite them fearing the heat of the blazing Fire, You
- كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ ١٠١  
Like the *Hawd*, which makes bright the faces of the disobedient,
- وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً ١٠٢  
Like the *Sirāṭ*, and like the Balance Scales in justice,
- لَا تَعْجَبَنَّ لِحُسُودِ رَاحٍ يُنْكِرُهَا ١٠٣  
Do not be surprised if an envious person refuses to acknowledge them
- فَدِ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمٍ ١٠٤  
For the eye may reject the sun's light when it is inflamed,

### الفصل السابع

### في الإسراء ومراجعه

- يَا حَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ ١٠٥  
O best of those to whose courtyards repair the seekers of
- بَرَكَاتٍ، ON FOOT AND ON THE BACKS OF LADEN CAMELS
- وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَبِرٍ ١٠٦  
And the most sublime blessing for the one desiring benefit
- وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَبِرٍ ١٠٦  
O you who are the greatest sign for the one able to perceive,
- سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ ١٠٧  
You travelled by night from one sacred place to yet another,
- وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَبِرٍ ١٠٦  
And the most sublime blessing for the one desiring benefit
- وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُعْتَبِرٍ ١٠٦  
O you who are the greatest sign for the one able to perceive,
- سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ ١٠٧  
You travelled by night from one sacred place to yet another,

108	وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتِ مَنْزِلَةً	108	مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَم
	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
109	وَقَدَّمْتِكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا	109	وَالرُّسُلِ تَقْدِيمِ مُحَمَّدٍ عَلَى خَدَمِ
	Thus all the Prophets and Messengers gave precedence to you,		The precedence of a master over those who serve him
110	وَأَنْتِ تَخْتَرِقِي السَّبْعَ الطَّبَاقَ بِهِمْ	110	فِي مَوْكِبٍ كُنْتِ فِيهِ الصَّاحِبَ الْعَلَمِ
	You traversed the Seven Heavens with them,		And you were the standard bearer - leading their procession
111	حَتَّى إِذَا لَمْ تَدَعِ شَأْوًا لِمُسْتَبِقِي	111	مِنَ الدُّنْيَا وَلَا مَرْقَى لِمُسْتَبِقِي
	Until you left no greater goal for the seeker of eminence and		proximity, Nor any higher station for the one seeking elevation
112	خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ	112	نُودِيتِ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ
	All other stations seemed lower in comparison with yours		Since you were proclaimed in the highest terms - the unique one
113	كَيْمَا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَبْتَرٍ	113	عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتَمِ
	So that you would achieve a station of perfect proximity, Hidden		from the eyes, and obtain a secret concealed from all creation
114	فَحُزَّتْ كُلُّ فَخَارٍ غَيْرِ مُشْتَرِكٍ	114	وَجُزَّتْ كُلَّ مَقَامٍ غَيْرِ مُزْدَحِمِ
	So you attained to every excellence without equal		And you passed alone through every station, far from all others
115	وَجَلَّ مِقْدَارُ مَا وُؤِيَتْ مِنْ رَتَبِ	115	وَعَزَّ إِذْرَاكَ مَا أُولِيَتْ مِنْ نِعَمِ
	Sublime is the measure of the ranks you have been granted,		Beyond comprehension the blessings bestowed upon you
116	بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا	116	مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ
	Glad tidings for us, O assembly of Muslims, For truly we have		a pillar of support and solicitude that can never be destroyed
117	لَمَّا دَعَا اللَّهُ دَاعِينَآ لِيَطَاعْتَهُ	117	بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ
	When Allāh named the one who called us to obey Him		The noblest of Messengers, henceforward we became the noblest of peoples

## الفصل الثامن في جماد النسي

118	رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثِهِ	118	كَنْبَاءٍ أَجْفَلَتْ عُفْلًا مِنَ الْعَنَمِ
	News of his marching out cast fear into the hearts of the enemy,		Just as heedless goats are startled at a sudden noise
119	مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَعْرَكٍ	119	حَتَّى حَكَّوْا بِالْفَنَّا لَحْمًا عَلَى وَضَمِ
	He continued to meet them on every battle ground,		Until they were cut to pieces by spears, like meat upon a butcher's block
120	وَدُّوا الْفِرَارَ فَكَادُوا يَعْجَبُونَ بِهِ	120	أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحِمِ
	They were longing to flee, almost envying		The corpses carried off by the eagles and vultures
121	تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا	121	مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرْمِ
	The nights passed, without them being able to keep count,		Except if they were the nights of the Sacred Months
122	كَأَمَّا الدَّيْنُ ضَيْفٌ حَلَّ سَاحَتَهُمْ	122	بِكُلِّ قَرَمٍ إِلَى لَحْمِ الْعِدَا قَرَمِ
	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
123	يَجْرُ بِحَرَ حَمِيسٍ فَوْقَ سَابِحَةٍ	123	يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ
	Bringing in its wake a sea of armed men upon fast horses,		Hurling forth waves of brave warriors in clashing tumult
124	مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُخْتَسِبِ	124	يَسْطُو بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمِ
	Each responding to Allāh's summons, seeking His good pleasure,		Mounting a fierce assault, to fear out unbelief by its roots
125	حَتَّى عَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ	125	مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةٌ الرَّحِمِ
	Until the religion of Islam, thanks to them, After banishment		from her homeland was once again unified with her kin



وَحَيْرٍ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ تَيْمِ husband, so that she was neither orphaned nor widowed	١٢٦ مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي Ever protected from her enemies by the best father. And most excellent
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَلَمٍ Just what they saw of them on every battlefield	١٢٧ هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ They were mountains - ask those who fought against them
فُصُولَ حَتْفٍ هُمْ أَذْهَى مِنَ الْوَحْمِ and destruction more calamitous for them than fatal epidemics	١٢٨ وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا Ask Hunayn, ask Badr, ask Uhud - seasons of death
مِنَ الْعِدَا كُلِّ مُسْوَدٍّ مِنَ اللَّيْمِ After drinking deep beneath black locks on their enemies' heads	١٢٩ الْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ Their burnished swords returned quenched and bloody,
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمٍ Their pens left no part of the bodies unpointed or unmarked	١٣٠ وَالْكَاتِبِينَ بِسُمْرِ الْحَطِّ مَا تَرَكَتْ Like writers wielding reed pens for spears,
وَالْوَرْدُ يَمْتَازُ بِالسَّيْمَا عَنِ السَّلَمِ Just as a rose differs by a certain perfumed quality from the thorny salam tree	١٣١ شَاكِي السَّلَاحِ هُمْ سَيِّمًا تُمَيِّزُهُمْ Bristling with arms, yet a special quality distinguished them,
فَتَحَسَّبُ الرَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي So that you imagine each valiant one of them to be a beautiful flower in bud	١٣٢ تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ The winds of victory would present to you their fragrance,
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُزْمِ Held there not by the tautness of their saddles, rather by the firmness of their resolution	١٣٣ كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبَتْ رُبَاً As if, riding their steeds, they were flowers blooming upon a height
فَمَا تُفَرِّقُ بَيْنَ الْبِهِمِ وَالْبُهُمِ Could hardly tell brave warriors from herds of sheep	١٣٤ طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرْقًا The enemy hearts in turmoil, terrified at their mighty power,
إِنْ تَلَقَّاهُ الْأُسْدُ فِي آجَامِهَا بَجْمٍ Even the lions encountering them in their dens would be speechless with fear	١٣٥ وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ Those whose help comes from the Messenger of Allah,
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرِ مُنْقَصِمٍ Nor yet an enemy of his undefeated	١٣٦ وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرِ مُنْتَصِرٍ You would never see a friend of his unaided by him,
كَالْلَيْثِ حَلٍّ مَعَ الْأَشْبَالِ فِي أَجْمٍ As the lion settles down with its cubs in its lair	١٣٧ أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ He established his community within the fortress of his religion,
فِيهِ وَكَمْ حَصَمَ الْبُرْهَانَ مِنْ حَصِمٍ How often has the Clear Proof defeated his opponents in argument!	١٣٨ كَمْ جَدَلَتْ كَلِمَاتُ اللَّهِ مِنْ جَدِلٍ How often have the words of Allah thrown down those who contended with him,
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيُسْمِ In someone unlettered, living in the Age of Ignorance, and such refinement in an orphan!	١٣٩ كَفَاكَ بِالْعِلْمِ فِي الْأَمِّيِّ مُعْجَزَةً Enough of a miracle for you - such knowledge found

### الفصل التاسع

### في التوسل بالنبي

ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخِدَامِ For the sins of a life spent in poetry and the service of others	١٤٠ خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ I have served him with my praise, seeking pardon
كَأَنِّي بِهَمَّا هَدْيِي مِنَ النَّعَمِ dread. It is as though I were now a sacrificial animal	١٤١ إِذْ قَلَّدَانِي مَا تُحْشَى عَوَاقِبُهُ Garlanded with these two sins, the consequences of which I
حَصَلْتُ إِلَّا عَلَى الْأَنْثَامِ وَالنَّوَدَمِ youth achieving nothing in the end but wrong action and regret	١٤٢ أَطَعْتُ غِيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا In both these errors I followed only the reckless delinquency of

لَمْ تَشْتَرِ الدُّنْيَا بِالْأَنْفُسِ وَلَا تَسْمِعُ	١٤٣	فَيَا حَسَارَةَ نَفْسٍ فِي بَحَارَتِهَا
It did not use this world to help secure the Next, nor even to embark upon negotiations		Alas for a soul that has met with only loss in its transactions!
يَبِينُ لَهُ الْعَبْرُ فِي بَيْعٍ وَفِي سَلَمٍ	١٤٤	وَمَنْ يَبِيعُ آجَلًا مِنْهُ بِعَاجِلِهِ
discovers he has been cheated, both in present and future gains		Whoever sells his Hereafter in exchange for this world, soon
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ	١٤٥	إِنْ آتَ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ
with the Prophet, nor cut off my connection to him		If I were to commit a sin, it would not break my contract
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذَّمِّ	١٤٦	فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي
Muhammad, and he is the most faithful of all mankind in keeping trusts		For I have a covenant of protection from him by my being named
فَضْلًا وَإِلَّا فَقُلْ يَا زَلَّةَ الْقَدَمِ	١٤٧	إِنْ لَمْ يَكُنْ فِي مَعَادِي آخِذًا بِيَدِي
Out of pure kindness, then just say, 'What a terrible end!'		On the Day of Rising, if he does not take me by the hand
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ	١٤٨	حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِي مَكَارِمَهُ
Or to turn back someone seeking refuge without treating him honourably		Far be it from him to ever deprive the hopeful one of his generous gifts,
وَجَدْتُهُ لِلْخَلَاصِي خَيْرَ مُلْتَمَزٍ	١٤٩	وَمُنْذُ الزَّمْتِ أَفْكَارِي مَدَائِحَهُ
I have found him to be the best guarantor of my salvation		For ever since I have devoted all my thoughts to his praise,
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكْمِ	١٥٠	وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرِبَتْ
For showers cause flowers to bloom on hill-tops.		His bounty will not fail even a hand that is dusty and poor,
يَدَا زُهَيْرٍ بِمَا أَتْنِي عَلَى هَرَمٍ	١٥١	وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي افْتَطَقْتُ
Like those gathered in by the hands of Zuhayr for his praise of Harim		Indeed, I have no more desire for the flowers of this world,

الفصل العاشر

في المناجاة وعرض الحاجات

سَوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ	١٥٢	يَا أَكْرَمَ الْخَلْقِ مَا لِي مِنَ الْوَدُوبِ بِهِ
But yours, when the Great Catastrophe overtakes us?		O most Noble of all Creation, whose protection can I seek,
إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمٍ	١٥٣	وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي
by my petition, If the Generous One appears as the Avenger		O Messenger of Allāh, your great rank will not be lessened
وَمِنْ عُلُومِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ	١٥٤	فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا
And part of your knowledge is knowledge of the Preserved Tablet and of the Pen		For surely this world and its companion the Next are from your generosity
إِنَّ الْكَبَائِرَ فِي الْعُفْرَانِ كَاللَّمَمِ	١٥٥	يَا نَفْسُ لَا تَفْطِنِي مِنْ زَلَّةٍ عَظُمَتْ
For surely even grave sins, with divine forgiveness are more like minor lapses		O my soul, do not despair over an error which may appear immense,
تَأْتِي عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسْمِ	١٥٦	لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَفْسِمُهَا
Will be apportioned in accordance with the magnitude of sins		It may be that my Lord's mercy, when He distributes it,
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ	١٥٧	يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
Nor let my firm conviction be thrown into disarray		O my Lord, let not my hopes in You be cast back unfulfilled,
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ	١٥٨	وَالطُّفَّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
patience, when called upon by dreadful fears, just disappears		Be kind to Your servant, both in this world and the Next, For his
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ	١٥٩	وَأَذِّنْ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةً
Upon the Prophet, raining down unceasingly		And let a cloud of blessings from You pour down
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّعَمِ	١٦٠	مَا رُنَحَتْ عَذْبَاتِ الْبَانَ رِيحٌ صَبًّا
And the caravan leader urges on his white camels, delighting them with his songs		As long as the easterly breezes sway the willow boughs,

The following seven verses were not in the original Qaṣīdah al-Burdah al-Sharifah, but were added at a later date:

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ	✽	ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ
And to 'Alī and 'Uthmān, the noble and generous		And grant Your good pleasure to Abū Bakr and 'Umar
أَهْلُ التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ	✽	وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ
For they are the people of true mindfulness of God and of purity, forbearance and generosity		And to the Family and the Companions and Followers,
وَأَغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ	✽	يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقاصِدَنَا
And pardon us for what has passed, O Boundlessly Generous One		O my Lord, by the Chosen One, let us attain all that we are hoping for,
لَوْنَ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ	✽	وَأَغْفِرْ إِلهِي لِكُلِّ الْمُسْلِمِينَ بِمَا يَتَن
By that which they recite in the Masjid al-Aqsa and al-Haram		And, O Allāh, forgive all the Muslims their wrong actions,
وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ	✽	بِحَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ
And whose very name is one of the greatest of oaths		By the rank of the one whose dwelling is a sanctuary in Taybah
وَالْحَمْدُ لِلَّهِ فِي بَدْءِهِ وَفِي خَاتَمِ	✽	وَهَذِهِ بُرْدَةُ الْمُحْتَارِ قَدْ خُتِمَتْ
Praise be to Allāh for its beginning and for its end		This Burdah of the Chosen One is now complete,
فَرَّجْ بِهَا كَرْبَنَا يَا وَاسِعَ الْكَرَمِ	✽	أَبْيَاتُهَا قَدْ أَتَتْ سِتِّينَ مَعِ مِائَةٍ
Ease, by them, all of our difficulties, O Boundlessly Generous Lord		Its verses number one hundred and sixty,

تم بحمد الله

مولاي صلِّ وسلِّم دائماً أبداً على حبيبك خير الخلق كلهم

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# محمد

مُولَاي صَلَوَاتُ سَلَامٍ عَلَيْكَ يَا مُحَمَّدُ خَيْرَ الْخَلْقِ كَلِمَةً