

متن البردة

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THE BURDA

THE POEM OF THE CLOAK

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في الغزل وشكوى الغرام

-1- ON LYRICAL LOVE-YEARNING

أَمِنْ تَذَكُّرٍ جِيرَانٍ بِيَدِي سَلَمٍ
مَزَجْتَ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بِدَمٍ

'Amin tadhakkuri jīrānin bidhī salami
Mazajta dam°an jarā min muqlatin bidami
Is it from recollection of neighbors in the valley of Dhi Salami°
That you mix tears with blood as they flow from your eyes?

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمٍ

'Am habbati 'r-rīḥu min tilqā'i kāzimatin
Wa'awmada 'l-barqu fī 'z-zalmā'i min 'idami
Or perhaps sweet breezes blowing from Kadhima'sⁱⁱ direction?
Or bolts of lightning that flash in the depths of Mount Iddam?ⁱⁱⁱ

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَاتَا
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُم

Famā li°aynayka 'in qulta 'kfufā hamatā
Wamā liqalbika 'in qulta 'stafiq yahimi
What's wrong with your eyes? You say, "Stop!" But that
only increases their painful downpour;
Or your heart? You say "Wake up!" But it wanders even
further astray in distraction!

أَيْحَسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنَكِّتِمُ
مَا بَيْنَ مَنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

'Ayaḥṣabu 'š-ṣabbu 'anna l-ḥubba munkatimun
Mā bayna munsajimin minhu wamuḍṭarimi

Does someone so flooded with love think it can be hid
Behind such a downpour of tears or a heart's raging fires?

لَوْلَا الْهَوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلِيلٍ
وَلَا أَرَقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

Lawlā 'l-hawā lam turiq dam°an °alā ṭalili

Walā 'ariqta lidhikri 'l-bāni wa'l-°alami

Without love's passion you would never have wept so over
the traces of your beloved's camp,

Nor spent sleepless nights recalling the fragrance of a willow
or the mountain your darling walked in.

وَلَا أَعَرَّتْكَ ثَوْبِي عَبْرَةَ وَضْنَا
ذِكْرَى الْخِيَامِ وَذِكْرَى سَاكِنِ الْخِيَمِ

Walā 'a°arratka thawbay °abratin waḍanā

Dhikrā 'l-khiyāmi wadhikrā sākini 'l-khiyam

Nor would the mere memory of tents and those who dwelt there
Have draped you in mourning clothes, weeping and wasting away.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتَ
بِهِ عَلَيْكَ عُذُولُ الدَّمْعِ وَالسَّقَمِ

Fakayfa tunkiru ḥubban ba°da mā shahidat
Bihi °alayka °udūlu 'd-dam°i wa's-saqami
How can you deny such a love, when true tears
And real heartbreak testify so strongly against you?

وَأَثَبْتَ الْوَجْدُ خَطِي عِبْرَةً وَضَنَى
مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ وَالْعَنَمِ

Wa'athbata 'l-wajdu khaṭṭay °abratin waḍanā
Mithla 'l-bahāri °alā khaddayka wa'l-°anami
The sorrow of love has etched two salty troughs down your face
And branded gaunt marks on it as pallid as yellow and
blood-red roses.

نَعَمَ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَنِي
وَالْحُبُّ يَعْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

Na°am sarā ṭayfu man 'ahwā fa'arraqaṇī
Wa'l-ḥubbu ya°tariḍu 'l-ladhdhāti bi'l-'alami
—How true! In the night a vision of the one I long for came
and deprived me of sleep.
But love is famous for impeding pleasures with pain!

يَا لَأَيْمِي فِي الْهَوَى الْعُذْرِيِّ مَعْدِرَةً
 مِنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلْمُ

Yā lā'imī fī 'l-hawā 'l-°udhriyyi ma°dhiratan

Minnī 'ilayka walaw 'anṣafta lam talumi

O you who fault me for this vestal love, accept my excuse—

Yet if you judged fairly, you would find me blameless.

عَدْتُكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ
 عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمٍ

°Adatka ḥāliya lā sirrī bimustatirin

°Ani 'l-wushāti walā dāī bimunḥasimi

May you never have to live like this! I can't even keep it a secret

From my critics, I'm so feverish and lovesick!

مَحَضَّتَنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ
 إِنَّ الْمُحِبَّ عَنِ الْعُذَالِ فِي صَمَمٍ

Maḥḥaḍtanī 'n-nuṣḥa lakin lastu 'asma°uhu

'Inna 'l-muḥibba °ani 'l-°udhdhāli fī ṣamami

You have given me good advice, but I can't hear it --

A lover's ears are deaf to the outcries of love-critics.

إِنِّي أَتَهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدْلِي
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهَمِ

'Innī 'ttahamtu naṣiḥa 'sh-shaybi fī 'adhālī
Wa'sh-shaybu 'ab'adu fī nuṣḥin 'ani 't-tuhami
How can I listen? I don't even trust the counsel of gray hairs,
And everyone knows old age is guileless when it comes to
good counsel!

في تحذير من هوى النفس

-2- ON ADMONITION ABOUT THE CAPRICES OF THE
SELF

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ
مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

Fa'inna 'ammāratī bi's-sū'i mā 'tta'azāt
Min jahlihā binadhīri 'sh-shaybi wāl-harami
This self of mine that drives me to error
Has turned a blind eye to gray hair and approaching old age.

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى
ضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ

Walā 'a'addat mina 'l-fi'li 'l-jamīli qirā
Ḍayfin 'alamma bira'sī ghayra muḥtashimi
It hasn't even prepared a banquet of deeds for this unexpected guest
Who has set up permanent camp on my head.

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتْمِ

Law kuntu 'a'lamu 'annī mā 'uwaqqiruhu

Katamtu sirran badā lī minhu bi'l-katami

Had I known, I wouldn't have paid him any respect at all—

I would have camouflaged his secret with black dye.

مَنْ لِي بِرِدِّ جِمَاحٍ مِنْ غَوَايِتِهَا

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

Man lī biraddi jimāhin min ghawāyatihā

Kamā yuraddu jimāhu 'l-khayli bi'l-lujumi

Who can restrain my bolting soul from its selfish desires,

Like bridles that bring restive steeds under control?

فَلَا تَرُمْ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا

إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

Falā tarum bi'l-ma'āṣī kasra shahwatihā

'Inna 'ṭ-ṭa'āma yuqawwī shahwata 'n-nahimi

Do not attempt to break its appetite through wanton indulgence —

Notice how food only strengthens a glutton's craving.

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

Wa'n-nafsu ka't-ṭifli 'in tuhmilhu shabba °alā

Ḥubbi 'r-riḍā°i wa'in taftimhu yanfatimi

The self is like an infant—if you leave it, it will grow up
loving to suckle,

But if you wean it, soon it will lose its desire for the breast.

فَاصْرِفْ هَوَاهَا وَحَاذِرْ أَنْ تُؤَلِّيَهُ
إِنَّ الْهَوَى مَأْتُولَى يُصِمُّ أَوْ يَصِمِ

Fa'ṣrif hawāhā waḥādhir 'an tuwallīahu

'Inna 'l-hawā mā tawallā yuṣmi 'aw yaṣimi

Divert the self's desires and avoid empowering it —

Whenever desire takes charge, it either destroys or defiles.

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسِمِ

Warā°ihā wahya fī 'l-'a°māli sā'imatun

Wa'in hiya 'staḥlati 'l-mar°ā falā tusimi

Shepherd over it as it grazes freely in the field of actions,

But should it find the pasturage sweet, restrain its casual roaming.

كَمْ حَسَّنَتْ لَذَّةَ لِمَرَّةٍ قَاتِلَةً
مِنْ حَيْثُ لَمْ يَدْرُ أَنَّ السُّمَّ فِي الدَّسَمِ

Kam ḥassanat ladhathan li'l-mar'i qātilatan
Min ḥaythu lam yadri 'anna 's-summa fī 'd-dasami
How often it has found some deadly pleasure delightful,
Not knowing that poison lies hidden in cream!

وَآخَشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ
فَرُبَّ مَحْمَصَةٍ شَرُّهُ مِنَ التُّخْمِ

Wa'khsha 'd-dasā'isa min jū^cin wamin shiba^cin
Farubba makhmaṣatin sharrun mina 't-tukhami
Be on guard against the traps of hunger and satiety—
An empty stomach can be worse than a full one.

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ
مِنَ الْمَحَارِمِ وَالزَّمَّ حِمِيَةَ النَّدَمِ

Wa'stafrighi 'd-dam^ca min ^caynin qadi 'mtal^c'at
Mina 'l-maḥārimi wālzam ḥimyata 'n-nadami
Empty out every last tear from an eye that has gorged
On forbidden deserts, and cling to a diet of remorse.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَأَعْصِهِمَا
وَإِنْ هُمَا مَحْضَاكَ النَّصْحَ فَاتَّهِمِ

Wakhālifi 'n-nafsa wa'sh-shayṭāna wa^cṣhihimā
Wa'in humā maḥḥaḍāka 'n-nuṣḥa fattahimi
Contradict the infantile self and Satan, and disobey them—
If either of them offers you sincere advice, be suspicious!

وَلَا تُطِيعُ مِنْهُمَا خَصْمًا وَلَا حَكَمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

Walā tuṭī° minhumā khaṣman walā ḥakamā
Fa'anta ta°rifu kayda 'l-khaṣmi wa'l-ḥakami
Submit to neither, whether they come as adversary or arbiter—
By now you should know the intrigues of both adversary *and*
arbiter!

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلَا عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِذِي عُقْمٍ

'Astaghfiru Allāh min qawlin bilā °amalin
Laqaḍ nasabtu bihi naslan lidhī °uqumi
I seek God's forgiveness for words without deeds—empty
talk holds no Promise,
Like expecting children to spring from a man who is sterile.

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِم

'Amartuka 'l-khayra lākin mā 'tamartu bihi
Wamā 'staqamtu famā qawli laka 'staqimi
I counsel you to good, but all the while ignore it myself.
I haven't been upright, so how dare I tell you, "Be upright!"

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُمْ

Walā tazawwattu qabla 'Imawti nāfilatan
Walam 'uṣalli siwā farḍin walam 'aṣumi
Nor have I prepared for my death by increasing my
devotions,
Neither praying nor fasting beyond what is normally
required.

فِي مَدْحِ النَّبِيِّ ﷺ

-3- ON THE PRAISE OF THE PROPHET, UPON HIM BE PRAYERS AND PEACE

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

Zalamtu sunnata man 'ahyā 'z-zalāma 'ilā
'Ani 'shtakat qadamāhu 'd-ḍurra min warami
I have neglected the path of the one who brought black nights
To life by praying, until even his feet swelled with distress.

وَشَدَّ مِنْ سَعْبٍ أَحْشَاءَهُ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ

Washadda min saghabin 'aḥshā'ahu waṭawā
Taḥta 'l-ḥijārati kashḥan mutrafa 'l-'adami
To quell his hunger he tightened his midriff
By strapping stones to his soft sides and strong ribs.

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

Warāwadathu 'l-jibālu 'sh-shummu min dhahabin

°An nafsihi fa'arāhā 'ayyamā shamami

Lofty mountains, to entice him, draped themselves in gold,
But he showed them a towering soul, perfectly content,
without desire.

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ

Wa'akkadat zuhdahu fihā ḍarūratuhu

'Inna 'ḍ-ḍarūrata lā ta°dū °alā 'l-°iṣami

The extremity of his needs only confirmed his freedom from
desire

Need never overshadows Virtue that is firmly rooted.

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةٌ مَنْ
لَوْلَاهُ لَمْ تُخْرَجِ الدُّنْيَا مِنَ الْعَدَمِ

Wakayfa tad°ū 'ilā 'd-dunyā ḍarūratu man

Lawlāhu lam tukhrajī 'd-dunyā mina 'l-°adami

How could the need of such a man be answered by the world,
When without him this world would never have come into
being!

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ

— مِنَ الْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Muhammadun sayyidu 'l-kawnayni wa'th-thaqalay
Ni wa'l-fariqayni min 'urbin wamin 'ajami
Muhammad, lord of both worlds, lord of both species,
Lord of both assemblages – Arabs and all others.

نَبِيِّنَا الْأَمِيرُ النَّاهِي فَلَا أَحَدٌ

أَبْرٌ فِي قَوْلٍ لَّا مِنْهُ وَلَا نَعَمٌ

Nabiyyunā 'l-'āmiru 'n-nāhī falā 'aḥadun
'Abarru fī qawli lā minhu walā na'ami
Our Prophet, commander of right, forbiddes of wrong—
No soul kept his word more justly, whether “Yes” or “No.”

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

لِكُلِّ هَوَلٍ مِنَ الْأَهْوَالِ مُقْتَحَمٌ

Huwa 'l-ḥabību 'l-ladhī turjā shafā'atuhu
Likulli hawlin min 'l-'ahwāli muqtaḥami
He is the beloved whose intercession is hoped for
As arms against a host of relentless calamities.

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

Da'ā 'ilā Allāhi fa'l-mustamsikūna bihi
Mustamsikūna biḥablin ghayri munfaṣimi
He called on God. Whoever clings to him
Clings to a rope that will never unravel nor break.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ
وَلَمْ يُدْأَئُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

Fāqa 'n-nabiyyina fi khalqin wafi khuluqin
Walam yudānūhu fi °ilmin walā karami

His form and character surpassed even the previous prophets,
And none have approached him in knowledge or nobility.

وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ
غَرَفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيْمِ

Wakulluhum min rasūli Allāhi multamisun
Gharfan mina 'l-bahri 'aw rashfan mina 'd-diyami
They all seek from the Messenger of God
Cupfuls from his ocean or sips from his unceasing rain.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حُدُودِهِمْ
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

Wawāqifūna ladayhi °inda ḥaddihimi
Min nuqtati 'l-°ilmi 'aw min shaklati 'l-ḥikami
They all stand before him according to their limits,
As if dots on his knowledge or diacritical marks on his
wisdom.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

تَمَّ اصْطَفَاهُ حَبِيباً بَارِيءُ النَّسَمِ

Fahwa 'l-ladhī tamma ma°nāhu waṣūratuhu

Thumma 'ṣṭafāhu ḥabīban bārī'u 'n-nasami

He is the one whose meaning and form were perfected,

And then the Originator of souls chose him as the beloved.

مُنْزَةً عَن شَرِيكَ فِي مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

Munazzahun °an sharīkin fī maḥāsinihi

Fajawharu 'l-ḥusni fihi ghayru munqasimi

Incomparable, his beauty has no peer—

The essence of beauty itself is in his nature.

دَع مَّا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

وَاحْكُم بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتِكِم

Da° mā 'dda°athu 'n-naṣārā fī nabīyyihimi

Wa'ḥkum bimā shi'ta madḥān fihi wa'ḥtakimi

Leave aside what the Christians have claimed for their Prophet—

Then praise him as you like, but do so wisely.

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

Wa'nsub 'ilā dhātihi mā shi'ta min sharafin

Wa'nsub 'ilā qadrihi mā shi'ta min °izami

Ascribe to his essence what you wish of honor,

Attribute to his exalted status what you will of greatness!

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

Fa'inna faḍla rasūli Allahi laysa lahu
Ḥaddun fayu°riba °anhu nāṭiqun bifami
Truly, the Messenger of God's bounty
Cannot be overstated by two lips and a tongue.

لَوْ نَأَسَبَتْ قَدْرَهُ آيَاتُهُ عِظْمًا
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

Law nāsabat qadrahu 'ayātuḥu °izāmān
'Aḥyā 'smuhu ḥīna yud°ā dārisa 'r-rimami
If a miracle could equal his stature in magnitude,
The mere mention of his name would revive decaying bones.

لَمْ يَمْتَحِنْنَا بِمَا تَعَيَا الْعُقُولُ بِهِ
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهْمِ

Lam yamtaḥinnā bimā ta°yā 'l-°uqūlu bihi
Ḥirṣān °alaynā falam nartab walam nahimi
Concerned for our welfare, he did not confuse us with matters
We could not fathom, so we neither wandered nor wavered.

أَعْيَا الْوَرَى فَهَمُّ مَعْنَاهُ فَلَيْسَ يُرَى
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمٍ

'A°yā 'l-warā fahmu ma°nāhu falaysa yurā
Fī 'l-qurbi wa'l-bu°di fihi ghayru munfaḥimi
Human beings cannot grasp his meaning—
Even those at his side could not keep up with him.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ
صَغِيرَةً وَتُكَلُّ الطَّرْفَ مِنْ أَمَمٍ

Ka'sh-shamsi tazahru lil-°aynayni min bu°udin

Şaghīratan watukillu ṭ-ṭarfa min 'amami

He is like the sun, small to the eye when seen from afar,
But when glimpsed close up, it dazzles and overwhelms.

وَكَيفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ
قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

Wakayfa yudriku fī 'd-dunyā ḥaqīqatahu

Qawmun niyāmun tasallawā °anhu bi'l-ḥulumi

How can slumberous souls in this world grasp his reality
Distracted as they are by the strength of their dreams?

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

Famablaghu 'l-°ilmi fihi 'annahu basharun

W'annahu khayru khalqi Allahi kullihimi

The extent of what we know of him is this: He is a man,
And yet, without exception, he is the best of God's creation.

وَكُلُّ آيٍ أَتَى الرَّسُلَ الْكِرَامُ بِهَا
فَإِنَّمَا أَتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

Wakullu 'āyin 'atā 'r-ruslu 'l-kirāmu bihā

Fa'innamā 'ttaṣalat min nūrihi bihimi

All of the signs brought by the noble prophets before him
Came to them through his light alone.

فَإِنَّهُ شَمْسٌ فَضْلٌ هُمْ كَوَاكِبُهَا
يُظْهِرُنْ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Fa'innahu shamsu faḍlin hum kawākibuhā

Yuzhirna 'anwārahā li'n-nāsi fi 'z-zulami

He is the bounteous sun and they her orbiting planets—

She reveals their lights for humanity in the darkness of night—

حَتَّى إِذَا طَلَعَتْ فِي الأفُقِ عَمَّ هُدَا
هَا الْعَالَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَمِ

Ḥatā 'idhā ṭala'at fi 'l-'ufqi °amma hudā

Hā 'l-'ālamīna wa'aḥyat sā'ira 'l-'umami

Until finally his light dawned on the horizon,

And his radiant guidance suffused the world and brought life
to Countless civilizations.

أَكْرَمٌ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقٌ
بِالْحُسْنِ مُشْتَمِلٌ بِالْبِشْرِ مُتَّسِمٌ

'Akrim bikhalqi nabiyyin zānahu khuluqun

Bil-ḥusni mushtamilun bil-bishri muttasimi

What excellence lies in the birth of a prophet adorned with
such Character!

Beauty itself shines forth from his smiling face!

كَالزَّهْرِ فِي تَرْفٍ وَالْبَدْرِ فِي شَرَفٍ
وَالْبَحْرِ فِي كَرَمٍ وَالِدَّهْرِ فِي هِمَمٍ

Ka'z-zahri fī tarafin wa'l-badri fī sharafin
Wa'l-baḥri fī karamin wad-dahri fī himami
Exquisite as a lily, illustrious as a full moon,
Magnanimous as the ocean, persistent as time.

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

Ka'annahu wahwa fardun min jalālatihi
Fī °askarin ḥīna talqāhu wafī ḥashami
Due to his majesty, even when alone,
He seemed surrounded by military might and cohorts of
courtiers.

كَأَنَّ مَا اللَّوْلُؤُ الْمَكْنُونُ فِي صَدَفٍ
مِنْ مَعْدِنِي مَبْطِقٍ مِنْهُ وَمُبْتَسَمٍ

Ka'annamā 'l-lu'lu'u 'l-maknūnu fī ṣadafin
Min ma°dinay mantiqin minhu wamubtasami
It is as if precious pearls, locked in their shells,
Poured from the treasury of his sweet mouth and smile.

تَعْيَى الْعُقُولُ كَلَالًا عِنْدَ رُؤْيَتِهِ
كَأَنَّمَا نَظَرَتْ لِلشَّمْسِ مِنْ أَمَمٍ

Ta'yā 'l-°uqūlu kalālan °inda ru'yatihi
Ka'annamā nazarat lish-shamsi min 'amami
As if, face to face with the sun,
Minds were forced to blink at the mere sight of him.

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ
طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ

Lā ṭība ya°dilu turban ḍamma 'a°zumahu
Ṭūbā limuntashiḡin minhu wamultathimi
No perfume is as sweet as the ground that holds his bones—
What Paradise awaits the one who breathes its scent or
brushes lips against its soil!

فِي مَوْلَدِهِ ﷺ

-4- ON HIS BIRTH

أَبَانَ مَوْلِدُهُ عَن طِيبِ عُنْصُرِهِ
يَا طِيبَ مُبْتَدَأٍ مِنْهُ وَمُخْتَمٍ

'Abāna mawliduhu °an ṭībi °unṣurihi
Yā ṭība muḡtada'in minhu wamukhtatami
His birth revealed the purity of his elemental nature--
O pure from first to last!

يَوْمٌ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ
قَدْ أَنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنَّقَمِ

Yawmun tafarrasa fihi 'l-fursu 'annahumu
Qad 'undhirū biḥulūli 'l-bu'si wa'n-niqami
That day the Persians perceived in truth that they had
Been forewarned of impending difficulties and disasters.

وَبَاتَ إِيوَانَ كِسْرَى وَهُوَ مُنْصَدِّعٌ
كَشَمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِعِ

Wabāta 'iwānu kisrā wahwa munṣadi^cun
Kashamli 'aṣḥābi kisrā ghayra multa'imi
That evening the emperor's throne room cracked into pieces,
Like the solidarity of his retinue, beyond repair.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفَى
عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ

Wa'n-nāru khāmidatu 'l-'anfāsi min 'asafin
°Alayhi wa'n-nahru sāhī 'l-'ayni min sadami
The Magian's fire expired out of sorrow.
The Euphrates River forgot its course out of grief.

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بُحَيْرُتْهَا
وَرَدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِي

Wasā'a sāwata 'an ghāḍat buḥayratuhā
Warudda wāriduhā bi'l-ghayẓi ḥīna ḡami
The shocked village of Sawa watched its lake dry up;
Anyone searching for water came back mad with thirst.

كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ
حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

Ka'anna bi'n-nāri mā bialmā'i min balalin
Huznan wabilmā'i mā bi'n-nāri min ḍarami
As if fire were as wet as water from sorrow,
And water took on fire's inflammable nature.

وَالْجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

Wa'l-jinnu tahtifu wa'l-'anwāru sāṭi'atun
Wa'l-ḥaqqu yaẓharu min ma'nan wamin kalimi
Jinn cried out from afar, and the flare of his birth lit up the
darkened land.
The Truth became plain as day in word and meaning.

عَمُوا وَصَمُّوا فَإِعْلَانُ الْبَشَائِرِ لَمْ
تُسْمَعْ وَبَبَارِقَةُ الْإِنذَارِ لَمْ تُشَمِّمْ

°Amū waṣammū fa'iclānu 'l-bashā'iri lam
Tusma° wabāriqatu 'l-īndhāri lam tushami
Yet they were blinded and deafened by denial, so the good news
Went unheard and the warning flashes unseen.

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ الْمَعُوجُ لَمْ يَقُمْ

Min ba°di mā 'akhbara 'l-'aqwāma kāhinuhum
Bi'anna dīnahumu 'l-mu°wajja lam yaqumi
And all this after even their own diviners declared
Their creed could no longer stand up on its own--

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

Waba°da mā °āyanū fi 'l-'ufqī min shuhubin
Munqaḍḍatin wafqa mā fī 'l-'arḍi min ṣanami
And even after they witnessed comets crashing on the skyline,
Falling to earth as their idols fell on their faces,

حَتَّى غَادَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
مِنَ الشَّيَاطِينِ يَقْفُو إِثْرَ مُنْهَزِمٍ

Ḥattā ghadā °an ṭarīqi 'l-waḥyi munhazimun
Mina 'sh-shayāṭīni yaqfū 'ithra munhazimi
Until demons, diverted from revelation's path,
Followed the footsteps of other devils who fled in defeat,

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ
أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَاحَتَيْهِ رُمِي

Ka'annahum haraban 'abṭālu 'abrahatin
'Aw °askarun bi'l-ḥaṣā min rāḥatayhi rumī
Fleeing like the wretched combatants of *Abraha*,
Like the army routed by pebbles hurled from his hand,

نَبَذًا بِهِ بَعْدَ تَسْبِيحِ بَيْطَنِهِمَا
 نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

Nabdhan bihi ba°da tasbīhin bibaṭnihimā
 Nabdha 'l-musabbihi min 'aḥshā'i multaqimi
 Cast from his palms after they finished praising God,
 The way prayerful Jonah was cast from the belly of the
 whale.

في معجزاته ﷺ

-5- ON HIS MIRACLES

جَاءَتْ لِـدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً
 تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

Jā'at lida°watihi 'l-'ashjāru sājidatan
 Tamshī 'ilayhi °alā sāqin bilā qadami
 At his call, trees came bowing in prostration—
 Footless tree trunks trudging toward him!

كَأَنَّمَا سَطَّرَتْ سَطْرًا لِمَا كَتَبَتْ
 فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللِّقْمِ

Ka'annamā saṭṭarat saṭran limā katabat
 Furū°uhā min badī'i 'l-khaṭṭi bi'l-laqami
 Penning a perfect inscription with their branches!
 A wondrous sign along the way,

مِثْلَ الْعَمَامَةِ أَنِّي سَارَ سَائِرَةً

تَقِيهِ حَرًّا وَطَيْسٍ لِلْهَجِيرِ حَمِي

Mithla 'l-ghamāmati 'annā sāra sā'iratan

Taqīhi ḥarra waṭīsin li'l-hajīri ḥamī

Like the cape of clouds that trailed after him

To shield him from the sky's noon fire, hotter than an oven.

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ

مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

'Aqsamtu bi'l-qamari 'l-munshaqqi 'inna lahu

Min qalbihi nisbatan mabrūrata 'l-qasami

I swear by the Lord of the moon split in two,

So deeply involved with his heart, and this oath is true!

وَمَا حَوَى الْعَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ

وَكُلُّ طَرْفٍ مِنَ الْكُفَّارِ عَنْهُ عَمِي

Wamā ḥawā 'l-ghāru min khayrin wamin karami

Wakullu ṭarfin mina 'l-kuffāri °anhu °amī

And by the Lord of the cave in which he hid

Where a posse of blind skeptics failed to find him.

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

Faṣ-ṣidqu fī 'l-ghāri wa'ṣ-ṣiddīqu lam yarimā

Wahum yaqūlūna mā bi'l-ghāri min 'arimi

The Truth and his friend the Truthful kept quiet in the cave,

While outside the search party grumbled, "It's just an empty

cave!"

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

Zannū 'l-ḥamāma waẓannū 'l-ʿankabūta ʿalā

Khayri 'l-bariyyati lam tansuj walam taḥumi

They were wrong to think a spider couldn't weave a curtain

Or a dove hover lovingly over creation's Crown.

وَقَايَةَ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةِ
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الْأُطْمِ

Wiqāyatu Allāhi 'aghnat ʿan muḍāʿafatin

Mina 'd-durūʿi waʿan ʿālin mina 'l-ʾuṭumi

God's protection was all he needed: no excess armor,

Strategic lookout towers, or powerful fortresses!

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ
إِلَّا وَنِلْتُ جِوَارًا مِنْهُ لَمْ يُضْمِ

Mā sāmanī 'd-dahru ḍayman wa'stajartu bihi
'Ilā waniltu jiwāran minhu lam yuḍami

If ever the people of my time intended to mistreat me,
I simply took refuge in his harbor, and no harm came.

وَلَا التَّمَسَّتْ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

Wala 'l-tamastu ghinā 'd-dārayni min yadihi
'Illā 'stalamtu 'n-nadā min khayri mustalami

By seeking the wealth of this world and the next from his hand,
I received my lot straight from the Generous Donor.

لَا تُنْكِرِ الوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ العَيْنَانِ لَمْ يَنَمْ

Lā tunkiri 'l-waḥya min ru'yāhu 'inna lahu
Qalban 'idhā nāmati 'l-°aynāni lam yanami

Beware of rejecting the Prophet's nocturnal revelations--
Though his eyes may sleep his heart never slumbers!

وَذَاكَ حِينَ بُلُوغٍ مِنْ بُبُوَّتِهِ
فَلَيْسَ يُنْكِرُ فِيهِ حَالٌ مُحْتَلِمٍ

Wadhāka ḥīna bulūghin min nubuwwatihi
Falaysa yunkaru fihi ḥālu muḥtalmi

They came to him at the outset of his prophetic mission --
So these dream-visions of his cannot be denied.

تَبَارَكَ اللهُ مَا وَحَى بِمُكْتَسَبٍ
وَلَا نَبِيٍّ عَلَى غَيْبٍ بِمُتَّهَمٍ

Tabāraka Allahu mā waḥyun bimuktasabin

Walā nabiyyun °alā ghaybin bimuttahami

Blessed is God! Revelation doesn't come through effort,

Nor should we doubt a prophet when he speaks of the unseen.

كَمْ أَبْرَأَتْ وَصَبَاً بِاللَّمْسِ رَاحَتُهُ
وَأَطْلَقَتْ أَرْبَاً مِنْ رِبْقَةِ اللَّمَمِ

Kam 'abra'at waṣībān bi'l-lamsi rāḥatuhu

Wa'aṭlaqat 'ariban min ribqati 'l-lamami

How many sick were healed by the lightness of his touch!

How many in need were freed from mental affliction!

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهُمِ

Wa'aḥyati 's-sanata 'sh-shahbā'a da°watuhu

ḥattā ḥakat ghurratan fī 'l-'a°ṣuri 'd-duhumi

His prayer revived the land in a year of drought,

Like a bright ivory inlay in the midst of ebony seasons.

بِعَارِضٍ جَادٍ أَوْ خِلْتِ الْبِطَاحَ بِهَا
سَيْبٌ مِنْ الْيَمِّ أَوْ سَيْلٌ مِنَ الْعَرَمِ

Bi°arīḍin jāda 'aw khilta 'l-biṭāḥa bihā

Saybun mina 'l-yammi 'aw saylun mina 'l-°arimi

With clouds breaking open so generously

Valleys seemed filled with sea waves or floods from burst dams.

لَمَّا شَكَتْ وَقَعَهُ الْبَطْحَاءُ قَالَ لَهُ

عَلَى الرَّبِّ وَالْهَضَابِ انْهَلْ وَأَنْسَجِمِ

Lammā shakat waq[°]ahu 'l-baṭḥā'u qāla lahu

°alā 'r-rubā wal-hiḍābi 'nhalla wa'nsajimī

When the valley complained of the sky's withholding rain,
He said, atop hills and mountains, "Pour down, and return to
nature's way!"

فَأَدَّتِ الْأَرْضُ مِنْ رِزْقٍ أَمَانَتَهَا

بِإِذْنِ خَالِقِهَا لِلنَّاسِ وَالنَّعَمِ

Fa'addati 'l-'ārḍu min rizqin 'amānatahā

Bi'idhni khāliqihā lilnnāsi wa'n-na°ami

The earth fulfilled her sacred trust again with nourishment
For men and beasts by permission of her Creator.

وَأُلْبَسَتْ حُلَالاً مِنْ سُنْدُسٍ وَكَوَتْ

عَمَائِمًا بِرُؤُوسِ الْهَضْبِ وَالْأَكَمِ

Wa'ulbisat ḥulalan min sundusin walawat

°Amā'iman biru'ūsi 'l-haḍbi wal-'akami

She put on a green dress of silky grasses,
Winding turbans around the heads of hilltops and palm trees.

فَالنَّخْلُ بِاسِقَةٍ تَجْلُو قَلَائِدَهَا
مِثْلَ الْبَهَارِ عَلَى الْأَبْصَارِ وَالْعَنَمِ

Fa'n-nakhlu bāsiqatun tajlū qalā'idahā

Mithla 'l-bahāri °alā 'l-'abṣāri wa'l-'anami

The palm trees stood up straight to show off their necklaces
Which lit up the eye like gorgeous red and yellow poppies.

وَفَارَقَ النَّاسَ دَاءُ الْقَحْطِ وَأَنْبَعَتْ
إِلَى الْمَكَارِمِ نَفْسُ النَّكْسِ وَالْبَرَمِ

Wafāraqa 'n-nāsa dā'u 'l-qaḥṭi wa'nba°athat

'Ilā 'l-makārimi nafsu 'n-naksi wa'l-barimi

The drought's disease departed so completely,
Even despairing folk were filled with renewed virtues.

إِذَا تَبَبَّعْتَ آيَاتِ النَّبِيِّ فَقَدْ
أَلْحَقْتَ مُنْفَخِمًا مِنْهَا بِمُنْفَخِمِ

'Idhā tatabba°ta 'āyāti 'n-nabiyyi faqad

'Alḥaqta munfakhiman minhā bimunfakhimi

If you faithfully follow the clear signs of the Prophet,
You will simply be adding one sparkling splendor to another.

قُلْ لِلْمُحَاوِلِ شَأْوًا فِي مَدَائِحِهِ
هِيَ الْمَوَاهِبُ لَمْ أَشْدُدْ لَهَا زِيَمِي

Qul lilmuḥāwili sha°wan fi madā'iḥihi

Hiya 'l-mawāhibu lam 'ashdud lahā ziyamiy

So say to anyone trying to outdo my praise of him,

"These are effortless gifts—I saddled no camels to obtain them."

وَلَا تَقُلْ لِي بِمَاذَا نَلْتَجِيْدَهُمَا
فَمَا يُقَالُ لِفَضْلِ اللَّهِ ذَا بِكَمٍ

Walā taqul li bimādhā nilta jayyidahā
Famā yuqālu lifaḍli Allāhi dhā bikami

Don't say, "How could you possibly fashion such excellent verses?"

For no one ever asks of God's bounty, "How much exactly?"

لَوْلَا الْعِنَايَةُ كَانَ الْأَمْرُ فِيهِ عَلَيَّ
حَدُّ السَّوَاءِ فَذُو نُطْقٍ كَذِي بَكَمٍ

Lawlā 'l-°ināyatu kāna 'l-'amru fihi °alā
ḥaddi 's-sawā'i fadhū nuṭqin kadhī bakami

Without God's providence it would never have come about,
For in essence the mute and the mellifluous are equals.

في شرف القرآن ومدحه

-6- ON THE QUALITIES OF THE QURAN

دَعْنِي وَوَصْفِي آيَاتٍ لَهُ ظَهَرَتْ
ظُهُورَ نَارِ الْقَرَى لَيْلًا عَلَى عَالَمٍ

Da°nī wawaṣḥfi 'āyātin lahu ḡaharat
ḡuhūra nāri 'l-qirā laylan °alā °alami

Let me describe the signs that appeared to him like bonfires
On mountain peaks lit for night travelers by some thoughtful host.

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمٍ

Fa'd-duru yazdādu ḥusnan wahwa muntazimu

Walaysa yanquṣu qadran ghayra muntazimi

Though a pearl's beauty may multiply if strung with many others, Its value is not diminished when displayed on its own.

فَمَا تَطَّأُولُ أَمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيمِ

Famā taṭāwulu 'āmāli 'l-madiḥi 'ilā

Mā fihi min karami 'l-ākhalāqi wa'sh-shiyami

How can a praising poet hope to plumb to the depths

Of its noble virtues and majestic traits?

آيَاتُ حَقٍّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقِدَمِ

'Āyātu ḥaqqin mina 'r-raḥmāni muḥdathatun

Qadīmatun ṣifatu 'l-mawṣūfi bi'l-qidami

These signs from God of what is real radiate into the present—

Eternal gems from the jewel-box of the Infinite, the Merciful.

لَمْ تَقْتَرِنِ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَامٍ

Lam taqtarin bizamānin wahya tukhbirunā

°Ani 'l-ma°ādi wa°an °ādin wa°an 'irami

Though not in time, they tell us of time, of what awaits us at
the Resurrection,

As well as what befell past peoples, such as Aad and Iram.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

Dāmat ladaynā fafāqat kulla mu°jizatin

Mina 'n-nabiiyyina 'idh jā'at walam tadumi

Because they have endured into our time, they surpass the
miracles

Of prior prophets, which came but did not last.

مُحَكَّمَاتٌ فَمَا تُبْقِينَ مِنْ شُبُهٍ
لِذِي شِقَاقٍ وَمَا تَبْغِينَ مِنْ حَكَمٍ

Muḥakkamātun famā tubqīna min shubahin

Lidhī shiqāqin wamā tabghīna min ḥakami

They are full of clear wisdom without double meanings

For anyone torn by dissension, and this proof needs no judge.

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

Mā hūribat qattu 'illā °āda min ḥarabin
'A°dā 'l-'a°ādī 'ilayhā mulqiya 's-salami

Whenever these words were attacked, even the worst of their enemies
Were forced to retreat, pleading on their knees for peace.

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الْعَيُورِ يَدَ الْجَانِي عَنِ الْحُرَمِ

Raddat balāghatuhā da°wā mu°arīḍihā
Radda 'l-ghayūri yada 'l-jānī °ani 'l-ḥurami

Their eloquence deflects any opponent, just as an honorable man
Prevents a villain from violating his home.

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

Lahā ma°ānin kamawji 'l-bahri fī madadin
Wafawqa jawharihi fī 'l-ḥusni wa'l-qiyami

They contain meanings as continual as ocean waves,
Yet exceed the ocean's treasures in both worth and beauty.

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّامِ

Famā tu°addu walā tuḥṣā °ajā'ibuhā
Walā tusāmu °alā 'l-'ikthāri bi's-sa'ami

Their marvels are uncountable and uncontainable—
Even with repetition, this Book never seems tedious.

قَرَّتْ بِهَا عَيْنٌ قَارِيهَا فَقُلْتُ لَهُ
لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاَعْتَصِمِ

Qarrat bihā °aynu qārihā faqultu lahu
Laqad ẓafirta biḥabli Allāh fā°taṣimi

The reciter's eyes were soothed by it, so I said to him,
"You have grasped the rope of God—now hold on tight."

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارٍ لَظَى
أَطْفَأَتْ نَارَ لَظَى مِنْ وَرْدِهَا الشَّبِيمِ

In tatluhā khīfatan min ḥarri nāri laẓā
'Aṭfa'ata nāra laẓā min wirdihā 'sh-shabimi

If you recite it when the Fire's flames overwhelm you,
Its cool springs of flowing water will put them out

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحُمَمِ

Ka'annahā 'l-ḥawḍu tabyaḍḍu 'l-wujūhu bihi
Mina 'l-°uṣāti waqad jā'ūhu ka'l-ḥumami

As if it were the pool of Paradise, by which char-black faces
Of the disobedient are cleansed and brightened.

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدَلَةٌ
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

Waka's-ṣirāṭi wakālmīzāni ma°dalatan
Fa'l-qisṭu min ghayrihā fī 'n-nāsi lam yaqumi

It is like the straight path and the scales set up in equity.
Justice from any other source won't benefit its people.

لَا تَعْجَبَنَّ لِحَسُودٍ رَاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهْمِ

Lā ta'jaban liḥasūdīn rāḥa yunkiruhā
Tajāhulan wahwa °aynu 'l-ḥādhiqi 'l-fahimi
Don't be surprised if a resentful soul denounces or denies it
Feigning ignorance, despite a subtle understanding.

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

Qad tunkiru 'l-°aynu ḍaw'a 'sh-shamsi min ramadin
Wayunkiru 'l-famu ṭa°ma 'l-mā'i min saqami
For often an infected eye cannot bear soothing sunlight,
Just as a sick tongue finds no comfort in sweet water.

فِي إِسْرَائِهِ وَمَعْرَاجِهِ ﷺ

-7- ON THE ASCENSION OF THE PROPHET, UPON HIM BE PRAYERS AND PEACE

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ
سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْتُقِ الرُّسُمِ

Yā khayra man yammama 'l-°āfūna sāḥatahu
Sa°yan wafawqa mutūni 'l-'āynuqi 'r-rusumi
O best of those whose courtyards are sought by seekers of solace,
Hurrying on swift feet or riding on the backs of trailblazing
camels!

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ
وَمَنْ هُوَ النَّعْمَةُ الْعُظْمَى لِمُغْتَنِمٍ

Waman huwa 'l-'āyatu 'l-kubrā limu^ctabirin
Waman huwa 'n-ni^cmatu 'l-^cuzmā limughtanimi
O you who are the greatest sign for the discerning,
The most blessed gift of those desiring gain!

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

Sarayta min ḥaramin laylan 'ilā ḥarami
Kamā sarā 'l-badru fī dājin mina 'z-^zzulami
You soared by night from the near sanctuary to the Furthest,
The way a bright moon moves across a sky enveloped in
darkness.

وَبِتَّ تَرْقَى إِلَى أَنْ نَلْتِ مَنْزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرْمَ

Wabitta tarqā 'ilā 'an nilta manzilatān
Min qābi qawsayni lam tudrak walam turami
You spent the night ascending until you reached the station of
“two bows’ lengths or nearer,” A point of intimacy never
before realized nor even dreamed of.

وَقَدَّمْتُكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

Waqaddamatka jamī'u 'l-'ānbiyā'i bihā

Wa'r-rusli taqdīma makhdūmin °alā khadami

All the previous prophets and messengers gave precedence to you,
The way a generous host defers to a guest of honor.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ
فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

Wa'anta takhtariqu 's-sab°a 'ṭ-ṭibāqa bihim

Fī mawkibin kunta fihi ṣāhiba 'l-°alami

Then you started out, penetrating the Seven Heavens
With them in procession behind you, and you their standard
bearer,

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَا لِمُسْتَبِقِ
مِنَ الدُّنُوِّ وَلَا مَرْقَى لِمُسْتَتِمِ

Ḥattā 'idhā lam tada° sha'awan limustabiqin

Mīna 'd-dunuwwi walā marqan limustanīmi

Until you left no space of Divine presence for others to attain,
Nor any summit for seekers of heights to aspire to.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذِ
 نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

Khafaḍta kulla maqāmin bi'l-īḍāfati 'idh
 Nūḍīta bi'r-rafc̣i mithla 'l-mufradi 'l-°alami
 You achieved every station by rightful possession
 Addressed by God with exaltation, a unique subject in
 heavenly syntax.

كَيْمًا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَتِرٍ
 عَنِ الْعِيُونِ وَسِرِّ أَيِّ مُكْتَتِمٍ

Kaymā tafūza biwaṣlin 'ayyi mustatiri
 °Ani 'l-°uyūni wasirrin 'ayyi muktatimi
 In this way you attained the Station of Arrival,
 Veiled from the gaze of onlookers, a secret sealed in silence.

فَجُزْتَ كُلَّ فَخَارٍ غَيْرِ مُشْتَرَكٍ
 وَجُزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدَحَمٍ

Faḥuzta kulla fakhārin ghayra mushtarakin
 Wajuzta kulla maqāmin ghayra muzdahami
 Thus you gathered every honor without peer,
 And traversed every station in solitude.

وَجَلَّ مَقْدَارُ مَا وُئِيَتْ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُؤَلِّيَتْ مِنْ نَعَمٍ

Wajalla miqdāru mā wullīta min rutabin

Wa°azza 'idrāku mā 'ulīta min ni°ami

What preeminence you have been entrusted with!

Past counting are all the blessings granted you!

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا
مِنَ الْعِنَايَةِ رُكْنَآ غَيْرَ مِنْهُدَمٍ

Bushrā lanā ma°shara 'l-'islāmi 'inna lanā

Mīna 'l-'ināyati ruknan ghayra munhadimi

Glad tidings for us, the people of Islam!

We have a pillar of providence, utterly imperishable.

لَمَّا دَعَا اللَّهُ دَاعِينَآ لِطَاعَتِهِ
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَّمِ

Lammā da°ā Allahu dā°inā liṭā°atihi

Bi°akrami 'r-rusli kunnā 'akrama 'l-'umami

You called us to God's obedience. When He named you

"The most eminent of emissaries," we became the noblest of nations!

في جهاد النبي ﷺ

-8- ON THE CHIVALROUS STRUGGLE OF THE MESSENGER OF GOD, UPON HIM BE PRAYERS AND PEACE

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعَثْتِهِ
كَبَأَةٌ أَجْفَلَتْ غُفْلًا مِنْ الْعَمَمِ

Rā°at qulūba 'l-°idā 'anbā'u bi°thatihi

Kanab'atin 'ajfalat ghufilan mina 'l-ghanami

Mention of his mission struck fear in the hearts of Truth's enemies

The way the deep roar of a lion panics a herd of distracted goats.

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مُعْتَرَكٍ
حَتَّى حَكُوا بِالْقَنَا لَحْمًا عَلَى وَضْمِ

Mā zāla yalqāhumu fi kulli mu°tarakin

Ḥattā ḥakaw bi'l-qanā laḥman °alā waḍami

He continued to encounter them in every field of battle,

Until, due to piercing spears, they resembled flesh on
skewers.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ
أَشْلَاءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّحْمِ

Waddū 'l-firāra fakādū yaghbiṭūna bihi

'Ashalā'a shālat ma°a 'l-°iqbāni wa'r-rakhami

They were filled with the longing to flee, almost envying

The carrion carried off by eagles and vultures.

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

Tamḍī 'l-layālī walā yadrūna °iddatahā
Mā lam takun min layālī 'l-'āshhuri 'l-ḥurumi
Nights passed, but they lost track of time,
Except among the irenic nights of the sacred months of truce.

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعِدَا قَرِمِ

Ka'annamā 'd-dīnu ḍayfun ḥalla sāḥatahum
Bikulli qarmin 'ilā laḥmi 'l-'idā qarimi
As if the Prophet's way were a guest who'd arrived at their very
doorstep
Accompanied by brave men hungry for their harmful enemies,

يَجُرُّ بِحَرَ خَمِيسٍ فَوْقَ سَابِحَةٍ
يَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ

Yajurru baḥra khamīsin fawqa sābiḥatin
Yarmī bimawjin min 'l-'abṭāli multaṭimi
Followed by an ocean of hosts mounted on swift steeds,
Pouring forth engulfing wave after wave of heroic warriors,

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ
يَسْطُو بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

Min kulli muntadibin lillāh muhtasibin
Yastū bimusta'şilin lilkufrī muşţalimi
Each answering God's call expecting divine requital,
Bravely engaged in battle with weapons uprooting rejection
of Reality.

حَتَّىٰ غَدَتْ مِلَّةَ الْإِسْلَامِ وَهِيَ بِهِمْ
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

Ḥattā ghadat millatu 'l-'islāmi wahya bihim
Min ba°di ghurbatihā mawşūlata 'r-raḥimi
Until, after its initial obscurity, the community of Islam,
United, became bound by profound ties of kinship.

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبٍ
وَخَيْرِ بَعْلِ فَلَمْ تَيْتَمِمْ وَلَمْ تَيْتَمِمْ

Makfūlatan 'abadan minhum bikhayri 'abin
Wakhayri ba°lin falam taytam walam ta'imi
Always protected from enemies by the finest father
And most gracious husband, they were never left orphaned
nor suffered widowhood.

هُمُ الْجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ
مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُصْطَدَمٍ

Humu 'l-jibālu fasal °anhum muṣādimahum

Mādhā ra'ā minhumu fī kullī muṣṭadami

They were mountains: just ask those who confronted them

What it is they witnessed on every field of battle.

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أَحَدًا
فُصُولٌ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

Wasal ḥunaynan wasal badran wasal 'uḥudan

Fuṣūlu ḥatfin lahum 'adhā mina 'l-wakhami

Ask *Hunayn*, ask *Badr*, ask *Uhud*^{iv}—destiny-days

More bitter than any drawn-out death from the plague.

الْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَمَا وَرَدَتْ
مِنَ الْعِدَا كُلِّ مُسْوَدٍّ مِنَ اللَّمَمِ

'Al-muṣdirī 'l-bīḍi ḥumran ba°damā waradat

Mina 'l-°idā kulla muswaddin mina 'l-limami

Polished silver swords streaked with glistening crimson

After passing through the long black locks of their enemies'

hair

وَالْكَاتِبِينَ بِسُومِ الْخَطِّ مَا تَرَكَتْ
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمٍ

Wa'l-kātibyna bisumri 'l-khaṭṭi mā tarakat
'Aqlāmuhum ḥarfa jismin ghayra mun'ajimi
As if they were scribes, their Indian spears pens
That left no body without diacritical dots and slant marks.

إِنْ قَامَ فِي جَامِعِ الْهَيْجَا خَطِيبُهُمْ
تَصَامَمَتْ عَنْهُ أُذُنًا صَمَّةَ الصَّمَمِ

'In qāma fī jāmi'ī 'l-hayjā khaṭībuhumu
Taṣāmamat °anhu 'udhnan ṣammata 'ṣ-ṣamami
So determined in battle, their most intrepid warrior's ears
Would feign deafness to an orator standing right in their
midst.

شَاكِي السَّلَاحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ
وَالْوَرْدُ يَمْتَازُ بِالسِّيْمَا عَنِ السَّلْمِ

Shākī 's-silāḥi lahum sīmā tumayyizuhum
Walwardu yamtāzu bi's-sīmā °ani 's-salami
Fully armed, they had a detail that set them apart,
The way a thorny rose can be distinguished from a prickly
thorn-bush.

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ
فَتَحْسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي

Tuhdī 'īlayka riyāhu 'n-naşri nashrahumu
Fatahsibu 'z-zahra fī 'l-'akmāmi kulla kamī
The winds of their victories grant you fragrant news,
Such that you deem them flower-buds of fortitude about to
burst forth.

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

K'annahum fī zuhūri 'l-khayli nabtu rubān
Min shiddati 'l-ḥazmi lā min shiddati 'l-ḥuzumi
As if, upon the backs of their steeds, they were firmly rooted
flowers on hilltops,
Held there not from tight saddle-straps, but from taut
resolution.

طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقاً
فَمَا تُفَرِّقُ بَيْنَ الْبَهْمِ وَالْبَهْمِ

Tārat qulūbu 'l-'idā min ba'asihim faraqa
Famā tufarriqu bayna 'l-bahmi wa'l-buhami
From the majesty of their might, their enemies' hearts fled,
Unable to tell the difference between goat herds or war
hordes.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ
 إِنَّ تَلْقَاهُ الْأُسْدُ فِي آجَامِهَا تَجِمُ

Waman takun birasūli Allāhi nuṣratuhu

'In talqahu 'l-'usdu fī 'ājāmiḥā tajimi

If one's victory is with the Messenger of God, then even lions,
 Happening upon him in their dens, are left dazed and dumbfounded.

مَنْ يَعْتَصِمُ بِكَ يَا خَيْرَ الْوَرَى شَرَفًا
 اللَّهُ حَافِظُهُ مِنْ كُلِّ مُنْتَقِمٍ

Man ya^otaṣim bika yā khayra 'l-warā sharafan

Allāhu ḥāfiẓuhu min kulli muntaqimi

Whoever clings to you, O best of creation in honor,
 God is his Protecting Guardian from every vengeful foe.

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرٍ مُنْتَصِرٍ
 بِهِ وَلَا مِنْ عَادُوٍّ غَيْرٍ مُنْفَصِمٍ

Walan tarā min waliyyin ghayri muntaṣirin

Bihi walā min 'aduwwin ghayri munfaṣimi

You will never see a true ally of his unless he be victorious,
 Nor a true enemy of his other than dejected and defeated.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
 كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمٍ

'Aḥalla 'ummatahu fī ḥirzi millatihi

Ka'l-laythi ḥalla ma^a 'l-'āshbāli fī 'ajami

He placed his community in the refuge of his Way,
 Just as a great lion retreats with its cubs to the safety of its lair.

كَمْ جَدَلَتْ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانَ مِنْ خَصَمٍ

Kam jaddalat kalimātu Allāhi min jadalin
Fihi wakam khaṣama 'l-burhānu min khaṣimi
How often the words of God have halted his churlish contender;
How often the Quran has conquered his quarrelsome foe.

كَفَّاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةً
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيَتِيمِ

Kafāka bil-°ilmi fi 'l-'ummiyyi mu°jizatan
Fī 'l-jāhiliyyati wa't-ta'dībi fī 'l-yutumi
Such knowledge in an unlettered man, such refinement in an
orphan
In the *Age of Ignorance* should suffice you as miracle of his truth!

فِي التَّوَسُّلِ بِرَسُولِ اللَّهِ ﷺ

-9- ON SEEKING INTERCESSION THROUGH THE PROPHET, UPON HIM BE PRAYERS AND PEACE

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشُّعْرِ وَالْخِدَمِ

Khadamtuhu bimadihin 'astaqīlu bihi
Dhunūba °umrin maḍā fi 'sh-shi°ri wal-khidami
I have served him in this poetic praise hoping to redeem
The errors of a life misspent in courtly verse and patronage;

إِذْ قَلَّدَانِي مَّا تَخْشَى عَوَاقِبُهُ
كَأَنِّي بِهِمَا هَدِيٌّ مِنَ النِّعَمِ

'Idh qalladāniya mā tukhshā °awāqibuhu

Ka'annanī bihimā hadyun mina 'n-na°ami

Since both have fettered me with a yoke that portends a bad end,

As if I were a sacrificial lamb, singled out for slaughter.

أَطَعْتُ غِيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ

'Aṭa°tu ghayya 'ṣ-ṣibā fī 'l-ḥālatayni wamā

ḥaṣṣaltu 'ilā °alā 'l-'āthāmi wa'n-nadami

In both pursuits I obeyed the desires of a delirious youth,

Gaining nothing in the end but wrongs and the remorse that

follows.

فِيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

Fayā khasārata nafsīn fī tijāratihā

Lam tashitari 'd-dīna bi'd-dunyā walam tasumi

What loss my soul has suffered in its commerce! In

exchange for this world,

it didn't purchase the next, nor even enter into the transaction.

وَمَنْ يَّيْعُ أَجِلاً مِنْهُ بِعَاجِلِهِ
يَبِينُ لَهُ الْغَبْنُ فِي يَّيْعٍ وَفِي سَلَمٍ

Waman yabi° 'ājilan minhu bi°ājilihi

Yabin lahu 'l-ghabnu fi bay°in wafi salami

Selling off long-term assets there for short-term gains here,

One soon sees the treachery this type of dealing brings.

إِنْ آتٍ ذَنْبًا فَمَا عَهْدِي بِمُتَّقِضٍ

مِنْ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِّمٍ

'In 'āti dhanbān famā °ahdī bimuntaqīḍin

Mīna 'n-nabiyyi walā ḥablī bimunṣarimi

Even should I have future sins, in this prophet

my faith remains firm and my connection tightly bound.

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَّتِي

مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

Fa'inna lī dhimmatan minhu bitasmiyatī

Muḥmmadan wahwa 'awfā 'l-khalqī bi'dh-dhimami

Simply by my name being Muhammad, I must have a

covenant with him.

And of all creation, he is the most faithful in keeping covenants.

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

'In lam yakun fī ma'ādī 'ākhidhān biyadī

Faḍlan wa'illā faqul yā zallata 'l-qadami

In the next life, if he takes me bounteously by my hand, then say

“What a jubilee!” If not, then cry, “What a catastrophe!”

حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِيَ مَكَارِمَهُ
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Ḥāshāhu 'an yaḥrima 'r-rājī makārimahu

'Aw yarjī'a 'l-jāru minhu ghayra muḥtarami

Far be it from him to withhold his virtues from anyone in need,

Or that reaching his refuge one should return empty-handed,
unprotected.

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ
وَجَدْتُهُ لِخَلَاصِي خَيْرَ مُلْتَزَمٍ

Wamundhu 'alzamtu 'afkārī madā'ihahu

Wajattuhu likhalāṣī khayra multazami

Since I have focused all my thoughts on praising him alone,

He has proved the best of those committed to my ultimate
salvation.

وَلَكِنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرَبَّتْ
 إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكْمِ

Walan yafūta 'l-ghinā minhu yadan taribat

'Inna 'l-ḥayā yunbitu 'l-'azhāra fī 'l-'akami

His charity will not exclude a hand that poverty has soiled,
 See how rains brings forth flowers on foothills that were barren!

وَلَمْ أَرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ

يَدًا زُهَيْرٍ بِمَا أَتْنِي عَلَى هَرَمِ

Walam 'urid zahrata 'd-dunyā 'l-latī 'qtatafat

Yadā zuhayrin bimā 'athnā °alā harimi

But it is no longer the prize-flowers of this world that I long for,
 Like those the court-poet Zuhair received for praising king Harim.

في المناجاة وعرض الحاجات

-10- ON INTIMACY AND THE PETITION OF ONE'S STATE

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ

سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

Yā 'akrama 'l-khalqi mā lī man 'alūdhū bihi

Siwāka °inda ḥulūli 'l-ḥādithi 'l-'amimi

O most generous of creation, who but you can I turn to
 When the Universal Cataclysm occurs?

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي
 إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

Walan yaḍīqa rasūla Allāhi jāhuka bī
 'Idhā 'l-karīmu tajallā bismi muntaqimi
 Your preeminence, O messenger of God, is not diminished
 by my need
 Even if the Generous One should manifest as the Avenger.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا
 وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

F'inna min jūdika 'd-dunyā waḍarratahā
 Wamin °ulūmika °ilma 'l-lawḥi wa'l-qalami
 From your largesse flows the good of this world and its
 counterpart in the next,
 And from your knowledge is some understanding of the
 Tablet and the Pen.

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

Yā nafsū lā taqnaṭī min zallatin °azumat
 'Inna 'l-kabā'ira fī 'l-ghufrāni ka'l-lamami
 O soul, do not despair of a mistake blown out of proportion—
 When God forgives, even mortal sins become mere blunders.

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَيَّ عَلَى حَسَبِ الْعِصْيَانِ فِي الْقِسْمِ

La°alla raḥmata rabbī hīna yaqsimuhā
Ta'atī °alā ḥasabī 'l-°iṣyāni fī 'l-qisami
Perhaps when my Lord apportions His mercy,
It will come apportioned in measure equal to one's
transgressions.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرَمٍ

Yā rabbi wa'ja°al rajā'ī ghayra mun°akisīn
Ladayka wa'j°al ḥisābī ghayra munkharimi
O my Lord, don't let my hope in You be deterred,
And don't leave my expectations unfulfilled.

وَالطُّفُّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ

Wa'lṭuf bi°abdika fī 'd-dārayni 'inna lahu
Ṣabran matā tad°uhu 'l-'ahwālu yanhazimi
Be gentle with Your servant both Here and in the Hereafter.
My patience is so wanting that when calamities call, I'm at a
loss how to answer.

وَأُذِنَ لِسُحْبِ صَلَاةٍ مِنْكَ دَائِمَةً
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَاجِمٍ

Wa'adhan lisuḥbi ṣalātin minka dā'imatin

°Alā 'n-nabiyyi bimunhallin wamunsajimi

And let a cloud of Your incessant prayers

Rain down gently on the Prophet and pour forth forever.

مَا رَتَّحَتْ عَذَبَاتِ الْبَانِ رِيحٌ صَبَا
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّعْمِ

Mā rannaḥat °adhabāti 'l-bāni rīḥu ṣabā

Wa'aṭraba 'l-°īsa ḥādī 'l-°īsi bi'n-naghami

As long as the levanteer's gentle breezes waft the willow's
quivering branches

And cameleers spur camels on with their songs.

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 dhī 'l-karami

Show pleasure with Abu Bakr and °Umar and °Alī,

And with °Uthmān as well, the openly magnanimous.

وَالْآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ
أَهْلُ التُّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

Wal-'āli wa'ṣ-ṣaḥbi thumma 't-tābi'īna fahum
'Ahlu 't-tuqā wa'n-naqā wal-ḥilmi wa'l-karami
And on the Family of Muhammad, his Companions and
Followers,

Those people of piety, purity, forbearance and nobility.

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

Ya rabbi bil-muṣṭafā balligh maqāṣidanā
Wa'ghfir lanā mā maḍā yā wa'si'a 'l-karami
O my Lord, by the Chosen One, realize our goals,
And forgive us the wrongs we've committed, O Vast in generosity.

وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا
يَتْلُوهُ فِي الْمَسْجِدِ الْأَقْصَى وَفِي الْحَرَمِ

Wa'ghfir 'ilāhī likulli 'l-muslimīna bimā
Yatlūhu fī 'l-masjidi 'l-'aqṣā wafī 'l-ḥarami
Include in your forgiveness, my God, everyone who bows before
You,
Reciting in the Furthest Mosque and in the two Sanctuaries.

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ
وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

Bijāhi man baytuhu fī ṭaybatin ḥaramun

Wa'ismuhu qasamun min 'a'ẓami 'l-qasami

By the preeminence of the one whose house is in the Pure Land,
And whose name is an oath among the greatest oaths on earth.

وَهَذِهِ بُرْدَةٌ الْمُخْتَارِ قَدْ خُتِمَتْ

وَالْحَمْدُ لِلَّهِ فِي بَدَأٍ وَفِي خَتَمٍ

Wahadhihi burdatu 'l-mukhtāri qad khutimat

Wālḥamdu lillāhi fī bad'īn wafī khatami

This is the Poem of the Cloak composed for the Chosen One-
-All praise is due to God at its outset and at its end.

أَبْيَاتُهَا قَدْ أَتَتْ سِتِّينَ مَعَ مَائَةٍ

فَرَجَّ بِهَا كَرَبْنَا يَا وَاسِعَ الْكَرَمِ

'Abyātuhā qad 'atat sitīna ma° mi'atin

Farrij bihā karbanā yā wa'si'a 'l-karami