

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اللّٰهُمَّ صَلِّ عَلٰی سَيِّدِنَا مُحَمَّدٍ



قَصِيْدَةُ الْبُرْدَةِ

## *Ode of the Mantle*

al-Kawākib ad-durriyya fī Madḥ Khayr al-Bariyya  
The Celestial Lights in Praise of the Best of Creation

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# صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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## Al-Fatiha



Maqam of Imam Muhammad Sa'id al-Busiri ash-Shadhili ق

إِلَى حَضْرَةِ النَّبِيِّ الْمُصْطَفَى سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

{ الفاتحة }

وَ سَيِّدِنَا إِلَى سَيِّدِنَا عَلِيِّ ابْنِ أَبِي طَالِبٍ، وَ سَيِّدِنَا الْحَسَنِ ابْنِ عَلِيٍّ، وَ سَيِّدِنَا الشَّيْخِ الْحَسَنِ الْبَصْرِيِّ

الشَّيْخِ جُنَيْدِ الْبَغْدَادِيِّ، وَ سَيِّدِنَا الشَّيْخِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ

وَ سَيِّدِنَا الشَّيْخِ عَبْدِ السَّلَامِ ابْنِ مَشِيْشٍ، وَ سَيِّدِنَا الشَّيْخِ أَبِي الْحَسَنِ الشَّاذَلِيِّ

وَ سَيِّدِنَا الشَّيْخِ أَبِي الْعَبَّاسِ الْمُرْسِيِّ،

وَ سَيِّدِنَا الشَّيْخِ مُحَمَّدِ ابْنِ سَعِيدِ الْبُوصَيْرِيِّ الشَّاذَلِيِّ

{ الفاتحة }

وَ إِلَى وَالِدَيْنَا وَ جَمِيعِ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ إِخْوَانِنَا فِي الطَّرِيقِ شَاذَلِيٍّ وَ قَادِرِيٍّ وَ نَقْشَبَنْدِيٍّ

وَ چِشْتِيٍّ وَ رِفَاعِيٍّ وَ تَجَانِيٍّ وَ إِدْرِيسِيٍّ وَ بَاعْلَوِيٍّ

{ الفاتحة }

وَ الْفَاتِحَةَ الْآخِرَةَ لِأَحَبَّتِنَا الَّذِينَ انْتَقَلُوا إِلَى رَحْمَةِ اللَّهِ

{ الفاتحة }

## Introduction

Imam al-Būsīrī ash-Shādhilī ق (1211-1294 CE) was a direct student of Abu al-Abbas al-Mursi ash-Shādhilī ق (1219-1287 CE) who was a direct student of Imam Abu Hassan ash-Shādhilī ق (1196-1258 CE) who was a direct student of ‘Abd al-Salām ibn Mashīsh ق (1140-1227 CE).

The Qasidah Burdah (البردة) (Ode of the Mantle) is a celebrated poem on the Prophet ﷺ authored by Sidi Imam Muhammad ibn Sa’id al-Būsīrī ash-Shādhilī ق in the 12th century. It is the most popular and most widely recited poem in praise of our Beloved Prophet ﷺ in the entire world. Widely accepted amongst the whole ummah, the great scholars of Islam have accepted it to be a poetic masterpiece in Praise of the best of all of Allah’s creation our Master Muhammad ﷺ who cured Imam al-Busiri ق from paralysis in a dream by wrapping him in his ﷺ mantle, the Burdah.

The lyrics of the poems have been read & reflected upon for centuries due to its healing and anti-depressant qualities.

- Shaykh Abdal Hakim Murad (Timothy Winter), Professor of Cambridge University

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## Refrain

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مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Master! Send peace and blessings forevermore  
Upon Your Most Beloved, the Best of all Creation!

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## Chapter 1 – Nostalgic Rhapsody and Odes of Love

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أَمِنْ تَذَكُّرِ جِيرَانٍ بِدِي سَلَمٍ  
مَزَجْتَ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

- 1.1 That you have mixed blood in tears that flow from eyes steadily?  
Is it from thinking of neighbours past in Dhu Salami

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

- 1.2 Or blowing of wind from the direction of Kazimah,  
And lightning flashing from Idum in the dark that you see?

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ أَكْفَا هَمَّتَا  
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُم

- 1.3 So what is wrong with your eyes; when you say “Stop!” they just weep?  
And with your heart: when you say, “Be sane!” it acts crazily?

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ

مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

- 1.4 Does one so lovestruck imagine love is concealable,  
Between a downpour from it and being so fiery?

لَوْلَا الْهُوَى لَمْ تُرِقْ دَمْعًا عَلَى طَلَلٍ

وَلَا أَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

- 1.5 If not for passion, you would have never burst into tears  
At the remains, nor lost sleep over the mount or the tree.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَمَا شَهِدْتَ

بِهِ عَلَيْكَ عُدُولُ الدَّمْعِ وَالسَّقَمِ

- 1.6 So how do you still deny a love to which testified  
Against you true witnesses of tears and infirmity;

وَأَثَبْتَ الْوَجْدُ خَطِيءَ عِبْرَةٍ وَضَنِي

مِثْلَ الْبَهَارِ عَلَى خَدِّكَ وَالْعَنَمِ

- 1.7 When grief has fixed on your cheeks canals of tears and malaise  
Like branches of dogwood, red, and daffodils, yellowy?

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَنِي  
وَاحِبٌ يَعْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

1.8 Yes, sights of my love have come at night and kept me awake;  
How love repels all delights and comforts with agony!

يَا لَأَيْمِي فِي أَهْوَى الْعُدْرِيِّ مَعْدِرَةً  
مِّنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلِمِ

1.9 You critic of love so passionate, an apology  
From me to you – but if you were true, you'd not censure me.

عَدَّتْكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ  
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

1.10 May you be spared what I bear - my secret isn't concealed  
From haters, nor is there any end to my malady.

مَحَضَّتْنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ  
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمِ

1.11 You've offered me true advice, but simply, I hear it not;  
The lover is deaf to all of those who speak critically.

إِنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَدَلٍ  
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهْمِ

1.12

I've even doubted gray hairs' advice when it censures me;  
Although gray hair with advice is less in dubiety.





فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ

مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

2.1

My evil ego, in its stupidity, paid no heed  
To all the warning of greying hair and seniority.

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى

ضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ

2.2

And hasn't set out a spread of pleasing actions to host  
A guest who showed at my head, bereft of timidity.

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

2.3

And had I known that I'd fail to honour him, I'd have hidden  
using hair colorant his first appearance to me.

مَنْ لِي بِرِدِّ جِمَاحٍ مِنْ غَوَايَتِهَا

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

2.4

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

فَلَا تَرُمُ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا

إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

2.5

So do not count on offences to get rid of its lust;  
Food only intensifies the craving of gluttony.

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

2.6

The ego is like a baby; leave it and it grows up  
In love with suckling; but wean it, it's weaned finally.

فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ

إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمِ

2.7

So fight its whim, and beware of giving power to it  
When whim's empowered, it kills or damages markedly.

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسِمِ

2.8

And shepherd it carefully as it is grazing in deeds;  
And if the pasture you find it fancies, don't let it be.

كَمْ حَسَّنَتْ لَذَّةَ لِلْمَرَّةِ قَاتِلَةً  
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

2.9

How many times it's convinced a man of killer delights –  
While blind to the poison in the gravy so savoury!

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ  
فَرُبَّ مَخْمَصَةٍ شَرُّ مِنَ التُّخْمِ

2.10

Beware of ambush of being hungry and being full;  
Starvation at times is even worse than satiety.

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ امْتَلَأَتْ  
مِنَ الْمَحَارِمِ وَالزَّمِّ حِمِيَةَ النَّدَمِ

2.11

And void of tears eyes that have been stuffed with forbidden things.  
Keep in the shelter of pure repentance unceasingly.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا  
وَإِنْ هُمَا مَحْضَاكَ النُّصْحَ فَاتَّهِمِ

2.12

And contradict both the Self and Devil, and disobey!  
And if they give true advice to you, still look skeptically.

وَلَا تُطِعْ مِنْهُمَا خَصِمًا وَلَا حَكَمًا

فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصِمِ وَالْحَكَمِ

2.13

And do not settle with either as your lawyer or foe;  
You're well aware of a lawyer's and a foe's treachery.

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلا عَمَلٍ

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِدِي عُقْمِ

2.14

I ask for pardon from God for empty word with no deed;  
I have ascribed by it to a sterile man progeny.

أَمَرْتُكَ الْخَيْرَ لَكِن مَّا ائْتَمَرْتُ بِهِ

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

2.15

I've ordered you to do good, but have ignored it, myself;  
I'm not upstanding, so who am I to tell you to be?

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُمْ

2.16

I haven't packed extra deeds in preparation for death;  
I haven't prayed, haven't fasted, but the compulsory.

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظُّلَامَ إِلَى  
أَنْ اشْتَكَّتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

- 3.1 I've violated the way of him who livened the dark,  
Until his feet had complained of swelling up painfully;

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى  
تَحْتَ الحِجَارَةِ كَشْحًا مُتْرَفَ الأَدَمِ

- 3.2 And out of hunger, would bind his abdomen and would wrap,  
Beneath a hand stone a waist whose skin is so velvety.

وَرَاوَدَتْهُ الجِبَالُ الشُّمُّ مِنْ ذَهَبٍ  
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شِمِّ

- 3.3 The lofty mountains made into gold for him tried to be  
A way to bait him, so he true loftiness let them see.

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ  
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى العِصْمِ

- 3.4 His “poverty” only strengthened his disinterest in them;  
For never are protectees assaulted by poverty.

وَكَيْفَ تَدْعُوا إِلَى الدُّنْيَا ضَرُورَةً مَنْ

لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ العَدَمِ

3.5

How could it tempt to this word – the “poverty” of him who  
If not for him, the whole world would not have been made to be.

مُحَمَّدٌ سَيِّدُ الكَوْنَيْنِ وَالثَّقَلَيْنِ

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

3.6

Muhammad, the master of both worlds and both beings and  
Both groups: the Arabs and the non-Arab community;

نَبِينَا الأَمْرُ النَّاهِي فَلَا أَحَدٌ

أَبْرُّ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمٍ

3.7

Our prophet, who is commander and forbidding – there is  
No one more true in his saying no or yes than is he.

هُوَ الحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

لِكُلِّ هَوَالٍ مِنَ الأَهْوَالِ مُقْتَحَمٍ

3.8

He is the loved one whose intercession we’re hopeful of,  
At every horror to hit – yes, every calamity.

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

3.9

He has invited to God, so all who grip onto him  
Are gripping rope that will never fray for eternity.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

3.10

He tops the prophets in both appearance and character;  
They don't approach him in knowledge or in generosity.

وَكُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ

غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدَّيَمِ

3.11

And all of them are receiving from Allah's Messenger  
A sip from down-pouring rain or handful scooped from the sea.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ

مِن نُّقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

3.12

And all are standing before him at their own limits fixed;  
A dot of knowledge or mark from words of sagacity.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

تَمَّ اصْطَفَاهُ حَبِيبًا بَارِيءُ النَّسَمِ

3.13

He is the one with perfected essence and outward form;  
Picked as the love of the Maker of all humanity.

مُنَزَّهٌ عَنِ شَرِيكِ فِي مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

3.14

Beyond a partner in his so beautiful qualities;  
Yes, undivided in him is beauty's whole entity.

دَعِ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتِكِمِ

3.15

Avoid what Christians have claimed about their own messenger;  
And give to him any price you wish, and praise sensibly.

وَأَنْسِبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

وَأَنْسِبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

3.16

Ascribe to his person what you wish of nobility;  
Ascribe to his stature what you wish of immensity.



فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ  
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

- 3.17 Indeed, Allah's Messenger's perfection has no frontier  
That any speaker could ever verbalise orally

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظْمًا  
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

- 3.18 And were his marvels to match his worth in greatness, his name,  
When called, would give life to bones decayed to nihility.

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ  
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهَم

- 3.19 He tried us not, from concern, with things that boggle the mind;  
And so we haven't faced any doubt or perplexity.

أَعْيَى الْوَرَى فَهَمٌ مَعْنَاهُ فَلَيْسَ يُرَى  
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمٍ

- 3.20 Conceiving his meaning has exhausted the universe;  
So near or far, one not dumbstruck by it you will not see.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ مَّ بَعْدِ  
صَغِيرَةً وَتُكَلُّ الطَّرْفَ مِنْ أُمَّ

3.21

Much like the sun: from afar it does appear small to eyes,  
And would impair any vision when in proximity.

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ  
قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

3.22

And how could people asleep, distracted from him by dreams,  
Begin to grasp in the present world his reality!

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ  
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

3.23

The peak of knowledge about him is that he is a man  
And is the best of Allah's creation, entirely.

وَكُلُّ آيِ أَتَى الرُّسُلِ الْكِرَامِ بِهَا  
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

3.24

And all the marvels the noble messengers have conveyed  
Have come to them from the light of Ahmad exclusively.

فَإِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا  
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلْمِ

3.25

He is the Sun of esteem, to which they are as if moons:  
Reflecting its lights in darkness to humanity.

أَكْرَمَ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُهُ  
بِالْحُسْنِ مُشْتَمِلٌ بِالْبِشْرِ مُتَّسِمٌ

3.26

How grand the form of a Prophet brightened by character,  
Enveloped by handsomeness, distinguished by jollity!

كَالزَّهْرِ فِي تَرْفٍ وَالْبَدْرِ فِي شَرْفٍ  
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

3.27

Like flowers in fineness, the full moon in ascendancy,  
The ocean in giving, and all time in tenacity.

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ  
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

3.28

When he's alone and you meet him, he is like one amid  
An army and entourage, because of his majesty.

كَأَنَّما اللُّؤلُؤُ المَكُونُ في صَدَفٍ

مِن مَّعَدِنِي مَنطِقٍ مِّنْهُ وَمُبْتَسِمٍ

3.29

From treasure chests of his eloquence and his beaming grin  
Do seem to be pearls preserved within their shells preciously.

لا طِيبَ يَعدِلُ تُرْباً ضَمَّ أَعْظَمَهُ

طُوبى لِمُنْتَشِقٍ مِّنْهُ وَمُلْتَمِسٍ

3.30

No scent compares to the earth embracing his blessed form;  
For him who sniffs it or kisses it what felicity!

أَبَانَ مَوْلِدُهُ عَن طِيبِ عُنْصُرِهِ

يَا طِيبَ مُبْتَدَأٍ مِّنْهُ وَمُخْتَمٍ

- 4.1 His noble birth did reveal the purity of his roots  
How pure the outset of tem as well as finality!

يَوْمَ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ

قَدْ أُنذِرُوا بِجُلُولِ الْبُؤْسِ وَالنِّقَمِ

- 4.2 A day the Persians perceived that they indeed had been warned  
Of the occurrence of suffering and adversity.

وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ

كَشَمَلٍ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِمْ

- 4.3 The Arch of Khosrau had passed the night while falling apart;  
Just like the status of Khosrau's peers: without unity.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ

عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ

- 4.4 The fire was short of breath out of regret over it.  
The river lost all its current out of despondency.

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بِحَيْرَتِهَا  
وَرُدُّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِي

4.5 It saddened Sawa to find the drying up of its lake,  
And thirst seekers returning from the place angrily.

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

4.6 As if the fire had gotten water's wetness from grief;  
And water had burnt up as a fire burns seethingly.

وَاجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ  
وَالحَقُّ يُظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

4.7 The jinn were speaking aloud, and lights were shining so bright;  
The Truth is made manifest in signal and verbally.

عَمُّوا وَصَمُّوا فإِعْلَانُ البَشَائِرِ لَمْ  
تُسْمَعْ وَبَارِقَةٌ الإِنْدَارِ لَمْ تُشَمِّ

4.8 But blind and deaf they were so the happy news went unheard;  
And flashes of lighting as a warning they didn't see.

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ  
بِأَنَّ دِينَهُمُ الْمَعُوجُ لَمْ يَأْتِ

4.9

All after their fortune teller notified all the folk  
Their old religion so crooked soon would no longer be.

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

4.10

And after they eyed in the horizons the shooting stars  
All crashing like statues in the earth for idolatry.

حَتَّىٰ غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَرِمٌ  
مِنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَرِمٍ

4.11

Until from the source of revelation, up in the sky,  
One after the other, each retreating demon did flee.

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ  
أَوْ عَسْكَرٌ بِالْحَصَىٰ مِنْ رَاحَتَيْهِ رُمِي

4.12

They were when fleeing just like the heroes of Abrahah,  
Or like a pelted-with-pebbles-from-his-hands infantry.

نَبْدًا بِهٖ بَعْدَ تَسْبِيْحٍ بِبَطْنِهِمَا  
نَبْدَ الْمُسْبِحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

4.13

Hurled after having extolled while in the palms of his hands;  
Hurled like the swallowed extoller from the gut cavity.





جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

- 5.1 The trees had come for his call, prostrate in humility;  
They came to him on their trunks, like footless legs, walking free

كَأَنَّمَا سَطَّرَتْ سَطْرًا لِمَا كَتَبَتْ

فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقَمِ

- 5.2 As if they had drawn along the way a straight line for what  
Their branches had written in the finest calligraphy.

مِثْلَ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً

تَقِيهِ حَرٌّ وَطَيْسٌ لِلْهَجِيرِ حَمِي

- 5.3 Just like the cloud moving with him as he moved anywhere;  
From noon's intense oven heat protecting him constantly.

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ

مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

- 5.4 I swear an oath by the moon, which split in two, that it has  
A likeness to his pure heart—an oath of veracity.

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ  
وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمِي

5.5

And what the cave did contain of good and nobility;  
With every look from the disbelievers too blind to see.

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

5.6

The Truth and Truthful in Faith inside the cave hadn't moved;  
All while they were saying that inside the cave none could be.

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى  
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحْمِ

5.7

They thought no dove hovered and no spider spun any web,  
For him, the Best of Creation—thinking its vacancy.

وَقَايَةُ اللَّهِ أَغْنَتْ عَنِ مُّضَاعَفَةِ  
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطْمِ

5.8

Protection from God made needless reinforced armature,  
Or towering citadels providing security

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ  
إِلَّا وَنَلْتُ جَوَارًا مِّنْهُ لَمْ يُضْمِ

5.9

No day has time gone to harm me and I have sought his care,  
But that I have gotten care from him, without mockery

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

5.10

Nor have I asked of the riches of both worlds from his hand,  
Without largesse from the best of givers coming to me.

لَا تُنْكِرِ الوَحْيِ مِنْ رُؤْيَاهُ إِنَّ لَهُ  
قَلْبًا إِذَا نَامَتِ العَيْنَانِ لَمْ يَنِمِ

5.11

Do not deny revelation from his dreaming, because  
His heart, though his eyes may shut, is open wide and does see.

وَذَاكَ حِينَ بُلُوغٍ مِّنْ نُّبُوَّتِهِ  
فَلَيْسَ يُنْكَرُ فِيهِ حَالٌ مُحْتَلِمٍ

5.12

And that was so at the very start of his prophethood:  
So with that state of the dreaming no one can disagree.

تَبَارَكَ اللَّهُ مَا وَحِيمٌ بِمُكْتَسَبٍ  
وَلَا نَبِيٌّ عَلَيَّ غَيْبٍ بِمَتَّهِمْ

- 5.13 How blessed is God: revelation isn't something attained;  
Nor is a prophet suspected in what we do not see

كَمْ أَبْرَأَتْ وَصَبًا بِاللَّمْسِ رَاحَتُهُ  
وَأَطْلَقَتْ أَرِبًا مِّن رَّبِّقَةِ اللَّمَمِ

- 5.14 How many times has his palm by touch relieved the unwell,  
And freed the helpless from in the noose of insanity

وَأُحْيَتِ السَّنَةُ الشَّهْبَاءَ دَعْوَتُهُ  
حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصُرِ الدُّهْمِ

- 5.15 His call gave life to a gray and barren year full of drought;  
Till it became like a star in ages of ebony

بِعَارِضٍ جَادٍ أَوْ خِلْتِ الْبِطَاحَ بِهَا  
سَيْبٌ مِّنَ الْيَمِّ أَوْ سَيْلٌ مِّنَ الْعَرَمِ

- 5.16 With teeming clouds—you'd have thought the valleys had rivers flow  
In from the sea, or a flooded dam that gushed viciously.

دَعْنِي وَوَصْفِي آيَاتٍ لَهُ ظَهَرَتْ  
ظُهُورَ نَارِ الْقَرَى لَيْلًا عَلَى عِلْمِ

- 6.1 Leave me alone to describe his miracles, which are plain  
As nightly fire on mountains, lit as a courtesy

فَالدَّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ  
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ

- 6.2 For pearls increase in their beauty when arranged on a string,  
But aren't less precious kept alone and separately

فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى  
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشِّيمِ

- 6.3 What eulogizing has any hope of stretching to reach  
What he possesses in noble nature and quality?

آيَاتُ حَقِّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ  
قَدِيمَةٌ صِفَةُ الْمُوصُوفِ بِالْقَدَمِ

- 6.4 What eulogizing has any hope of stretching to reach  
What he possesses in noble nature and quality.

لَمْ تَقْتَرِنُ بِزَمَانٍ وَهِيَ تُخْبِرُنَا

عَنِ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَمٍ

6.5

They aren't bound by constraints of time, as they tell us of  
The day to come, also Aad and Irum—past history.

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ

مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمِ

6.6

They stayed among us, and so transcended all miracles  
From all the prophets, as they had come and then ceased to be

مُحَكَّمَاتٍ فَمَا تُبْقِينَ مِنْ شُبْهِهِ

لِذِي شِقَاقٍ وَمَا تَبْغِينَ مِنْ حِكْمِ

6.7

So wise and clear, that they leave no room for a single doubt  
To an opponent and have no need for a referee.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبِ

أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلْمِ

6.8

And never were they attacked except that from battle did  
Return to them with surrendered arms the worst enemy

رَدَّتْ بِأَلَاغَتْهَا دَعْوَى مُعَارِضِهَا  
رَدَّ الْغُيُورِ يَدَ الْجَانِي عَنِ الْحُرْمِ

6.9

Their eloquence fought off their dissenters' claim, as a man  
That is protective fights off attack from his family

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدِ  
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

6.10

Possessing meanings like waves upon the sea in support;  
Surpassing its treasures in allure and sublimity

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا  
وَلَا تُسَامُ عَلَى الْإِكْتَارِ بِالسَّامِ

6.11

Such that their wonders are countless and beyond any bound,  
And never found to be tiresome in great quantity.

قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ  
لَقَدْ ظَفَرْتَ بِجَبَلِ اللَّهِ فَاعْتَصِمِ

6.12

By them is soothed their reciter's eye, so I said to him,  
"You have indeed found the rope of God, so hold steadily."

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارِ لَظَى  
أَطْفَاتِ حَرِّ لَظَى مِنْ وَرْدِهَا الشَّبِيمِ

- 6.13 If you recite them in worry of the fire of Hell,  
From their cool fountain you douse the burn of Hell utterly

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ  
مِنَ الْعُصَاةِ وَقَدْ جَاؤُوهُ كَالْحِمَمِ

- 6.14 Just like the Basin, as it is whitening every face,  
Of sinners coming to it like coals as black as can be

وَكَالصِّرَاطِ وَكَالْمِيزَانِ مَعْدِلَةً  
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

- 6.15 And like the straight Bridge and like the Balance in equity:  
Without them no justice is maintained in society.

لَا تَعْجَبَنَّ لِحُسُودِ رَاحٍ يُنْكِرُهَا  
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفِهِمِ

- 6.16 Be not amazed by a hater in denial of them,  
Who acts unknowing despite full knowledge and mastery



قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

6.17

An eye may even reject the light of sun when inflamed;  
A mouth rejecting the taste of water from malady.



يَا خَيْرَ مَنْ يَمَّ الْعَافُونَ سَاحَتَهُ  
سَعِيًّا وَفَوْقَ مُتُونِ الْأَيْنِقِ الرَّسْمِ

- 7.1 O best of those whose front yard is sought by those seeking good,  
On foot and on backs of camels treading vigorously!

وَمَنْ هُوَ الْآيَةُ الْكُبْرَى لِمُعْتَبِرٍ  
وَمَنْ هُوَ النِّعْمَةُ الْعُظْمَى لِمُغْتَمِبٍ

- 7.2 And you who are sign supreme for one who does seek to know!  
And greatest blessing for one in search of prosperity!

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

- 7.3 From sanctum to sanctum you had made the trip overnight;  
Just as the moon makes the trip through darkness nocturnally.

وَبِتَّ تَرَقَّ إِلَى أَنْ نِلْتَ مَنْزِلَةً  
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَمَّ

- 7.4 You spent the night rising up until you had reached a place  
A length of two bows, not gained or sought in all history.

وَقَدَّمْتَكُ جَمِيعُ الْأَنْبِيَاءِ بِهَا  
وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

7.5

And all the prophets and messengers had put you ahead,  
Just as the served over servants has the priority.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ  
فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

7.6

As you proceeded through all the seven levels with them,  
In a procession, you were the banner bearer to see;

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَا لِمُسْتَبِقِ  
مِنَ الدُّنُوِّ وَلَا مَرْقَى لِمُسْتَنِمِ

7.7

Until you had left no goal for the ambitious in hope  
Of closeness, nor height for someone seeking ascendancy.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ  
نُودِيَتْ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

7.8

You humbled all ranks by annexation: you were addressed,  
Like unannexed proper noun, with singular dignity.

كَيْمًا تَفُوزَ بِوَصْلِ أَيِّ مُسْتَرٍ  
عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَمِ

7.9

So that you triumph with a connection oh so concealed  
From eyes, and a secret oh so shrouded in mystery!

فَحُزَّتْ كُلُّ فَخَارٍ غَيْرِ مُشْتَرِكِ  
وَجُزَّتْ كُلُّ مَقَامٍ غَيْرِ مُزْدَحَمِ

7.10

So you obtained every glory, no one else joining you;  
And you surpassed all alone, unchallenged, every degree.

وَجَلَّ مِقْدَارُ مَا أُؤْتِيَتْ مِنْ رَبِّ  
وَعَزَّ إِدْرَاكُ مَا أُؤْتِيَتْ مِنْ نِعَمِ

7.11

The measure of stations you were granted, what majesty!  
Attaining the blessings you were given, what rarity!

بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا  
مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

7.12

Great news for us, people of Islam! Indeed, we possess  
A pillar of special care erected unbreakably.

لَمَّا دَعَى اللهُ دَاعِينَا لِطَاعَتِهِ  
بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

7.13

And since Allah called the one who called us to serving Him  
The Greatest Prophet, we are the greatest community.



رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بَعْثِهِ  
كَنْبَاءٍ أَجْفَلَتْ غُفْلًا مِّنَ الْغَنَمِ

- 8.1 The news of his being sent alarmed the hearts of the foes,  
Just like a roar causing heedless sheep to startle and flee.

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مُعْتَرِكٍ  
حَتَّى حَكَّوْا بِالْقَنَا حَمًا عَلَى وَضَمٍ

- 8.2 He kept courageously facing them at each battlefield,  
Till they were butchered by spears like meat in butchery.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ

أَشْلَاءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرَّحِمِ

- 8.3 They longed to flee so much that they watched the parts carried off  
By buzzards and vultures in a state of near jealousy.

تَمْضِي اللَّيَالِي وَلَا يَدْرُونَ عِدَّتَهَا

مَا لَمْ تَكُنْ مِّنْ لِّيَالِي الْأَشْهُرِ الْحُرْمِ

- 8.4 The nights would pass with them unaware the number of them,  
Except the nights of the Sacred Months of tranquillity.

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

بِكُلِّ قَرْمٍ إِلَى حَمِّ الْعِدَا قَرْمٍ

8.5

As if religion had been a guest arrived at their yard,  
With every nobleman craving meat of the enemy.

يَجْرُ بِحَرَ خَمِيسٍ فَوْقَ سَابِحَةٍ

يَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمٍ

8.6

It brought an ocean of troops on gracefully-floating steeds,  
Advancing waves made of heroes, surging successively.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ

يَسْتَوُ بِمُسْتَأْصِلٍ لِلْكَفْرِ مُصْطَلِمٍ

8.7

Each in response to the call of God, in hope of reward,  
Attacking armed to uproot and shatter idolatry.

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ

مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

8.8

Until the Faith of Islam, with them among it, became—  
Once having been foreign—now a unified family.

مَكْفُولَةٌ أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي

وَخَيْرِ بَعْلِ فَلَمْ تَيْتَمْ وَلَمْ تَتَّمِ

8.9

Protected forever from them by the best father and  
Best husband, so not an orphan or a widow is she.

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ

مَاذَا لَقِيَ مِنْهُمْ فِي كُلِّ مُصْطَدَمٍ

8.10

They are the mountains, so ask about them their battle-foe,  
At every battle, the things from them that he used to see.

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا

فُصُولُ حَتْفٍ لَهُمْ أَذْهَى مِنْ الْوَحْمِ

8.11

And ask Hunayn, question Badr, and even ask Uhud, too—  
Events of death for them, worse than plague in catastrophe.

الْمُصْدِرِي الْبَيْضِ حُمْرًا بَعْدَ مَا وَرَدَتْ

مِنَ الْعِدَا كُلِّ مُسْوَدٍّ مِّنَ اللَّمَمِ

8.12

Returning white blades now turned to crimson after they reached  
The fighters with flowing hair of black from the enemy.



وَالكَاتِبِينَ بِسُومِ الْخَطِّ مَا تَرَكَتْ  
أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنْعَجِمٍ

8.13

Inscribing with spears of Lettering, their pens didn't leave  
A body line with undotted i, and crossed every t.

شَاكِي السِّلَاحِ لَهُمْ سِيمًا تُمَيِّزُهُمْ  
وَالْوَرْدُ يَمْتَّازُ بِالسِّيَمَا عَنِ السَّلْمِ

8.14

With sharpened weapons they had a mark to set them apart;  
A rose is set by its mark apart from a thorny tree.

تُهْدِي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمْ  
فَتَحْسِبُ الزَّهْرَ فِي الْأَكْمَامِ كُلِّ كَمِي

8.15

The victory winds convey to you the sweet news of them;  
So flowers in bloom you'd reckon every soldier to be.

كَأَنَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبَا  
مِنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُرْمِ

8.16

They were in horseback like firmly-rooted plants up on hills—  
From grit so solid, not girth of saddle held solidly.

طَارَتْ قُلُوبُ الْعِدَا مِنْ بَأْسِهِمْ فَرَقًا  
فَمَا تُفَرِّقُ بَيْنَ الْبَهُمِ وَالْبُهُمِ

8.17 The enemies' hearts were fluttering in fear of their force,  
Unable to tell a lamb apart from brave cavalry.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ  
إِنْ تَلَقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمُ

8.18 Whoever is aided by the Messenger of Allah,  
If lions meet him inside their woods, they bow silently.

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرِ مُنْتَصِرٍ  
بِهِ وَلَا مِنْ عَدُوٍّ غَيْرِ مُنْقَصِمٍ

8.19 You will not see any saint that isn't victorious  
Through him, nor any opponent not destroyed utterly.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ  
كَاللَّيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجْمِ

8.20 He put his nation to dwell inside the fort of his faith;  
Like lion dwelling inside the forest with progeny.

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

8.21

How often the words of God refuted the quarrelsome  
About him! How often proof defeated the enemy!

كَفَاكَ بِالْعَلَمِ فِي الْأُمِّيِّ مُعْجِزَةً  
فِي الْجَاهِلِيَّةِ وَالْتَأْدِيبِ فِي الْيَتِيمِ

8.22

Enlightenment in the one unread is wonder enough,  
In Age of Darkness; and good upbringing in orphanacy.

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ  
ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالْخَدَمِ

- 9.1 I've served him with eulogy by which I seek to erase  
The sins of life spent in poem and in servility.

إِذْ قَلَّدَانِي مَا تُخْشَى عَوَاقِبُهُ  
كَأَنِّي بِهِمَا هَدَيْتُ مِنَ النَّعَمِ

- 9.2 For they have led me to things of horrible aftermath;  
Akin to livestock decreed by them for the butchery.

أَطَعْتُ غِيَّ الصِّبَا فِي الْحَالَتَيْنِ وَمَا  
حَصَلْتُ إِلَّا عَلَى الْآثَامِ وَالنَّدَمِ

- 9.3 I have obeyed the deceit of youth in both cases and  
Got nothing but sins and then regret, oh, what misery!

فِيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا  
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

- 9.4 Oh, what a loss for my soul, the awful deal that it made!  
Not buying faith with this world, not even browsing to see.

وَمَنْ يَبِّعْ أَجَلًا مِّنْهُ بِعَاجِلِهِ  
يَبِنَ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

9.5 Whoever sells off his future for his present will come  
To see the loss in his sale and future delivery.

إِنْ آتٍ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ  
مِنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرِمٍ

9.6 If I engage in a sin, my covenant isn't void  
With him, the Prophet; nor is the rope dissevered from me.

فَإِنَّ لِي ذِمَّةً مِّنْهُ بِتَسْمِيَّتِي  
مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمَمِ

9.7 By naming my son Muhammad I am in pledge to him;  
And none is more faithful in fulfilling pledges than he.

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

9.8 At my appointment, if he's not holding onto my hand—  
In graciousness—say, “Oh, what a fall into tragedy!”

حَاشَاهُ أَنْ يَجْرِمَ الرَّاجِي مَكَارِمَهُ  
أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

9.9

Far be it from him to bar the aspirant of his gifts,  
Or send away in dishonour from him a refugee.

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ  
وَجَدْتُهُ لِحَلَاصِي خَيْرَ مُلْتَزِمٍ

9.10

And since committing my thoughts to singing praises of him,  
I've found him to be the most committed to saving me.

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرَبَّتْ  
إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

9.11

The riches from him will not neglect a poor, dusty hand;  
Indeed, the rain causes even hills to be flowery.

وَلَمْ أَرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ  
يَدًا زُهَيْرٍ بِمَا أَثْنَى عَلَيَّ هَرِيمٍ

9.12

I sought no bloom of the lower world the hands of Zuhayr  
Had picked for having presented Herim with flattery.

يَا أَكْرَمَ الْخَلْقِ مَا لِي مِنْ أَلُوذٍ بِهِ  
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

- 10.1 Most Noble of all creation, what refuge do I have  
But you at the coming of the global emergency?

وَلَنْ يَضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي  
إِذَا الْكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

- 10.2 O Messenger of Allah, your rank won't shrink from me when  
The Generous manifests His punishing quality.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا  
وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

- 10.3 Yes, from your grace is indeed the world as well as its mate;  
And of your knowledge the Tablet and the Pen of decree.

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

- 10.4 O soul, despair not because of a mistake that is grave;  
Enormities are like slips compared to His clemency.

لَعَلَّ رَحْمَةً رَبِّي حِينَ يَقْسِمُهَا  
تَأْتِي عَلَيَّ حَسَبِ الْعِصْيَانِ فِي الْقِسْمِ

10.5 And hopefully, mercy from my Lord when He gives it out  
Will come according to sinfulness in its quantity.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ  
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

10.6 My Lord, and make not my hope a hope that is overturned  
With you; and make my expectance with no deficiency.

وَالطُّفَّ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ  
صَبْرًا مَتَى تَدْعُهُ الْأَهْوَالُ يَنْهَزِمُ

10.7 Be kind to Your slave in both abodes; for his fortitude  
Whenever terror call out to it will turn tail and flee.

وَأُذِّنْ لِسُحْبِ صَلَاةٍ مِّنْكَ دَائِمَةٍ  
عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

10.8 Let clouds of blessing from You, unending, rain down upon  
The Prophet, with pouring rain so heavily, steadily.



مَا رَتَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَا  
وَأَطْرَبَ الْعَيْسَ حَادِي الْعَيْسِ بِالنَّغَمِ

10.9

For longer than willow branches by the east wind are swayed;  
And camel drivers excite the camels with melody.

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

10.10

Then pleasure with Abu Bakr, the greatest of company,  
And Umar, bearer of Truth, and then Uthman, and Ali,

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ فَهُمْ  
أَهْلُ التُّقَى وَالنُّقَى وَالْحِلْمِ وَالْكَرَمِ

10.11

The Family and Companions and all the Followers,  
The people of purity and patience and piety.

يَا رَبِّ بِالْمُصْطَفَى بَالِغِ مَقَاصِدِنَا  
وَاعْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

10.12

My Lord, by the Chosen One, make our hopes come to be,  
And pardon what has gone, O Vast in Generosity.

وَاعْفِرْ إِلَهِي لِكُلِّ الْمُسْلِمِينَ بِمَا  
يَتْلُونَ فِي الْمَسْجِدِ الْأَقْصَى وَ فِي الْحَرَمِ

10.13

And please, my God, do forgive all of the Muslims by what  
They all recite at al-Aqsa Mosque and the two Sanctities

بِجَاهِ مَنْ بَيْتُهُ فِي طَيْبَةِ حَرَمٍ  
وَإِسْمُهُ قَسَمٌ مِنْ أَعْظَمِ الْقَسَمِ

10.14

By the prestige of him who the Goodly Land is his home;  
Whose very name is an oath of greatest immensity.

وَهَذِهِ بُرْدَةُ الْمُخْتَارِ قَدْ خُتِمَتْ  
وَالْحَمْدُ لِلَّهِ فِي بَدْءٍ وَفِي خَتَمٍ

10.15

This is the Burdah of the Selected One, now complete;  
And praise Allah at the start and finish, eternally!

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

10.16

The number of verses in it is one sixty or more;  
Relieve by them our woes, O Vast in Generosity!

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا  
سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

10.17

Forgive its writer and its reader by our Beloved Prophet.  
I ask all goodness of You. O the Most Generous and Most Bountiful.

الله Shadhiliyyah.sg