

# Qaṣīda al-Burda

قَصِيدَةُ الْبُرْدَةِ

## The Poem of the Mantle

لِلْإِمَامِ الْبُوصَيْرِيِّ

By Imām al-Busīrī

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Llāhi r-Raḥmāni r-Raḥīm

In the Name of Allah, The Beneficent, The Merciful

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ  
ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ

Al-ḥamdu li Llāhi munshī l-khalqi min ‘adami  
Thumma ṣ-ṣalātu ‘ala l-mukhtāri fi l-qidami

Praise be to Allah, Originator of Creation from non-existence  
Then prayers be upon the one chosen since pre-eternity

### CHORUS

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Mawlāya ṣalli wa sallim dā’iman abadan  
‘Alā ḥabībika khayri l-khalqi kullihimi

O my Lord, bless and grant peace always and forever  
Upon Your beloved one, the Best of all Creation

# الفصل الأول في الغزل وشكوى الغرام

Al-faṣlu l-awwalu fi l-ghazli wa shakwa l-gharāmi

## Chapter One: On Words of Love and the Intense Suffering of Passion

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمٍ  
مَزَجَتْ دَمْعًا جَرَى مِنْ مُقْلَةٍ بِدَمٍ

Amin tadhakkuri jīrānin bi dhī salami  
Mazajta dam'an jarā min muqlatin bi dami

1. Is it the memory of neighbours in Dhu Salam  
That has left your eyes so red with tears?

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

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

2. Or is it the wind blowing from the direction of Kazima  
And the lightning flashing in the black night from Mount Idam?

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا  
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهَمُّ

Fa mā li 'aynayka in qulta k-fufā hamatā  
Wa mā li qalbika in qulta s-tafiq yahimi

3. What is the matter with your eyes, that when you tell them to refrain, they only weep more?  
And your heart - when you try to rouse it, it only becomes more bewildered

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتِمٌ  
مَا بَيْنَ مُنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

Ayaḥṣabu ṣ-ṣabbu anna l-ḥubba munkatimun  
Mā bayna munsajimin minhu wa muḍṭarimi

4. Does the one in love suppose his love can be concealed  
Between pouring tears and a blazing heart?

لَوْلَا الْهَوَى لَمْ تُرْفِقْ دَمْعًا عَلَى طَلَلٍ  
وَلَا أَرِقْتَ لِذِكْرِ الْبَانِ وَالْعَلَمِ

Lawla l-hawā lam turiq dam'an 'alā ṭalalin  
Wa lā ariqta li dhikri l-bāni wa l-'alami

5. If not for love, your tears would not pour forth over traces left by your beloved,  
Nor would you be sleepless remembering the willow tree and the mountain

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ  
بِهِ عَلَيْكَ عُذُولُ الدَّمْعِ وَالسَّقَمِ

Fa kayfa tunkiru ḥubban ba'da mā shahidat  
Bihi 'alayka 'udūlu d-dam'i wa s-saqami

6. So how can you deny this love when such honest witnesses,  
as weeping and looking gaunt have testified to it against you?

وَأَثَبَتِ الْوَجْدُ خَطِي عَبْرَةَ وَصْنِي  
مِثْلَ الْبَهَارِ عَلَى خَدَيْكَ وَالْعَنَمِ

Wa athbata l-wajdu khaṭṭay 'abratin wa ḍanan  
Mithla l-bahāri 'alā khaddayka wa l-'anami

7. The agony of love has inscribed two lines of tears and grief  
Upon your cheeks, pale as bahar and red as anam

نَعَمْ سَرَى طَيْفٌ مِّنْ أَهْوَى فَأَرَقَّنِي  
وَالحُبُّ يَعْتَرِضُ اللِّذَاتِ بِالْأَلَمِ

Na'am sarā ṭayfu man ahwā fa arraqanī  
Wa l-ḥubbu ya'tariḍu l-ladhdhati bi l-alamī

8. Yes, a vision of the one I love came to me by night, and I could not sleep,  
Oh, how love hinders the tasting of delight with its suffering!

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

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

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

عَدَّتْكَ حَالِي لَا سِرِّي بِمُسْتَتِرٍ  
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

'Adatka ḥāliya lā sirrī bi mustatirin  
'Ani l-wushāti wa lā dā'i bi munḥasimi

10. May you be spared a state such as mine! My secret cannot be concealed  
From my detractors, nor will there ever be an end to my malady

مَحَضَّتْنِي التُّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ  
إِنَّ الْمُحِبَّ عَنِ الْعُدَّالِ فِي صَمَمِ

Maḥḥaḍtanī n-nuṣḥa lākin lastu asma'uhu  
Inna l-muḥibba 'ani l-'udh-dhāli fī ṣamami

11. You gave me sincere good counsel, but I did not hear it,  
The lover is quite deaf to those who blame him

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

Innī t-tahamtu naṣiḥa sh-shaybi fī ‘adhalin  
Wa sh-shaybu ab‘adu fī nuṣ-ḥin ‘ani t-tuhami

12. I even suspected the counsel of my own grey hairs rebuking me,  
When I knew the counsel of old age and grey hair to be above suspicion

## الْفَصْلُ الثَّانِي فِي الْحَذِيرِ مِنْ هَوَى النَّفْسِ

Al-faşlu th-thānī fi l-ḥadhīri min hawa n-nafsi

### Chapter Two: A Caution About the Whims of the Self

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَظْتُ  
مِنْ جَهْلِيهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

Fa inna ammāratī bi s-sū'i ma t-ta'azat  
Min jahlihā bi nadhīri sh-shaybi wa l-harami

13. My foolish reckless self refused to heed the warning  
Heralded by the onset of grey hair and old age

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى  
ضَيْفِ أَلَمِّ بِرَأْسِي غَيْرَ مُحْتَشِمِ

Wa lā a'addat mina l-fi'li l-jamīli qirā  
Dayfin alamma bi ra'sī ghayra muḥtashimi

14. And it had not prepared any good deeds to properly welcome  
This guest who had turned up on my head unannounced

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أَوْقِرُهُ  
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

Law kuntu a'lamu annī mā uwaqqiruhu  
Katamtu sirran badā lī minhu bi l-katami

15. If I had known that I could not receive him with honour,  
I would have hidden my secret from him with dye

مَنْ لِي بِرَدِّ جِمَاحٍ مِنْ غَوَايَتِهَا  
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

Man lī bi raddi jimāhin min ghawāyatihā  
Kamā yuraddu jimāhu l-khayli bi l-lujumi

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

فَلَا تَرُمْ بِالْمَعَاصِي كَسَرَ شَهْوَتِهَا  
إِنَّ الطَّعَامَ يُقْوِي شَهْوَةَ النَّهْمِ

Fa lā tarum bi l-ma‘āṣī kasra shahwatihā  
Inna ṭ-ṭa‘āma yuqawwī shahwata n-nahimi

17. Do not aim to break the desires by plunging further into sin,  
The glutton’s greed is only increased by [the sight of] food

وَالنَّفْسُ كَالطِّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى  
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

Wa n-nafsu ka-ṭ-ṭifli in tuhmilhu shabba ‘alā  
Ḥubbi r-raqā‘i wa in taṭṭimhu yanfaṭimi

18. The self is like an infant, if you neglect its proper care,  
It will grow up still loving to suckle; but once you wean it, it will be weaned

فَاصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ  
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يَصِمُّ

Faṣrif hawāhā wa ḥādhir an tuwalliyahu  
Inna l-hawā mā tawallā yuṣmi aw yaṣimi

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

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ  
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسِمِ

Wa rā'ihā wahya fi l-a'māli sā'imatun  
Wa in hiya s-taḥlati l-mar'ā fa lā tusimi

20. Keep a watchful eye on it as it grazes in the field of actions,  
And if it finds the pasture too delightful, do not let it graze unchecked

كَمْ حَسَنَتْ لَذَّةَ لِلْمَرْءِ قَاتِلَةً  
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

Kam ḥassanat ladh-dhatan li l-mar'i qātilatan  
Min ḥaythu lam yadri anna s-summa fi d-dasami

21. How often a pleasure that is in fact deadly has seemed good,  
To one who does not know there may be poison in the fat

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبِيعٍ  
فَرُبَّ مَحْمَصَةٍ شَرُّ مِنَ الشُّخْمِ

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

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

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ  
مِنَ الْمَحَارِمِ وَالزَّمِّ حِمِيَةَ النَّدَمِ

Wa s-tafrighi d-dam'a min 'aynin qadi m-tala'at  
Mina l-maḥārimi wa l-zam ḥimyata n-nadami

23. Dry the tears from eyes that have had their fill of forbidden things,  
And henceforth let your only diet be regret



وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِيهِمَا  
وَإِنْ هُمَا مَحْضَاكَ التُّصْحَ فَاتَّهِمِ

Wa khālifi n-nafsa wa sh-shayṭāna wa ‘ṣhimā  
Wa in humā maḥaḍāka n-nuṣḥa fa t-tahimi

24. Oppose the self and shaytan - and defy them,  
If they try to offer you advice, treat it with suspicion

وَلَا تُطِيعْ مِنْهُمَا خَصْمًا وَلَا حَاكِمًا  
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَاكِمِ

Wa lā tuṭi‘ minhumā khaṣman wa lā ḥakaman  
Fa anta ta‘rifu kayda l-khaṣmi wa l-ḥakami

25. Never obey them, whether they oppose or come to arbitrate,  
For you know by now the tricks of both opponents and arbitrators

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

Astaghfiru Llāha min qawlin bilā ‘amalin  
Laqad nasabtu bihi naslan li dhī ‘uqumi

26. I beg Allah’s forgiveness for saying things I do not do,  
As though I were ascribing progeny to one who was barren

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

Amartuka l-khayra lākin mā' tamartu bihi  
Wa ma s-taqamtu fa mā qawlī laka s-taqimi

27. I ordered you to be good, but then didn’t heed my own advice,  
I was not myself upright, so what of my telling you, ‘Be upright!’

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً  
وَلَمْ أُصَلِّ سِوَى فَرِيضٍ وَلَمْ أَصُومِ

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

28. I have not made much provision of voluntary prayer before death comes to take me,  
Neither have I prayed nor fasted more than was obligatory

## الفصل الثالث في مدح النبي ﷺ

Al-faşlu th-thālithu fī madḥi n-Nabiyyi (ṣalla Llāhu ‘alayhi wa sallam)

### Chapter Three: Praise of the Prophet ﷺ

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

Zalamtu sunnata man aḥyā z-ḡalāma ilā  
Ani sh-takat qadamāhu ḡ-ḡurra min warami

29. I have done injustice to the path of the one who prayed at night  
Until his feet complained of pain and swelling

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى  
تَحْتَ الحِجَارَةِ كَشْحًا مُتْرَفَ الأَدَمِ

Wa shadda min saghabin aḥshā'ahu wa ṭawā  
Taḥta l-ḥijārati kash-ḥan mutrafa l-adami

30. While he bound up his insides against the extremity of his hunger,  
Hiding his delicate skin beneath the stone tied round his waist

وَرَاوَدَتْهُ الجِبَالُ الشُّمُّ مِنْ ذَهَبٍ  
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

Wa rāwadat-hu l-jibālu sh-shummu min dhahabin  
'An nafsihi fa'arāhā ayyamā shamami

31. The high mountains of gold sought to entice him,  
But he showed them in return the true meaning of elevation

وَ أَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ  
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصْمِ

Wa akkadat zuhdahu fihā ḍarūratuhu  
Inna ḍ-ḍarūrata lā ta'dū 'ala l-'iṣami

32. His situation of austerity and need only confirmed his indifference to worldly concerns,  
For even dire need cannot assail such impeccable virtue

وَ كَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةٌ مَنْ  
لَوْلَاهُ لَمْ تُخْرَجِ الدُّنْيَا مِنَ الْعَدَمِ

Wa kayfa tad'ū ila d-dunyā ḍarūratu man  
Lawlāhu lam tukhrajī d-dunyā mina l-'adami

33. How could the dire need of such a person draw him towards the world,  
When were it not for him, the world would never have emerged from non-existence?

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالثَّقَلَيْنِ  
بِنِ وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

Muḥammadun sayyidu l-kawnayni wa th-thaqalay-  
-ni wa-l farīqayni min 'urbīn wa min 'ajami

34. Muhammad ﷺ is the master of the two worlds, master of the jinn and [men,]  
And master of the two groups, Arabs and non-Arabs

نَبِيِّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ  
أَبْرَأَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمٍ

Nabiyyuna l-āmiru n-nāhī falā aḥadun  
Abarra fī qawli lā minhu wa lā na'ami

35. Our Prophet, who commands the good and forbids the wrong,  
There is no one truer to his word, whether it be 'yes' or 'no'

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ  
لِكُلِّ هَوَلٍ مِنَ الْأَهْوَالِ مُقْتَحَمٍ

Huwa l-ḥabību l-ladhī turjā shafā'atuhu  
Li kulli hawlin mina l-ahwāli muqtaḥami

36. He is the beloved one, whose intercession is hoped for  
Against all the terrifying things that take us by storm

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ  
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

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

37. He has called people to Allah, so those who cling to him  
Are clinging to a rope which will never break

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

Fāqa n-nabiyyīna fī khalqin wa fī khuluqin  
Wa lam yudānūhu fī 'ilmin wa lā karami

38. He surpassed the other prophets both in form and noble character,  
And none has come close to him in knowledge or in pure generosity

وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ  
غَرْفًا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيَمِ

Wa kulluhum min rasūli Llāhi multamisun  
Gharfan mina l-baḥri aw rashfan mina d-diyami

39. They all petition the Messenger of Allah for just a handful of water  
From his ocean, or a draught from his never-ending rain

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ  
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

Wa wāqifūna ladayhi ‘inda ḥaddihimi  
Min nuqṭati l-‘ilmi aw min shaklati l-ḥikami

40. They all come to a halt before him according to their measure,  
As diacritical points upon his knowledge, or vowel marks upon his wisdom

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ  
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِيءُ النَّسَمِ

Fahwa l-ladhī tamma ma‘nāhu wa ṣūratuhu  
Thumma ṣ-ṭafāhu ḥabīban bāri’u n-nasami

41. He is the one in whom meaning and form were perfected,  
And then the One who created all mankind chose him as His beloved

مُنَزَّهُ عَنِ شَرِيكِ فِي مَحَاسِنِهِ  
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

Munazzahun ‘an sharīkin fī maḥāsinihi  
Fa jawharu l-ḥusni fīhi ghayru munqasimi

42. He is far from having any equal in his virtues,  
For in him, the essence of perfection is indivisible

دَعُ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ  
وَاحْكُمُ بِمَا شِئْتُمْ مَدْحًا فِيهِ وَاحْتَكِمِ

Da‘ ma d-da‘athu n-naṣārā fī nabīyyihimi  
Wa ḥ-kum bimā shi’ta mad-ḥan fīhi wa ḥ-takimi

43. Abandon what the Christians have claimed about their Prophet,  
Beyond that you may say whatever you wish in praise of him

وَأَنْسُبُ إِلَى ذَاتِهِ مَا شِئْتُ مِنْ شَرَفٍ  
وَأَنْسُبُ إِلَى قَدْرِهِ مَا شِئْتُ مِنْ عِظَمٍ

Wa n-sub ilā dhātihi mā shi'ta min sharafin  
Wa n-sub ilā qadrihi mā shi'ta min 'izami

44. You may ascribe whatever you wish of nobility to his essence,  
And to his rank, whatever you wish of greatness

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ  
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

Fa inna faḍla rasūli Llāhi laysa lahu  
Ḥaddun fa yu'riba 'anhu nāṭiqun bi fami

45. Indeed, the high merit of the Messenger of Allah has no furthest limit  
Which could be expressed by the tongue of a human being

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظْمًا  
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

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

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

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

Lam yamtaḥinnā bimā ta'ya l-'uqūlu bihi  
Ḥirṣan 'alaynā fa lam nartab wa lam nahimi

47. He did not test us with things that would exhaust our intellects,  
Out of concern for us, so we did not fall into doubt or bewilderment

أَعْيَا الْوَرَى فَهَمُ مَعْنَاهُ فَلَيْسَ يُرَى  
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمِ

A'ya l-warā fahmu ma'nāhu falaysa yurā  
Fi l-qurbi wa l-bu'di fihī ghayru munfaḥimi

48. Mankind is unable to comprehend his true essence,  
Near and far, they are dumbfounded

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدِ  
صَغِيرَةً وَتُكِلُّ الصَّرْفَ مِنْ أَمَمِ

Ka sh-shamsi taẓ-haru li l-'aynayni min bu'udin  
Ṣaghīratan wa tukillu ṭ-ṭarfa min amami

49. Like the sun, which from afar appears small to the naked eye,  
Whereas up close, it would dim and dazzle the vision

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ  
قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالْحُلْمِ

Wa kayfa yudriku fi d-dunyā ḥaḥiqatahu  
Qawmun niyāmun tasallaw 'anhu bi l-ḥulumi

50. How can people who are asleep perceive his true reality  
In this world, while they are distracted from him by their dreams?

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ  
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

Fa mablaghu l-'ilmi fihī annahu basharun  
Wa annahu khayru khalqi Llāhi kullihimi

51. The extent of the knowledge we have of him is that he is a man,  
And that he is the best of all Allah's creation



وَكُلُّ آيٍ آتَى الرَّسُلَ الْكِرَامُ بِهَا  
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

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

52. Every miracle brought by the Noble Messengers  
Was only connected to them through his light

فَإِنَّهُ شَمْسٌ فَضْلٍ هُمْ كَوَاكِبُهَا  
يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Fa innahu shamsu faḍlin hum kawākibuhā  
Yuz-hirna anwārahā li n-nāsi fi z-ẓulami

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

أَكْرَمُ بِخَلْقِ نَبِيِّ زَانَهُ خُلُقُ  
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ

Akrim bi khalqi nabiiyin zānahu khuluqun  
Bi l-ḥusni mushtamilin bi l-bishri muttasimi

54. How generous the creation of a Prophet adorned with excellent character!  
So graced with beauty, and radiant of face

كَالزَّهْرِ فِي تَرَفٍ وَالْبَدْرِ فِي شَرَفٍ  
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

Ka z-zahri fi tarafin wa l-badri fi sharafin  
Wa l-baḥri fi karamin wa d-dahri fi himami

55. Like a flower in freshness and a full moon in eminence,  
Like an ocean in pure generosity and like time itself in strength of resolution

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ  
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

Ka annahu wahwa fardun min jalālatihi  
Fī ‘askarin ḥīna talqāhu wa fī ḥashami

56. Just from his majestic bearing, even when he was alone,  
He seemed as if amongst a great army and entourage

كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدْفٍ  
مِنْ مَعْدِنِي مَنْطِقٍ مِنْهُ وَمُبْتَسَمٍ

Ka annama l-lu'lu'u l-maknūnu fī ṣadafin  
Min ma‘dinay manṭiqin minhu wa mubtasami

57. It was as if shining pearls, protected in their shells,  
Emerged from both his speech and his radiant smile

لَا طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ  
طُوبَى لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ

Lā ṭība ya‘dilu turban ḍamma a‘ẓumahu  
Ṭūbā li muntashiqin minhu wa multathimi

58. No perfume could ever match that of the earth that holds his noble form,  
What bliss for the one who smells that blessed earth or kisses it!