

# قَصِيدَةُ الْبُرْدَةِ

Qaṣīda al-Burda — Chapter 3

الإمام البوصيري - Imam al-Buṣīrī

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*I have wronged the Sunna of him who  
enlivened the dark nights  
By praying till his feet complained of  
painful swelling.*

*He placed a stone over his belly and  
soft skin,  
Tightening a belt over it to diminish  
the hunger pangs.*

*Lofty mountains tried, to tempt him  
with turning to gold,  
But he showed them the height of his  
own loftiness!*

*His dire neediness only strengthened  
his detachment;  
neediness like his never leads to  
transgression.*

*How could need tempt him with  
worldliness, when but for him  
The world would not have emerged  
from non-existence?*

*Muhammad is the master of both  
abodes, of both kinds,  
And both classes [of people]: Arabs  
and non-Arabs.*

Zalamtu sunnata man ahyādh  
zālāma ilā  
Anishtakat qadamāhuḍ ḍurra min  
warami

**Wa shadda min saghabin aḥshā'ahu  
wa ṭawā  
Taḥtal hijāratī kash-ḥan mutrafal  
adami**

Wa rāwadāt-hul jibālūsh shummu  
min dhahabin  
'An nafsīhi fa arāhā ayyamā shama-  
mi

**Wa akkadat zuhdahu fihā ḍarūratu-  
hu  
Innaḍ ḍarūrata lā ta'dū 'alal 'īṣami**

Wa kayfa tad'ū ilad dunyā ḍarūratu  
man  
Lawlāhu lam tukhrajid dunyā minal  
'adami

**Muḥammadun sayyidul kawnayni  
wath thaqalay-  
-ni wal fariqayni min 'urbin wa min  
'ajami**

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظُّلُمَ إِلَى  
أَنْ اشْتَكَيْتُ قَدَمَاهُ الضَّرْمِ مِنْ وَرَمٍ

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى  
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْأَدَمِ

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ  
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّامًا شَامِمِ

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضُرُورَتُهُ  
إِنَّ الضَّرُورَةَ لَا تَعْدُو عَلَى الْعِصَمِ

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضُرُورَةُ مَنْ  
لَوْلَا لَمْ تُخْرِجِ الدُّنْيَا مِنَ الْعَدَمِ

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ  
مِنْ الْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمِ

*Our Prophet, who commands and  
who forbids;  
None is more true than him in saying  
“yes” or “no”.*

*He is the Beloved whose intercession  
is hoped for,  
Victorious over every terror and dis-  
aster.*

*He called to Allah, so those who hold  
fast to him  
Are holding fast to a rope that never  
shall break.*

*He excelled the other Prophets in  
form and qualities;  
Their knowledge and nobility did not  
come near his.*

*They all seek something from Allah’s  
Emissary –  
handfuls from the sea, or small sips of  
drizzle.*

*They all stand before him, observing  
their limits;  
Dots to his knowledge, or vowel-  
marks to his wisdom.*

*It is he whose meaning and form at-  
tained perfection  
Then the Maker of Souls chose him  
for His beloved.*

*Exalted above having a rival in his  
perfections;  
In him is the undivided essence of  
beauty.*

Nabiyyunal āmirun nāhī falā  
aḥadun  
Abarra fī qawli lā minhu wa lā  
na‘ami

Huwal ḥabīb al ladhī turjā shafā‘atu-  
hu  
Li kulli hawlin minal ahwālī  
muqtaḥami

Da‘ā ila Llāhi fal mustamsikūna bihi  
Mustamsikūna biḥablin ghayri  
munfaṣimi

Fāqan nabiyyīna fī khalqin wa fī  
khuluqin  
Wa lam yudānūhu fī ‘ilmin wa lā  
karami

Wa kulluhum min rasūli Llāhi mul-  
tamisun  
Gharfan minal baḥri aw rashfan  
minad diyami

Wa wāqifūna ladayhi ‘inda ḥaddihi-  
mi  
Min nuqṭatil ‘ilmi aw min shaklatil  
ḥikami

Fa huwal ladhī tamma ma‘nāhu wa  
ṣūratuhu  
Thummaṣtafāhu ḥabīban bārī‘un  
nasami

Munazzahun ‘an sharīkin fī  
maḥāsinihi  
Fa jawharul ḥusni fīhi ghayru mun-  
qasimi

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ  
أَبْرَئِي قَوْلٍ لَامِنُهُ وَلَا نَعْمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ  
لِكُلِّ هَوَلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ  
مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمِ

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ  
وَلَمْ يَدَأُوهُ فِي عِلْمٍ وَلَا كَرَمِ

وَكُلُّهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسُ  
غَرْفًا مِنَ الْبَحْرِ أَوْ رَشْقًا مِنَ الدَّيَمِ

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ  
مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكَمِ

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ  
تَمَّ اصْطَفَاؤُهُ حَبِيبًا بَارِئُ النَّسَمِ

مُنْزَعٌ عَنْ شَرِيكِ فِي مَحَاسِنِهِ  
فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

*Eschew the claim Christians have  
made for their Prophet.  
Then say in his praise what you will,  
but wisely!*

*Ascribe whatever honour you will to  
his essence,  
And ascribe what greatness you will  
to his worth;*

*For the worth of Allah's Emissary has  
no limit  
That could be expressed by a human  
mouth.*

*If his miracles were commensurate  
with his greatness,  
The mere mention of his name would  
give life to dry bones.*

*He did not try us with things that  
confound the mind  
Out of concern for us, so we neither  
doubted nor strayed.*

*Man's mind is exhausted trying to  
understand his meaning;  
All of them, near or far, appear as if  
dumbstruck.*

*He is like the sun: small to the eye  
when seen from afar,  
But dazzling to the sight when seen  
close up.*

*How can his reality be grasped in this  
world  
By sleeping folk, distracted from him  
by dreams?*

Da' madda'at-hun naṣārā fī nabiyyihimi  
Waḥkum bimā shī'ta mad-ḥan fihī  
waḥtakimi

Wansub ilā dhātihi mā shī'ta min  
sharafīn  
Wansub ilā qadrihi mā shī'ta min  
'izami

Fa inna faḍla rasūlilLāhi laysa lahu  
Ḥaddun fa yu'riba 'anhu nāṭiqun  
bifami

Lauw nāsabat qadrahu āyātuhu  
'izaman  
Aḥya'smuhu ḥīna yud'ā dārisar  
rimami

Lam yamtaḥinnā bimā ta'yal 'uqūlu  
bihi  
Ḥirṣan 'alayna falam nartab wa lam  
nahimi

A'yal warā fahmu ma'nāhu falaysa  
yurā  
Fil qurbi wal bu'di fihī ghayru mun-  
faḥimi

Kash shamsi taḥ-haru lil 'aynayni  
min bu'udin  
Ṣaghīratan wa tukilluṭ ṭarfa min  
amami

Wa kayfa yudriku fid dunyā ḥaqīqat-  
ahu  
Qawmun niyāmun tasallū 'anhu bil  
ḥulumi

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

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ  
وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عَظَمٍ

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ  
حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

لَوْ نَاسَبَتْ قَدْرُهُ آيَاتُهُ عَظَمًا  
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

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

أَعْيَا الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى  
فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَجِحٍ

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ  
صَغِيرَةٍ وَتُكِلُ الطَّرْفَ مِنْ أَمَمٍ

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ  
قَوْمٌ نِيَامٌ تَسْلَوُا عَنْهُ بِالْحُلُمِ

*The extent of our knowledge is that  
he is a mortal –  
And that he is the best of Allah's cre-  
ation!*

*Every miracle produced by the noble  
Emissaries  
Came to them by virtue of his light  
alone*

*For he is the sun of virtue, and they  
are its planets;  
They display its lights to mankind in  
the darkness.*

*How noble the qualities of a Prophet  
beautified by such traits:  
Full of beauty, and marked by smiles  
and good cheer!*

*Like flowers in delicate beauty, like  
the full moon in honour;  
like the sea in generosity, like time in  
persistence.*

*So majestic was his presence that  
even when alone  
he appeared surrounded by a large  
army and retinue.*

*It is as if precious hidden pearls, spar-  
kling from their shells,  
came from the treasure-mine of his  
speech and smile.*

*No perfume can match the ground  
that holds his bones.  
Blessed are those who breathe in its  
fragrance or kiss it!*

Fa mablaghul 'ilmi fihi annahu ba-  
sharun  
Wa annahu khayru khalqilLāhi  
kullihimi

Wa kullu āyin atar ruslul kirāmu  
bihā  
Fa innamat taṣalat min nūrihi bihi-  
mi

Fa innahu shamsu faḍlin hum  
kawākibuhā  
Yuz-hirna anwārahā lin nāsi fidh  
ḡulami

Akrim bikhalqi nabiyyin zānahu  
khuluqun  
Bil ḡusni mushtamilin bil bishri  
muttasimi

Kaz zahri fi tarafin wal badri fi  
sharafin  
Wal baḡri fi karamin wad dahri fi  
himami

Ka annahu wa huwa fardun min  
jalālatihi  
Fi 'askarin ḡina talqāhu wa fi  
ḡashami

Ka annamal lu'lu'ul maknūnu fi ṣa-  
dafin  
Min ma'dinay manṭiqin minhu wa  
mubtasami

Lā ṭiba ya'dilu turban ḡamma a'zu-  
mahu  
Ṭubā li muntashiqin minhu wa mul-  
tathimi

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ  
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

وَكُلُّ آيٍ أَتَى الرَّسُلَ الْكَرَامُ بِهَا  
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

فَإِنَّهُ شَمْسٌ فَضْلُهَا كَوَاكِبُهَا  
يُظْهِرُنْ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

أَكْرَمَ مُخْلَقِ نَبِيِّ زَانَهُ خُلُقُ  
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمٍ

كَالزَّهْرِ فِي تَرَفٍ وَالدَّرِّي فِي شَرَفٍ  
وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هَمَمٍ

كَأَنَّهُ وَهُوَ فَرْدٌ مِنْ جَلَالَتِهِ  
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

كَأَنَّمَا اللُّؤْلُؤُ الْمَكْنُونُ فِي صَدَفٍ  
مِنْ مَعْدِنِي مَنَاطِقٍ مِنْهُ وَمُبْتَسِمٍ

لَا طِيبَ يَعْدِلُ تُرْبًا صَمًّا أَعْظَمُهُ  
طُوبَى لِمَنْتَشِقٍ مِنْهُ وَمُلْتَثِمٍ