

قَصِيدَةُ الْبُرْدَةِ

Qaṣīda al-Burda — Chapter 6

الإمام البوصيري - Imam al-Buṣīrī

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*Let me describe to you the signs that
were manifested for him,
Visible like the village beacons lit
atop hills at night.*

*Though a pearl is more lovely when
strung [with others],
Its value is not diminished when
alone and unstrung.*

*To what hope can the giver of praise
aspire
Of doing justice to his noble qualities
and traits?*

*Signs of truth from the All-
Merciful—revealed within time
Yet pre-eternal; the attribute of Him
who is pre-eternal.*

*They are not connected with time,
yet they inform us
About the Resurrection, and about
ʿĪd and Iram.*

*They remained with us, thus surpass-
ing every miracle
Of the other Prophets, which came
but did not last.*

Da'nī wa waṣfī āyātin lahu ṣaharat
Zuhūra nārīl qirā laylan 'alā 'alami

Fad durru yazdādu ḥusnan wa huwa
muntazimun
Wa laysa yanquṣu qadran ghayra
muntazimi

Famā taṭāwulu āmālil madīhi ilā
Mā fihi min karamil akhlāqi wash
shiyami

Ayātu ḥaqqin minar raḥmāni
muḥdathatun
Qadīmatun ṣifatul mawṣūfi bil qid-
ami

Lam taqtarin bizamānin wahya tu-
khhbirunā
'Anil ma'ādi wa 'an 'ādin wa 'an ira-
mi

Dāmat ladaynā fafāqat kulla mu'jiza-
tin
Minan nabiyyīna idh jā'at wa lam
tadumi

دَعْنِي وَوَصْفِي آيَاتٍ لَهُ ظَهَرَتْ
ظُهُورُ نَارِ الْقِرَى لَيْلًا عَلَى عِلْمٍ

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهُوَ مُنْتَظِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرُ مُنْتَظِمٍ

فَمَا تَطَاوُلُ آمَالِ الْمَدِيحِ إِلَى
مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيَمِ

آيَاتُ حَقٍّ مِنَ الرَّحْمَنِ مُحَدَّثَةٌ
قَدِيمَةٌ صِفَةُ الْمَوْصُوفِ بِالْقَدَمِ

لَمْ تَقْتَرِنْ بِزَمَانٍ وَهِيَ تُخْبِرُنَا
عَنْ الْمَعَادِ وَعَنْ عَادٍ وَعَنْ إِرَامِ

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجَزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمْ

*Unequivocal verses leaving no doubt
to remain
in dissenters, and requiring no arbi-
ter.*

*No implacable foe has attacked them
But that he retreated from battle and
sued for peace.*

*Their sheer eloquence refutes the
claim of their opponent,
As a jealous man wards off an assail-
ant's hand from his wife.*

*They contain meanings like the sea's
bountiful waves,
And surpass the sea's jewels in beauty
and value.*

*Their marvels can neither be counted
nor numbered,
And frequent repetition never gives
rise to tedium.*

*They delighted the one who recited
them, so I told him,
'You have the Rope of Allah, so hold
fast to it!'*

*If you recite them out of fear of a
blazing fire's heat
from their cool wells they will quench
the blazing heat*

*Like the Pool, they brighten the faces
of the sinful,
Though they had come to it as black
as charcoal.*

Muḥkamātun famā tubqīna min
shubahin
Lidhī shiqāqin wa mā tabghīna min
ḥakami

Mā ḥūribat qaṭṭu illā 'ada min ḥara-
bin
A'dal a'ādī ilayhā mulqiyas salami

Raddat balāghatuhā da'wā
mu'arīdihā
Raddal ghayūri yadal jānī 'anil ḥura-
mi

Lahā ma'ānin ka mawjil baḥri fi
madadin
Wa fawqa jawharihi fil ḥusni wal
qiyami

Famā tu'addu wa lā tuḥṣā 'ajā'ibuhā
Wa lā tusāmu 'alal ikthāri bis sa'ami

Qarrat bihā 'aynu qārīhā fa qultu
lahu
Laqad ṣafirta bi ḥabli Llāhi fa'taṣimi

In tatluḥā khīfatan min ḥarri nāri
laṣā
Atfa'ta ḥarra laṣā min wirdiḥash
shabimi

Ka annahal ḥawḍu tabyaddul
wujūhu bihi
Minal 'uṣāti wa qad jā'ūhu kal ḥuma-
mi

مُحْكَمَاتٌ فَمَا تُبْقِينَ مِنْ شُبْهِهِ
لِذِي شِقَاقٍ وَمَا تَبْغِينَ مِنْ حَكَمٍ

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

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الْغَيُورِ يَدَ الْجَانِي عَنِ الْحَرَمِ

لَهَا مَعَانٍ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيَمِ

فَمَا تُعَدُّ وَلَا تُحْصَى عَجَائِبُهَا
وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّامِ

قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ
لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاعْتَصِمِ

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرِّ نَارٍ لَظَى
أَطْفَاتُ حَرِّ لَظَى مِنْ وَرْدِهَا الشَّيْبِ

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ
مِنَ الْعَصَاةِ وَقَدْ جَاءُوهُ كَالْحَمَمِ

*Like the Traverse and like Scales in justice;
True justice amongst men cannot be upheld from any other source.*

*Do not be amazed at an envious person who denies them
Feigning ignorance, though he has perception and understanding.*

*For the eye, when inflamed, may be averse to the sun's light;
And the mouth, when ailing, may loathe water's taste.*

Wa kaṣṣirāṭi wa kalmīzāni ma'da-
latan
Falqīṣṭu min għayrihā fin nāsi lam
yaqumi

Lā taʿjaban liḥasūdīn rāḥa yunkiruhā
Tajāhulan wa huwa ʿaynul ḥādhiqil
fahimi

Qad tunkirul ʿaynu ḍawʿash shamsi
min ramadin
Wa yunkirul famu ṭaʿmal māʾi min
saqami

وَالصِّرَاطِ وَالْمِيزَانِ مَعْدِلَةً
فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

لَا تَعْجَبَنَّ لِحُسُودٍ رَاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاقِيقِ الْفَهِمِ

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