

قَصِيدَةُ الْبُرْدَةِ

Qaṣīda al-Burda — Chapter 2

الإمام البوصيري - Imam al-Buṣīrī

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*Because of its ignorance, my ill-commanding ego has paid no heed
To the warner of grey hair and approaching old age;*

*Nor has it prepared good deeds in welcome
For an unannounced guest who has settled on my head.*

*Had I realised, I would not have honoured it;
I would have used [black] katam-dye to hide what it showed*

*Who will help me restrain my bolting ego from its wilfulness
As a rebellious horse may be restrained with reins?*

*Do not try to thwart unlawful desires by satisfying them,
For food only increases a glutton's desires.*

*The ego is like a child: neglect it and it will grow up loving
To suckle; but if you wean it, it will be weaned.*

Fa inna ammāratī bis sū'i mat ta'azat
Min jahlihā bi nadhīrish shaybi wal harami

Wa lā a'addat minal f'ilil jamīli qirā
Ḍayfin alamma bi ra'sī ghayra muḥtashimi

Law kuntu a'lamu annī mā uwaqqiruhu
Katamtu sirran badālī minhu bil katami

Man lī biraddi jimāḥin min ghiwāyatihā
Kamā yuraddu jimāḥul khayli bil lujumi

Falā tarum bil ma'āṣi kasra shahwatihā
Innaṭ ṭa'āma yuqawwī shahwatan nahimi

Wan nafsu kaṭṭifi in tuhmīlu shabba'alā
Ḥubbir raḍā'i wa in taṭṭimhu yanfaṭimi

فَإِنَّ أَمَّارَتِي بِالسُّوءِ مَا اتَّعَطْتُ
مِنْ جَهْلِيهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

وَلَا أَعَدَّدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قِرَى
ضَيْفِ أَلَمِّ بَرَأْسِي غَيْرَ مُحْتَشِمِ

لَوْ كُنْتُ أَعْلَمُ أَيَّ مَا أُوقِرُهُ
كَتَمْتُ سِرًّا بَدَّالِي مِنْهُ بِالْكَتَمِ

مَنْ لِي بِرَدِّ جَمَاحٍ مِنْ غَوَايَتِهَا
كَمَا يُرَدُّ جَمَاحُ الْحَيْلِ بِاللِّجَمِ

فَلَا تَرْمِ بِالْمَعَاصِي كَسَرَ شَهْوَتِهَا
إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهْمِ

وَالنَّفْسُ كَالطِّفْلِ إِنْ هُمِّلَهُ شَبَّ عَلَى
حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

*Divert its vain desires and beware of giving it power,
For vain desires pollute or destroy whatever they control.*

*Guard it as it grazes in the field of actions;
And should it find the grazing sweet, do not let it roam.*

*How often it has found delight in something fatal,
For [one] cannot tell that there is poison in the fat!*

*Beware of the snares of hunger and of satiety,
being hungry at times can be worse than gorging oneself!*

*Empty out the tears from an eye that has filled itself up
with forbidden sights. Maintain a strict diet of remorse.*

*Oppose the self and Satan and disobey them;
If they offer you advice, be suspicious of them.*

*Obey neither of them, whether they oppose or give judgment,
For you know the wiles of opponent and judge*

*I seek Allah's forgiveness for words bereft of deeds,
As by them I attributed progeny to a sterile man.*

Faṣrif hawāhā wa ḥādhir an tuwalli-yahu
Innal hawā mā tawallā yuṣmi aw yaṣimi

Wa rā'ihā wa hiya fil a'māli sā'imatun
Wa in hiyastahlatil mar'ā falā tusimi

Kam ḥassanat ladhathan lil mar'i qātilatan
Min ḥaythu lam yadri annas summa fid dasami

Wakhshad dasā'isa min jūfin wa min shiba'in
Farubba makhmaṣatin sharrun minat tukhami

Wastafrihid dam'a min 'aynin qadimtala'at
Minal maḥārimi walzam ḥimyatan nadami

Wa khālifin nafsa wash shayṭāna wa'ṣihimā
Wa in humā maḥādākan nuṣḥa fat tahimi

Wa lā tuṭī' minhumā khaṣman walā ḥakaman
Fa anta ta'rifu kaydal khaṣmi wal ḥakami

AstaghfiruLlāha min qawlin bilā 'amalin
Laqad nasbtu bihi naslan lidhi 'uqumi

فَاَصْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمُّ أَوْ يُصِمُّ

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ
وَإِنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسِمُّ

كَمْ حَسَنْتَ لِدَّةَ لِلْمَرْءِ قَاتِلَةً
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

وَإِخْشِ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ
فَرَبِّ لِحَمَصَةٍ شَرُّ مِنَ التُّخَمِ

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ ائْتَلَتْ
مِنَ الْمَحَارِمِ وَالزُّمَّ حَمِيَّةَ الدِّمِّ

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَعَصِيهِمَا
وَإِنْ هُمَا لِحَصَاكَ التُّصَحُّ فَأَتَّهُمِ

وَلَا تُطِيعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا
فَأَنْتَ تَعْرِفُ كَيْدَ الْخَصْمِ وَالْحَكَمِ

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

I enjoined goodness upon you while failing to heed the same.

I was not upright, so what use is my enjoining uprightness?

I have not gathered provisions of voluntary prayers before death, or prayed and fasted beyond what is obligatory.

Amartukal khayra lākin mā'tamartu bihi

Wa māstaqamtu famā qawli lakastaqimi

Wa lā tazawwadtū qablal mawti nāfilatan

Wa lam uṣalli siwā farḍin wa lam aṣumi

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

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُومِ