

# A sous berber poem on the merits of celebrating the mawlid

**Nico van den Boogert, Harry Stroomer**

IN **ÉTUDES ET DOCUMENTS BERBÈRES** 1993/1 N° 10 , PAGES 47 TO 82

PUBLISHER **LA BOITE À DOCUMENTS**

ISSN 0295-5245

DOI 10.3917/edb.010.0047

Uploaded: 12/01/2022

Article available online at

<https://shs.cairn.info/revue-etudes-et-documents-berberes-1993-1-page-47?lang=en>



Discover the contents of this issue, follow the journal by email, subscribe...  
Scan this QR code to access the page for this issue on Cairn.info.



**Electronic distribution Cairn.info for La Boite à Documents.**

You are authorized to reproduce this article within the limits of the terms of use of Cairn.info or, where applicable, the terms and conditions of the license subscribed to by your institution. Details and conditions can be found at [cairn.info/copyright](http://cairn.info/copyright).

Unless otherwise provided by law, the digital use of these resources for educational purposes is subject to authorization by the Publisher or, where applicable, by the collective management organization authorized for this purpose. This is particularly the case in France with the CFC, which is the approved organization in this area.

## A SOUS BERBER POEM ON THE MERITS OF CELEBRATING THE MAWLID

by

Nico van den Boogert and Harry Stroomer<sup>1</sup>

Since the 16th century a literary tradition has existed in Tachelhit, a Berber language spoken in the High Atlas and Anti-Atlas mountains and the area between them and to the south of them. This area was known to the early Arabic geographers as *as-Sûs al-aqṣâ* « the farthest Sûs », therefore the more precise name « Sous Berber » (SB) will be used in this article instead of « Tachelhit ». The SB literary tradition still continues today. A large number of texts has been preserved in manuscripts in public and private collections.

Very few texts from the SB literary tradition have been edited and published to date (Luciani 1897, Stricker 1960, Amarir 1987). The text which is presented here has been chosen more or less arbitrarily out of a rich choice. It is entirely representative, however, of the kind of text that constitutes the SB literary tradition: it is wholly Islamic in content; it is composed in verses, in one of the two indigenous metres commonly used in written SB texts; and it uses a phraseology that has remained the same during more than four centuries.

The text is a poem on the merits of celebrating the birth of the Prophet Muḥammad. The Classical Arabic (CA) word for « birth » is *mawlid*. By extension, *mawlid* is also used to denote the festivities held on the day on which the Prophet was born. It is also the name of a poem celebrating its virtues. *Mawlid* poems, together with panegyric poems on the Prophet such as the *Qaṣīdat al-Burda*, are among the most widely read texts in Islam. The most famous *mawlid* in CA is that of Jaʿfar al-Barzanjī, which is recited throughout the Islamic world. There also exists a large number of *mawlids* composed in other

---

(1) Mr Stroomer works in the department of Languages and Cultures of the Islamic Middle East at the University of Leiden in the Netherlands. Mr Van den Boogert works in the same department, in the service of the Dutch Organisation for Scientific Research (NWO).

languages, e.g. Swahili, Hausa, Fulfulde, Urdu, Malay, Achehnese, Albanian, and so forth. Süleyman Chelebi's *Mevlid-i Sherif* in Turkish is well-known.

These poems are usually recited on the « night of the mawlid » (*laylatu lmawlid* or *llayla l lmawlid*, v.12 *et passim*), i.e. the night between the 11th and 12th of the month Rabi' the First. This month is hence also known as « the Prophetic Rabi' » (CA *Rabi' an-Nabawi*), and as **mulud** in Moroccan colloquial Arabic.

Frequent reference to « reciting the mawlid » is made in the present text (*ti-γri l lmawlid*, cf. vv. 23, 25, 37, 60, 61, 101 and 102). The text itself was also also meant to be recited on the night of the mawlid, as appears from v. 91 :

**frhat, a yan iggiwrn γ lmajlis ad nnγ-i,  
s lmawlid n nnabi nnγ-i. hann ur illi lmitl nns-i.**

« Rejoice, oh you who sit in this meeting of ours,  
in the mawlid of our Prophet. Lo, he has no equal »

A number of descriptions exists of the way in which the mawlid is celebrated in various parts of the Islamic world, but a comprehensive study of the mawlid celebration and its place in popular Islam still remains to be written.

### The author and his work

The full name of the author of the text presented here occurs in the manuscript as al-Madanî ibn Muḥammad ibn Muḥammad Amghâr al-Ḥâḥî at-Tughmâwî al-Asammûrî al-Jadîdî. We do not know when at-Tughmawi was born or when he died, but he probably lived in the second half of the 19th and the beginning of the 20th centuries. From his name it can be deduced that at some time he was an inhabitant of the Moroccan coastal cities of Azemmour and El-Jadida. Very little is known about his life besides the fact that he was the head or **amγar** (CA *muqaddam* or *shaykh*) of a zâwiya of the Tijâniyya order in a town that features on the maps as « Arba des Ida-Outrhouma », i.e. the Wednesday market place of the Ida Outrhouma<sup>2</sup>. The Ida Outrhouma (**Idawtuγma**) are a fraction of the **Iḥaḥan** tribe whose territory lies on the Moroccan coast between Essaouira and Agadir. As appears from his name, at-Tughmâwî belonged to the Ida Outrhouma.

(2) Information found in the personal notes of Arsène Roux (1893-1971), preserved in the Fonds Roux in the Institut des Recherches et des Études du Monde Arabe Musulman (IREMAM) at Aix-en-Provence.

Al-Madanî ibn Muḥammad at-Tughmâwî is the author of at least six works in SB, none of which have been edited thus far :

**HADIYYAT AL-'ÂSHIQ FÎ MAWLID SÎDÎ L-KHALÂ'IQ** « The lover's gift. On the mawlid of the Master of created beings ». A verse text in 138 double verses, composed in 14-syllable metre. Published here for the first time.

A **MANDHÛMA** « composition, verse text » containing exhortations and ḥadîth ; 186 double verses in 12-syllable metre.

**SIRÂJ AL-ANWÂR LI AHL AS-SIRR WA L-ANWÂR** « The Lamp of Lights, for the People of the Mystery and the Lights ». A translation of the *shurûṭ* of the Tijâniyya order, which were laid down by the founder of the order, Aḥmad at-Tijânî, in his *Kunnâsh* ; 469 double verses in 14-syllable metre. The text contains a litany of eleven verses against the use of tobacco.

**MIFTÂH AL-KALÂM AN-NABAWÎ FÎ HALL ALFÂDH ḤADÎTH AN-NAWAWÎ** « Key to the Prophetic Sayings. Solution to the Words of the ḥadîth of an-Nawawî ». A translation of an-Nawawî's *Kitâb al-Arba'in*. 357 double verses in twelve-syllable metre.

A prose translation into SB of the **RISÂLA** of Ibn Abî Zayd al-Qayrawânî (d. 390/1000).

The **LECTURES**. A verse text on various subjects, 357 double verses. Probably composed to be used as a teaching aid in the religious instruction given to novices (*murîdûn*) of the Tijâniyya order.

### **Contents of at-Tughmâwî's poem on the mawlid**

The poem can be divided into seven parts.

- 1) vv. 1-13 : Introductory remarks.
- 2) vv. 14-22 : Sayings of the four rightly guided Caliphs on the merits of celebrating the mawlid.
- 3) vv. 29-47 : On the usefulness of celebrating the mawlid : recitation of a mawlid poem transfers *baraka* and healing powers on food, gives protection to one's house against calamities, and gives one the certainty of going to paradise.
- 4) vv. 48-90 : Three illustrative stories (vv. 48-57, vv. 58-69, vv. 70-90) that are reminiscent of stories from the *Alf layla wa layla*. The purport of these stories is, that celebrating the mawlid counterbalances a life of cruelty and sinfulness (first and second stories), or even affiliation with another religion.
- 5) vv. 91-109 : On the crucial importance of the night of the mawlid (**laylatu lmawlid**). In v. 92 it is claimed that the night of the mawlid is more important than the « Night of Power » (**laylatu lqadri**) which

in its turn is better than a thousand months (cf. Koran *xcvii*, *Sûrat al-Qadr*). The mawlid is also recommended as an excellent occasion for reciting panegyric poems (**Imadh**) on the Prophet.

6) vv. 110-132 : Sayings of the Prophet taken from the ḥadīth.

7) vv. 133-138 (end) : Conclusion. Call to be obedient to the king. Benediction on sheikh Aḥmad at-Tijānî.

### Metre and spelling

The poem is composed in a metre of fourteen syllables which has the following metrical scheme or **talalayt** (cf. Amarir 1987:145, and Jouad 1983 and 1987) :

| al la li lá | lay la lá | la la li lá | lay la dál |

Example (verse 103) :

yan iḥubban llayla l mawlid ad n nnabi nnγ-i  
ar ittmdaḥ sidi rrsul s lmadḥ ad nit iggutn-i

1	2	3	4	5	6	7	8	9	10	11	12	13	14
al	la	li	lá	lay	la	lá	la	la	li	lá	lay	la	dál
ya	ni	ḥub	bá	ni	lay	lál	maw	li	da	dnn	na	binn	γí
a	rit	tm	dáḥ	si	dirr	súl	sl	mad	ḥad	ní	tig	gut	ní

At-Tughmâwî has applied this scheme very loosely. Many verses contain thirteen or fifteen syllables instead of fourteen.

### The manuscript

The present edition of at-Tughmâwî's mawlid poem is based on ms. Or. 22.315 preserved in the Leiden University Library. The ms. is a register-book of European make, without cover, containing 68 leaves of ruled paper. The mawlid poem is copied on fols. 12v-17v. This manuscript also contains three other texts by al-Madanî at-Tughmâwî, as well as the latter part of a translation by al-Ḥasan ibn Ibrâhîm A'rus of Ibn 'Ashir's *al-Murshid al-mu'în*, and some anonymous compositions. The manuscript was copied in 1360 AH (1942 AD) by Aḥmad ibn 'Abdalkarîm at-Tughmâwî (not necessarily a relative of al-Madanî at-Tughmâwî).

The orthography of the manuscript is very inconsistent in its representation of geminated consonants. Some examples :

**without shadda**  
ar itkram (61)

**with shadda**  
ar ittmdaḥ (103)

an (7)	ann (42)
nbi (13)	nnabi ( <i>passim</i> )
rsul (38)	rrusul (10)
if $\gamma$ (35)	iffu $\gamma$ (66)
ljamie lmaxluqat (5)	ljamie l lixwan (28)

On the basis of such comparisons, geminated consonants have been reconstructed in many places in the transcription. In order to avoid an abundance of brackets these reconstructions have not been indicated in the transcription. The original orthography of the manuscript can be seen in the facsimile that accompanies the text. Other emendations and corrections have been accounted for in the notes.

### Notes on the transcription

The text of the poem is presented here in a conventional transcription. Note:  $\gamma$  = *ghayn*,  $\mathbf{x}$  = *khâ'*,  $\epsilon$  = *'ayn*,  $\mathbf{\check{s}}$  = *shîn*.

The *shwa* is not phonemic in SB. It is not represented in the orthography of most SB manuscripts, with the exception of *shwa* followed by / $\epsilon$ / which is often written as <ae> or <â $\epsilon$ >, *shwa* followed by /y/ which may be written as <iy>, and *shwa* followed by /w/ which may be written as <uw>. The transcription of the text follows the spelling of the manuscript.

Passages written in red ink in the manuscript have been printed in bold type in the transcription.

Labialisation of velar consonants is almost never represented in the spelling of SB manuscripts. In the transcription labialisation has been reconstructed. It is indicated with the sign < $^{\circ}$ > e.g. **k $^{\circ}$** , **g $^{\circ}$** .

Interpunction has been added to the transcribed text for the sake of legibility. It must be born in mind, however, that this interpunction is purely graphical, and that no conclusions can be drawn from it about the intonation of the text when it is recited.



**Text**<sup>3</sup>

*Bismi Llâhi r-Raḥmâni r-Raḥîm. [...] Ammâ ba'd, fa yaqûl al-'abd al-faqîr ilâ raḥmat Mawlâhu al-Madanî ibn Muḥammad ibn Muḥammad Amghâr al-Ḥâḥî at-Tughmâwî al-Asammûrî al-Jadîdî nasaban : fa hâdhihi l-qaṣîda naḍḥamtuhâ bi lughat ahl baladinâ li yas'hul 'alâ man arâda min ikhwâninâ fî Llâh an yamdaḥ bihâ n-nabî s.l.'m. Wa sammaytuhâ HADIYYAT AL'ÂSHIQ FÎ MAWLID SÎDÎ LKHALÂ'IQ. Aqûl bi ḥawli Llâhi wa quwwatihî :*

- 1 Muḥammad a sidi rrsul assalamu εalaykum  
a wwalli kullu yufn krad d ixlq Ilahi nnγ-i.
- 2 inna ysmg ad iḥtajjan bahra daγ s Ilahi nns-i  
l-Madani bn Maḥammd Amγar, rḥm t a Ylahi nnγ-i :
- 3 « bismi Llah » nttan a ygan llsas akk° n iwaliwn-i,  
kra filas ittbnan hatinn iṣḥa bdda dumn-i.
- 4 bismi Llah riγ ad nbdr daγ kra γ lfaḍayl-i  
n lmawlid n sidi rrsul imma hatinn ggutn-i
- 5 ur asn iḥiṭ bla Ilahi ifḍḍl t f lγayr nns-i  
γ ljamie l lmaxluqat n Ilahi nnγ a ymuslmn-i.
- 6 nnur nns ad d akk° izwarn is t ixlq Ilahi nnγ-i,  
nttan ak kullu ygan laṣl l lmaxluqat n Rbbi nnγ-i.
- 7 ar ittebad nnur ann leadad n isgg°asn-i,  
afad a yxlq Rbbi nnγ-i kullu lxala'iq gisn-i.
- 8 wissin d mraw n Rabiei l-Awwal a ymuslmn-i  
ad d ilul sidi s kullummad d ixlq Ilahi nnγ-i.
- 9 **sidi Muḥammad** bn εAbdallah hann ur ntiln-i,  
iskr gis Ilahi nnγ-i lxyar l lanbiyya nns-i

(3) The notes to the transcribed text are found at the end of the article, after the translation. The numbering of the notes follows that of the verses.



- 10 d rrusul ula kullu mad d idhrn γ lkawn nns-i.  
 ur illi lmitl nns kullu γ lmaxluqat n Rbbi nnγ-i,  
 11 ixuṣṣa t Rbbi waḥdutn ixf nns a ymuslmn-i,  
 hann ur illi mat t akk° yufn kullu γ dar Rbbi nnγ-i.  
 12 llayla l lmawlid ad nns hatinn tuf kullu ma ygan  
 llayla γ dar Rbbi nnγ-i, fhmat akk° a ymuslmn-i.  
 13 yan gis iγran lmawlid n nnabi nnγ a ymuslmn-i,  
 ar gis ittšafae nnbi, nḥamd ak a Ylahi nnγ-i.  
 14 **Abu Bakrin** ṣ-Ṣiddiq lخالifa n nnbi nnγ-i  
 inna : « ya yfutn ddirham f lmawlid n nnabi nnγ-i,  
 15 hann ar ittḡga asmun n nnbi γ ljnt a ymuslmn-i ».
 ad aγ ig Rbbi d ixdimn n llayla n nnabi nnγ-i.  
 16 **Ibnu l-Xaṭṭab** hann inna : « lmawlid n nnabi nnγ-i,  
 yan t ieddḡmn hann iḡhya kullu lislam ad nnγ-i ».
 17 **Ibnu εAffan** hann inna : « yan ifutn daγ giwn-i  
 yan ddirham f lmawlid n nnabi nnγ a ymuslmn-i,  
 18 zund uk°an iy iḡaḡr d laṣḡaba n nnabi nnγ-i  
 γammās n Badr d Ḥunayn », nškr ak a Ylahi nnγ-i.  
 19 **Ibnu Ṭalibin** inna : « hatinn wanna daγ giwn-i  
 igan ssabab ard ittγr lmawlid n nnabi nnγ-i,  
 20 ar flās ittḡtam Rbbi s liman a ymuslmn-i,  
 d dduxul l ljnt bla yal lḡsab a yamumn-i ».
 21 γikad ag gis nnan lxulafa n nnabi nnγ-i,  
 Abu Bakrin d εUmar ula εUtman ula εLi,  
 22 a flāsn irḡu mawlana rriḡa yad iggutn-i,  
 ašku gan tifawt iy yan d igguran i nnabi nnγ-i.  
 23 kullu lawliya n Rbbi ula ṣṣaliḡin nns-i  
 ar ttuṣṣun f tγri n lmawlid n nnabi nnγ-i.



- 24 limam š-Šafiei hann inna daγ : « yan ijmaen-i  
 lixwan uk°an iṭem tn-i γ lmawlid n nnabi nnγ-i,  
 25 ifrš asn lmaḥall uk°an ifrḥ kullu srsn-i  
 iskr liḥsan ard aqran lmawlid n nnabi nnγ-i,  
 26 ar t id ittbaeat Rbbi, yili daγ d lanbiya nns-i  
 d ṣṣiddiqin d ššuhada d ṣṣaliḥin nns-i,  
 27 ig asmun nnsn kullu tn s ljnt n Ilahi nnγ-i ».
 ḷhurma nnk a Ylahi nnγ-i, nḍalb ak ag gisn gγ-i  
 28 nkki d lwalidayn ula kullu tarwa nnγ-i  
 ula ljamie l lixwan ula kullu imuslmn-i.  
 29 **Muḥammad a sidi rrsul assalamu ealaykum**  
**a wwalli kullu yufn krad d ixlq Ilahi nnγ-i.**  
 30 rar d leaql nnk a yafhim, sllat i laxbar inw-i :  
 usix tn d γ lkutub hann ur illi lxilaf gisn-i.  
 31 kullu ma f tγrit lmawlid n sidi nnabi nnγ-i  
 γ lmiḷḥ ula ṭṭaeam ula lqamḥ a ymuslmn-i,  
 32 kullu mat t illan ar gis ittḡga Ilahi nnγ-i  
 lbaraka yad iedmn, ilin gis isafarn-i.  
 33 kullu ma yššan ṭṭeam ad γ llayla n nnabi nnγ-i,  
 hann ur ra yskkn γ ljawf nns ard as iγfr Ilahi nns-i.  
 34 yan iγran f waman γusnin lmawlid n nnabi nnγ-i,  
 kullu mag gisn iswan hann lqalb nns, ikšm disn-i  
 35 walf n nnur d walf n rrḥmt a ya ygan amumn-i.  
 iffγ gis walf l leilla d walf n tillas daγ gisn-i,  
 36 lqalb nns ur rad mmtn γ ass lli kullu mmutn-i  
 lqulub, daγ nḥamd ak nškr ak a Ylahi nnγ-i.  
 37 yan iftan s γ illi γ aqran lmawlid n nnabi nnγ-i,  
 hann ifta s yat rrawḍa daγ γ ljnt n Ilahi nnγ-i,

أَشْكَ هَذِهِ رِقَّتِ شَخْنٌ أَيُّضًا كَيْسَرُ الْفَهْرِ	الْحُبُّ خَرِي ذُو زُرْسُولٍ أَمْزُرُ نَائِفِ الْهَنْدِ
إِيْتَعِنْتُ سِرَّ رُسُلٍ عُجْرِيَّةٍ أَيُّسَلْمِي	يَنْعَجِمْتُ هَارِيَةً مِنْ غَلْجِ يَلِيكْسِي
إِنِّي الْإِقْلَعُ الشُّوَيْدِ دَعْمُ الْكُنْبُسِي	أَمِيسَمُ الرَّسَائِدِ فُشْرَحًا نَسْمَا يَدِلُّ
كُلُّ مَبِيئَةِ الْبَيْتِ ٧٨ الْكَالِ ٧٨ الْمَسْجِدِ	أَعْمِسُ الرَّغْرُ لَمَوْلِدِ نَسْبِخِ أَيُّسَلْمِي
أَرْكُدُ شُغْلَتِ الْمَلِيكِ بِالْمَهْنِجِي	إِيْدِيَابُ الْبَيْتِ ذَا الْمَاعِدِ ٧٨ الْمَسْجِدِ
أَرْوَلَسُهُ نَيْلًا مَخْمَلًا عَمَّا بِالْمَهْنِجِي	ذَا الرِّقَّةِ أَنْشُرُ عَمَّا كُنَّا أَيُّسَلْمِي
كُلُّ أَمْوَسَلٍ إِخْمَرُ لَمَوْلِدِ غَلْبَتْسِي	أَرْفَلَسُ الرِّقَّةِ زِيَا الْفَلَا ذَابِلَانِسِي
٧٨ الْحَزْمَةُ ٧٨ الرُّفَا دَعْمُ ٧٨ قَتْسِي	٧٨ الْعَاهَاتُ ٧٨ الْبَابِ الْيَتْسِي أَيُّسَلْمِي
١٠ الْبُحْبُكَاتُ ٧٨ الْبُغْرُ ذَا الْمَسَدِ ذَا الْمَوْجِي	إِيْمَحَّتْ أَرْوَلَسُ الرِّقَّةِ دَعْمُ الْيَهْنِسِي
الْجَوَابُ مُمْكِرًا لَا ذِكْرًا أَيُّسَلْمِي	يَلِينِي مَفْعَدِ صَدْرِهِ عَمَّا زِيَا الْيَهْنِجِي
مُحَمَّدُ أَسِيدُ رُسُلِ السَّلَامِ عَلَيْنَا سَمِي	أَوْ لَيْمَكُلُّ يَوْفُوهُ كَرْدِ خَلْقِ الْيَهْنِجِي
هَذَا بَدْرٌ دَعْمُ يَنْزِيحِ عَمْرَمَاهُ رِجْلِ	هَارُونَ الرَّشِيدُ عَمَلْمَرْتَا الْبَيْتِ أَعْمَكِي
أَيُّسَلْمِي الْمَسْرُوفِ أَرْشَعُ الْيَهْنِجِي	أَيُّسَلْمِي كُنَّا كَرْمًا أَيُّسَلْمِي سَلْمَقِي
لَا حِينَ إِعْدَا فِدْفِ وَيَدْرُ فَرَاخِ الْوَلِ	إِيْعَسَلُ كُنَّا الْبَيْتِ بَسْرُ الْعَمَلِ الْبَيْتِ

بِأَلِهِ

38 ašku hann ur ifti s γinn aylliγ nit gis idħr  
 lħubb n Rbbi d wi n rrsul, aγ srs infæa Ilahi nnγ-i.  
 39 inna yaγ nit sidi rrsul γ lħadit a ymuslmn-i :  
 « yan aγ iħubban hatinn γinn γ lliγ yili gisn-i ».  
 40 inna nit **limam** s-Suyuṭi daγ γ lktab nns-i  
 lli mu ysm l-Wasa'il f ššrh n š-Šama'il :  
 41 « kullu ma ygan lbit ula lmaħall ula lmasjid,  
 iγ gis ittγra lmawlid n nnabi nnγ a ymuslmn-i,  
 42 ar kullu ssutulnt lmalayka n Ilahi nnγ-i,  
 idbab lbit d lmaħall ula lmasjid ann-i,  
 43 ar flas ttzallan teummu tn rrħmt n Ilahi nnγ-i  
 d rriḍwan nns, frħat kullu a yan igan amumn-i. »  
 44 kullu amuslm iγ ittγra lmawlid γ lbit nns-i,  
 ar flas ittrfae Rbbi lqaħt d lbala nns-i  
 45 ula lħuzn ula lγaraq daγ ula lafat nns-i  
 ula leahat ula lbaliyat nns a ymuslmn-i,  
 46 ula nnakbat ula lbuγḍ d lħasad d llusuš-i.  
 iγ immut ar flas issrxaw daγ Ilahi nnγ-i  
 47 ljawab m Munkar ula Nakir a ymuslmn-i.  
 yili n fi maqæadi šidqin γ dar Ilahi nnγ-i.  
 48 **Muħammad a sidi rrsul assalamu ealaykum**  
**a wwalli kullu yufn krad d ixlq Ilahi nnγ-i.**  
 49 hann bdrn daγ yan urgaz γ zzaman lli γ illa  
 Harun r-Rašid γ lmdint l-Bašra aγ akk<sup>o</sup> munn-i,  
 50 iga bahra lmusrif ar ittešu Ilahi nnγ-i,  
 aylliγ t kullu krhan ayt lmdint s lwašf ann-i.  
 51 lakin iγ d iqdm wayyur n Rabiei l-Awwal-i  
 iγssl kullu ttiyab nns iedl tn ibxxr tn-i,

إذع بدفكالحان أرغسل غمئني	إلذاشكر تمخر لمولاي نبيضي
نسنه كل حم ددر الوالير نبيضي	سلك أيت البصايات الموقدثايتي
صله فليس كنيته أرفوتون أفصدي	حمرن أيت البصر كل ذرا جمر نبي
عظنت السيسر الكست سندر سربيني	أزليله امل زر زرين كل غلممئني
إنسنا اعنطعج لمولاي نبيضي	ننسر مسئل محمد الضر بند ايتني
لمولاي نبيدي رسلا غير الجز ايتني	هن اصم بيبيك أقمدا أيتني سلفاني
أوليكل يوقون كرو طوق الموهدي	محمد أسير رسد السلام عليكم
أرضم الخلوفاث نيلعج أيتسلمني	فنا إل يوقيليد انعد فلا علمني
كيتك أسيسر اسكر نخر ايد ايتني	العد نسا اقب بخر لمولاي نبيضي
أزيسر انكرم الاخوان سطا عامدا ايتني	أزيسر أوقن لمولاي نبيضي أيتسلمني
عنتكليت أيلعد ازار نبع ايتسلمني	يلدر سربوش نغمس اربا انك ازي
أزدر سرباليف عني مغمس السلاخني	أكوز ايلد يوسر علمو نسا وخرني
أزني الخبج بجه سندر اسولاي نبيضي	هيد يوسر نغمس انشم فليس وخرني
اسول ايلد انسر المولاي نبيضي	مركيسر بجه سندر انجيد محمدني

أرد محمد

- 52 ilhu iskr tamɣra γ lmawlid n nnabi nnɣ-i.  
 idum bdda f lḥal ann ar γ ass lli γ mmutn-i,
- 53 sllan ayt l-Bašra yat ššawt ad nit iggutn-i  
 ttna asn : « kullu ḥaḍrad dar lwali n Rbbi nnɣ-i ».
- 54 ḥaḍrn ayt l-Bašra kullu dar ljanaza nns-i,  
 zḥalln flas gin t inn, ar fttun afuḍn akk°-i
- 55 ar llayla, imil zrin t inn kullu γ lmanam nnsn-i  
 γ lḥnt ilsa gis lksut n ssundus a ymuslmn-i.
- 56 nnan as : « ma s tlkmt lmanzila yad iggutn-i ? »,  
 inna asn : « lliγ a tteḍḍamɣ lmawlid n nnabi nnɣ-i ».
- 57 hann uššiy ya ygan amumn a yeḍḍm s lqalb nns-i  
 lmawlid n sidi rrsul, iy ira lxir iggutn-i.
- 58 **Muḥammad a sidi rrsul assalamu əalaykum**  
**a wwalli kullu yufn krad d ixlq Ilahi nnɣ-i.**
- 59 nnan illa ya wɣllid itedda f laḥkam nns-i,  
 ar idḍlam lmaxluqat n Ilahi nnɣ a ymuslmn-i.
- 60 leada nns iḥubba tiɣri l lmawlid n nnabi nnɣ-i,  
 kaygat asgg°as iskr tamɣra yad iggutn-i,
- 61 ar gis aqran lmawlid n nnabi nnɣ a ymuslmn-i,  
 ar gis ittkram lixwan s tṭæam ad iggutn-i.
- 62 yili dars yus n emmis iran at t akk° inaze-i  
 γ tgldit, aylliγ akk° ira at t inɣ a ymuslmn-i.
- 63 iggawr ugllid yaw wass γ lxlwa nns ig waḥdutn-i,  
 ur dars illi yan γ ixdimn nns ula ssilaḥ nns-i.
- 64 hayad yus ann n emmis ikšm flas waḥdutn-i,  
 izg lɣanjar γ ufus nns isawl d inna yasn-i :
- 65 « ma rak k ikkis γ ufus inw, a lxabit ad γ midn-i ? »,  
 isawl ugllid inna as : « lmawlid n nnabi nnɣ-i ».

أورد كحل أول نشر أبلغ دفعه مخر نبي	يسمى بيت الخلف فيقول أرسو لي
سأله القاتبة أسول إن نشر نسف مخر	لمولد الجيبين ممد نجر في
إعترفت نر يدوه لبت ابلد عظمي	إز يد أرتقبه كك الثلث علم نسيه
منس جانس غليل لمولد نسيه النبي	سساك نكد ليجران أيمس نسيه
محمد أسد رسد السلام عليكم	أول نيل يوفه نر خلف إله نسيه
نن إال ينز كنز غالم نسيه	أنس سس نسيه نسيه نسيه
أز ينس انقوت أريد كك علم نسيه	يلد نر نيليا هوذا كيت أدر نسيه
نن الزو نسيه اليه دن ميخدا أدر نسيه	أمسك أيل غنقوت دن الهال أكتيب
مخر نر مديجره كعب الأخر نسيه	إنس نر نسيه أورد الأيسر النبي
نن نديقت نيمض نر النوار أكتيب	فيمر كنز اقل كنز أرب نر المثل نسيه
إل نسيه من الأهاب نشر ان كسر نسيه	نديقت أرسول نسيه نسيه نسيه
ميوه لبعك النوار أكتيب	إهل له نشر يفك ميني إجد كيب
نسر النبي لعد مرف الهنغ	نسر نسيه نسيه نسيه نسيه نسيه
نسيه نسيه نسيه نسيه نسيه نسيه	نسر نسيه نسيه نسيه نسيه نسيه

- 66 ur d ikmml awal nns, aylliγ d iffuy γ uγrab nns-i  
yan ssahm, yut lxlq ann γ iggi w wul, ur isawl-i.
- 67 sllan i lhatif isawl inna yas : « tssmγurm-i  
lmawlid l lħabib inu Muħammad, n'njja k°n-i;
- 68 iγ tzaytt nzayd awn ». itub ugllid γ dđulm-i,  
izayd ar ittnfaq kullu ttulut γ lmal nns-i
- 69 γ usgg°as γ llayla l lmawlid n sidi nnabi nnγ-i,  
s ssabab n γikad ll' as iĵran a ymuslmn-i.
- 70 **Muħammad a sidi rrsul assalamu ealaykum  
a wwalli kullu yufn krad d ixlq Ilahi nnγ-i.**
- 71 nnan illa yan urgaz γ l-Bašra a ymuslmn-i,  
asgg°as s usgg°as iskr lmawlid n nnabi nnγ-i,
- 72 ar gis ittfuwat urd imikk kullu γ lmal nns-i.  
yili dars yan lyahud iga nit adjar nns-i,
- 73 tnna zzawja nns i lyahud ann : « may yaγn adjar nnγ-i  
amuslm, aylliγ a ttfuwwatn lmal iggutn-i
- 74 γ wayyur ad, mad as iĵran, kf iyyi laxbar nns-i ».   
inna as : « izem ayyur ad ilul gis nnabi nnγ-i ».
- 75 tg°n tudayt ann γ yid ann, tZR lanwar ad iggutn-i  
f yan urgaz ifulkin, ur jju tzri lmitl nns-i.
- 76 illa γ tuzzumt l lašħaba nns ur akk° gis ntiln-i.  
tudayt ann ad d isawln, tnna y yan γ lašħaba nns-i :
- 77 « ma yga wwad lli f kullu lanwar ad iggutn-i ?  
ifulki llun nns yuf kullu ma ygan ijddign-i ».
- 78 nnan as : « nnabi nnγ-i ll' aγ d išrf Ilahi nnγ-i,  
nfrħ srs ar aγ ittbššar s lxir nit iggutn-i ».
- 79 tnna yasn : « is ra sri-isawl iγ srs sawlγ-i ? »  
nnan as : « ras srm isawl, ur igi lmutakabbir-i



80 ula ljabbar ». ttna as : « ya Muḥammad », ijawb asn-i  
 rasulu Llah inna yas nit : « labbayk », tjawb asn-i  
 81 ttna as : « ya ḥabibi tjawbm aγ kullu s ttalbiyya nnk-i  
 lliy γ γayr n ddn nnk kiyyin a ygan ledu nnγ-i ».  
 82 iggall as rasulu Llah s uwalli t id iṣṣrfn-i  
 s lḥaqq iskr gis nnbi nns iktm srs lanbiyya nns-i  
 83 aynam jawbγ aylliγ nit aγ isselm Ilahi nnγ-i  
 is km nit ihda s lislam a tkšmt ddn nnγ-i.  
 84 ttna yas nit : « kiyy a ygan nnabi igan akrim,  
 ar afus a sidi rrsul, hann nkkin nšahd awn-i  
 85 s *lâ ilâha illâ Llâh, Muḥammad rasûlu Llâh* ».  
 škrat kullu Ilahi nnγ-i .s lmawlid n nnabi nnγ-i  
 86 tnddr lxlqt ann f ugayyu nns iγ tkka ššbaḥ ann-i  
 rak kullu tšdq mad dars s lfrḥ l lislam nns-i.  
 87 ššbaḥ ann tẓr zzawj lli nns γ lḥzam iggutn-i,  
 ilha γ tmγri s lhimma yad iggutn a ymuslmn-i.  
 88 tsawl srs tmγart lli nns, ttna yas : « mad ak ijran,  
 aylliγ tlhit γammaṣ l lxir ad nit iggutn-i ? »  
 89 inna as : « uwalli mu tšlmt f ufus nns ndiwass-i ».  
 ttna yas : « mad awn izusfn lamra' iml awn tn-i »  
 90 inna as : « uwalli d srm iṣṣrfn nttā ad srnγ iṣṣrfn-i ».  
 slmn kullu s lbaraka l lmawlid n nnabi nnγ-i,  
 91 frḥat, a yan iggiwrn γ lmajlis ad nnγ-i,  
 s lmawlid n nnabi nnγ-i. hann ur illi lmitl nns-i.  
 92 elmat kullu hann llayla l lmawlid n nnabi nnγ-i,  
 hatinn tuf laylatu lqadri lli s inna Ilahi nnγ-i  
 93 hann tuf awn alf uw wayyur nḥmd ak a Ylahi nnγ-i,  
 hann γikann ak kullu nnan leulama yad nnγ-i.

لَيْلَةُ الْمَوْلِدِ هَاتِي إِعْظَمْتَ الْهَيْفِ      أَشَدُّ الْفَيْسِ سِيدِ رَسُولِ أَرْكَلِ الْيَنْلِسِ  
 لَيْلَةُ الْمَوْلِدِ هَاتِي لَيْسِي سَجَرِي      كَيْتِي أَرْكَلِ الْعَدَّةِ أَيْبِيكَ أَمْنِي  
 لَيْلَةُ الْمَوْلِدِ لَيْسِي مَعْرَةَ إِمْسَلْمِي      فَلَمَدَعْنِي أَسِيدِ رَسُولِ إِيُونِ الْخِرَاكِيْتِي  
 لَيْلَةُ الْمَوْلِدِ لَيْسِي تَمَدَّخِي الْيَنْلِسِ      أَرْفَلِكِي وَوَالنَّسْرَاكِيْتِ الْأَرْزَاكِيْتِي  
 لَيْلَةُ الْمَوْلِدِ لَيْسِي الْخَيْرِي الْيَنْلِسِ      آيَةُ عِلْمِ الْخَيْرِ نَزِيَّةِ الْيَنْلِسِ أَيْمَسَلْمِي  
 لَيْلَةُ الْمَوْلِدِ لَيْسِي إِسْمِي إِيْمَسَلْمِي      الْيَرْوَيْتِي الْوَيْتِي الْوَيْتِي أَيْمَسَلْمِي  
 لَيْلَةُ الْمَوْلِدِ أَدْنِي الْفِرَاكِيْتِي      لَيْسِي سِيدِ رَسُولِ الْيَنْلِسِ  
 لَيْلَةُ الْمَوْلِدِ هَاتِي يَنْلِسِي      إِسْمِي لَقْدَرِي هَاتِي الْوَيْتِي  
 الْمَوْلِدِ سِيدِ أَرْبِي الْفَلْبِ      آيَةُ يَفِي الْمَنْعَرِي هَاتِي أَيْمَسَلْمِي  
 يَنْلِسِي الْيَلِي الْمَوْلِدِ نَنْلِسِي      أَرْتَمَدِي سِيدِ رَسُولِ سَلْمَدِيْتِي الْيَنْلِسِي  
 يَيْتِي أَيْبِي رَسُولِ إَيْبِي الْمَوْلِدِ نَيْسِي      أَرْكِي سِرَاكِيْتِي الْإِيْخْوَانِ سَيْبِي نَيْسِي  
 الْيَنْلِسِي الْفَلْبِ الْمَوْلِدِ نَيْسِي      وَنَيْسِي مَعْرَةَ نَيْسِي الْيَنْلِسِي  
 أَرْشَاكِي سِيدِ رَسُولِ يَوْمِ الْيَنْلِسِي      شَكْرِي الْيَنْلِسِي نَيْسِي الْيَنْلِسِي  
 زَعِ الْوَيْتِي نَيْسِي الْيَنْلِسِي      الْوَيْتِي سِيدِ رَسُولِ الْيَنْلِسِي

سؤالسون

- 94 laylatu lmawlid hatinn iedd̄m t Ilahi nn̄γ-i  
ašku ilul gis sidi rrsul ur akk° illi lmitl nns-i.
- 95 laylatu lmawlid hatinn llan gis isafarn-i  
ggutnin ur lin ledad a yan igan amumn-i.
- 96 laylatu lmawlid iȳ gis maqqarn imuslmn-i  
f lmadḥ nnk a sidi rrsul iwin lxir iggutn-i.
- 97 laylatu lmawlid yan gis itmdaḥn nnabi nn̄γ-i  
ar ittfolkay wawal nns igut llarzaq nns-i.
- 98 laylatu lmawlid illa gis lxir ad iggutn-i  
iȳ yan γ illa lḥubb n Rbbi d nnabi nn̄γ a ymuslmn-i.
- 99 laylatu lmawlid hatinn ismun gis Ilahi nn̄γ-i  
lxir n ddunit ula wi l lixrt a ymuslmn-i.
- 100 laylatu lmawlid ad d idḥr lfarah ad iggutn-i  
lliγ gis ilul sidi s kullumma yxlq Rbbi nn̄γ-i.
- 101 laylatu lmawlid hann yan iḥadrn dar tγri nns-i  
issm̄γur lqadr nns-i hann laman iḥṣl asn-i.
- 102 lmawlid n sidi rrsul ar ittḥyu lqalb-i  
iȳ yan yaqran lmadḥ nns fhmat akk° a ymuslmn-i.
- 103 yan iḥubban llayla l lmawlid ad n nnabi nn̄γ-i  
ar itmdaḥ sidi rrsul s lmadḥ ad nit iggutn-i.
- 104 ya yran at t iḥubbu rrsul iḥubbu lmawlid nns-i  
ar gis ittkram lixwan s aynna mu nit drkn-i.
- 105 ikafa aγ nit γ lfaḍl lmadḥ n sidi nnabi nn̄γ-i  
wanna t imdḥn mqard γar s yat lbit a ymuslmn-i.
- 106 ar iddšafæ sidi rrsul yawma lqiyama gisn-i,  
škrat Ilahi nn̄γ-i tḥmdm as a yan t itmdaḥn-i
- 107 zγ ladab n ddikr n Ilahi nn̄γ a ymuslmn-i,  
ula lmadḥ n sidi rrsul ag gis ur tnxilfm-i

سؤاله ٧٨ القلب أبيضنا أمين ٧٨ القوت تريت إعدنا أكل تمور وفيه  
هنا نحن أيقن الأذب نذكر ٧٨ المدم أيسره أذنت إصالحنا أيتي  
أرز البعثر المشايخ الإسلام النبوي أسفت إيتيت غذ ليكل سكر في  
مذه مفسر للمولودك أسيد النبوي فلفرح ٧٨ السرور فحن سلموا لذي  
أجوتيت سير رة إيتير هت ينسرتع إوحن هت نيم حنسر نسر نكر أيتي  
إعنفح نتمت سوعيتك النبوي أرنج إفتير أمر يتفاح نكر يت  
أديب زمعولا نانت لسر ر في نفلبر أيتع إشبع علي نغ نلعتي  
الرمك أسيد رة الخرم المولودك الرمك أسيد أحمد الشيب التجاني  
أدم إيتير مولد المولود نيمضي أيسر نكر فم كلاً يمتع النبوي  
النسب إيتع الإسلام إيتي إيتي نلعتنا يتركوا إعظمنا از سر نر هدي  
رسول الله أيتي فوحتك أيتسلفي سلبشار يت إعظمنا أركله الملتسب  
رزد العفند أيتي المجد نيتي هو الجب نسر نسر ٧٨ العالم نيتسب  
زيتت أيتي أيت العلم كلتي إعظمتنا يفر نيت إنساو ولنسب  
أعتير نيت إرمت سؤال الملتسب نيت أيتو نيت كل الأيتي نيت أيتسلفي

إله النبي

108 s walsiwn ula lqulub a yan igan amumn-i,  
 ula şşawt ad nit iedln ak kullu tmwifqm-i.  
 109 hann γikann a ygan ladab n ddikr ula lmadḥ-i,  
 a yan iran ad as nit işaḥa lxir iggutn-i.  
 110 izra lbaed l lmaša'ix l lislam nnabi nnγ-i  
 isqsa t inna yas nit γadlli kullu skarn-i  
 111 mddn γammas l lmawlid nnk a sidi nnabi nnγ-i,  
 γ lfarah ula ssurur frḥn s lmawlid nnk-i.  
 112 ijawb as nit sidi rrsul inna yas : « hatinn yan srnγ  
 ifrḥn hann nfrḥ srs », nškr ak a Ylahi nnγ-i,  
 113 lliγ flay tneṃt s uḥabib nnk nnabi nnγ-i.  
 ur dinγ ifssir amya yut flay tkrrayt-i,  
 114 ad asn ijaza mawlana nnta lli s izdarn-i.  
 ndalb as ag ginγ iSAFE γ lg°ddam n llahi nnγ-i.  
 115 lḥurma nnk a sidi rrsul lḥurma l lmawlid nnk-i,  
 lḥurma nnk a sidi lʔImad a ššix inu t-Tijani.« »  
 116 ad aγ istyassr mawlana lmawlid n nnabi nnγ-i,  
 ag gis nttkram kullu ya yḥubban nnabi nnγ-i.  
 117 lbšart iedmn a lislam ikfa yawn llahi nnγ-i  
 γ leinaya yan rrukn iedmn ur sars hdimn-i,  
 118 rasulu Llah at t igan frḥat akk° a ymuslmn-i,  
 s lbišara yad iedmn ur akk° illi lmitl nns-i.  
 119 rar d leaql nnk a ya ygan lmuḥibb n nnabi nnγ-i,  
 hann lḥubb n sidi rrsul ila lealamat nns-i.  
 120 zgisnt a yḥubbu yan ayt leilm kullu tn-i,  
 ieddm tn yuqqr tn-i islla i wawal nnsn-i.  
 121 iγ tn izra yan ikrm tn s wawal d lmal nns-i,  
 ntnin a ywrtn kullu lanbiyya nnγ a ymuslmn-i.

انجزا تسعهم خمس نذية ائمتنا	ان النبي سيد رسول هديه خير العرف
مرضا الرثة افرقها الفنايف ائمتنا	إله النبي بما نواز خمس الحديتني
عند آيتا سيد رسول ففتمت ائمتنا	يحييتن عملا مع ٧٦ العالمة ديلدني
أحبوب القرة ان العجم ذالمعني	نوع العالمت الحن تنيخ ائمتنا
يحلون ايو سر عار من اللين ائمتنا	إله النبي بما نواز خمس الحديتني
الف عام اعني صوم كل يوم ائمتنا	عقود ان يفسر كل العباد ائمتنا
يفسر عيكن الف او ديما زانق فونني	إخيه ائمتنا سر دغ ففتمت ائمتنا
عند آية النبي فتمت ائمتنا	الفرة المسايين ففتمت ائمتنا
ينعلم ايو سر القرآن ائمتنا	إله النبي بما نواز خمس الحديتني
ان كسر ائمتنا كل ينزون الا يندغ	افلس الهني يتولت ثم زني
شركت اله فتمت ائمتنا تروني	اكثر ائمتنا زون المثلن ائمتنا
انضعت ائمتنا مع ٧٦ الف الا شني	نوع العالمت الحن دغ نبي النبي
انجيت ائمتنا نبي النبي	نوع العالمت الحن دغ نبي النبي
ارسل انظر لحو جنتنا ائمتنا	انتمنا سرنا انهم خرتن يقرن ائمتنا
انغره	

- 122 inna nnabi sidi rrsul : « hann yan mu yra Ilahi nnγ-i  
lxir, ar t issfham γammas n ddin a ymuslmn-i ».
- 123 inna nnabi bu lanwar γammas l lḥadit nns-i :  
« kraḍ ur rat tn iḥqr bla lmunaqib a ymuslmn-i :
- 124 ya yšibn γ lislam ula lealim d ugllid nnγ-i »;  
γikann a ynna sidi rrsul, fhmat akk° a ymuslmn-i.
- 125 zγ lealamat l lḥubb n nnabi nnγ a ymuslmn-i,  
a yḥubbu yan lqur'an leaḍim d lmena nns-i.
- 126 inna nnabi bu lanwar γammas l lḥadit-i :  
« yan iellmn iy yiwis γar yat llayt a ymuslmn-i
- 127 γ lqur'an, tuf as kullu leibada iy a ttebadn-i  
alf eam iy yazum kullu gisn izaliwn nns-i,
- 128 iḥyu kullu aḍan nns daγ, fhmat akk° a ymuslmn-i;  
yuf as γikann alf u udinar iy t ikfa f Rbbi nnγ-i
- 129 i lfuqara d lmasakin », fhmat a ymuslmn-i.  
γikad a ynna nnabi nnγ-i nḥmd ak a Ylahi nnγ-i.
- 130 inna nnabi bu lanwar γammas l lḥadit-i :  
« yan iellmn iy yiwis lqur'an ar kiγ t akk° issn-i,
- 131 iqlld as Ilahi nnγ-i yat tflit n nnur nns-i,  
ar gis ittejjab kullu yan izwarn ula yan daγ
- 132 igguran ur jju zrin lmitl nns a ymuslmn-i ».  
škrat Ilahi tḥmdm as a ya yellmn tarwa nns-i.
- 133 zγ lealamat l lḥubb daγ n sidi nnabi nnγ-i,  
a yḍeu yan agllid daγ ula lwulat nns-i.
- 134 zγ lealamat l lḥubb daγ n sidi nnabi nnγ-i,  
iy iḥubba yan ayt lbit n sidi nnabi nnγ-i,
- 135 ietnna srsn issmγur tn yuqqr tn a ymuslmn-i.  
ar asn ittqḍu lḥwayj nnsn ijb γ ḍḍarar nnsn-i,

أَدْنَى رُوحِي وَخِدْمَتِي يَا رَبِّ الْبَرِّ الْبَرِّ  
 أَقْلًا رُوحِي يَا رَبِّ الْبَرِّ الْبَرِّ  
 مُحَمَّدًا سِرُّ سِرِّ السَّلَامِ عَلَيْكُمْ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ لَعَلَّكَ لِمَا أُنْفِلُ وَأُخَاتِمُ لِمَا سَبَقَ نَامُ الْبَرِّ  
 بِالصَّحْفِ وَالْمَصَادِقِ إِلَى كَرَمِكَ الْمُسْتَفِيمِ وَعَلَى الْبَرِّ فَذَرِكُوا وَمُقَدَّرًا  
 الْعَيْنِ بِسَخَائِكَ يَا رَبِّ الْبَرِّ الْبَرِّ وَمَا يَلْفِي وَسَامِعًا عَلَى الْبَرِّ الْبَرِّ  
 الْحَكِيمِ الْبَرِّ

اللَّهُمَّ أَفْضَلُ مَا  
 لَا إِلَهَ إِلَّا اللَّهُ حِكْمًا وَسُورَةً  
 صَلِّ اللَّهُ عَلَيْهِ  
 وَصَلِّ

٥/

- 136 ad ay ig Rbbi d ixdimn n ayt lbit n nnabi nny-i.  
 nttat a ygan laşl l lxir fhmat akk° a ymuslmn-i,  
 137 a flak irđu mawlana a ššix inu t-Tijani,  
 kiyyi lli yuddan lhaqq n ayt lbit n nnabi nny-i.  
 138 Muḥammad a sidi rrsul assalamu əalaykum  
 a wwalli kullu yufn krad d ixlq Ilahi nny-i.

*Allâhumma şalli 'alâ sayyidinâ Muḥammad al-fâtih li mâ ughliqa wa l-khâtim li mâ sabaqa nâşir al-ḥaqq bi l-ḥaqq wa l-hâdi ilâ şirâṭika l-mustaqîm wa 'alâ âlihî ḥaqqa qadrihî wa miqdârihî l-'adhîm. « Subḥâna Rabbika Rabbi l-'izzati 'ammâ yaşifûn ». Wa salâm 'alâ l-mursalîn wa l-ḥamdu li Llâhi Rabbi l-'âlamîn ; intahâ. Allâhumma j'al âkhar kalâminâ « lâ ilâha illâ Llâh, Muḥammad rasûlu Llâh », ş.l.'.m.*

## Translation

*In the name of God, the Compassionate, the Merciful. [...] Furthermore : the slave who needs of the mercy of his Master, al-Madanî, son of Muḥammad, son of Muḥammad, the amghar, from the tribe of the Ihahan, from the fraction of the Idaw Toughma, native of Azemmour and El-Jadida, has said : I have made this composition in the language of the people of our land, to enable those of our brothers in God who wish to do so, to praise our prophet (may God bless him and give him peace). I have entitled it THE LOVER'S GIFT. ON THE MAWLID OF THE MASTER OF CREATED BEINGS. By God's power and strength, I say :*

<sup>1</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created. <sup>2</sup> The slave al-Madanî son of Muḥammad, the sheikh, who is in need of his God have mercy on him oh Lord has said :

<sup>3</sup> « In the name of God » : that is the foundation of all spoken words ; anything built on this will last forever. <sup>4</sup> In the name of God I want to speak of the virtues of mawlid of the Lord Prophet, which are so numerous that <sup>5</sup> no one can understand them but God ; He has favoured him above all others among God's created beings, oh muslims. <sup>6</sup> His light was created by God before all else, he is the origin of all creatures of our Lord. <sup>7</sup> This light was worshipped for a great number of years, so that our God could create all creatures in them. <sup>8</sup> On the twelfth of the month Rabî' the First, oh muslims, the Master of all that God has created was born.

<sup>9</sup> Our Master Muḥammad son of 'Abdallâh was not hidden, our God made him the best of His prophets <sup>10</sup> and apostles, and all that is visible in His universe ; among all creatures of the Lord he has no equal. <sup>11</sup> God himself distinguished him alone, oh muslims ; there is no one who can surpass him in the eyes of God. <sup>12</sup> The night of his mawlid is better than all other nights in the eyes of God, understand this oh muslims. <sup>13</sup> If someone recites a mawlid of our Prophet, oh muslims, the Prophet will plead for him in return ; we praise Thee, oh God.

<sup>14</sup> Abû Bakr the Veracious, the successor of our Prophet, has said : « If one spends but a dirham on the mawlid of the Prophet, <sup>15</sup> he is certain to become a companion of the Prophet in paradise, oh muslims ». May God make us the servants of the night of the Prophet.

<sup>16</sup> The son of al-Khaṭṭâb has said : « If someone celebrates the mawlid of our Prophet he will bring new life to Islam ».

<sup>17</sup> The son of 'Affân has said : « If one of you spends but one dirham on the mawlid of the Prophet, oh muslims, <sup>18</sup> it will be as if he had been present among the Companions of our Prophet at [the battles of] Badr and Ḥunayn ». We thank you, oh God.

<sup>19</sup> The son of [Abû] Tâlib has said : « If someone among you usually organises the recital the mawlid of our Prophet, <sup>20</sup> God will seal his life with faith, oh muslims, [He will let him] enter into Paradise without having to account [for his sins], oh believer ».

<sup>21</sup> Thus it was said by the successors of our Prophet : Abû Bakr, 'Umar, 'Uthmân and 'Alî. <sup>22</sup> May the Lord be greatly pleased with them, for they were the guiding light for those who came after our Prophet. <sup>23</sup> All God's holy men and all His pious men recommend the recitation of the mawlid of our Prophet.

<sup>24</sup> The imam as-Shâfi'î said : « If someone invites the Brethren for a meal on the mawlid of our Prophet, <sup>25</sup> [if he] opens his house for them, treats them well, gives them presents ; [if they] recite mawlid of the Prophet, <sup>26</sup> God will resurrect him and he will be among the prophets, the veracious men, the martyrs and the pious men. <sup>27</sup> He will be their companion [and enter] into the Paradise of our God ». Your protection, oh Lord ; we beseech Thee, oh God, let us be among them, <sup>28</sup> I, my parents and all our children, all the Brethren, and all muslims.

<sup>29</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created. <sup>30</sup> Be ware, oh you who understand, listen to my tales : I took them from books of undisputed reputation. <sup>31</sup> Everything over which a mawlid of our Prophet [is recited] : be it salt, food or wheat, <sup>32</sup> whatever it is, God will endow it with great *baraka*, there will be healing powers in it. <sup>33</sup> Anyone who will eat this food in the night of our Prophet, lo, his stomach will not be quiet until God has forgiven him. <sup>34</sup> If one recites a mawlid over clean water : anyone who will drink it, lo, a thousand lights <sup>35</sup> and a thousand mercies will enter into his heart, oh believer ; a thousand ailments and a thousand darknesses will leave him. <sup>36</sup> His soul will not die on the day when all [other] hearts will die. We praise Thee and thank Thee, oh Lord ! <sup>37</sup> If one goes to a place where a mawlid of the Prophet is recited, lo, one will be going to a garden within the Paradise of our God. <sup>38</sup> He would not have gone there, but for the love of God and His Apostle, may God make him useful to us. <sup>39</sup> The Apostle himself has said in the tradition, oh muslims : If one loves me, lo, he will be wherever I will be.

<sup>40</sup> The imam as-Suyûṭî has said in the book that he named *The Expedients. A Commentary on The Good Qualities*. <sup>41</sup> Every room, every house, every mosque where a mawlid of our Prophet is recited, oh

Muslims, <sup>42</sup> the angels of God will stand around the owner of that room, that house or that mosque. <sup>43</sup> They will pray for him, God's mercy and benevolence will pervade them all ; rejoice all ye believers ! <sup>44</sup> Every muslim who recites a mawlid in his home, God will free him from famine and poverty, <sup>45</sup> from grief, drowning, and afflictions, from diseases, and misfortunes, oh muslims ; <sup>46</sup> from calamities, hatred, envy and robbery. When he dies, God will make it easy for him to <sup>47</sup> answer the questions of Munkar and Nakir, oh muslims, and he will sit on the seat of the Just, near to God.

<sup>48</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created. <sup>49</sup> Lo, they tell [the story] of a man from the time of Hârûn the Rightly Guided, in the city of Basra. <sup>50</sup> He was intemperate and disobedient towards God, so that all people of the town despised him for this. <sup>51</sup> But when the month of Rabî' the First had come, he washed his all clothes, put them in order and perfumed them with incense. <sup>52</sup> He devoted himself to arranging a feast on the mawlid of our Prophet. Thus he did [every year] until the day he died. <sup>53</sup> The people of Basra then heard a loud voice saying : « Be present all of you at [the funeral of] this holy man of our Lord ». <sup>54</sup> They were all present at his funeral, they prayed for him, buried him there, and all went their way. <sup>55</sup> But that night they all saw him in their dreams, in Paradise, dressed in brocade garments, oh muslims ! <sup>56</sup> They asked him : « How did you reach this high rank [in Paradise] ? » He answered : « Because I used to celebrate mawlid of the Prophet ». <sup>57</sup> Lo, I recommend every believer to celebrate with great dedication the mawlid of the Apostle, if he wants to attain the ultimate reward.

<sup>58</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created. <sup>59</sup> They say : There was a king who governed without justice, he treated his people cruelly, oh muslims. <sup>60</sup> But he used to take pleasure in the reciting of the mawlid of our Prophet, and every year he arranged a great feast. <sup>61</sup> They recited the mawlid of our Prophet, oh muslims, and he treated the Brethren to a copious meal. <sup>62</sup> He had a cousin who wanted to remove him from the throne, he even wanted to kill him, oh muslims ! <sup>63</sup> One day the king sat in a private room, all alone, with no one of his servants or guards in attendance. <sup>64</sup> Behold, this cousin of his enters the room [where he is sitting] on his own, drawing a dagger with his hand, and saying to him : <sup>65</sup> « What will save you from my hands, oh wicked one among the people ? » The king replied : « The mawlid of our Prophet ». <sup>66</sup> Hardly had he spoken or out of the wall flew an arrow, that hit this man in the middle of his heart ; he uttered not a sound. <sup>67</sup> A voice was heard that said : « You used to celebrate the mawlid of My beloved Prophet Muḥammad, We have therefore saved you. <sup>68</sup> If you continue [with the celebration of the

Prophet's mawlid], We will continue [to help you] ». The king repented from his evil deeds. Every year he would spend one third of his wealth <sup>69</sup> on the night of the mawlid of our Prophet, because of that which had happened to him, oh muslims.

<sup>70</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created. <sup>71</sup> They say: There was a man in Basra, oh muslims, who celebrated the mawlid of the Prophet year after year. <sup>72</sup> He spend not a little of his wealth on it. There was a Jew who was his neighbour. <sup>73</sup> The wife [of this Jew] said to [her husband]: «What is the matter with our muslim neighbour, that he spends so much money <sup>74</sup> in this month, what happened to him, tell me about him ». He told her: «He claims that in this month a Prophet was born ». <sup>75</sup> When this Jewess was asleep one night, she saw great lights [shining on] a handsome man, the like of whom she had never seen. <sup>76</sup> He was in the midst of his companions, clearly visible. The Jewess spoke and said to one of his companions: <sup>77</sup> «Who is this man on whom these bright lights [are shining]? His complexion is beautiful, more [beautiful] than all flowers!» <sup>78</sup> They said to her: «That is our Prophet, whom our God had sent to us! We rejoice, he brings us a great and wonderful message ». <sup>79</sup> She asked them: «Will he answer me if I speak to him?» They said to her: «He will speak to you, he is neither haughty <sup>80</sup> nor is he tyrannical ». She said to him: «Oh Muḥammad », and the the Apostle of God answered and said to her: «*Labbayka* [Yes, here I am]». <sup>81</sup> She said to him: «Oh beloved, you answered me with your *labbayka*, though I belong to a religion different from yours: you are our enemy!» <sup>82</sup> The Apostle of God pledged an oath on the One that had sent him, that verily He made His Prophet the seal of all His prophets: <sup>83</sup> «Truely, I have answered you because Our God has given a sign that He has lead you to Islam, that you may enter into our religion ». <sup>84</sup> She said to him: «You are a generous Prophet, give me your hand, oh Apostle, and I will testify <sup>85</sup> that there is no god but God, Muḥammad is the Apostle of God ». Be thankful to God by [celebrating] the mawlid of our Prophet! <sup>86</sup> The woman uttered a sigh [in her sleep]. When the morning came she would give away everything she possessed as alms, out of joy over her conversion to Islam. <sup>87</sup> That morning she saw her husband in great activity, occupied with arranging a huge celebration, oh muslims. <sup>88</sup> His wife spoke to him and asked him: «What happened to you, that you are so busy arranging all this?» <sup>89</sup> He said to her: «[It is due to] the one at whose hand you became a muslim yesterday ». She said to him: «How do you know that? ». <sup>90</sup> He said to her: «The one that was sent to you was sent to me as well ». They became dedicated muslims because of the *baraka* of the mawlid of our Prophet.

<sup>91</sup> Rejoice, oh you who sit in this meeting of ours, in the mawlid of our Prophet. Lo, he has no equal. <sup>92</sup> Be assured that the night of the mawlid of the Prophet is superior to the Night of the Revelation, of which Our Lord has said : <sup>93</sup> Lo, it is better for you than a thousand months. We praise Thee, oh Lord. All this has been said by our ulama. <sup>94</sup> The night of the mawlid of the Prophet is held in high esteem by God, because in it the Apostle without equal has been born. <sup>95</sup> The night of the mawlid has [the power of] many remedies, oh believer, they are without number. <sup>96</sup> If the muslims extoll your virtues in the night of the mawlid oh Lord, Apostle, they will receive many blessings. <sup>97</sup> If one praises our Prophet on the night of his mawlid, his words will be beautiful and his richness will be abundant. <sup>98</sup> There is a great good in the night of the mawlid for the one who loves God and our Prophet, oh muslims. <sup>99</sup> In the night of the mawlid, lo, our God brings together the good of this world and that of the world to come, oh muslims. <sup>100</sup> The night of the mawlid brings great joy, for in this night the Lord has been born of all that our God has created. <sup>101</sup> If one attends a recitation in the night of the mawlid, one will increase his standing [with God], lo, he will be certain [to go to Paradise]. <sup>102</sup> The mawlid of the Apostle will revive the heart of one who recites a poem in praise of him, understand this oh muslims. <sup>103</sup> One who loves the night of the mawlid of our Prophet, will always praise the Lord our Messenger abundantly. <sup>104</sup> One who wishes the Prophet to love him should love the mawlid. In this night he will feast the Brethren as much as he can afford. <sup>105</sup> Enough merits for us, if we praise our Prophet. Whoever praises him, be it with one line only, oh muslims, <sup>106</sup> the Lord our Prophet will intercede for him on the Day of Resurrection. Thank our God, praise Him, oh you who lauded him.

<sup>107</sup> The proper way of the invocation of our God, oh muslims, or of praising the Apostle, is not to disagree [among yourselves] <sup>108</sup> neither in words nor in your hearts, oh you who believe, nor in your voices ; may you all be of one mind. <sup>109</sup> This is the proper way of the invocation and of praise, oh one who wishes it to be a great good for him. <sup>110</sup> He will go to see one of the sheikhs of the Islam of our Prophet. He will ask his advice, and [the sheikh] will tell him what the people do <sup>111</sup> during the celebration of the mawlid, oh Prophet. They spend the mawlid in joy and happiness. <sup>112</sup> The Prophet as well will answer him, saying : « Behold, we will rejoice in the one who rejoices in us ». We thank Thee, oh God, <sup>113</sup> for Thou hast blessed us with Thy beloved, our Prophet. If he would not have given us guidance, we would have been struck by affliction. <sup>114</sup> May the Lord, He who is capable of it, recompense them. We ask him to intercede for us before Our God. <sup>115</sup> Your protection, oh Lord, Apostle, the protection of your mawlid. Your protection oh Sidi

Aḥmad, my sheikh at-Tijânî. <sup>116</sup> May Our Lord make the mawlid of our Prophet easy for us. May all who love our Prophet be treated well on this day. <sup>117</sup> Great news, oh muslims, is brought to you by our God because of His concern for us ; [it is] a strong pillar that will not be destroyed : <sup>118</sup> [it is] the Apostle of God, rejoice, oh muslims, in the great message that has no equal.

<sup>119</sup> Be ware, oh one who loves our Prophet. Lo, the love of the Prophet shows its symptoms : <sup>120</sup> one of them is that one loves all people of science, that one honours them and shows them respect, and that one listens to their words. <sup>121</sup> When one sees them, one should treat them kindly with words and wealth, [for] they are the heirs of all the prophets, oh muslims. <sup>122</sup> The Prophet our Apostle has said : « If God wishes someone well, He will make him understand religion, oh muslims ».

<sup>123</sup> The Prophet, the Father of Lights, has said in one of the traditions : « Three kinds of people will not be regarded despicable, oh muslims, apart from the virtuous man : <sup>124</sup> the one who has become old as a muslim, the religious scholar and our king ». <sup>125</sup> One of the signs of the love of our Prophet, oh muslims, is that one loves the glorious Koran and its meaning.

<sup>126</sup> The Prophet, the Father of Lights, has said in one of the traditions : « If one would teach his son but one verse from the Koran, oh muslims, <sup>127</sup> this verse will be better for him than performing the ritual obligations of a thousand years, even if he would fast during all its days, <sup>128</sup> and wake during all its nights ». Understand this, oh muslims. It would be better than giving a thousand dinar for the sake of God, <sup>129</sup> to the poor and miserable, understand this oh muslims. Thus said our Prophet, we praise you, oh God.

<sup>130</sup> The Prophet, the Father of Lights, has said in one of the traditions : « Whoever teaches to his son the Koran untill he knows all of it, <sup>131</sup> our God will adorn him with a necklace of light, to the admiration of all that have gone before and all <sup>132</sup> that have come after ; never will they have seen the like of him, oh muslims ». Be grateful to God, praise Him, oh one who teaches his children.

<sup>133</sup> One of the signs of the love of the Lord Prophet is that one is obedient to the king and his governors. <sup>134</sup> It is also one of the signs of the love of the Lord our Prophet to honour the house of the Lord our Prophet. <sup>135</sup> One should attend to them, respect them and hold them in high esteem, oh muslims. One should provide for their needs, and avoid causing them harm. <sup>136</sup> May God make us servants of the house of our Prophet, for he is the root af all the good ; understand, oh muslims. <sup>137</sup> May the Lord be pleased with you,

oh sheikh at-Tijânî, for you are the one who has seen to the rights of the house of our Prophet.

<sup>138</sup> Muḥammad, oh Master, Prophet, peace be upon you, oh one who surpasses all that God has created.

*Oh God, bless our Lord Muḥammad, the opener of that which was closed and the seal of those who came before him, the true protector of truth, the guide on Thy straight path ; [bless] his kinfolk as they deserve. « Glorified be thy Lord, the Lord of majesty, from that which they attribute unto Him »<sup>4</sup>.*

*Peace be on the apostles ; praise be to God the Lord of the worlds ; it is finished.*

*Oh God, maké that my last words be « there is no god but God, Muḥammad is the apostle of God (may God bless him and give him peace) ».*

#### Notes to the transcribed text

- 1 **wwalli** (**uwalli** after a consonant) : variant form of **walli**.
- 3 **iṣḥa...dumn** : a change from singular to plural in verbal forms referring to a singular subject is very common in SB poetry ; other examples in the present text can be found in verses 9, 11, 27, 30, 36, 43, 84, (etc.).
- 4 **lmawlid** : « birth, nativity of the Prophet », also « celebration of the birth of the Prophet » and « a poem on the birth of the Prophet » ; for the sake of brevity the term *mawlid* has been used in the translation.
- 5 **bla** : ms. **bala**.
- 18 **ɣammas** : from **ɣ-wammas** « in the middle » (also in vv. 88, 111, 122, 123, 126 and 130).
- 19 **Ibnu Ṭalibin** : this name has probably been shortened for metrical reasons ; the CA form is Ibn Abî Ṭalib.
- 24 **limam š-Šafiei** : it seems improbable that this name refers to Muḥammad ibn Idrîs as-Shâfi'î (150-204 AH, 767-820 AD), the founder of the shâfi'ite *madhhab* ; it is possible that the name refers instead to Muḥammad ibn Ibrâhîm ibn Sa'dallâh ibn Jamâ'a al-Kinânî al-Ḥamawî as-Shâfi'î (693-733 AH, 1241-1333 AD), one of the students of Ibn Mâlik, who is commonly known as Ibn Jamâ'a.
- 28 **lwalidayn** : ms. **lwalidayni**.
- 38 **ay** : adhortative particle.

(4) Koran xxxvii (Sûrat aṣ-Ṣâfât) verse 180 (translation M.M. Pickthall).

- 40 **s-Suyûṭī** : refers to the Egyptian scholar Jalâl ad-Dîn as-Suyûṭī (d.911/1505); **l-Wasâ'il** : Brockelmann's GAL does not list a commentary by as-Suyûṭī on the *Shamâ'il*, nor a commentary by another author entitled *al-Wasâ'il fî Sharḥ as-Shamâ'il*, or a similar title; **šsrḥ n** : ms. **šsrḥ an n** ; **š-Šamâ'il** : refers to the *Kitâb as-Shamâ'il* (GAL G I:162) by Muḥammad ibn 'Îsâ at-Tirmidhî (d. 279/892).
- 51 **l-Awwal-i** : ms. **l-Awwal**.
- 53 **ḥadrad** : assimilated form of **ḥadrat** « be present! ».
- 59 **ar idḍlam** : variant form of **ar ittḍlam**, shortened for metrical reasons.
- 62 **iran** : ms. **irin**.
- 63 **ugllid** : ms. **agllid**.
- 64 **zg** : the usual meaning of this verb is « to milk », but here it means « to draw (a dagger) ».
- 77 **wwad** : variant of **wad**, cf. **wwalli** (see note to verse 1) ; **lanwar** : ms. **llallanwar** ; **ifulki** : ms. **ifalki**.
- 83 **aynam** : cf. CA *ay-na'am* « yes indeed ».
- 87 **lḥzam** : to be read as **zzḥam**.
- 89 **izusfn lamra'** : meaning unclear, cf. **zuzzf** « être découvert, être non abrité » (Destaing 1940, No. 1508) ?.
- 97 **llarzaq** : from CA *al-arzâq* ; cf. **llayt** from CA *al-âya* (verse 126).
- 106 **iddshafæ** : variant form of **ittshafæ**.
- 107 **tnxilifm** : ms. **ttnxilifm**.
- 115 **sidi Ḥmad t-Tijani** : i.e. Aḥmad ibn Muḥammad at-Tijânî (1150-1230 AH, 1737-1815 AD), founder of the Tijâniyya order.
- 117 **lislam** : means « the religion of Islam » as well as « the muslims ».
- 123 **lmunaqib** ; cf. CA *nâqaba* « to vie in virtues with s.o. ».
- 126 **llayt** : see note to verse 97 above.

**Nico VAN DEN BOOGERT  
and Harry STROOMER**

## REFERENCES

- AMARIR, O. [1978]  
« al-Urjûza ar-Rasmûkiyya » in : *Amalou. Clartés sur les arts populaires marocains*, Casablanca
- [1987]  
*as-Shi'r al-mansûb ilâ sîdî Hammû at-Tâlib*, ad-Dâr al-Bayḍâ'
- BOOGERT, N. VAN DEN [1992]  
« The metres of written Sous Berber poetry and their usefulness in text editing » in : *Actes du 3ème Colloque Maroco-Néerlandais*, Rabat (pp. 177-183)

- BOOGERT, N. & STROOMER, H.J. [1992]  
 « A Sous Berber text : a short catechism by Aḥmad Immel » in : *Actes du 3ème Colloque Maroc-Néerlandais*, Rabat (pp. 195-200)
- DESTAING, E. [1940]  
*Textes berbères des Chleuhs du Sous*, Paris
- GALAND-PERNET, P. [1972]  
*Recueil de poèmes chleuhs. I, Chants de trouvères*, Paris
- JOUAD, H. [1983]  
*Les éléments de la versification en berbère marocain*, thèse Paris
- [1987]  
 « Les tribulations d'un lettré en pays chleuh » in : *Études et documents berbères no. 2 pp. 27-41*
- KAPTEIN, N. [1989]  
*Het geboortefeest van de Profeet Mohammed. Oorsprong en verspreiding in het Nabije Oosten tot het begin van de 7e/13e eeuw ; invoering en geschiedenis in de Maghrib en al-Andalus tot aan de dood van al-Wanšarīsī (914/1508)*, Ph.D. thesis Leiden
- KNAPPERT, J. [1971]  
*Swahili Islamic Poetry*, vol. I, Leiden
- LUCIANI, J.-D. [1897]  
*El-H'aoudh. Texte berbère (dialecte du Sous) par Meh'ammed ben Ali ben Brahim*, Alger
- AR-RAHMĀNĪ, 'A. [1977]  
*al-Ḥawḍ fi l-fiqh al-mālikī bi l-lisān al-amāzīghī li s-shaykh Mḥammad u 'Alī Awzal, ad-Dār al-Bayḍā'*
- ROUX, A. & BOUNFOUR, A. [1991]  
*Poésie populaire berbère (Maroc du Sud-Ouest/Igedmiwen)*, Marseille
- SCHOEN, CPT. [1935]  
*Les confréries musulmanes au Maroc, et dans la région de Marrakech en particulier*, mimeographed report
- STRICKER, B.H. [1960]  
*L'océan des pleurs. Poème berbère de Muḥammad al-Awzalī*, Leyde
- STROOMER, H.J. [1992]  
 « On religious poetry in Tachelhiyt » in : *Actes du 3ème Colloque Maroc-Néerlandais*, Rabat (pp. 185-193)
- [forthcoming]  
*Lexique Tachelhit-Français*