

## نَصُّ شَعْرِي

Poetry text



## دِمَشْقُ

لَوْلَا دِمَشْقُ لَمَا كَانَتْ طُلَيْطَلَةٌ  
وَلَا زَهَتْ بِبَنِي الْعَبَّاسِ بَغْدَانُ

*But for Damascus, there would not have been Toledo (in Spain)  
Nor would have Baghdad shone so radiantly  
with the line of 'Abbās.*

مَرَرْتُ بِالْمَسْجِدِ الْمَحْزُونِ أَسْأَلُهُ  
هَلْ فِي الْمُصَلَّى أَوْ الْمِحْرَابِ مَرْوَانُ

*I passed by the grief-stricken (Umayyad) Mosque  
Asking it if there was Caliph Marwān in the prayer hall  
or the mihrāb.*

تَغَيَّرَ الْمَسْجِدُ الْمَحْزُونُ وَاخْتَلَفَتْ  
عَلَى الْمَنَابِرِ أَحْرَارٌ وَعُبْدَانُ

The grief-stricken Mosque has changed,  
And free men and slaves have alternately ascended its *minbars*.

فَلَا الْأَذَانُ أَذَانٌ فِي مَنَارَتِهِ  
إِذَا تَعَالَى، وَلَا الْآذَانُ آذَانُ

The (present day) *adhān* rising from its minaret is not the same  
as the *adhān* (of bygone days)  
Nor are the ears (of the contemporary listeners)  
the same as the ears (of yore).

وَالشُّعْرُ مَا لَمْ يَكُنْ ذِكْرَى وَعَاطِفَةً  
أَوْ حِكْمَةً فَهُوَ تَقْطِيعٌ وَأَوْزَانُ

And poetry as long as it is devoid of recollection and emotion  
or wisdom – is no more than dissection of syllables  
Or succession of metric feet.

أَمِيرُ الشُّعْرَاءِ أَحْمَدُ شَوْقِي (1868–1932)

# الجامع الأموي، دمشق

## The Umayyad Mosque, Damascus



I have been deeply moved by these couplets since a long time, and want to share them with the visitors of the website.



It is a long poem, but I have selected these couplets which are the most beautiful.

The poet mentions Toledo as representing Muslim Spain (al-Andalus).

Muslim Spain was ruled by the Ummayyads since 756 with the arrival of ʿAbd al-Raḥmān I (عبد الرحمن الداخل).

## Lexical & Grammatical Notes



- زَهَا يَزْهُو زَهْوًا (a-u), to shine.
- Banu l-ʿAbbās: The Abbasids were descendants of al-ʿAbbās ibn ʿAbd al-Muṭṭalib (رضي الله عنه).
- بَعْدَانُ is another form of بَعْدَادُ.
- مَرْوَانُ بْنُ الْحَكَمِ was the fourth Ummayyad caliph.
- اخْتَلَفَ عَلَيْهِ (viii), to pass by.
- أَحْرَارٌ, free man, pl أَحْرَارٌ.
- عَبْدَانُ، عَبْدَانٌ, slave, pl عَبْدَانُ، عَبْدَانٌ.
- عَوَاطِفُ، emotion, pl عَوَاطِفُ.



# الْعَرُوضُ

## بَعْضُ قَوَاعِدِهِ

The **بَحْرُ** of this **قَصِيدَة** is **الْبَسِيطُ**.

Its feet are:

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ

Which equals:

فَاعِلُنْ → مُسْتَفْعِلُنْ → فَاعِلُنْ → مُسْتَفْعِلُنْ  
 dan dan da dan    dan da dan //    dan dan da dan /    dan da dan //

Which corresponds to the English words:

*Come, come to me; come to me.*

### Mutations:

مُسْتَفْعِلُنْ may change to مُتَفْعِلُنْ which is:

da dan da dan.

It corresponds to the English words:

*Nothing to you.*

فَاعِلُنْ (dan da dan) may change to:

- a) فَعْلُنْ : da da dan which corresponds to: *any thing*.
- b) فَعْلَنْ : dan dan which corresponds to: *good book*.

This mutation occurs only at the end of the second line

«وَلَا زَهَتْ بِبَنِي الْعَبَّاسِ بَغْدَانُ»

as:

وَلَا زَهَتْ : da dan da dan.

بِبَنِلْ : da da dan.

عَبَّاسِ بَغْ : dan dan da dan.

دَانُو : dan dan.

\* \* \*

In poetry a diptote may take *tanwīn* as طَلَيْطَلَةٌ,  
and a triptote may lose its *tanwīn* as أَوْزَانُ.