

قَصِيدَة حَمَزِيَّة

Qaṣīda Ḥamziyya

الإمام البوصيري - Imam al-Buṣīrī

*How could the Prophets ascend as
you have ascended?*

*O heaven! No heaven has matched
your height*

*You have no equal in your loftiness
and your radiance and exaltedness
keep them from reaching you*

*The only way they could compare
your qualities to those of others, is
as starlight mirrored in water*

*You are the shining lamp of every
virtue, and only from your light do
other lights appear*

*The true essence of knowledge is
yours from the Knower of the Un-
seen, and thence came all the
names to Adam*

*You never ceased to exist in the
innermost heart of being, through
mothers and fathers who had been
chosen for you*

Kayfa tarqā ruqīyyakal ambiyā-u

Yā sāma-an māṭa wa lat-hā samā-u

Lam yusāwuka fi ‘ulāka wa qad ḥā -

La sa-nan minka dūnahum wa sanā-u

Innamā maththalū ṣifātika linnā-

Si kamā maththalan nujūmal mā-u

Anta miṣbāḥu kulli faḍlin famā taṣ-

Duru illā ‘an ḍaw-ikal aḍwā-u

Laka dhātul ‘ulūmi min ālimil ghay-

Bi wa minhā li-ādamal asmā-u

Lam tazal fi ḍamā-iril kawni tukhtā

Ru lakal ummahātu wal ābā-u

كَيْفَ تَرُقَى رُقِيَّكَ الْأَنْبِيَاءُ

يَا سَمَاءَ مَا طَاوَلَتْهَا سَمَاءُ

لَمْ يُسَاوُوكَ فِي عُلَاكَ وَقَدْ حَا

لَ سَنَاءُ مِنْكَ دُونَهُمْ وَ سَنَاءُ

إِنَّمَا مَثَّلُوا صِفَاتِكَ لِلنَّ

سِ كَمَا مَثَّلَ النُّجُومَ الْهَبَاءُ

أَنْتَ مِصْبَاحُ كُلِّ فَضْلٍ فَمَا تَصُ

دُرٌ إِلَّا عَنِ ضَوْئِكَ الْأَضْوَاءُ

لَكَ ذَاتُ الْعُلُومِ مِنْ عَالِمِ الْغَيْ

بِ وَمِنْهَا لِأَدَمَ الْأَسْمَاءُ

لَمْ تَزَلْ فِي ضَمَائِرِ الْكَوْنِ تُخْتَا

رُ لَكَ الْأُمَّهَاتُ وَالْآبَاءُ

A time has never passed in which no Messengers were sent, but that the Prophets gave the good news about you to their people

The epochs of Time itself competed over you, and by you have been elevated height after sublime height

From you there appeared in existence noble after noble, from most noble forefathers

A lineage deemed most lofty due to its adornments, garlanded by Gemini with a necklace of her stars

How excellent that necklace of eminence and glory, with you at its center, the unique and precious pearl!

And a face like the sun—a brilliant radiance from you brought illumination to a noble night

The night of that birth whose day was to bring to the religion great joy and splendor

Mā maḍat fatratun minar rusli illā
Bashsharat qawmahā bikal ambiyā-u

Tatābahā bikal ‘uṣūru wa tasmū
Bika ‘alyā-u ba’dahā ‘alyā-u

Wa badā lil wujūdi minka karīmun
Min karīmin ābā-uhū kuramā-u

Nasabun taḥsibul ‘ulā biḥulāhu
Qalladathā nujūmahal jawzā-u

Ḥabbadhā ‘iqdu su’dadin wa fakhārin
Anta fihil yatīmatul ‘aṣmā-u

Wa muḥayyā kashshamsi minka
muḍīun
Asfarat ‘anhu laylatun gharrā-u

Laylatul mawlidil ladhī kāna liddī
Ni surūrun biyawmiḥi wazdihā-u

مَا مَضَتْ فَتْرَةٌ مِّنَ الرُّسُلِ إِلَّا
بَشَّرْتُ قَوْمَهَا بِكَ الْأَنْبِيَاءُ

تَتَابَهَى بِكَ الْعُصُورُ وَتَسْمُو
بِكَ عَلِيَاءُ بَعْدَهَا عَلِيَاءُ

وَبَدَا لِلْوُجُودِ مِنْكَ كَرِيمٌ
مِّنْ كَرِيمِ آبَاءِهَا كُرَمَاءُ

نَسَبٌ تَحْسِبُ الْعُلَا بِحُلَاهُ
قَلَدَتْهَا نُجُومَهَا الْجُوزَاءُ

حَبَّبَا عِقْدُ سُودِدٍ وَفَخَّارٌ
أَنْتَ فِيهِ الْيَتِيمَةُ الْعَصْبَاءُ

وَمُحَيًّا كَالشَّمْسِ مِنْكَ مُضِيٌّ
أَسْفَرَتْ عَنْهُ لَيْلَةٌ غَرَّاءُ

لَيْلَةُ الْمَوْلِدِ الَّذِي كَانَ لِلدِّي
نِ سُرُورٌ بِيَوْمِهِ وَازْدِهَاءُ

The voices of callers did not cease to bring glad tidings that the Chosen-One had been born and happiness realized

And the Arch of Kisra collapsed—were it not for a miracle from you, it would never have fallen

And in the morning, in every fire-shrine, there was grief at the extinguishing of its flame, and great distress

And the springs of the Persians dried up—could it be that their fires were put out by that very same water?

A birth had taken place that was a calamitous blow to the rise of unbelief, which was stricken and brought low

What blessing that birth brought to Amina! Like the blessing which had ennobled Hawwa

**Wa tawalat bushral hawātifi an qad
Wulidal muṣṭafā wa ḥaqqal hanā-u**

Wa tadā'ā iwānu kisrā wa lawlā
Ayātun minka mā tadā'al binā-u

**Wa ghadā kullu bayti nārin wa fihi
Kurbatun min khumūdhā wa balā-u**

Wa 'u'yūnun lilfursi ghārat fahal kā-
Na linirānihim bihā itfā-u

**Mawlidun kāna minhu fi ṭāli'il kuf
Ri wa bālun 'alayhim wa wābā-u**

Fahanīan bihī li-āminatal faḍ
Lul ladhī sharufat bihī ḥawwā-u

وَتَوَلَّتْ بُشْرَى الْهَوَاتِفِ أَنْ قَد
وُلِدَ الْمُصْطَفَى وَحَقَّ الْهَنَاءُ

وَتَدَاعَى إِيوَانُ كِسْرَى وَوَلَا
آيَةٌ مِنْكَ مَا تَدَاعَى الْبِنَاءُ

وَغَدَا كُلُّ بَيْتِ نَارٍ وَفِيهِ
كُرْبَةٌ مِنْ خُمُودِهَا وَبَلَاءُ

وَ عُيُونٌ لِلْفُرْسِ غَارَتْ فَهَلْ كَا
نَ لِنِيرَانِهِمْ بِهَا إِطْفَاءُ

مَوْلِدٌ كَانَ مِنْهُ فِي طَالِحِ الْكُفِ
رٍ وَبَالٌ عَلَيْهِمْ وَوَابَاءُ

فَهَنِيئاً بِهِ لِأَمِنَةَ الْفَضِ
لِ الَّذِي شَرَفَتْ بِهِ حَوَاءُ