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Arabic Texts in English Language

**For Arabic Department`s
Students**

By

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Arabic Dept.

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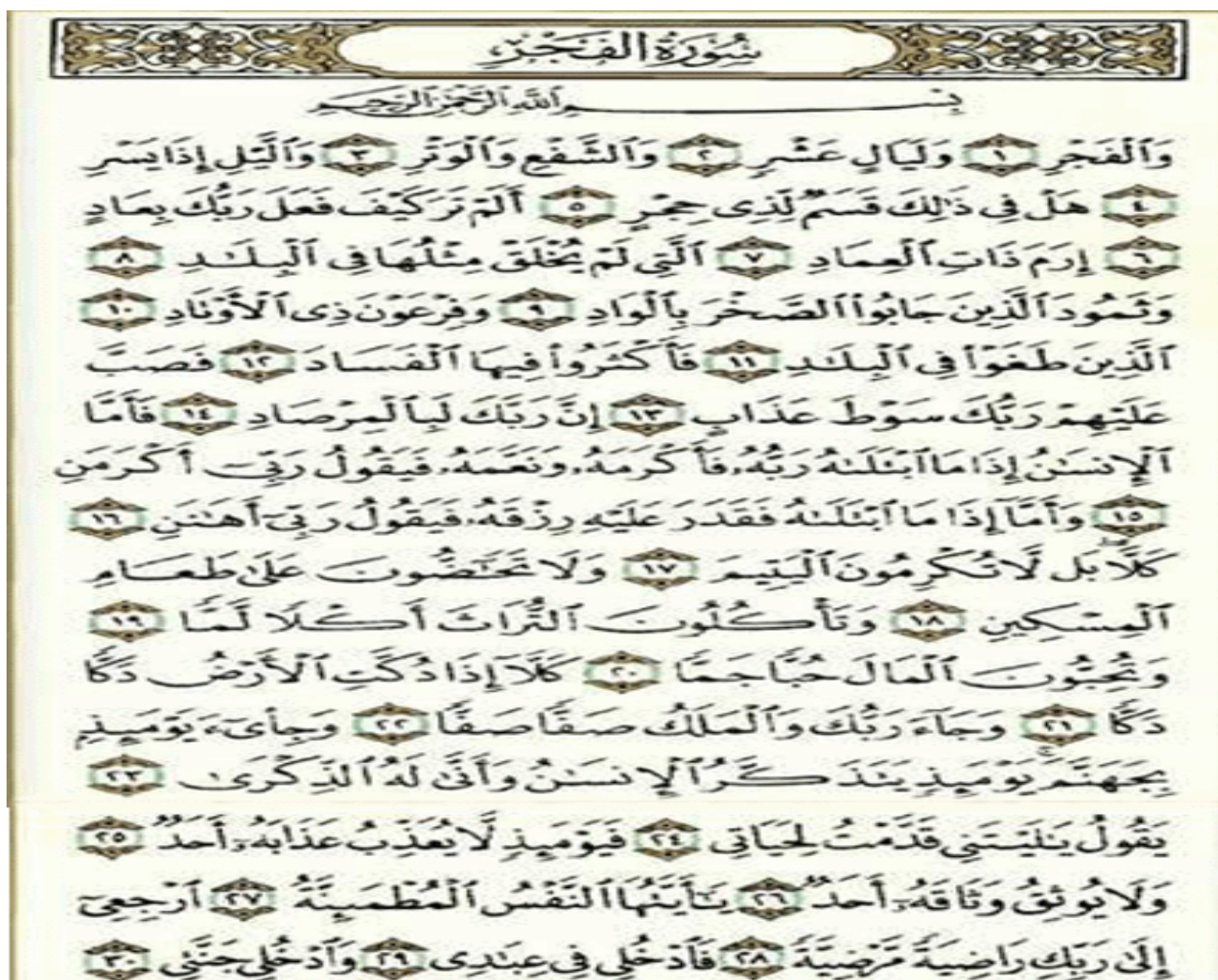
من القرآن الكريم

تفسير سورة التين



- (1) By the fig and the olive
 - (2) And [by] Mount Sinai
 - (3) And [by] this secure city [Makkah],
 - (4) We have certainly created man in the best of stature;
 - (5) Then We return him to the lowest of the low,
 - (6) Except for those who believe and do righteous deeds,
for they will have a reward uninterrupted.
 - (7) So what yet causes you to deny the Recompense?
 - (8) Is not Allah the most just of judges?
-

تفسير سورة الفجر



(1) By the dawn

(2) And [by] ten nights

(3) And [by] the even [number] and the odd

(4) And [by] the night when it passes,

(5) Is there [not] in [all] that an oath [sufficient] for one of perception?

(6) Have you not considered how your Lord dealt with 'Aad -

(7) [With] Iram - who had lofty pillars,

(8) The likes of whom had never been created in the land?

(9) And [with] Thamud, who carved out the rocks in the valley?

(10) And [with] Pharaoh, owner of the stakes? -

(11) [All of] whom oppressed within the lands

(12) And increased therein the corruption.

(13) So your Lord poured upon them a scourge of punishment.

(14) Indeed, your Lord is in observation.

(15) And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

(16) But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

(17) No! But you do not honor the orphan

(18) And you do not encourage one another to feed the poor.

(19) And you consume inheritance, devouring [it] altogether,

(20) And you love wealth with immense love.

(21) No! When the earth has been leveled - pounded and crushed -

(22) And your Lord has come and the angels, rank upon rank,

(23) And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?

(24) He will say, "Oh, I wish I had sent ahead [some good] for my life."

(25) So on that Day, none will punish [as severely] as His punishment,

(26) And none will bind [as severely] as His binding [of the evildoers].

(27) [To the righteous it will be said], "O reassured soul,

(28) Return to your Lord, well-pleased and pleasing [to Him],

(29) And enter among My [righteous] servants

(30) And enter My Paradise."

تفسير سورة الحاقة



1) The Inevitable Reality -

(2) What is the Inevitable Reality?

(3) And what can make you know what is the Inevitable Reality?

(4) Thamud and 'Aad denied the Striking Calamity.

(5) So as for Thamud, they were destroyed by the overpowering [blast].

(6) And as for 'Aad, they were destroyed by a screaming, violent wind

(7) Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

(8) Then do you see of them any remains?

(9) And there came Pharaoh and those before him and the overturned cities with sin.

(10) And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

(11) Indeed, when the water overflowed, We carried your ancestors in the sailing ship

(12) That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

(13) Then when the Horn is blown with one blast

(14) And the earth and the mountains are lifted and leveled with one blow -

(15) Then on that Day, the Resurrection will occur,

(16) And the heaven will split [open], for that Day it is infirm.

(17) And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

(18) That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

(19) So as for he who is given his record in his right hand, he will say, "Here, read my record!

(20) Indeed, I was certain that I would be meeting my account."

(21) So he will be in a pleasant life -

(22) In an elevated garden,

(23) Its [fruit] to be picked hanging near.

(24) [They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

(25) But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record

(26) And had not known what is my account.

(27) I wish my death had been the decisive one.

(28) My wealth has not availed me.

(29) Gone from me is my authority."

(30) [Allah will say], "Seize him and shackle him.

(31) Then into Hellfire drive him.

(32) Then into a chain whose length is seventy cubits insert him."

(33) Indeed, he did not used to believe in Allah, the Most Great,

(34) Nor did he encourage the feeding of the poor.

(35) So there is not for him here this Day any devoted friend

- (36) Nor any food except from the discharge of wounds;**
- (37) None will eat it except the sinners.**
- (38) So I swear by what you see**
- (39) And what you do not see**
- (40) [That] indeed, the Qur'an is the word of a noble Messenger.**
- (41) And it is not the word of a poet; little do you believe.**
- (42) Nor the word of a soothsayer; little do you remember.**
- (43) [It is] a revelation from the Lord of the worlds.**
- (44) And if Muhammad had made up about Us some [false] sayings,**
- (45) We would have seized him by the right hand;**
- (46) Then We would have cut from him the aorta.**
- (47) And there is no one of you who could prevent [Us] from him.**
- (48) And indeed, the Qur'an is a reminder for the righteous.**

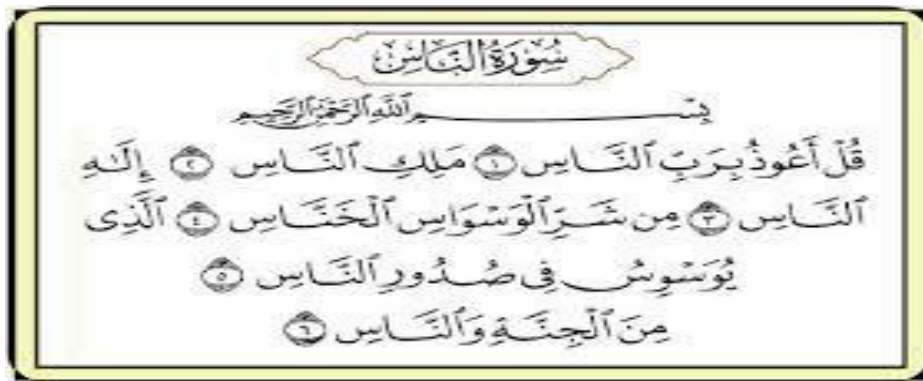
(49) And indeed, We know that among you are deniers.

(50) And indeed, it will be [a cause of] regret upon the disbelievers.

(51) And indeed, it is the truth of certainty.

(52) So exalt the name of your Lord, the Most Great.

تفسير سورة الناس



(1) Say, "I seek refuge in the Lord of mankind,

(2) The Sovereign of mankind.

(3) The God of mankind,

(4) From the evil of the retreating whisperer -

(5) Who whispers [evil] into the breasts of mankind -

(6) From among the jinn and mankind."

تفسير سورة القارعة



(1) The Striking Calamity -

(2) What is the Striking Calamity?

(3) And what can make you know what is the Striking Calamity?

(4) It is the Day when people will be like moths, dispersed,

(5) And the mountains will be like wool, fluffed up.

(6) Then as for one whose scales are heavy [with good deeds],

(7) He will be in a pleasant life.

(8) But as for one whose scales are light,

(9) His refuge will be an abyss.

(10) And what can make you know what that is?

(11) It is a Fire, intensely hot.

تفسير سورة الزلزلة (Al-Zalzalah)



(1) When the earth is shaken with its [final] earthquake

(2) And the earth discharges its burdens

(3) And man says, "What is [wrong] with it?" -

(4) That Day, it will report its news

(5) Because your Lord has commanded it.

(6) That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.

(7) So whoever does an atom's weight of good will see it,

(8) And whoever does an atom's weight of evil will see it.

تفسير سورة القدر (Al-Qadr)



(1) We have indeed revealed this (Message) in the Night of Power.

(2) And what will explain to thee what the Night of Power is?

(3) The Night of Power is better than a thousand months.

(4) The angels and the Spirit descend therein by permission of their Lord for every matter.

(5) Peace it is until the emergence of dawn.

تفسير سورة الشمس (Ash-Shams)



(1) By the sun and its brightness

(2) And [by] the moon when it follows it

(3) And [by] the day when it displays it

(4) And [by] the night when it covers it

(5) And [by] the sky and He who constructed it

(6) And [by] the earth and He who spread it

(7) And [by] the soul and He who proportioned it

**(8) And inspired it [with discernment of] its wickedness
and its righteousness,**

(9) He has succeeded who purifies it,

(10) And he has failed who instills it [with corruption].

**(11) Thamud denied [their prophet] by reason of their
transgression,**

(12) When the most wretched of them was sent forth.

**(13) And the messenger of Allah [Salih] said to them,
"[Do not harm] the she-camel of Allah or [prevent her
from] her drink."**

(14) But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

(15) And He does not fear the consequence thereof.

تفسير سورة الفيل (Al-Fil)



(1) Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

(2) Did He not make their plan into misguidance?

(3) And He sent against them birds in flocks,

(4) Striking them with stones of hard clay,

(5) And He made them like eaten straw.

تفسير سورة الأعلى (Al-A'la)



- (1) Exalt the name of your Lord, the Most High,
- (2) Who created and proportioned
- (3) And who destined and [then] guided
- (4) And who brings out the pasture
- (5) And [then] makes it black stubble.
- (6) We will make you recite, [O Muhammad], and you will not forget,

(7) Except what Allah should will. Indeed, He knows what is declared and what is hidden.

(8) And We will ease you toward ease.

(9) So remind, if the reminder should benefit;

(10) He who fears [Allah] will be reminded.

(11) But the wretched one will avoid it -

(12) [He] who will [enter and] burn in the greatest Fire,

(13) Neither dying therein nor living.

(14) He has certainly succeeded who purifies himself

(15) And mentions the name of his Lord and prays.

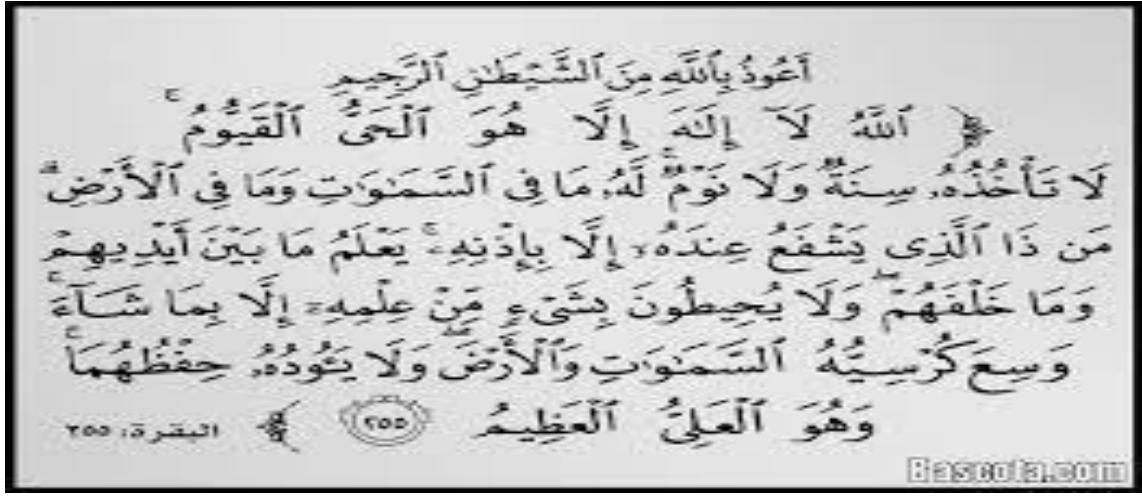
(16) But you prefer the worldly life,

(17) While the Hereafter is better and more enduring.

(18) Indeed, this is in the former scriptures,

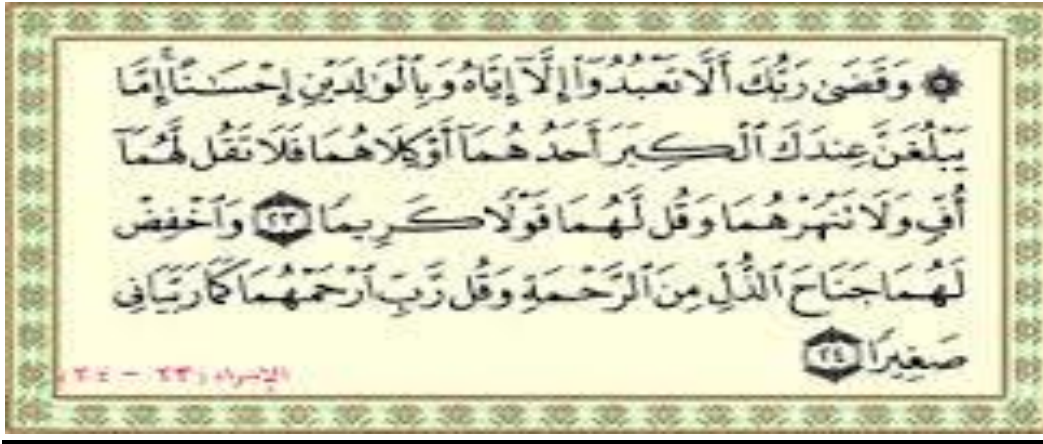
(19) The scriptures of Abraham and Moses.

تفسير آية الكرسي آية ٢٥٤



Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

تفسير من سورة الإسراء آية (٢٣-٢٥)



(23) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

(24) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَادِقِينَ
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

(25) Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

تفسير سورة الكافرون (Al-kaferoon)

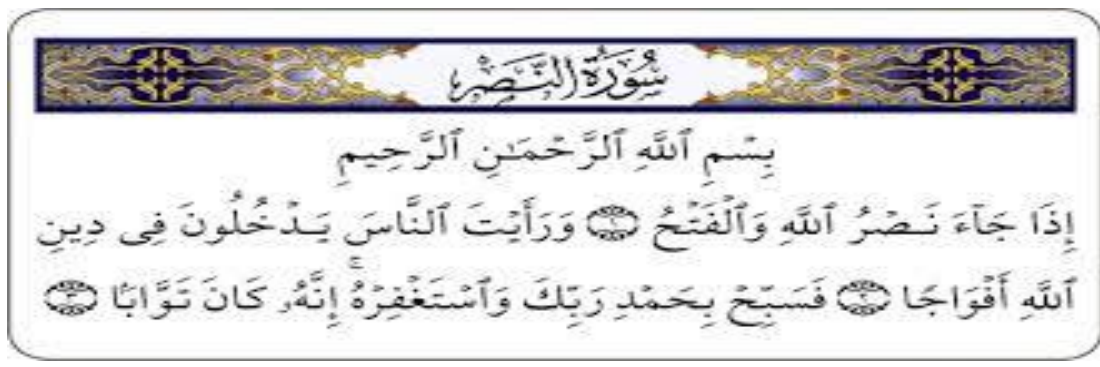
سُورَةُ الْكَافِرُونَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَتَّبِعُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ
عَبِيدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ
عَبِيدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

- (1) Say, "O disbelievers,
- (2) I do not worship what you worship.
- (3) Nor are you worshippers of what I worship.
- (4) Nor will I be a worshipper of what you worship.

(5) Nor will you be worshippers of what I worship.

(6) For you is your religion, and for me is my religion."

تفسير سورة النصر (Al-nasr)



(1) When the victory of Allah has come and the conquest,

(2) And you see the people entering into the religion of

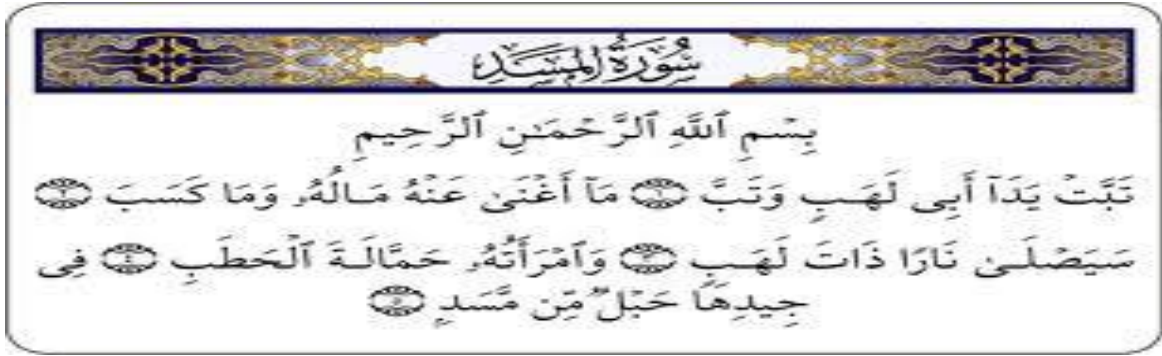
Allah in multitudes,

(3) Then exalt [Him] with praise of your Lord and ask

forgiveness of Him. Indeed, He is ever Accepting of

repentance.

تفسير سورة المسد (Al-masad)



- (1) May the hands of Abu Lahab be ruined, and ruined is he.
 - (2) His wealth will not avail him or that which he gained.
 - (3) He will [enter to] burn in a Fire of [blazing] flame
 - (4) And his wife [as well] - the carrier of firewood.
 - (5) Around her neck is a rope of [twisted] fiber.
-

تفسير سورة الضحى (Al- doha)



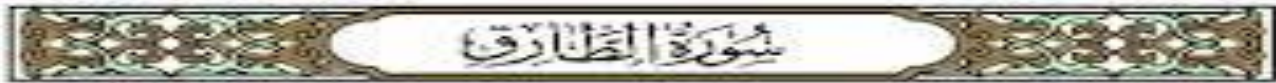
- (1) By the morning brightness
- (2) And [by] the night when it covers with darkness,
- (3) Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].
- (4) And the Hereafter is better for you than the first [life].
- (5) And your Lord is going to give you, and you will be satisfied.
- (6) Did He not find you an orphan and give [you] refuge?
- (7) And He found you lost and guided [you],
- (8) And He found you poor and made [you] self-sufficient.

(9) So as for the orphan, do not oppress [him].

(10) And as for the petitioner, do not repel [him].

(11) But as for the favor of your Lord, report [it].

تفسير سورة الطارق (Al-tarek)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَلْسَمَاءَ وَالطَّارِقِ ① وَمَا أَدْرَاكَ مَا الطَّارِقُ ② أَلَتَجْمُ النَّاقُوتُ ③ إِنْ كُنْتُ
نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ④ فَيَنْظُرُ الْإِنْسَانُ وَمِمَّ خُلِقَ ⑤ خُلِقَ مِنْ مَّاءٍ
دَافِقٍ ⑥ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ⑦ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ⑧
يَوْمَ تُبْلَى السَّرَائِرُ ⑨ فَهَلْ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ⑩ وَالسَّمَاءَ ذَاتَ الرَّجْعِ ⑪
وَالْأَرْضِ ذَاتِ الصُّرُجِ ⑫ إِنَّهُ لَقَوْلٌ فَصْلٌ ⑬ وَمَا هُوَ بِالْهَزْلِ ⑭ إِنَّهُمْ
يَكِيدُونَ كَيْدًا ⑮ وَأَكِيدُ كَيْدًا ⑯ فَمَهْلُ الْكَافِرِينَ مِنْ أَمْهَاتِهِمْ رَوْدًا ⑰

(1) By the sky and the night comer -

(2) And what can make you know what is the night
comer?

(3) It is the piercing star -

(4) There is no soul but that it has over it a protector.

- (5) So let man observe from what he was created.**
- (6) He was created from a fluid, ejected,**
- (7) Emerging from between the backbone and the ribs.**
- (8) Indeed, Allah, to return him [to life], is Able.**
- (9) The Day when secrets will be put on trial,**
- (10) Then man will have no power or any helper.**
- (11) By the sky which returns [rain]**
- (12) And [by] the earth which cracks open,**
- (13) Indeed, the Qur'an is a decisive statement,**
- (14) And it is not amusement.**
- (15) Indeed, they are planning a plan,**
- (16) But I am planning a plan.**
- (17) So allow time for the disbelievers. Leave them
awhile.**
-

من الأحاديث النبوية الشريفة

١- قال رسول الله صلى الله عليه وسلم: (كان النبي يبعث الي قومه خاصة ، و بعثت الي الناس عامة)

the prophet said:every prophet before me was sent to his people alone ,but i have been sent to all mankind.....(bukhari)

٢- عن عبد الله بن الحارث رضي الله عنه قال :ما رايت احد اكثر تبسما من رسول الله صلى الله عليه و سلم (الترمذي)

abdullah ibn al-harith:said:I never saw anyone who smiles more than allah's Messenger (tirmidhi)

٣- عن عائشه -رضي الله عنها-قالت:"كان كلام رسول الله - صلى الله عليه وسلم- كلاما فصلا،يفهمه كل من سمعه".

A'Ishah said:"the prophet spoke in a simple and clear way so that all those who heard him ,understood him ". (ABU DAwood)

٤- عن انس بن مالك- رضي الله عنه - قال:"خدمت النبي - صلى الله عليه و سلم- عشر سنين فما قال لي اف قط ، و ما قال لشيء صنعته لم صنعته ,و لا لشيء تركته لم تركته،و كان رسول الله-صلي الله وسلم عليه-من احسن الناس خلقا". (الترمذي)

Anas ibn Malik(may allah be pleased with him) said:"I was in the prophet's service for ten years, and he never once said "uff(i.e.shame)! to me .when I did something (wrong) he never asked me,"why did you do that?" when I did not do something (that I should have done) he never asked me, "why did you not do that?" The Messenger of Allah had the best disposition of all people'

٥- قال رسول الله -صلي الله عليه وسلم-: (إن الذي ليس في جوفه شئ من القرآن كالبيت الخرب)

The prophet said:"'A person who has not learned any of the Qur'an is like a house in ruins'" (Tirmidhi).

٦ - قال رسول الله صلي الله عليه و سلم: " انما الاعمال بالنيات ، وانما لكل امرئ ما نوي "

The prophet-pease and blessings of allah be upon him- said
"Actions will be judged according to the intentions (behind them)
,and everyone will be repid According to what he intended "'.

٧- عن عائشة -رضي الله عنها- قالت: "ما خير رسول الله -صلي الله عليه وسلم- بين امرين قط، إلا اختار اليسرهما إلا أن يكون فيه اثم، فإن كان إثمًا كان أبعد الناس منه" (البخاري و مسلم)

A'ishah related:" Whenever the prophet was given a choice (between two things) he chose whatever was easier -unless it was sinful, in which case he was more careful than anyone to avoid it" .(Bukhari,Muslim)

٨- عن عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم: "خيركم خيركم لأهله وأنا خيركم لأهلي"

On the authority of A,Aisha (may Allah be pleased with him) , who said : The messenger of Allah(peace and blessings of Allah be upon him) said : " The best amongst you is he who is the most kind to his wife and I am the kindest amongst you to my wives"

٩- عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: "إن الله لا ينظر إلى أجسامكم ، ولا إلى صوركم ، ولكن ينظر إلى قلوبكم وأعمالكم"

On the authority of Abu Hurairah(may Allah be blessed with him, who said : The messenger of Allah (peace and blessings of Allah be upon him) said : " Allah does not judge according to your bodies and appearances, but He scans your hearts and looks into your deeds ".

١٠- قال رسول الله _ صلى الله عليه وسلم _ "كل سلامى من الناس عليه صدقة كل يوم تطلع فيه الشمس ،تعديل بين اثنين صدقة ،تعين الرجل في دابته فتحمله عليها أو ترفع له عليها متاعه صدقة ، والكلمة الطيبة صدقة ، وبكل خطوة تمشيها إلى الصلاة صدقة ، وتميط الأذى عن الطريق صدقة" .

On the authority of Abu Hurairah (may Allah be blessed with him), who said : The messenger of Allah (peace and blessings of Allah be upon him) said : " Every part of a person's body must perform a charity every day the sun comes up: to act justly between two people is a charity ; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; and removing a harmful thing from the road is a charity".

١١- عن أبي هريرة - رضي الله عنه- قال سمعت رسول الله - صلى الله عليه و سلم- يقول : " والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة " [رواه البخاري .

- Abu Hurairah (May Allah be pleased with him)reported: I heard Messenger of Allah (PBUH) saying: "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."
[Al-Bukhari].

١٢- عن أبي يحيى صهيب بن سنان رضي الله عنه قال قال رسول الله صلى الله عليه و سلم [: "عجبا لأمر المؤمن إن أمره كله له خير وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء شكر فكان خيرا له وإن أصابته ضراء صبر فكان خيرا له

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

١٣- عن أنس رضي الله عنه قال سمعت رسول الله صلى الله عليه و سلم يقول : [إن الله عز و جل قال : إذا ابتليت عبدي بحبيبتيه فصبر عوضته منهما الجنة] يريد عينيه . رواه البخاري .

Anas (May Allah be pleased with him) said: I heard the Messenger of Allah(PBUH) saying, "Allah, the Glorious and Exalted said: `When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah".

١٤- عن أبي سعيد وأبي هريرة رضي الله عنهما عن النبي صلى الله عليه و سلم قال : [ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم حتى الشوكة يشاكها إلا كفر الله بها من خطاياها] متفق عليه و [الوصب] : المرض .

Abu Sa`id and Abu Hurairah (May Allah be pleased with him reported that the Prophet (PBUH)said: "Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience".

١٥- عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: [ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب] متفق عليه و [الصرعة] بضم الصاد وفتح الراء وأصله عند العرب : من يصرع الناس كثيرا .

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (PBUH) said, "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." [Al-Bukhari and Muslim].

١٦- عن أبي ذر جندب بن جنادة وأبي عبد الرحمن معاذ بن جبل رضي الله عنهما عن رسول الله صلى الله عليه وسلم قال : [اتق الله حيثما كنت وأتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن] رواه الترمذي وقال حديث حسن .

Abu Dharr and Moazz bin Jabal (May Allah be pleased with them)

reported that: Messenger of Allah(PBUH) said, "Fear Allah

wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people".

١٧- عن ابن عباس رسول الله قال : كنت خلف النبي صلى الله عليه و سلم يوما فقال :
[يا غلام إني أعلمك كلمات : احفظ الله يحفظك احفظ الله تجده تجاهك إذا سألت فسأل الله
وإذا استعنت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك
إلا بشيء قد كتبه الله لك وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد
كتبه الله عليك رفعت الأقلام وجفت الصحف] رواه الترمذي وقال حديث حسن صحيح .

Ibn Abbas (May Allah be pleased with them) said: One day, I was riding behind the Prophet (PBUH) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up"

١٨- عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم قال : [إن الله تعالى يغار وغيرة الله أن يأتي المرء ما حرم الله عليه] متفق عليه و [الغيرة] بفتح الغين وأصلها الأنفة .

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, 'Verily, 'Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful".

١٩- عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه و سلم قال : الكيس من دان نفسه وعمل لما بعد الموت والعاجز من أتبع نفسه هواها وتمنى على الله [رواه الترمذي وقال حديث حسن قال الترمذي وغيره من العلماء : معنى [دان نفسه] : حاسبها .

Shaddad bin Aus (May Allah be pleased with him) reported: The Prophet (PBUH) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".

٢٠- عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : [من

حسن إسلام المرء تركه ما لا يعنيه]

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (PBUH) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him"

٢١- عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال : [إن

الدنيا حلوة خضرة وإن الله مستخلفكم فيها فينظر كيف تعملون فاتقوا الدنيا واتقوا

النساء فإن أول فتنة بني إسرائيل كانت في النساء] رواه مسلم .

Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: The

Prophet (PBUH) said, "The life of the world is sweet and green.

Allah makes you generations succeeding one another so that He

may try you in respect of your actions. So beware of the

beguilements of the world and those of women. The first trial of

Banu Israel was through women".

٢٢- عن أبي أمامة صدي بن عجلان الباهلي رضي الله عنه قال سمعت رسول الله صلى الله عليه و سلم يخطب في حجة الوداع فقال : [اتقوا الله وصلوا خمسكم وصوموا شهركم وأدوا زكاة أموالكم وأطيعوا أمراءكم تدخلوا جنة ربكم] رواه الترمذي في آخر كتاب الصلاة وقال حديث حسن صحيح .

- Abu Umamah (May Allah be pleased with him)said: I heard Messenger of Allah (PBUH) during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allah; perform your five daily Salat, observe Saum during the month (of Ramadan) , pay the Zakat on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rubb".

٢٣- عن عمر رضي الله عنه قال سمعت رسول الله صلى الله عليه و سلم يقول : [لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير : تغدو خماسا وتروح بطانا] رواه الترمذي وقال حديث حسن

معناه : تذهب أول النهار [خماسا] : أي ضامرة البطون من الجوع

ترجع آخر النهار [بطانا] : أي ممتلئة البطون

Umar (May Allah be pleased with him) said: I heard Messenger of Allah (PBUH) saying: "If you all depend on Allah with due reliance,

He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk".

٢٤- عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : [إن الله تعالى قال : من عادى لي وليا فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه . وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه : فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وإن سألني أعطيته ولنن استعاذني لأعينه] رواه البخاري
آذنته : أعلمته بأني محارب له
استعاذني: روي بالنون وبالباء

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (PBUH) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him.

When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".

٢٥- عن أنس رضي الله عنه عن النبي صلى الله عليه و سلم فيما يرويه عن ربه عز و
جل قال : [إذا تقرب العبد إلي شبرا تقربت إليه ذراعا وإذا تقرب إلي ذراعا تقربت منه
بأعا وإذا أتاني يمشي أتيته هرولة] رواه البخاري.

**Anas (May Allah be pleased with him) reported: The Prophet
(PBUH) said, "Allah says: ' When a slave of Mine draws near to Me
a span, I draw near to him a cubit; and if he draws near to Me a
cubit, I draw near to him a fathom. And if he comes to Me walking,
I go to him running.'"**

٢٦- عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم [:
المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير احرص على ما
ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل لو أني فعلت كان كذا وكذا ولكن
قل : قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان] رواه مسلم.

**Abu Hurairah (May Allah be pleased with him)reported:
Messenger of Allah (PBUH) said, "A strong believer is better and
dearer to Allah than a weak one, and both are good. Adhere to
that which is beneficial for you. Keep asking Allah for help and do
not refrain from it. If you are afflicted in any way, do not say: `If I**

had taken this or that step, it would have resulted into such and such,' but say only: `Allah so determined and did as He willed.' The word `if' opens the gates of satanic thoughts"

٢٧- عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال : يتبع الميت ثلاثة : أهله وماله وعمله فيرجع اثنان ويبقى واحد : يرجع أهله وماله ويبقى عمله.
"متفق عليه" البخاري ومسلم

Anas (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him".

٢٨- عن جابر رضي الله عنه قال: قال النبي صلى الله عليه وسلم : يبعث كل عبد على ما مات عليه [رواه مسلم

-Jabir (May Allah be pleased with him) said: The Prophet (PBUH) said, "Every one will be raised in the condition in which he dies".

٢٩- عن جابر رضي الله عنه قال: قال لي النبي صلى الله عليه و سلم : [لا تحقرن من المعروف شيئا ولو أن تلقى أخاك بوجه طلق] "رواه مسلم"

- Abu Dharr (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face".

٣٠- عن النبي صلى الله عليه و سلم قال : [الإيمان بضع وسبعون أو بضع وستون شعبة : فأفضلها قول لا إله إلا الله وأدناها إمطة الأذى الطريق . والحياء شعبة من الإيمان] "متفق عليه"

البضع: من ثلاثة إلى تسعة بكسر الباء وقد تفتح والشعبة : القطعة

- Abu Hurairah (May Allah be pleased with him): The Prophet (PBUH) said, "Iman has over seventy branches, the uppermost of which is the declaration: `None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."

٣١- عنه رضي الله عنه عن النبي صلى الله عليه و سلم قال : [لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذي المسلمين] "رواه مسلم"
وفي رواية له : [مر رجل بغصن شجرة على ظهر طريق فقال والله لأنحين هذا عن

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims".

٣٢- عنه أن رسول الله صلى الله عليه و سلم قال : [إذا توضأ العبد المسلم أو المؤمن فغسل وجهه خرج من وجهه كل خطيئة نظر إليها بعينه مع الماء أو مع آخر قطر الماء فإذا غسل يديه خرج من يديه كل خطيئة كان بطشتها يده مع الماء أو مع آخر قطر الماء فإذا غسل رجليه خرجت كل خطيئة مشتها رجلاه مع الماء أو مع آخر قطر الماء حتى يخرج نقيا من الذنوب] "رواه مسلم."

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (PBUH) said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands,

every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins".

٣٣- عنه رضي الله عنه قال قال رسول الله صلى الله عليه و سلم : [ألا أدلكم على ما يمحو الله به الخطايا ويرفع به الدرجات ؟] قالوا : بلى يا رسول الله . قال : [إسباغ الوضوء على المكاره وكثرة الخطا إلى المساجد وانتظار الصلاة بعد الصلاة فذلكم الرباط]

Abu Hurairah (May Allah be pleased with him)reported:

Messenger of Allah (PBUH) said, "Should I not direct you to

something by which Allah obliterates the sins and elevates (your)

ranks." They said: "Yes, O Messenger of Allah". He said,

"Performing Wudu' properly, even in difficulty, frequently going to

the mosque, and waiting eagerly for the next Salat (prayer) after a

Salat is over; indeed, that is Ar-Ribat".

٣٤- عن ابن مسعود رضي الله عنه أن النبي صلى الله عليه وسلم قال : [هلك

المتنطعون] قالها ثلاثا . "رواه مسلم "

المتنطعون: المتعمقون المشددون في غير موضع التشديد

Ibn Mas`ud (May Allah be pleased with him)reported: The Prophet (PBUH) said, "Ruined are those who insist on hardship in matters of the Faith." He repeated this three times.

٣٥- عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : [كل أمتي

يدخلون الجنة إلا من أبي] قيل : ومن يأبى يا رسول الله ؟ قال : [من أطاعني دخل

الجنة ومن عصاني فقد أبى]

Abu Hurairah (May Allah be pleased with him)reported:

Messenger of Allah (PBUH) said, "Everyone of my Ummah will

enter Jannah except those who refuse". He was asked: "Who will

refuse?" He (PBUH)said, "Whoever obeys me, shall enter Jannah,

and whosoever disobeys me, refuses to (enterJannah)".

٣٦- عن جابر بن عبدالله رضي الله عنه أن رسول الله صلى الله عليه و سلم أمر بلعق الأصابع والصحفة وقال : [إنكم لا تدرّون في أيه البركة] رواه مسلم

Jabir (May Allah be pleased with him) reported: Messenger of Allah (PBUH) commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies".

٣٧- عن أبي مسعود عقبة بن عمرو الأنصاري البدري رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : [من دل على خير فله مثل أجر فاعله] "رواه مسلم "

Abu Mas`ud `Uqbah bin `Amr Al-Ansari Al-Badri(May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action".

٣٨- عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه و سلم قال : [من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئا ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئا]

- Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (PBUH) said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect".

[Muslim].

من الشعر العربي

قصيدة (خمس رسائل إلى أمي)

Five Letters To My Mother

صباحُ الخيرِ يا حلوة..

صباحُ الخيرِ يا قديستي الحلوة

مضى عامانِ يا أمي

على الولدِ الذي أبحر

برحلتهِ الخرافيّة

وخبأً في حقائبه

صباحَ بلادهِ الأخضر

وأنجمها، وأنهرها، وكلَّ شقيقها الأحمر

وخبأً في ملابسه

طرابيناً من النعناعِ والزعر

وليلكةً دمشقية..

Good morning sweetheart.

Good morning my Saint of a sweetheart.

It has been two year mother

since the boy has sailed

on his mythical journey.

Since he hid within his luggage

the green morning of his homeland

and her stars, and her streams,

and all of her red poppy.

Since he hid in his cloths

bunches of mint and thyme,

and a Damascene Lilac.

أنا وحدي..

دخانُ سجائري يضجر

ومني مقعدي يضجر

وأحزاني عسافير..

تفتشُ - بعدُ - عن بيدر

عرفتُ نساءَ أوروبا..

عرفتُ عواطفَ الإسمنتِ والخشبِ

عرفتُ حضارةَ التعبِ..

وظفتُ الهندَ، طفتُ السندَ، طفتُ العالمَ الأصفر

ولم أعر..

على امرأةٍ تمشطُ شعري الأشقر

وتحملُ في حقيبتها..

إليَّ عرائسَ السكر

وتكسوني إذا أعرى

وتتشلني إذا أعرَّ

أيا أمي..

أيا أمي..

أنا الولدُ الذي أبحر

ولا زالت بخاطرهِ

تعيشُ عروسةُ السكّر

فكيف.. فكيفَ يا أمي

غدوتُ أباً..

ولم أكبر؟

I am alone.

The smoke of my cigarette is bored,

and even my seat of me is bored

My sorrows are like flocking birds looking for a

grain field in season.

I became acquainted with the women of Europe,

I became acquainted with their tired civilization.

I toured India, and I toured China,

**I toured the entire oriental world,
and nowhere I found,
a Lady to comb my golden hair.**

**A Lady that hides for me in her purse a sugar
candy.**

**A lady that dresses me when I am naked,
and lifts me up when I fall.**

**Mother: I am that boy who sailed,
and still longes to that sugar candy.**

**So how come or how can I, Mother,
become a father and never grow up.**

صباحُ الخيرِ من مدريدَ

ما أخبارها الفلّة؟

بها أوصيكِ يا أمّاهُ..

تلكَ الطفلةُ الطفلةُ

فقد كانت أحبَّ حبيبةٍ لأبي..

يدلّها كطفلتها

ويدعوها إلى فنجانِ قهوتهِ

ويسقيها..

ويطعمها..

ويغمرها برحمتهِ..

.. وماتَ أبي

ولا زالت تعيشُ بحلمِ عودتهِ

وتبحثُ عنهُ في أرجاءِ غرفتهِ

وتسألُ عن عباةتهِ..

وتسألُ عن جريدتهِ..

وتسألُ حينَ يأتي الصيفُ-

عن فيروزِ عينيهِ..

لتنثرَ فوقَ كفيهِ..

دنائيرًا منَ الذهبِ..

Good morning from Madrid.

How is the 'Fullah*'?

I beg you to take care of her,

That baby of a baby.

She was the dearest love to Father.

He spoiled her like his daughter.

He used to invite her to his morning coffee.

He used to feed her and water her,

and cover her with his mercy.

And when he died,

She always dreamt about his return.

She looked for him in the corners of his room.

She asked about his robe,

and asked about his newspaper,

and asked, when the summer came,

about the blue color of his eyes,

so that she can throw within his palms,

her golden coins.

سلاماتٌ..

سلاماتٌ..

إلى بيتِ سقانا الحبِّ والرحمة

إلى أزهاركِ البيضاء.. فرحةٍ "ساحةِ النجمة"

إلى تختي..

إلى كتبي..

إلى أطفالِ حارتنا..

وحيطانِ ملأناها..

بفوضى من كتابتنا..

إلى قططِ كسولاتِ

تتأمُ على مشارقنا

وليلكةٍ معرشةٍ

على شبّاكِ جارتنا

مضى عامانِ.. يا أمي

ووجهُ دمشقَ،

عصفورٌ يخرّبشُ في جوانحنا

يعضُّ على ستائرنا..

وينقرنا..

برفقٍ من أصابعنا..

مضى عامانِ يا أمي

وليلُ دمشقَ

فلُ دمشقَ

دورُ دمشقَ

تسكنُ في خواطرنا

مآذنها.. تضيءُ على مراكبنا

كأنَّ مآذنَ الأمويِّ..

قد زُرعت بداخلنا..

كأنَّ مشاتلَ التفاحِ..

تعبقُ في ضمائرنا

كأنَّ الضوءَ، والأحجارَ

جاءت كلها معنا..

I send my best regards

to a house that taught us love and mercy.

To your white flowers,

the best in the neighborhood.

To my bed, to my books,

to all of the kids in the alley.

**To all of these walls we covered
with noise from our writings.
To the lazy cat sleeping on the balcony.
To the lilac climbing bush the neighbor's window.**

**It has been two long years, Mother,
with the face of Damascus being like a bird,
digging within my conscience,
biting at my curtains,
and picking, with a gentle beak, at my fingers.**

**It has been two years Mother,
since the nights of Damascus,
the odors of Damascus,
the houses of Damascus,
have been inhabiting our imagination.**

The pillar lights of her mosques,

have been guiding our sails.

As if the pillars of the Amawi,

have been planted in our hearts.

As if the orchards are still perfuming our

conscience.

As if the lights and the rocks,

have all traveled with us.

أتى أيلولُ يا أمَاهُ..

وجاء الحزنُ يحملُ لي هداياهُ

ويتركُ عندَ نافذتي

مدامعهُ وشكواهُ

أتى أيلولُ.. أينَ دمشقُ؟

أينَ أبي وعيناهُ

وأينَ حريزُ نظرتهِ؟

وأين عبيرُ قهوته؟

سقى الرحمنُ مثواهُ..

وأين رحابُ منزلنا الكبيرِ..

وأين نُعماه؟

وأين مدارجُ الشمشيرِ..

تضحكُ في زواياهُ

وأين طفولتي فيه؟

أجرجرُ ذيلَ قطتهِ

وآكلُ من عريشتهِ

وأقطفُ من بنفشاهُ

دمشقُ، دمشقُ..

يا شعراً

على حدقاتِ أعيننا كتبناهُ

ويا طفلاً جميلاً..

من ضفائره صلبناهُ

جثونا عند ركبتهِ..

وذبنا في محبته
إلى أن في محبتنا قتلناه...

**This is September, Mother,
and here is sorrow bringing me his wrapped gifts.
Leaving at my window his tears and his concerns.**

This is September, where is Damascus?

Where is Father and his eyes.

**Where is the silk of his glances,
and where is the aroma of his coffee.**

May God bless his grave.

And where is the vastness of our large house,

and where is its comfort.

And where is the stairwell laughing at the tickles

of blooms,

and where is my childhood.

**Dragging the tail of the cat,
and eating from the grape vine,
and snipping from the lilac.**

**Damascus, Damascus,
what a poem we wrote within our eyes.**

What a pretty child that we crucified.

**We kneeled at her feet,
and we melted in her passion,
until, we killed her with love.**

قصيدة (إرادة الحياة)

إِذَا الشَّعْبُ يَوْمًا أَرَادَ الْحَيَاةَ = فَلَا بُدَّ أَنْ يَسْتَجِيبَ الْقَدْرَ

وَلَا بُدَّ لِلَّيْلِ أَنْ يَنْجَلِيَ = وَلَا بُدَّ لِلْقَيْدِ أَنْ يَنْكَسِرَ

When people choose a noble and worthy existence

The Fates will accordingly respond

Gloom of night will lift and vanish

Fetters will break open

وَمَنْ لَمْ يُعَانِقْهُ شَوْقُ الْحَيَاةِ = تَبَخَّرَ فِي حَرِّهَا وَأَنْدَثَرَ

فَوَيْلٌ لِمَنْ لَمْ تَشُقَّهُ الْحَيَاةُ = مِنْ صَفْعَةِ الْعَدَمِ الْمُنتَصِرِ

He who harbors no passion for life

Its heat dematerializes him, he is forgotten

Woe unto him who loses interest in life

Victorious void will deal him a slap

كَذَلِكَ قَالَتْ لِي الْكَائِنَاتُ = وَحَدَّثَنِي رُوحُهَا الْمُسْتَتِر

وَدَمَدَمَتِ الرِّيحُ بَيْنَ الْفِجَاجِ = وَفَوْقَ الْجِبَالِ وَتَحْتَ الشَّجَرِ

Thus has the universe told me

Thus has its hidden Spirit intimated

The winds howled in the deep ravines

Above mountain peaks, under the trees

إِذَا مَا طَمَحْتُ إِلَى غَايَةٍ = رَكِبْتُ الْمُنَى وَنَسَيْتُ الْحَذَرَ

وَلَمْ أَتَجَنَّبْ وُغُورَ الشَّعَابِ = وَلَا كُبَّةَ اللَّهَبِ الْمُسْتَعْرِ

When I aspire to lofty goals

I mount high hopes and discard trepidation

Neither avoiding rugged roads

Nor evading the roaring flames

وَمَنْ لَا يُحِبُّ صُعُودَ الْجِبَالِ = يَعِشُ أَبَدَ الدَّهْرِ بَيْنَ الْحُفَرِ

فَعَجَّتْ بِقَلْبِي دِمَاءُ الشَّبَابِ = وَضَجَّتْ بِصَدْرِي رِيحٌ أُخْر

He who has an aversion to climbing mountains

Will pass his days and nights in ditches and holes

The blood of youth screamed in my heart

Strange winds raged and raved in my chest

وَأَطْرَقْتُ ، أَصْغِي لِقَصْفِ الرَّعُودِ = وَعَزْفِ الرِّيَّاحِ وَوَقْعِ الْمَطْرِ

"وَقَالَتْ لِي الْأَرْضُ - لَمَّا سَأَلْتُ : " أَيَا أُمَّ هَلْ تَكْرَهِينَ الْبَشَرَ؟

Intently I listened to the thunder peel

And harkened to the sounds of wind and rainfall

I asked the Earth

“Mother, do you hate people?”, She replied

أُبَارِكُ فِي النَّاسِ أَهْلَ الطُّمُوحِ = وَمَنْ يَسْتَلِدُّ رُكُوبَ الْخَطَرِ "

وَأَلْعَنُ مَنْ لَا يُمَاشِي الزَّمَانَ = وَيَقْتَعُ بِالْعَيْشِ عَيْشَ الْحَجَرِ

I bless ambitious and aspiring souls

Holding dear the ones who brave danger

But condemn those who live, stone-like, behind times

Content with a dull, callous existence

هُوَ الْكَوْنُ حَيٌّ ، يُحِبُّ الْحَيَاةَ = وَيَحْتَقِرُّ الْمَيِّتَ مَهْمَا كَبُرَ

فَلَا الْأَفْقُ يَحْضُنُ مَيِّتَ الطُّيُورِ = وَلَا النَّحْلُ يَلْتِمُ مَيِّتَ الزَّهْرِ

Behold! The universe is alive; it loves life

It despises the dead, great as it may seem

The skies hold no dead birds close to their bosom

Nor do bees sip nectar from lifeless flowers

وَلَوْلَا أُمُومَةٌ قَلْبِي الرَّؤُومُ = لَمَا ضَمَّتِ الْمَيِّتَ تِلْكَ الْحُفْرَ

!"فَوَيْلٌ لِمَنْ لَمْ تَشْقُهُ الْحَيَاةُ = مِنْ لَعْنَةِ الْعَدَمِ الْمُنْتَصِرِ

If not for my soft motherly heart

Graves will loathe admitting corpses into their folds

So, woe unto him who loses interest in life

The curse of victorious void will be upon him

وَفِي لَيْلَةٍ مِنْ لَيَالِي الْخَرِيفِ = مُثْقَلَةٌ بِالْأَسَى وَالضَّجَرِ

سَكِرْتُ بِهَا مِنْ ضِيَاءِ النُّجُومِ = وَعَنَّيْتُ لِلْحُزْنِ حَتَّى سَكِرَ

Once on an autumn night

Heavy with sorrow and boredom

I was intoxicated with the stars' glittering light

And lulled sorrow into exhilaration

سَأَلْتُ الدُّجَى: هَلْ تُعِيدُ الْحَيَاةُ = لِمَا أَدْبَلْتَهُ رَبِيعَ الْعُمْرِ؟

فَلَمْ تَتَكَلَّمْ شِفَاهُ الظَّلَامِ = وَلَمْ تَتَرَنَّ عَذَارَى السَّحَرِ

I asked the night: “Will Life ever bring back to wilted

blossoms

The bloom and freshness of life?”

Neither the lips of darkness muttered

Nor the nymphs of dawn recited their lyrics

وَقَالَ لِي الْعَابُ فِي رِقَّةٍ = مُحَبَّبَةً مِثْلَ خَفَقِ الْوَتْرِ

يَجِيءُ الشِّتَاءُ ، شِتَاءُ الضَّبَابِ = شِتَاءُ التُّلُوجِ ، شِتَاءُ الْمَطَرِ

The forest whispered gently to me

And spoke in melodious strains

Winter comes befogged with clouds

Bleak with rain, heavy with snow

فِينَطْفَى السِّحْرُ ، سِحْرُ الْغُصُونِ = وَسِحْرُ الزُّهُورِ وَسِحْرُ الثَّمَرِ

وَسِحْرُ الْمَسَاءِ الشَّجِيِّ الْوَدِيعِ = وَسِحْرُ الْمُرُوجِ الشَّهِيِّ الْعَطْرِ

The charm of tender twigs snuffed out

The beauty of flowers and fruit extinguished

The grace of meek and doleful eventides gone

The appeal of scented meadows no more

وَتَهْوِي الْغُصُونُ وَأَوْرَاقُهَا = وَأَزْهَارُ عَهْدِ حَبِيبِ نَضْر

وَتَلْهُو بِهَا الرِّيحُ فِي كُلِّ وَادٍ = وَيَذْفُنُهَا السَّيْلُ أَنَّى عَبَرَ

Branches wither and fall with their leaves

Blossoms of happy and love-filled life drop too

The winds scatter them in vale and valley

Rushing waters bury them on the way

وَيَفْنَى الْجَمِيعُ كَحُلْمٍ بَدِيعٍ = تَأَلَّقَ فِي مُهْجَةٍ وَأَنْدَثَرَ

وَتَبَقَى الْبُدُورُ الَّتِي حَمَلَتْ = نَخِيرَةَ عُمُرٍ جَمِيلٍ غَيْرَ

All lost to sight as a beautiful dream

Momentarily glowing, soon to disappear without a trace

Seeds bearing the essence of a beautiful faded life

Will yet survive

وَذِكْرِي فُصُولٍ ، وَرُؤْيَا حَيَاةٍ = وَأَشْبَاحِ دُنْيَا تَلَاثَتْ زُمَرَ

مُعَانِقَةً وَهِيَ تَحْتَ الضَّبَابِ = وَتَحْتَ التُّلُوجِ وَتَحْتَ الْمَدَرِ

So will the memory of seasons and life's visions

And earthly phantoms that vanished in droves

All from beneath the clouds

From beneath the soil and snow

لَطِيفَ الْحَيَاةِ الَّذِي لَا يُمَلُّ = وَقَلْبَ الرَّبِيعِ الشَّدِيدِ الْخَضِرِ

وَحَالِمَةً بِأَغَانِي الطُّيُورِ = وَعِطْرَ الزُّهُورِ وَطَعْمَ الثَّمَرِ

Will revive and embrace the never boring breath of life

Clasping the green, fragrant heart of Spring

Dreaming of bird songs

Of aromas and savory fruit

وَمَا هُوَ إِلَّا كَخَفَقِ الْجَنَاحِ = حَتَّى نَمَّا شَوْقُهَا وَأَنْتَصَرَ

فَصَدَّعَتِ الْأَرْضَ مِنْ فَوْقِهَا = وَأَبْصَرَتِ الْكُونَ عَذْبَ الصُّورِ

Suddenly , in the soft beat of wings

Passion for life triumphantly returned

The earth above the seeds cracked open

And glorious images unexpectedly emerged

وجاءَ الربيعُ بأنغامه = وأحلامهِ وصِباهُ العِطِر

وقبّلها قبلاً في الشفاه = تعيد الشباب الذي قد غبر

Spring made a return with delightful songs

Celebrating its dreams, its balmy youthfulness

Lo, it pressed many kisses upon their lips

Bringing back to life a youth, long gone

وقالَ لها : قد مُنحتِ الحياةَ = وخُلِّدتِ في نسلِكِ المُدخِر

وبارككِ النورُ فاستقبلي = شبابَ الحياةِ وخصبَ العُمر

It addressed the seeds, murmuring: I have given you life

And shall live in your posterity forevermore

You have been blessed by the light, so receive

The youth of life, the maturity of age

ومن تعبدُ النورَ أحلامه = يباركه النورُ أتى ظَهْر

إليك الفضاء ، إليك الضياء = إليك الثرى الحالم المزدهر

He whose dreams adore the Light

The Light, in turn, will bless him when it shines

Lo, the entire space is yours, and yours is the Light

The dreaming, flower-glittering soil is yours as well

إليك الجمال الذي لا يبيد = إليك الوجود الرحيب النضر

فميدي كما شئتِ فوق الحقول = بخلو الثمار وعض الزهر

Receive the deathless beauty

Receive the vast shimmering universe

Sway as you please in the meadows

Laden with your sweet fruits and tender flowers

وناجي النسيم وناجي الغيوم = وناجي النجوم وناجي القمر

وناجي الحياة وأشواقها = وفتنة هذا الوجود الأغر

Whisper your gentle love to the breeze and clouds

Hum soulful tunes to the stars and moon

Talk to life with the language of your heart

And commune with the captivating beauty of a unique

existence

وشف الدجى عن جمال عميقٍ = يشب الخيال ويذكي الفكر

ومُدَّ عَلَى الْكَوْنِ سِحْرٌ غَرِيبٌ = يُصَرِّفُهُ سَاحِرٌ مُقْتَدِرٌ

Darkness, too, revealed a hidden charm

Stirring the imagination, inspiring thoughts

A strange mystic harmony engulfed the universe

Skillfully manipulating it as an ingenious magician

وَضَاءَتْ شُمُوعُ النُّجُومِ الوِضَاءُ = وَضَاعَ البُخُورُ ، بَخُورُ الزَّهْرِ

وَرَفَرَفَ رُوحٌ غَرِيبٌ الجَمَالِ = بِأَجْنِحَةٍ مِنْ ضِيَاءِ القَمَرِ

Candles of glittering stars were lit all

The sweet perfume of flowers wafted about

A spirit of strange beauty fluttered by

With wings made of moonbeams bright

وَرَنَّ نَشِيدُ الحَيَاةِ المُقَدَّسِ = فِي هَيْكَلِ حَالِمٍ قَدْ سَجَرَ

وَأَعْلَنَ فِي الكَوْنِ أَنَّ الطُّمُوحَ = لَهَيْبِ الحَيَاةِ وَرُوحِ الظَّفَرِ

إِذَا طَمَحَتْ لِلحَيَاةِ النُّفُوسُ = لَا بُدَّ أَنْ يَسْتَجِيبَ القَدَرُ

The sacred song of life rang out

Within a dreaming, charmed temple

Announcing this truth to the whole universe

Aspiration is the fuel and flame of life

The spirit and stamina of victory

Yea, when souls aspire

For a worthy and noble existence

The Fates will accordingly respond

قصيدة المتنبي يمدح سيف الدولة

١- واحرَّ قلباه مَمَّن قلبه شَبِيْمٌ = وَمَنْ بِجِسْمِي وَحَالِي عِنْدَهُ سَقَمٌ

My heart is aflame, burning with love for you

While your heart is frigid-cold toward me

You think so lightly of me, treating me with such
indifference

My soul is sickened, my body debilitated

٢- مالي أُكْتَمُّ حُبًّا قَدْ بَرَى جَسَدِي = وَتَدَّعَى حُبِّ سَيْفِ الدَّوْلَةِ الأُمَّمُ

Why should I conceal a love that has consumed my
body When pretenders fake the love of Saif-Al-Dawlah

٣- إِنْ كَانَ يَجْمَعُنَا حُبٌّ لِعُرَّتِهِ فَأَلَيْتَ أَنَا بِقَدْرِ الحُبِّ نَقْتَسِمُ

If what brings us together is our common love for you
I wish we would meritoriously share your bounties
Each according to the love he harbors for you

٤- وَقَدْ نَظَرْتُ إِلَيْهِ وَالسُّيُوفُ دَمٌ = قَدْ زُرْتُهُ وَسُيُوفُ الْهِنْدِ مُغْمَدَةٌ

I have been in your presence while rapiers sheathed

And gazed at you when swords blood-stained

٥- وَكَانَ أَحْسَنَ مَا فِي الْأَحْسَنِ الشَّيْمِ = فَكَانَ أَحْسَنَ خَلْقِ اللَّهِ كُلِّهِمْ

And found you to be the handsomest of God's creation

Superb in manners, incomparable in character

٦- فَوْتُ الْعَدُوِّ الَّذِي يَمَّمْتَهُ ظَفْرٌ = فِي طَيْبِهِ أَسْفٌ فِي طَيْبِهِ نَعْمٌ

When you charge an enemy and he escapes

You are the winner just the same

Albeit disappointing, such escape is yet a blessing

٧- قَدْ نَابَ عَنكَ شَدِيدُ الْخَوْفِ وَاصْطَنَعْتُ = لَكَ الْمَهَابَةُ مَا لَا تَصْنَعُ الْبُهْمُ

You have stricken great fear in the enemy's heart

A fear representing you, even in your absence

You have made your presence awe-inspiring

Far more than the combined power and prowess

Of your valorous knights

٨- أَلَزَمْتَ نَفْسَكَ شَيْئاً لَيْسَ يَلْزَمُهَا = أَنْ لَا يُوَارِيهِمْ أَرْضٌ وَلَا عِلْمٌ

You make it a point to run after your enemies in hot pursuit Depriving them of shelter; they run, but cannot hide

٩- أَكَلَّمَا رُمْتَ جَيْشاً فَإِنَّتَنِي هَرَباً = تَصَرَّفْتَ بِكَ فِي آثَارِهِ الْهَمَمُ

Whenever you target an army, before you it flees
You make after it with relentless chase

١٠- وَمَا عَلَيْكَ بِهِمْ عَارٌ إِذَا انْهَزَمُوا = عَلَيْكَ هَزْمُهُمْ فِي كُلِّ مُعْتَرَكٍ

It is incumbent upon you to defeat the opponents in every battle. Nor should you feel ashamed if they run away Rendering you incapable of subduing them

١١- أَمَا تَرَى ظَفَرًا حُلُوءًا سِوَى ظَفَرٍ = تَصَافَحَتْ فِيهِ بِيضُ الْهِنْدِ وَاللِّمَمِ

Victory is made sweet to you
Only when claymores and heads join in greeting

١٢- يَا أَعْدَلَ النَّاسِ إِلَّا فِي مُعَامَلَتِي فِيكَ الْخِصَامُ وَأَنْتَ الْخَصْمُ وَالْحَكْمُ

= You are the fairest of all people, except in my case

You are the controversy, the opponent, and the judge

combined

١٣- أُعِيدُهَا نَظْرَاتٍ مِنْكَ صَادِبَةٌ = أَنْ تَحْسَبَ الشَّحْمَ فَيَمِنَ شَحْمُهُ وَرَمٌ

Your intuitive perception is accurate, you correctly read

So differentiate well between well-built bodies and

those swelling with dropsy

١٤- وَمَا إِنْتِفَاعُ أَخِي الدُّنْيَا بِنَظْرِهِ = إِذَا إِسْتَوَتْ عِنْدَهُ الْأَنْوَارُ وَالظُّلْمُ

If a seeing person cannot tell the difference

Between light and darkness

What use is his eyesight

١٥- سَيَعْلَمُ الْجَمْعُ مِمَّنْ ضَمَّ مَجْلِسُنَا = بِأَنْبِي خَيْرٌ مِنْ تَسْعَى بِهِ قَدَمٌ

Let all present in this assembly know

That I am the greatest, treading the face of this earth

١٦- أَنَا الَّذِي نَظَرَ الْأَعْمَى إِلَى أَدَبِي = وَأَسْمَعْتُ كَلِمَاتِي مَنْ بِهِ صَمٌّ

Even the blind man was able to see my verses

Even the deaf man was able to hear my words

١٧- أَنَا مِلءٌ جُفُونِي عَنِ شَوَارِدِهَا = وَيَسْهَرُ الْخَلْقُ جَرَّاهَا وَيَخْتَصِمُ

I enjoy my sweet repose, not concerning myself with
poetry Whereas others burn the midnight oil, in endless
literary disputes

١٨- وَجَاهِلٌ مَدَّهُ فِي جَهْلِهِ ضَحِكِي = حَتَّى أَتَتْهُ يَدُ فَرَّاسَةٍ وَقَمٌ

Behold an ignorant man, deceived by my jovial manner
Unaware of my intentions

Until I unexpectedly pounce, hand and word,
incapacitating him

١٩- إِذَا رَأَيْتَ نُيُوبَ اللَّيْثِ بَارِزَةً = فَلَا تَظُنَّنَّ أَنَّ اللَّيْثَ يَبْتَسِمُ

When you see a lion bearing his canines
Never fancy him to be smiling

٢٠- وَمُهَجَّةٌ مُهَجَّتِي مِنْ هَمِّ صَاحِبِهَا = أَدْرَكْتُهَا بِجَوَادٍ ظَهَرُهُ حَرَمٌ

When a knight contrives to snuff out my life

I take away his own instead

Mounting a noble steed, its back inviolable

٢١- رَجَلَاهُ فِي الرَّكْضِ رَجْلٌ وَالْيَدَانِ يَدٌ = وَفِعْلُهُ مَا تُرِيدُ الْكَفُّ وَالْقَدَمُ

He runs with a rapid ambling gait

His hind legs moving as one leg, so do his front legs

He works in harmony with his rider's wishes

In a manner best suited for hand and foot

٢٢- وَمُرْهَفٍ سِرْتُ بَيْنَ الْجَحْفَلَيْنِ بِهِ = حَتَّى ضَرَبْتُ وَمَوْجُ الْمَوْتِ يَلْتَطِمُ

How often I strutted between two mighty armies

Smiting with a thin blade claymore

While the billows of death surged in full brawling roar

٢٣- الْحَيْلُ وَاللَّيْلُ وَالْبِيدَاءُ تَعْرِفُنِي = وَالسَّيْفُ وَالرُّمْحُ وَالْقِرطَاسُ وَالْقَلَمُ

Swift steeds, dreary nights, and the desolate wasteland,
all know me full well. As do the sword, the spear, the
writing paper and the pen

٢٤- صَحِبْتُ فِي الْفَلَوَاتِ الْوَحْشَ مُنْفَرِدًا = حَتَّى تَعَجَّبَ مِنِّي الْقَوْرُ وَالْأَكْمُ

I kept lonely company with beasts of the wilderness
Amazing thereby mounts and mounds

٢٥- يَا مَنْ يَعِزُّ عَلَيْنَا أَنْ نُفَارِقَهُمْ = وَجَدَانَا كُلَّ شَيْءٍ بَعْدَكُمْ عَدَمٌ

Parting company with you is excruciatingly heartrending
My heart, soul, and all are nothing without you

٢٦- مَا كَانَ أَخْلَقْنَا مِنْكُمْ بِتَكْرُمَةٍ = لَوْ أَنَّ أَمْرَكُمْ مِنْ أَمْرِنَا أَمَمٌ

O how I wish you have given me
The same affection and honor I accord you
Surely, I would have received that from you
Had I a place in your heart

٢٧- إِنْ كَانَ سِرِّكُمْ مَا قَالَ حَاسِدُنَا = فَمَا لِحِرْح إِذَا أَرْضَاكُمْ أَلَمْ

If what my envious opponents said about me pleases

you. With fortitude I will carry my pain

What matters a wound if you are pleased

٢٨- وَبَيْنَنَا لَوْ رَعَيْتُمْ ذَاكَ مَعْرِفَةٌ = إِنَّ الْمَعَارِفَ فِي أَهْلِ النُّهَى ذِمَّةٌ

There is a long-standing friendship between us

Wish you gave it what it deserves

Abiding loyalty is a sacred trust

For those who honor a pledge

٢٩- كَمْ تَطْلُبُونَ لَنَا عَيْبًا فَيُعْجِزُكُمْ = وَيَكْرَهُ اللَّهُ مَا تَأْتُونَ وَالْكَرَمُ

How often you try to find fault with me, yet to no avail

Your attempts are unbecoming

In the eyes of both God and the noble-hearted

٣٠- ما أَبْعَدَ الْعَيْبَ وَالنُّقْصَانَ عَن شَرَفِي = أَنَا الثَّرِيًّا وَذَانِ الشَّيْبِ وَالْهَرَمِ

My character is far removed from blemishes and
imperfections Untouched by them

As the Pleiades is ever by old age untouched

٣١- لَيْتَ الْغَمَامَ الَّذِي عِنْدِي صَوَاعِقُهُ = يُزِيلُهُنَّ إِلَى مَنْ عِنْدَهُ الدِّيمُ

I wish the storms breaking over my head change into
benign clouds

I wish all barriers to your bountiful showers

Be permanently removed

٣٢- أَرَى النَّوَى تَقْتَضِينِي كُلَّ مَرَحَلَةٍ = لَا تَسْتَقِلُّ بِهَا الْوَحَادَةُ الرَّسْمُ

My separation from you causes me to ceaselessly
travel. Exhausting the most energetic camels, the
swiftest steeds

٣٣- لَئِن تَرَكَنا ضُمَيْرًا عَن مَيامِنِنا = لَيَحْدُثَنَّ لِمَن وَدَّعْتُهُم نَدَمٌ

Should I leave the Dhumair Mountain, to the right, and
press on. You would surely regret my departure, once I
am gone

٣٤- إِذا تَرَحَّلتَ عَن قَوْمٍ وَقَد قَدَرُوا = أَن لا تُفارقَهُم فَالراجِلونَ هُم

Should you be forced to walk away from those
Capable of dissuading you from leaving them
They are the departed ones, not you

٣٥- شَرُّ البِلادِ مَكانٌ لا صَدِيقَ بِهِ = وَشَرُّ ما يَكسِبُ الإنسانُ ما يَصِمْ

The worst of regions is where no true friends are found
The worst of gain is that which besmears one's honor

٣٦- وَشَرُّ ما قَنصَتَهُ راحَتِي قَنصٌ = شُهْبُ البُزاةِ سِواءٌ فِيهِ وَالرَّحْمُ

And the worst of birds my hand could ever catch
Is one not dissimilar from either falcon or vulture

٣٧ - بِأَيِّ لَفْظٍ تَقُولُ الشِّعْرَ زَعِنْفَةً = تَجُوزُ عِنْدَكَ لَا عُرْبٌ وَلَا عَجْمٌ

How can ignorant and ignoble ones recite poetry in your presence. When they possess no articulate eloquence of the Arabs

٣٨ - هَذَا عِتَابُكَ إِلَّا أَنَّهُ مِقَّةٌ = قَدْ ضُمِّنَ الدَّرَّ إِلَّا أَنَّهُ كَلِمٌ

This is my gentle rebuke to you, yet prompted by love,
Full of precious gems
In the form of soulful words conveyed

(من أشعار الحكيم)

إذا عاشَ الفتى ستينَ عامًا

فَنِصْفُ العُمرِ تَمَحَقُّهُ اللَّيالي

If the boy lived sixty years

Half of life is spent by nights

وَنِصْفُ النِّصْفِ يَذْهَبُ لَيْسَ يَدْرِي

لِغَفْلَتِهِ يَمِينًا مِنْ شِمَالِ

And half of the half goes, he does not know

For his negligence right from left

وَتُلْتُ النِّصْفِ آمَالٌ وَحِرْصٌ

وَشُغْلٌ بِالمَكَاسِبِ وَالعِيَالِ

And a third of the half is hopes and eagerness

He was preoccupied with earnings and children

وَبَاقِي العُمرِ أَسْقَامٌ وَشَيْبٌ

وَهُمْ بِأَرْتِحَالٍ وَانْتِقَالِ

And the rest of life is sickness and gray hair

And Concern about travel and transition

فَحُبُّ المَرءِ طَوْلَ العُمرِ جَهْلٌ

وَقِسْمَتُهُ عَلَى هَذَا المِثَالِ

So love one's longevity is ignorance

And divide it according to this example

الأمثال الإنجليزية

English proverbs

Actions speak louder than words.

الأعمال أعلي صوتًا من الأفعال

Adversity tries friends.

عند الشدائد تعرف الأصدقاء

After clouds sun shine.

فإن مع العسر يسرًا

After a storm comes a calm.

إن مع العسر يسرًا

An ounce of sense is worth a pound of wit.

درهم من العقل خير من مثقال من الفطنة

Any port in a storm.

الغريق يتعلق بقشة

As they sow , so let them reap.

الجزاء من جنس العمل

As you sow , so will you reap.

كما تزرع، تحصد

A bird in a hand is worth two in the bush.

عصفور في اليد خير من عشرة علي الشجرة

A cat has nine lives.

للقطعة تسعة أرواح

A contented mind is better than a full purse.

القناعة خير من الغني

A lean compromise is better than a fat lawsuit.

الخسارة القريبة خير من المكسب البعيد

A living dog is better than a dead lion.

كلب حي خير من أسد ميت

A man can do no more than he can.

لا يكلف الله نفساً إلا وسعها

A man is the architect of his own future.

بقدر الكد تكتسب المعالي

A man is known by the books he reads.

عنوان المرء ومعرفة عقله تعرف بالكتب التي يقرأها

A man is known by the company he keeps.

تعرف أخلاق المرء بأصدقائه

A man without reason is a beast in season.

رجل بلا عقل حيوان بحق

A secret between more than two is no secret.

السر لا يتجاوز اثنان

A sound mind in a sound body.

العقل السليم في الجسم السليم

A word to a wise man is enough.

اللييب بالإشارة يفهم

A young man idle, an old man needy.

الكسل في الصغر، يورث الحاجة في الكبر

Better an open enemy than a false friend.

عدو يجاهرك بالعداء، خير من صديق زائف

Charity begins at home.

الأقربون أولي بالمعروف

Constant dropping wears away rock.

الزن علي الأذان أمر من السحر

Don't put your head in the lion's mouth.

لا تلقوا بأيديكم إلي التهلكة

Don't wash dirty linen in public.

إذا بليتيم فاستتروا

Every man to his taste.

كل إنسان وذوقه

Everything comes to one who waits.

الصبر مفتاح الفرج/من صبر نال ما تمني

Forbidden fruit is the sweetest.

الممنوع مرغوب

God helps them who help themselves.

إن الله لا يغير ما بقوم حتي يغيروا ما بأنفسهم

He deserves not the sweet that will not taste the sour.

من لم يركب الأهوال لم ينل الرغائب

He has not lived that lives not after death.

ما عاش من لم يترك ذكري

He is poor that God hates.

فقير من غضب الله عليه

He is rich enough who lacks not bread.

غني من عنده قوت يومه

He is unworthy who lives only for himself.

ما استحق الحياة من عاش لنفسه

He makes a mountain out of a mole hill.

يعمل من الحبة قبة

He that makes himself a sheep, shall be eaten by the wolf.

من جعل نفسه نعجة، أكلته الذئب

He that marries for wealth sells his liberty.

من تزوج امرأة لمالها، باع حريته

He who makes no mistakes, makes nothing.

من لا يخطئ، لا يعمل شيئاً

He who promises runs into debt.

وعد الحر دين عليه

If money be not your servant, it will be your master.

إذا لم يكن المال خادماً، فسيكون سيديك

It is good to learn at other men's cost.

العاقل من اتعظ بغيره

It is hard to please all peoples.

رضا الناس غاية لا تدرك

It is no use crying over spilt milk.

لا تبكي علي اللبن المسكوب

It is only at the tree loaded with fruit, that people throw
stones.

الشجرة المثمرة يقذفها الناس بالحجارة

It never troubles a wolf how many the sheep be.

لا يضايق الذئب كثرة النعاج

Judge not so that you not be judged.

كما تدين تدان

Knowledge is power.

المعرفة قوة

Laugh and the world laughs with you , weep and you weep

alone.

إضحك يضحك لك العالم، وابك تبك وحيداً

Learning is an ornament in prosperity, a refuge in adversity

and

a provision in old age.

التعليم زينة في الرخاء، وملاذ في المحنة، ومدخر في الشيخوخة

Learning is better than house and land.

العلم خير من المال والأرض.

Looks before love.

الحب تسبقه نظرات

Malice drinks its own poison.

لا راحة لحسود

Man does what he can, and God what He wills.

يفعل الإنسان ما يستطيع، ويفعل الله ما يريد

Man proposes but God disposes.

العبد في التفكير، والرب في التدبير

Many love to praise right and do wrong.

أتأمرون الناس بالبر وتنسون أنفسكم

Marry a wife of your own degree.

تزوج من تكافؤك

Never put off till tomorrow what may be done today.

لا تؤجل عمل اليوم إلى الغد

No sweet without sweat.

من طلب العلا سهر الليالي

Old love will not be forgotten.

ما الحب إلا للحبيب الأول

Our last garment is made without pockets.

ليس للأكفان جيوب

Prevention is better than cure.

الوقاية خير من العلاج

Say well or be still.

لتقل خيرًا أو لتصمت

Speak fitly or be silent wisely.

أحسن الكلام أو الزم الصمت

مصطلحات لغوية

Absolute Object (=Cognate Object): مفعول مطلق

في اللغة العربية: ضربت ضربا ، ضربا مفعول مطلق)

Accent لهجة

Accusative case الحالة الإعرابية النصب)

Acronym النحت)

Adjective (صفة) نعت

Adjective phrase شبه جملة الصفة

Adverb: الظرف

Adverb phrase جملة الظرف

Allophone صوت غير وظيفي

Alphabet: الحروف الهجائية

Alphabetical order: ترتيب الحروف الهجائية

Alveolar : لثوي

Alveolar ridge : اللثة

Animate noun: اسم حي

Annexation: الإضافة

Antonym: نقيض المعنى

Antonymy: التضاد

Apex: رأس اللسان

Applied Linguistics: علم اللغة التطبيقي

Arabization: التعريب

Translation: جعل الكلمة تتمشى مع نطق العربية وأحيانا تستعمل كمرادف للترجمة)

Archaic: عبارة قديمة مبتذلة

Article: أداة التعريف

Articulate: ينطق

Articulation: نطق

Articulatory Phonetics: علم الأصوات النطقي

Articulator: (العضو الناطق) اللسان مثلا

Aspirated: (h) صوت مهموس يصاحبه صوت

Assimilation: الإدغام

Astreisk: * وهي الإشارة أو النجمة

Auxiliary Verb: فعل مساعد

Back of Tongue: مؤخرة اللسان

Back Vowel: صوت متحرك خلفي

Bilabial Stop: صوت شفوي انفجاري

Bilingual: ثنائي اللغة

Blade of Tongue: مقدمة اللسان

Borrowing: الاستعارة

Clipping: الترخيم

Collocation: تتابع الكلمات

Colloquial: عامي / اللغة العامية

Colloquialism: التعبير العامي

Common Noun: اسم عام

Competence: المقدرة أو القدرة اللغوية الكامنة عند متكلم اللغة

Compound Noun: اسم مركب

Concrete Noun: الاسم المحسوس

Conjugation: تصريف الأفعال

Consonant: صوت ساكن

Connotation: استدعاء المعاني

Content Word: كلمة ذات معنى

ental أسناني /نسبة إلى الأسنان

erivation الاشتقاق

lect لهجة

ictionary قاموس، معجم

Etymology: علم تأصيل الكلمات

Function Word : كلمة وظيفية

Genitive Case: الحالة الإعرابية الجر

Grammar: قواعد اللغة

Homonymy: الاشتراك اللفظي

Homophone: المجانس الصوتي

Idiom : العبارة الاصطلاحية

Inanimate Noun: اسم غير حي

Letter: الحرف

Lexicographer: مصنف المعجم

Lexicography : وضع المعاجم

Lexicon: المفردات

Linguistics : علم اللغة

Lips: الشفتان

وهي من أعضاء النطق

Manner of Articulation: طريقة النطق

Morphology: علم الصرف

Nominative Case: الحالة الإعرابية الرفع

Noun Phrase: جملة اسمية

Parts of Speech: أقسام الكلام

Performance: أداء اللغة

Transformational Generative Grammar: التوليدي التحولي

Phoneme: صوت وظيفي

Phonology: علم الأصوات التطبيقي

Preposition: حرف جر

Prepositional Phrase: جملة الجار والمجرور

Psycholinguistics: علم اللغة النفسي

Semantics: علم الدلالة

Sentence: جملة

Slang: الملاحنة/ العامية

Sociolinguistics: علم اللغة الاجتماعي

Syllable: مقطع الكلمة

Synonym: المترادف اللغوي

car/automobile: كلمتين مترادفتين لهما نفس المعنى في الإنجليزية

الترادف:Synonymy

علم النحو:Syntax

دلق اللسان:Tip of Tongue

اللسان:Tongue

الترجمة:Translation

شبه جملة فعلية:Verb Phrase

الحبال الصوتية:Vocal Cords

صوت مهموس :Voiceless Sound

صوت مجهور :Voiced Sound

صوت متحرك : Vowel