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Muḥammad Ṭāhā's "Mas'ūd u Wagīdā"

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MUḤAMMAD ṬĀHĀ'S "MAS'ŪD U WAGĪDĀ"*

- 'ahl il-mazāya
y ahl il-mazāya
y ahl il-mazāya ma'āya dōr ū xudū balkum
masbut riwāya ḥādis mašhūr xudūbalkum [xōḍuh balākum]
5 sabtū riwāya 'alā l-ḥaqdār wi l-ḥaqdūr xudūbalkum [xudūh bi
l-kam]
- y ahl il-mazāya ma'āya dōr xudū balkum
masbut riwāya ḥādis mašhūr xudūbalkum
sabtū riwāya 'alā l-ḥaqdār xudūbalkum
'alliftaha w qultaha bi 'uṣūl wayyāya [wayyī]
10 kalām musalsal ḡarām luh qubūl wayyāya [wi 'ayy(i) āya]
wādi ntu qa'dīh yā mustami'in wayyāya
'aṣl ir-riwāya tizakkī l-'āqil xudū balkum
- 'il-'aṣl(i) 'itnēn y ahl il-ḥarifa 'ixwān [xawyīn]
min 'aḡniyā' iṣ-ṣa'id kānū sawā 'ixwān [xuwwān]
15 itfarraqu ba'd(i) abūhum lem baqu ixwān
ḥaṣal xilāf benhum 'aṣān il-mīrās
wa ṣurithum 'illi yi'šūfhum yiqūl dōla ḡurb(i)i miš 'ixwān
['axawēn]
- 'itdaxxalit 'an-nās yihaddū ṣarruhum ḥaqq [ḥōqa]
wi qālū wāḡib nilimm iṣ-ṣamla 'alā ḥaqq
20 mā 'amkānši minhum yilimmū ṣamluhum ḥaqq [ḥaqqā]
lamma rusim 'a s-sabab laqū l-'axx il-kibīr ḡāḥid
fi t-tirka taḡān 'āwiz yiḡrim 'axūh ḡaḥad [ga ḥadd]
istaḡsarū fi l-kalām ma' ba'ḡduhum ḡaḥad [ga ḥadd]
wa kull(i) wāḡid min iṭ-ṭarafēn xād ḥaqqu
- 25 × 2 { 'ism il-kibīr il-ḥarīdī wa ṣ-ṣaxīr 'umḡān }
min ṣuḡruh ṣālīḡ wi bētu li ṣ-ṣalāḡ 'amḡān ['a m-mirān]
ṣāyim muṣalli wi bētuḡ bi n-na'īm 'amḡān

* Muḥammad Ṭāhā is a contemporary Egyptian folksinger. After the publication of Pierre Cachia's *Popular Narrative Ballads of Modern Egypt* (Oxford 1989), a number of Arabic folk ballads, transcribed and translated, have been published in the *Journal of Arabic Literature*. This treatment is meant to be read in conjunction with these.

- × 2 {ga^cil il-^cibāda wi ṣalāt in-nabī zādū}
 30 ṛādī wi mūrḍi wi māluḥ ṛabbuna zādū
 wi l-mawla zādūḥ wi bētuh b in-na^cim ^camṛān

 li 'annu mus^cad wi min ḥīn iṣ-ṣaxar mas^cūd
 wi da min ḍamīruḥ rabbuhuh 'ayyiduh mas^cūd
 ḥafazuh min il-^cēb wa lā yōm li l-ḥarām mas^cūd [massuh ^cūd]
 miṛātuh waḍa^cit fi hāza l-^cām wa 'akīda
 35 fi baṭni waḥda gabit luḥ 'itnēn wa 'akīda
^camṛān firih wiṣṣarāḥ bi l-xilfa wa 'akīda [wi 'akāda]
 samma l-bunayya wagīda wi l-xulām mass^cūd
 tab 'isma^c baqa wi šūf yōm as-sibū^c ga lūḥ 'ēh
 40 ^ca t-ṭalba wi k-kaff(i) yā mā ḡannat 'ilūf 'alū 'ēh [qālū 'ēh]
 bi maḡna baladī ^cagab zād iṭ-ṭarab 'alū 'ēh [qall(i) 'āh]
 'ilkull(i) bi yqūl ya ^cumrān mūlēn mabrūk min 'idī
 'il-lēla ḥilwā wi fiḥa š-šam^c(i) min 'idī [minqād]
 wi ṛawa bn(i) ṭāḥa 'illi qāl il-fann(i) min 'idī [mīn qaddi]
^cawzīn nišūf il-ḥarīdī min iṭ-ṭama^c ga luḥ 'ēh

 45 li-'anni hūwa l-kibīr wi ^camal ^camal nāqīṣ
 kan ya^cud ma^c an-nās wi yitkallim kalām nāqīṣ [naqūs]
 xalla ḥibāl ir-ribā wi l-widād nāqīṣ [niquṣṣ]
 'il-qirš(i) ḡarṛuh wi nisī 'ahluh bi kutr il-māl [mala']
 fakkar li ^cann il-aṛādī ṛaḥ tinfa^cū w il-māl
 50 lakin da l-masal qāl ^calā t-ṭammā^c kōmuh nāqīṣ

 qām ^cād 'iṭ-ṭama^c bi n-nadam qām ^ca l-matā^c
 sakan wi 'atyan wi aṣṣar iz-zamān ba^coh ibi ^cōq]
 ḥatta l-mawāšī wi maṛāḥ il-ḡanam ba^cū
 wi ṣaraf fulūsuh ^calā t-tahlīs wi mā sāb
 55 ^caxir il-mawāxir fiḍil ^canduh il-gamal ba^cuh [bīḥ ^cayā]
 yōm il-ḥarīdī qa^cad yit'assif ^calā māluḥ
 wi yiqūl 'ana l-kibīr w axuya s-suḡayyar rāfi^c ^calā māluḥ [mala'ahu]
 bi l-xilfa faṛḥān ga luḥ bint u walad šētū
 lāzim arūḥ w-amawwituh wi 'atāwī rimmituh wi sētūḥ [w aṣīḍuh]
 60 wi ba^cdi mōtuh ḥa kūn wāšī ^calā māluḥ [mā luḥ]

 × 2 {rāḥ lu fi yōm sabt} wi 'adān il-^ciša sākit [f sikkituh]
 xad bunduḡiyya wi fiḥā ^ciyār sākit
 wi māšī fi l-bī'ā wi 'abwāb il-farag sākit [sakkit]
 wiḡif ^calā l-bu^cdi xad 'annuh n-našān biyaḡiṇ

- 65 *wi ʿumrān qāʿid ma yaʿrafš in-našīb biyaqīn [bīh yiʿinn]
quddām bāb id-dār šūf ʿēh ʿilli garā biyaqīn [bi yaqīn]
ḍarabuh bi ganbuh l-yamīn ṭabb il-gadaʿ sākit*
- sāʿit ma ṭiliʿ il-ʿiyār win-nār quddāmhum [id-damm(i) hamm]
kānit xalāyiq min il-ḥiwwār quddāmhum [qadd(i) ma humm]*
- 70 *il-kull(i) hāgū min illi šār quddāmhum [qaḍā mi n-nahom]
yiqūlū min illi gānā wi hōl il ʿinād šariʿ
yā taṭā ẓarīb wallā min tānī šariʿ
saḥabū s-silāh wi girū il-kull(i) fi š-šariʿ [šēʿ rāʿ]
girū fi š-šawāriʿ ma yilqūš ḥadd(i) quddāmhum*
- 75 *mirātuh ʿummuh ʿatu yammuh sāʿit ḍarabūh [dirū buh]
wi yqūlū maskīn il-ʿazīz ibn il-ʿuṣūl ḍarabūh
da kan ẓālī da kān(i) ẓālī ʿaywa yā waladī
da kān(i) ẓālī da kān(i) ẓālī da kān(i) ẓālī
da kān ẓālī wi māli biš-šalāh ḍarabūh [dār abūh]*
- 80 *ya rēt ya ʿumrān kān iz-zarf(i) da xāyib [xabā]
wa lā kanš(i) šābak wi nazar il-muftarī xayyib
šaṭir wi bahlūl wi lam qālum ʿalk xayyib [xāyib]
yā nasl(i) ṭayyib wi ʿawlād il-ḥaṭām ḍarabuh [ḍarrū buh]*
- 85 *gāy il-harīdī wi gumlit nās waṭā minnuh
šāqīq hidūmuh li sabk id-dōr warāminnū [riyaʿ minnuh]
w illi yišūfuh yiqūl il-ʿaql(i) ṭār minnu
wi yaqūl mīn illi ḍarab ʿaxūya u huwwa qaʿid ʿamām dāruh
'id-damm(i) ẓālī wa ʿaxūya iš-šāqīq dārū [durra]
ma ymutšī tāruh w ʿanā mawgūd warā minnuh [wi ramyīnuh]*
- 90 *ṭabb il-bulīs wi n-niyāba yisbitū l-ḥādis
wi ḥaḍar wakīl in-niyāba yqaddir il-ḥādis
wi qāl di ḍarbit rāgīl kibīr mā hū š-šaḡīr ḥādis [ḥadas]
ya šḥāb id-damm(i) ẓaṭādi ḥtamm(i) bi ẓarimkum
qūlū lī mīn ẓarimkum l aglī(i) nisbit il-ḥādis [illi ḥadas]*
- 95 *qālū luh ma l-nāš ẓarīm wa lā tar qadīm yizḥar
wa lā lohš ʿaʿādī ʿabū ṭ-ṭaʿy is-salīm yizḥar
da kān ʿawwil walad fi l-balad nadīm yizḥar [yizḥar]
wakīl in-niyāba ndahaš minhum wi qāl ya hō
šīlū l-qatīl w idfinūh bukra l-ẓarīm yizḥar*
- 100 *fakkar fi bālūh l-harīdī ʿinn ir-raʿy rāḥ yimšī
wi kalāmuh fi t-tirka ʿalā ʿumm il-ʿiyāl ṭaḥ yimšī*

- lakin da llī sābiq fī 'ilm il-xēb raḥ yimšī
 ma huš bi'īd il-harīdī llī ftaṛā bi ḥaqīq [ḥaqīqa]
 'amal 'amal dūn mā yirḏīš rabbīna bi ḥaqīq
 105 yiqtil 'axūh iš-šiqīq wi fī mašhaduh yimšī
- ba'd il-ganāza fī š-šarḥ il-wāšil
 wi l-maglis il-ḥasbī ḥaddid waqt(i) liwāšil [li lli ysalli]
 wiqif il-harīdī yiqūl 'ana illi akūn wāšil [wašī luh]
 ḥadaru l-mašayix wi l-'umda baqa wayyahum
 110 qalū mā fiš xēr 'umm il-yatāma llī yibqā 'al 'iyāl wašil
 za'īl il-harīdī wi qām mantūr lamšahhit [li mašahhāt]
 'amḥmā yitargim wi 'amḥmā yiqūl lam šahhit [lēh ma šahhit]
 gatilt 'axūya wi lākin il-'amal lam šahhit
- lazim 'akidhā w aqtil ibnahā minhā [munāhā]
 115 mas'ūd ḡanāhā raḥ yihriq il-fu'ād minhā
 il-miyya miyya yirūh il-milkī dā minhā
 qāl il-kalām u huwwa muttagih māšī
 wi raḥ l-itnēn ma'āh fi ṭarf iḡ-dalāl māšī [m ašqāh]
 qal luhum tiqtīlū walad qalū lah s-su'al māšī [mā šē']
- 120 qam ṛadd(i) 'usmān wi qāl ya salām illā dī
 min šāmā ḥašal gaṛā lha 'ēh wallādī [waldāh]
 y aḷḷa yā maṣšūr yitimm id-dōr 'illādī [il-lēla dī]
 wi nrūh il-lēla dī wi lli ya'miluh ṛabbīna māšī
- 125 qam ṛāhū be l-lēl wi xaṭṭ is-sēr ṛāh minhā [ṛāha mā nahā]
 ma ṭabbū 'ad-dār kašu 'lit naṛ raḥ minhā
 fazza'ūhā min in-nōm sa'itha l-'aql(i) ṛāh minhā
 wi xušūšī lammā liqit ma'āhum silāh maḥdūd
 wi miltefyīn waghīhum lajl il-fa'āl maḥdūd
 bi tbušš(i) bi l'ēn wi ḥiyya bi barg il-ganān maḥdūd [mā ḥadd(i)
 wadd]
- 130 ma 'aqatšī mas'ūd nāyim mawgūd riḥ minhā
 qālīt ḡanāyā wi nūr il-'ēn mīn šāluh
 ibnī mā lūš zamb(i) raḥ yiqtilū wi lissa šixār
 sāyiq 'alēkum n-nabī l-muxtār ragā likum
 sa'itha 'usmān ḥaḡar 'anduh l-īmān ṭayyib [ṭiyya buh]
 135 wi qāl yā šāmā ma'ākī raḥ nišna' iḡ-ṭayyib
 l-ibnik balāš niqtīluh ḥa naxduh salīm ṭayyib [ṭayy(i) buh]
 × 2 { l-'agl ittafaqnā w ta'kīd il-kalām huwwāh [wi hawāh] }
 { ḥa ngib luh šandūq li ta'kīd il-kalām hūwwāh }

- 140 *wi fi l-baħr(i) nirmūh wi nkidd il-masīr huwwāh*
yimkin yišūnuh l-'ilāh wi yiqābluh bi t-tayyib
- wi šāwir li maṣṣūr 'alā šandūq rāh gābuh*
wi faḍḍā l-hidūm illi fih bi 'idēh raḥ gābu [riḥ gubb]
faṣaṣ luḥ faṣa yitimm il-fa'(i) raḥ gābu [rāh ḥāgbuh]
šamā tibki tihidd in-nōḥ maħrūqa
- 145 *xudūdhā l-itnēn bi dam' il 'en maħrūqa*
bi-tbuṣṣ(i) wi tqul lihum min kabti maħrūqa [mā ḥ rūq]
bass il-marū'a 'agib luḥ 'uqduh wi higābuh
- warqit milāduḥ gabitha waqtaha wayyāh [wi 'ayy(i)āh]*
 × 2 {*wi 'amalithā luḥ higāb w rabaṭit 'uqdiḥā wayyāh [yāqa]}*
- 150 *wi labbisituh l-'uqdi wi dārituh ir-rīgāl wayyāh*
'ammāla tibkī tiṣubb il-'en maħrūqā
'ammāla tibkī wi humma waqfīn ḥawalēhā
wi maddit 'idēhā w ḥaṭṭit mīl ginēh wayyāh
- 155 × 2 {*šārit tibūsuḥ u twadda'uh yā waladi [yā wēlha da]*
šārit tiwadda' ibnahā illi ḥa-yaxdūh minnahā
šārit tibūsuḥ min il-xaddēn ya waladī
wi tqūl yā hal tarā rāyih 'alā fēn yā waladī [wa lā diyya]
w inta lissa sinnak sana w šahrēn yā waladī
yā rētnī mā kunt gibtak wa lā raḍḍa'tak [raḍēt de'tak]
- 160 *ya ḥabbīt il-'en wi min in-nahdēn raḍḍa'tak*
ya hal tara mīn ḥa tibqā tkūn murḍi'tak
'anā waḍa'tak ḥidā r-rahmān yā waladī [yiwallī d-dā]
- × 2 {*'anā waḍa'tak ḥidā r-rahmān yā waladī*
- 165 *šārit tibūsuḥ wi ḥiyya fi waḡd titlāga [titlagg]*
w id-dam'(i) 'a l-'en 'alā l-xaddēn yitlāga
wi tqūl ḥa-yirmūk fi baħr(i) ḡawīṭ luḥlāga [luḥ lugga]
ḥayḥāt yā mas'ūd li 'innak lam ti'ūd 'umrak ['an marrak]
'anā kān ḡaraḍi tikūn 'arab il-gudūd 'umrak ['āmraḥ]
sa'alti raḡb il-barāyā 'innuh yitūl 'umrak
- 170 *w in ṭāl(i) 'umrak maṣīr ilyitlāga [illi yitlagga']*
- xādu bnahā minhā l-maḡrimīn l-itnēn [li t-tanyīn]*
fī lēla zulmā wi kān šabāḥ nahār l-itnēn
wi šamā tibkī tiqūl yā nār liyy tnēn
raḥīt li zābiṭ il-mabāḥis qalit luḥ suṣ'a yā sīdī
- 175 *ma liš ḡarīm fi l-balad 'aw ḍidd(i) ya sīdī [yiṣīd]*
ḡēr silfī l-harīdī huwwa lli qatal l-itnēn

- × 2 {*qāmit rigāl il-mabāhis wi l-būlis ḥālan [ḥawalēn]*}
wi ḥāḍar wakīl in-niyāba w il-wakīl ḥālan [ḥāllīn]
 180 *ba'atū wi gābū l-harīdī fi ḥadid ḥālen [hallīnuh]*
'il-ʿumda wi š-šēx ḥaḍarū šuhūd u sabtīn
wi qālū l-harīdī mugrim wi hawadsuh fi l-balad sabtīn
libis il-garimtēn wi qāmū galsituh ḥālan
wiqif fi yōm galsituh min dahšituh šaxḡāl [šāḡil]
 185 *'il-qāḍi yāxud kalāmuh wi l'qalam šaxḡāl*
'irif li 'ann(i) huwwa lli fā'il lidi šaxḡāl [šē' ḡill]
wi qāl il-harīdī gazā'uh 'andīnā l-'ihānā
xad xamsā w 'isrīn sana šakka ma' al-ašḡāl
- 'u šāmā tibkī 'u šāmā tibkī*
 190 *'u šāmā tibkī 'iyūnhā m il-bukā waḡamū [wirimū]*
wi tqūl il-harīdī gaza'uh šanqituh yirmūh
ya lli ntu qa'dīh wi mustami'tīn li kalāmī
qaddar ma'āni l-ḡarām yazīdak fahim wa 'alāma
wi yirga' kalāmī bi l-ḡunam illi nsaraq wiḡamūh [wi rāmūh]
- 195 *nāyim 'alā faršituh lā 'ihāna wa la 'iyār [ʿār]*
wi ḡamūh fi l-bahrī lā ḥēsa wa lā 'iyār
šūf ḡuna' il-'ilāh il-wāḥid is-sattār
'amar mulūk il-miyāh timšī waḡāh sattār [sutār]
 × 2 {*ḥursan min ar-ḡabb il-wadād*} *sattār [sāq tār]*
'a l-mayya 'aho šār min baladuh ilā l-ayyār
- 200 *šūf iz-zurūf is-sa'īdā li l-ḡulām rāsī [rāšša]*
wi šūf šu'un il-mīhaymin ya kalām rāsī
wi xallu bālkum ma'āyā da s-su'āl rāsī
rāḡil 'asāsū min il-ʿayyār mitwallī
kan šex ḡarīqa w ismuh l-ḡagg mitwallī
- 205 × 2 {*nāzil yišalli laqāh ganb il-ḡagar rāsī*}
nāzil il-mušallā bi yiṡsallā bi 'ismallā [bass(i) mall]
wiṡil il-mayy wi bi-ysammī bi 'ismallā
lammā baḡā bi ḡūwār is-sandūq 'amšāfū [amm(i) šafāh]
wi sama' 'anīn ṡifl(i) lissa šīḡār 'amšāfū [qām 'ašfaq]
 210 *wi bi'īdūh kašat ḡata š-ṡandūq qām šāfūh*
wi sa'it mā šāfuh 'alēh samma bi 'ism allā [bāsim luh]
- × 2 {*wi ḡaqa(i) nazar il-ḡulām laqa wišš il-ḡulām yidḡak [yidḡik]*}
nāyim 'alā faršituh zayy il-qamar yidḡak [yidī' ḡayyak]
al-ḡagg min dahšituh wiḡif kitīr yidḡak [yadduh ḡakk]

- 215 *xallāh ganbuh qaḏḏā l-farḏ(i) miḡdāruh*
baḏ(i) mā ṣallā ṣāl iṣ-ṣandūq maḡ dāruh
wiṣil dāruh w ahō f 'aḥsan surūr yiḏḥak
wi qāl ya ḥaggā 'amīna qāl li mrātuh ya ḥagga 'amīna da l-farag
gānnā
- 220 *buṣrā 'ā-zīma wi xēr min rabbina gannā [ganya]*
baḏ(i) 'iṣrīn sana mā ṣufnā ḏ-danā ganna [guwwāna]
buṣṣi ya ḥagga wi ṣūfi 'ēh wayyāya [wayy]
da 'ana ma'āya ḡlām zayy il-badr wayyāya [wi 'āya]
 × 4 {qālīt dā ṣabrī} *wi ṣaḥḥ iṣ-ṣabrī wayyāya*
ṛabb il-baṛāya ḏāman li ṣ-ṣābirīn gannā
- 225 *ṛabb il-baṛāya ḏāman li ṣ-ṣābirīn gannā*
qālīt luh yā ḥagg ḥallīftak yāmin biz-zēn [bazzinā]
sammī l-walad ṣabrī 'anā sayqā 'alēk 'iz-zēn
li 'annuh ṛuṣbah wi ṣabahuh 'alēnā zēn
wa ṣalitū fi ḥagrahā m l-farḥī labbanhā
- 230 *rāfa'it 'idēhā li ṛabb il-'arṣ(i) labbanhā*
fataḥ 'āyūnhā fi l-hāl labanḥa
girī labanḥā wi ṣār yiṛḏa' min il-bizzēn
- 235 *'alā fikra qulnā sammuh ṣabrī waḥazzū zād [ḥāz zōd]*
sanatēn talāt arba' yil'ab waḥazzū zād [hiḏi zād]
sābi' sana fi l-hana gat luh waḥazzu zād [ḥazāzāt]
lammā waddūh l-madrassa 'alaṣān yit'allam
baqā sana wi yingāḥ yaxud ṣahadāt yat'allam [yi'ti 'a l-lōm]
salām wi sālīm 'alā zōqūh wi ḥazzuh zād isma' yā walad
- 240 *il-ḥilm wi l-'ilm(i) dōlā fi n-nahār ṣāhibhum [sāḥ bihum]*
mazāg li ṣabrī yiḡaḏḏi l-lēl ṣāhibhum [sāḥi bihum]
w aḡniya' il-balad il-kull(i) ṣāhibhum
lāmmā ṣāḥit 'ahl il-balad fi yōm yā walad wi qal luhum wāḡib [wi
'ugīb]
- 245 *'ab'at gawāb li-'abūya w'ummi ya'milū l-wāḡib [l-wagba]*
'anā 'arīd iz-zawāg qālū z-zawag wāḡib
qām ṛadd wāḥid min illi qa'ḏīn qarībitnā [ḡār bētna]
wi qaluh ya ṣabrī ta'āla l-'aṣr(i)i qarībitnā [qarrab bētna]
'anā 'andī lak 'ārūsā min il-ḥilwīn qarībitnā
'ūw'a tikaddib kalām yā 'amīr wi kamāl
il-bint(i) tusammā wagīdā wi 'ummahā ṣāmā
- 250 *il-bint(i) tusammā wagīdā wi 'ummahā ṣāmā galīla bi-kamāl*
w 'abqa lahā xāl wi 'umm il-bint qarībitna [garrabitna]

- × 2 { 'abūhā mayyit baqā luh sinīn šu 'īyamū [ēš iyyāmuh] }
 'ismahā wagīdā wi ism 'ummahā šāmā
 šabrī simi^c il-kalām inḍamm wayyāhum [yiwahham]
 255 wi qāl ya gamā^a 'anā lī-'āhl(i) yibqa š-šōr wayyāhum [wayyāh
 hamm]
 wi qam 'alā t-talaḥfōn sur^a warasūl [wi rasā luh]
 fahhim 'abūh il-ḥagg mitwalli ^a d-dōr warasūlō [wi rasūluh]
 tānī yōm rahū lu w axadhūm iš-šabka wiyyahum
 'al 'ašl(i) dawwar
- 260 wišlum li ḥadd il-balad šāfu bnūhum ḡannū ['aḡnūh]
 wi ḥadar ma'zūn il-balad wi katabū l-kītāb w ahl il-balad ḡannū
 wi ba^d(i) katb il-kītāb šabrī iltafat yā 'amīr [yi'mur]
 wi qāl lixālhā yikūn 'imta l-faraḥ yā 'amīr [yimru']
 wi qāluh ḡabi^c yōm il-^cid yitimm(i) lak il-faraḥ ya 'amī
 265 ḡaba^c yōm il-^cid 'atā 'alā xēr mallāk [amlakūh]
 wi 'ahli wagīdā qāmū bi l-farḥ(i) mallāk [mā laka'ū]
 ḡābulhā 'otumbīl maksī bi l-ḡarīr sa^ci
 wi li l-mīda^ci ḡidāšar 'araba mallāk [mallāki]
- 270 wi lamma wišlū l-^aḡr 'ašḡāb il-^aḡr(i) qablūhum [qabbilūhum]
 'alā z-zurā^ciyya riḡāl 'ulūf qablūhum
 wi nūr bi 'itrik xilāf mazazik 'abilhum [qabluhum]
 ḡah il-^ciša wil-^aḡā nḡada yā xuḡ [xāwī]
 wi l-ḡa^dā ḡilyit ū rāḡ il-ḡaww(i) yāxūy [yixāwī]
 yā sā'il 'alayya 'adad il-'awḡāt yā xūy
 275 ḡilī t-tagallī bi ḡarb in-nay yasātīr [yistaḡir]
 wi daxal il-^aris li 'axz il-^ard(i) yasātīr [yissaytar]
 damm il-'aḡab ḡann 'aqluh ngann yāsātīr [yistaḡir]
 wi tāh šawābuh 'an il-maxāliḡ ma^ariḡhā [ma^c riḡāḡhā]
 wi zaḡad wagīdā be šiddit ḡēz ma^ariḡhā [ma 'arra fiḡhā]
 280 ka'innūh mitḡabbī ma^aḡhā wi ḡul il-^cumr(i) wi 'arīḡha
 'awwil mā šafḡhā nadā ya rabbi ya sātīr
- 285 wi kassaḡ miḡrayt id-dūlāb wi l-^aql(i) ḡāb ḡātū [ḡa-ḡtūh]
 widaxalū r-riḡāl(i) yašūfū 'ēh il-xabar ḡātū [ḡawwiḡituh]
 wi qālīt il-ḡagga 'amīna dā mūš sīḡr(i) wi ḡawābuh
 'andak ḡigabuh w 'uḡduh mi d-dūlāb ḡātūh
- × 2 { šāmā šāfit 'ibnahā ḡām 'aqlahā nawwar }
 wi 'irfiḡ li 'annuh ibnaha banā kibdahā nawwār
 wi zaḡratit fi l-faraḡ ḡām il-faraḡ nawwar

- 290 *fataḥu l-higāb iltāqu waraqit mīlād bi ṣaḥīḥ [bi ṣaḥāḥ]
 fiḥā 'ism(i) mas'ūd wi qālat 'iš-ṣuhūd bi ṣaḥīḥ [bih yiṣṣaḥaḥ]
 il-'abb(i) 'amrān wi gaddūh il-'atirbī bi ṣaḥīḥ
 qāl dā waladik dā l-kalām bi-ṣaḥīḥ
 wi l'ḥamdu liḷlāh itgamma'it iš-ṣamli tānī ma'āh
 'aḥbāb ixwāt wi ṣāfū ba'ḍuhum bi 'amān*
- 295 *wi lli yiḥibb id-dalīl yilqā 'an-nūr min 'indī ['ēn di]
 'ādī nihāyt il-kalām
 'aḍḍū fī xēr wi salām baqum 'indī*

TRANSLATION

- People of character,
 O people of character,
 O people of character, I have a song, so pay attention.
 A story was reported, a known happening, venturing into
 which has tested you.
- 5 They have related a story on what is fated and what is
 predestined, take [it] at its value!
- O people of character, I have a song, so pay attention.
 A story was reported, a known happening, venturing into
 which has tested you.
 They have related a story on what is fated and what is
 predestined, take [it] at its value!
 I composed it and told it properly, ah me!
- 10 Linked words about love which have appeal, and what
 signs!
 And here you are, sitting with me, O listeners.
 For this story sharpens the mind, take note!
- The story starts with two who were hollow, O people of
 wisdom.
 From the rich of Ṣa'īd, they were perfidious to each other.
- 15 They separated after their father [died]; they did not remain
 companions.
 A disagreement developed between them because of [their]
 inheritance.
 By the looks of them, one would say they were strangers,
 not brothers.

- The people intervened as a crowd to subdue their anger.
And they said, “We are obliged to unite on [the basis of]
what is right.”
- 20 They were incapable of uniting them truly.
When they settled on the reason, they found the older
brother undutiful.
He was greedy for the inheritance, and wanted to deprive
his brother, although a limit [his share] has been set [by
God].
They cut their talk short [because] someone came.
And each one of the two parties took his due.
- 25 The name of the elder one was al-Harīdī and the younger
‘Umrān.
Since his youth he [‘Umrān] was good; his house was in
practice for virtue.
He fasted and prayed and his home flourished with graces.
He made his provision out of worshipping and blessing the
Prophet.
He was satisfied and satisfied [others], and our Lord
increased his wealth.
- 30 And the Lord gave him more, and his home with comforts
abounded.
- Because he was pleasant, and from the time of his youth he
had not done us harm—
And this was because of his conscience—God supported
him; he was fortunate.
He [God] preserved him from shame, and not for a day did
he touch a stem of what is forbidden.
His wife gave birth this year, and that is fact.
- 35 In one belly[full] she gave him two [babes], a wonder!
‘Umrān was happy and rejoiced in this progeny and
confidence.
He named the daughter Wagīda and the son Mas‘ūd.
So listen now and look [to] the seventh day, [to] what came
upon him.
By the drum and tambourine many a thousand sang, and
they said, “‘heh!”
- 40 With stunning folk tunes [their] enchantment grew, moaning
diminished.

Everyone was saying: "O 'Umrān! Two hundred congratulations from my hand!"

The night is lovely and in it candles are lit.

And the son of Ṭāhā [the singer] who said that art is [the make] of my hand, sang:

"We want to know what happened to al-Harīdī due to his avarice!"

- 45 Because he is the eldest and he did a lowly deed.
He used to sit with people and speak loud as a bell:
"Maintain the ropes of usury, and those of compassion cut!"
He treasured a piaster, and he neglected his family due to the excessive throng.
He thought that land and money would benefit him.
- 50 But [as] the proverb says, a greedy person's pile is deficient.

The outcome of greed was remorse, so he [al-Harīdī] sold his possessions:

His home, his lands, and time shortened the reach of his arm;

Even the cattle and grazing land of his sheep which was defective [he sold].

He spent his money on trivialities and saved nothing.

- 55 In the end of [frequenting] brothels he was left with a camel, which was sick.

One day al-Harīdī began to regret [the loss of] his wealth.

And he says "I am the eldest and my younger brother is on top of his people.

And in his progeny he [ʿUmrān] is happy, he has a daughter and a son—such is his fame.

I [al-Harīdī] have to go and kill him, and so I have hunted him down.

- 60 And after his death, I will be the trustee of what he has."

He went to him on a Saturday, [after] the call for the evening prayer; on his way.

He took a gun in which there lay a lurking bullet.

He walked in the wilderness, and the doors of hope were closed.

He stood from afar, took aim at [ʿUmrān] from two lengths away,

- 65 And 'Umrān was sitting, not knowing the fate from which
he was to moan.
In front of the door of the house, look at what passed
without doubt:
He shot him in his right side; the young fellow fell silent.
- The moment the shot and fire came out, blood was stirred,
There were people from the neighborhood in numbers such
as they were.
- 70 Everyone was exited by what occurred out of greed.
And they said, "Who [is this who] came to us, displaying
the horror of stubbornness.
Is he a stranger or is he from the next neighborhood?"
They took up their arms, and they all ran over in horror.
They ran in the streets finding no one in front of them.
- 75 His ['Umrān's] wife and mother came towards him when
they learned of it.
And they said, "Alas, glorious man, born of a distinguished
[lineage], they shot him!"
"He was dear, he was dear, yes, my son!
He was dear, he was dear, he was dear!
He was dear and filled with goodness, in his father's house.
- 80 I wish, O 'Umrān, that this bullet had died down,
And did not hit you, and the slanderer's look was
disappointed.
Smart and fervent, it was never said that you were a failure,
O man of good descent, and the bastards have done him
ill!"
Al-Harīdī came with a group of people behind him.
- 85 He tore his clothes [out of grief] to mold a [deceiving]
act—hypocrisy on his part.
Who sees him would say he has lost his mind.
He was saying, "Who shot my brother?" [whereas] he [the
killer] was sitting in front of his house.
"Blood is precious, and my brother is a gem; guard the
memory of the dear blood [of] my brother;
The revenge [for] him will not falter as long as I live, since
they have shot him."
- 90 The police and the prosecutor came to register the incident,
And the prosecuting officer came to evaluate the happening.

And he said this shot was made by an adult not a juvenile.
 O blood relatives [of 'Umrān], I intend to deal with your
 adversary,
 Tell me who is your enemy so that we [may] confirm what
 has happened.

95 They said "we have no adversary nor an old revenge, it
 would seem;
 Neither does he ['Umrān] have enemies, the man of the
 sound opinion triumphs.
 He was the first of the trustworthy boys in town to shine."
 The agent of the prosecutor was amazed by them, and
 exclaimed, "Well, well!
 Carry away the victim and bury him—soon the enemy will
 uncover."

100 Al-Harīdī thought in his mind that [his] opinion would be
 accepted,
 [And] his claim to inheritance would fool the mother of the
 children ['Umrān's wife].
 However, that which has been predetermined by the
 Invisible One will be realized.
 It is not in the hands of al-Harīdī who distorted a fact.
 He did execute an [evil] deed that truly would not satisfy
 our Lord:

105 To kill his brother [and] then walk in his funeral.

And after the funeral, in the explanation that follows,
 And the guardianship court having fixed a time for those
 who pray,
 Al-Harīdī stood up and said, "I am the one to be guardian
 over him."

The elders attended together with the headman.
 110 They said, "Only the mother of the orphans ['Umrān's
 wife] can have charge."
 Al-Harīdī, angered, was cast away to the clinics.
 He was babbling and saying "Why did it not work out?
 I killed my brother, but the deed did not work [as planned].

I must spite her ['Umrān's wife] and kill her son, her hope.
 115 Her beloved Mas'ūd—[this] will burn her heart by the
 excess!

It is one hundred percent sure that she will lose this property."

He said these words while he was going forward on foot,
And he went [up] to two [men] who [like him] walk the
stray path, how wretched!

He said to them: "Will you kill a boy?" And they said
"This is no problem".

120 Then 'Uthmān [one of the men] answered, "Well, well! Is
that all?"

What did Shamma do? What happened to that which she
has borne?

"Come on, Manṣūr [the other man], let us finish the deed
this very night.

And let us go tonight, and what God does is fine [by us]."
They [al-Harīdī and the two men] went their way at night,
easily, undeterred,

125 And they came upon the house like a bolt of fire exhaling.
They frightened her out of her sleep, at which point she lost
her mind,

Especially when she found them with sharp weapons,
Wrapped up, their faces for the deed only partly visible.
She gawked [at them] in the tower of darkness—none
showed kindness.

130 She did not find Mas'ūd sleeping next to her.

She said, "My love, light of my eyes, who took him?
My son has no guilt, and will be killed while still young!
I invoke the name of the chosen Prophet to beg of you."
At that moment, good faith came to 'Uthmān, in him was a
[certain] intent.

135 And he said, "Shamma, with you we will enact a good
deed:

Instead of killing your son, we will take him safe in
concealment

For the sake of our agreement, and to confirm the words
and inclination.

We will bring him a box, to confirm the said words.

And in the sea we will throw him, and walk the same path.

140 Perhaps God will preserve him and ensure a good
outcome."

Manṣūr pointed to a box; he went and brought it.

- And he emptied the clothing from it with his hands by a well.
 He spread a mattress for him to complete the deed. He concealed him.
 Shamma was crying; her wailing grew; her saliva dried up.
 145 Her cheeks burned from her tears.
 She was glaring and saying to them in frustration "I shall never be at rest.
 Have some dignity. [Let me] bring his necklace and his amulet."
- She then brought his birth certificate, with many a moan,
 And she made it into an amulet and tied her necklace as a collar.
 150 And she dressed him with the necklace and hid it from the men, woe is he!
 She was crying, [tears] pouring from her eyes, burning,
 She was crying while they stood around her.
 And she stretched [out] her hand and placed one hundred pounds with him.
 She started to kiss him and bid [him] farewell, what woe is hers!
- 155 She started bidding farewell to her son whom they will take from her.
 She started kissing him on [his] cheeks,
 And was saying to him, "I wonder where you are going, unransomed?
 And you [only] one year and two months old, O my son!
 I wish I had never borne you, nor accepted your loss.
 160 O pearl of [my] eye, from [my] breasts I did feed you.
 I wonder who will be your wet nurse?
 I entrust you to the Merciful, that he may turn away evil.
 I entrust you to the Merciful, my son!"
- 165 She started to kiss him in a storm of passion.
 And the tears of [her] eyes on [her] cheeks met.
 And she said, "They will throw you into a deep, abundant sea.
 Alas O Mas'ūd, for you may never return from your passing.
 My hope was that your Arab forefathers would fill you with virtues.

- I beg of the God of the Creation that your life may be
lengthened
170 And if your life is lengthened, that is the way of whoever
seeks [His] protection.”
- The two criminals took her son to those turning away [from
good],
In a dark night, when Monday morning was about to
break.
And Shamma was weeping and saying, “O fire, why do
you weaken me?”
She went to the detective officer and said to him “Hurry,
sir!
175 I have no enemy or opponent in the village to prey upon
me
Other than my brother-in-law Al-Harīdī, he is the killer of
the two.”
- The detectives moved the police around,
And the prosecuting officer and the legal guardian were
present.
They sent for Al-Harīdī, and brought him in chains which
they loosened.
180 The mayor and the Shaikh attended as affirming witnesses,
And they said that Al-Harīdī was a criminal and his deeds
were known in the village.
He was accused of the two crimes, and they held his [trial]
session at once.
He stood on the day of his trial preoccupied in his
perplexity.
The judge was receiving his [confession] statements and the
pen was working.
185 He [the judge] knew that he was the one who did these
deeds, a matter of rancor.
And said “Al-Harīdī’s punishment from us is humiliation.”
He got twenty-five years with hard labor.
- And Shamma wept, and Shamma wept
And Shamma wept; her eyes swelled from crying.
190 And she said the punishment of Al-Harīdī should be to be
flung from the gallows.
“O you who are sitting and listening to my words,

Consider the meaning of love; this will add to your
 understanding and discernment.
 And my words will return with more songs about what was
 stolen and desired.

He [Mas'ūd] was sleeping on his mattress, no shame and no
 blame,
 195 And they threw [him] into the sea without fuss or a firing of
 rounds [in celebration].
 Look [now] at the doings of God, the One, the Coverer.
 He ordered the angels of the waters to walk behind him
 [Mas'ūd] as protectors.
 The wish of the Gentle Lord, He directed the revenge.
 On the water he travelled from his village to al-^ᶜAyyār.

200 Note the fortunate circumstances drawn up for the child,
 And watch the affairs of the Controller, O words of my
 mind.
 And pay attention to me, for the question is deep [settled].
 A man whose origin is from al-^ᶜAyyār—a saintly man.
 He was the Shaikh of an order, and his name was Ḥājj
 Mutawallī.
 205 He was [down] on his way to pray and found him [Mas'ūd]
 having landed next to a rock.
 He was walking down to the place of prayer, to pass time,
 only he wearied,
 And he reached the water while repeating the name of God.
 When he was near to the box, he made for the edge of it.
 And he heard the moaning of a child, so he had pity.
 210 With his hand he uncovered the box and saw him [Mas'ūd].
 And the moment he saw him, he invoked the name of God,
 smiling at him.

At the sight of the boy, he saw the boy's face which would
 have illuminated you.
 Sleeping on his mattress like a bright moon, brightening all
 your quarter.
 The Ḥājj, from his surprise, stood rubbing his head.
 215 He kept him next to him and finished [his] obligatory
 prayers.
 After he prayed, he carried the box towards his house.
 He arrived at his house while laughing in great happiness,

And he said, "O Ḥājja Amīna," he said to his wife, "O
Ḥājja Amīna, relief has come to us.

Great news and abundance were reaped from our Lord
220 After twenty years knowing nothing but grief within us.
Look, O Ḥājja and see what I have with me, ho!
For I have with me a child who is like a full moon and a
sign [from God]."

She said, "This is [due to] my patience, and patience is
justified."

The Lord of Creatures ensures Paradise for the patient.

225 The Lord of Creatures ensures Paradise for the patient.
She said to him, "O Ḥājj, I would have you swear an oath
that outstrips us:

Name the boy Ṣabrī [my patience], I adjure you by the
Prophet,

Because he is bright and the morning [he brings] is good to
us."

And she put him on her lap, and he in joy crawled in it.
230 She raised her hands [upturned] towards the Lord of the
Throne [in thankfulness] for her son,

He [God] fructified the springs of her breast at once, and
made the milk flow.

Her milk flowed, and he started suckling from [her] breasts.

By the way, we said that they named him Ṣabrī, and he was
given protection.

Two, three, four years he was playing, and obtained
sustenance.

235 The seventh year came to him in happiness and some ill-
feelings.

When they sent him to school in order to study,

He remained but a year and gained degrees and put an end
to all blame.

How wonderful his taste, and his luck increased, listen, O
my son!

Forbearance and knowledge, those by day he asserted.

240 The mood of Ṣabrī was such that he spent his nights
considering them.

And with all the rich of the village he kept company.

- And when the people of the village shouted one day, "Boy, are you there?" and he said to them, "I respond. I will send a letter to my father and mother so that they prepare the banquet. I want to marry," and they said "Marriage is an obligation."
- 245 One of the people present, who was a neighbor of our house, responded, And he said to him "Ṣabrī come in the afternoon, approach our house. I have a bride for you, one of the beautiful ones, a relative of ours. Be careful not to break the agreement [to come], O prince, O perfection. The girl is called Wagīda, and her mother Shamma,
- 250 The girl is called Wagīda, and her mother Shamma, [who] is worthy, and has some property. And I am to her an uncle, and the mother of the girl has tested us [knows us well]." Her father has been dead for years, what days were his! Her name is Wagīda and the name of the mother is Shamma."
- Ṣabrī heard the words and joined them in fancying.
- 255 And said, "O people, I have parents; consultation is not without concern." And he hurried to the phone, and got [through] to him. He explained to his father Ḥājj Mutawallī about the message and its messenger. The next day they went to him and took the wedding gold with them. Look for the well-born!
- 260 They arrived at the village [and when] they saw their son, they contented him. And the marrier of the village came, and they contracted the marriage, and the people of the village sang. And after contracting the marriage, Ṣabrī turned around, commanding. And he said to her uncle "When will the wedding [consummation] be accep'able?" And he said to him "The fourth day of the feast will be our wedding."
- 265 The fourth day of the feast came and they married him to her, O prince!

And the family of Wagīda held the wedding and did not delay.

They brought her a fast car covered with silk.

And for the invitees [they brought] eleven private cars.

When they arrived in the afternoon, the notables of the age kissed them.

270 On the rural road, men by the thousands met them
With flash lights in addition to music before them.

Evening came and dinner ended, O you who are still hungry!

And the company grew pleasant and the atmosphere was lipid, drawing people together.

O you who ask about me all the time[s], O brother.

275 At the playing of the flute [the atmosphere] became beautiful and it settled.

And the bridegroom entered to [claim] his honor, asserting his authority.

The blood of kinship affected him, and his mind went crazy, agitating him.

And his consciousness strayed from all beings and acquaintances,

And he pushed Wagīda with such extreme anger; he did not strip her.

280 As if he was raised with her and all his life he knew her.

As soon as he saw her, he called, "O Lord, O Coverer!"

He broke the mirror of the wardrobe, and his mind went—it was straying.

And the men entered to see what was happening, what it was.

And Ḥājja Amīna said "This is not magic, and the answer to it [is here]:

285 Here is his amulet and necklace in the wardrobe, so bring them."

When Shamma saw her son, her mind was enlightened.

And she knew that he was her son, the [fruit] of her entrails, [its] flower.

And she ululated from joy, and the celebration livened.

And they opened the amulet and found the birth paper intact.

- 290 In it was the name of Mas'ūd, and the witnesses said,
 "With this, correction is made."
 The father is 'Umrān, and the grandfather is 'Atirbī,
 indeed.
 [They] said "This is your son, and your claim is true."
 Thank God, the family had a reunion once more with him.
 Beloved ones, siblings, and they saw each other in safety.
- 295 And whoever loves guidance, will find light from this very
 thing.
 This is the end of the words [story].
 They died in goodness and peace, and now they remain
 with me.

JENINE DALLAL