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TRIBAL POETRY

of the Tarabin and Huwaytat Tribes
and its relationship to that of neighbouring tribes

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TRIBAL POETRY

Popular poetry, under various names, is composed in many of the Arabic speaking countries. Bedouin poetry is an important element in the daily life of any Arab tribal society, and the poet is highly respected as he is considered to be the voice of the tribe. Poetry is composed and recited by poets on every occasion and covers every aspect of tribal society. It reveals their feelings and needs, reminds them of their history and depicts their culture. It is the most usual form of entertainment for any gathering of men in a majlis, and at wedding parties poetry is recited in the evenings, for at least three days; for several hours, poets chant and recite poems to accompany the men's dance. They celebrate the deeds of warrior ancestors, battle victories and love.

In the past, this sort of poetry was not written down, it was inherited orally. We have very little of it, and what we have is often altered or incomplete, as is common in undocumented cultures. Some poets have written or dictated their poems, but few have been published. Occasionally, poems are heard recited among other tribes, due to the importance of their subject matter - perhaps criticising the authorities, or giving a political point of view.

Some of this poetry, if it had been composed early this century, might have led to fighting between tribes, as in the case of the insults that were traded in the poetry about Attubayg, in which war of words the authorities of Jordan and Saudi Arabia were obliged to intervene.

Neither the authorities nor the universities are interested in this poetry, partly because the dialects make it difficult to understand, and partly because the rules of censorship prevent the publication of anything contentious.

There are two elements which will endanger the survival of this poetry; sedentarisation and education. Sedentarisation has a physical and psychological effect on poets. Away from the desert, living in houses with doors that close, people have less contact with each other than they used to. There are fewer discussions and so less poetry (women's social life has suffered even more than men's: see the comments of Dihma Fāris in Chapter 2). Education has an impact on tribal poetry because children are taught classical poetry at school, by teachers who are mainly from an urban background. They would not be likely to encourage a child to compose popular poetry, and might even humiliate him for his lack of culture. These negative attitudes do nothing to help the survival of this form of poetry.
The Scope and Method of this Research

This research covers nine main topics:

1. Women in poetry, showing the position of women in men's minds.
2. Women's poetry, revealing the attitude of women towards men and their activities.
3. Social poetry, covering many areas including religion, customs past and present, poverty and injustice.
4. Riddles, providing examples of how poets challenge one another.
5. Falconry, describing the sport and the relationship between a falconer and a bird of prey.
6. Smuggling, a difficult subject to write about in the Middle East. Its interest lies in what it reveals of the economic situation of the tribes and their reasons for being involved in this illegal trade. Poetry covers many aspects of this subject, including routes and methods, arrest and torture, warnings to others and prisoners' nostalgia for home and family.
7. Aṭṭubayg; this chapter documents a war of poetry between two tribes: the Bani Āṭiyyah of Saudi Arabia and the Huwaytāt of Jordan. The subject of their dispute is the area of land Jordan exchanged for a small stretch of coastline. The war of words might well have led to a real war in earlier times, and it gives us an insight into the relationship between the tribes, the sort of insults they might trade and some of the political issues that affect the bedouin.
8. Politics; this chapter shows the bedouin poets' knowledge of and attitude towards political issues, and their willingness to risk criticising their governments.
9. Tribal Battles - a History; this shows a poet's pride in his tribe and his role as tribal spokesman. We see his respect towards other men even if they are enemies, respect towards the conventions of neighbourliness and his attitude towards revenge. Although raiding between tribes has passed into history, it is still a sensitive subject, and feelings are easily roused, particularly on the subject of the origins of a tribe.

Although the poems are under these chapter headings, one poem can cover many other subjects. If we take an example of a love poem, we can see that it may include description and praise of the beloved's father or family, description of the camel which will carry the message, the seasons and phenomena of nature. This is in addition to more obvious elements such as the poet's feelings, the beauty of the beloved, the joy of meeting and the pain of separation. Oblique comments about politics also occur, particularly in connection with borders.
Collecting this poetry involved getting to know the poets and gaining their confidence. Although I am related to some of them, they found it difficult to believe that I was doing this work for a research degree at a British university. They asked many questions about this. When they saw some of their work translated and typed, they became more open, so I was able to gather a considerable body of work, some of which is published here.

All the poems were recorded, transcribed and revised with the poets or the reciters. Where there were any remaining doubts as to text or interpretation, I carried out further revisions with the poet concerned.

The Various Names of this Poetry
This poetry differs from classical Arabic poetry. It is liberated from the usual constraints of grammar, metre and formal classical language, but it has metre, rhyme and a traditional structure of its own.
It goes under several names:
Nabati poetry
Popular poetry
Bedouin poetry
Tribal poetry
Shurugi poetry
Gasid

There is an argument about the origin of the name Nabati; the theories are that it is a neologism derived from nabi and istinbat, that it is named after Wadi Nabat, near Medina, that it takes its name from the Nabat area of Yemen, and that the name is derived from the Anbāt nomads of fourth century Palestine. There is no certainty on this point

The Traditional Elements in a Poem
There are three elements a poem should contain: the opening, the subject, the ending. The Opening
Openings vary according to the subject of the poem. If it is a message, the poet will begin by addressing the messenger, saying how brave he is, how well he knows the road, how sure of delivering the message safely. Then he will describe the means of transport, a camel, horse or car. There are a number of conventions concerning the quality and speed of the means of transport. Following that, he will praise the person
who the message is going to, often referring to his prowess in battle and generous hospitality.

If the poem is an expression, the poet will start by praising God, showing his belief and respect for religion. If the poem is about love, he will begin by describing his suffering and misery, and the sleepless nights he has endured on account of the beloved.

The Subject
Poets usually speak directly about the subject of their poem, except if the subject matter is politically sensitive.

The Ending
Poets usually end with praise of the Prophet, begging the pardon of the one who will receive this humble offering and stating that the poem is finished. These three elements flow without a break in structure or meaning.

Rhymes
Bedouin poets use rhyme in their poetry as in classical Arabic poetry, and they show great skill in creating new rhymes, partly as a challenge to their fellow poets. Some poets are particularly talented at this technical side of their art. The vocabulary of bedouin poets is much greater than that of a classical poet, since they use a mixture of classical, vernacular and dialect language. The classical Arabic words they use are clearly identifiable as belonging to an earlier, purer form of the language, although they often tamper with the classical inflexions and have little regard for particular parts of speech. A poet may add a letter or two to one of the lines, to match the required rhyme.

The main rhyme schemes are as follows:

1. *Al Mašniyyah*, which has two forms, *al muhmalah* and *al mazmiimah*

   *Al muhmalah*: this consists of a number of lines divided into two hemistichs. The main rhyme is at the end of the second hemistich, and continues throughout the poem. There is no rhyme at the end of the first hemistich.

   
   
   
   
   
   ------c ------a
   ------b ------a

   *Al mazmiimah*: similar to *al muhmalah*, but with an additional rhyme in the first hemistich:

   
   
   
   
   
   ------a ------b
   ------a ------b
Some poets create variations, such as

---a     ---b
---a     ---b
---c     ---b
---c     ---b

2 Almalzīlah, in which each line has three parts. The main rhyme is at the end of the third part and continues throughout the poem. The first and second parts of a line have the same rhyme, but this can change from one line to the next

---a     ---a     ---b
---a     ---c     ---b
---b     ---d     ---d     ---b

This may be arranged in different ways:

---a     ---a
---b
---c     ---c
---b
---d     ---d     ---b

or

---a
---a     ---b
---c
---c     ---b

---d
---d     ---b

3 AlMarbīf, consisting of groups of four hemistichs, with the main rhyme at the end of the fourth hemistich. This runs through the whole poem. The first three hemistichs share a rhyme, which changes.

---a     ---a
---a     ---b
---c     ---c
---c     ---b
4 *Al Maxmūs*, or *al maxmūsah*: groups of five hemistichs, with the first four sharing a rhyme which changes and the main rhyme at the end of the fifth

```
----a ----a
----a ----a
----b
----c ----c
----c ----c
----b
```

**Metres**

Bedouin poets do not consciously work within the accepted metres of classical Arabic poetry. However, when we analyse certain lines, we see that their poetry can be related to *al'arūd axalilī*. A vowel followed by a double consonant is common in various positions, as is the use of *tanwin* to match the rhyme and metre. This poetry has a rich variety of metres (*awzan*). Ǧāsān Alḥasan, in *Aššīr Annabāt*, distinguished forty four using the same *taťfīlah* in *al'arūd*. Some of the *awzān* are common and some are rare. The most common metre in bedouin poetry is *mustafīlun mustafīlun fāṭilātun*, as will be seen in this work. In the following examples of scansion from the poetry included in this work, long syllables, *almaidā‘ittawīl*, are represented by /\., short syllables, *almaidā‘algasīr*, are represented by o.

---

**Page 5, Line 1**

*āṭḥik awwūst anās wa'llaqal da‘ārī* 

-category: unstressed

*mustafīlun mustafīlun fāṭilātun* 

-category: unstressed

---

**Page 8, Line 1**

*ḥatti ʾabbīliyyīn ʾan ēhī biḥī’t al’ās* 

-category: unstressed

*mustafīlun mustafīlun fāṭilātun* 

-category: unstressed

---

**Page 347, Line 1**

*ʾasmī’ ēhī aswūd da‘āk ēn ēfṣal ēsāmah* 

-category: unstressed

*mustafīlun mustafīlun fāṭilātun* 

-category: unstressed

---
لا بنيت القاف جنكو اجتادي
مستعان مستعن مستعن في

لا هو اقبال الدين بين علمها
مستعان مستعن مستعن في

تلقية التي فارقه شرف خلها
مستعان مستعن في

كان وقد القول الصواب
فاعلان مفاعلان

اعداد ما خائن صديق اورمنت
مستعان مستعن في

حرق قلبي حرق الله دارك
مستعان مستعن في

ونو ظهرها متحن
مستعان مفاعلان

وابترتي صارت عليه بعيده
مستعان مستعن في

قبي تشقى والمخالقي هجين
مستعان مستعن في

الجز ما لهن صاحب
فاعلان مفاعلان

ريت العنالى ما لهن التوالى
مستعان مستعن في

يابو برطم زاهيات بالإوصاف
مستعان مستعن في

وذا عجوز كبيره
مستعان مفاعلان
Structure of the Bedouin Poem

There are six styles of poem which each present a particular challenge to a poet's skill, and introduce a competitive element between poets. Some examples of these show great skill and power, both in the content and the language; in others, the poets are unable to compose according to the format and still retain the other qualities desirable in a poem. The following styles may use any of the rhyme schemes described above. They are known as:

1. **Al Alfiyyah** - so called because it begins with the first letter of the alphabet, *alif*, and each group begins with a successive letter of the alphabet.

2. **Al Mabniyyāt**, composed with each group beginning with a day of the week or a day of the month, and usually takes the form of an imaginary dialogue. There is a famous example by Jum'a Bin 'Ādīl Arrumaytī.

3. **Al Ārāis**, where the poet is engaged in imaginary dialogue with a beautiful girl, and is giving her information about eligible men, their qualities and faults, ending with the one of whom she will say "He's the one for me". The men concerned are sheikhs and well known members of the tribe, and the object is to flatter the one who will be the choice of the imaginary girl. In fact this is a form of begging, since custom obliges the man thus flattered to offer a gift to the poet. Because of this, it is not a respectable form of poetry, and has been known to lead to parody by another, more respectable poet.

4. **Almuhmal ġayr al Mangīf**, a rare tour de force used to show off and challenge fellow poets, in which only the thirteen undotted letters are used. There is an example
of this by Barrāk Dāgīs in Chapter 3. The limitations of the format often lead to repetition or the use of meaningless fillers.

**Transliteration of Arabic**

The following system has been used:

- **A**  **D**  **Dād**  **Dīl**  **Dīl**
- **B**  **D**  **Dād**  **Dīl**  **L**
- **T**  **R**  **Z**  **M**  **M**
- **T**  **Z**  **N**  **N**  **N**
- **J**  **S**  **E**  **M**  **H**
- **H**  **S**  **F**  **W**  **W**
- **X**  **S**  **G**  **Y**  **Y**

**Long vowels**
- **ā**
- **ū**
- **ī**

**Diphthongs**
- **aw** like in *awdah*.
- **ay** like in *alayha*.

**Short vowels**
- **fatha**
- **kasra**
- **damma**
- **hamza**

**If it is at the end of a word, which is rare.**

Words and names commonly used and transliterated in English are given their usual form in the English text. In the transliteration, they are represented as pronounced, according to the system above.

The following features of bedouin language should be noted:

1. Bedouin do not write or pronounce *hamza*, they often substitute *'ayn* or *wāw*.
2. They do not write or pronounce *dād*, substituting *zād*.
3. They often use *kāf* instead of *gāf*.
4. In certain words they use *sīn* instead of *ṣīn*.
5. In writing they tend to join the letters of the vocative particle with the following word, e.g. *ya ibn* becomes *yabin*, or to join common pairs of words together, e.g. *yawm ann* becomes *yawmin*. 
6 They do not conform to classical grammar; for example, they regularly change *kasrah* to *fatḥah* or *dammah*. *lā* *budd* might be pronounced *lā* *badd* or *lā* *bidd*. *yanbuʿ* could be *yinbuʿ* or *yanbaʿ*.

7 In referring to women, they generally use names and verbs in the masculine form. This is the same as in classical Arabic.

8 They tend to disregard normal tense usage, and use of singular and plural, to favour the metre or rhyme.

Translation
The translation is as close as possible to the original text. Where it is not possible to translate closely and convey some meaning, the meaning has taken precedence. It should be noted that poets sometimes fill a line with an irrelevant word or two, for the sake of the rhyme or metre. Certain tense, person and number inconsistencies have been removed.

The Poets
*Bārrāk Dāḡiš Sudīn Abū Tāyih*, from the Furayjāt section of the Hūwaytāt, was born in Al Jafr in 1926. In the early fifties, he served in the Jordanian army under John Glubb. He is well known as a poet among the tribes of Jordan and Saudi Arabia, and was invited to participate in a programme about bedouin poetry on Jordanian radio in the sixties. He declined when he discovered that his colleague was a gypsy. He has written a book about his tribe, which has not been published yet.

†Anayz Abū Sālim Swaylim Al ‘Urzi, from the Ḥasāblah section of the Tarābīn, lives in Nuwaybiʿ Attarābin on the Red Sea, and in ‘Āyn Umm Aḥmad, in the mountains 60km south west of Nuwaybiʿ. He was born in about 1915. He is the best known poet in Sinai, and his work is known in parts of Jordan and Saudi Arabia. Some of his work is published in Clinton Bailey’s book Bedouin Poetry of Sinai and the Negev.

*Al Ṭāṣi Abṭān Al Ṣāji* from the Ibn Ṣāji section of the Hūwaytāt, lived in Al Ḥusayniyyah, 50km north of Maʿān. He died in 1994, aged approximately 77. His poetry is well known among the Hūwaytāt.

*Nāda Tūmān Lāfī Abū Tāyih*, from the Furayjāt section of the Hūwaytāt, was born around 1965 and lives in the desert near Al Jafr. He had two years at school when he was young, before joining his father to take care of the sheep. His poetry is mainly about love, desert life and Atṭūḥbayg. In the opinion of Bārrāk Dāḡiš, he will be the outstanding Hūwaytī poet of the future.
Rahhal Āṣrī Addumānī is from the Addumāniyyah section of the Ḥuwaytat, who were originally Banī Āṭiyyah. He was born in 1952, is literate, and works as a driver now, although he used to live a nomadic life. His strength is in describing nomadic life and the gaṣṣu as if he was participating in it. He reveals the present sufferings of the bedouin people.

Sa‘ūd Jāzī Al Muṣabhiṣīn, from the Al Muṣabhiṣin section of the Ḥuwaytat, was born 1923 and lives in Al Ḥāshimiyyah, near highway 15, north of Ma‘ān. His main themes are tribal politics, bedouin life and criticism of the new ways. He also composes very good poems about falconry.

Salīm Muḥammad Abū Limžī, was from Madaba, a town 35km south of Amman, and died in 1993 at the age of 86. In 1982, I recorded him reciting the story of Āwdah Abū Tāyih and Hamad Al Faḥal which forms chapter 9 of this work. He was a well known reciter, renowned for his accuracy - he would recite stories with hardly a word changed from one year to the next. His nephew, Mifliḥ Salīm Mohammad Abu Limžī, reviewed the text of the story with me in 1995.

Ṭūmān Lāfī Abū Tāyih, from the Furayjat section of the Ḥuwaytāt, was born in 1919 and lives in the desert, as he has always done, near Al Jafr. His poems are mainly of expression, tribal and national politics, but they are not widely known.

Ādwān Barrāk Dāgis Abū Tāyih, son of the well known poet Barrāk Dāgis, was born in 1962 and lives with his father. He is fond of poetry and some of his riddles are included in chapter 4.

Ahmad Bin Āwdah Al ‘Atawī, from the Banī Āṭiyyah tribe, is well known among his tribe. He was born in 1940 and lives in Tabouk, Saudi Arabia.

Silmi Salāmah Al Jabrī, from a branch of the Huwaytat in Egypt, died in 1978. I was given a tape of his poetry together with work by ‘Anayz Abū Sālim, and reviewed his poems with his brother, Sheikh Sulimān Al Jabrī, and his sons.

Ziyād Gassān Abū Tāyih, from the Huwaytāt, was born in 1964 and lives in Al Jafr.

Jārid Bin Jalūd Attulayaha is from the Sharārāt tribe. He was born around 1945, and lives in Al Guraiyat, Saudi Arabia. He is known as a good poet among his tribe.
Ilrūḥ Gāsim Ašṣim, from the Nawāṣrah section of the Ḥuwayṭat, died in 1983. He was well known as a poet and reciter among the Ḥuwayṭat.

ˈĀwdah Harb Abū Tāyih, renowned Ḥuwayṭat warrior who died in 1927, is not known as a poet. The two lines sent to Ḥamad Al Faḥal are the only two lines he is known to have composed.

Ḥamad Al Faḥal was from the Shararat tribe. It is said that in 1906, when he composed and recited to ˈĀwdah Abū Tāyih the lines quoted in chapter 9, he was about 35 years old. It is not known when he died.

Fāris Sālim Abū Tāyih, from the Ḥuwayṭat, died in 1953.

Ḥajāj Abū Ḥajāj, from the Tarābin, died early this century.

Iṣnayd Bin Gahābān Al Ḥugayṣ was from the Bani Sakhr tribe, and is said to have composed the poem in Chapter 9 in about 1910, when he was about 40.

Sulaymān Iṭnayyīb Alxala, was from the Shararat but used to live among the Bani Sakhr. He composed his reply to Iṣnayd's poem at about the same time, 1910-11.

ˈIdah Ihmaydān Alṭṭirāwī, from the Tarābin, was born in 1939 and lives in Amman. Although she is a poet, she asked to be named as a reciter.

Ṭurfah Bint Lāfī Abū Tāyih is from the Ḥuwayṭat. She was born around 1910 and lives in Al Jafr.

Dihma Saʿūd Fāris Abū Tāyih, from the Ḥuwayṭat, was born in 1940. She lives in Al Jafr, and is a known poet among her clan.

Ḥamdah Bint Fāris Abū Tāyih was from the Ḥuwayṭat. She died in 1962.

ˈIṣbah Algazāwiyyah was a wife of ˈĀwdah Abū Tāyih. It is said that she died around 1945.
WOMEN IN POETRY

The poems in this chapter illustrate the full range of attitudes towards women shown by men in their poetry, which is normally recited for groups of other men. Poets recite poetry about women as they do about other subjects, and their interest depends on their age, experience, circumstances and the customs of their tribe. There is much to say on the subject of marriage customs and women's role in society, but the aim of this introduction is to focus on those aspects which illuminate the poetry men write about women, and show how certain subjects are socially acceptable.

The bedouin tent is divided into two or more sections; one is for men and guests, the rest for the family. Tribal society is also divided into two parts; men and women lead separate lives. Women do not normally have contact with men other than close relatives.

In bedouin society, girls are separated from boys at the age of about ten, when meetings between them are gradually reduced. Mothers are responsible for bringing up the children and making them understand the social rules. Between ten and fifteen, a girl would learn that any physical relationship with a man, outside marriage, would be certain to bring disgrace to her family, and might mean the end of her life; her male relatives might kill her to restore their honour and, although they would be prosecuted for this, they would not be censured by the tribe.

The bedouin prefer marriage for their sons from seventeen upwards and daughters between fifteen and twenty. Fathers like their sons to marry as soon as possible in order to increase the family and have more fighters. At the same time, it is a relief to see a daughter married and to hand the responsibility for her to another man.

Marriage is straightforward; if a man wants to marry, he informs his father. Women in both families also play a role in arranging these matters. The father and other male relatives go to the girl's father and ask for her hand. If he agrees, they discuss the details such as money, jewellery and her accommodation. Only the girl's first cousin can prevent the marriage, by saying that he wishes to marry her himself; this used to be common, but has become less so. When everything is agreed, they will decide a day for the marriage. On the appointed day, the husband comes with his family to collect the bride and take her to her new home among his family. Usually, a small tent is set up near her future tent, which allows them to have a few days alone together. After that, she goes to the main family tent, where she will spend most of her life.
Divorce is also quite simple: if a man finds that he cannot live with his wife for any reason, he can divorce her by saying the words "You are divorced" to her three times in front of witnesses from his clan. She must then leave the tent, and is normally escorted to the tent of a member of her family. The divorce settlement is agreed at the time of marriage and, if a man divorces his wife, he must pay this. She is also entitled to her clothes and personal effects, and anything her husband gave her as a marriage gift. A woman can also return to her family and ask for a divorce. Normally the man would agree, in which case he is entitled to ask her father to repay the expenses of the marriage. In addition, he does not pay any divorce settlement. If a man suspects his wife is asking for a divorce in order to be free to marry another, he can make it difficult for her by agreeing to a conditional divorce, in which she may not marry a particular person stipulated by him. This would be upheld in tribal law. A divorce dates from the moment the husband formally declares it, and three months after that a woman may marry again.

A woman divorced by her husband has the right to take her young children with her. If she remarries, she must return the children to their father. It is not unknown for a newborn infant, born after a divorce, to be taken straight to its father. These matters are clearly explained in Musil's *Manners and Customs of the Rwala Bedouin*, and in Dickson's *The Arab of the Desert*, although the Tarabin and Huwaitat tribes differ from these in some details.

The bedouin in these two tribes are not very religious people; like their brothers in Arabia, they believe in Allah (God) and in the prophet Muhammad. However, they do not follow all the practices of Islam. Where there are differences, they are more likely to respect tribal law. For example, in Islam, a man is entitled to see the face, hands and feet of a woman he intends to marry, but this is not allowed in bedouin society. A Muslim man is allowed to marry any Muslim woman, regardless of her colour or origin, but no bedouin would allow his daughter or sister to marry a black man, a slave, a man from an enemy tribe, a townsman or a non-Arab.

Love poems constitute a large part of bedouin poetry, because the bedouin are emotional people; if a man and a woman meet in a watering place or a grazing area and she shows some interest by smiling or talking, he might fall in love with her even though love is not mentioned by either of them. If a man falls in love with a woman and she shows some interest, they will take pleasure in seeing each other though not,
of course, alone. This situation also causes suffering for both of them, since they cannot have any physical relationship. One might ask why they do not take advantage of the opportunities to be alone in the desert. Unwritten laws haunt every bedouin, and control relationships between people in every aspect of life. In addition, a woman grazing her family's animals will be observed by her father or husband from a distance. Where suspicions are aroused, it is always possible to follow tracks in the desert. There is a saying among the bedouin: "A crack on the underside of a stone cannot be hidden in the desert." In such a society, the restrictions lead to considerable emotional repression and sexual frustration for both men and women. Although homosexual practises exist, they are never discussed openly. Bestiality is also known, but not mentioned. For a man and woman to risk a physical liaison is to risk life, so a man's love and desire is sublimated in poetry. A poet will reveal his feelings and his suffering by reciting poetry in the majlis, where men meet.

Poets are not always explicit about their love; they use familiar metaphors, and allude to it through other subjects which affect bedouin lives, and which will draw the attention of the assembled company: battles, droughts, the joy of rain, plants and animals. A lover will not say anything to harm the reputation of his beloved. Often her identity is hidden in a riddle, to protect her family's honour. As any suggestion of physical pleasure, even if imaginary, would be an insult to her, the main theme in love poetry is suffering, neglect and abandonment and the worthlessness of life without the beloved. Poets recite lamentations when the beloved departs, is forced to marry someone else, or dies. Sometimes a poet who is in prison laments his absent wife. Although young men may take their agony very seriously, older poets sometimes allow a measure of self-mockery, while demonstrating that they have not lost interest in women and can still write good love poetry.

Poets talk to ruins, wells and hills where they used to meet the beloved, and recite poems of conversations between themselves and these places. They talk to birds, asking them to take messages to their beloved or sometimes they blame camels because they transported the beloved away.

Poets describe the manners of their loved ones, extolling the virtues of obedience and faithfulness, but they also describe them physically - bodies, eyes, faces and breasts - using their best poetic images, as will be seen later in this chapter.

However, not all poems about women are affectionate or flattering. We see insult and abuse in poetry, as when a girl leaves her boyfriend for another, or a wife asks for a
divorce. There are also insulting poems recited about old women and their role in society; acting as go-between for lovers, passing messages, spreading rumours and stirring up mischief. A considerable amount is written about these less desirable characteristics and, as their attractiveness declines, women also become the object of mockery.

**LOVE POETRY**

**REFLECTING ON THE PROBLEMS OF LOVE**

**AL ʿÂSĪ ʿÂṬÂN AL JÂZĪ**

Al ʿÂsī ʿÂṭân says that love is an acceptable emotion, and names several famous poets who have expressed their love in poetry:

1. Love is permissible. There is no shame in its ways. How many before us have been disappointed?

2. Where is Ibn LaʿBūn(1)? Love has led him astray; It is said that he has repented of the amazing things that happened to him.

3. And Ibn Subayyīl(2) cried over them and rent his clothes; They made him deranged and exhausted with love.

4. And Miḥsin Al Hazzānī(3) was afflicted with it; He did not benefit, although they flirted with him.

5. And Nimr Ibn ʿAdwān(4) wanted love; After Wāḍhā(5) died they drove him mad.

6. Love is like tuberculosis(6); nobody knows a doctor for it. The remedy is young girls(7) if they love faithfully.

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1. alhawa mubāh ṭurgah mā tīʿibah
   gabilna yā kamm wāḥid azʿālannih

2. wayn ibn laʿbūn bilhawa ʿidī bih
   u yuḥkā lih bilʿājāyīb tawwabannih
Oh young girl! What happened to me turned my hair grey.
I laugh with people while my thoughts are elsewhere,

Because of the one whose breasts look as if they are moulded in coffee cup moulds(8),
Oh you whose eight teeth(9) are like deep water pearls.

The one who wounded my heart like the lock when it wounds the door.
I wish she was the doctor to cure my heart's wounds.
REGRET

AL ‘ĀSI ‘ÂBTĀN AL JĀZĪ

‘Āsi ‘Abtān complains that Barrāk Dāgis caused him pain by reminding him of the girl he loved but was unable to marry:

1 From sunrise to sunset I passed the time
   Leaning on my elbow, but it did not upset me.

2 The tears flowing from my eye relieved me,
   Indeed they burned my heart to the core.

3 The cause was Barrāk, whose descriptions are wonderful;
   Anyone who is interested in love will have his hair turned grey.

4 The message reminded me of the messenger;
   It happened by accident, so I cannot hide my feelings.

5 The one who is wounded reminded me of deep wounds;
   The lock of my heart is opened and my heart is touched.

6 My secrets are no longer secrets; I have to take care of my rhyme.
   My heart is the key for arriving travellers.

1 min darūr ʿāšsams alwaʿad maqībih
   mirtikī ʿākuʿ mā jizīt minnih

2 anjadannī idmūʿ āynī asṣikībih
   aḥragan maʿlūg galbi aḥragannih

3 assabab barrāk bawsāfah ʿajībih
   alwalāʿ rāʾih rāsiḥ šayyabannih

4 arrisalah ḍakkaratnī ibnādībih
   aʿraẓ almajāl mā nagdar nikinnih
In the following three lines, Al Āṣī Ābtān rebukes Barrāk Dāḡiš, who sent him a poem reminding him of love and reviving the pain:

1. Oh Barrāk, why did you remind me of the past?
   Grief opened up my hidden feelings.

2. One who loves will not repent or forget his beloved,
   So I have to recite this rhyme. They(11) branded my heart.

3. If your wound is new, my wounds are deep;
   The wounds are old and branded my heart.

In the next poem, Barrāk Dāḡiš takes a slightly self-mocking attitude to his suffering as an old man who still finds women attractive.

1. A girl passed by me and she said "How are you, uncle?"
   She put despair at loving the white ones in my heart(12).
2 Oh generous people, it appeared that she was wise;  
   But without her salutation my heart would be disappointed.

3 Oh people, I went away and my heart was poisoned  
   Because of the conversation with the one who looks like a deer of the dunes.

4 The former role, no way to dream of having it again;  
   Oh people, that was the time of youth and blossoming manhood.

5 Look, the truth should be told and I will tell it,  
   Since we got grey hair like white paper.

6 Oh, one with beautiful eyes, do not misunderstand me;  
   One who is seriously interested in hunting will choose a haggard falcon\(^{(13)}\).

7 Whoever ran after the white ones\(^{(14)}\) and learned with them,  
   I do not think he will forget it.

8 If you want to fight us, we will not surrender  
   Even if we become like Salim and Jassas\(^{(15)}\).

9 Oh, one with long eyelashes, I hope you will show mercy towards me;  
   Oh one with eight teeth like pearls and diamonds.

10 A good mouthful of water from a clear well\(^{(16)}\)  
   Combats thirst and would quench the dry veins of my heart.

11 Something similar to her name is needed for guests and neighbours\(^{(17)}\).  
   And it would not be seen among people on unhappy occasions.

1 \(\text{girwin sahajn} \text{ī} \text{u gāl kāyfr int yā ʿamm} \)  
\(\text{ḥattāt ibgalbī ʿin ḥawā albiẓ} \text{āliyās} \)  
غرو سهجني اوقال كيف انت يا عم  
حَطَّتِ ابْقِي بِهِ عَن حُوِى الْبِيْظِ الْاياَسِ

2 \(\text{wazzāhir innih yā lajāwīd tafhamm} \)  
\(\text{lawlā salamih ʿār bilgalb ḥassās} \)  
والظاهر أنه يالجاويد تفهم  
نُوَّلَا سَلامَه صَارَ بِالْقَلب حَسَنٌ
Similarly, Al Āṣī 'Abtān renounces love and relations with women. He emphasises the point by saying "Ask Barrāk: he will say that women have forgotten love and kindness", and he recites:

1 Barrāk and I have repented, a repentance which hopes for acceptance. Love is a deadly thing. We have had enough of it.
Fun and love are gone; What do we want with them? That is the door of love which they closed in our faces.

Our time has run out. It will not come again. It is gone. You ask Barrak. They have forgotten old loves.

The news from Abu Adwān is enough. We accepted it. The one who forgot his dearly beloved, it is she who betrayed him.

How did you bring me seven years remembering? See how love is; you have no mercy.

I will not forget Al Ghawr. I will remember her - Sumayhā's love is the art of all whites.

Impurity has never touched her. We were parted by force. Her reputation is pure beyond the dreams of her generation.

She is straight forward, and in manners she is polite; In beauty, she is like an alert gazelle.

LONG LOST LOVE
AL ʿÂSĪ ʿÂṬĀN AL JÂZĪ

In these lines, Al ʿÂsī ʿÂṭān expresses lasting regret for a lost love of many years earlier. He mentions her name openly, as he is now an old man. He sent the poem to the woman's brother, Barrāk Dāğīṣ who, when asked about it recently, was still surprisingly reluctant to talk about his sister.
6 When I knew her, she was intelligent;  
If she met an honest man, she would greet him; she would not be ungenerous.

1 xabar abū ādwān yikīf nīrtīż bih  
min nasī ġālīh tarā albawg minnih

2 kayf sabīf īsfīn afīkir tijībīh  
šūf waż′ alhub mā fīkum maḥānīh

3 algawr mansāḥ ājīrīh nijībīh  
hub ismayḥah ṭālā albiż fañīh

4 addanas mā jāh furğāna ḡāṣībīh  
azzakā mamšāḥ jīlīh ma anšadānīh

5 bissarāḥah walašāb hī ālādībīh  
bil jamāl awṣāf rīmī jaffalānīh

6 yawm xibī bih ballūtuf labībīh  
bannābā ṣazzayn istsallīm mā timinnīh

TALKING TO RUINS
AL ʿĀṢĪ ʿĀṬṬĀN AL JĀZĪ
Bedouin poets address old camp sites and ruins and ask about the beloved in places  
where they once met. These verses are a conversation between Al ʿĀṣī ʿĀṭṭān and a  
place where he met his love. The ruins answer by describing the place where she  
resides now, if the poet seriously desires to see her:

1 Oh house! House of the beloved, I ask you:  
In the name of God who is high in the heaven and who creates lives -

2 How often we came to you and spent days -  
Did you not see where the beloved went, you favoured one?

3 Oh house, why do you not answer the one who asks you  
About the one who divulged the secret from her side(25)?
4 Last year, our last meeting was near you,
When the bedouin departed as rain fell. 

5 If you long for her, you may ride your camel;
It has been a long time, but the information is still there.

6 If you want the truth, go to your beloved,
The one with black eyes and stunning cheeks;

7 She is nearby, to the south, to your right
Towards those who settle in open areas, where winds gather.

1 يَا دَار يَا دَار الْحِبَّب اسْلِيْك
   وانشُدِّك بالله فوق خُلَق الأرواح
   ِّيَا مِنِّي أَيْام وَاحِنَا نِجِّي
   ِّما شَفَت بالمجمل وَبِنِّالْفُضِّي راح

2 يامَا مَزَان اَيْيَام وَاهْنَا نَّيْيِّ ليك
   مُتَجَابِي يَا دار الْلي يسيك
   ُّاَلَا أَلْلَاهِي مِنْ يَا مِهَا السَّد بَاح

3 مَثَاَجْوَبِي يَا دَار الْلَّي يِسِيَّك
   عَلَى الَّذِي مَسْنَ يِمْهَا السَّد بَاح

4 عَلَى الْذِي مَسْنَ يِمْهَا السَّد بَاح
   إِبْزَاعَة الْبَدْوَان يُوْم المُعْط طَاح

5 كَنَّاكْ سَالْسَان إِنْ قَنُّت اَرْكَب هَيْنِيِك
   طَوْل عَلَيك الْوَقُت وَالْعَمَّ ما راح

6 كَنَّاكْ تَرِد اَشْدَدَيْنَسِ لاَسِرَك
   أَبُو عَيْبِن سَوْد وَالْخَد ذَبَاح

7 أَرْهَ اَنْخَيْرِي بِتَرْرِيْب وَصَّار قَبْلِه يِمِينِك
   نَيَا قَطْنَةً لِحِيْر مَلْم الْأَرْيَاح

TALKING TO BIRDS
FĀRIS BIN SĀLIM ABŪ TĀYIH
Faris Bin Salim (d.1953) talks to birds and places where he saw his beloved. He
discovered that her family had detained her and she was no longer able to go to the
high place (مشارف) where she could see him. He even says his she-camel began to
dislike high places as a result:

1. My camel hesitated in climbing every high place.
   Because of what happened, oh bird, her shoulder hair became grey(28).

2. I believe that going up heights has become undesirable;
   Whenever my heart now forgets, wounds attack it.

3. Alas! These are the places where she used to be in days of spring,
   Before restraining iron was placed around her legs(29).

4. She was tied by iron bonds, for fear that she might go to a high place.
   They even tied her hands with ropes.

5. The name of my darling is similar to something which is seen as night darkens,
   And all bedouin desire it for the sake of the grass(30).

1. Kannaṭ ṯalūṭī min imnafaḥat kull mīṣrāf
   u mimman jarā yā ṯayr ṣāban imtūnīh

2. Wana ḥagayt iṣrāfīt arrijim tinʿāf
   kull mā gafal galbī yijinnih ṣṭʿūnīh

3. 'āmar ḥāḍī idyārha yawm alaryaf
   gabl alhadid ibrijilḥa yasqā'awnih

4. Ḥattaw lahā albisah min xawf aliṣrāf
   u ḥattā almaras bidaynhā ḥajjazawnih

5. Simī xillī lazlamm allayl yinṣāf
   u kull albawādī lilḥayā yimtinūnīh

TRAGEDY
RAḤḤĀL ʿĀṢRĪ ADDUMĀNĪ
The poet Raḥḥāl ʿĀṣrī describes the sudden departure of his beloved with her family
riding on camels to some other place in the desert. He uses tragic and vivid imagery,
as though he were a poet born a hundred years ago, although he is in his forties and has never witnessed any tribal wars or raids. He uses the powerful image of an old woman whose son goes out with a raiding party. When the raiders return, she sees his camel returning without its rider. She then asks the leader (tāgūd) about him and the leader replies "He passed away." The audience would share her grief, and the sorrow of the sisters who have lost their warrior brother.

1  I keep watch at the place which is higher than every other one around it;  
    The look out post of beasts when they are hungry.

2  When I was distressed, my heart wished to mount it;  
    My feet moved, forcing me to reach it.

3  I focussed my binoculars quickly, in haste;  
    I waited for the one who would be seen by their lenses.

4  When I saw the plain empty, my hair turned grey;  
    I wrung my hands with a deep sigh and groan.

5  I wondered whether she had departed the day before or that same day.  
    The wind had effaced even the trace of their camels.

6  I put all the blame on the far-travelling travellers(31);  
    I was sure they had departed with her and taken her away.

7  The sadness of my heart is like a wounded person left behind by raiders,  
    Who fell among them and was trampled by their camels,

8  Save for his own camel which fled with its trappings on.  
    They wanted to hold it but it outran the horses -

9  The reins flew as high as the ropes on the saddle(32).  
    It ran like an ostrich a hunter had missed.

10  After some nights, they returned(33).  
    They came to his sisters who missed him.
11 His mother said "Where is the far-travelling one\(^{(34)}\)?"
   Oh, leader of the people, I ask you by God about him.

12 He answered: "He fell in the battlefield of man:
   You may beg him who grants relief and livelihood".

13 She said "Alas! Woe is me!
   Woe to my eyes which did not see him when they\(^{(35)}\) came back".

14 She tore her clothes\(^{(36)}\) and was touched by madness.
   His camel groaned with grief\(^{(37)}\).

15 This is my complaint about the one who is so dear to my heart;
   She is like a golden brooch which has no flaw.

16 Oh my companions, my heart wanted to escape whenever I thought of her,
   But my ribs restrained it from going its way.

17 That one with black eyes like a gazelle
   Startled from its siesta by a shadow-

18 Her cheeks are like a bright flash of lightning,
   Occuring in the dark, emitting light and dazzling.

19 Due to the torment I suffered because of her, my heart felt pain and complained to
   me,
   So that my eyes liked sleep no more.

20 Oh one who shines more than the white ones, both in mind and beauty-
   In a line of them, she stands out among them.

21 Her haunch is like that of a red she-camel - slim, not pregnant -
   When she walks with a group of camels, reflecting beauty on them.

\(\text{argub allī nābī ʿakull ʿalī} \quad \text{أَرْقَبَ الْلَّهَيْنِ نَابِ عَكْل عَالِيّ}
\text{margab allī yawm jāʾan yurgbinnih} \quad \text{مرَقَبُ الْلَّهَيْنِ يَوْمٌ جَالِعُ يَرْقِبِهَا} \)
2. راد قلبي مركبَه يوم طاق بالي
سقين الرجلين لازم يا صله

3. أمدنا أن ذربك بسرعة واعتقلِي
واتواقي للي اعيعونه يكشفنها

4. وشيبي يوم شفته الربع حالي
صنقتنا أني الكفين مع جراث وله

5. قلت أني هو أمس ولا اليوم شالي
والشيبي حتى أثيوهم طغنه

6. أنا لومي كله عبياد المتالي
أشهد أنوب زعون به وبعده

7. وجد قلبي وجد صوب التوالي
طاح بين القوم والجهن وظلله

8. غيرو هجهن قام تترتب بالداللي
رادوا منها ظعفت كظم الاخنه

9. الجينه طفحت مع الخيالي
ركذ ريدا مختي الصياد منه

10. روحوا أمم الغيب البهم ليالي
اقبلوا على خواتيه وأفتننه

11. قالت أمه: وين بعيد المللالي
اسعالك بالله بالỨيد عنه

12. قال: طاح في ميدادين العالم
اطلي الله الفرج والرزر منه

13. قالتي: وليتي أنا يا ويل حالي
او ويل عيوني لا لن ما طالعنه
In the following poem, the young poet Nada Tūmān shows great constancy, despite the loss of face implicit in being abandoned by his love.

1 My friend! Yesterday you made me a promise
   And today, beautiful, you break your promises.

2 God and people are witnesses
   That you did your best and were sincere;

3 But today you desert me and threaten more desertion;
   Before my face you place your obstacles.
4 Why? What is wrong with you, my beautiful, and why are you threatening me? What has happened to you that when you pass me you turn your back on me?

5 You have shunned me as if you do not love me; You have obeyed the people who led you to desert me.

6 You promised me; but today, my beauty, you do not answer, And you say, my heart's desire, that I may not come near you.

7 At the beginning, my darling, you loved me while I rejected you; Then you drove me mad, you with small breasts.

8 I have build a home of love in my heart, which has not been demolished; It will exist inside my heart as long as you exist.

9 It is a palace decorated with gardens and roses; It is your residence, you who have beautiful cheeks.

1 yā saḥbī bilams ẓahatnī ẓahd wałyawm yalmajmūl šixliṯ źhūdak

2 yašhad ʿalayk allāh wannās tashadd innak ḥadāk alwaṯt bādīl iṯḥūdak

3 wałyawm taṯfā u biljaṯā lī tawwadd u ḥṭaṣayt lī wajḥī ḥawājīz isdūdak

4 wiš ḥik yalmajmūl liyyih tihadadd wiš ḥik lay marrayt tukṭur isdūdak

5 šaddayt ʿannī mā baʿad kinnak itwadd taww̷āl næsin biljaṯā lī tugūdak

6 ẓahatnī wałyawm yā zayn mā tirudd witgūl mā agarrib yā munāṯī ihdūdak
MEMORIES OF PARTING
NADÄ TÚMÄN ABÜ TÄVIH
In another poem, Nadä Tümanın expresses his feelings about the departure of his beloved with her family, in search of pasture. He recalls the hour, day, month and year of her departure:

1 On the sixth of May in the year eighty five
On Monday, my darling went away from me.

2 It was a day of failure and bad omen when the beautiful one went away,
She who hid a lingering pain in my heart.

3 How tormented I am! Even my eyes do not taste sleep;
Even when I fall deeply asleep, my eyes do not enjoy it.

4 At seven o'clock in the morning they were ready and began to depart,
Like sand grouse flying from a place of water.

5 The heart of a lover gets worse and worse;
Grief dominates my soul so that it becomes weak.
In this poem, Rahhal Ášrī conveys his suffering by comparing it with an Iranian pilot who has been instructed to attack a target in Iraq, during the 1980-88 war between Iran and Iraq, and is shot down. He also compares his situation with a smuggler whose pickup is full of goods; suddenly, during the journey, a piston in the engine jams and the engine stops, so he heads the pickup down a hill to hide it from the desert patrols and customs. Love makes his heart beat like the pilot and the driver. These images would have immediate appeal to a group of bedouin men.

1 Oh my eye, which fought sleep so bravely,  
   Like Al Khomeini's war against Iraqi troops;

2 If a formation of planes came in the morning,  
   They would engage in battle eagerly.

3 On his(38) orders, the planes headed west to the target;  
   They did not return. They were shot down and burnt.

4 Oh my heart, which beats between my ribs  
   Uncontrolled, like a broken piston!

5 This happened to a driver who left his route  
   And drove his pickup to a place where none could see him;

6 When he tried to turn the fan, he found it was stiff,  
   That the cylinder was split open.
I have fasted, abstaining from food and drink;
My body is weak and no flesh is left on me

My heart would escape, but I prevent it;
My ribs imprison my heart and restrain it

My heart tried to escape by deception,
But my ribs barred its way and prevented its flight

Fire flared and my innards have become its fuel;
It has caught and burned fiercely

Due to longing for the one who was near and is now far away
Her family departed and went away, alas!

After love, affection and pleasant times together,
Now I long to meet her and be with her-

My darling, who looks like the stem of a newly planted banana tree,
Irrigated by the best canals;

If you look at the stem, you will not see scabs on the branches;
The branches are soft, and sway smoothly.

1 ya 'ayn yalli ḥarabat nawmhā ḥarb ḥarb alxumaynī mā' iyyūš al'irāqī
2 in rawwāhan min jawhin azzahā sirb gāman yixuṣn almafrakah biṣtiyāqī
3 tawajjahan bawāmriḥ lilhadaf ḡarb mā 'awadan tawāgā'ān biḥtirāqī
4 ya galb yalli bayn alażlah līh zarb zarbat bistin sār bīh inṭilāqī
This is an emotional poem by the young poet Nada Tuman, telling with great frankness of the agony of separation from his love. In common with many love poems, there are lines describing the beauty of the beloved's body. The image of the apple is powerful because apples are still a rarity in the desert. The images of ostriches and...
gazelles are traditional, as this poet is too young to have seen them.

1 My flowing tears run down my cheeks;  
   If I say "That is enough", they will fall more heavily.

2 The wound is old and lies between my ribs;  
   The wound of love and affection has hurt my heart.

3 This is due to her cheek, which looks like a spotlight;  
   She has the neck of a gazelle coming to drink from a stream.

4 Her breast protrudes like an apple,  
   Or an ostrich egg, but small.

5 When I remember her, my mind wanders and I compose poetry;  
   I arrange phrases in an expressive rhythm.

6 After her, I am like someone who fell from a great height,  
   Or like a sick man who falls into a fire.

7 My heart trembles between the ribs  
   When my beloved is too far for me to travel.

8 When she smiles, she snatches my heart;  
   When she looks at me, I think I'm going to die.

9 Oh my sweetheart!, to whom my heart is disposed,  
   If you call it, it will fly to you at once(40)

1 dam'ī gazīr u fawg aliṣād dārāf  
   lā gult kiffī iyhil dam'ī gazīrī  
   دمغي غزير اوفوق الاخد ذاتاف  
   لا قلت كلي ايهل دمغي غزيري

2 u jārī gādīm u bayn aflatā mikīlāf  
   jurḥ algalā wālwid šawwab zamārī  
   اوجرجي قديد اوبين الاطلب ملتاف  
   جرح الغليل والود صواب ظميري

3 bisbab min xaddih tigul nūr kassāf  
   ung alfanūd alwārdah lilgādirī  
   بسبب من خذه تقول نور كشتاف  
   عنق العنود الواردة للغديري
This is a traditional love poem by Barrāk Dāgīš. The poet shows the effect of love on his soul and how he has suffered from love. He wishes that God would harm anyone who blames him for being in love, then describes his beloved and her beautiful body. In one line, he wishes that rain clouds with shining lightning would be driven to the land of his beloved, an ever-popular image.

1 Woe to one like me, who is in love with ₣awgah(41)! 
Pity the one whose heart loves her!

2 Due to my love, the veins of my heart are torn; 
The fire of loving her has burned my spirit.

3 Whoever blames me, I wish God would harm him; 
I wish that, dying, he would forget to say "There is no God but Allah"
4 I wish he would suffer now and always
And that the doors of happiness would be closed to him.

5 Ah! The fine girl with all the qualities;
Black eyes and hair beautifully dressed;

6 Her eyes are like those of a falcon which dyes its jesses;
A falcon which goes for its prey, hubara, on sight.

7 There is a tattoo(42) on her cheek which shows brightly;
She stole all the emotions in my heart.

8 When I remember her, tears burn my eyes
As ophthalmia damages the pupils.

9 Oh God! I wish that rain clouds with shining lightning
Be driven to the land of my sweetheart.

10 I do not think there is suffering greater than mine
For a beloved who burned my whole spirit.

11 What happened in the past, I do not think my beloved will betray it;
Honourable love is of high rank, not low.

12 My soul feels an old affection for her;
The sun of love has spread its rays on us both.

13 How happy is the one who tastes the water of her lips,
Who smells her braids, lifting them from her cheeks.
This poem differs from the others, being a reply from Barrāk Dāgis to another poet, Tūmān Lāfī Abū Tāyiḥ, who sent Barrāk Dāgis a poem describing his love situation. Barrāk starts his poem with some humorous boasting about his skill as a poet,
says that he recites poetry about love, bravery and other matters. Later, he describes the she-camel which is going to carry the poem to Tūmān Lāñ. This is a popular traditional image. Finally he says that their problem is that grey hair is more abundant than black; they are getting too old for love.

1. Listen to the answer of a wise man and poet;  
   When I compose poetry, it will be something new for you.

2. If I want to increase my poems rapidly, I can;  
   They will become like locusts spreading in a valley.

3. My poems are formed according to my wishes and intentions;  
   Poetry, whether voluntarily or not, obeys my design.

4. Poetry always yields to my will;  
   It beats that poetry whose expression is meaningless.

5. Poetry, gentlemen, is good and the essence of discourse;  
   Anyone who mocks it is mistaken and astray.

6. Since the days of Antar, Muhalhal and Shaddad\(^{43}\),  
   Chants have been written in ink.

7. The words of my poetry are not so difficult;  
   They are abundant and easily understood.

8. We compose poetry about beautiful women, and sometimes about glory.  
   Woe to those who block the road of love!

9. What happens to a man happens without warning,  
   But it is decided by God, for sure.

10. When I came to a high place, I saw a woman with well developed breasts;  
    You would like her eyes - the eyes of a hunting falcon\(^{44}\)

11. She was proud and was a hunter of lovers;  
    Many people tried to capture her, but she captured them all.
12 Oh girl with eight teeth like hailstones,
   Or like feverfew planted in a low land,

13 If you see her cheeks, patience will not help you;
   The arrows of her black eyes strike you at once.

14 Her belly is like the belly of a horse tensed after a race\(^{(45)}\).
   With a rider who can cut off the heads of enemies;

15 The horse is light coloured, six years old and can outrun other horses in battle;
   It can outrun all horses in any battlefield.

16 Her name is something found among bedu and camels\(^{(46)}\)
   When they go slowly towards the grazing areas.

17 Now you, rider of that strong camel
   Which goes like an ostrich when it has seen a human shape,

18 Which has wide-apart elbows and a broad chest
   And eyes like a dying flame,

19 And is sent from us to Abū Āwwad -
   Tuman Lafi - who looks like a falcon\(^{(47)}\);

20 Tell him my heart is ready to take leave of her;
   There is no way to stop it, but it still clings to the one with thick eyelashes.

21 My love for her has set up a tent with pegs in my heart.
   Alas! Such running is in vain.

22 Our problem is that we have too much grey hair;
   Our hair, once black is turning white.

---

1 isma‘ jawāb ʿallī fahīmin ugaṣṣād
   ilā banayt algāf jannak ijdādī

2 ilā rit zawd algāf biṣmām yinṣād
   miṭl aljarād ilā naṣar waṣṭ wādī
3. garāyżin τατή 'alā alayf wimrād
walgil gašbin ụtaw'in yisluk marādi

ال ريذ كاتي على الكيف ومراد
والقيل غصب أوطوع يسكع مرادي

4. 'alā marādi kull alayam yingād
yilwi gašidin lafžah 'alā gayr gādi

على مرادي كل الأيام نقاد
لوي قصيد للفظه على غير قادر

5. walgil zayn u jahhar alhaši yajwād
walli hazā bilgawl tāyih ugađi

والقيل نزين أو جحفر الحكي يحواج
والي هذا بالتقول تائي أو عاجدي

6. min wagt 'antar walmuhalhal ušaddād
talgā annasid imsajjalin bilmadādi

من وقت عتات والمهلة اوشذاد
تلقي النشيد امسجل بالمدادي

7. wallā našidi hayyin allafz màkād
lafžah kašīr walā hū 'alā annās kādī

ولا نشيدي هايين النطق ما كاد
للفظه كثير ولا هو على الناس كادي

8. nabhīn bizzaynāt unawbin bilāmjād
u'ażīl min 'ażab tarig alwidādī

نبني بالزينات أونوب بالامجاد
وعزل من عاطف طريق الودادي

9. umā yišib al'abd bidūn mīād
lākin imgarrar 'ind rabbah wakādī

أوميصيب العبد بدون ميعد
لكن امقرر عند ربه وكدي

10. bišrāftī sādāft mazbūr alanhād
yayn alwaḥaš yī jibk wagt alhadādī

بشرافتي صدافت مزصور الاهاد
عين الوحش يوجب وقت الهدادي

11. girwīn gārī u littašašīg shayyād
xalgin 'alayhā littašašīg ṣādī

خيري غريب اولعشاشيق صياد
خلق عليه لعشاشيق صادي

12. yābū timānin kihin ḥabb ra'ād
aw ighuyānin nābidn birraḳādī

يايوثنان كلهن حب رعاد
أو أحويان نابذ بالراكدي

13. ilā suft xaddih 'inīsh aṣṣabr mafāḏ
sahm al'yūn assūd ramyih šamaḏī

ال اشفت خده عنه الصير ما فاد
سهم العيون السود رميهم صمادي

14. yā batīn sardā ḥammīn 'ūgb mītrād
xayyālīhā yišīl rās almādī

يا باتين سردأ ظاهره عقب مطراد
خيالها يشيل رأس المعادي
15 ـتُبَرِّعَ أَتْيَسِبِغَ الْخَيْلِ بِمَلَائِمَتَ
تُبَرِّعَ جَمِيْعُ الْخَيْلِ فِي كُلِّ مَلَائِمَةَ

16 ـيَلُيُّ سَمِيْهِ مِعَ الْبَدَاوَةِ وَالْأَدْوَادَ
يَلُيُّ يُسِوَجُوا يَمَنَ عَلَى الْمَكَامِيَّاتَ

17 ـمِنْ خَلْفِ ذَا يَرَاكُبُ فَوقَ مَسْنَادَ
تُجَوَّيْزُ رَيْدًا شَافِتًا الرُّولِ بَادِيَّ

18 ـأَكَوْعَاهَا عَنْ مَشَى الْزُّورِ شَرَادَ
أَعْيُنْهُ تَقُولُ مَقَابِسٍ عِقْبَ السَّمَادِيَّ

19 ـمَرْسَالَةَ مِنْ عَنْدَنا لِأَبَوْعَوْدَ
تُوْمانُ لَاقِيُّ لِالنَّدَاوِيِّ يِشَادِيَّ

20 ـقَلْهُ تَرَى قَلِيْلٌ تَوْهُ بِالْبَلَادِ
أَوْلُونَ عَنْشَتَهُ لَأْرِيَتِهِ رَاءِيَّ

21 ـحَبِّهِ ابْقَاتِي طَقْ خِيْمَهُ بِهَا أُؤُثَاثَ
أَوْزِيَلُ مِنْ رُكْظَهُ ابْنَا سَمَادِيَّ

22 ـأَوْحَى بَلَآْيَةَ كَثْرَةِ الشَّيْبِ لَهَا عَادَ
زَادِ بِفِئَةِ الشَّيْبِ عِقْبَ السَّوَادِيَّ

**DESCRIPTIVE IMAGERY**

**NADÂ TÜMÂN ABÛ TÂYIH**

It is unusual for a young poet to begin by invoking God. In this poem, Nâdâ Tûmân gives a lot of detail about the importance of rain in nomadic life and the happiness it brings.

1 Oh God! you are the solver of all problems,
The creator of the world, and you know my situation.

2 Oh one who knows the unknown and hidden things
I entreat you, my Lord, privately and in public,
To bring from the south dense clouds(48);
   When lightning is seen, clouds will also appear.

To irrigate our homeland with real rainclouds,
   With a stream that washes away rough and soft ground;

Where the foam is clearly seen on trees -
   Like tents of high structure -

How beautiful to see it in the clean plains.
   I long for the water of a rain pool(49)

The bitter taste of the trees in the rainwater is enjoyable(50).
   If you pass by it, you can scoop it up with your right hand.

The weary heart will be eased and cease suffering
   When it sees the grass soon after the rainfall.

There abides the one with good manners and sweet talk,
   My beautiful young friend who torments me;

The good-looking one whose breasts are small;
   The lovely one whose beauty fascinated me.

I swear that she caused pain to my heart;
   I swore that I would not forget her even if she forgot me.

How my heart suffers after the shocks she caused;
   My tears flow down my cheeks in floods.

I am far away from her, alas, as she is living over the border
   And no reliable news reaches me.

Her qualities are rare in other girls;
   I will never choose another from among the nice girls.

I long for her always and at all times;
   No doubt, wishes do not always come true.
She has reopened all my old wounds; 
I am now pursuing a mirage in the low lands.

1. yallāh yā ḥallāl kull al-ʻasīrat
   yā xālig addunyā u'allām ṣānī
2. yā ʻalmin balgayb hū waḥxafiyyāt
   ʻatūbk yā mawlāy sir u'ala'nī
3. tinsī min algiblah imzūnīn tigilat
   lā laḥ bargin bayyin almazn bānī
4. u tisī watannya min ḥugūg almīlīlāt
   saylin ijarrīf lilwār wallayānī
5. talgā azzabad fawg ašṣājar lih zawahāt
   mīṭl alxiyām imrafa'at almubānī
6. u yā zīn sawthīl bassḥūl annazīrāt
   mayyit gādir allī ʻalayhā attamānī
7. mayy almaṭār murr ašṣājar fih kayfāt
   la sīrt jalih tugurfāh bilaymānī
8. yatrab lahā galb ašṣāgā ʻugb nawhāt
   wallā min baṭa wiyāf ʻisb almaṭānī
9. fiḥā jamīl alxalq hilu almīlālāt
   ʻasṣāhib almāzyūn gīrwīn tānānī
10. hilu albahā ʻarī annhūd ašṣīgarāt
    ʻarī aljamāl allī jamlālih sabānī
11. ṣanā ʻashad innih ḥat balgalb ʻillāt
    ḥalafāt ṣanā mansāh law hū nasānī
لا واعظب القلب عقيبه اصدامات
اواعظه على الخدين هل اسيلاني

عنده بعد ابداع الهد هيهات
ولا من خبر ياني صحيح بيانى

التي اوصوفه بالعذاري كليلات
مختار غيره بالغذارين ثانى

الها اتمي دايم كى الاوقات
لا شك ما فادات كثير الاماني

هي جدت كل الجروح القدمات
واصبحت اننا بطرد سراب الطماني

PRISONER OF LOVE

BARRĀK DĀGĪS ABŪ TĀYIH

After a few opening comments about his ability to compose good poetry, Barrāk Dāgis remembers his beloved and describes her manners and the details of her beauty. In one line he praises her father's bravery. He says she is lost to him, and compares himself to a prisoner who is shouting from inside a prison, in the hope that his beloved will hear him. Finally he says that chasing girls and gazelles makes a man tired. In the last line, he praises the Prophet.

1 These are the words of a man who composes;
I have poems which my heart can invent at will.

2 I have mainly composed poetry which is well formed
And I have composed correctly - even the typist can see that.

3 My heart jumped over high peaks with an obvious ailment;
The heart of one suffering from love will be lost.

4 I remembered with flowing tears those past days
When the story of love ran its course.
I remembered a tall young girl with a fine waist;
She had eyes like an oryx when it catches sight of a human shape.

She is wise and excels beyond other girls;
Her lover cannot satisfy his need of her.

He can only talk to her and see her,
But eventually he will drink of the bitter cup of her love.

When she closes her eyes, the lashes are like swords;
Her sword is sharp and has cut my heart.

Her bosom juts out and her dress clings to her bottom;
Between them, her waist looks as though it is tied in.

A thought of her is like a straw in my eye;
The veins of my heart, my beloved cut them.

When I think of her, I am as one whose hands are chained;
A man condemned to death, beyond reprieve.

My sweetheart is one of the fairest;
Oh gentlemen! my heart loved her.

She is the daughter of one who does not yield to fear;
He has captured many horses from his enemies.

Woe is one who has suffered an accident
Where he lost his love and his hopes.

I bear her absence patiently;
My body pines, but patience soothes my feelings.

I am as one behind bars;
I send my cries, wishing my beloved would hear them.

My body is weak from anxiety and injustice;
Chasing girls and gazelles makes a man tired.
I conclude my speech with our well known prophet, Whose message spreads its light widely.

1. gawl alladī allaf min algīl bihrūf garāyūzin là rad galbî bada' hā
   قول الذي ألف من القيل بحروف قرايظ لا راد قلب بدعها

2. gāfīn banaytīh fī mabādīh mašūf wimrākbin tāliḥ lalā ṭabā hā
   قاف بينيته في مبادئ مصفوف ومراكب تاليه التي طبعها

3. naṭ arrjūm al'ālia ʾiltīh šawwāf galb almsaggā yirūh yawmin tīlīhā
   نت الرجوم العالٍ علّته شوف قلب المشقّ يروح يوم طلعها

4. u dakart māzīn fat waddanū ḥādūf yawm assawālīf māsiyāh fī sanaḥā
   اوذكرت ماظي فات والمع حادوف يوم السواقل ماسيه في سنعها

5. u dakart ʾirwīn ʾazār albaṭīn manḥūf ʾayn almahā in jāh ṣawlin xaraḥā
   اوذكرت غرو ظاهر البطن منهوف عين المشها ان جاء زول خرؤها

6. ʾaglah tīgīl u algaṇādīr bih naww amateurs alayhī yinūl minhā tamaḥā
   علّته تقيل أوالطاعند أدير به نوفر عشيرها ما ينول منها طبعتها

7. mā yinūl minhā kūd ḥakīyīh maʾ ašṣawwāf u kās algarām almīr minnīh jaraḥā
   ما ينول منها كود حكية مع الشوف وكأس الغرام المر منه جرعها

8. ʿaẓzā ʿibrīm alʿayn yā kinnīh isyuʿf sayfīh ṣaṭīr u lizzamāyir mazār hā
   غظة ابرمופיע تعني ياه كن سيوف سيفه شطير أوظلماءز زرعها

9. ṣadrah zamā watṭawb nazzan bih irdūf u min almwaṣṣat kīn sayyīn jamā ḥā
   صدره زمي وثوب نزن به اردوه أومن الموست كن شي جمعها

10. ʾaynī alayhā kīn biljīfīn saṣṣūf wiʾrug galbī ʿaḥbī allī gataḥā
    عني عليها كن بالجن سوسوف وعروق تلب صاحبي التي تقععها
Although bedouin poets respect customs and traditions in their poems, whether in mentioning the beloved's name or in describing what happens between them when they meet, some poets, overcome by their feelings, touch on the description of forbidden things. It is generally accepted that love is chaste and that there is no physical contact between lovers. Although emotion may be so intense that it overcomes behaviour rules, it usually remains concealed. However, in this poem, Barrak Dagić faces us with a description of a rendez-vous with his love, and how he kissed her, violating religious law.

By God who creates wind and clouds,
Who established his mountains in the wide earth
2 And fixed the sky which does not move or fall,
   Where the moon and sun shine clearly;

3 It was a water which I drank from the white eight\(^{(52)}\);
   I have never tasted such a thing in my whole life.

4 After thirst, I was quenched fully\(^{(53)}\);
   By God, I tasted a beneficial water.

5 I have no interest in anyone but you;
   Your parting will be a disaster to my heart.

6 I felt a thrill in my heart like that of tassels on the camel\(^{(54)}\);
   When you laugh, it is spring in the core of my heart.

7 Were it not for shame, by God, I would weep over you;
   Your love in my heart is more than natural love.

8 I swear by God that your love has wounded my heart deeply;
   If you warn me off, it will put terror in my heart.

9 When I remember you, my sleep diminishes;
   My darling! I will not obey your advice.

10 You, girl, whose eye is like that of a young gazelle which follows the wind as it is startled from its place\(^{(55)}\);
    Were it not for you, I would not have violated the religion\(^{(56)}\)

11 Which imposes the rite of the prayers of Tarawīḥ\(^{(57)}\).
    You made my heart beat rapidly;

12 I am your captive and if you kill me you will not be commended by anyone\(^{(58)}\);
    Whosoever fears God will show mercy to a supplicant\(^{(59)}\).

1 \(\text{wahayat rabbin yinsi almazn warrih}
\)
    \(\text{warsa ijbalih baluruz alwisi'ah}\)
اوُتْبَتْ سماها ما يتحرك ولا يطير
و فيها القمر والشمسم بين شعيعه

مَي شريته من ثمان مواطين
ما ذالت لونه في حياتي جميعه

عَقَب الظلم ما رويت ما هي تناشيح
حق اللانني ذالت ميئ نفيهه

مَا غيّر سخاك فاد ليه مصالح
وا فرقاك عندي بالظلمامي وفجعه

اوهيتي ابليتي مثل السفائف على الفيح
ولا ظحكتي وسط قالي ربيعه

لولا الحيا علنك والان نصيح
حيي ابليتي فوق حب الطبيعة

اذا الشهد أنه جرح القلب تجريج
ولا نصحتي وسط قالي خريجه

لا صار نوتي لى ذكرك شلاقيح
نصيحتي يا صاحبي ما تطيعه

ياعين خشيف لي جلف يتبم الريح
لولاها ما خلقت بين الشرعه

ايلي بها فرظ الصلاة او تراويح
خليتي دقات قيلي سريعه

وانا أسيرك ما ببدحي تمانيح
والي يخاف الله يرحم منيعه
AN ILICIT MEETING
Hājāj Abū Hājāj

This poem is said to have been composed at the beginning of this Century\(^{60}\). Hājāj Abū Hājāj, from the Tarābin tribe, tells us about an adventure when he visited his beloved at night. At the end of the poem, the poet leaves us to imagine what happened, saying "After that, God knows the truth." An audience would probably assume that this was an imaginary adventure, and would be amused by it. In addition, a literate audience would be reminded of the poet 'Omar bin Abī Rabī'ā.

1 I wandered all night, searching
   In a plain full of people,

2 Treading on dense red thorns,
   Harder than bramble thorns.

3 All of a sudden, I saw the tent of my beloved clearly;
   I knew it from the way its stripe was woven.

4 When I called quietly, she said "Enter;
   Nobody is here, your robes are free".

5 She asked me to creep in quietly;
   She was afraid that the whole world would descend on the tent.

6 She said "How are you?" and with clean hands
   She bowed over my hands\(^{61}\).

7 She said "What made you come on foot?
   I hope there's nothing wrong".

8 I said "Love has brought me here;
   Love which has long been in my heart"

9 She said "Are you hungry?" I said "I am full;
   My soul has no need of food".

10 She asked "Are you thirsty?" I said "I am parched";
    She let me drink the moisture from her lips.
11 Her saliva was as sweet as honey;  
It quenched the fire of my heart.

12 And her nose ring is like a spotlight;  
It would brighten the depths of a well.

13 Her hair is like a canopy of silk;  
It would cover her even if she was as long as a *sugga*.

14 Oh people! At that moment,  
God knows the truth.

1 imšawwir kull layli adawwir  
fi rawż imlajlij firīgah

2 wadhas ʾašawk aḥmar mālbūk  
yihūn ʾawk alʿulyagah

3 win bayt aḥbābī muš ʾaḡābī  
ʾirift iṯūb aṭṭirīgah

4 nadaht šawt gālat lī fuṭ  
xilwah wihbālak tilīgah

5 gālat bišways bala taḡwiš  
layjūna alʿālām tībīgah

6 gāl alʿawāf bikfūf inẓāf  
ṭammal waʿḥāhā tadnīgah

7 gālat wīš ʾabak ʾakābāb  
ʿasākum mantum Ṣī ṣīgah

8 gult ʾabatnā almahābbah  
allī Ṣī algalb ʾatīgah
THE QUALITIES AND MANNERS OF THE BELOVED OR WIFE
AL ĀṢĪ ᴬＢṬĂN AL JAZY

Bedouin poets of the two tribes describe the character and manners of the ideal wife or beloved as being sincere, obedient, friendly and wise; one who seeks good and does not cause problems with her neighbours and family. A description of good manners is often related to a beloved, future wife or wife from whom parting was imposed by difficult tribal circumstances. Manners are also described in elegies. In these verses, Al Āṣī ᴬＢṬăn is talking about his beloved:

1 I have a girlfriend who lives between Ḥudrūj and Ṣmā‘ān(63): She is proud and refuses to come to the court(65).

2 She lives in the Petroleum Company in Ḥūrān(66); Rarely can I close my eyelids, now.

3 She could be reached only by ones with fine trappings(67); The ones on which a guide can ride, sitting behind the rider(68).
4 I think that when my camel runs, it looks like a devil;  
In a day and a night it walks as far as other camels do in a month.  

5 She lives on the right, towards Al Jafr and Ma‘an,  
And she is the one for whom the veins of my heart are knotted.

6 My heart still loves her;  
She is of good character. If you see her, you will find her matchless.

7 If I see her at home when I am weary,  
I will find her like a woman so compassionate to her baby that she holds him.

8 She is the one for whom my heart longs and thirsts,  
As a dry plant in a barren land.

9 She is not one of those women whose mind ranges between the conscious and the unconscious,  
Nor is she one of the women who is always moving to and fro among people.
In poetry, the woman's name is mentioned explicitly or symbolically. When a man falls in love, he may compose poems not only to prove his love, but also to demonstrate his poetic skill. The mention of a beloved's name may be difficult or impossible; it may be interpreted as a challenge to her family, or an insult to their feelings, as well as being damaging to the girl's reputation. A lover may ask for the hand of his beloved, but her family may fail to respond, though they know that he loves her and that she loves him. There may be several considerations: he is a member of an undesirable clan, he is from a lower social class, an old enmity exists between the tribes or clans or perhaps her cousin wants to marry her. He has the right to this, whether she likes it or not, and may even snatch her from her camel (al ga'irah) while she is on her way to the home of her husband, after the wedding ceremonies have been performed with the agreement of both families. However, rumours of the poet's love may spread so that everybody knows about it. It may even become the talk of the village or town, in which case the poet may mention her name openly. Otherwise he will put it in a simple riddle, or in an obscure riddle which only a few people will understand.

**NAME RIDDLE 1**

**AL ĀŠĪ ĀBTĀN AL JĀZĪ**

In one of his poems, Al Āšī Ābtān wishes that rain will fall on the area where his beloved is living. This is because he knows that rain is beneficial to her and her family. He refers to her name in an obscure riddle:

1. She is the daughter of the one who, if past acts are mentioned, Will exact his due from his enemy by force.

2. He is like a wolf that is always a guide of camels; He would save his fellows if afflicted by a disaster."
Her name is similar to something which, if mentioned, would cause distress; The second name will be heard as misfortune occurs.

The third name is known to both the villager and the nomad, The fourth name is accepted by every shepherd.

1. bint allađī lantărā māzī alif'āl
   yāxīd ihğūghā min ʿađuwwah gāşawī
   يَاخْذَ احْقُوْقَهُ مِنْ عَدْوَٰهُ قَصَائِدٍ

2. ʿībin gāṭawī dawm laljayṣ dallāl
   yifīk rab'āh lā habā kull wāwī
   يَفِكْ رَبِّهَا لَتَ حَبَّا كُلًّا وَوَي

3. alī simiyyih lantărā xabbat albalā
   walīsm ʿattānī tasma'āh balbalawī
   الْلَّيْ سَمِيعِيْ لَنَطْرُيْ حَبْثَ البَال
   والاسم الثانَيَ تَسْمَعْهُ بالبَالَوَي

4. walīsm ʿattālī mā imgīmin u rahhal
   walīsm arrābīf yagbalah kull ṣāwī
   والاسم التَّسْمَعْهُ كلَّ شَأوَي

NAME RIDDLE 2
RAHHAL ASRI ADDUMANI

On the other hand, Rahal Asri addresses his beloved, alluding to her name thus:

1. Have mercy on me, you whose name is made of four letters; They are written in my heart, darling.

2. If we delete the letter "ṣīn" from the middle of annusufah, There your name will appear with all its letters clearly.

The riddle is easily solved; her name is Nawfah (نوفة)
NAME RIDDLE 3
FĀRIS BIN SĀLİM ABŪ TAYIH
Fāris bin Sālim also gave his girl's name in this riddle:

1 The name of my darling is similar to something which is seen as night darkens;
   All bedouin desire it for the sake of the grass.

   simī xillī laẓlam allayl yīnsāf
   u kull albadāwa līḥayā yīmtīnūniḥ

This is the star, azzuhra, which heralds winter and rain. By omitting "az" the name will be clear: Zahrah (زهرة) which means flower.

NAME WITHOUT RIDDLE
AL ĀṢĪ ĀBṬĀN AL JĀΖĪ
In the following poem, Al Āṣī Ābtān announces the name of his lover without reserve. This is due to his old age, when such matters are no longer sensitive or controversial. He wrote the poem and sent it to her brother, Barrāk Dāgīṣ:

1 I will not forget Al Gawr(77) and I will remember her;
   The love of Sumayha is a work of art among the white ones(78).

2 She was free of disgrace and our parting was by force;
   She was chaste and her generation never dreamt of one like her.

   algawr mā ansāh dīkirāh niṭibah
   ḫubb ismāyḥah ʿalā albīz fannīhi

   addanas mā jāh fūrgānā ɡāṣibah
   azzakā mamṣāh jīlīh mā anṣadannīḥ

DESCRIPTION OF THE WOMAN'S BODY IN RELATION TO NATURE

There are some common similes with which bedouin poets describe their lovers. This is due to their admiration of things around them and to what they appreciate in their environment, such as animals, plants and weather conditions. They select those things which are appreciated and desired by every bedouin and compare the woman's body with them. Poets describe an eye as that of a gazelle or falcon, the abdomen as that of
a camel or filly returning from a raid, a cheek like lightning or the feverfew flower, a breast like a pigeon’s egg or an apple, a neck like a gazelle’s, a face like the moon and teeth like hailstones, pearls or diamonds.

THE BELOVED’S EYES

RAHHAL ĀŠRI ADDUMĀNĪ

The poet Rahhal Āšri, describing eyes as those of a falcon experienced in bustard hunting, says:

1 Oh girl, you whose eyes are like those (of a falcon) which, as it swoops, colours its palms;
   It makes terrific swoops upon bustards;

2 It follows them rapidly, even if they fly away; Because of its deeds, bustards are found thrown in the watercourse.

BEAUTY 1

RAHHAL ĄŞRĪ ADDUMĀNĪ

In the verses which follow, Rahhal Ąšri describes his beloved’s hair as long and hanging down like the tassels on a camel's saddle. It is customary for bedouin women to have long hair. Then he likens her eyes to those of a peregrine. In lines 4 and 5, he describes her cheek as lightning which flashes from high clouds and her teeth as even whiter than hailstones.

1 You whose plaits are like tassels
   Which are placed on thoroughbred camels,

2 You impose your love on me;
   I am like the grass in a garden.

3 Your eye is like the eye of a peregrine as it looks around;
   It is used to hunting spotted feathers.
4 The cheek is like the lightning that flashes;  
It brightens the high clouds.

5 The eight are like hailstones and whiter;  
The soul is fascinated by them.

1 yābū jadāyil tugūl Ḭgārā  
  fawg alaṣāyil yiḥūtūnāh

2 inta ibhūbak ʿalay tufruzz  
  wanā allādī Ḥsib bimzūnāh

3 yā ʿayn baḥriyatin tanhaż  
  ḥalā aṣrag arriṣ mabxūnāh

4 walxadd barg allādī hayyaż  
  yizūh ʿlī imzūnāh

5 u ʿtamānin miṭl albarad wabyaż  
  biḥin tarā annafs maftūnāh

BEAUTY 2  
RAḤHĀL ĀṢRĪ ADDUMĀNī  

He also describes her body; it resembles a red thoroughbred camel coming back from a raid, when it is lean. He says:

1 Her abdomen is like that of a red camel(80) returning from a raid,  
Of the descendants of Gawdān(81), which are thoroughbred camels.

2 It wears its beautiful expensive trappings,  
And is distinguished among other well-tended camels.

1 baṭn ḥamrā ʿrawwahat ʿugb annūkūfah  
  min ẓanā gūdān nix imnajābātī  

47
In another poem, Rahāl Āsī describes his beloved: he begins with her eye, like that of a gazelle. He also describes her perfectly proportioned body, her long eyelashes and hair, her face like the moon, her body and breasts resembling eggs laid on a high place, supported by protectors concealing them from the sun - a brassiere.

1 Oh one whose eye is like that of the gazelles' leader
When a hunter tries to shoot it but misses;

2 Oh one who is destroying someone in good health -
My heart has built this rhyme for you.

3 I describe you, my love, with rhyme;
Tall, elegant and well-proportioned.

4 If she closes her eyes, her lashes are so long
They almost touch her cheeks.

5 Her face is as bright as the moon;
Whoever sees it, will say it is the middle of the month.

6 Plaits of hair rest on her neck;
Whoever sees them will have his eyelashes turned grey.

7 Her body is slim, oh my brother!
I'll finish with a description of her breasts;

8 They look like eggs placed in a nest
In a safe high place.

9 They are surrounded by a brassiere;
The sun never approaches their sides.
COMPARISONS IN BEAUTY
RAḤHĀL ʿÂṢRĪ ADDUMĀNĪ

In another poem, Rahhāl describes the eye as that of a falcon which has never been caught. The cheek is like lightning on a dark, cloudy day. The breasts are like pigeon's eggs and complain of the clothes pressing on them and the hair hanging over them:

1 Oh one whose eye is like that of a falcon flying in the sky;
It is blond and nobody has ever sewn it jesses.
2 Her cheek is like the brightening of clouds
   When lightning reveals their shape;

3 Lightning which is ceaseless in the air;
   It is driven by the might of the Lord,

4 The breasts are too firm to droop;
   They look like pigeon's eggs in a high place.

5 They complain of the clothes' restraint
   And the blond hair hanging over them.

ELEGY

Bedouin poets compose elegies in honour of their dead. The subject is often a sheikh,
brother, friend or son, but rarely a woman. There appear to be a number of reasons for
this; since bedouin usually marry younger women, a husband will usually die before his
wife. If a wife dies, the widower will soon remarry; he will be unwilling to express his
love for his late wife, for fear of harming his new marriage. If a young woman dies,
her poet lover may curb his feelings lest he distress her family and insult her honour.
AN ELEGY

AL ṢĀĪṬĪṬĀṬ ĀṬṬĀṬ AL JĀṬĪṬ

The poet Al Ṣāīṭ Āṭṭāṭ laments his late wife in several poems as he reached old age, when it was too late for a new marriage. The poem which follows shows the depth of his grief:

1 Late in the morning I sat moaning,
    Until near sunset;

2 I remembered our past days
    Which made my secretive heart reveal its contents.

3 This opened my wounds,
    Which grew more and more, like gathering clouds,

4 Over a beloved who I did not think would return.
    I said "Woe! Anyone who knew her is welcome".

5 In the last year, I have been with her; she was never out of my mind.
    I lost her recently, when God took her.

6 Fate has taken her from me,
    By force; there is no point in railing against injustice.

7 If all the white ones are brought to me, they will not compensate for her;
    She was one of those whose head is free of obstinacy.

8 The doors of my heart howled at her,
    Like the howling of that which bit the sheep with its teeth.

9 I answer those that howl in the wilderness,
    Those hungry wolves with black backs;

10 And like the howling of a hobbled she-camel
    Whose young have been taken to market and sold;

11 My crying was like their howling and it wounded me,
    Like the one who fell and was grievously wounded;
12 Their voices are not silent at night
Until the dawn appears clearly.

13 The wounds caused by her are not hidden, but visible;
The spears of her love are sunk in my heart.

14 God's mercy be upon her who captured me by love;
May your mercy pardon her and relieve her anguish.

15 Please accept her and permit her to reside in your paradise;
Consider her among pious people.

1 hin azzahā jalast anā awinnī
lammā mīzān ašsams garrab īgyābah

2 ḏakkar ʿalay yāyāmanā allī māzanni
xallan xibīt algalb yīzhīr ibmābah

3 fataḥ ʿalay ījrūḥnā warzamanni
irzām suḥibin yawm rawdam saḥābah

4 ʿalā ḥabībin mā rajaytīh lytannī
gult āh min hū ṣafḥā wāḥalābah

5 alʿīm anā wīyāḥ mā gāb ʿannī
tawwī fagattīh yawm rabbī gādā bah

6 allī xadathā almagādīr minni
ɡasbin ʿalay alḥaq mābīḥ iṭlābah

7 law įibt kull albiẓ mā ʿawwazanni
māhī min allī rūshīn biḥ saḥābah

8 ʿalayh bibān azzamāyīr ʿawanni
iʿwāyit allī ʿazz bannajad nābah
<table>
<thead>
<tr>
<th>Line</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>ajawib alli bilxalâ la `awannî sihîm azzuhûr imgarfalât anniyâbah</td>
<td>Answers: the one who gives the girl to her husband's family. This_1_ is a common practice in the tribe.</td>
</tr>
<tr>
<td>10</td>
<td>`awil xiljin bâtîni hijizinnî i'yâlhin bassûg bi'in iljâbah</td>
<td>With the departure of a girl to her husband's family. This is a ritual of visiting her new home.</td>
</tr>
<tr>
<td>11</td>
<td>wanâ jizîzi mitîlhin ijraîhannî järh âtârih allî imjawwad šawâbah</td>
<td>And justice, the people's criticism and anger. Nowadays, the girls are more independent than ever.</td>
</tr>
<tr>
<td>12</td>
<td>așwâthin ballayl mâ yimirîhinnî lamâa zawâh asâsubh bayyan sarâbah</td>
<td>If the girl is shy and her husband is not satisfied, then she should be taught.</td>
</tr>
<tr>
<td>13</td>
<td>`alayh ijrûhî bayyînah majlabannî āubbah ibgalbi sâtyâtin ijrâbah</td>
<td>May the girl be safe! May she be taken as a bride.</td>
</tr>
<tr>
<td>14</td>
<td>marhûm yallî bilmawaddah rahannî ibrahîmtak tîrîh xaffîf `aḏâbah</td>
<td>The dead are no more. The young are left with nothing.</td>
</tr>
<tr>
<td>15</td>
<td>miskânâ ibjanntak lâ timinnî min jumlit alabrár yihsâb ihsâbah</td>
<td>This is a means to an end.</td>
</tr>
</tbody>
</table>

**SLANDER, REBUKE AND MOCKERY**

As mentioned in the introduction to this chapter, poetry about women is not wholly concerned with love sickness, passion and descriptions of the beloved's beauty or good qualities. Some poets refer to women with disdain and criticism. Old women particularly are criticised because of the undesirable role played by some of them in tribal society, even though many of the tribes have abandoned the nomadic life of their forebears. Such an attitude may be shown by those who have suffered from a wife abandoning her husband and children to marry another man, or a woman deserting her lover to pursue another in the hope of marrying him. It should be noted that, due to their age, old women can move freely from one house to another within their clan area. They are too old to be suspected of looking for or being involved in a sexual relationship, which a younger woman would be, thereby putting her honour, and the honour of her family in question.

As mentioned before, it is customary for bedouin men to marry younger women. This
difference in age extends from one to thirty years, or more. Cases are known of the
difference and age between a man and his wife being more than fifty years. This
creates social disorder, as young women with much older husbands or young widows
do not have as much to occupy them, now that the tribes are settled. When their
children grow up, older women have to fill their leisure with something; since they are
not educated, they do not read or write to kill time. The housework is done by
daughters and in the absence of the husband, whether by death or old age, they move
so freely that they can act as messengers between lovers, fixing meetings or even
making their houses or tents available as a meeting place. Furthermore, as old women
have access to other people's homes, young men wishing to get married approach them
to collect detailed information on girls they are interested in. It happens often that a
young man or a married man may ask an old woman to be his messenger to a girl or to
a married woman to convey his wish to marry her. The old woman responds and
commends him to the younger woman, even exaggerating his merits. A young woman
can also use a female relative to make contact with a man she is interested in, though it
is likely to be a less direct approach. These intrigues are possible as a great proportion
of marriages in bedouin society are arranged against the inclinations of the girl, and do
not last long. If a girl does not wish to remain married to her husband, she can choose
to return to her family. For an old woman to act as broker in a new relationship is
quite common. An old woman performs this function for material gain in cash or kind.
At the turn of the century, the gift might have been a camel. She may carry out such a
mission for nothing if the sender is a close relative.

OLD WOMEN
NADĀ TŪMĀN ABŪ TĀYIH
In the following poem by Nadā Tūmān, we see how he expresses his extreme anger
and hatred towards old women. He describes their behaviour, manners, slyness,
backbiting, corruption and the problems they create. Perhaps this depressing view is a
result of the poet's belief that an old woman was responsible for his mother abandoning
his father, to marry another man, when the poet was five years old. Although very
young, he and his younger brother remained in the care of their father and another
woman who the father married later. It would not be unusual, in a case where a
woman has left her husband and married another man, for her never to see the children
of her first marriage again. A woman with a very young daughter might possibly take
the child with her to her family home, but would never be allowed to take a daughter
to the home of her new husband.
1 Old women have no friends,
That's if you want to know the truth.

2 Ask about what Abu Ṭalib\(^{(83)}\) says;
They must be thrown out of the Pleiades.

3 If she smokes a *hishi* cigarette\(^{(84)}\),
Her steps will go astray.

4 She thinks that she might live another year,
But in fact she is getting nearer to the grave.

5 She is always paying visits to the neighbours;
You may think that she is in need.

6 She visits her neighbour even if she needs nothing from her,
For she may hear news from her.

7 I am not an expert on old women,
But I am giving you this report.

8 I am giving you the picture on film;
This is the behaviour of old women.

9 Knocking on the neighbour's door becomes her habit;
She forms friendships based on evil.

10 It is related to backbiting;
Her walk is slow and her figure is short.

11 If you see her face, you will feel sympathy for her;
But when you get to know her more and more, you will hate her.

12 I hope you will not have anything to do with her;
You should say "May God preserve us from her evil deeds."

13 If she commits an offence, she will feel pleased;
You will hear her humming in the dark.
14 The devil struck her with his wing; He guides her every night.

15 As she walks, her mind keeps busy; She doesn't know what she wants to say.

16 She wanders among the quarters and houses Like an old she-camel who would never miss her watering place.

17 If you want to know the facts, She puts on make-up like girls,

18 Even after she has lost all her teeth. May God burn her in Hell.

19 She talks falsehoods with her tongue; She rides the devil's back.

20 She looks like a tired nanny goat, Hobbling along.

21 She makes herself prayer beads out of olive; If you count them you might find a million.

22 I hope that they may turn into djinn of the same number; When she walks the djinn will follow her.

23 The rosary is two metres long; You may think that she is religious.

24 She stumbles and moans; Her soul calls upon her to do wrong.

25 Even though she wears her prayer beads round her neck, May God not bless her.
26 It would be better to brand her forehead, So she would bear a distinguishing mark for all to see.

27 Long rosaries have become a habit; As they profit from their wrongdoings,

28 They overflow with wickedness; Other old women follow in their footsteps.

29 If the fate of old women were in my hands, I would set up iron gallows for them,

30 With severe torture, Until I stopped them doing wrong.

31 Or I would burn them with kerosene And mix poison with gas for them,

32 And I would break glass in their eyes; Oh people! That is what they deserve.

33 I do not like the vicious one, Nor do I want to hear her mentioned.

34 May God injure her So that she may realise the meaning of evil;

35 Or hand her to slaves, And order them to beat her severely

36 With iron chains, So she may cease to commit evil acts.

37 Look how aged old women are, As if death avoids them.

38 May death threaten them one day, So they will see death with their own eyes.
39 One of them is seventy years old;  
She has never been seen by death.

40 When is she going to croak  
And go to hell as her final dwelling?

41 Death always leaves them aside,  
And takes only men.

42 It leaves those of wicked acts;  
Anyway, one day it will invade them.

43 There is no man to chasten her;  
Her lips move only to utter evil.

44 Woe unto you if you come near to her;  
I believe you will be her victim.

45 Be careful to keep away from her  
For, when she walks, sounds whisper;

46 She sounds like a snake hissing.  
You may say I wish she were in hell.

47 Oh people! I am talking only about black hearted ones -  
I am trying to define them specifically -

48 Those whose hearts are haunted with obsession,  
And whose main concern is telling tales.

49 You should gather them within a fence  
or throw stones at them.

50 They are only interested in gossiping  
And if one walks at night, she will go far.
51 Hammer nails into her ears,
   So that she can't spread gossip.

52 And so that she can't hear what has happened,
   As people suffer from the harm she does.

53 She always wanders around gossiping;
   She is incapable of telling the truth.

54 She sows the seeds of discord among the members of a family,
   As she sits down and puts her walking stick aside.

55 She is cursed and the devil is her mother(91);
   When she walks she looks as if she is mad.

56 She corrupts good relations between people.
   She is malicious and aims to do evil.

57 If she moves, she moves in a hurry,
   As she tries to do an evil act.

58 If you call her, saying "Come here!"
   She will not respond, but continue on her way.

59 When she walks, she is always in a hurry;
   She walks awry, as if she were drunk.

60 She never goes out except when she is hungry;
   Malevolence is her favourite food.

61 She leaves her husband at home,
   Even if he is alone and without company.

62 She leaves him there negligently;
   She stands up quickly to leave, forgetting to put on her shoes.

63 I do not think she has any good intentions
   A naive one would learn from her(92).
64  May hell be her final resting place,  
    Where she will move restlessly on a pillow of hell fire.

65  She practises artfulness and politics;  
    She lies much and is filthy.

66  The troubles which befall people come out of her mind;  
    She intends to follow the road of defamation.

67  She has never been known as pure;  
    She has spent her life in practising fraud.

68  She is dirty, and the aunt of the mouse\(^{93}\);  
    Her purpose is to do harm.

69  Before ending the poem,  
    I want to say I do not like old women;

70  If they die, none of them will be missed.  
    May God eliminate them.

71  Satan whispers evil to old women,  
    With forbidden words

72  If she finds someone who wants to send her (on a mission),  
    She will follow the evil act to the end.

73  I seek the Most Merciful's protection  
    From old women and the devil,

74  For they are siblings in slander;  
    Every old woman is accompanied by a devil to encourage her.

75  Oh God! I turn to you for help;  
    There is no one but you we can ask
May you be merciful to us when we meet, When every soul will know its destiny

1 al'fijiz mā lihin šahīb
kān widdak algawl aṣṣāyib
al'ejz ma lēn saḥāb
ka:n wādd al-qul al-sabīb

2 isal ʾan gawl abū ʾalīb
min ʿind atṭrayīa marmāha
asāl ʿān qal' abū abū tālīb
mm: n ʿind tātrayī marmāhā

3 lā ʿirbit ʿikārat ʾisī
rijlih balxītwha tīṭīsī
lā širbit šikārat ʾisī
rajlih balxītwha tīṭīsī

4 taḥsib inḥā ʿāmin tiʾisī
u ligabr dānī maṭwāhā
tahsib inḥā tāmin tīsī
u ligabr dānī maṭwāhā

5 dāyim ʿalārāah dawwājah
taḥsib inḥā miḥtājah
tāyim ʿalārāah dawwājah
tahsib inḥā miḥtājah

6 tijīhā law maṭāḥa ḥājah
gādiḥā tasmaʾ maṭrāhā
ṭijīhā lāw maṭāḥa ḥājah
[gādiḥā tasmaʾ maṭrāhā

7 umānī bal'ījiz xabīr
lākin aʾtīk attagrīr
awmānī bālʿījiz xabīr
lākin aʾtīk attagrīr

8 waʾtīk al-film ittaswīr
al'ājījīz ḥādā majrāhā
waʾtīk al-film ittaswīr
al'ājījīz ḥādā majrāhā

9 ṭabāb aljārāh tarrāgah
bissaw itṣakkīl ṣādāgah
ḍabāb aljārāh tarrāgah
bissaw itṣakkīl ṣādāgah

10 ubanimmah ilā ʿalāgah
magsar maṃsāhā umagfāhā
uwaynīmah ilā ʿalāghah
magsar maṃsāhā umagfāhā

11 lā ʿufūt alwajh taḥamāhū
u yawmīn tabxanāhā takrahāhā
lā ʿufūt al-wajh taḥamāhū
u yawmīn tabxanāhā takrahāhā
12 laytak mā tabxan manzarha
        gūl allāh yadfa' balwāhā
        لَيْتَكَ مَا تَبْخَنَ مَنْ تَرَاهَا
        قول الله يدفع بهوا

13 wilā jābat sawwih mirāhah
        bazzalma' tasmā’ niḥnāhah
        وَلَا جَابَتَ سُوْهَ مِرَّاهَا
        ولا جاءت سوء مرأته
        بَازْظَالْما تَسْمَعْ نُحْنَاهَا
        باظلم ما سمع نحنها

14 iblis xabīthā bijnāhah
        u tāl allayālī yadīhā
        إِبْلِيسْ شَابِثًا بِجِنَّاهَا
        ابليس شابيث بجناه
        وَتَأَلَّ الْأَلْيَلَيْ يَدِيَاهَا
        وطول الليل يديها

15 fikrih la gaffāt mašgūl
        mā tidrī wis widhā tugūl
        فَكْرِهَ لِي قَتَّ مَشْغُول
        فكره لي قتت مشغول
        مَاتْدِي وَشَبُهُ دَتْوَل
        ماتدي وشبه تول

16 tiṭūf alhārah wannuzūl
        faṭir mā tiqīdī masgāhā
        تَطُوُفُ الْحَارَةَ وَالنَّزْوِل
        تطف الحارة والنزول
        فَاطِرِ مَا تَغْدِيُ مُسْفَاهَا
        فاطر ما تغدي مسفاه

17 ukan widdak harj attablāt
        tihaffal mitl albanāt
        أَوْكَانَ وَذُكَ هُرْجُ الْثَّبَات
        أوكان وذك هرج الثبات
        تَحْفَّلُ مَثْلَ الْبَنَات
        تحفل مثل البنات

18 ḥattā wisīnūnī h ramyāt
        rabī lijahimmam yaslahā
        حَتَّى وَسَنُوْنَهُ رَمْيَت
        حتي وسنونه رميات
        رَبِّي لِجِهَنَّمِ يَصَلاهَا
        ربي لجهنم يصلاها

19 tugūl alkidib bilsānah
        wiblīs mirkībah līḥsānah
        تَغَعُّلُ الْكِيْدَبِ بِلَسَانِهِ
        تقول الكبد بسانه
        وَبَلِيَّ مَرْكَبَهُ لِحَصَائِهِ
        وبلية مركبها لحصائه

20 tiṣbih lil'anz attalānah
        allī ti'awwaj bixtāhā
        تَشْبِهُ لَلْيَنْزُ الْتَّثَانِهِ
        تشبه للينز الثانه
        الَّيْ تَعْوَجُ بِخَطَاهَا
        التي تعوج بخطها

21 utaṣna' masābih zaytūn
        lawin ti'īdīh mal yawn
        اوْتَسْنَآ مَسَّابِيْحِ زَيْتُن
        اوتصنع مسابح زيتون
        لَوْنَ تَعْدُ مُلْيَوْن
        لون تعد مليون

22 'āsa 'addadhīn ijnūn
        lä mašan yimsin warāhā
        عَسَى عَدْهَنَ اجْنُون
        عسى عدهن اجنون
        لا مَشْنُونَ وَرَاها
        لا مشنون وراها

23 assībah tūlah mitrayn
        taḥsīb in ʿindhā din
        السِّبْحَة طُلُوْهُ مَتْرِينَ
        السبحة طلهه مترین
        تَحْسِبُ انْ عَنَّاهَا دِينَ
        تحسب ان عندها دين
24 تهغاس ويلها ونين
عنفشا بسواويم تانخاه

25 يوم تقيد سبحتها
ربى لا يسعد جبتهما

26 تزهي بالجبهه كويتها
إشاره كل يراها

27 طبن ابطول المسابح
بالسوه لقين مراح

28 دايم للسوه طفايح
عجز أو عجز تفاهم

29 اولو امر العجز بدي
لعمل مشاق حديدي

30 مع العذاب الشديد
اوعتي عن السوه لنحاها

31 ولا احرقين بالكاز
واخلط النس مع الأس

32 واكسر بعوبين تراز
ياعلم هذا جزاها

33 اللي خييته مدنبها
ولا ودي اسمع طاريها

34 تالي والموالي يانيبها
والسوه تقوم معاها

35 ولا انسملن عبيد
وتامر بالطيب الشديد
36 fi janâzir alhadîd
ḥattâ inhâ itbattil maswâhâ
في جنازير الحديد
حتى انها اتبع لمبسوها
37 wâl fijz Šûfû makbarhin
ḥattâ almawt imjanibhin
والجز شوف مكبرين
حتى الموت امتجبيين
38 yâ laytih yawm iyhaddidhin
witsûf almawt ib'aynâhâ
ياليته يوم ايهدزه
وشوف الموت ابعنها
39 alwîdhîh 'umrah sabîn
almawt mā 'ṣâf ilhî 'ayn
الوحدة عمرة سبعين
الموت ما شاف الها عين
40 mata yagdî ilhî winîn
waxirhâ ijhnam matwâhâ
متي يغدي الها ونين
واخرها اجمه متها
41 dâyim nāsîfîn ışmâl
mâ yaxîd küd arrijâl
دام ناسفين اسمال
ما باخذ كود الرجل
42 imjannib xabtât alwînîl mā
u là bud min yawm yiğzâhâ
امجنب خيات الاعمال
اولا بد من يوم يغزاها
43 mâ min rajjâl yiadibhâ
lissawwih rafrâf šaribhâ
ما من رجال يدبها
للسوه رفرف شاربها
44 ya waylak law itgarribhâ
azinnak tîbîh 'âsâhâ
يا ويلك لو تقربها
اظنك تصبح عشأها
45 xallak ba'dîn winhâs
lâ mašat ilhî wişwâs
هلك بعيد وحاش
لا مشت الها ووتش
46 miṭl alaftâ ilhî xirtâs
ugûl bijhannam 'âsâhâ
مثل الاقعي الها خرافا
وقول بجهنم عساها
47 agûl alxabtâ yâ nâs
wana aḥaddidhin bigyâs
أقول الخبيثة ياناس
وانا احدثهن بقيس
48 ali ibgalbaha wiswas
walli binnammih mas'ahah

49 lazim baisik ithuusuhi
walla bihir itguusuhin

50 dayim linnammih yihusin
wilat sarat mab'ad mas'ahah

51 u duggu badanbaa mismar
haltta matjib alaxbar

52 wala tidri in ali sar
al'alam tiiski adahah

53 dayim tihowwa u laggageh
bassidig ma laha tagah

54 ma bayn al'ayla farrageh
yawmin tirki fashah

55 mal'unaah wammah zitan
la ma'sat fiha ilha ijnah

56 itxarrib ma bayn al'urbah
xabtah wassawwih mas'dahah

57 la jatik itzarfii zirfali
talhay lissawwih majali

58 law itnadiha ta'ai
matrud itwaasil mamsahah

59 la ma'sat dayim ajanaah
tihhadbad tiqul sakranah
60 matsā† ḩillā uḥi jayfānah
assawwih ḥṣan ḍadāhā
متساعي إلا وحي جيعانه
السوء الحسن غداها

61 ibbayth xallat rajjālah
law hu wahīdin wilḥālīh
ابيته خلدت رجاه
لو هو وحيد ولحاله

62 agfat umāhī ibhālīh
farrat unisyit liḥdāhā
اقتت اوماهي ابيحاله
فت ل assistir لذاها

63 mā zin niyyitha salīmih
ti′allam minhā algašimih
ماظن نيتتها سليمه
تعلم منها الغشيمه

64 ʿasā maṭwāhin jaḥīmih
tigallab fiḥā mirkāhā
عسي مثواه جميهم
تقلب فيها مركاه

65 ʿindhā fann usiyyāsah
kidbah kiṭir u najāsah
عندها فإن وسامه
كدبها كثير ونجاسه

66 aʾrālam šarrah min rāsah
u darb annamāyim manwāhā
galaw ʾanā atṭahārah
gazzat ḥayātih gammārah
العالم شره من راسه
اودرب النمايم منها
ما قالوا عنها الطهاره
قطت حياته قتاره

67 najsīh uʾamma lilfārah
allī bissawwih maššāhā
نجسه أو عمه للفاره
التي بالسوء مشحاها

69 ugaabl manhāy algašidah
šawf alʾajāyīz mā ridah
اوؤليل منهاني القصدبه
شف العياجز ما اريده

70 wilā maṭin mabhin faqidīnah
atlub almawla yamhāhā
ولا مكان بيهن تقديده
طلب الموالي بمحاها

71 wiblis yiwaswis lilʾajūz
bilkalam illī māyijūz
واليس يووسوس للعجوز
بالكلام التي مايجوز
In the following poem, the poet Á‘nayz Abū Šālim reveals his anger towards all women, wishing that they would not bear children because they betray their husbands and lovers. In fact, the poet is expressing how he felt when two of his three wives asked for a divorce; at that time he was beginning a fifteen year sentence for smuggling hashish into Egypt. The two wives who asked for a divorce were the older ones, the youngest one stayed at home.

1 I wish virgins would have no issue,  
For all the times they betrayed a friend and abandoned him.

2 After lions among men and the scions of high families,  
They go and marry hopeless men.

3 She would not mind looking at an ugly face;  
Her feeling grow in proportion to the size of the male organ.

4 Even if you house her in a palace(94),  
The daughter of a vile woman will turn out vile herself.
The poet Tūmān Lāfī is 75 years old and has been married three times. His last wife, who has no children of her own, and has been with him for 25 years, left him and returned to her family in Al Jafr (the only socially acceptable option open to a woman who wants to leave her husband). At the same time, a relative named Āwād Fāris, who is 65 years old was abandoned by his wife in similar circumstances. The poet describes what happened in an angry and insulting way. Both wives returned to their husbands soon afterwards.

1 What happened to me happened to Āwād;
    Both of us are complaining and moaning.

2 Look at the old women turned into devils;
    At sunrise they ran off.

3 When they were far away, their anger grew;
    Both of them are singing because they left us.

4 Slander became a goal for them;
    Their every word is a lie.

5 After so many years,
    What do they find wrong with us now?
A'ayz Abū Sālim was travelling on his camel in the desert, when he decided to visit a friend. When he arrived at the friend's tent, only the wife was at home. She welcomed him and started to prepare food for him, while he prepared the coffee; according to custom, when a guest arrives at a bedouin tent and there is no man, a woman of the family will cook food for him and give him coffee beans, wood, coffee pot and water to make his own coffee. Traditionally, women do not make coffee for men. If he is a guest in whose honour a sheep should be slaughtered, she will bring the sheep to him and he will slaughter it. She said "A'ayz, you are a poet, but you have never composed a poem about me." He replied "Yes, I have. After I have had my coffee, I will recite it to you." So he composed these four lines in a teasing way, not as a real description of her. When she heard the poem she said "Woe to you!". He answered "Woe to you!"

1 Oh one whose lips are described as bright!
   You burned my heart. May God burn your house.

2 You are stubborn and when you growl at me, I am afraid;
   Your sweetness is for some people and the others drink your bitterness
3 You branded me with your eyelashes, without speaking,
So what is it like for someone who drank fully from your inside?

4 Shaking when you walk, like a willow branch,
You are afraid that someone may see the defect (in your body).

1 يابو براطم زاهيات بالأوصاف
حارقت قلبي حرق الله دارك

2 طبعك عونود اوترزم لي وانا اخفاف
أو حلووك الناس أو ناس تشرب مرارك

3 كويتيي بالرمش من دون خر
وش حال عاد الالي رووي من قارارك

4 تهتز في مشييك تقل عود صئصاف
من خوف واحد يشتق على عوارك

WEDDING NIGHT
ANON

In the following three lines, an unknown poet tells of an old woman who came to him when he was with others, complaining about the situation of her daughter, who had just got married and was spending her first night with her husband. The poet treats her complaint lightly and refers to the bride's poisoned dagger (female organ) and her husband's sharp sword (male organ). These lines illustrate one aspect of the relationship between man and wife on their wedding night; it is common for the man to use violence, and to force himself on his bride. Even if she loves him, modesty dictates that she must resist and struggle with him.

1 The old woman came to us crying,
Saying that the woman is dying;

2 When he caught her, he shook her
Like a horse shakes its nosebag.

3 She has a poisoned dagger,
But his sword is perfectly sharp.
In the next short poem, an unknown poet(97) makes fun of an old woman and her lack of respect for her even older husband, imagining her murdering him as perhaps she would like to do.

1 The old woman grabbed the old man
By his robe, and he fell down;

2 She put her knee on his chest -
A sleeping man would have heard his moaning -

3 She kept strangling the old man,
Until he was near death.

MURDER IMAGINED
ANON

1 al'ajūz lāhat liššāyīb
min tawbah winhā rāmitih

2 ḥattat rukbithā ʿaṣadrah
wannāyim yasmaʿ ginītih

3 zallat taxnīg fīssāyīb
lammanih aqbal ʿalmītih
AN OLD WIFE

ANON

Finally, in these last self mocking lines, an unknown poet shows that it is important to have a wife of some sort, even if, for whatever reason, he cannot have a young and beautiful one.

1  We want an old woman,
   Even if her back is bent.

2  We want an old woman;
   We do not want her to be fertile.

1  widnā ʕajūz kibīrah
   lawin ẓaharhā mithanni

2  widnā ʕajūz kibīrah
   mā widnā iyāhā tītanni

ودنا عجوز كيبره
لوان ظهرها محتني

ودنا عجوز كيبره
ما ودنا اياها تطني
MOHAMMAD BIN HAMAD BIN LABN AL MADLAJI AL WAYILI, known as IBN LABN, poet and womaniser, born in Najd (date unknown) and died in Kuwait 1247 H.

KAMAL MOHAMMAD SA'ID AL AZHAR ANNADIYA MIN AL 'AZAR AL BADIYA. (TAYIF N.D.) SER. 10.

‘ABDALLAH BIN HUMUDD BIN SUBAYIL. POET FROM NAJD DIED IN 1357 H. AGED ABOUT 80.

IBID. (SER. 4).

MIHSIN BIN UTMAN AL HAZZANI, POET FROM NAJD. 12TH -13TH CH. HIS LOVE POETRY IS WELL KNOWN THROUGHOUT ARABIA.

ABDALLAH BIN KHALID. KHIYAR MA YULTAGAT MIN ASSLI AL HABAT. 3RD. ED. KUWAIT 1981.

NIMR IBN ‘ADWAN. POET AND CHIEF OF THE ‘ADWAN TRIBE FROM THE JORDAN VALLEY DIED IN 1820.

PEAK. FREDERICK. TARIKH SHARQ ALURDUH WA GABAILHA. JERUSALEM. 1934.

His love story with his wife WADEHA IS WELL KNOWN IN ARABIA.

GISGAT AL AMIR NIMR AL ‘ADWAN. MAKTABAT ALHAJARA MAHAMMAD AL HALABI. DAMASCUS N.D.

See also, Musil, Alois, The Manners and Customs of Rwala Bedouins. New York, 1928.


WADHA IS THE WIFE OF NIMR IBN ‘ADWAN.

TUBERCULOSIS USED TO KILL MANY PEOPLE. HATRED WAS SOMETIMES EXPRESSED BY SAYING: MAY GOD AFFLICT HIM WITH TUBERCULOSIS. ALLAH YABLAB HASSIL.

BEDOUIN, ESPECIALLY OLD MEN, HAVE A SAYING: "MARRIAGE WITH VIRGINS PROLONGS LIFE" ZAWAJAK MIN ALIKBAR YITAWWIL AL FIRM.

BEDOUIN ADMIRE SMALL FIRM BREASTS: THE POET IS COMPARING THE BREASTS TO THE SMALL ARAB COFFEE CUP.

POETS REFER TO THE BEAUTY OF THEIR LOVED ONE BY SAYING ABU TAMANIN OR YA BUN NADAYA WHICH MEANS EIGHT OR TWO TEETH, WHICH IS ALL THEY SEE WHEN SHE SMILES, BECAUSE HER MOUTH IS SMALL.

THE POET DESCRIBES COMPOSING POETRY AS TRAVELLERS WHO KNOCK ON THE DOOR OF HIS MIND, ASKING HIM TO RECITE A POEM. HIS HEART IS LIKE A KEY WHICH WILL OPEN THE DOOR FOR THE COMING VISITORS.

The word 'TRIS, singular 'TRIS, means traveller.

See Mosil, Alois, op.cit (p.162).

"THEY" REFERS TO THE LINES OF THE POEM WHICH THE POET RECEIVED FROM BARAK DAGIS.

The girl called him uncle, meaning that no other relationship could be established, even though there was no blood relation between them to prevent love or marriage.

GI'RAS: HAGGARD FALCON (TWO OR MORE YEARS OLD). SOME ARAB FALCONERS PREFER HAGGARD FALCONS BECAUSE THEY ARE EXPERIENCEDhuntERS. IN THIS LINE THE POET DESCRIBES HIMSELF AS AN EXPERIENCED FACon, suggesting he would not have problems dealing with her and would make her happy.

"WHITE ONES" REFERS TO WOMEN.

Salim and Jassas - a battle within the Bani Hilal tribe.

The poet wanted a kiss from her.
In line II the poet re-veals the name of the girl, Ibtisam, which means smiling. A person should smile at his guest and neighbour, and he would not smile on unhappy occasions like death or funerals.

fun and love.

women.

Abu Adwa's, father of 'Adwa', is the nickname, kunyah, of Barrak Dagiš Abu Tayih. 'Adwa' being the name of his eldest son. An Arab commonly calls his first son by the given name of his father (the child's grandfather).

When Barrak Dagiš and his family knew that the poet loved their sister Sumayja, they forced her to marry one of their relatives.

Al Ghawr is part of the Jordan Valley near the Dead Sea where they used to spend the winter to avoid the colder climate on the highlands.

The poet assures his beloved of telling the secret of their love.

The Huwayja tribe, especially the Furayj and Ma'āga sections, spend the summer in As'sara and Al Fajj area. As rain falls they move east towards Attabay for grazing.

The ruins reply.

The poet's own sorrow has affected his camel.

The family of the girl tied her hands together because they were afraid that she was going to run away with the poet (Faris).

In line 5, the poet reveals the name of his beloved in a riddle - Venus, in Arabic al zuhra; omit alat'; the name is Zahra.

far travelling travellers - a traditional reference to camels.

When a she camel sees her rider fall wounded, she is afraid and bolts, running so fast that her rein does not hang from the bridle, but flies, parallel to the saddle ropes.

a raiding party.

Far travelling one, ba'id almadali', the brave warrior who raids other tribes far from home.

They - the camels in the raiding party.

One of customs of an Arab woman, among both bedouin and townsfolk, if she loses a husband, father or a brother in a sudden accident, is to tear her clothes or her breast. Being with the women, she would be surrounded by sympathy.

A well trained camel will be upset if it loses its owner, particularly if it saw him killed. See Abu 'Athera, Sa'id, Al Ibil. Abu Dhabi, 1987. P. 1.

On the orders of Ayatollah Ruhalla Al Khumaini, Shi'ite leader of Iran during the Iran-Iraq war, the planes headed west to their targets in Iraq.

A newly planted banana tree - slender, firm and too young to have born fruit (children)

The poet compares his heart to a trained falcon, which will obey her call.
Sawghah is the beloved's name

Blue tattooing on faces and hands was a common form of beautification among married women until the 1950s, when makeup was introduced.

The pre-Islamic poet ‘Antarah bin Mu‘awiyyah bin Šaddād Al ‘Absi, used here to emphasise the importance of poetry even before Islam.

It is usual for a poet to compare his beloved's eyes to those of a saker or peregrine falcon, a gazelle or an oryx because they are black.

sarda: a word for mare. This comparison emphasises her slimness.

In this line there is a riddle revealed to me by the poet who intended the woman's name to remain a secret. Her name is Imhilah

nadi‘ī: a good saker falcon - often used to refer to a man of good qualities

lines 3-5, the poet wishes for rain and all its benefits, as a European poet might wish for sunshine.

gādir, plural gudrān, - a depression caused by water erosion, in which rainwater lies for a considerable time.

The bedouin still use a variety of plants for medicinal purposes

Refers to capital punishment in Saudi Arabia. On Fridays, after the noon prayer, the condemned man is taken, his hands tied behind his back, to a yard next to the mosque. There he kneels and is beheaded with a sword by a state executioner.

The white eight - her teeth: drinking from them means tasting her saliva, i.e he kissed her tongue to tongue.

In this line we may imagine two things: either the meeting ended with hugging and kissing or in sexual intercourse.

the long tassles which decorate the camel's saddlery swing and shake when the camel travels at a trot. The poet likens the thrill in his heart to this movement.

The gazelle, when disturbed, will run with the wind to avoid letting any sound, or scent be carried back to the predators which disturbed it, so it will have its eyes open all the time.

The poet expresses the strength of his love, stating that he violated the religion of Islam by kissing his beloved.

ṣalāt āttarāwih: the evening prayers in Ramadan, the month of fasting.

Bedouin custom forbids the killing of captives or prisoners: such killing would be shameful if it occurred.

mamī: supplicant; if any one seeks protection from another by uttering the phrase ana dixīlak, then the man addressed must protect the supplicant from any one who wants to kill him. This law applies even on the tribal battlefield.

Al Ḥāṣṣāʾ Abd Alkarīm, Funūn Aladab wa al‘arab, 'ind gabāl Annapag. Damascus 1986

Tarabin and Huwaiyāt women traditionally greet their close male relatives with a kiss on the hand
62 *ṣugga*: a strip of woven goat hair, one yard wide and at least ten yards long, used for making traditional bedouin tents.

63 Hudruj - a place in the desert, east of Al Jafar (see map).

64 Amman - capital of Jordan.

65 She is so proud and confident of herself that she will not answer any accusation.

66 Huran is in the south of the Syrian desert, south west of Jabal Druze. The poet is trying to mislead the reader or the listener as to the exact whereabouts of his beloved.

67 *zaynat aligran*: fine trappings: a metaphor for camels.

68 This is a metonym of camels, in the Arabic text *allī ṣāḥīn yirḍān ad dulīlī*: the ones on which the guides may ride pillion. i.e. strong camels, well able to carry two men.

69 The poet exaggerates the speed of his camel. If an average camel walks 50 km in 12 hours, it is impossible for his camel to cross 1500 km in 24 hours.

70 *cf.* Abu Athera, Sa‘id, op. cit.

71 Al Jafar - a village 55 km N.E. of Ma‘an, (see map).

72 *Ma‘an* - a town 220 km south of Amman (see map).

73 In the Arabic text *māhī min allī ṣāḥīn sakrán; sakrán* means drunk. The poet means that she is always awake, wise and intelligent.

74 The bedouin prefer a woman to stay in her tent or house. They do not like a woman to keep visiting her neighbours, moving from one house to another.

75 The first clue about the father of the beloved: that he is a desert warrior, brave and a guide of raiding parties.

76 An obscure riddle. The name is Wudā‘ah

77 *annuṣūjah* - dryness. By omitting *al attairīf*, the, and the letter (ش) and the following vowel (ع), her name is appears clearly as Nawfah (نوفاً) (توفة)

78 Al Ghawr is the Jordan valley.

79 *Sumaylah* (سمى) is the name of the girl; the white ones - girls or women.

80 When the falcon kills its prey, its feet (or, as the bedouin say, its palms) are coloured by blood.

In the Arabic text, the poet uses the word *xazzab* which also means dyed.

81 *Gawdan* - a famous line of Huwai‘ār thoroughbred camels.

82 *red* - bay.

83 *Gawdan* - a famous line of Huwai‘ār thoroughbred camels.

84 *hishi* cigarette: unrefined tobacco, still smoked by older people.

85 It is common to blame the devil, *iblis* or *ašsaytān*, for wrongdoing; even in court, a man who pleads guilty will blame the devil.
The camel knows its watering places, even from a great distance. Like the old she-camel, an old woman knows how and where to gain advantage from a situation.

An insult to old women, since it is unacceptable for them to wear makeup.

Prayer beads, 33 or 99, are made of olive wood, believed to be sacred.

Old women deceive people with acts of piety.

Kayy: a brand, similar to wasm for camels, but also used in medicine. The poet intends a lasting insult.

Son or daughter of the devil: one of the worst insults in Arabic; this would provoke an extreme reaction.

Mothers try to prevent their unmarried daughters overhearing the conversations of married women.

aunt of the mouse: an insult (matching the rhyme in this stanza)

rūs alʿalaiḥ, literally top of high places. Rich people live at the top of high buildings, also bedouin prefer to pitch their tents in high places

barāṭim, singular burtumma: the thick lips of a camel - not šafāfīf, human lips - more commonly used to describe a sulking third party. Mocking, but not deeply insulting.

Al-Hasāṣ, Funūn Aṭṭarab

Ibid.
WOMEN'S POETRY

There is less poetry by women than by men in Bedouin society. In the Huwaytat and Tarabin tribes, the *ruzay'ah* is the most common form. This is one line, in which the two halves rhyme and which gives a complete idea. Poems of two or more lines, *ihjayniyyah*, are also quite common, but a long poem, such as the one by Dihma Saud Abu Tayih at the end of this chapter, is unusual.

Women's poetry from these tribes is not widely known or readily accessible to male outsiders. Husbands and brothers do not encourage these talents, although an educated woman might send a poem to a newspaper under a pseudonym. In Jordan and Sinai, the tribes are still conservative on the point of women poets, but in Libya and other parts of North Africa a man would be proud to have a woman poet in his family and such poetry could be published openly under the woman's own name.

The examples that follow give an insight into women's feelings about their domestic lives, men's activities and love. They range from tenderness through humour to outspoken criticism.

The following lines A - R were recited by *IDAH IHMAYDAN ATTIRAWI* of the Tarabin tribe.

A  A woman invites her beloved to rest so that she could see him for a while; she compares seeing him with rain falling on a dry earth.

Sit and get some rest if your feet are sore;  
The sight of your beloved is like water to parched land.

ug‘ud tarayyah kān arrijil ḥafyānah
šawfit walifak tirwi iblād ʿāṯṣānah

B  She imagines his reply to her invitation; he would like to sit with her, but is afraid that he will be seen by her family. He compares the trouble he would be in to that of a drowned man.

I am afraid if I sit I will get into trouble -  
And then how could a drowned man stand?

baxāf min mag‘adī yihjil ʿalay ayawm  
ba‘dayn kāf algarīg iygūm
C The poet says she trusts her beloved not to disclose their conversations to anyone

If your caravan is separated from ours,  
Keep our talk, and whatever we spoke about, to yourself:

in kān ḥaṭānā in ḥaṭaynā  
xurrāfin 'udā'fak wallī tilī minnā

D The poet says she is suffering because her beloved is going to another pasture area with his family. A scorpion sting would be less painful.

The leader of the tribe's she-camel is decorated with gold chains;  
The poison of scorpions is easier than the departure of our people today.

imsalsalah baddahab nagit fāqīd algawm  
samm al-aghārib walā furgit fārābnū alyawm

E The poet went to a hill to look at her beloved from a distance, but could see no sign of his family. She tells us how the universe seems small and oppressive to her.

I looked from the hill; I couldn't see a slave or a free woman;  
The universe became tighter than a ring for me.

šallayt ʿalā algawz lā ḥurrah walā xādim  
waddinya šarat ʿalay azyag min alxātim

F When the poet realised her beloved had departed, she moaned so piteously that even the mountain moved.

Oh God! I moaned late at night;  
Mount Al Halāl(1) shook and turned because of my moaning.

wannayt wannih ʿagāb allayl yā sattār  
min wanti jabal alḥalāl irtaʿaš windār

G The poet was upset because her beloved's camel was injured in one of the confluences; she prays that they will be deprived of water.

Oh confluences, I hope that water will not come to you;  
It was here that my beloved's camel was injured.
The poet advises her beloved not to show his feelings for her in front of anyone, but rather to pretend that he does not like her. A wink is enough for her, if they are not able to speak.

A wink from your eye is enough for me; in front of other people, make yourself my enemy.

What a disgrace! They departed without saying goodbye. They wounded my heart like wounding a bird's heart.

When the poet looked at the place where her beloved had been living, she found only some scented bushes. She wonders where they have gone, leaving her to suffer.

The poet is warning her beloved to leave quickly because one of her family is coming. Lightning is a metaphor for the trouble that will befall them.

By Muhammed, who honoured you by obeying God,
L Even though she loves him, the poet will only talk about noble things. She says she has no interest in physical contact.

Open your cloak and I will fill it with talk
About bravery, nothing else; my heart is clean.

M The poet, entertaining her young grandson, tells him he deserves a girl with tattooed lips, a sign of beauty in former times.

 Sultan, our son, you deserve the honour; You deserve the one whose lips are tattooed

N The poet delights in the first words of her grandson.

 Sultān our son, whose talk is sweet; If anyone insults you with meanness, I hope that he will be blind for three years.

O The poet shows pride in her tribe, the Tarābin, who carry out their threats against their enemies.

 P A woman, speaking on behalf of a man, expresses a man's desire to have a relationship with an unmarried girl.

Oh one who has strings of beads hanging on your chest, I wish to have a friendship with you before you have to stop wearing them.
Q The same idea as P
Oh one who has layers of bead necklaces,
I wish to have a friendship with you before you have babies.

R The poet expresses her shock and disillusionment at the contrast between her husband's dress and the state of his house.

I saw you dressed in a clean white robe with a scarf, 
But when I entered the house, I found it was like a kite's nest.

These lines were said by a slave woman of the Bani Sakhr tribe the day after their defeat by the Huwaytat at Attawr. They travelled from Hudruj to Bayir, a distance of 150 km, in a day, fearing that they were being chased by the Huwaytat. The slave woman in tribal society is able to say whatever she likes without fear. In these lines she mocks the men for being cowards, and suggests that the sheikh take the girls as a gift to Awdah Abu Tayih in exchange for his permission to stay in Bayir.

1 To hell with them(4), my heart!
From Hudruj they reached Bayir(5) by evening.

2 We saw almuhra(n)(6) trees
And thought they were flags.

3 Take girls to Awdah
So he will let you settle in Bayir.

4 Awdah kills sheikhs
As easily as slaughtering camels.
A sheikh's wife begs the warrior ‘Awdah to leave them their household possessions, and laments the fact that her husband's camels will be taken.

1 Oh ‘Awdah, leave us the household
     And drive away our herds, even without the herdsman.

2 What a pity! Abū Guṭnah's(7) herd
     Has never before been driven by greedy raiders.

These two lines were said by Ḥamdah bint Fāris Abū Tāyiḥ around 1925; her husband, Damaj ʿIwād Abū Tāyiḥ, went with other men of the Ḥuwaytāt to visit Ibn Saʿūd in Riyadh. He died of smallpox on the way, and was buried in Buraydah.

1 Oh my eye! The one you love
     Is in Buraydah(8), beyond Ḥayil(9).

2 The sand fills his eyes.
     What have I got from his trip?
Ijway'id Ibn Sa'id Abū Tayih was expected back from a raid, and one of his wives composed the first two lines, promising to make him a dish of wheat and butter, *gilliyyah*, on his return. His other wife added the third line in a competitive spirit, saying that Ijway'id prefers sugar to *gilliyyah*.

1 I will go to the top of the hill of Ikzaymah(10)
   And I will look towards Al 'Ayrriyyah(11).

2 I promise, when I see Ijway'id,
   I will make him gilliyyah.

3 The food of Ijway'id is sugar;
   May you not enjoy good health!

Iswid Arrijah Abū Tāyih beat his sister to discourage her love for Āwdah Abū Tāyih, as he wanted her to marry another relative. These two lines show her defiance.

1 Oh Arrijah, beating with a stick
   Does not make the reluctant heart obedient.

2 My beloved is Āwdah,
   Who is tough and is a rider of camels.
Lafi Sa'id Abū Tayih had two wives, and was expected to follow the custom of spending alternate nights with them. When it was the turn of the new wife, the old wife played a trick on her rival, talking and making noises as though her husband was with her, and telling him to go to his new wife and pretend he was coming from the majlis. When Lafi returned from his evening in the majlis, his new wife did not welcome him. When he expressed surprise, she told him that she had heard him making love to his other wife earlier. He denied it, and when she insisted he divorced her. His old wife recited these lines as the new wife was gathering her belongings to return to her family next morning.

1. Take your little things
   And go away, I'mayriyyah.

2. Lafi is like Şaṭṭām
   And I am like Turkiyyah.

Turfah Bint Lafi Abū Tayih sent this message to her relative, Dağiş Jazi Abū Tayih, telling him that the camels had been looted by the Wahabis, but that the women were still at home waiting for the men to come and take revenge on the enemy.

1. Oh rider mounted a camel trotting side by side with others,
   Not pregnant, fast and well-fed,
2 Visit Dāgis (16) at home,
Where food will quickly be prepared on the fire.

3 Tell him that the fair camels have been taken,
At a certain hour, there is no denying it.

4 Tell him that the fair camels have been taken,
But Fuzzah and Wājīd (17) are still at home.

1 ã râkib allî iyâtârânnî
âhîn hâjâhî jismânî

2 fî bâyât dâgîs yizîfînî
uâjîlîn igrânîn âlà annârî

3 gûl lîh târâ wâzîh wîxîdnî
fî sâ'în mâbîhâ inkârî

4 uğûl lîh târâ wâzîh wîxîdnî
fuzzâh uwaâjîd âlà addârî

'Isbah Alqâwîyyah composed these lines expressing her anxiety when her husband, 'Awdah Abû Tâyih, was late returning from a raid. She asks her slave woman, İmnîrah, to put more wood on the fire; she will stay awake and weep. She offers to pay a bird in gold for news of her husband, and anticipates the celebrations that will greet his safe return. Clearly, she is expecting bad news.

1 Oh İmnîrah, put wood on the fire.
Oh my eye, bring forth some tears.

2 Oh bird, can you travel tonight?
I will pay you gold coins (18).

3 Ask my beloved why he is late
And bring us good news, if he is not dead.
4 If the ruler of the area comes,
    We will raise flags on our tents.

5 All majlises will welcome him
    And he will slaughter some of the fat camels.

A Sammarī woman composed these lines after men of her tribe had returned from an unsuccessful raid. She states that anyone who was present would know which of the men was to be admired. This is a form of challenge to the men.

1 How lucky is the one who went raiding with you!
    He would have admired the brave men facing the enemy.

2 He would have seen which ones ran away
    And which ones fought bravely.

3 A peregrine falcon would not catch such a fugitive
    When Ijwayīd(19) chased you.

1 A Sammarī woman composed these lines after men of her tribe had returned from an unsuccessful raid. She states that anyone who was present would know which of the men was to be admired. This is a form of challenge to the men.
2 waṣūf anā allī šarad minkum
ya ṛibṭī min fadāyākum

3 mā talḥagah ṭayrīt aṣṣīḥān
yawmin ijwayīd tawallākum

The same poet shows her emotion by saying that the camels were restless, and criticises the men for going on such a raid.

1 The camels made a din;
There is no excuse, oh Ḥumayrat(20).

2 I hope the slain are in Paradise today.
We should not cry for those who died.

1 alḥijin ḡadat laḥā jazzāh
mā min ʿuḏur yalʿmayrātī

2 uḏabiḥkū alyawm liljannah
walā yinbikī wāḥdīn maṭī

These are the words of a beautiful Ḥuwayṭī girl to the man she loved and allowed to kiss her.

1 Oh ʿĀlī, I wish you could see what is in my heart,
And see love revealed.

2 Oh ʿĀlī. everyone wanted to taste my lips;
You drank from them without hindrance.

1 yaʿ ālī laytak bizzamāyir tiwīgī
itwūf ʿayyin bilhawā bāḥ maknūn

2 alkull yaʿ ālī tamannā maṣṣ rīgī
wintah širibtiḥ bidūn makmūn
The poet advises girls not to fall in love with shepherds; they leave early in the morning and come home tired at night. Looking after sheep is not really men's work.

1 Oh white ones who look like gazelles,  
Don't fall in love with the shepherd.

2 His heart cares for young lambs;  
He has abandoned the camels. What a shame!

A POEM BY DIHMA SĀ'ŪD FĀRIS

In this poem, Dihma Sā'ūd Fāris Abū Tāyih longs for the old days and the freedom of traditional bedouin life. She complains of being a prisoner in her house, even if her sons built it for her, and says she would gladly return to nomadic life. She says that a house without a wife is worthless, and that men depend on women for their wellbeing and there is nothing more unfortunate than a widower who is left with the children. She ends by saying that a woman's reputation is based on her looks and a man's on his deeds.

1 Last night my eyes were sleepless  
And my heart suffered from worry and misgiving,

2 When I remembered my hawdaj and the camel caravans,  
When we crossed the heart of the desert on camels;

3 When the brave men rode their camels  
We would follow them in those empty plains.

4 When, at noon, they stopped to camp  
In a grassy plain where we would be delighted to see sheep grazing.

5 When I unfolded my tent without any help  
And it put it up alone;
Joy is in my heart when we travel
Into an area where there is no border post in front of me,

And our sons herd our camels;
When we drink the milk of the camel which has its first baby camel.

The days when the bedouin used to travel are gone;
When they used to look for grass in the plains.

When they saw flashing lightning in the clouds,
Scouts would mount the travelling camels.

When they settled in summer time around the wells
How nice it was for them to raise buckets on a pulley.

After such freedom, the wrongs I suffer are too great;
Times have changed and I don't like it at all.

After living in a house, if they gave me a choice,
I would rather live in the clean plains, after such an experience.

If the bedouin returned to their traditional life,
I would leave the house which my sons built for me.

Loneliness and restricted movement are like a prison.
After being in the open, I suffer being in a house.

When my thoughts come to the surface, you will get my fine rhymes;
I will describe the past and the present.

We women bear the intelligent ones;
Without women, men's situation would be wretched.

How often a good girl is married to an oaf,
And how often a worthless girl is married to a good man.
18 Djinns circle around a house without a wife;  
   We are the ones who give a house its beauty.

19 Nobody respects a house without a woman;  
   Without a wife, it isn't worth a riyal(22).

20 Every problem in the universe seems easy to solve  
   Except for when we die and leave our husbands alone with the children.

21 Our weapons are our cheeks and eyes;  
   No doubt, a man's weapons are his good deeds.

22 When beauty and wisdom get together,  
   It is like a medal.

23 Whoever listens to me will agree with me;  
   How sweet to recite the truth.

24 Experience brings fine art;  
   I composed the poem when I was in the mood.

25 For my sons to remember me by,  
   When I am in a grave under a heap of sand.
5 anšur ilbaytī dūn nāsīn yijūnī
bayt aṣša‘ar abnīh waḥdī ilḥālī

6 urabī galbī yawm inhum yarḥalawni
fi dīrin mā fīh markaz ighbālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

7 wī‘alnī badwādānī yasrahawnī
unasrāb ḥalībin min abkārīn ihjālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

8 rāḥat ayyāmīn badwahā yadlahawnī
akṭar ṭalabhum lilfālā walwālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

9 win sārāw albarrāg zāhī almuzūnī
maddaw ʿiṭrūsah fawg gubbin ihyālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

10 ujiyyānhum bilgāyż lih yigtunūnī
yā zīn jarr idliyyihum ʿalmaḥālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

11 ḥurriyātīn bādīh kāṭrīrah iğbūnī
wagtīn taqayyār māḥū ʿalā annafṣ ɡalī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

12 uʿān maskānī liiddār law xayyarawnī
bād ṣattājārib widdī nazīf-assihālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

13 law albadāwah ilwagthum yarjaʿawnī
latruk ʿildārīn liyyah banawahā ʾiyālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

14 hajrin uḥaṣrīn lawn waẓʿ assujūnī
ʿugb alfaṣā biḍdār yingāt ḥalī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

15 win hāz fıkī jannak ṭarayīf ihlūnī
aṣraḥ ʿalā mākān utālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī

16 ḥinā annisā nijīb min yafhamawnī
lawlā annisā tazʿaf aḥwalī arrijālī
dun nasīn yijūnī bayt aṣša‘ar abnīh waḥdī ilḥālī
17 kamm тяжеб хашат насib al’ufuin
ukamm salbadiyah хашат наsib al’yali

18 baytin bila azzawjah tuhufah ijnunii
uhimmâ jamâl albayt biayyât abbage

19 lawla annisâ libayt mā yunzurunii
bidun zawjah mā yitamman iryali

20 ukull ‘illatin bilkawn amrah yihunii
ma’ fâgidnâ wazzawj 4indah aâfâli

21 waslahnâ fi xaddanâ waf’uyunii
waslah arrajil lâ šakk ۳ib waf’âli

22 wila ijtama’ bazzin ṣaglin yukunii
yishbih wisâmîn ḥaṣṭ fih almadâli

23 yashadd lana bilgawl min yasmawâwni
umahlâ kalâm aṣṣudug yawm min iygali

24 kîtr attajarab fihâ tizîn alfûnûni
ugult algaṣîdâh yawm šär almajâli

25 lajil al’yâl ba’dhâ yuḏukrûnî
wanâ ibgabrin yisfî ʿalayh arrimâli
WOMEN'S POETRY

FOOTNOTES

1 Mount Al Ḥalal is about 50km east of Al Arish, in northern Sinai
2 probably zaggūm, balanites aegyptiaca
3 In the Arabic text ʾabāh which is made from wool and used by men and women. In Arabia, the ʾabāh worn by women is made of silk and the men's cloak is called bist
4 māhū ismallūḥ, literally not the name of God: a curse on the actions of an enemy. or a sign of disapproval or rejoicing in the misfortunes of others
5 a well and desert police station in eastern Jordan
6 mahraḥ, singular mahīr, a place where trees and bushes survive in the desert. Sometimes there are tamarisks, which are mistaken for other things in mirage conditions.
7 ʿAbtān ʿArār Al Jazi, father of Guṭna.
8 a town in the Qasim area of Najd
9 a town on the edge of the Nafud desert
10 a ridge of hills 30km north east of Al Jafr
11 a valley 7 km south of Ikzaymah
12 the family name of the departing wife.
13 her husband
14 late chief of the Rwala tribe. Ṣattām ʾibn ʾSaʿlān
15 Ṣattām's wife
16 Daģīs Jāzī Abū Tayih, a desert warrior
17 Fuẓzah and Wajīd are first cousins of Dağiṣ.
18 in the Arabic text, nayrat, plural of nayra or layra, the gold Turkish coin of that time
19 Ijwayʿid ʾibn Sāʾid Abū Tayih
20 A clan of the Šammar tribe
21 the litter for women travelling on camels. It has different forms and names in different parts of Arabia. See Dickson, op. cit. pp97 - 101.
22 the Saudi Arabian currency
SOCIAL POETRY

Bedouin poetry acts as a mirror, reflecting the situation and status of the tribe. It gives us information about the size, strength and wealth of the tribe, the whereabouts of its homeland and its relations with other tribes. In fact, by studying tribal poetry we get a clear picture of a tribe and its history.

Poets often compose poetry dealing with social life. They criticize new customs affecting their lives, such as marriage, dress and the relationship between families and clans. They criticize the new, settled way of life, particularly as the authorities and the police have taken away much of their independence. Poetry also expresses the extent of their religious beliefs. Poems offer advice, guidance and warnings against some of the bad modern ways that are invading bedouin life, and poets recall both good deeds and bad ones; in fact, social poetry covers almost every aspect of the daily life of the bedouin.

THEFT

'ANAYZ ABū SĀLIM AL'URZĪ

In 1955, Ānayz was somewhere near Cairo when someone stole the wallet containing all his money. In another pocket he had a sum of money which a friend had entrusted to him to deliver. Ānayz borrowed ten pounds from this. On the way he met a merchant he knew, and told him what had happened. The merchant advised Ānayz to buy some goods from him, which he could later sell at a profit. He did so, but unfortunately sold the goods with a loss of forty pounds. As Ānayz had no money himself, he was obliged to deliver the sum fifty pounds short. Although he explained what had happened, he felt that the friend did not believe him. He was sad, and left to try and borrow the missing money. On the way he composed this poem.

In the poem, he addresses an imaginary person, asking him not to tell anyone what happened. He shows his anger and loss of face, blaming God for his misfortune. He threatens to take God to the tribal judge, ārādī, longs for proper order in things and expresses the fear that his reputation is ruined forever.

1 Oh rider on a lithe riding camel(1),
   For God's sake don't talk about my situation(2).

2 You know how news travels like the wind in stormy weather(3);
   One minute south and the next north.
I am one of those who have fallen into evil ways; I have drunk from a bitter cup.

I heaped up wood and made a fire And lay down in its cleansing heat.

My life was blameless Until the devil lured me into this.

I cast off the robe of nobility and have gone naked Since the day this misfortune came between me and my men.

Oh God who knows everything, You are my witness.

Oh God, why did you load me with all these sins, So even my close friends have no sympathy for me?

People say you are the one who knows the unknown, But I say you are a deceiver;

If you are all-powerful, You can give me a different face and create another man in my place.

Oh God if you rebuke me, I swear I will not repent And I will settle our account and recoup my losses.

You know I have been hit by poverty, And yet you are tethering me.

I vow I will cut your caravan routes, Because there is no peace between us.

I know that my final resting place is a grave And a bed of flaming coals.

Let's go to the ārādi where people settle their disputes; I will compel you to admit my claim in full.
16 It is a long way to the 'arādī and you will be half dead from thirst;
Men's wealth will haunt you for ever.

17 The hot weather follows the cold weather
And things fall into place.

18 How pleasant the coffee from a burnished pot,
Prepared in the traditional way(8);

19 How good it tastes to a returning warrior(9).
The fire is wood(10) and the water is pure.

20 The cardamom is from India,
Passed undetected through many a customs post(11).

21 If I repent, my reputation will still be tarnished;
And if I am gold, they will still say I am halāḥ(12).

1 yā rākbin min ḍīdanā fawg zabzūb
   amānit allāh lā tī‘ālim ibhālī
   يا راكب من عدنا فوق غيضوب
   إمامة اللة لا تعلم إبحالي

2 tarā al‘ilm mitl arīh lin jat zabūb
   marrah gubūl u marrah tāti ṣamālī
   ترى العلم مثل الريح لن جت زعبوب
   مره قبول أو مره نأتي شمالي

3 ḡadayt min alī ilhum bilkūṭlīh nawb
   u samm assagātīn ṭasnī bilmakālī
   غديت من اللي الهم بالعقله نوب
   وأسم السقطري طسني بالمكالي

4 arzum ḥaṭab lammā ḡadā aljamr lahlūb
   wargud ālā aljanbayn ‘iddihi dawā ḫ
   ارم حطب لما غدا الجمر لهلوب
   واردق على الجنين عده دوا لي

5 min hayyitin jatnī wanā ṭāhir āṭtawb
   ġayr allā‘în alī ālayhā hawālī
   من هية جتني وانا طاهر الثوب
   غير اللعين اللي عليها هوى لي

6 armī ṭiŷāb aṭ‘īz wamṣī bālā ṭawb
   min yawm ẓarāt balwātī ma‘ irjālī
   ارمي ثياب الفط وامشي بلا ثوب
   من يوم صارت بلوتي مع ارجالي
7 يَا رَبِّي نَأَنَدْ عَلَى كُل مُكْتُوب َنَإَنَيٍّ رَبِّيَّ وَأَنَتَ عَارِفٌ أَسَالِيَّ

8 يَا لِهِ يَا حَمَالُ ِّيُهُدُبَ كُلٍّ ذَنْبٍ َلَا زِلَّ عِنْ مِنْ كَانَ يَلَفَقَ أُهَالِيَّ

9 أنَّاسٌ بِيْلُوَّا نَأَتَ عَلَمَ الغَيْبَ َوَأَنَتَ بِقُولَ أَمَا نَأَتَ وَاحِدٌ تَلَائِيَّ

10 إِنْ كَانَ قَادِرٌ عَلَى كُل مُطَلُوبٍ َقَادِرٌ أَتَغْنِيَرُيْنَى اَوْتَخَلَّ بَدَائِيَّ

11 إِنْ عَزِزَتْيُنِى يَا رَبِّ وَأَنَتَ مَاتَوْبٍ َأَوْلَحَاشِبِكَ عَكَّ مَالِ هُفاَلِيَّ

12 إِنْ مَانَت عَارِفُيْنِي مِنُّ الْفَقْرِ مُشْهَوبٍ َتَقُعُّ اَتْقَلَّ فِي أَبَداكَ الْحَبَلِيَّ

13 يَا لِهِ يَا رَبَّكَ دَلَوَّى مَا تَكَيْنَى َعَلَى شَانِ مَا بِنُيْ اَوْيِنِكَ اَمْسَالِيَّ

14 إِنْ عَارِفُ أَنْ اَخْرَ منْ أمَّي أَيْسَرُوُبٍ َوَفَرَشَ جَمِر اَحْوَرَ تَارَ أَتَلُانيَّ

15 وَارِعُ لِكَ الْعَرَادَيْي قَحَ وَمَفَاشُ اعْيَوبٍ َوَالَزْمُكَ بِالْحَقَّ أَوْلَ اَتَلُانيَّ

16 وَارِعُ لِكَ الْعَرَادَيْي عَشُان يَكِلْدُ دُوَنَهُ شَوْبٍ َوَتَشَوَّفُ مَالَ النَّاسِ عَقِبَهُ زوَالِيَّ

17 وَأَيِّامُ يُجِي عَقِبَ المَطَرَ وَالرَّعْدُ شَوْبٍ َوَأَيِّامُ يُجِي عَقِبَ الْأَتْعَافُك اَنْعَدَلَى

18 وَأَيِّامُ حَطَّي الفِنْجَانُ مِنْ بَطِن مَرْبُوب َوَأَيِّامُ حَطَّي الفِنْجَانُ مِنْ دَلِّهِ لَهُ ثَلَاثَةٌ اَلْدَلِيَّ
BARRĀK DĀGIS ABŪ TĀYIH

Barrāk Dāgis sent this poem to sheikh Nāyif Ḥadīthah Alxrayša, former senator and sheikh of the Alxrayša clan of the Bani Sakhr, who was a dissenting figure against the regime in Jordan, and died in 1994. The poet composed this poem and sent it with others to Nayif at his request.

He describes the camel, the messenger and the recipient of the poem, and goes on to tell of the grief in his heart. The changed circumstances of the tribes and the regime's attitude towards them cause them great suffering. He describes his sorrow over Aṭūbays, and the bad behaviour of the Saudis towards the bedouin who cross the border. The poet blames the Jordanian and Saudi governments for destroying tribal society by splitting up families. Finally, he says that the present times are only good for partying; men have got used to accepting help from the Saudi government like weak camels eating fodder, though they can not be blamed for that.

1 Oh rider of a red female camel, her belly arched and firm,
   Her saddle bedecked with beautiful bright fringes -

2 She is about six years old and has never suckled any young(13);
   Her elbows are widely separated from her throat(14);

3 She has compact thighs and a long tail(15);
   She leaves all other camels behind when they run;

4 She runs like a male ostrich frightened by the shape of a hunter,
   While a group of female ostriches in front are frightened out of sight;
She has been ridden from Assuwan\(^{16}\) around Al Garamit\(^{17}\) by the brave man who conveys my words -

Your host will be valiant Nayif, who represents the elite of his generation and whose deeds permit us to hold our heads high.

He is like a falcon\(^{18}\) and is kind and generous; he gives much but makes light of it;

A sheikh and son of a sheikh, who is strong and capable and who can solve difficult and complex problems.

Whenever you visit him, you are entertained with cardamom coffee; your feelings will rejoice in his logic.

The son of Al Xrayșa shines like the star Canopus; a man's actions justify his reputation.

Give him as many greetings as heavy rain, as many as the raindrops that fall on the ground.

Tell Abū Assayis\(^{19}\) that when he asked me for a poem my feelings were excited by rhymes.

Tell him "You shocked my feelings like rain filling a stream - from every valley, the rivulets flow into it."

Explain to Nayif the great grief in my heart; deep in my heart, it causes me pain;

I am beset by doubts about justice and partiality. I remember those past days of nomad life,

The time when the bedouin rode camels and horses, and horses were harnessed for battle;

When women would travel on male camels\(^{20}\), in camel litters, following their men.
18 As the star Canopus appeared, they would leave
And go to their winter areas;

19 As rain fell, they would head for it.
How often, carrying a newborn camel with its mother making noises of affection,

20 The bedouin would go east to familiar places,
Putting up their tents in the middle of the desert.

21 After the spring time, when they needed flour(21),
Their caravans of camels went west, towards their homeland.

22 The bedouin have their own good customs;
In taking and giving, their deeds are evident.

23 Townspeople hate to walk at night,
Fearing the hyaenas and howling wolves.

24 These days are full of uncertainties;
The bravery and chivalry of the bedouin have come to an end(22).

25 These times have greatly humiliated the bedouin.
Usually an old man will recognise injustice;

26 He understands and analyses injustice;
He is not a youngster singing with his taperecorder.

27 Our regime has become tyranny;
I see that it has turned against us, like a djinn.

28 Going west and east(23), they are like the elephant riders(24).
Every wise man wants to die;

29 Our sheikhs have greatly neglected the situation -
They were never of help when darkness oppressed us -
Since the day orders became unjust to us;  
Every bedouin complains of injustice.

We followed our sheikhs like young ostriches  
Following the beak-clicking call of an older one(25).

The ditch(26) before our lands is getting longer;  
Oh my people! There is a door and a lock, which oppresses me.

If you come to them(27) as a traveller, they inspect the load;  
Even our women stand in front of them(28).

They check our permits carefully  
And register our children.

They limit our days of residence in their records.  
They deport us, when those days have expired,

As if we were Turkish pilgrims in motor cars.  
Everyone produces his passport without delay.

If our land were not taken over by those men(29),  
The grief over Aṭṭubāyγ would not distress my heart.

The value of the bedouin is being undermined;  
No sheikh is trying to relieve me of this injustice.

Anyone who lives long enough  
Will learn lessons from his experience.

He will understand his situation; then, if he wants to compose poetry,  
He will build verses like gold.

Governments separate the bedouin from each other;  
They divide relatives and brothers.

This one is a Saudi, who obtained his identity card with a sponsor,  
While his brother in Jordan lives comfortably and at ease.
43 Such separation is visible to the naked eye; no need for binoculars.
No doubt, pools of rain will vanish one day.

44 Nowadays we just have evening parties and late nights,
And even our male camels head for their fodder.

45 I don't blame them, as they have become very weak;
I see that our camels have got used to their fodder.

46 My statement is now over; the less one speaks the better,
Especially when the words come from my heart, which asks for no reward.

1 ياراكب حمرا طوى بطنها الحيل
عليه زينات السفافين زهني

2 واغمن ارفاع واعرا ريزها المخاليلا
اكواها عن زورها فاجفني

3 بتر الفخذ اوطافه هدية الذيل
اتخلي العيرات يوم الفرضني

4 تجزي هيق جفتهما إزاويل
اورده قدمه جافلات قزني

5 ركبتي من الصوان حول الفراميل
عليه قرم بوصل الهجر مني

6 ملعق نافيف حياة الشفافات الجليل
فعاليه للراس من ينهظمي

7 مثل التداوي او كاسب للتنافيل
جزل العطبه لا على ما يمني

8 شيخ ولد شيخ الفعل حنجل
حلال صعب العقد لو عقدني
9 أنتهى الإدلاء بمهارات من الهيل
أوقاتك في منطقة يطارداني

10 ولد الخريشا بين كنه أسهل
أفعال النفي عن سمته يشرحن

11 أهده سلام عند ويلي المهمال
على الأراضي عند ما يهتفني

12 قل ليو الشايب يوم طلب مني القيل
هاظن فينان الحضا أوهيهني

13 هيئة تعلو مظروبه يمشي السيل
من كل وادي أرووعها روثنني

14 وشرح الثائفهم بالقلب بالحيل
جوف الظمار لأعني وامتحني

15 هم من الهادوس والعدل والميل
واذكر أيام للبداوة مظني

16 يوم البداوة تركب الهجن والخيل
أيوم السياقا للحرابيب انفعني

17 يوم العذاري تركب الزمل بالشميل
في هودج قفو السلف لا بدني

18 لا بان نجم أسهل يو المراحل
يم المنادي أبولهم يرهاني

19 ولا طاح وسوم جوحك يمك محاوي
كم من صغر شالوا ولدا تحني

20 نية شروفي للبداوة مداهل
جوحف الصحاراي ببولهم يزلاني
105

21 wilā qazzaw almirbā‘ wihthajaw alkayl az‘ānhum lidyārhum garrabanni
ولا قظوا المرباع واحتاجوا الكيل اطعامتهم لديهم غربي

22 walbādyah baṭṭib ilhā māhaṣīl
axd u‘ată wifālhum bayannah
والبديه بالطيب الها محاصيل اخذ اوعطا وفعالهم ب言って

23 yawm alḥazārah takrah almasī billayl uyaxsā iżbā‘ah ma‘ idyābah‘awanī
يوم الحظرة تكرر المشي بالليل ويخشى اطباعه مع اذباه عوني

24 wallā ibzamān alyawm fīh attahāwīl
albādyah ʃawmāthā zawwāanī
والا إزمان اليوم فيه التهويل البادية شوماتها ووعني

25 hāda zamānīn āllal albadū taḍā’il
uyafham iljawrah min hū kabīrin imsinnī
ماذا زمان تلك البدو تذليل يفهم الجوره ويحلل الامر تحليل ما هو جاهل عامسجلي ايغاني

26 yafham iljawrah wijhālil alamr taḥtīl
mā hū jāhlin ʃalmsajjil iyğanni
يفهم الجوره ويجل الامر تحليل ما هو جاهل عامسجلي ايغاني

27 walhukum fīnā yaj‘al alamr tankīl
aṣūfah ʃalaynā ingalab tugūl jinnī
والحكم فينا يجعل الامر تتكلم اجوفه علينا اقتلب تقل جنی

28 ġarbin uṣārin kinhum šāhīb alfīl
kull ʃáglin lilmawt fīh attamānī
غروب اوشرق كنهم صاحب الفل كل عاقل للموت فيه التمنی

29 waṣṣāyx fīnā hammal alważ‘ tahmīl
mā tābnā yawm allayālī waṭanānī
والشيخ فينا همل الوضع تهمل ما ثانى يوم الليالي وطني

30 ḥayt alawāmir śarāt ʃalaynā ġarabīl
kull ibduwiyyīn gāl hin ġarbalānnī
حيث الأوار صارت طيننا غرابیل كل ادوي قال هن غربینی

31 uhinna warāhum kinnanā ḥaškal arrijīl
‘alā almanāg gafū anna‘āmah mašānī
اوحنا وراهمنا حننا حشاك العریل على المطلي فقو النهامة مشنی

32 walḥafr dun idyārnā fīh ṭawwīl
bābin umuglāg yā jamā‘ah gabanī
والحفر دون اديارنا فيه تطويل باب اومغلاق بالجماعه غبني
33 في جيهم رحال ايفتشوا الفيل
وحريما قدامهم اغفضي

34 تصرفنا ايفصنوا فيه تفصيل
اضعفنا اوباناما اسجالي

35 ومحدوا ابنا بالتسامجل
ويسترونا يوم علينا قطنى

36 كنا جحيج اتراك على التمايل
كل جوازة بيبرزة ما بوني

37 لو ان اينانا مأخوها الرجاجيل
اهمو الطبيق ابطقنا ما اذننا

38 والبديه قيماتها في تزيل
ما فيه شيخ ينوه الظم عنى

39 ام كل طال عمره اوصار للأمر تمهل
من التجارب ياخذ ادروس اوفني

40 اوفيهم الوسطع لا بغي القول والقيل
يبني ابيوت كالذهب يوم دني

41 للباديه بين الحكومات تعزل
بين الترايب والانخ يفرقي

42 هذا سعودي نال الحفظه ابتوكيل
واخوه بالاردس سنك مرجوني

43 تفريق شوف سين ما يوجد درببل
وتقوع المطر لا دهنه يكمني

44 هذي الظروف فيها تدور التعامل
اهماننا يع علف جوئني
45 mā lūmhin šāran iż‘āfin mahāzīl
wasūf al‘alaf min al‘alaf wālafanni

46 tamm aljawāb umilqit alhakī taglīl
min manbā‘in bilgalb mā fīh manīn

GOD

SILMI SALAMAH AL JABRĪ

In this poem, Silmi al Jabrī shows the feelings of a faithful Muslim. He thanks God for the gifts which only he can give, and tells of his love and respect for his mother and her love for him.

1 Oh God who gives valuable gifts,
Gifts which who else can give?

2 Gifts of hearing and sight which guide us;
The soul is taken care of by its creator,

3 And the brain is a blessing, a gift from
The one whose blessings no one can count.

4 His servants are content and live in plenty,
And give thanks to him morning and evening.

5 He is the one who breathes new life into worn-out bones,
The one who guides the happy souls.

6 Death will come to everyone; no one will escape.
Be prudent in this life; remember that it has an end.

7 All affection and intimacy will come to an end,
Only my mother’s love endures.

8 She will never tire of carrying me -
How many nights she put aside her supper for me.

9 I try to hide from her, but she finds me;
When she beats me, I laugh, even if her stick is big.
You will only ever hear warm words of welcome for me.
As if I am a great sheikh visiting her.

1. Yalläh ya mi’ti al’atwâi aljâllî
   ti’ti’ atâwî min gayrak atâhâ
   يالله يا معطي العطاوي الجزلي
   تعطي عطاوي مين غيرك عطاه

2. mi’ti asama’ waššawî bih nistadillî
   warrûh mitkallîf ibhâ allî našâhâ
   معطي السمع والشوف به نستدل
   والروح متكفل ابها التي نشاما

3. wal’âgl ni’mah kâmlah atwit allî
   na’âyîmah ‘âlxâl mâ ḥadd ḥâṣâhâ
   والعقل نعمه كامله عطوة اللي
   تعامه عالخلاق ما حد حسامها

4. umirzî ‘âbidah u’îndhum xayr talî
   walḥamd lih fî šubhâhâ ma’î masâhâh
   أميرزي عبداه وكنهم خير تل
   والحمد له في صبحها مع مساهما

5. miîyi al’îzām uhibi’i
gadîmah ubîli
   wimbâllîg annafs assâ’îdhâ ihdâhâ
   محيي العظام أوهي قديمه اوبلي
   ومبلغ النفس السعيدة اهدها

6. kull al’îbâd itmut maḥadin imzîllî
   walâdhar min addunyâ utafakkar fanâhâ
   كل العباد اتموت ماحد امظلي
   واحد من الدنيا اتفكر فانيا

7. kull algalâwah walmawaddah itzîllî
   mā fis’ gayr ammîh shâdîg galâhâ
   كل الغلاوة والمودة اتزلي
   ما فيش غير أميب صادق غلابها

8. min kutur šayî’ ūmurhâ mā timîllî
   uyyâ kamm layltin waffarat li ‘âsâhâ
   من كثر شيلي عمرها ما تملي
   اوياكم ليلة وفروت لي عشاها

9. wanâ antîgî ‘înha uhib li’î titillî
   utuzrub wanâ ażhâk law kabîrah ‘âsâhâ
   واننا انتقى عنها أوهي لي تطي
   اوتترب واننا اطلحك او كبير عصامها

10. utasma’ ihdâhâ gayr katîr attihillî
    itgûl šayxîn min almana’îr jâhâ
    أوتسمع عنها غير كثير التهلي
    اتقول شيخ من المناعير جاها
One of the problems people suffer from in the Middle East is the activities of middle men. In this poem, Rahhāl Āṣrī shows his bitterness towards them. He begins by describing God's ability to do whatever he wants, and asks for his help. He makes it clear that even to feed one's sheep on subsidised fodder, one needs a middle man. There is no fair treatment to be had from the authorities. He complains about these times, when lesser men have come to power and try to humiliate their betters, and he remembers with longing the old days when the nomads were self sufficient and had nothing to do with the authorities. He sent this poem to his brother-in-law.

1 God is the mediator, the supreme being;  
He is omnipotent in the face of any need,

2 He knows what is in our hearts;  
He can cure his patients with his medicine.

3 He is the one who responds if we appeal to him;  
If he gives, relief comes fast.

4 He will never weary of our supplications;  
His bounty fills many places.

5 He creates and solves our problems;  
He gives out his bounty as he chooses.

6 He can elevate or humiliate people as he wishes;  
He surrounds us with his protection.

7 He can make the land thirsty; he can irrigate it.  
If he wants, he can quickly bring spring floods.

8 If he wishes, he can make land fertile or barren;  
He floods us with his light.

9 We have no shade but God's to which we may resort;  
God knows our needs and what is in our hearts.
When he creates someone, he guarantees his livelihood;  
He secures his means of living for a lifetime.

When his life comes to an end, the door of his living will be closed;  
People will weep and lament.

Oh God, we worship you; God of greatness and glory.  
You will gather all creatures to you on the day of judgement.

I beg you, relieve my heart which suffers from grief  
For the injustice of these times and the deviation I have seen.

People are no longer willing to be honest; they even hate honesty;  
If I speak honestly, eyes will look at me strangely.

The trading of favours has led to the loss of men's rights,  
Even for the one who wants to feed his sheep.

Doors are closed to him, and he is denied admittance;  
No one is interested in seeing or talking to him.

His many petitions cause him pain and fatigue;  
Nobody believes the complaint he is making.

In addition to the injustice of the times, everyone is against him;  
Fools strike a pose of manliness, and deal with him harshly.

I don't blame him if his mind becomes disordered  
And the injustice of this life gives him concussion.

Nowadays the fox mocks the lion  
And the hen rules and gives orders to the falcon.

I mourn and feel sorrow for past times  
And so the grief and pain in my heart grow.

In those days, when camels went up to the hills,  
Our horses were ready to defend them in times of threat.
23 In the empty plains, the leader of a herd of gazelles would be alert
   And there was nothing but the tracks of oryx and deer.

24 The bedouin would camp in the grassy places
   Where the green areas were enhanced by blossom.

25 How many took their courage in both hands
   And seized their German rifles with stocks as smooth as ivory.

26 If someone shot a deer, blood flowed from it;
   You could see where the bullet entered and left the heart(37).

27 He could be seen on a hilltop, waving his headcloth,
   Calling others to bring him a harnessed camel(38).

28 When I think of those days, I suffer like an old man
   Whose son has fallen in battle, in the dust amidst the horses' hooves.

29 His eyes are grey from weeping;
   Sleeplessness resides within his house.

30 I moan like a poor man complaining,
   Or a man drowning in a sea of crashing waves;

31 Like a blind man who needs a guide;
   When he wants to go somewhere, he is restricted.

32 My last complaint is that my heart is on fire;
   The veins of my heart are cooked by flames.

33 Oh rider of a camel which shakes its burden as it walks,
   Which has its saddle tightened, lest it should slip.

34 A red camel descended from Gawdân(39), grinding its teeth with impatience to go-
   How beautiful is the width between its forelegs!
35 Full of madness\(^{(40)}\), the camel races its shadow;  
Due to its speed, its rider is in difficulty.

36 As it heads for Fayyāz\(^{(41)}\) it slows to a trot;  
Fayyāz, who is like a clear well with sweet water.

37 There you will find the nephews eagerly welcoming guests, laying out carpets;  
The clean coffee pots are in the middle of the fire.

38 Give my greeting to all of them, being careful not to forget anyone.  
I pray God that the tent poles of generous men remain upright.

39 I wish them a long and prosperous life;  
I have no ulterior motives.

40 My prayers to God are as abundant as the rainfall,  
And as the frequent flashes of lightning.

41 For the Prophet who came with righteousness from God;  
Our mediator on the day of judgement.
6 دمٌ مُّعنىً يُذكَّرُنَا عَنْ سَيَاءِهِ
دَمٌ مُّعنىً يُذكَّرُنَا عَنْ سَيَاءِهِ

7 هو الذَّي يُعَطِّى الْآرَضَ وَيَبَسِعُ
ولا يَشْهِد سَيِّئَهُ سَرَّعَ اِبْنَاءِهِ

8 هُوَ الذَّي لا رَاء يُخْصِب اوُمْحَل
هو الذَّي يُؤْثِر عَلَى ْنَائِئَهُ اِسْرَاجَهُ

9 مِنْ دُونِ ٓاَللِّهِ مَا نُلْتَجِي الْنَّظُل
يَعْرِف مَكْذَوْنَ الحَشا وَحَتِيَّجَهُ

10 الإِلَّام مَعْقُولُ لِلْرَّقَل يُكَفِّل
يَكَفِّل لَهُ الْآرَزٍ طَيْباً مَدِيَّةً

11 وَنْ خَلَص عَمْرٍ بَابَ رَزْقِهِ يُقَل
أَوْصَارُ الْبِكَأ عِنْدِ الْعَرْبَ الْنَّجَّاجَهُ

12 يَالَّاَّة يَالْمَاَّبُدْ يَاَّ اَلْوَجَّالِ
يَأَلَّا يَالْمَاَّبُدْ يَاَّ اَلْوَجَّالِ

13 أَنْفَرْجُ اللَّبِّ قِ نْ مَعْوَهُ مَحْمَمُوْل
فَنْ بُعْتِ النَّحْبُ عَنْهُ اَتْجَلَّاءُهُ

14 وَالْمَنْحَأَ مِنْ نَحْجَةِ الْبَنَّاءَ اَتْجَلَّاءُ
لَدَياُ لَهُ اَلْكَلْ نُوضُ اِدْجَاجٍهُ

15 اَوْقَطُ الْخَوْارُ أَطِيْعَ الْحَقَّ عَشَال
عَسْوَأُ وَاحِدٌ أَعْفَاءُ اِدْجَاجٍهُ

16 يَطِبِقُ عَلَى الْبَابِ مَعْمَوُع يَدْخَلُ
مُحَد اَمْسَحَ الْقَرْبِيَّةَ وَنُدِمَجُهُ

17 كَثِّر الرَّجَاَئِيَّ عَذٌّ نُهُنَّهُ وَأَوْهَ كِلٌ
مُحَد اَمْسَحَ الْقَرْبِيَّةَ وَنُدِمَجُهُ
18. فوقي النهر كل عليه احمردل
تمرحجا عليه اهل السماحة
fawg addahar kullin ʿalayh iytamarjall
tamarjalaw ʿalayh ahl assamājah

19. مانوم حالة أو ي كون العقل يختل
من طعم بقعة صار فيه ارتجاء
mā lūm ḥalālah law bih alʿagil yixtall
min zaym bagrā ʿs rī ṣīr irtiyājah

20. صار الحسني بالسبع ايتمزل
اوتحكم اوتراخ بالحرار الدجاج
šār alḥṣaynī bassibāʾ iytamahzall
utuḥkum utursum balḥarār addajājah

21. اجظ اننا جفت حلالي على الوقت الأول
جفت منها القلب زاد انخلاقه
ajuẓ anā ʿazzāt ʿāla alwagl alawwall
jazzāt minhā algalab zād inxiqājah

22. يوم الألوان اطلوعن نابي التل
امحترف الحن خذ انزاعجه
yawm aladwād iṭṭūḥin nābī attall
imḥaṣrīn alxayl zidd iniziqājah

23. قفر اوصيده عندهن تغلج
غير المها والرüm تلقى مساجه
gafrin uṣaydah ʿunūdhin tajfill
ḡayr almahā warrimp talgā masājah

24. تلقى اليداوا وسط عشب تنزل
الروظ بالنوار زائد ابتهاجه
talgā albadāwah wast ʿīṣbah tanazzall
arrawz bannuwwwār zād ibtiqājah

25. اوكم واحد هب ارياحه تتشلب
بيده اماتي كانها ساق عاجه
ukamm wāḥdin habbat ʿirāḥah tanāṣṣall
bīdiḥ amānī kinnahā sāq ʿajah

26. دم النفي من طرها مصرفه شل
بالقلب تلقى مظيره اوخرجه
damm azzaʾī min zarbāḥ maṣrawāʾ ʿall
balgalb talgā mazrabah umixrājah

27. يشوه بالمنديل يفيز ويطل
حتى يجيبون الجمل بالجاجه
yisūḥ balmandīl yiʿīf wiyṭīll
ḥstatt yijībūn aljamal balḥadājah

28. وجدي عليهم وجد شاب تهرف
راحوا اعبوا بين خيل اوهوجاه
wajdī ʿalayhum wajd ʿayib taharfall
rāḥaw ʿiyyālah bayn xayl uʿājājah

29. شابت اعيونه بياابكا بس تهمل
اوئن السهر في وسط بينه كراجه
šābat iyūnāh balbukā bass tahāmall
ubanā assahar fi waṣṭ baytah karājah
30 wallā jazīz allī šaka šayibah gill
wallā garig allī talāכת amwājah
وإلا جضيف اللي شكا صاحبه خل
وإلا غريق اللي تلطم اموجه

31 wallā jazīz almin'ānī gayr yindall
law yābi almisyār nādir malājah
وإلا جضيف المنعمي غير يندر
لعايبي المسير نادر ملاحه

32 watlā jazīzī kin galbi alā mall
ī'rūg jawfi nājzah min wahājah
وتن جضيفي كان قلبي على مل
اعروق جوفي ناجظه من وهاجه

33 yā rākid allī lā māṣat tanfūz addall
wimkarrbin ʾisdādhā ʾin ixtijājah
يا راكب اللي لا مشت تنفع الذل
ومكرين اشددها عن اختجاجه

34 ʾhamrā żanā gawḍān tazris min alġill
yā żīn wisʿ ʾizūdāh winfjājah
حمرا ظنًا قودان تنفس من الغلل
يا زين وسع أعظدها ونفعجه

35 min assatār ġamāt tajfil ʾin azzīl
urakkābḥā minhā yīṣūf alḥarājah
من السطر كانت تجف عن الأظل
اوركابها منها يكسوف الحراجه

36 mitnasīyih fayyāz ġamāt itzarfīl
ʿidin garāḥ umāh mā biḥ hamājah
متصيه فياظ قامت تزرفيل
عد قراح اوماه ما به محاجه

37 utalga albinixi taltihib tufrūs azzall
widlāl wasṭ annār māḥbin ṣanājah
وتنطلي البنيخي تلتتب تفرش الأظل
ودلال وسط انثار مابهن صنائه

38 sallim ʿalayhum kulhum ḥiršak itzall
yā ʿalī bayt ʾatṭīb tanhaẓ abrajājah
سلم عليهم كلهم حرصوك أتزل
ياع بيت الطيب تنهظ ابراهه

39 arīdhum balxayr walʿumr alatwall
mā li maqāṣid aw magāzī aw ḥājah
اريدهم بالخير والعمر الاطول
ما لي مقاصد أومازي اوحلجه

40 usalāt rabbi ʾadd malwabil yinhall
wiʾdād malbarg zād ʾiltīfājah
واصلات ربي عد ملوب ينهل
وعداد مالبرق زاد التعاجه

41 ʿalā nabiyy allāh balhag mursall
ṣafiʿa fi yāwn fiḥ intawājah
على نبي الله بالحق مرسل
شفيعنا في يوم فيه انواجه
POVERTY
RAHHal 'ASRI ADDUMANI

In this emotional poem, Rahhal 'Asri describes the suffering caused by poverty. In Jordan, more than 30% of the population live below the poverty line. He says he grieves in silence, hiding his feelings for the sake of his dignity, but he asks God for help.

1 God damn poverty! The poor man
Is always compelled to drink a bitter cup.

2 He is forced to live in distress, with a burden of anxiety,
Spending hours with his heart in uncertainty.

3 These times are unjust and full of afflictions;
The one who is complaining has always been patient.

4 He complains in his heart and in whispers(42).
He doesn't sleep; even at night you will find him awake.

5 He spends the night counting the minutes,
Leaning on his elbow - first right, then left.

6 No one will feel the fire except the one who is burned by it;
The fire which is ablaze and burns the heart.

7 We ask the one we worship and entreat him,
The generous God; he can relieve our agony.

8 People in need always depend on him;
Whoever asks God sincerely will not be disappointed.

9 Misgivings are murmuring in my heart;
They are known to God who knows all destinies.

10 I feel a sharp pain, like someone suffering from thirst in hot weather,
Stranded in the plains, from where there is no news of him(43).
This poem shows the feelings of the poet about the changes in bedouin customs and way of life, and the suffering these changes cause. He starts by extolling the virtues of poetry, especially as a vehicle for advice and guidance in moral and religious questions.
He criticises modern marriage customs, particularly with regard to expense, and expresses his dislike of women's new role. He goes on to complain about the government's attitude to the settlement of the bedouin, and points to a hidden agenda: the destruction of tribal society, and with it tribal power. Finally, he laments the past and the traditional way of life.

1 I am a simple poet;
   I tell things as they are.

2 My subjects come alive;
   I balance my metres and my rhyme.

3 When recited, my poetry
   Is like poured honey,

4 Or the milk of camels
   Mixed with cone sugar\(^{(44)}\)

5 Some poetry contains much evil;
   It results in gossip.

6 It is like an oleander beside the winter's flood,
   Its bitterness is so strong.

7 By Almighty God,
   If it grows, it will be inedible

8 For animals and man,
   And so it is for bad verses.

9 Some poetry is like poison;
   Whoever recites it will regret it.

10 It has terrible consequences;
    It separates couples.

11 But some poetry is fair,
    A wise person would appreciate it.
12 It is like money for a money changer;  
It has two benefits (45).

13 Advice is not for profit;  
It brings neither loss nor gain.

14 You can't fault the poet who offers it,  
If he says words of value.

15 Advice is given by poets,  
And it is broadcast on the air

16 And heard in all countries  
Throughout the Muslim world.

17 Advice clarifies things,  
Both good and bad.

18 The one who speaks the truth,  
His ideas are clearly understood.

19 Advice helps you to know right from wrong;  
Its meaning is focussed.

20 The respected person  
Will not like bad words.

21 Advice to people  
Comes in measured terms.

22 It will be hated by a suspicious person  
And liked by all good men.

23 Advice benefits people;  
It explains what is said to you.
24 Some people will benefit from it
   And others will ignore it.

25 Advice for us is a must;
   We offer it to the ignorant.

26 These are the orders of the Creator;
   We must have people to guide us.

27 In the past, wisdom was for sale
   And those who could not read bought it and followed it.

28 It expands the mind,
   If it is explained by intelligent people.

29 But nowadays
   The giver of advice is worn out(46);

30 Even if he is a good believer,
   People think poorly of him.

31 The tribes have their own customs;
   There are ways among the bedouin.

32 They don't accept new things,
   Even if bad things could be improved.

33 Our customs are old,
   Based on generosity and honour.

34 If we accept modern things
   We will lose the customs of our ancestors.

35 There is no good in new fashion.
   Oh my people, it needs careful thought.

36 Changes happen quickly among us;
   Deceivers have been playing with us.
37  We have violated the rules of religion,
    And the example of the Master of Messengers.

38  Clothes when worn,
    Are clearly visible.

39  Look at women's dress,
    And the educated young man!

40  He is copying girls' dress -
    They look the same.

41  When you look at a boy and a girl
    You can't tell them apart.

42  Look and see what I said!
    By God, where have your customs gone?

43  There is preaching on Fridays,
    And there is a poet on the radio

44  Hurry and bring benefits to the people;
    People are playing a double game.

45  The wise man becomes sad;
    Two woes strike his heart.

46  The destruction of manners
    Undermines society.

47  The destruction of manners
    Is an unbearably difficult issue.

48  Its consequences will be the Creator's affair;
    We will be in God's debt.
49 Some people are spendthrift,
    Spending hundreds of dinars,

50 And they are the devil's companions
    According to the Lord of the Universe.

51 Look at the state of marriage;
    It is embarrassing.

52 The groom is in need;
    He doesn't have two piastres.

53 If he is poor, he will run
    From the idea of marriage.

54 He will grieve in his heart;
    He will be brokenhearted.

55 There will be pain in his heart,
    Because of his poverty.

56 The magnanimity of men is gone,
    Both among strangers and ourselves.

57 I will give you some examples;
    If you ask for the hand of the daughter of a relative,

58 It is as if you asked for the hand of a foreigner,
    Not one of your relatives.

59 Do not worry about her father,
    Even if he puffs himself up like a lizard(48);

60 The plans are completely
    In the hands of his wife and daughters.

61 They want a well-furnished house
    With a cupboard and a bedroom.
Your mother may not be involved in this; Her son will be locked in with two locks.

The bride price should be ready at hand And the deferred payment should be agreed.

The whole betrothal ceremony is unpleasant; They have forgotten the customs of our ancestors.

Putting the bride and groom on wedding chairs is a dirty custom; The devil is involved in it.

Some of our new practices Are the reason we lost Palestine.

When marriage was free The generous man showed his generosity,

And the woman was a real woman And lowered her eyes before a man.

And look at the result of all this; Look at the young men!

They are all looking for foreign girls, Even if two borders divide them.

A divorced woman will spend a long time at home, leaning on her elbow; At home, shedding tears.

Hers is a terrible situation, That will make her ill for years.

We want to know whose fault this is And we need a skillful analysis;
If girls were shown mercy in the matter of marriage, 
We would not see them unwed.

We have received destructive customs; 
There is no doubt about it.

Look at the cost of marriage; 
It's the fault of the wealthy(60).

If the bedouin thought about it 
They wouldn't follow the customs of others.

They abandoned the customs of good men 
And adopted the customs of townsmen.

This is a time which needs explaining, 
Which makes a wise man turn away.

What a shame to have such customs; 
They have divided us in two.

There are the bedouin who travel with their sheep 
And enjoy being in the plains,

Where they enjoy the spring or sometimes face a drought, 
May God help them!

Then there are the town dwellers; 
They are our supporters.

See how the times are separating 
Relatives and brothers.

These are times of division, 
One goes west and one east.

We are at a crossroads; 
Each of us sees both ways.
87 Each likes his own way,
   Forgetting his roots.

88 The one who remembers his past
   Will compare the past and the present.

89 What oppresses me about this time?
   Thinking about it distresses me,

90 And by God I dislike it;
   I feel as if it is stabbing me with a knife.

91 All of it is upsetting and unbearable
   For the bedouin and those who live in houses.

92 Circumstances are getting worse,
   Upsetting even the camels.

93 Living in a village house is good for men
   Who get salaries,

94 Or who own a farm
   And can water it every two weeks\(^{61}\).

95 Living in a village is good for pensioners;
   Anyone who advises such a life without these advantages is a deceiver.

96 One who lives in it without these advantages
   Will live with twice the anxiety.

97 The regime humiliates us all;
   Its rule would turn even a baby's hair white.

98 Even if we obey its rule
   It will be a friendship between a sheep and two wolves.
They settled us to bedevil us;
Those whose were settled have fled

And sought refuge among the desert dwellers.
Leaving their farms.

You can't fight the world;
Living in the village is good

For one who is literate,
Or has a salary or a shop.

The poor man who lives in the village
Will feel humiliated.

He must fly from it
As a bird flies.

The projects are our problem:
They gathered us together.

Understand this clearly, in block capitals,
We became like the one who greets two villages.

Look at the man who is settled;
He will remember a time in the past

When he used to see the spring in the valleys;
There is nothing to equal it in his heart.

If you asked him, he would say,
(If he were telling the truth)

If he were not busy,
He would like to go to the desert every two days.

And I know the source of the error,
But I am afraid, like a wolf
112 Who is shot with a gun,
        And will not howl until he has crossed two ridges.

113 But for the fear I feel,
        I would explain about hidden things;

114 From worry which branded me
        And drove us mad

115 We tasted the humiliating life
        The mountains closed in on us(65).

116 In this life there are unbearable djinns
        And devils with them.

117 Even if we chant the Quran,
        It won't defeat them.

118 God will conquer them if he wants to;
        He will send Gabriel to them.

119 Woe to such a terrible life,
        Which isn't worth a franc.

120 The authorities have become like Timur Lenk(66).
        We weep twice for the past.

121 In the past, the bedouin were comfortable;
        They travelled east and west,

122 They journeyed on their camels;
        They would head for the areas where there was lightning.

123 The desert was empty;
        You couldn't see cars
124 But thoroughbred camels,
   Raced with brave men on them.

125 When they wanted to, they departed
   On male and female camels;

126 You heard the sounds of young camels -
   How sweet their calling to their mothers.

127 When you saw the female camels and their young kept behind,
   And girls going to fetch water from the rainwater pools,

128 When they went to fetch water,
   Then you could see the beautiful, tall girls.

129 Gazelles on the grassy plains
   Were afraid of people.

130 And when the hunter saw them
   He would kill some.

131 The bedouin in the desert are well reputed;
   When you visit them in their camps,

132 Where horses stand ready,
   They are ready to fight.

133 They are ready to go into battle
   When they hear the sound of rifles.

134 How often they took camels from the west,
   Or they were pillaged.

135 From Al Jafr to the Nafud
   You would not see any soldiers(67).

136 Borders do not exist,
   But the bedouin are there.
137 The bedouin are the home of honour -
   You can ask all nations about them.

138 They have a lot of warrior horsemen
   Who feed the hungry people.

139 The bedouin are descended from Gahtan,
   And some are related to 'Adnan(68).

140 The existence of the bedouin is beneficial.
   The Honest Prophet is from among them.

141 The bedouin are the home of kindness;
   They respect traditions.

142 From east to west,
   The bedouin are always victorious.

143 The deeds of the bedouin have always been splendid,
   Even in pre-Islamic times.

144 When Islam reached them,
   They fought alongside the Prophet;

145 But in this age of rulers,
   There are orders and borders.

146 The customs of our forefathers are gone
   Along with them.

147 Every time has its own circumstances;
   This is determined by God.

148 The bedouin have become town dwellers;
   They are happy living in houses.
149 The children are at school;
    They are settlers, not nomads.

150 A bedouin has a motor car,
    As if to say "Where do you want to go?"

151 The bedouin are gradually becoming fewer,
    Due to education.

152 Our situation is different now;
    We are divided in two groups.

153 Change is in the hands of God,
    Who controls the whole matter.

154 Glory be to the immortal living God
    The one Lord of the two lives.

155 He sent a written holy book,
    The greatest constitution for the world;

156 Whatever happens is mentioned in it -
    It explains about good and evil;

157 A book like light,
    Which advises the deceived heart.

158 Whoever reads it becomes happy;
    He will find valuable words in it.

159 If we speak words of advice
    From today to next year,

160 While we travel around the world,
    Our words will not equal the Sūra of Yāsīn(69).

161 If we give advice for a thousand years,
    While speaking
And advising people with concern,
Without God's help, we will be weak.

There are laws in the Quran,
If man complies with them

But for the one who intends to mislead,
God has his soldiers ready.

Whoever follows the Quran,
And is blessed by God,

Will enter Paradise
Together with virtuous ancestors.

No need for argument and dispute,
Everyone knows what is wrong and unlawful,

And everyone also knows what is right and lawful;
No one is ignorant of religion.

But, in the religion of Islam,
It is a must for the imām to advise.

The one who gives advice will not be blamed,
He will be rewarded.

I end my poem, which I composed
From beginning to end,

With Muḥammed, who is of great stature
And is the last of the prophets.
3 ياتي شعره يوم إقبال
lawn al'asal yawm isal
4 walla halib alhijal
xalt assakar mahagin
5 u ba'z asif sarrah hayl
yukur minnih gawl u gil
6 daflah nabt jamb assayl
mararah murr almurrayn
7 ibgudrit rabbin xallag
lawinnih yanbit ma yidag
8 lilbawahis walinsan
ka'dalik lafz assaynin
9 asif ba'zah kassamm
walli yigulah yandamm
u lih 'awagib waximat
ifarrig min bayn alatayn
10 waasif ba'zah binasaf
yargab lih kull al'urratf
12 darahim 'ind asjarraf
ilha bannaf nafayn
13 annasihah mabha fawd
labha nagss u labha zawd
14 u labha 'asasaf mangud
lagal alhaki attamin
15 annasayih liisufar
lih barnamiq balaxbar
16 tusma fi kull alagtar
fi rubu' almuslimin
التصحيح به توضيح
بالخليط والملح
والذي يحكي بالصحيح
شرحه واحتم شفوف العين

التصحيح به تمييز
معناه إركز تركيز
اوتركى الإنسان العزيز
ما يرغب كلام الشين

ترى التصحيح بالناس
ياتي مشروحة بقياس
يكرهها راعي الوسوس
اويدها كل الزينين

ترى التصحيح تفيد
تشرح لك وجه المديد
منها ناس تستفيد
واعونها ناس لمقيمين

والتصحيح فينا فرض
نعرفها عالجاهل عرظ
وامء خلق الأرظ
لازم منا موعظين

والتصحيح قيل بيع
يوم الجاهل له يطبع
تجلع الفكر وُسَيع
لا شرحها الفهمين

لا وفي هذا الزمان
راعي التصحيح تعبان
لو هو قوي الإيمان
يصبح بالمعنى مسكن
31 والقابل لـها أطهـوء
bayn albadū lahā isnūr
32 ما يـيتيعوا للمنزوع
lawīn ġayyar ba'z aššayn
33 عوـيذنا أدمـيات
bilka rāmah waššawmāt
34 واذا طلعتا للمواطات
xisirnā tab̲̄e alādīmīn
35 ترى الموظـه ساـبها خير
widhā yarrabi' tafkir
36 فيها سريع التغيير
li'bū finā alxābī̲īn
37 خالقاً امامون بالدـين
u sunnit sīd almursalān
38 بالملابس والمبوس
bil malābis wilmalbūs
39 unžur fi libs alhārim
šayyīn wāziḥ Šawf al'ayn
40 انظـر في لنـس الحـريم
Igyallīd libs albanāt
41 يـاجيل لـبل اللـه يبين
šāraw bilhaykal lawnayn
42 يوم تـنظـر شـب اوبنت
mā tufrughum lā 'ayānt
43 ما تفرـقته لا عاـينت
41 يفـرج ونـظر ما قـلت
salmakk ballāh šabbāh wayn
44 يوـم الجمعه بـه ارـشاد
yaljum fahi bih irsād
45 والليـنه به قصـاد
wal-barnāmil bih gaššād
46 عـجل الوفد بالاعـداد
'ajīl ufīdū bil'ibād
47 نـاسب تلعب عـالحلين
nāsin tal'āb ʿalḥablayn
وال تعالى صبيح جزئ
صار إببقيئ نوعين
والتدهو بالأخلاق
إخرب صف المجتمعين

التدهو بالأخلاق
صعب أمره ولا إطاق
عقابه عند الخلق
والله حقه مثل الدين

أوبع العالم بالتدير
يصرف مياذ الدانتير
أو هذا رقيق السياطين
قاله رب العالمين

وانظر أمر الزواج
صارت بالتالي احراج
يصبح المعرض معنًاء
ما يبقى عند حشين

كنه فيفر يفظ
عن درب الجزء ما يفظ
من هم إبقيئ يفظ
يقفي أوقليه غيبين

مسير ابقيئ وولوال
حيثه فيفر بالحال
اورتحت شوامات الرجال
 عند القاصي والأندين

وهنا أشرح الكرو الأسباب
لا خطبت من الأرقاب
كذلك خاطب من اجتيب
ما كههم ربع ادنين
59 nasībakk mā ʿinnih tībb
lawwin yunfux miṭl azzabb
60 šār albarnāmij yinṣabb
ʿinda alḥurmah waluxtayn
61 yirdu baytin manzūm
bih xazānāh uḡurfat nawm
62 uammakk mā lih bih luzūm
waladhā dūnih giflayn
63 wisyāgak ḥāzir balīd
walmuajjal lih waʿīd
64 kull alxutbah bih tankīd
xallaw ʿaṭ alawwalīn
65 waṣṣamdih salmin xasis
yudxul fiḥā sawr iblīs
66 ubaʿ ṣ tadxīl alʿādāt
sagat minhā falāṣīn
67 yawm aljīzah balās
wattayyib ʿīb tībah šaṣ
68 walhurmah hurmah ʿaṣīh
ʿin arrajil tiksir balʿayn
69 natjīt ḥāḏi alasbāb
tafarraj ʿala aṣṣabāb
70 yabḥāṭ ʿan bint alajnāb
law min dūniḥ ḥaddayn
71 wallī itṭallag tuẓrub kū
fi ḍārah tihil idmū
72 jāḥā ʿayyīn lih yirū
yimrīzhā jumlit ismīn
73  ودنا نفهم ذنب من
ونريد التحليل إفن
لنابليجه يرحمن
ما بورتيني شوف العين

74  نافح المان

75  جنتا هوا عوام دمار
ما فيها كل الانكار
بالجيزه شوف الاسعار
وذنوه على الموترين

76  نافح المان

77  لو البو ده تتككر
ما ينط بطيب غير
خلو طبع المناعير
اورغوا طبع المدنيين

78  هذا وقت به تصريف
منه العاقل يعيف
من هذا الطبع يا حيف
غدنيا منه قسمين

79  لو البو ده تتككر
ما ينط بطيب غير
خلو طبع المناعير
اورغوا طبع المدنيين

80  لو البو ده تتككر
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81  لو البو ده تتككر
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137  لو البو ده تتككر
ما ينطب بطيب غير
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اورغوا طبع المدنيين
87 kullin rāqib 'āmamshāh
wiytajāhal 'ān manshāh

88 wallī yuğkur ilma'āzh
yuğrun bayn azzamānayn

89 wanā zaymī hādā alwagt
lā ḥallaltih kullih magt

90 wanā wallāh minnih 'ūft
kannah yat'annī ıbsikīn

91 kullih ğubnin ma'āh jawr
'ālā albadū wahl addūr
izrūfin šarat biḥdūr
taz'āl minhā alba'arin

93 walhijrah taşlah lirjāl
'ālayhum ātīb yināl

94 aww šāhib wiğdah 'ammāl
yisğihā kull ısbū'yān

95 alhijrah ilrā'ī alma'āsh
wallī yānṣāh bih gaşṣāsh

96 wallī yuskhunhā balāsh
yişbih ibhammih hammayn

97 walğukum da'll aljamī
amrah yişib arrażī

98 laww kunnā lamrah niţī
rufgat xarūf ilğibayn

99 watānawnā lajil ašsarr
walhijrah raţīhā farr

100 tazabbann sukkān albarr
tarrakk hāk albasātīn
101 wadunyā mā tuʿbaṭ ḍabṭ
alhijrah maskanā hā zabṭ
102 lallī ʿindih zayn annabṭ
rawātib aww dakhǎkin
103 walhijrah lallī fagīr
yuṣʿur ʿi ḍāliḥī ḍagīr
104 lazim ʿinha yiṭīr
ṭayrit raʿ ṭalājāhāhayn
105 ḥīnā balāna almasrārīr
jamāʿawnā biḥ tajmīr
106 ifham bilxat alʿarīz
sirnā imʿayid algaryatayn
107 wunzur lirrajil assukān
yuḍkur liḥ fi zamānin kān
108 ʿawfah rabīʿ alwidyān
fi galbah mā liḥ ważīn
109 laww saaltyih lakk iygūl
iḍā yugṣud lilmāʿgūl
110 lawin mā huʾ maṣgūl
widdih yuxruj kull yawmayn
111 wanaʿ ʿarif rās alʿayb
lākin xāyif xawf aḍdīb
112 yawmin yurmā bilbārūd
yaʿwi lā ʿaggabb ḥazmayn
113 lawlā xawfī dawmin biʿī
lāṣraḥ ʿan šayyin xafi
114 min hammin kawānī kāī
sirnā minnīh majānīn
115: نفِّذ حياة الهوان
طَكَّرَانَ الْجِلْبَانَ
116: فَحَاِيَةِ الْعاْئِـٰنِينِ مَا تَنَّافَّاَتِ
وَمَخَاطَنِهِمُ الْمَيْأَٰسِينَ
117: لو اسْتَرِمنَ الْقُرآنِ
مَا يَكَرَّهُمُ الْقُرآنِ
اللَّهُ يَكَرَّهُمْ لَمْ يَرَدُّ
يَرِسَ الْمَيْأَٰسِيِلِ الْمَيْأَٰسِينَ
118: عَلَى مِن حَيَاةِ طَنْكِ
حَيَاةٌ مَا تَسْتَوِى فَرَئِكَ
عالَمَ تَشْهُبُ تَمْرِئِكَ
نِيَكَى المَلَائِكَةِ بِكُوْتِينَ
119: قَبْلَ الْبُدُوَّ مُرْتَحِينَ
أَمْغِرِينَ وَمُشْرِقِينَ
رَحْلِيْهِمْ بَعَارِينَ
عَلَى ابْرَوْقَهُ مَطْعَنِينَ
120: الْحَكَمِيِّ الْمَحَلِّيَّ
وَالْمَحَلِّيَّ الْحَكَمِيِّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
121: بدَأَ الْمُنَافِئُ الْمَبَاحِثَ
أَمْغِرُيْهِ وَمُشْرِقُهَا
رَحْلِيْهِمْ بَعَارِينَ
عَلَى ابْرَوْقَهُ مَطْعَنِينَ
122: وَالْحَكَمِيِّ الْمَحَلِّيَّ
وَالْمَحَلِّيَّ الْحَكَمِيِّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
123: الْحَكَمِيِّ الْمَحَلِّيَّ
وَالْمَحَلِّيَّ الْحَكَمِيِّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
124: الْحَكَمِيِّ الْمَحَلِّيَّ
وَالْمَحَلِّيَّ الْحَكَمِيِّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
125: الْحَكَمِيِّ الْمَحَلِّيَّ
وَالْمَحَلِّيَّ الْحَكَمِيِّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
126: وَالْحَكَمِيِّ الْمَحَالِيَّ
وَالْحَكَمِيِّ الْمَحَالِيَّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
127: الْحَكَمِيِّ الْمَحَالِيَّ
وَالْحَكَمِيِّ الْمَحَالِيَّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
128: الْحَكَمِيِّ الْمَحَالِيَّ
وَالْحَكَمِيِّ الْمَحَالِيَّ
مَا تَشْفَعُ الْسِيَارَاتِ
وَالرَّكِيْبَ الْاسْتِبِيْاتِ
بِالْتَّبَشْرَةِ اِيْتَبَارِهِنَّ
129 warrawāmā bilarya
jāflāt min aṣṣiya
130 win ṭāla'īn algannās
minhin ṣad aṣṣayyādīn
131 badwin biṣṣahra lih šīt
bilmaṣārīb ila jīt
132 wālxiyūl imḥazzārāt
liḥarayīb ḥaḍrīn
133 ḥaḍrīn ibwagt aḥlārīb
wālbaḥūdīg tuzrub ṣārīb
134 yāmā jābaw tarš algārīb
wallā ba'd màxūdīn
135 min ašjafr ila annufūd
mü tunẓūr ibbāynak ijnūd
136 ulā yudkār fiḥā ḥudūd
illā aḥlādū mawjuṭīn
137 wālbadū ahl annawmās
law tas'āl kull alajnās
138 ūhūm kāṭir alffūrūs
yyūṣībūn alajyānūn
139 wālbadū nasl gaḥṭān
ubaʾṣ yirkīz li ʿadnān
140 wujūd albadū bih xayr
minhum arrasūl alāmīn
141 albaḥwādī ahl atṭīb
ḥāḍḍīn almawajīb
142 min mašrīḡa lalmajīb
albadū kāyīdīn
143 افعال البذور بيه
حتى اوقات الجاهلية
او يؤم دخنه الإسلام
مع الرسول امجدنه

144呀ام دخالهم الإسلام

145 لاكن في دور الحكام
صار احدود مع النظام
اوراحت اعلامقدام
مع اهلها كلهم

146 عرارةلمعلام الداخرون

147 كل وقت نه شان

148 البذور صارت حظران

149 المدارس فيها اطفال

150 المهاجر ماهو رحال

151 البذور قلت تدرج

152 بعده سريت اثبات حال

153 والغير بين الله

154 والامر عنده كله

155 نزل بكتاب مسطور

156 كل ما يحصل به مدرك

143 افعال البذور بيهه

144 يؤدي دخنه الإسلام

145 لاكن في دور الحكم

146 عرارةلمعلام الداخرون

147 كل وقت نه شان

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153 والغير بين الله

154 والامر عنده كله

155 نزل بكتاب مسطور

156 كل ما يحصل به مدرك
157 iktābin kinnih annūr
yanṣah lalgalb almagrūr
158 allī yagrā bih masrūr
yājad kalamān ṭāmin

159 lawīn nāṣānā balgawīl
min ḥādā alyawm illā alḥawīl
160 wāḥnā biʿālām najūl
mā yūzin sūrat yāsīn

161 lawīn nāṣāh alftam
wāḥnā nabiḍ alkalam
162 wāḥnā nūʿiz bihtīmām
bidūn allāh ḏārīn

163 almuṭhaf yūjād bih tāṣīr
idā ibnādam lah yiṣr
164 wallī yugṣud littayīr
xāzin jundah ḥārīn

165 wallī yatbaʿ lilfurgān
uyarzā ḡalayh addayyān
166 yudxul jannāt annāfīn
mā aslaf āṣāḥān

167 lā jidal ulā xisām
kullin ʿarif līhārām
168 kullin ʿarif līḥlālāl
lā yūjād jāhīl baddīn

169 lākin fi dīn alislām
farzīn yirṣīdānā alīmām
170 wallī yāṣāh ma yīlām
wāhl annush ṭaḏīrūn
In this poem, Silmi Al Jabri is offering his son advice on two points: first to take care choosing the majlis he goes to and secondly about choosing a friend. He recommends a respectable majlis, where his son will benefit from listening to the sheikhs and elders tell stories or deliver judgements. He should choose a friend with the right values, manners and courage. He ends with a maxim; a friend in need is a friend indeed.

1 I am giving you some advice; I hope that you will learn from it; Understand my words and take them seriously.

2 The majlis where the talk is meaningless - Don't go there; everyone babbles there.

3 You will not hear tales told by judges Or by people who want to solve problems between relatives.

4 Such things may fill the head perfectly; Apart from these, there is no need for talk.

5 The friend whose intentions you do not know - I advise you not to be friends or get too close to him.

6 He is the one who will pass your secrets to your enemy; Better to avoid him than to see him.

7 My son, it is a big mistake to be friends with him; He will pretend to be a friend until he gets the chance to harm you(70)

8 When he needs something from you, he will pretend he is your close friends; But if you need him, he will avoid seeing you(71).
9 Do not see him or go near him;
Your livelihood is in the hands of the one whose doors are wide open.

10 A real friend is like a chest full of valuable things;
When he speaks to you, you will find him strong.

11 If you are in need, he will rush to help you and you will hardly be able to stop him;
Even if he is poor and does not have anything.

12 The friend is the one who will be there when you are in trouble;
But when you are fine, a lot of people will pretend they are your friends.

1 awṣīk kūd innak ta’allam attiṣāh
ifham kalāmī wahtafīz bih hazābah

2 almagfād allī mā iḥrūj ihma’nāh
kubbakk innih min yawm kullin hadā bih

3 min yawm mā ihrūj assawālīf min igzāh
wallā itwiṣī rāy bayn algarābah

4 ḥadawl hinnih ḥaṣwit arrās wimlāh
umin ḥugubhin mā lilxarārif fāgah

5 waṣṣāhib allī mant ṣārif nawāyāh
awṣīk ana ʿin ʿuṣḥbtah wigirtābah

6 allī in ṣ̣hāṭyih sirr li’dāk waddāh
afwadd min imlāgāh ḍāyr ijtinābah

7 sayyih kibīrīh yā walad ʿuṣḥbatak yāh
ṣāhib ilā mathūh wiguzz nābah

8 ṣāhib ʿāzīz in ʿazīz mink lih magzāh
win ʿuztah intah tīgūl rīkbit irkābah
This is an alphabet poem, *alfiyyah*, in *marbūt* form. Each letter of the alphabet is mentioned by name, and the following line begins with it. In this example, Barrāk Dāğīš has written four lines for each letter, with a rhyme scheme as follows:

**Alif**

1. a
2. a
3. c
4. c

**Ba’**

1. d
2. d
3. e
4. e

The b rhyme is repeated throughout the poem; in addition, the last word (or two) of line 2 is repeated at the beginning of line 3 in each group, showing the skill of the poet, Barrāk Dāğīš.

The subjects of this poem are morality, relationships between relatives and the problems of getting on with other people. Barrāk Dāğīş composed it while he was in prison in Saudi Arabia. He advises his relatives to give up smuggling, and shows his homesickness for Jordan.
1 ALIF: I compose wonderful verses,
Beginning with God, who knows the hidden future,

2 Whose servants are aware of their fate,
On the doomsday when they face their judgement,

3 When creatures are to pay their accounts -
A day which has its danger for man.

4 Everybody will have his acts recorded in his own book;
Lucky is the one who carries his book in his right hand.

5 BA : The afflictions of life are so numerous;
So many suffer from self-conceit.

6 The hour will come when they will lose their pleasure,
When buried in a grave with earth pushed into it.

7 As earth is heaped against the headstone,
They will live in darkness, screened from their loved ones.

8 They will be absent from the happenings of this world;
Who dies parts from his friend.

9 TĀ is turning to God, repenting all sin;
God will accept repentance from the penitent.

10 Put your hope in God, who knows the unknown
And who creates Paradise and Hell for torment.

11 The torment of Hell consumes the liver;
The acts of the servant may benefit or harm him.

12 Do not yield to this world, which is full of temptation.
Anyone who obeys God, his pain will be relieved.
13 TA is for your recompense if you keep up your worship. 
You will enter a paradise that has perfect happiness.

14 A soul therein will reach the end of desire. 
Its palaces are gold and its earth is musk.

15 Its earth is made of sapphire and the stones are jewels; 
Ruby and emerald are spread everywhere(73).

16 Servant boys there are like pearls(74), 
And companions with beautiful, big, lustrous eyes you will admire(75).

17 TIM is for glory to God, who created houris in Paradise; 
They delight anyone who sees them,

18 Appearing with fine cheeks which glitter like light(76). 
They are beyond description.

19 Strange that they have no one to call mother or father; 
God created them for the sake of the believer.

20 They are described in the Quran; 
My God described them in his book.

21 HÅ. Do not let your dreams deceive you in your life. 
The houris await you in your place in Paradise,

22 And God enables them to see you. 
Work for that and ask for the generous recompense from God.

23 The recompense is that you will have virgin girls(77) 
In a paradise where you will live happily.

24 The drink there is wine made of honey(78), 
A pure drink which is delicious to drink(79).

25 XÅ The houri's cheek is white and shining 
And the eye is black, with little white.
26 Hate does not exist among them;  
They were created for the believer who kept the faith.

27 He will be rewarded, in the eternal life,  
With virgin houris with long plaits.

28 Whoever enters paradise is fortunate;  
Keeping his faith brought him to this house.

29 DAL: The house of eternal life. Hasten to it.  
Keep to your religion even if it is difficult.

30 Don't be too friendly with this life;  
Work towards Paradise; its doors are open.

31 The key to its door is prayer,  
The fast of Ramadan and giving alms\(^{(80)}\).

32 And making the pilgrimage is good, if you are able to\(^{(81)}\);  
For the pilgrimage to the house of God, camel caravans go\(^{(82)}\).

33 DAL. Humiliate your soul. Don't follow its desires.  
If you allow your soul to fulfil its desires,

34 Then you must know that the Devil has seduced it.  
He will guide you to the path of failure

35 And failure will lead you into the middle of the fire,  
Diverting you from the paths of the faithful

36 On the day of judgement, when the mind is confused -  
It's a great day, when mountains will move\(^{(83)}\).

37 RA: Stop your soul from doing wrong;  
If you obey the soul's counsel, there's no end to it.
38 The one who grasps this life is conceited;
   Beware! Life itself fears no one.

39 Life has not feared anyone since time began.
   If you live for a few days, there is an end to life.

40 You leave your wealth, family and property
   And your end will be in a grave with earth over you.

41 ZAYN: The beauty of the soul is in obeying God;
   God is generous and his gifts are countless.

42 The one who made the universe in six days(84)
   Knows the five secrets which none of his creatures know(85).

43 No one has ever known these secrets;
   God has not given his secrets to any of his creatures.

44 How glorious is God, who created night and sleep
   And created the day when people can seek their living.

45 SIN: Don't open your heart to infidels
   Keep your secrets to yourself until the time is right.

46 The ill favoured one always tries to deceive you.
   His wicked lies will stab you.

47 He stabs you and lets you down;
   He smiles at you but in fact he is your enemy.

48 May God deceive him. Even if he is your relative,
   He will cause problems between you and others.

49 SIN: Always avoid problems with people;
   Don't make friends with the one who would be all things to all men,

50 The fool who is always vilified;
   When people go to sleep, his dogs begin to bark.
51 His dogs bark and he doesn't like sleep;  
He looks for theft as he is a thief.

52 He is not a brave man who will defend you;  
He is lawless and works with shameful things.

53  
Increase your patience when it is needed,  
When fate lays his hand upon you.

54 Patience among people is admired;  
God rewards those who are patient.

55 Patience is rewarded when you obey God;  
When fate touches you, there is no remedy for it.

56 The one who is patient for God's sake will not be defeated;  
Patience is the greatest virtue in God's eyes.

57  
There is no mercy in your enemy's heart,  
Though he may smile with his lips and show his teeth.

58 Avoid him and do not converse with him;  
Pull up your tent pegs and move away from him.

59 Pull up your tent pegs as there is no merit in living near him;  
He is against you and shows too much interest in your affairs.

60 He will try to hear news of you from passers-by  
And if he knows that all is well with you, his hair will go grey.

61  
If your neighbour builds palaces for himself,  
Oh people, this a real distress, worry and injustice.

62 You are not a bedouin who can change the location of your house;  
People surround you like wolves.
63 Wolves surround the houses, howling.
You hear them howling because they are ravenous(87).

64 No one can hunt them because they are in their lairs;
No one can get near them in their forest(88).

65 ZA: The shadow of these times hangs over us like a cloud,
Our footsteps are counted even if we do not walk.

66 Our doings go wrong because of someone in our midst;
Only the ignorant climb the hill(89).

67 Whoever climbs the hill, oh people, will go astray;
It is clear - there is no misunderstanding.

68 The path full of difficulties and worries
Is clearly the wrong path.

69 AL ʿAYN: Avert your eye and leave the path;
If your eye wants to look eastwards, look to the west.

70 Leave the road with worry and beatings along its way,
Where a crow caws(90).

71 It caws and seeks the house;
When it caws, all the secrets are revealed.

72 Its croaking brings bad omens, evil deeds and anxiety;
Ill omens are the language of the crow.

73 GAYN: My problem is when I remember other things,
Like one who has sore eyes.

74 A man recalls something he did,
And he remembers his friends, family and relatives -

75 Those relatives who I expect to support me,
The ones who will moan when I moan -
76 The one who takes your problems to heart,
His face is the one you will see when you have problems\(^{(91)}\).

77 FA: The one who doesn't appear when you are in difficulty,
Whose face you won't see, who goes another way,

78 This is the one who neglects his friend.
Let him go away; don't give him a thought.

79 Think of the ones who are eager to visit you
When you are in need.

80 The friend who visits you when he knows your situation
Is a dear friend to you.

81 GAF: My heart loves friends;
Love of them increases the longing in my heart.

82 I love them and I hate the flaws that some people have.
The one who falls short of honour is hopeless.

83 He lacks qualities, so you would not ask anything of him;
He is like a small falcon\(^{(92)}\); anyone who hunts with him will be unsuccessful.

84 If you send him after a quarry, he will not catch it.
There is no hope, for he is used to the lure.

85 KAF: Leave all the riffraff completely;
There is no pleasure in being friends with a villain;

86 The little he knows will mislead you;
In speaking he reveals his meanness.

87 When he speaks his answer is vapid;
He mutters rather than neighing like a horse.
The qualities of a servile person are clear;  
He is like a fox grimacing with its teeth.

LAM: I wish that people would understand and know  
About realities, and not go against the facts.

The one who has good thoughts will always behave correctly;  
He will always follow the road of understanding.

On such a road, he will weigh his words;  
His words are like counted money.

When he speaks wisely to those who understand,  
His opponents nerves will go to pieces.

MIM: I don't want money from people(93),  
What I am writing is the truth, spelt out clearly

These words are known to all;  
Good words are written in books.

When people read good words they are happy;  
When the truth is told, it is sweet to tell.

True words are bought with money.  
They comfort those who read them.

NUN: The fire of my heart is ablaze  
And my liver is grilled in the flames,

Because of a long-term sickness(94) in my heart;  
From its heat, the wound in my heart is obvious.

Oh people, the wound is evident within the heart,  
The griefs of the bad days are in turmoil in my body.

Hope is more remote and I grow weak from despair.  
I feel an eagle's talons snatching at my heart.
101 HA: A sickness has fallen upon my heart;  
    In my poetry, I use appropriate words.

102 I know the way to each meaning I require;  
    It comes easily, without causing fatigue.

103 The effort is not a burden on my thoughts;  
    I measure the rhymes in my heart as I want.

104 True words, when said, will please this generation;  
    Old men and young approve of my words.

105 WĀW: I long for a faraway country;  
    The country of Jordan, which I mention in my poem.

106 From a country(95) which, in my heart, I do not like,  
    I hope for freedom, from God who creates the clouds.

107 Who creates the clouds in the dry lands,  
    Where you will find hailstones heaped on the plains.

108 When this happens, a weak camel will recover its strength,  
    Whether or not it has a herdsman.

109 YĀ : Oh God, relieve us!  
    Oh one who sent the Quran like a strong rope!

110 We are slaves and Islam is our religion;  
    He is merciful and the servants may knock at his door.

111 At no door but his will you find mercy,  
    And the one who lacks his compassion, will go far astray.

112 No one can judge the extent of his mercy,  
    He is the hope of anyone who is beset with misgivings.
النور من أبيات عبيبة نديه بالمعبد علام غيتو

نفي اعتداء عرف ما يصبغ يوم القيامة فيه يمشي احسابه

احسابه على المخلوق عنه حشرها صعب على الإنسان فيها خطرها

كل أعماله في كتابه ذكرها والمسعد التي في يمينه كتابه

والاباء بلا الدنيا كثيره اثرهروك كم واحد منها يصبه إغوره

تجية ساعة فيه يذهب إسره يسكون أبقر فيه هاوا أثاره

إثراب عليه إهلال فوق النصيب يصبح أبطاله عن جميع الحباب

عن حياة الدنيا يصير غليب واللي يجيب الموت فارق أصحابه

والنا تتو في جميع الذنوب ولله تقبل توبة اللذي يتوب

واعجل رجلك بالله علم الغويبي التي خلق جنه اونار العذاب

عذاب ناره باكل الكيد حره والعبد أعماله تلفعه وتظروه

ولا تتبع الدنيا فيها المغفره ا ومن طاعو المعبد خفف عذابه
13 واتتام طوابع تلك حفظت العبادة
tدخِل إبتِعَبة في كل السعادات

14 وانفُس فيها تحقّ غاية مراده
اقصوره ذهَب والمسك فيها اترابه

15 اترابه الازرق والحجر فيه جوهر
أوزمرد أوباتر فيها مدرث

16 أوغلمان فيها كاللصنو مصور
أحور عن فيه تيدي إعجابه

17 والجيم جل من خلق وسطها حور
من شوهنف العبد يسر مسرور

18 أيورن ادغ صافي كنه النور
وصف غريب إوفيّه كل الغرابه

19 غرابه لا و لا ب اينادن
اولجل المومن ربي خلقهن

20 في امنزل القران في الخلق وصفن
ربي وصفهن في امنزل كتابه

21 والحا احلامك لا تعرك بنياك
الحور في بيثك تراها ترجاك

22 والله يمكنها أسوفك أوروك
اعمل لها واطلب عظيم الإجابة

23 نه الإجابة يعني كواكب اترابا
في جنة فيها لك العيش طبا

24 بوخمر العسل للناس فيها شرابا
شراب طاهر عننك لذيذ شرابه
25 والخا خد الحور أبيض وياطي
والعين سودا فيها قليل البياضي

26 مفقود منهن كل نوع البغاضي
خلقن المجون بالعبادة حظاهم

27 حظاهم يوم حياة الخلودي
روح ابكار تنتظر الدعوة

28 والي يدخل الجنة حظته سودي
يدخن ابكر حظه الدين جابه

29 والdal دار الأخرية عجلو به
اويحاظ على دينك لو به صمونه

30 وتصيبند الدنيا لا ترغب به
اسعي الجنة فيك فتحت أبوبه

31 ابوبها مفتاحها بالصلاتي
وصوم رمضان امثم دفع الزكتر

32 والحج لا سرت مقدر ابوبته
ولحج بيت الله تشمي اركبته

33 والدال ذن النفس تركها هواها
ان طعت نفسك امثم لحقت امنها

34 لازم تعرب الليس إنه اغواها
حينه بقودن بدم الخياحه

35 حيث الخياحة تجعله بواسط النار
ويجتبك عن درب تمشي الإبارة

36 يوم احسابك يصبح الفكر محتر
يوم عظيم اوفيه تمشي اهتامه
37 warā rudd annafs ʿin alxaṭā radd
in ʿif ʿawr annafs tarā mā lahā ḥadd
وَالْرَا رَدَّ النَّفْسِ عَنِ الْخَطَا رَدَّ
إِن طَعَتْ شُورٌ النَّفْسِ تَرَى مَلَّا حَدً
38 mağūr fī dunyāh min hū tajawwadd
wufṣun tarā dunyāk maḥādin tahābah
مَغْرُ بِدُنْيَةٍ مَنْ هُوَ تَجَاعْوَدُ
وَفَطِنَ تَرَى دُنيَاكَ مَحْدُ تَهَابِهِ
39 maḥādin tahābah min gadīm azzamānī
law gīmt lak ayyām faǀʿumur fānī
مَحَدٌ تَهَا بَهُ مِنْ قَدْيِ الدِّمَانِيّ
لَو قَمَتْ لَكَ أُيَامٌ فَالعُمْرُ فَانِ
40 tutruk awmālak walahil walmabānī
utarjaʿ ilgarbin sār fawgak itrābah
تَتَرَكْ امْوَلَكَ وَالْحَيْلَ وَالْمَبَانِيّ
وَأَتِرْجَعُ الْقَبْرِ صَارِ يُوقَدُ أَتَابَهُ
41 wazzayn zayn annafs fī ʿaʿīt allāh
allāh karīm walā ithassab ʿaṭāyāh
وَازْقَىْ زَيْنَ النَّفْسِ فِي طَاعَتِ اللَّهِ
وَالله كَرَيمُ وَلَا يُخَسِّسُ عَطْيَاهُ
42 allī ʿibsit ayyām liikawn sawwāh
uyaʿlam ibxamsin mā bixalgih darā bih
اللَّهُ أَيْسَتْ أَيَامٌ لَكَ وَلَا نَخَوَتْ بِهِ
أَوْيَلَمْ إِبْسِمْ أَيَامَ مَا بَخَلَطْهُ دَرَى بِهِ
43 maḥādin darā bih bilmālā dāyim addawm
wallāh ibgaybih mā ʿaṭā lilmālā ʿiʿlūm
مَحَدُ دَرَى بِهِ بَيْنَةَ الدَّوْمِ
وَاللهِ اِبْغَيْبِهِ مَا عَلِيَّ نَخُلَأْتَعَلْمَ وَمَا
44 subḥān rabbin xālig allayl wannawm
uxalag nahārin fīh xalgih saʿābih
سَبْحَانَ رَبِّي الْحَلِيمُ
أَوْخَلُ نَهَارِ فِيهِ خَلْقَهُ سَعَايَهُ
45 wassin saddak ʿā lā tiḥbāh lilandāl
xallih ibgalbak layn yībdī lak ahwāl
وَسَنْ سَدَّكَ لَ لَا تَيْبَحُ لِلنَّاسِ
خَلَهُ عِبْدَكَ لَنْ يَتَيْبُ لَكَ اِحْوَالَ
46 tarā addamām ibgirtak dawn yiḥtāl
ʿalā arradā walbawg yaṣʿān jawābah
تَرَى النَّمَذِجَ اِبْغِرَتَكَ دَوْمَ يِحْتَالَ
عَلَى الرَّزْقِ وَالبَوْقِ يَطْعُنُ جَوْابَهُ
47 yaṣʿān jawābah ṭum linnās yirmīk
yazhak ibwajhak ubilxafiyyah imfadīk
يَسْعَ عَبْرَاهُحُ مَنْ لَنْنَاسَ يِرْمَيْكَ
يَظْلَحُ أَبْوَجَهُكَ أَوْاَبْحَفِهِ اِمْعَادِيَكَ
48 allāh yixūnīh law garībin iybārik
yajʿāl ʿalayk min alawādim ʿitlabah
اللَّهُ يَخْوَنِهِ لَوْ قَرِيبٌ اِبْيَارِيكَ
يَجُعُل عَلْيَهُ مِنَ الْأَوَّادِ اِطْلَابَهُ
160

49 

والذيين شر الناس تتجنح دوم
ولا يترافق اللي كل طبع له الهلهم

wasssin shar annas tajannabah dawm
wala itrafik alli kull tab'in lih islum

50 

الله سفيه أوداي القدر مذموم
يوم تقام الناس تنبيح أكلاه

alli safiih udayim addawm madimum
yawmin tanam annas tinbih iklabah

51 

تنبيح أكلاه ما يريد المناسي
ايدور الغرات حيته جراحي

tinbih iklabah mai yirid almanami
iydawwir al'girrat haytih harshami

52 

يا علك ما هو اقرو احامي
حيته خسسي اوصنعته بالآباه

ya fink ma hu ibgirmnin iyhami
haytih xasis usanatih bil'ayabah

53 

والصبر صبر زوده في نزومه
يوم القرد ياتيك حزا نزومه

wassad sharak zawwidihi li lizumah
yawm algadar yatik hazzit luzumah

54 

والمصبر بين الناس بانت اعتومه
والصبر عند الله فيه المثابه

wassabr bayn annas banat li lumah
wassabr fnd allah fih almatubah

55 

فيه المثابه في سنع طاعة الرسب
حيث القدر لا جاك ما يفع الطب

fih almatubah fi sanarita' arrabb
hayt algadar la jak ma yanfa' attibb

56 

والصبر للحق ما ظن يغلب
والصبر عند الله اريج اجليبه

walli sharar lilhag ma zin yu'glabb
wassabr fnd allah arbah idlabah

57 

والصبر صبر للحق ما ظن يغلب
والصبر عند الله اريج اجليبه

wazzad ziddak ma ibgalbah mahtannih
lawin zihih lak bidshafya usinnih

58 

والمثابه ما ابتقيه محنه
لون طلحك لك بابشافيا اوسنه

tajannabah utum ugsur alhakik annah
u'in gurbthihi isla' iibaytak inlabah

59 

تجنبي لثم القرد الحكي عنه
أو عن قربته اشعأ أبشتك أطنابه

islai inlabah gurbthih maa bahah xayr
haytih ibziddak zawwad alfiikr tafsir

60 

てしまいました ابخارك من اخظة المسابير
ولا عملك ابشر زاود شبابه

yaxis axbarak min ixtaat almasayir
wilai 'ilmak ibxayr zawad sayabah
161

61. \( \text{واطأ طنيك كن باني له مصور} \)
\( \text{هذا البلا ياناس وهم والجور} \)

62. \( \text{ممن أبدي أتبدل الدار في دور} \)
\( \text{ناس تحوكك نون شكل الذبابة} \)

63. \( \text{اذبابة تحوكك بالطورق تعاون} \)
\( \text{تهمع أعوان جهانات مفاوئ} \)

64. \( \text{اولد يصيديه في اجحاره تهاوى} \)
\( \text{محد بجيبين سياكات ذبابة} \)

65. \( \text{والظا ظل الوقت خيم عيّنا} \)
\( \text{تحسب اختطانا بادل لو ما مشينا} \)

66. \( \text{خطواتنا صابة خلف من حذننا} \)
\( \text{مسكن من رأس الطويه رقابة} \)

67. \( \text{من هو رقابة ياملأ تاة توهات} \)
\( \text{تيهات شوف العين ولا به امرأوات} \)

68. \( \text{عسى طريق فيه هو اوصوبيات} \)
\( \text{هذا طريق شوف مختلي صوابي} \)

69. \( \text{والعين عيّنك غلظا واترك الرب} \)
\( \text{كتها تزيد الشرق انت انحى الغرب} \)

70. \( \text{اترك طريق وسطة الهم والرطب} \)
\( \text{ترى طريقك فيه يغطى اغرابه} \)

71. \( \text{يغطع اغرابه اوسم يبحث على الدار} \)
\( \text{ولا يغطع تكدك كل الاسرار} \)

72. \( \text{صوته يجيب الهم والبن وشرار} \)
\( \text{فيها كثير الهم لهجة اغرابه} \)
73 walgayn ǧubnī lā ṯarā lī ṯawārīh
kin arramad fī ʿaynī layīdin fīh
والغين غبني لا طرى لي طواوه
كن الرمد في غني لازفه
74 yuḍkur ʿalā alinsān šayyin iysawwīh
yuḍkur ʾaṣḥābāh walahall walgarābah
يذكر على الإنسان شيء يسويه
يذكر أصحابه والاهل والقرابة
75 garābṭin fīhā alʿašām walmahannah
allī lā wannayt yiwin wannih
قراءة فيها العشم والمحنة
الي لا ونتي يوه وته
76 allī umūrak dāyiman yuʿīmīnh
iṭšūf wajhih yawmin iyjinnak ʾaṣʿābah
اللي امورك دايم يوجمه
انشوف وجهه يوم يجنك صعابه
77 walfā fallī mā iybayyin ibźigah
mā tišawf wajhih utum iyjinnib ṭarīghīh
والبها فيلي ما يبوي يبيه
ما تشوف وجهه اومي إيئب طريقه
78 hāda ṣarrāfīg allī iyxallī raftīgih
xallīh iywallūlī walaʾ ʾiḥsīb ʾiḥsābah
هذا الرجل اللي يغاني رفته
خنه ايوي ولا تحسب حسابه
79 ʾiḥsīb ʾiḥsāb allī yūjūnak mašāfīg
lā sīrī fī sāʿat yibdi bāhā aẓziq
احسب حساب اللي يجودك مشاهق
لا سرت في ساعات يدي بها الطيق
80 allī yizūrak lā ʿilm bamrak iywīg
hāda ʾaṣṣadīg allī ʿazīzin janābah
اللي يزورك لا علم بمرك اويق
هذا الصديق اللي عزيز جدبه
81 walgaʃ galbī yihib arraʃqagah
fī ʾḫubhum galbī yizīd ʾiṣṭiyqagah
والله قبله يحب الرفقة
في حبه قبله يزيد إشتاقته
82 ahībhum wakrah mīn annās ʿagah
allī gašar darb annawāmis mā bih
احبهم واكره من الناس عاقه
اللي قصر درب التواسم ما به
83 mā bih mīn annūmās šayyin tirīdah
wakrī xisir mīn ḫū yihūṭṭah ʿalā ʿidāh
ما به من النوماس شيء تريده
وكري خسر من هو يحظه على إيه
84 ʾilā ṯalāʾ ʿašaydatin mā yisīdah
milāf ʾilmilwāh yawmin u ʾmabhah
المثل عصيدة ما يصيده
ميلاف عالمالواح يوم هومانبه
85 وَالْكَافِفُ ّكِبِّ الرُّضِيِّينَ مَرْهُم
تَرَى صِحَبَةِ الْآدَالَةِ مَا بَيْهُ مَسْرِهَ
تَرَى الرَّجُلِ عَرَقَهُ بِسِبْطَ وُمْغِرِهِ
86 تَرَى الدَّرَيُّ عَرَقَهُ بِسِبْطَ وُمْغِرِهِ
أَخَ حَكِيِّ بِمَا مَعَ سُلْطَانِ جَوَابِهِ
87 أَخَ حَكِيِّ بِمَا مَعَ سُلْطَانِ جَوَابِهِ
إِنَّهُ دُنْنُهُ مَا هُوَ أَبْصَهُ صَهِيلَيْهِ
88 بَيْنَ مَوَارِيْكَ رِجَّلَ ذَلِيلَيْ
بَيْنَ مَوَارِيْكَ رِجَّلَ ذَلِيلَيْ
89 وَلَامَّا لَىَّ فَطَّمَ عَلَّىْرِف
فِي أَلْحَاَةِ يَوْمِ يَكَلَّهُ عِبَادُهُ
وَلَامَّا لَىَّ فَطَّمَ عَلَّىْرِف
عَنَّ الْحَقَّاَةِ دَايَمًا مَا تَخَالَقُ
90 تَرَى سُلْطَائِ الْأَفْتَارِ دُوْمَ اِيْتَصَرُّ
يَسْلِكُ طَرِيقَ الْعُرَقَ دُوْمَ عِبَادُهُ
91 دُوْمَ عِبَادُهُ يَنْطُقُ الْحَكِيِّ مَا زَوَّنَ
يُشِبِّهُ كَلاَّمَهُ فِي مُصَارِيْ يَعْدُونَ
92 وَلَا حَكِيِّ بِالْعُرَقِ لَنَ يُعْرَفُ
يَنْحُطُ مِنْ قُرْنِ قَبْيَةِ اِعْصَابِهِ
93 وَلَمْ يَأْدَمَ مَيْ وَدِيْمَ مِنْ النَّاسِ مَظِروفَ
هَذَا الْكَلَّامُ الْصَّدِيقُ يَتَقَلُّ بِحَرُوفَ
94 خَصُّ الْكَلَّامِ الْلَّبِّيْ مِنَ النَّاسِ مَظِروفَ
أَوَّلِىْ الْكَلَّامِ الْلَّبِّيْ مِنَ النَّاسِ مَظِروفَ
95 أَوَّلِىْ الْكَلَّامِ الْلَّبِّيْ مِنَ النَّاسِ مَظِروفَ
أَوَّلِىْ الْكَلَّامِ الْلَّبِّيْ مِنَ النَّاسِ مَظِروفَ
96 أَوَّلِىْ الْكَلَّامِ الْلَّبِّيْ مِنَ النَّاسِ مَظِروفَ
97) 
واطن نار القلب زاد استالة
والنن كثير في لماه أملالة

98) 
من عنة بالقلب صارت اطواله
من حرارا بين ابلاقي صوابه

99) 
بين صوابه داخل القلب يا ناس
اهوم بشعا داخل الجسم تحساس

100) 
طال الرجا وازريت من كثير الأسما
واسنس ابلاقي لون مخلب اعقابه

101) 
والها هو إداخل القلب عله
واقول في شعرٍ كلام ابسطه

102) 
كل المعاني لا يغلينه نذيه
تأتي اسبهله ما ترث اعابه

103) 
اعتابها ما هي على الفكر بالحيل
فصل التفان بالقلب تفصيل

104) 
نطق صحيح الا طلع يعجب الجيل
يشهد له الشباب احتوى شابه

105) 
والوا ووجدي في اديار عبده
بلد الأردن ذكره بالقصيدة

106) 
عن ديرة في قلبا ما نريده
نرجي الفرج من رب منشي سحابه

107) 
ينشي سحابه بالديار المحليه
تلقى البرد مكون بالخمليه

108) 
في مظروفه تريع اختيزة الهزيله
التي معه راعيه ولي ذهابه
CHANGING CIRCUMSTANCES

Sa‘ūd Jāzī described the suffering and distress of the bedouin when they lost their sheep and camels, and had no real income with which to fulfil the duties of hospitality. He says that, at present, what they have is hardly enough to allow them to offer their guests coffee. In one line, he likens himself to a Palestinian refugee who has lost his home and is left with nothing.

1 My heart was suffering while people were asleep; Like one who couldn’t see his beloved.

2 I became like a Palestinian refugee, A refugee who has lost his homeland.

3 How can a man sit still when he is in misery? Time passes, but he is not at ease.

4 What a life, when you have to swear by God to be believed! Knock on God’s door; such a life is worthless.

5 It is not nice to put a man down, to humiliate him; Even if he is kind and well thought of, they try to humiliate him.

6 Alas! These times have left people to suffer. In these times, everything is upside down for the bedouin.
7 From the gate of Musil (96) to China,
The afflictions of darkness have been published in magazines (97).

8 You can't bring back the old days,
When tribal power was independent.

9 Look at these days! Even faith has diminished;
We count days without the moon (98).

10 Oh God, who creates people, and helps them;
Oh one who cures the sick of all their ills;

11 Show mercy to those who have majlises (99);
Whatever they earn goes into their coffee pots (100).

12 When guests arrive, they are quick to offer food;
Everyone will claim he has the right to be host (101).

1 galbi tašaggā walmaxālīg haj'īn
tišgāt allī fāxatah šawf xillah

2 uğadayt 'idi lajyin min falaştīn
allāji allī mifxītin diirtin lah

3 kayf arrajil yugṭud tugūl ġawf maskīn
alwagt yimzī mā yithayyā maḥallah

4 walfīsah allī min gafāhā talḥagak din
ihār abwāb allāh inhā jawxallīh

5 mā hi ladīdah tunkus arrajil withīn
law innih ġayyīb yamdaḥawnah tiqīllah

6 amrin taťaggāb lilmāxālīg ya ngũ
wagťin tagallab ǧalā' albadū kullah
In this poem, Barrāk Dāgis uses only letters without dots; he manages to compose a poem in this form, which is not normal in Arabic poetry. The words are enslaved to the metre and rhyme, so the poem does not deal with a specific subject. It can be seen that the lines and verses move from one idea to another, without any connection. However, the poem forms a group of proverbs and sayings.

1 Love and affection are a destiny and their presence is evident.  
If God wants, he can restore you to the right road and favour you.

2 The affectionate ruler\(^{(102)}\) is the soul of justice;  
He is peace. He knows what happens to you.

3 If he afflicts you with misfortune, he will restore the balance.  
He will make an example of you and then restore you to your destiny.
4 If God wants to show his mastery of affairs,
   His judgement will consign you to dwell in distress.

5 He is the peace, the giver, the one whom I petition.
   God is perfect; he is the monarch who created you.

6 If the body is hit by a poisoned weapon and the blood flows,
   Restoring it is not easy; a dollar is the ransom\(^{(103)}\).

7 If the poisoned stick enters your body, you will be affected at once;
   To make things worse, you can also be made blind and deaf.

8 The crescent moon appears; it is the rainy season.
   The clouds get darker and lightning strikes the ground.

9 Hot tears flow in abundance;
   Not from one who mocks love.

10 The soul has gone its own way;
    He doesn't forget her. His love is sealed forever.

11 The afflictions of love affect even the gazelles;
    The one who is in love is poisoned.

12 By God, worries attack the one who loves.
    If God wants to complicate things, he will.

13 One who desires something will not count the cost if he gets it;
    Money is necessary to live and also in times of need.

14 When they catch a falcon\(^{(104)}\), its name is indicated.
    If it catches its prey or is caught, its voice is the same.

15 Envy and exaggeration are widespread, and lawless men\(^{(105)}\) have made gains;
    Envy has spread among the Muslims and involved everyone.

16 When the mirage is the resident of the empty desert,
    The hot air will cling to it.
17 It's a difficult area and no traveller will pass through it
   Except gazelles and oryx, when they know the way.

18 When I want to go home through those plains,
   They have been conquered by the red Cadillac(106).

19 Its food is fire(107), and the heat is timed(108);
   It's an easy way to travel and will take you quickly home.

20 The magician does not need a fortune teller;
   An unarmed man would never defeat an opponent with a spear.

21 A brave man with a Lama pistol(109)
   Will quench its thirst with blood flowing from red arteries.

22 If your son gets into bad company,
   He will cause you problems and he will leave you.

23 If he is no help to you, send him out to work;
   If he is causing you problems, get some peace.

24 Hope that by putting him beyond Ḥallūl(110), without hope, (he may improve),
   If he is a problem and no use to you now.

25 The soul of a fish endures as long as it is in water, not in the desert;
   If it leaves the water, it will die.

1 alwidd walawdād waʿdīn udalāl
   wallāh ilā rād raddakk uwaddakk
   الود والاوداد وعد اوتدال
   والله الا راد ردك او ودك

2 alḥākīm alwadūd lilʿādil midhāl
   huwa assalām uʿfālmin mā ḥaṣal lakk
   الحاكم الودود للعدل مدهال
   هو السلام اوعلم ما حصل لك

3 wilā dahāk assaw ʿašāʿak lahā kāl
   sawwāk ḥikmah lilmahālik uraddak
   ولا دهاك السو واصاك لها كل
   سواك حكمة للمهالك اوردك
الله إلا راد حكمه للاحوال
وسط الكدي حكمه الله كذك أوموائك

هو السلام أوراع العطا اونه اسال
الكامل العاهل الله سواك

ولا راج سم اسلام اودمه سرى سال
ما عاد رده سهيل دولار مددك

الا عدي عود السم سمك عالحال
ولا عدي عداد واعمك واصماك

هل الهلال أوهل الومد هلال
طنم هنها والرعد للوطني دك

اودم دوى مدرار حار اومال
ولا سرى عاواحد للهؤكي

على هواها راج روح لها حال
لا ما سلاها والمودول لها صك

همه صطي عرد الروؤى لها اسما
اوراع الهؤي مسوم لم ساكل

وهمومها والله عاومد مال
والكود أمر الله للمنصلحة عك

اوراع الولع لا صاد ما همه الممال
والمال للعمر ونحوه درك

حر السما صادهو وأسسه له الدال
لا صاد أو صادوه حسه هو الكرك

ساد الحمد والسلام والإرمنه طال
اودار الحسد وسط الاسم لم عرك
16. ولمهظه لا صار روادها اللال
سمومها والحر مالك لها ملك

17. كود مداها ما وطاء رحال
الأداة والروامى لها تلك

18. ولا طري المرواح مع هاى الأسهل
صطلا على مصطفى حمر الكفالة

19. طععمه الحطم ونحرها كال
سروح للمرواح همام وبصلت

20. والساحر المسحور ما راد رمال
ولا عمر راع الرمح عداء صنعك

21. ومسسس اللاما مع صامد صال
رواءهم سال حمار المسالك

22. واما وذللك لا صار هامل مع اهمال
وداك لللامال اووقعك او ودرك

23. لى ساب ما سدكت كده الدلال
سلم واسلم لا صارهم امكلت

24. علاته ووا حلول محروم الأسهل
لا صار ما هو ذلك ولا لك اووقعك

25. اوروح السمك مع ما راد الاطلال
ولا طلع روح السمك صكها صك
SOCIAL POETRY

FOOTNOTES

1 Usually the bedouin poet will start his poem by describing the camel or the means of transport which will take his message. Normally it is a camel, 5-8 years old. It should be a thoroughbred with bloodlines known for the last five generations.

2 A bedouin would hate to let his bad news be known.

3 i.e. because the winds blow in every direction, the bad news will reach all the other tribes.

4 A bedouin always imputes sin to the devil.

5 Tethering it'aggil is for the camel, by tying one of its forelegs with a rope, 'igāl so it can not get up.

6 In the Arabic text insālī = musāala, conversation. In tribal society, if there is no talk there is no peace and vice versa.

7 Jāzī Musallam Alfarādī, a well-known judge from the Tarabin tribe, living near Suez.

8 In the Arabic text min dāllah ila dāllah tālāsil ildālī: the traditional way to prepare coffee: first to boil the freshly ground coffee, then to pour it into a second pot to get rid of the grounds and then to a third pot, containing ground cardamom, in which it is boiled and served.

9 In the Arabic text al minkif, the man who returns home after participating in a desert raid, gauz.

10 i.e. the coffee was not made on a kerosene or gas fire.

11 This shows how difficult and important it was to get the cardamom. The Egyptians tax it heavily, because they consider it a luxury. The Bedu consider it a necessity.

12 In the Arabic text halālī, singular halalah: a Saudi Arabian coin of little value.

13 Bedouin do not allow their riding camel, dalūl, to become pregnant, she must be ready to travel at any time.

14 one of the qualities of a good thoroughbred camel

15

16 an area of stony desert in eastern Jordan

17 an uninhabited area in eastern Jordan

18 nadāwī: a good saker falcon, usually trapped in Iraq or Syria.

19 the elder son of Nayīf

20 Strong male camels are usually used for carrying tents, households and women.

21 In the summer, they go back to their cultivated lands, where they plant wheat and barley.

22 No more raiding parties, so no chance to show bravery in fighting.

23 Jordan and Saudi Arabia

24 a reference to Abraha Alashram, the Abysinnian Christian governor of Yeman, who drove out the Jewish Himyar rulers. Abraha had elephants in the expedition he led against Mecca.

Introduction to Surat Alīl, the Quran. Text, translation and commentary by Abdullah Yusuf, Qatar National Printing Press, Doha.

25 i.e following them without thinking.
cf the chapter on Aţţubayg
the Saudis
It is an insult to a bedouin's honour to see his wife and children standing in front of a policeman.
 cf Aţţubayg
i.e the Saudi handouts will stop
i.e our sheikhs
cf. 30 above
Literally the binder and loosener.
i.e many poor people have lost their rights.
The government subsidise corn and barley for sheep owners, especially during droughts. This is subject to abuse and blackmarketeeering by government officials.
i.e there is no justice
i.e they were skillful hunters.
to take his kill home.
a famous bloodline of Huwaytat camels
assafr, full of positive energy
the poet's brother-in-law
i.e so that no one knows.
o no one knows his situation, so no one can save him.
Sugar used to be supplied in a solid 2kg cone. It was easy to carry and not harmed if it fell into the sand. This still exists in Morocco and Mauritania.
The money changer benefits from buying and selling; here people benefit from hearing advice and passing it on to others.
A man who wants to advise others will not be popular nowadays.
the government
zabb; a desert lizard, still eaten by the bedouin in northern Saudi Arabia
Sometimes, the bride's family stipulate that the bridegroom's mother shall not have any say in the household of her son and daughter-in-law.
Her son will be taken away from her.
The agreed amount of money should be paid to the bride's father, in cash.
The second payment is the amount agreed prior to marriage, to be paid in the case of divorce. There must be witnesses to the agreement.
A new fashion, not practised by all families.
New ways of behaving; the poet does not approve of them.
Within a tribe or clan, when a young man asked to marry a girl, it was customary for her father to ask a high price in camels. When the suitor agreed, and was seen to be serious, the father
would withdraw his demand and it was up to the young man to pay what he thought was appropriate.

56 i.e able to take care of camels and sheep. her household and hospitality on her own.

57 Out of modesty, a woman would not look directly at a man or walk in front of him.

58 Sometimes bedouin men take a wife from Egypt or Syria. because it is cheaper.

59 A divorced woman returns to her father's house. The poet means that she will wait a long time for another husband.

60 Wealthy people spend a lot of money on wedding parties and everyone. even the poor. want to imitate them.

61 The farmer in the Al Jafr sedenterisation project could irrigate his crop of alfalfa every two weeks. cf Sedenterisation and Settlement of the Bedouin. by the author. in The Politics of Middle Eastern Oil: Middle East Institute. Washington. DC. 1983.

62 ibid.

63 i.e gains nothing. This proverb refers to the story of a man who wanted to greet relatives in two different villages on a feast day. He set off for one village and. halfway there. thought he should start in the other village. so turned back. Just before arriving in the second village. he remembered someone very dear to him in the first. and thought he would go there first after all...and so on. until it was dark. when he went home without seeing anyone.

64 i.e afraid of punishment by the authorities

65 i.e once free. we now feel like prisoners.

66 Tamburlaine. 14th century conqueror of large parts of Asia.

67 i.e there were no border posts

68 An Arab tribe is proud to claim that it is descended from Gahtan or Abtan.

69 one of the Quran Surat

70 literally: to bite with one's canine teeth.

71 literally: he rode his camel and went away

72 literally: even if he does not have a fly.

73 Descriptions of Hell and Paradise sometimes exceed what is written in the Quran.

74 cf The Quran. Sūrat Ad-dahr. verse 19

75 ibid.. Sūrat Ad-duxan. 54 and Sūrat Alwāgīrah 22

76 ibid.. Sūrat Ar-raḥmān. 56-59. 72-74

77 ibid. Sūrat Al-wāgīrah 36-37

78 ibid.. Sūrat Ad-dahr. 15 -21

79 ibid

80 zakāt. regular charity: one of the principles of Islam

81 A Muslim should make the pilgrimage at least once in his lifetime, if he can afford it.

82 camel caravans. in the old days

83 when the mountains vanish (like a mirage); cf ibid.. Sūrat At-takwir. 3
cf. 'Your Guardian Lord - Lord is God. who created the heavens and the earth in six days' ibid.
Sūrat Al-ḍārāf, 54

cf. 'Verily. the knowledge of the hour is with God (alone). It is he who sends down rain. and he
knows what is in the wombs. Nor does anyone know what it is that he earns on the morrow. Nor
does anyone know in what land he is to die. Verily. with God is full knowledge and he is
acquainted (with all things)' . ibid., Sūrat Lugmān, 34.

e.g. if your neighbour builds a two storey house. from which he can look into your house.
thereby restricting the movement of the women.

wolves; informers

because they are protected by the authorities

i.e smugglers have a wretched life.

The bad omen of a crow's caw or an owl's hoot might be enough to stop bedouin going on a raid.
The same omens might signal an impending death.

in this case, the poet was in prison.

waṭrī: a male saker. It is smaller than the female. The bedouin believe the male to be the larger
bird.

The poet composed this during his imprisonment in Saudi Arabia. He wanted to make it clear to
his relatives that he was not asking for their help.

i.e being in prison

Saudi Arabia

a town in northern Iraq

i.e the world knew about the suffering

i.e not using the Muslim calendar

i.e the bedouin. Every bedouin will have a majlis. whether he lives in a tent or a house.

i.e they spend their money on hospitality. Fresh coffee is always made whenever a guest arrives.

The bedouin are renowned for their generosity.

God

If a man kills another. he must pay blood money to the dead man's family. In order to avoid
using the dotted word ālār, the Jordanian currency. the poet uses the word for dollar, dūlār.

hurr; a saker falcon

armalah: widow. Among the bedouin. this is also used negatively. to describe a man who is
involved in his wife's daily activities.

a Cadillac would be no use in the desert; used here because it is not a dotted word.

i.e its power is produced by burning fuel

i.e the spark in the distributor is timed

Lama is a Spanish gun manufacturer.

a village near Hebron.
RIDDLES

Riddle poems are usually exchanged by poets as a challenge, each trying to make the riddle more difficult than the last. The subject is usually connected with daily life, or well known to everyone. It is a popular entertainment in the majlis, and men will sit together and try to solve a riddle. It depends for its success on the skill of the poet, who must use clear language, but hide his meaning as well as giving good clues so that the riddle can be solved. There are four forms:

1. *Algatū* - riddles and coded poems, including those where the poet puts his riddle in a few lines, leaving his audience to guess. The three other types are more formally coded in words or numbers:

2. *Arrīhānī*, using words from the following categories, each of which signals its initial letter, the poet will spell out the name of his beloved. This is easily interpreted by other poets:

   - **people**
     - اودم
   - **legumes**
     - يقول
   - **dates**
     - تمر
   - **clothes**
     - ثياب
   - **leather**
     - جلود
   - **iron**
     - حديد
   - **wood**
     - خشب
   - **beasts of burden**
     - دروائ
   - **gold**
     - ذهب
   - **basil**
     - رياحين
   - **glass**
     - زجاج
   - **fish**
     - سمك
   - **months**
     - شهر
   - **copper**
     - صفر
   - **fog**
     - ضباب
   - **birds**
     - طيور
   - **deer**
     - ظباء
   - **perfume**
     - عطور
   - **clouds**
     - غيوم
   - **fruit**
     - فواكه
   - **villages**
     - قرى
   - **books**
     - كتب
3 Addirṣī, known in the Arabian peninsula and the Arabian gulf, the Arabic alphabet is divided into fourteen pairs of letters, but they are not in sequence. Any letter mentioned represents the other letter in the pair. It is believed to be called dirṣī because the four letters d, r, s and ‘ayn are located in the middle of table of letters. The letters are organised as follows:

4 Aljumal, in which each letter of the alphabet has a number. When the poet composes a poem mentioning, certain numbers, it is simple to decode the name or the beloved or the cryptic message.

Both addirṣī and aljumal are rare. Since no examples were available from the Huwaytat and Tarabin poets, the following short poem, showing both styles, is by Rāṣid Bin Ṭannāf from the U.A.E.(1)

1 The name in my poem is clear;
   Forty and a written dāl

2 Ten and a kāf is separate
   He couldn't turn away from the beloved.
1 mizmali fi alism dahi
   arba’in udal masturah
   مزملي في الاسم ضاحي
   أربعين أودال مستوره

2 ufasrah walkaf minzahi
   ma lagah ‘an al ‘israh dawrah
   أوعضره والكاف منزاهي
   ما لقي عن العشره دوره

The name consists of four letters:
   forty, in aljumal, is م
   dal, in addirsi, is ر
   ten, in aljumal, is ي
   kaf, in addirsi, is م

So the name is Maryam مريم

The following two riddles are examples of arrihani, in which words related to the key words in the table are taken to represent that letter.

FROM IJRUH GASIM ASSIMT ANNAWSRAH (d. 1983) TO BARRAK DAGIS

1 Her name in men and the milk of camels
   Includes the horses of the west, the lions

2 And Ramadan; and her beloved did the same as she did.
   All the soldiers would not be able solve my riddle.

1 ismahah birjahah uhalib ibilhah
   zamm xayl algarb ujaas usudha
   اسمها برجالها اولليب ابلها
   ظم خيل الغرب اوحلاب اسودها

2 uramazan uxiilah iyatabig `amalhah
   ma yihil gatwi kull ijnudha
   اورمظان اوليلها ايطاب امالها
   ما يحل غطوي كل اجندها

The underlined words represent the letters ل د و ش based on the arrihani table; the name is addawsa الدوشا.

BARRAK DAGIS ABU TAYH’S REPLY:

1 Her name is in the horses which a lion separated.
   In past months, when Jews liberated them.

2 When you see your soul fall in adoration, leave it; don't stop it;
   Throw the envious in the heat of the fire.
1. Oh rider of something faster than sound or bird -
   When you look, you will not catch sight of it -
2. Which destroys its targets with rockets,
   (The one who made it has a brain as pure as a diamond)
3. Get to Rahhal, the descendant of brave men
   From a clan who stand against their enemy in evil times,
4. A knowledgeable brave man, who can compose rhymes -
   I swear that he composes good rhymes.
5. After you greet the one who is beloved of women,
   I would like to ask him a question which he should try to solve,
6. About a slave and a free man, thrown together by fate,
   And a third who accompanied the slave and the free man.
7. They were tortured, so that even the birds pitied them,
   In the midst of an earthquake with fire and flames.
8. After the torture, they will be brought to you on foot;
   They will be of one colour, I don't think it will vary.
9. Because we love them, we will not accept excuses.
   For love of them, no one will offer an excuse.
10 Glory to the one who controls all affairs,
Who made them and brought them together.

1 يَا رَاكِبَ الَّيْنِ يُسِبِقُ الصُّوَاتَ وَالْطِّيْرِ
ما تَدْرِكُ الْيَوْمُ اِلْيَوْمَ اِبْتِجَرَ

2 اِتَّدَمِمِرَ أَحْدَافُ الْبِيِّشَاءِرُ الْتَدْمِرِ
الَّيْنَ صَنُّعَهَا صَافِقُ اَلْمَخُ كَالْدَارِ

3 تَلْقُيَ عَلَى رَحَالِ عَقِبِ اًلَمِناعِيرِ
مِن لَايَةَ عَدَوَ سَاعَةُ الْشِّرِ

4 قَرُمُ فَهُمُ اِيْسْخَرُ الْقَافِ تَصْخِيرِ
اَنَا اَشْهَدُ اَنَّ اَلْحَسَنِ الْقَافِ صَخَرِ

5 بَعْدُ اَلْتَحْيَةِ يَا عَشِيرُ اَلْمَسِاَيِّرِ
أَبِي اَسْعَلِكَ سَعَاءً اِبْلِهَةِ تَبْصِرُ

6 عِنْ عَدَ وَهُرَ مَجْمُوصَ اَلْتاَجَادِّرِ
أَوْرِفْقُ ثَلَاثُ رَافِقُ الْعَبْدُ وَالْحَرِ

7 ثُمَّ عَشْبَاءِ اِثْنَةِ اِلْيَالِ يَأْخَرُ اِلْئَتَأْيِرِ
فِي وَسْطِ زَانْلَةِ بِهِ الْتَأْتُارُ تَسْعِرُ

8 اَوْبِدَ الْعَذَابُ اِيْجُوْكُ مَشَيِّ مِسْانِيْرِ
إِلَوْنِ وَاحِدٌ مَا هَيْتُ اِبْتِغْرُ

9 عَنْ جَبَهِ مَا تَفْقِدُ اَلْمَعَاذِيرِ
مِن جَبَهِ بَنْسَ مَاهَدٌ اِيْتَعَزِّرُ

10 سَبْحَانَ مِنْ يَمْلِكُ جَمِيعِ اَلْتَدْابِرِ
اَلَّيْ جِعْلَهُ خَلْقٌ وَاحِدٌ اِمْدَأَبِرً

RAHHAL ĀSRĪ ADDUMĀNĪ'S ANSWER TO THE RIDDLE
1 The white free one is bought with dinars
   And it's added to the slave to avoid bitterness.
The third, which is drawn from the bottom of the well,
A thirsty person would be happy to see it.

وحيث فوق العبد خوف من المر
والثالث المجنوب من قاعة البير
ابشر به العطشان به أنيثsphere

A RIDDLE BY SA'UD JAZI AL MUŞABHAYYIN (Âbusht dates)
1 Oh one whose eyes are like a leader of gazelles,
Your party has departed from us.

2 I last knew of her when the herds moved
And my heart has left and gone to its home.

3 I see the outline of the caravan
In the plains across the border.

4 They left towards the valleys,
Westward; they have not returned.

5 Between us are the peaks of the ridge,
And the distance which is against me.

6 Oh my people, I am uncertain about my situation.
I revealed the secret to my friend.

7 Something like her name is bought as sweets;
It will be gathered when it is ripe.

8 How lovely to see it with a cup,
When the tribes settle for a while.

9 Its market is in Aljawf, not in Amman.
It used to be sold by the half bushel.
10 Oh Abu Adwan! Her name is obvious now,
Oh one who is the beloved of those who tint their cheeks.

1 yā 'āyn gawwādīt alguzlān
najī'ik 'an injū'ānā šaddī

2 īlmi bāhā zawāt algū'ān
algālī ma' sāknīh maddī

3 wašūf tālí azzā'ān zīlān
barri'allī min waṛā alhaddī

4 wagfaw ʿalā mablaj alwidyān
ilā dirit algārb mā raddī

5 umin dūnhā nābī azzil ān
albū'd allī sāyirīn ŋiddī

6 yarrab' anā ibḥājītī balšān
ilsāḥī būḥt anā saddī

7 simiyyahā yinsiri ḥilwān
wilā axsāb algars lih jaddī

8 yā zīn šawfah ma' alfinjān
yawm al'ārab nasirhum maddī

9 biljawf sügah māhū ib'āmmān
wagtin mażā kal bilmaddī

10 simiyyahā bayyin yabū šdwa'n
yā šawg min tuṣbuğ alxaddī

A RIDDLE BY ZIYĀD GASSĀN ABŪ TĀYIH TO BARRĀK DĀĪŠ ABŪ TĀYIH
1 I bought the paper without any aim
And sent it to a brave and noble man.
2 On this occasion,  
I would like to send you a riddle, Oh one of good ancestry!

3 I would like to ask you about a virgin possessed by many;  
Those who are without will ask about her.

4 She is available in the market, for those who want her;  
Her price is reasonable, and not fixed.

1 aḥzart alawṛag dūn maḏzā warāhā  
warsalṭā ilgirm an纳斯āmā alamjādi

2 bimnāsabat almawzwīʿ umā iḥtawāhā  
aḥḍik luṭzi yā ʿārīb alajdūdī

3 asalak ʿan ṣadrā kāṭir annās yagnāhā  
wīla mā ganāhā lābud ʿanḥā yinsīdī

4 mabāʾhā bāṣūg lallū bağāhā  
usirahā maʿgūl wala huʿ imḥaddādī

BARRĀK DĀGIŠ ABŪ TĀYIH'S REPLY

1 Thanks to the brave man who bought something for me.  
It is a duty, so you are not to be praised for it.

2 I ask for success from the one who built the sky,  
The one who we worship and him alone,

3 The one who fulfils the desire of my soul;  
You and others know what I mean.

4 Riddles will be understood by one who reads them,  
If he is used to solving them.

5 It is the watch, which is possessed for telling the time.  
To check the time, if you have an appointment.
6 This is my answer and I pray, at the end of it,
From the heart to Mohammad

1 maškūr girmin fī ḥājin li šarāhā
   fahī min alwaǧib wałā ʿalayhā yuhmādi
   مشكور قرم في حاجة لي شراح
   فهي من الواجب ولا عليها يحمدي

2 wana atlub attawfig min bāni samāhā
   alwāḥid allī mā lisīwāh naʿbūdi
   وانا اطلب التوفيق من باني سماها
   الواحد اللي ما لسواء نعدي

3 fī gāyati yiṯīb nafsi fī munāhā
   intah ugayrak ʿarfin min magṣādi
   في غايتها يطيب نفسي في مناه
   انته اوغريك عرفين مقصدي

4 fāʾīn alluḡūz yafham laḥā min garāhā
   idā kān fī ḥalhā mutaʿawwādi
   فإن اللغوز يفهم لها من قراءها
   إذا كان في حلها متعودي

5 hiya assaʿāh littawgīt mugtanāhā
   lituẓbat biḥa alawgīt idā ʿalayk mawʿīdi
   هي الساعة للتوقيت مقتناها
   تتظبط بها الاوقات إذا عليك موعدي

6 hāḏa maraddi waṣallī fī muntahāhā
   salātin min algalb ʿalā muḥammādī
   هذا مردي واصلي في منتهاها
   صلاته من القلب على محمدي

FROM ZIYĀD GASSĀN ABŪ TĀYIH TO ṬĀWĀN BARRĀK ABŪ TĀYIH
1 To Abu Musʿād, the intelligent one,
   I send a riddle which is not difficult.

2 You have three days
   And I'll expect your answer.

3 Sixteen and sixteen,
   Neither on land nor in the sea.

4 Twenty eight of them have a feminine name
   And four have a masculine name.

5 Sixteen are fixed;
   They do not move even a short span.
185

6 The other half come to them,
But do not endanger them.

1 labū ımsā'ad rā' alfikir
arsil lugzin mahū ʿasir

2 maʿak min alayyām ʿalāt
wānā lihallak antażūr

3 sittat ʿasār u sittat ʿasār
lā hin biarz walā ʾī bahār

4 ʾtamān ʾu isrīn bism ināt
u arbaʿah bism ḍakar

5 sittit ʿasār ṯābtāt
mā yizīhin law fitīr

6 wannisf albāgī yījīh
wālā yīsabbīb lih xaṭar

ādwān barrāk abū tāyih's answer, including another three riddles

1 Oh Ziyād! The answer is sent to you in return.
Teeth is the solution I give you.

2 Only because the number in the mouth is limited;
Otherwise nobody would know the meaning of your riddle.

3 Oh one descended from good ancestry, and the core of generosity,
Oh poet who answers difficult questions,

4 I ask you about a virgin, black in colour
And whose hands, Oh Ziyād, look like milk.

5 Made by man who benefitted from her
In days gone by, not recently.
6 I ask you about a virgin; there is good in her
And there is harm, no doubt.

7 She first comes to life in a plant
And she has seven names(2), each one terrible.

8 And I ask you about a man who suffers from wrongs;
His daughter is mean and does not hesitate to torture him.

9 Even torture, Oh Ziyād, has some benefit;
If he gets a rest, hunger is closer to him.
I got the three riddles as a gift from you, And your answer to my riddle was right.

Your first riddle is in the hanging bucket; It is the bucket at the time of watering.

In the happy days on the protected plains; Oh Abu Musa‘ad, that time is past and will not return.

Your second riddle, oh noble one, We warm ourselves at it in cold weather;

It is Hell, with strong flames; May God protect us from that scene.

Your third riddle, we always hear its sound. It is the pestle and mortar, clearly.

Forgive my ignorance; My thoughts are far away.

1 jotni ṭalāt ilgūz minnak hadiyyah uḥallak luğzi saḥiḥin úwārid

2 luğzak alawwal fī maʿālīg idliyyah hi addalaw yawm wagt almawārid

3 yawn alwānāsah bilfiyāz alʿadiyyah wagtīn māzā wālā yūd yābū ʾimsāʿad

4 uluğzak atţāni yā ʿarīb assamīyyah nitsaxxan ʿalayhā lāṣār aljaww bārid

Forgive my ignorance; My thoughts are far away.

Your first riddle is in the hanging bucket; It is the bucket at the time of watering.

In the happy days on the protected plains; Oh Abu Musa‘ad, that time is past and will not return.

Your second riddle, oh noble one, We warm ourselves at it in cold weather;

It is Hell, with strong flames; May God protect us from that scene.

Your third riddle, we always hear its sound. It is the pestle and mortar, clearly.

Forgive my ignorance; My thoughts are far away.
RIDDLES FROM BARRĀK DĀĞĪṢ ABŪ TĀYIH TO ZIYĀD GĀSSĀN ABU TĀYIH

1 Rulers came to us; their rules can't be rejected
   If all people gathered, they wouldn't be able to reject them.

2 One has innumerable sons
   And another has sons that people might be able to count.

3 Between them, there is a dividing line;
   Their ideas wouldn't meet, even after discussion

4 Each of them has sway over his domain,
   No violation of their laws is punished.

5 Each of them sets his rules against the other
   Until the day when all of us will obey.

6 I ask you about a virgin whose beauty is great,
   And whose age never changes.

7 She has a friend who never touches her,
   Whose misfortune is to run after her constantly.

8 If she walks, you will watch her shadow;
   Her beauty is evident, she is naked.

9 Sometimes the circumstances make him ill;
   Sometimes he recovers and is well again.
10 No one gets her as he wants her;  
Each has his desire rejected.

11 I ask you about a dead thing; with it, life is evident  
In every case and situation.

12 Without this dead thing, your situation is not good;  
Your surname will not help you.

1 ḥu$kām jawnā ḥukumhum mā yiraddī  
law yijtimī kull albaṣar mā yirddūh

2 wāḥid ʿiʿālih mā tuḥṣā ibʿaddī  
wuḥāhid ʿiʿālih yimkin annās yiḥṣūh

3 min baynhum tuʿjad masāfaḥ uḥaddī  
falā tajamār ráyihum law yiṣūrūh

4 kullin ibḥukmah zimin ixtiṣāṣah yisiddī  
wallī yixālif ráyihum mā yijāzūh

5 ukullin ilxawiyyah ibḥukmah yizidī  
ḥattā yiḥīhum yawm láẓim yiṭīḥūh

6 asʿalak ʿan ʿadrāʿ ʿazīmin jamālḥā  
walʿumur ʿindah lá yunguṣ walā yizūd

7 ilā maṣat widdak itrāʾi xayālḥā  
jamālḥā makṣūf wallibs maǧūd

8 wilḥā ʿaṣīrin mā lamashā unālḥā  
yurkuṭ warāhā tūl alayām maqrūd

9 nawbin saqīm uʿillatah fi ʿahwālḥā  
unawbin yiṭīḥ uʿindah annuṣh mawjūd
I received three riddles and I'm enjoying them now; I welcome the riddle and the one who said it.

Your first riddle is day and the blackness of its night, Since stars appear at night.

And if your riddle is about something else, Death and sleep is the nearest solution.

The third solution is the sky, brightened with stars And Earth, on which no one has counted its stones.

Your second riddle, I found the solution; The virgin is the sun and the moon which is high in the sky.

Your third riddle, its clues are clear; It is a travel document and everyone has it.

1. \(\text{wasalni } \text{talat ilguz } \text{wibhin atasallaa} \)
   \(\text{ahlan halal balluguz urahi ahlaa} \)

2. \(\text{luogzak alawwal annahar usawad laylah} \)
   \(\text{lian injum alayla ballayla tfalla} \)

3. \(\text{win kaa luogzak fi siwaah} \)
   \(\text{falmawt wannawm agrab alhallaa} \)
والحل الثالث سما زهت بنجومها
والارط الي في حصاها تملا

اولغزك الثاني وجدت حله
العذرا هي الشمس والقمر الي اسمها تعال

اولغزك الثالث واظح ذيله
وثيقة سفر والكل فيها استقلا

wala ℓal ℓaṭṭāliṭ samā zahat binjūmhā
walarţ allī fi ḥaṣāhā timallā

uluţzak aţţāni wajadıt ḥallīh
al ḥadrā hī āsams walgamar allī ibsamāhā ta'allā

uluţzak aţţāliṭ wāziḥ dalîlah
waţţīgīt safar walkull fīhā istagallā
RIDDLES

FOOTNOTES


2  The names of fire are sagr, laza, alhawiyah, alhutmah, jihinnam, alfahim, alassa ir
The bedouin love the desert, its landscapes and wildlife, and many of them still practise the ancient sport of falconry, which was known in pre-Islamic Arabia. The art of trapping, training and hunting with a falcon is not only a sport, it is also a way of catching food. Until the early years of this century, gazelles were a common quarry, but they are now almost extinct in this area. Falcons were trained to wound a gazelle and the falconer's salugi would prevent its escape. Nowadays houbara bustard and rabbit are the main quarry. Although the sport is still popular, a good falcon now fetches a very high price due to demand from the Arabian Gulf sheikhs. This is an obstacle, and also a temptation, for a traditional falconer.

**ALGANAS**

**BARRAK DĀḠĪṢ ABŪ TĀYIH**

Barrāk Dāḡīṣ shows his interest in falconry, and depicts the process of trapping and training a falcon, and the pleasure and satisfaction of hunting with it. He expresses his sorrow over the current prices of falcons, and the necessity of selling a good bird.

1. How good to go hawk trapping on the plain of Wadāṭ(1)  
   When Canopus, the Yemeni star, appears(2)

2. During the pleasant season, when the birds migrate.  
   I admit, my friend, that I have missed and longed for it.

3. At that time, active men went out in groups and parties,  
   With their bivouacs and their black tents of fine construction,

4. Where you would find new motor cars and binoculars;  
   They would wake up and go hunting before dawn prayers.

5. Someone might capture one of the wonderful birds;  
   Another might take a bird about which others might express doubts.

6. Most often, a harrier would pass by,  
   Followed by another.

7. That was the springtime of our hearts; we enjoyed good times.  
   Those were the best days I ever had,
8 On the plain of Al Jafr, the country of the Ḥuwaytāt,  
Who have red eyes and lances wet with blood;

9 So many came from distant lands\(^3\)  
To Al Jafr, intent on trapping hawks.

10 Later I went hunting on empty plains,  
I looked through my German binoculars;

11 Strangely enough, by chance I saw a hawk,  
A brown one I could hardly recognise, in the middle of the plain.

12 I observed it for a moment  
And had a pigeon ready in seconds\(^4\).

13 It was in a flat place, with no rises;  
I chased the hawk with a heart full of hope.

14 Then I begged God, the giver of grace,  
Who created in the universe both humans and djinns,

15 That I might trap the bird and be happy;  
God is generous: when he has compassion for me, he grants me my wish.

16 When the hawk got up, its looks and action were clear;  
It wanted to attack the pigeon without hesitation.

17 As the pigeon flew, the hawk took it in its talons.  
The pigeon swung and the hawk was caught in the snare by two nooses.

18 We went towards the hawk, with its brail\(^5\) ready.  
We put the brail on and began to sing with delight.

19 When we arrived at our tents, the hawk was given new jesses;  
We put it on its block and made it fast.
Standing there, on its block, it gladdened our hearts. No one had ever trapped such a good bird.

Anyone who looked at it would see it had no faults; The bird embodied all good points.

It was a young hawk, well set with broad shoulders; If you measured its width, you would find it very broad.

The feathers on its legs were so long they covered its ankles; It was clearly evident that its wings were long.

When it crossed its wings, they would appear short. Due to its great breadth, its qualities were enhanced.

If it gathered its tail feathers, they looked beautiful; The feathers about its shoulders were neat and spare.

Its breast and legs were those of an eagle; If you carried it on your fist, you would feel its weight.

Across its eyes, you could see the flickering lids; Its eyes were those of a brave and ruthless killer.

Its breast was strong and its thighs thick; Whenever I stroked it, I liked it and it filled me with satisfaction.

Its jaws were those of a snake; its nostrils were wide. Unhooded it would bate only little.

I made great efforts to tame it, Until I had it on line and it began to come to me.

After that, I flew it loose and called it with shouts; It came to me as soon as it saw the lure.

Even when hooded, it would look towards me when I called it. It would bate towards me and wait, as though it could see me.
33 When a hawk's training is complete and it is ready to hunt,
    My heart is filled with love for it.

34 If rain falls on the clean plains,
    To the north of Sahab⁶, thick grass will grow;

35 Bustards will be found in plenty there,
    And the hawk's deeds will be clear to see;

36 When it attacks a flock of bustards, it fears nothing -
    Feathers and down fill the air.

37 It will kill instinctively and its first stoop will kill the male bustard;
    On its first outing, it may kill eight bustards.

38 A bustard in flight will not escape the chase of the young hawk;
    If it stoops, it will take its quarry at once.

39 Even if the bustard flies into the wind, the hawk will outfly it.
    If the hawk strikes the bustard, it will not go far;

40 It will fall to the ground like a bucket with its rope cut,
    In a well where the animal drawing up the rope breaks it.

41 The hawk will outfly fast quarries
    On the ground and in the air, with its exceptional speed.

42 In fine verses, I have finished the description of the hawk
    With which I went hawking long ago.

43 This is confirmed by my relatives who defend their camels,
    And whose actions in battle are well known.

44 Of late, I have had a pain in my heart;
    My conscience rebukes my desire for money.
45 Today, a trapped hawk is worth thousands
   And its rising value has tempted me.

46 These days, falconry is just for the emirs.
   It is a hard time for falconers.

47 Without doubt, these are wretched circumstances;
   A man fond of hawking is made to feel poor.

48 So much for that. I saddled my red thoroughbred camel,
   The hope of a traveller who would make the long journey home.

49 The red camel is of the Gawdān bloodline,
   Prized since the days of raiding.

50 It runs like an ostrich which sees the shadow of an approaching hunter,
   And gathers its wings unobtrusively.

51 It looks elegant with its brightly coloured tassels;
   Its saddle was made in Yemen;

52 You will be received by 7, who is the soul of hospitality and renown;
   Son of Falah, his deeds are famous.

53 Tell him "Your descriptions of the hawk are beautiful;
   The descriptions of the hawk you dreamt of".

54 My thoughts were excited and I composed about past times;
   My heavy heart prompted me to recite.

55 I end my verse with the Prophet of messages,
   Whose traditions will guide me when I read them.

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1  يأ مُحَلَّة الْمِجْنَاس بِشَِّبَال وَذَٰلِكَ
   إن بَنِي نَجِم إِسْهَيْل نَجَم الْيَمَانِي

2 فَي وَغْط حَيْز أُتْتَأْر فِيهِ الْمَسْرَات
   أَنَا أَشْهَد أَنَا يَا جَمِعَة سَلَّمَي
فيه التسامح تنزل اربوع اعجوبات
بخيامهم ووبيت زين المباني

تقني الموارد والمناظر جديدات
يصمو الطرد الظهر قبل الوداني

هادص يشير ين أتوى الرجوب
واحد يصمد من الطور الغريبات
واحد يقولوا صايد مغطاني

واي حقب كل ساع يجيبك فوات
ولا قلت عني ذاك عقبه غشائي

هذا بريق القلت افقي الوناسات
احسن اني نذكره في زمني

في سهولة الجفر جو الحيوتان
حمري العيون امرويين السناي

كم واحد يذكر ادياره بعجات
لاجل القناشحة جاك للجفر عاني

ثم قصصت اسهل عادي خليانات
اوطرقت انا الدربين صنع الأماني

وتي انتوق الطير في حكم صدفات
اشعل ابوبسط القاع شوفه خفائي

حققت فيه الشوف في وقت لحظات
ولا الحماية جاهزة في ثواني

واخذتها في خد ما فيه قشعات
وادرنا وراه اوقتني كثير الأماني

اوتم طبيت الده راعي الفظيات
التي خلق بالكون ان اوجاني
15 َبِعْضَهُ مَعَ ِلَا َمْلَأِ ْلَاءَلَا َغَلْبِ ِرَهْجَتِ
والله كريم إلا رحمي اعتاني

16 ِنَاهْزِ ِلَا َامَوَاَمِ َتَوْلِئِتِ
يوم نهذ ولا المواي طولت

17 َعِلْبَا َأَلْحَمْمَمَوِهَا ِهِوُ ِلَا ِلَا َغُهَأَأَبِ ِلِتْمَّنِ
من حيث طارت شنا بالشطرات

18 ِعِلْبَا َعِلْبَا َأَبَاَتْأِهِ ِمْسَبِعَأَتِ
اوحننا عليه ولا عباته اعسوات

19 ِعِلْبَا َعِلْبَا ِمَلَعَأَتِ ِجاَدِدَأَتِ
يوم وصلنا سابق سباق جيدات

20 ِعِلْبَا َعِلْبَا َأَلْغَلْبِ ِبَلْحَأَتِ
يوم جلس دخل على القلب وجهات

21 ِعِلْبَا ِعِلْبَا َأَنْهُ أَغَأَأَتِ
من ناظره يقول ما فيه حوافات

22 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِبَلْحَأَتِ
فرخ امسرو فيه المناكد عازيظات

23 ِجَيْعُ ِمَأ ُعِلْبَا َقَأَأَرَتِ
من طول سراوته احوجوه خفيات

24 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِتَأَأَأَرَتِ
كن المواي لا شبينه قصيرات

25 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِتَأَأَأَرَتِ
من زود عرطه زاد في وصف ثاني

26 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِتَأَأَأَرَتِ
اوريش الثابة لا جمعهن لطيفات

27 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِتَأَأَأَرَتِ
اوريش المناكد شح فوق الامتاني

28 ِعِلْبَا ِعِلْبَا ِعِلْبَا ِتَأَأَأَرَتِ
والقدمه والارض بالعقب وصفات

29 ِعْصَأَبِي ِعْصَأَبِي ِعِلْبَا ِتَأَأَأَرَتِ
اوريشه على كفاه تقيل الزواري
من فوق عينه ببيان الحكوات
عين الندين ان شاف جاره ايهاني

بارز تدأ ظ ني اخوه غليات
كل ما نستحه جاز ليه ارطاني

اشدوق جيه والمناخر وسيعات
لو هو افرع هين الاكلخاني

واجهدت بالتلؤيف جزه احزات
لما دعيه بالسبب حيث جاني

واوبعده اطلته اوقت ازعج بالاصوات
لطالع البلواح بعي نصاني

لو هو اميرق الا دعيه علي فات
كنه ايشوف الا كفخ واكراني

يوم خنص بالولون للعمل ساعات
واصبح غلاءا ابوزسط قلبي سباني

ون طاح وسم بالفرع والغيات
بايسر سيسب يعلج العلم المحاني

التي بها تكون التجاري كثيرات
والطيور فعله لارزم فيه باني

ولا طلع عالمجول ما فيه خوات
تلقى الغلب والرئش بالذعنين

يفعل قصيله لا طلب حير مات
واو هلداه يلحق ابصبهث ثاني

والطياره ما لها عن الفرج نيات
لا غرف بلحوقها ما يوامي
39 law alhawā mitnahrih fawghā fat
dīl šalaghā mā ta'radda almakānī

39 لو الهوا متحره فوفقاً فات
ولا شقتها ما تعود المكان

40 tātī kamā dalwin gādā ḥablih abtāt
ḥawī almagām īlā gāṭa'hā assawānī

40 تأتي كما دلو هدا حبله ابتتاً
حول المقام إلا قطعها السواني

41 laḥḥag yalḥag allī yiṭirin sībīgāt
fāyīg luḥūgah balhawā watta'mānī

41 لحاق يلحق الذي يظهر سبيقات
فائق لعوجه بالهوا والطاماني

42 wakmalt waṣf ʿatṭayr fī zayn alaṭyāt
allī ṣagart iblawn waṣfah zamānī

42 واقملت وصف الطير في زين الآيات
اللي صررت ابنون وصفه زمانزي

43 bišḥūd raṭī ʿhāmyīn alwiniyyāt
ahl alaf'āl albayyinah bilakwānī

43 بشهد ربعي حاميين الونيات
أهل الأفعال البنيه بالكواني

44 wāxar zamānī šār balgab lawʿāt
yawm alwalā' bilmāl ʿaglī nahānī

44 واخز زماني صار بالقلب نوعات
يوم الولع بالمال عليل نهاني

45 yamin iyāsād ʿatṭayr ḥaggah ʿulūfāt
zawd almarābīhī fī tamanhin ʿagwānī

45 يوم ايصاد الطير حظاً العوقات
زود المرابيح في منحن اغوانزي

46 walyawm ʿaṣyad ʿatṭayr lajl alamārāt
wagtīn ṣalā aṣṣagār fīh ʾimtiḥānī

46 واليوم صيد الطير لاجل الأمارات
وقت على السقار فيه امتحاني

47 uhādī izrūfin dūn šakkīn taʿīsāt
raʿ alwalā ʿuṣūr ibwāzʿ alhawānī

47 اوهدى اتروف دون شكو تعسات
راع الولع يشعر ابوعوظ الهوانزي

48 min xalf dā ʿaddayt ḥamrāʾ imṣaffāt
ṣaff algarīb allī min albiʾd ʿānī

48 من خلف ذا شديت حمرا امصفات
شف الغريب اللي من البعد عاني

49 ḥamrāʾ zanā gawdān hijnin gadmāt
yawm almagāzī fawg ʿib alimtānī

49 حمرا هناك غودان حنين قدمات
يوم المغازي فوق شيب الامتاني

50 tajwīz rabda ʿṣafat azwālīn ʾimtilāt
win ʿazzfah aljinnīn bassamhadānī

50 توجيه ردا شائت أزوال امطلات
وان ظفط الجنان بالسمهاداني
Sa‘ūd Jāzī tels of the sorrow and disappointment of losing a falcon after many hours of training. He conveys some of the pleasure a bedouin feels at living in the desert, particularly in comparison to life in a house.

1 The falcon flew away; although I was throwing the lure, he did not pay attention. Woe to the one who is fond of falcons!

2 He flew away and left me calling "Hazza" (8). I was counting on the falcon, but I discovered that our ties were an illusion.

3 Every day I searched for him in the place where he left me; I spent a lot of time looking for him and shed many tears.

4 I don't blame a falconer if he is unhappy Because of a falcon which kills a lot of bustards.

5 The falcon could be compared with a brave horseman When the sound of a Mauser rifle is heard;
6 You will hear him chattering when he is hungry and on your fist, 
And sees the fat bustards scattered around the area.

7 How often his quarry was a male bustard(9), 
And you could see its feathers scattered in the plains -

8 In the plains which are always delightful in spring, 
When you would enjoy them in the company of your relatives.

9 How often a fine herd of camels would graze in the plains - 
The ships of the desert in time of need-

10 And you would enjoy riding the ones with long limbs(10), 
The cure for wounded hearts.

11 You could see the tents set up in a grassy area, 
Where people were more friendly than those who live in houses.

12 If you headed towards their tents, mounted on an obedient camel, 
You would be guided to them by the sound of their mortars(11) -

13 A sound as loud as one who has lost a loved one and cries for him, 
Or one who is paid to shout.

1 ṭayrin ṣala' wana agruṭ àsśīlū mā rā' 
'fazzī liman hū mitwallīrīn baṭṭuyūrī
tayrin šala' wana agruṭ assilū mā rā'
'fazzī liman hū mitwallīrīn baṭṭuyūrī

2 agfā uxallānī wana agūl hazzā'
mithazzimin baṭṭayr ḫablīh ġurūrī
tagfu uxxallānī wana agūl hazzā'
mithazzimin baṭṭayr ḫablīh ġurūrī

3 kull yawm ānā ma‘ sāgtīh bass fazzā' 
min kuṭur mā baḥṣart damī ḫūdūrī
kull yawm anā saqtiḥ bass fazaa'
min kuṭur ma baḥṣart damī ḫūdūrī

4 mā lūm ānā ra‘īn law ṣār miltā‘ 
tayrin xallā bilḥābārī ḫūrī
tayrin xallā bilḥabarī ḥūrī
mā lūm anā ra‘īn law ṣār miltā‘
tayrin xallā bilḥabarī ḥūrī
5 يَشْدِي لِهِ الْفَارِسَ الْأَصَارِبَ بَنَّاُ
yawm al-mawâźîr gam âissih yiţûrî

6 تَسْمَىُ زَارِيْشِهِ ۛلَّا كَفَفَكَ ۚجَأَرٍّ
in šâf jâlât alâhabâri insûrî

7 يَا كَامَ خَرْمٍ وَالْعِهِ صَأَرُ مَطْوَىٰ
tisûf rišîh bilmâhâyîr inţûrî

8 ibsihîltîn yizîhî bahâ kull mirbâٰ
tarqab ilâshawâfâh yawm rab'îkhîhûrî

9 يَا مَآآ اَرْتَعَتْ بَعْقَاهَا زِينُ الانْقَطَاعِ
safâyûn nîlîbarr yawm al'ûsûrî

10 تَتَقَى الْطَّرِبُ مِنْ فُوقَ طَلَاقَ الْبَوَابِ
yišîn ijrûh algâlî bih istûrî

11 تُشَفِّ عِبْرَةِ نَازِلَهَا بَارِظُ الْأَرِيَابِ
tisûf ibyîîîn nâzâlah barz alâryâٰ
ânass min allî nâzîlin ibdûrî

12 أَوْلِيَآآ نَحْرَتْ عِبْرَهَا فُوقُ مَطْوَىٰ
ulâyûn nihart ibyûthûm fåwî mtwâٰ
birbâٰ'hum yiîdîk âiss ânunjûrî

13 مِثْلَ الْمَسَوْرَةِ أَلَا فَقَدْ غَالِبِيْنِ طَعَاءٰ
miţl almsawwit ilayûn fågad gâlyîn zâٰ
wâllî almnabbîh sâyîgin lih ujûrî

وَالا المَنْهِيِ سَابِقُ لَهِ اِجْمَٰلِ
FALCONRY

FOOTNOTES
1 an uninhabited plain about 80km from Al Jafr
2 The season for trapping falcons is from the beginning of September to the end of October.
3 People from other tribes come to the Al Jafr area to trap falcons, and Syrian and Saudi merchants come to buy.
4 A pigeon wrapped in a net of nylon knots is used to ensnare the falcon. (See Abu Āthera. Sa‘īd: Aṣṣugūr)
5 ṭābāh or mihād is the same shape as a man’s cloak. It is used to prevent the newly captured falcon from struggling and damaging its feathers before it is properly hooded.
6 uninhabited plains east of Al Jafr
7 ʿĪd Ibn Falāḥ Abū Tāyih, a friend of the poet
8 the name of the falcon
9 sometimes the bedouin use the word xirm instead of xirb, a male bustard.
10 i.e camels
11 An invitation: traditionally, coffee is ground with a pestle and mortar, which makes a loud noise.
   A neighbour or passer-by might hear it and go to the tent where coffee is being prepared.
SMUGGLING

"By the end of the nineteenth century, intertribal wars in Sinai and the Negev had become a thing of the past and even camel raids between groups had ceased by 1925, as a result of effective governmental control in those areas"(1) In both Sinai and Jordan, the British Mandate put an end to these traditional bedouin activities. It can be argued that smuggling has replaced them in bedouin life, although it developed very differently in Sinai and Jordan.

"In Sinai, prior to 1967, bedouin claim there was hardly a family of which at least one member was not involved in smuggling, whether in the actual conveyance, leasing of camels, the storage of contraband along its route to Egypt, investment in a smuggling venture or serving as a look-out against police or army patrols."(2) At that time in Sinai, the bedouin were isolated and denied employment, particularly in the armed forces and police. Occasionally, bedouin were employed by the intelligence, to gather information about smugglers, or to get information from inside Israel because they could pass the borders easily. In spite of this, they were not trusted. In turn, this attitude created a feeling among them that they were not Egyptian citizens and owed no loyalty to Egypt. In fact, it was an insult to call a bedouin an Egyptian; they have always preferred to be called by their tribal name. Since the 1920s, many bedouin in Sinai have been involved in smuggling, partly because they had no other means of livelihood and partly due to their love of adventure. As one poet says: "Either a life which satisfies the friend or a death which dissatisfies the enemy". Since that time, the Sinai bedouin have been introduced to the smuggling of hashish, which comes from Lebanon, Syria and Turkey, via Jordan or the Mediterranean Sea to Egypt, the biggest market in the Middle East. Bedouin of that region were approached by the Mafia, who control this trade, because of their knowledge of desert routes and mountain passes, and because they are happy to take risks for financial gain.

In Jordan, however, this trade took much longer to develop, as the bedouin were trusted and given employment in the army due to the influence of John Glubb, who came to Jordan in 1930 after his success in tribal peacemaking in Iraq. His policy was to employ the bedouin for their knowledge of the terrain and the people. By employing members of every tribe in the police and the army, he was able to control the tribes from inside without destroying their self respect. In addition, they earned enough money to support their families without having to raid other tribes. After the departure of John Glubb, the military was gradually dominated by non-tribal
Jordanians, who did not trust the bedouin. As a result they had fewer jobs and less reason to accept control.

Before 1970, there was smuggling of tobacco and electrical goods from Saudi Arabia to Jordan. Routes and connections were established; the border was not strictly controlled. After the PLO was banished from Jordan in 1970, there was a large quantity of small arms in Jordan, and smugglers began to export them, together with hashish and amphetamines, to Saudi Arabia, which prompted the Saudis to tighten up the border controls. Today, in spite of vigorous efforts by the Saudi authorities, there is a flourishing contraband trade in drugs.

This chapter deals with the work of three poets who have been involved in smuggling, and have composed poems about arrest, torture and prison life, together with information and advice to their fellow smugglers.

THE UNCLEAN TRADE
SILMI SALAMAH AL JABRI

Silmī Al Jabrī describes the behaviour of people who are involved in the hashish trade, the fraudulent deals, deception and bloodshed. He relates how some smugglers act as judges or mediators in disputes, and how they make money from this.

1 I have doubts about our times; there is something wrong.
   It's as if there are no controls.

2 How often people say something serious
   But you will be deceived;

3 They have learned to make a definite appointment for the next day,
   But the next day and the day after will breed other days.

4 Their appearance is deceptive, full of lies and hypocrisy.
   One will say that he is from a rich family;

5 He wears a big ring, but he is a liar,
   If he cons someone, he will swindle him out of everything he owns(3).

6 When he's had you, that's the last you will see of him.
   You sell to him, but he steals from you.
7 When you go to see him, you will find the door is locked;
He will avoid seeing you if he can.

8 If you catch him, he will say your goods have been in water;
You will feel as if you have been knifed.

9 They look absolutely fine in their smart cars,
But they are trying to outdo each other in deception.

10 If you live long enough, you will hear a lot of shouting;
A lot of friendship ends in nothing.

11 Each of them will say that his friend cheated him,
And run to find someone to solve the problem.

12 You will hear nothing but nonsense; everyone accuses each other of fraud and deceit,
Swearing by God about things which are not true.

13 It becomes a meaningless din;
The judge will be confused and the scoundrels will interfere.

14 When they start whispering and breaking your leg(4)
Half of the deal will vanish and the other half will be paid in installments.

15 Some of the chiefs have started to benefit from these problems;
They benefit more as the problem becomes more complicated.

16 When the problem becomes difficult, they feel at ease;
When one of them comes to your house, he will stipulate his conditions.

17 If he knows that you have a problem, he will come to you quickly;
People say they can sniff out any problem.

18 When he gets the ones with sphinxes(5) on them, he will act immediately;
Wherever you direct him he will go, even if he is floundering.
<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mishakk ana fi wagtna fih lih dag</td>
<td>مشتقنا في وقتنا فيه له داق</td>
</tr>
<tr>
<td></td>
<td>tugul masi sawh ma lih mazabti</td>
<td>تقول ماتشي سوح ما له مزابط</td>
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<tr>
<td>2</td>
<td>uyakutur ma yi tuh alharji miag</td>
<td>أياكعت ما يستولك البرج ميثاق</td>
</tr>
<tr>
<td></td>
<td>la budd tugut fi hadat almasagi t</td>
<td>لا بد تنفث في حيزة المساقط</td>
</tr>
<tr>
<td>3</td>
<td>wit'allamaw mu ad bukrah ala itag</td>
<td>ويتلاموا مباد بكره على اطلاق</td>
</tr>
<tr>
<td></td>
<td>ubukrah ba'ad bukrah itwallid laba' gi</td>
<td>بكره بعد بكره اتولد لها قيط</td>
</tr>
<tr>
<td>4</td>
<td>rasm umazhir kulha kidib winfag</td>
<td>رسم مباحير كلها كديب ونفع</td>
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<tr>
<td></td>
<td>wiygul ana min nas kullaha maba sit</td>
<td>ويقولانا من نفس كلها مباسيط</td>
</tr>
<tr>
<td>5</td>
<td>uxatim kirb silk wa'i umazzag</td>
<td>عاختم كبير شلل واعي وامراز</td>
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<td></td>
<td>walli yisidah yamratah matit alit</td>
<td>واللي يصيده بمعته العيط</td>
</tr>
<tr>
<td>6</td>
<td>umin yawm sadak ad hada axar ifrag</td>
<td>يوم يوم صادق عاد هذا اخر افراق</td>
</tr>
<tr>
<td></td>
<td>intih tibi ih bay waddawr taghit</td>
<td>انتبه بني بين والودر فئضط</td>
</tr>
<tr>
<td>7</td>
<td>win j fit talga albab imgaffal ibmu la tag</td>
<td>ون جيت تلقى الباب امغلق</td>
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<tr>
<td></td>
<td>uyumlut innak in kan yalgan manali j</td>
<td>ويعملت عنك إن كان يلقى مماليط</td>
</tr>
<tr>
<td>8</td>
<td>wila zabattah gal malak bih ifrag</td>
<td>ولا زبتطه قال مالك به اطراق</td>
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<tr>
<td></td>
<td>utalga al fim alli ithishak min annut</td>
<td>اوتلقى العلم الذي اتحلله من النيط</td>
</tr>
<tr>
<td>9</td>
<td>uzabtah ujill udawr wasi ala intag</td>
<td>اوتزاطه ايلد ادوار واسع على الاطراق</td>
</tr>
<tr>
<td></td>
<td>u'alam tilagga laba' azaha talagi</td>
<td>وعالم تتلاقى لهبها تالانيط</td>
</tr>
<tr>
<td>10</td>
<td>win fi ist yama tasma' idnak min izi lag</td>
<td>ون عنشت يااما تسمع انذاك من ازراق</td>
</tr>
<tr>
<td></td>
<td>uyakamm min suhabah fakkat ala tit</td>
<td>وعياكم من صحبه فكت على طيط</td>
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<td>11</td>
<td>walkull minhum yiddi'in in sabbah bag</td>
<td>والكل منهم يدعى ان صاحبه باق</td>
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<tr>
<td></td>
<td>wimgir iydawwir ikbar umaxatiti</td>
<td>ومغير ايدور اكبر اومخاطيط</td>
</tr>
<tr>
<td>12</td>
<td>utasma' lajahum gayr xayin usarag</td>
<td>أتسام لاياهم غير خاين اسراه</td>
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<tr>
<td></td>
<td>widyean fiha ibyimigtu ala amm zaliti</td>
<td>وديان فيها ابيميجتو على أم زليط</td>
</tr>
<tr>
<td>13</td>
<td>witsir hawsah kulha gah fi gah</td>
<td>وسير حواسه كلها قاق في قاق</td>
</tr>
<tr>
<td></td>
<td>wibali su alga zi witxi asamahit</td>
<td>ويبثروا القاطفي وخش الشماحيط</td>
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</tbody>
</table>
THE OLD SHE-CAMEL
ANAYZ ABU SALIM AL URZI
In this poem, Anayz Abu Salim is expressing his anger about the behaviour of the people involved in the hashish trade, which used to be a straightforward business in which people trusted each other. Now there is fraud, deception and denial of debts and obligations. Anayz says that the bedouin have learned bad habits from the Egyptians.

1 Last night my eyes were sleepless.
I spent all night with my misgivings.

2 Such thoughts attacked me that
My heart was clothed in deep distress.

3 I saddled the one which looks like a young bustard(6),
which looks even better without trappings.

4 I took it to the ones who live in big tents(7),
Who slaughter fat sheep for their guests.

5 They began to ask me what had happened and I told them,
But I found out that even a just cause needs a lawyer(8) to win its case.
I pray to God that he may punish those who usurp the rights of the poor,
And I pray that he may punish any majlis where evil is not despised.

It was the old she-camel, which does not breed,
Whose price, when she is sold, will fill a sack,

And whose milk was drunk by passers-by
(she used to give milk, but evil people were able to stop her);

It was on account of her evil that we drank many a bitter cup
And spent the night like watchmen at the pass.

Since the best of the bedouin became Egyptians,
They have gained a lot of money but have lost their honour.

Nowadays we have relinquished honour to the virgins,
Since the saving of face has become cheaper than a purse.

Markets were places where buildings were sold,
But nowadays buffaloes are sold there.

البائحة باتت اعويني سهارى
والليل تظلئه كله هواجيس
من كثر ما تورد عليه الفكرا
قلي غدا مثليهم تبليس
اوستة على هيل البوت الكبارا
ذبحة للتطيف جزء المعابيس
اوشفت مال الشراف ايصرونه مخاليص
الله على اللي يأكلون الفقاراء
والله على محسن ما يخزي أبيض
القاطر اللي ما تجيب الحوارا
اللي ثمنها فيظته تند الكيس
اللي لينها يشربوه الماره
كانت مسحو أوغرزوها الابلاد
من شرها يامن شرين المارا
اوبتنا على المرقب مثل المباريس
من يوم اسياو البدوه صارت مساطا
كثرت دراهمهم أخصروا النومايس
واليوم خلنا الشرف للعذاري
من يوم مسار الوجه ارخص من الكيس
كان السوق اتباع فيه المارا
واليوم السوق اتباع فيها الجواميس

ALLAWT
ANAYZ ABU SALIM AL URZI
Ihmud Allawt is a Saudi government employee from the Bili tribe, who lives in Alwajh, on the Saudi Red Sea coast. He knew about Anayz Abu Salim, and enjoyed tapes of his poetry. He decided to visit him in Nuwaybi Attarabin, on his way to visit some relatives in the Nile delta. On arrival in Nuwaybi, he was welcomed by Anayz, who wanted to slaughter a sheep in his honour. Allawt said he was unable to stay because he was on his way to Sibayn, but promised to come and stay on his way back. Some weeks later, Anayz heard that Allawt had returned to Saudi Arabia after a week, because of problems with his relatives. The poet sent this poem, re inviting him, promising him a good time and describing an imaginary smuggling trip they would enjoy together. Anayz ends his poem by asking Allawt to come and visit or to apologise.
1 Oh scout, where have you come from?
   Oh you who are leaving, tell me all your news;

2 Some news goes and some comes,
   And all good news comes to me.

3 Oh Allawt(15), tell me about what happened in ʿibayn(16).
   When your host missed the opportunity to serve you.

4 Oh Allawt, tell me where you live
   And I will tell you where I live.

5 You will see our residence is near Al ʿAyn(17),
   And you will find the camels' tracks which lead to us

6 You will find our livestock are not too many, but we are contented
   And our hearts are full of generosity.

7 We avoid those whose speech is foolish
   And we avoid those who run from their opponents.

8 We are Ḳīqūm but they call us Ṭurābīn(18),
   And the wars between countries uproot us(19).

9 Oh Allawt, how nice it would be to receive you
   And empty a coffee pot, while two more are full;

10 And to hear the sound of aligned sights,
   With their thick lips like acacia thorns(20);

11 And to watch with a couple of friends
   From a peak between sun and shade.

12 We would share our water while we are hiding
   And the camels would be so so, half good, half poor.

13 We would start to urge them on, while they have been eight days without water,
   And they would leave the singer's camel behind(21).
14. The camels are loaded with heroin powder,
   And by the early dawn they reach Filli peak(22).

15. Where we find the people at the top, like peregrine falcons
   Who descend on us from every slope

16. Where the millionaires buy the blond(23),
   And each says to his seller "Bless me"

17. And by the morning only two(24) are left.
   I am saying this as if it happened to me,

18. And I am sending my words to the one who is beloved of the dark eye(25),
   And whose reputation delights the majlis.

19. Give my regards to everyone in your area;
   Your sheikhs, your kings - don't miss out anyone.

20. And tell Allawt "I have a claim against you;
    Either you must settle it or you must apologize to me" (26)

21. And I take refuge in God against an evil day
    And against the one who does not worship the prophets
تايل مرانزال نارباه مين أيل بن
تلقى منازلنا قريبة من العين
اوتيقى مراعته علينا تنا

أولئقي دينشنا أقلي اوباسنا زين
وصورنا من هبة الريح ملي

أونستجنب اللي في المناطق سفهين
أونستجنب اللي عن نظيعه ابوني

حنا اقوم اولقبونا ترابين
اوقمت انترفعنا احروب الدولي

أوبانين ما افاقه بالوط بازين
اوده انفظها اوثنين ملي

اوتممع رطين امعدلات الناشئين
الي براطمهم تقول شوك سلي

وارقبنا واياك وخونبا اثنين
من فوق نصله بين شمس اوظلي

والنا تفرقاتنا واحدنا مكامين
والركب زالي نصنح ذخ اوخلي

اومنا انتصامن اونه مانامين
اوحن على الثروذ ذول المغني

وتحملات الزمل بدره هراوين
والفجر الأول صبحن خشم فلي

انونقلي النديس زالصور الشياهين
من كل حدروب نديسه ايشلي

اويتفرقا الشترا اصحاب الملحامين
اوكل يقول البيعه بارك اللي
In this poem, Silmi Al Jabri briefly describes a trip smuggling hashish, the old she-camel. He says men will risk death to defend it, while their families spend sleepless nights waiting for them to arrive. Meanwhile, the owners of the hashish sit in cafes reading the newspapers, in case any of their consignments have been seized.

1 Oh Hajji! Once I had an experience when I went on a trip;
   Even my she-camel didn't taste her supper.

2 How often the road led us on dangerous passes and by wells,
   Where we had to use our purses for buckets and our i'jāms to pull them up.

3 For the old she-camel which needs no hobble nor her teats to be tied up with a stick -
   If you were afraid you wouldn't mention her name;

4 She rejected a trifling person and wanted only the elite,
   Like the bride who left her husband and sat tapping with her stick.

5 Many brave men sat at the roadside with weapons;
   They were killed because they were fond of her.
6 When gunshots are heard as loud as drumbeats, 
Brave men give their lives as a ransom for her.

7 Oh people! My night has become like that of a mouse, 
While her owners are sitting, stroking their beards(31).

8 They do nothing but buy the newspapers to read the news; 
They feel at ease only when they read it.

9 And if she were seized, along with a number of people, 
They would deny their goods and pretend to have nothing to do with her.

10 In this evil(32), I have seen the pure stuff and the bad. 
He who buys the pure stuff is the lucky one;

11 He will sell it on the market to a fat butcher, 
And then you will hear it grumble in a hubble-bubble.

1 yā ḥajj anā jarrabt marrah umīsāwār 
ḥattā ḏalūlī mātimāliḥ ʿašāhā 
ḥattā ḏalūlī mātimāliḥ ʿašāhā 

2 yāmū ramatnā addarb ʿamsūk wibyār 
waddalū ṣufrar walmarāyir iršāhā 
Ya'ma Ramita aardar ʿamsūk wibīr 
de lāmoo sareh walmrāyir ārāshā 

3 lilfāṭir allī mālahā gayd wīṣrār 
win sīr xāyīf mābtuḍkur asmāhā 
Lilfāṭir allī mālahā gayd wīṣrār 
wān sīr xāyīf mābtuḍkur āsmāhā 

4 ʿayyat ʿan alhalfūt ʿgayr kān widhā ixyār 
mitl ʿatūmūh allī itṭaggir ʿašāhā 
ʿayyat ʿan alhalfūt ʿgayr kān widhā ixyār 
mīṭl ʿatūmūh allī itṭaggir ʿašāhā 

5 yākamm girmin yuḡūd addarb biḍxrār 
ṣārat sabāyib mīṭtiḥ fī hawāhā 
Yākamm girmin yugūd addarb biḍxrār 
ṣārat sabāyib mīṭtiḥ fī hawāhā 

6 wilā simfīt almiḥl zavy daggīt aṭṭār 
xaṭū annašāmā iybiʿ ʿumrah ihdāhā 
Wilā simfīt almiḥl zavy daggīt aṭṭār 
xāṭū annašāmā iybiʿ ʿumrah ihdāhā 

(31) 31. The beard is used metaphorically to represent the owners' reluctance to give up their valuable items.
(32) 32. The evil here refers to the situation of the owner and her goods being seized.
The poet Barrak Dagis Abu Tayih recites in the first person, as though the prison itself is speaking. He describes receiving criminals and their physical and emotional suffering. He warns them not to repeat their crimes, once they have finished their sentences. He also advises those who have not been to prison to avoid committing offences which might result in their imprisonment.

1 The prison spoke and tailored the rhyme to fit:
"Look! One like me, his talk is not to be ignored.

2 How often have I accepted men inside my fence;
My heart likes those whose crimes are many

3 And the one whose crime is serious, good people,
Is the friend who has a long stay bed.

4 I welcome him and lock the door;
Kept by guards, he has no chance of escaping.

5 Oh people, I degrade him with fetters
And in my house, half of his respect disappears.
6 When he enters, there is beautification of the hair$^{(33)}$;  
   His head will be frightening when he takes off his turban.

7 So many suffer because of me;  
   They murmur like doves when they see me.

8 Amongst themselves, they spend nights talking;  
   Each one explains his situation as he likes.

9 Some of them have simple crimes  
   And others have crimes like the top of a camel's hump$^{(34)}$.

10 I gather them and I analyse the offence well,  
   And by my deeds I make him regretful.

11 No favours are done as long as he is here,  
   And for visiting there is a grille through which he cannot put his thumb$^{(35)}$.

12 I provide grief for him, day and night;  
   I don't want to see a prisoner with a smile.

13 How can he be happy when he is being tortured?  
   From being in prison, his bones become heavy;

14 He has exchanged his freedom for frustration.  
   Each time a man enters, they ask "What's he in for?"

15 My deeds are not a secret for people,  
   And anyone who enters will get the full treatment;

16 His treatment is to suffer terrible torment,  
   I shorten his steps and then he will remember his dreams;

17 I will protect his eyes from seeing anyone  
   And when he is discharged he will pay the fine.
18 How often have men and fools entered me,
   And how often have paragons of virtue entered.

19 I receive the prisoner without delay;
   My pleasure is to see him demented with grief.

20 I have soldiers to change the guard;
   They keep order in the way I want.

21 What I am saying is he unvarnished truth;
   Because I hate the prisoner, he counts his days.

22 When someone finishes his sentence, he cannot leave without a sponsor
   Who will bring him back if he repeats his mistake.

23 I want to advise anyone who understands these words
   Always to keep away from wrongdoing,

24 Not to load himself with crimes
   And to avoid the matters which affect honour.

25 You know that my accommodation is woeful;
   If anyone gets ill, I will bleed his head(36).

26 I swear by the one who sent the clouds and rain
   That it's your own fault if you put yourself at risk.

27 One who is punished for doing wrong and is drawn to it again
   Must understand and think carefully.

28 Do not think you or your intentions will escape us;
   If you are walking, we will be following your tracks.

29 I will do to you what the birds did to the elephant(37).
   To commit crimes repeatedly is stupid.

30 We are the prisons for all reckless men;
   Whoever gets close to forbidden things will have his nosering tied down(38).
31 He will find our treatment of him terrible;  
Instead of being free, he will live in a dark hole.

32 I am the horseman and have power over the prisoner,  
And my orders are precisely written.

33 The one who sleeps in the valley must beware of the flood;  
And the one who is taken by the flood, you will find his remains.

34 I advise the wise and the ignorant,  
And the advice is accompanied by a sharp sword.

35 If there is any more to add to my advice,  
Look at the last line of the poem:

36 I am an eagle with heavily feathered feet  
And you are like a baby dove in my grasp.'
7  kam wāḥdīn minnī tījīh algarābīl
iywīn min ʿawīn ʾālīn alḥāmāmah

كم واحد من تجيه الفراغ
ابن من شوفي ونين الحمام

8  umīn baynīhum gāmat tudūr attālfāl
ukullīn iywāzīn ḥijjatah ʾalī marāmāh

إمون بينهم استود التعليل
وككل أباوازي حجته في مرامة

9  aḥādīn idnūbah hayyināt almahāšīl
wāḥādīn idnūbah ʿawīn ʾīs ʾūssīr anādāmah

أحد انبوحه هنات المحاصيل
واحد انبوحه عيون راس السنامه

10  aḥūṣhum wahāllīl addānīb taḥlīl
wadīth min fīnī yūsūsīr anādāmah

حوشهم وحلذ الذنب تحليل
ودعده من فعلي يصر الندامه

11  gāzī alxawāṭir nuturkah balmahāšīl
uṣābek azzīyārah mā yidāxi ʾībāmah

قطب الخوطر نتركه بالمحاصيل
اويشبك الزياره ما يدخل إبهامه

12  walḥam ʾindī fī nahārah mā ʿalāyīl
walā arīd anā masjūn ʾīh ʾibtīsāmah

والهم عندي في نهاره مع الليل
ولاريد أنا مسجون فيه إبتسامه

13  wāš yitrībīh ilā ʿār ʿūlwhā′ tanqīl
min magfādah bīdār tutqūl ʾirzāmāh

وش يطربه إلى عرا و الوعاء لنقل
من مقعدة بالدار تقتل أعظامه

14  baddall faẓāḥ ibṣīqīt alxulīg tabdīl
kull mā dāxal rajjāl ʾalāw falāmāmah

بدل فظاء أبطيقه الخلق تبدل
كل ما دخل رجال قلوا علامة

15  laṣār ʾīlī mā hū axīfīyyīn ʿalā aljīl
wallī dāxal bāṣābak yalğā alkarāmāmah

نصر فعل ما هو خفي على الجيل
والذي دخل بالشك يلقى الكرامه

16  karāmtīh ikayyīl alḥamm takyīl
wagassīr ʾixtāh ʿutum iytaḍakkar ʾahlāmāmah

كرامته ايكيلي الهم تكيل
واقتصر خطأ أوه ايدكدار احلامه

17  watgī ʾīʿunīh ʾīn jamāf alazāwīl
wilā tašalā ʾlāzīm yīṣūg algarāmāmah

واقتى اعتونه عن جميع الأزوال
ولا طلق لأزم يسوق الغرامه

18  yāmā dāxalnī min irjāl umahābīl
uyāmā dāxalnī min nawādīr ʾikrāmāmah

ياما دخلني من ارجل اومهابل
اوياما دخلني من نواده اكرامه
19. واس تقبل المسجونون بدون تمهيل
والم والهجاء عندي غرامه
19. واستقبل المسجون بِدون تمهيل
والم والهجاء عندي غرامه
20. عِنده اجتهاد للخوفات تبديل
وعلى مرادي حافظين نظامه
20. او عيند اجتهود للخوفات تبديل
وعلى مرادي حافظين نظامه
21. وانا كالامي صدق بدون تأويل
من بغضن المسجون بِحسب إهائم
21. وانا كالامي صدق بدون تأويل
من بغضن المسجون بِحسب إهائم
22. ولي خصص ما يروح بدون تكفيت
إِلى يجيبه إذا تكرر خصمه
22. ولي خصص ما يروح بدون تكفيت
إِلى يجيبه إذا تكرر خصمه
23. وابي الأصح اللي يفهم الهرج والقيل
عن الخطأ يسير دوم التزامه
23. وابي النصح اللي يفهم الهرج والقيل
عن الخطأ يسير دوم التزامه
24. لا يحتف نفسه في خطاهام تحميل
اويدي الأموار اللي تمس الشهامة
24. لا يحتف نفسه في خطاهام تحميل
اويدي الأموار اللي تمس الشهامة
25. وانتم عرقوا مسكتي كنه الويل
والتي مرظ عندي الراسه احجامه
25. وانتم عرقوا مسكتي كنه الويل
والتي مرظ عندي الراسه احجامه
26. وقسمت باللي ساق مرن أوهمايل
إن الخطر عالمس فيه السلامه
26. وقسمت باللي ساق مرن أوهمايل
إن الخطر عالمس فيه السلامه
27. واللي يعانق عن خطا أوحياء إيميل
لازم يزيده بالأكثار اقتهامه
27. واللي يعانق عن خطا أوحياء إيميل
لازم يزيده بالأكثار اقتهامه
28. اولته أمهل في نواياك تهتميل
واللي مشي نقص خطوة أقدامه
28. اولته أمهل في نواياك تهتميل
واللي مشي نقص خطوة أقدامه
29. جدحت فيكم عملة الطير بالقيل
واكر الذنوب إذا تكرر غشامه
29. جدحت فيكم عملة الطير بالقيل
واكر الذنوب إذا تكرر غشامه
30. حنا المسجونون واظد كل المعايل
أومن يقرب الممنوع نريم اخزامه
30. حنا المسجونون واظد كل المعايل
أومن يقرب الممنوع نريم اخزامه
ومن علينا ياجد من الأمر تهويل
عقب الفتاة بيسكن الأحر أوطانه
وانا على المسجون فارس وحليل
اوتمشي اموري ظبطها في أقلمه
وانا نزال بالواد ما أمان السيل
والي خذاء السيل ناجد حطامه
وانا انصح العقال مع المجاهيل
والمنصحه يبراء ماطي احسامه
نصيحتي لون بقي فيه تكمل
أطلان البيت من القصيده اختامه
انا اعتصاب فوق كفي سراويل
وانتم ابكي لون صوص الجمامه

SMUGGLING

انايزي أبو سالم الورزي

انايزي أبو سالم sent this poem to his relatives in Sinai when it was under Israeli occupation, asking about their situation and sending his greetings. He also asks about the rifles which he left there when he was arrested. He tells them that when the smugglers' route through Sinai was blocked, he managed to find another.

1 Oh rider from here, who ride a slender camel,
A strong one with trappings swinging on its belly -

2 It was not trained by the people who perform at dances,
Who do not protect you in difficult times -

3 Saddle it, rouse it from sleep,
And give it a sip of water.

4 Direct it on the desert road as instructed;
Take care of it and be cautious in the unsafe areas.
You will find all our people in their strongholds; 
Greet them as warmly as you can for me,

And ask about the ones with fire inside, 
Which eat the red stuff from boxes(41).

Give my regards to those who value kindness 
And leave those whose goodness is skin deep.

Say "Oh my people! The universe is full of life, 
And death is at work among men;"

How often it takes the ones with long robes 
Whose majlis is the cure for a dry throat(42).

Every adventurer will live happily(43) 
And the other wretches will die in misery.

When the road was blocked by dark shapes, 
We went to water east of you(44);

The old man(45) who harmed ʿAw dah and ʿAm ir 
Stampeded our sheep into the deep sea(46).

1. يَا رَكِبُينِ مِنْ يَنْدَانَا فَوْغَ زَامِر
   ʿاَوْدِينَ ʿالَّا بَاتِْنِيَّ هِيُدُّهُ الْأَلْمَا َٰيِّلِ
2. مَا تَبْبَٰفُ وِكَ َّمُحْرِمْنِيَّ َأَسَأَمَّاَمِرَ
   اَلَّيْ َدَارَّهُمَ بَرَدَ ِفَ السَّاعَةِ َالْتَّقِيَّ
3. وَّسَىَ ِّلّلُّيَّ لُحْيِ َكَانَ َخَامِرِ
   وَسَطَهُ مِنَ الْمَيِّ زِي َأَتَشْحُ اَوْزَدِبَق
4. عُلَّقَّسُ تَنْغَ الْبَأَرَ ُحَسَابَ َأَلَاَمِرَ
   وِحِسِبُ اَحِسَّاَبُ يِنْهَابُهُ فِي الْبَلَادِ َالْتَّقِيَّ
In this poem, Ḥanayz Abū Sālim is describing a smuggling trip across the Suez Canal into Egypt. He tells us how the smugglers spend the day watching and how, in the evening, they load their rifles in preparation for the journey to the Suez Canal, where they will deliver the hashish to be ferried across the western bank. He describes how difficult this business is and hopes that the Egyptians will pay the price if they are caught. Finally, he makes it clear that smugglers suffer a lot to deliver the hashish, but the ones who own it and make the real profits take no risk at all.

1 I wish the sun would set and its rays vanish(47);
   The camels are restless, as though they were lying on hot coals(48).
2 No one has touched his food;
They have spent the day patiently at the look-out point.

3 Sunset is the cure for restlessness,
When the unwise exchange their views(49).

4 Each of them loads his rifle;
They stand like drinkers leaving a bar(50).

5 As for the canal(51), may God afflict it with misfortune!
We are not worried about passing through lines of guards.

6 The old she-camel(52) is as hard to sell as she is to buy,
And her milk is widely distributed to guests and neighbours(53).

7 The trade where demand never ceases
Has often enriched a poor man and destroyed a house.

8 I hope that those who wear scarves(54) will pay the price
And not be lucky enough to hear the words "Here are the handcuffs. Turn around!"

9 The one who obeys(55) and does not throw away what he holds,
Let him suffer the pain of lashes and disgrace.

10 The ones who look after it bear the punishment,
But its owners wear fine woollens and look splendid.

1 raydī warīd ʾaṣṣams yinzil ṣaʿāhā
uhin imbarrakāt itīdhin ʿalā nār

2 walkull minhum dārijūh mā dānahā
gatṭāʿ nahārah ʾaṣṣafāʾ arrijim ṣabbār

3 walgalgalah ʾṣams almīgārib dawāhā
uyitnāzāʾ aw arrāy ʾadīmīn ʾaṣṣiwār
In this poem, Barrak Dagiš describes how he was arrested when he was going to visit his brother Jalíd in a Saudi jail. The poet had been selling weapons to a Saudi soldier from the desert patrol. The Saudi authorities found out about this and arrested the soldier, who told them he had bought the weapons from Barrak. When he went to visit his brother, he was arrested at the border. In the poem, he describes what happened to him, how he was questioned and was unable to deny what he had done when he was confronted with the Saudi soldier. Barrak was sentenced to three years in jail. The poem tells of his suffering and longing for home and the falconry season.

1 The day of the feast of God, I went to see Jalíd,
    As he is my brother and my heart longed to greet him.

2 In the morning I arrived at a border post.
    I greeted them and my greeting became a problem.
They said "Welcome, Oh one on whom there is an order! Your greeting is not for Jalīd, it is for the headquarters".

Then they moved us with soldiers guarding us behind, And my God, knowing the unknown, could do what he wanted.

Suddenly Abū Ḥāṣim, the officer in charge of the border, was there. He sent for me but did not take a statement from me.

Then I asked the gentleman what was going on, And he said "By God, we don't have the facts.

You are a wanted man and that is certain, And the one who gave the order is secretive by nature."

He said to Hamad "Take the jeep and the old man To the bureau of investigation, where they will do whatever they like."

I arrived at Al Jawf and my heart was heavy; They put me in a place alone.

My jeep was left facing the prison, With one flat tyre and part of its side touching the ground.

They put fetters on my legs and the door was closed; I had no hope except the Creator of people.

God who knows everything that is intended, Glory to God, he has no equal.

The captain came with his steely team "Look! Interrogation is like horses in battle,".

The interrogator said; "We want you to tell the truth, Otherwise there will be torture and because of it you will be taken to the clinic."
15 I said "Listen! I want Islamic law with witnesses(62);  
    Why should I condemn myself in writing?"

16 They said "You must see the one who bought from you the things we have seized,  
    And whoever tells the truth will get into his saddle(63)"

17 When we met face to face, there was no denying;  
    Compared with the fear, the profit was a locust(64).

18 I followed my people like Mas'ūd(65) did,  
    When he was drowned looking for the porridge and the bread.

19 We were put in a place like a prison;  
    Apart from the guards, there was nothing to show it was a prison -

20 A wide room furnished with rugs,  
    Where we drank coffee and practised our religious worship.

21 The salary(66) is a thousand riyals or more  
    The treatment cannot be criticized.

22 Ṣalāḥ and Ma'āyūf are noble and fine(67).  
    Kindness is created by generous people.

23 I did not see anything to criticize in any of them;  
    From their treatment, we did not experience annoyance.

24 But Ibn Gisim(68) is the support of anyone who is wronged;  
    May whoever forgets him forget the oath(69).

25 The thread of kindness is always extended,  
    And he who plants the palm trees will eat the dates(70).

26 But sometimes my eye will not accept sleep,  
    And sometimes it falls into sleep but it is not a nice sleep,

27 Because a small thing caused me a problem.  
    It is the season for falconry and hunting falcons in the plains;
28 When they say they have caught a fine-feathered one,  
    How exciting it is when they take off the sock.

29 Anyone who sees it will say it is good enough for Āl Saʿūd(71),  
    And the one who caught it becomes happy.

30 After hunting, when the season is heralded by thunder,  
    The tracks of the *hubāra*(72) are clear around the *kadāda*(73) bush.

31 On my hand is a trained falcon with spotted feathers;  
    It makes me happy to see him stoop.

32 Apart from this longing, grief is simple and limited.  
    Behind me are brave men who will take care of things;

33 They learned kindness, and truth is obvious to them -  
    The history of their family is clearly written.

34 Whoever survives will leave prison and return home,  
    And will remember the days when he was away from his loved ones.

35 The matter is for God, the creator of white and black(74),  
    Who built the seven skies without pillars.

36 These words are by one who plunged into experience,  
    And followed in the footsteps of great men.
4 التم حركونا والحرس قفونا اجتود
اوربي علمي الغيب يفعل مراده

5 ولا أبوهاشم ظابط الحد موجود
ثم طلعتي ولا خدا لي افاده

6 أوطمن سافلت ان الصباب مين فاتا الجلود
فقال والله ما لدينا وكداه

7 انته رجل مطلوب بالامير ماكود
والتي طلبتكم عنه السر عاده

8 قال الحمد تسليم الجبيب والعقود
يتم المحابح فيه تقبي مراده

9 وصانت عند الجهاز والاقتب الامهود
اوئم حطوني في محل الفرافره

10 والجيب وعندى فاي السجن مرود
بنشر كفرها ونشان جنبه ابلاسه

11 اوحطوا ايرجي قيد والباب مرود
ما لني رجا ياكود خالق عيده

12 جل جائده عالم كل مقصود
سيحان رب لا يوجد انداده

13 اوجاك اللقب اوجسته تقول بالود
واقفون ترى التحقق خيل ايماده

14 قال المحقف ودنا الحكى ماكود
والا عذاب منه تورر الوعده

15 قلت اسمعوا ابي الهشريه مع اشريه
كيف اظلم نفسى في مستمر مداده
16. قالوا اقتابال مشتري مننك الدود
أوراع الكلام الصدق يركب أشداده

17. يوم قابلتنا ما بقي فيه مجدود
خوف أوعمها وغنيمة جرادة

18. تثيت ربيعي كنفي عمل مسعود
يوم غرق بيا العصيدة اوزاده

19. سرنا ابحل يشبه السجن موجود
لولا الحراسة ما به من السجن عاده

20. مجلس وسبيع أو وسطه الشرف ممدوه
فيه انتهى أو فيه فروض العبادة

21. والراتب أغلب ارتياب ارياني معه زود
ومعامله ما فيه كل انتكاده

22. صلاح أو معروف قروم وفهود
والطيب بالمخلوق صنعة أجواده

23. ما فيهم اللي سجفت أنا فيه منقود
أومن عملهم ما بان فينا نكاده

24. اما ابن غيم عز من كان مظهود
عسا من ينسلب نسبي الشهادة

25. قالطيب حبله دب الام ممدوه
أومن يزرع النخلات يأكل جدادة

26. لكن عيني نوب ما تقبل النود
أونوب تتم ولا هو نذير ارقاده

27. عكس حاجة دونها صار لادود
هيط الطيور اوطدها بالحمادة
In June 1966, the Egyptian government ordered the army to attack a large bedouin encampment near Cairo, which they suspected of being a base for hashish smugglers. The attack was repelled, so they sent in the airforce to bomb and strafe the camp. Many were killed and wounded, and the survivors fled to Saudi Arabia and Jordan. In this poem, Silmi Al Jabri is describing the scene at the camp after the airforce attack.
1 My heart hurt when I saw the wounded;
   It was on the day of the feast when people were struck down.

2 I saw the children, who told me what had happened;
   But among them there were young ones who didn't understand.

3 Among them, there was one whose eyes shed tears;
   A spoilt child, brought up in indulgence.

4 I saw signs on the virgins;
   There were no traces of kohl on their eyelids(75).

5 They were not wearing the stripes of the feast day(76),
   They did not gather together, as they would on a feast day.

6 The parents' uncertain situation,
   I can't describe it however hard I try.

7 I felt my heart was wounded,
   So how was it for a breastfeeding mother?

8 I saw the troubles and the slaughtered sheep(77),
   I heard no joyful ululations; I sold and bought(78).

9 I remembered my people who brighten the mornings,
   In whose absence I lacked support.

10 We have been shaken like a skin bag(79);
    God damn those who originate from gypsies(80).

11 Nowadays they force us to carry passes
    But it doesn't help; they still investigate us.

12 One came to me and said "Whoever wants freedom
    Must prepare his camel, which is accustomed to carrying food for a journey(81).
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2.saf asṣīgār wazahaw lih tawāziḥ
fiḥum dilūḥ umā darāʾan xabarrah

3. fiḥum allī idmūʿ faynih šaraṣiḥ
ḥinnih dilūḥ uʿaddalāʾah imzarrā

4. wiygūl lāmiḥ ʿalmadārā malāmīḥ
walkuḥul mā lih fī alḥawājib atarrā

5. waʿīd mā libsin nahārah ṭawātīḥ
wala kawrajan zay kān fī alʿid barrā

6. waλlālīdawn allī awṣafāf malāmīḥ
magdar ʿalā wasfah mahmā atāṭarrā

7. ḥassayt galbī yāṣhadannih nawāqīḥ
wiš ḫal galb allī arzaʿat šaxb darrā

8. ʿusaf almaṣāʾīb waʿayādi maḍābīḥ
umaʾ gillat azzuğrāt bāʾ ʿutašarrā

9. ūṭyū ʿalayih rabiʿī mizitīḥin almaṣābīḥ
ubaʿadhum mā ansanad li ʿazharrā

10. lawlab ibnā lawlāb siḥ arrawājīḥ
malʿūn abū allī magṭāʿah min ǧajarrā

11. iwygūt fiḥa ḥamalawnā attasārīḥ
umā yanfṣak ǧayr ṣinak iyṭabarrā

12. jānī yigūl allī hawāḥ attafasīḥ
iyṣidd fawg allī ʿalaʿalīgah imzarrā
TORTURE

ÁNAYZ ÁBÛ SÁLÍM ÁL 'ÚRZÍ

Ánayz Abú Sálim sent this poem (82) to his father-in-law, Sulayman Sálim Ibn Sári, chief of the Saray'a section of the Tarabín tribe. He describes suffering, interrogation and torture in prison, at the hands of the police. He praises two men who gave helpful testimonies on his behalf: Sheikh 'Id Muṣliḥ Ibn Āmir of the Šgayrāt section of the Tayāha tribe and Mohammad Sałāma Alansyyir, a police officer from the Ahaywāt tribe.

1 Oh rider mounted on a bolting bay camel,
   Like an ostrich which has seen the shape of a hunter,

2 Saddle her up (83),
   Fill up the water skins and make sure you have enough food for her.

3 Guide her to the route across the open plains,
   Where you will pass worthy people on the way.

4 If they ask you, tell them my news;
   Tell them "Oh friends! He is a saker, but has been trapped.

5 His heart has become a well of sorrows;
   Ninety leave but another eighty come to him.

6 His eyes stay awake while others sleep,
   And, due to this sleeplessness, his liver rejects food".

7 If you are a bird which spends its life flying,
   Whenever the rope of fate is cast, it will catch you.

8 And if you are between the sky and the stars,
   God's will will be carried out at the appointed time.

9 Our chiefs put their seals on us (84) -
   Those chiefs who you will curse when you compose poetry.

10 When I took to the high road,
    I said "Hold hard to manliness and bravery" (85)
11 When they forced us to our knees in this ill-favoured place,
   They beat us, twice in the morning and once at noon.

12 And in the afternoon, when they started to attack us,
   You could hear the clatter of their hooves like a smith's hammer.

13 I collapsed in a heap on the ground
   And one of them asked "What have you been doing from the beginning until
today?"

14 When he comes to you with the leather whip like a swaying snake,
   Where can you find an escape from God's judgement?

15 Then they make you lie down naked
   On your belly, stuck like a tick.

16 Abū Salāma(86) is like a camel that won't give in,
   And would even carry its load to Baghdad;

17 Moḥammed(87), beloved of the ones who perfume clothes -
   The statement he made remained unchanged.

18 And the chief, Ibn Āmir(88), walks with trailing robes;
   He is used to freeing prisoners.

1 yā rākbin min fawg ḥamrā guhūmī
tigūl naʿāmah wargabat zawl šayyād

2 urẓum ʿalayhā gaššahā walḥdūmī
wamlā lahā algirbah ukatṭīr lahā azzād

3 ulaggī tarīg albarr maʿ ḥalxrūmī
wisbadd mā tadhaj ʿalā darbak ajwād

4 win nasšadawk ibdīl ʿalayhum ʿlūmī
witgūl yarrabḥ huṣagr winṣād

7. Then they make you lie down naked
   On your belly, stuck like a tick.

8. Abū Salāma(86) is like a camel that won't give in,
   And would even carry its load to Baghdad;

9. Moḥammed(87), beloved of the ones who perfume clothes -
   The statement he made remained unchanged.

10. And the chief, Ibn Āmir(88), walks with trailing robes;
    He is used to freeing prisoners.
5  اوله قلب ساير مورده للهوم
  تسعين مصدار أوثمانين ميراد

6  اوله عين تضر والمخاليق نوم
  اوله كبد من كثر السهر عافت الزاد

7  اولو كنت طير أوطول عمرك تحوم
  حبل الدنيا وين ما تقره صاد

8  اولو كنت بين السما والنجم
  احكام ربك غير تنف انععاد

9  شيخاننا اللي حطوا علينا الختوم
  مشاوخ اللي تغنه وانت قدص

10  اولم لقيت الطريق العمومي
     قلت الرجلين والشجاعة والإسحاد

11  وان بركنا في مناخ الجوم
     الصبح مطراةين والظهر مطراد

12  والعصر لا شنو علينا الهجام
     تسعم رنينهم تقول طرق حداد

13  وانا خريب الدار خلوا كوم
     يقول وش سوينت من جاي لغاد

14  وان جاك بالكرباج زي الهم بومي
     من وين لك من حكمة الله مشراد

15  وان نوموا الواحد ابلياه اهدوم
     يرقد على بطنه النقول نومة أفراذ
16 wabū salāmah zay aljamal bass yizūmī
zamlin itwaddī ihmūhā law kān baġdad

17 wimḥammad ḍašīr imʾārat alḥdūmī
alkilmah allī yihuthā mābtinzād

18 wassayx ibn āmīr yijurr alḥdūmī
šayxin ʿalā fakk almahābis miṯrād

SUFFERING IN PRISON
BARRĀK DĀGIŠ ABŪ TAYIḤ

Barrāk Dāgiš, who is known to be a practising Muslim, was sent to jail in Saudi Arabia for three years in 1984. Prisoners are fettered at night, and in this poem, the poet asks the corporal on guard to release him from his fetters so that he can carry out the preparations and say the morning prayers. He also advises his three co-prisoners to keep away from smuggling weapons in future.

1 How sweet is the mention of God in the morning;
The words of belief relieve ills.

2 How sweet the voice calling us to prayer!
He calls for prayer from a pure heart.

3 For God's sake, Šalāḥ(89), unfasten my fetters,
So that I can worship and pray to God.

4 There is no success without the Creator,
Who saves the wronged one from the evil of an enemy.

5 How many people, when they were in danger,
Were saved by God.

6 Look at Adam! He is not faithful in his work;
Without him, Hell would not have been created.

7 Whoever obeys God faithfully,
Will be rewarded in Paradise.
8 Oh, Abū Šāmid! Don't go near weapons!
   You and Ġatwān and Ignaym(90), the third one.

9 If you herd camels in the desert,
   Or tend sheep, God is generous.

10 Greed will throw you into bad places
   And the result counsels the comprehending mind.

11 The government is like a mountain; you can't butt it,
   And there is no one who doesn't understand the orders now.

12 The path of honour demands a struggle and a fight;
   Keep away from the dishonourable path.

13 There is nothing for you except the path of honour;
   Leave the unwise one who takes his advice from women(91).

14 After I had been photographed, I gave up travelling(92),
   And God is my provider.

15 My words are like pure water;
   Proverbs are the friends of the heart.
5  كم واحد من المخاطر يوم راح
نحه بشمام رب المستقيم

6  ولا إبناند شوف ماعمله نصاح
لن أبناند ما خلق نار الحليم

7  ومن يطبع الله في نصح أوصاص
الله عنده فوق جنات التعيم

8  لايوصامد لا قرب للسلاح
انته أو غسان والثالث انغيم

9  لو سمعتم بالابع بالياج
أو غنم ترعوه أورك كريم

10  الطمع يرميك في شين المطاح
والواقاب تتصح القلب الفهيم

11  والحكومة جال ما ينضح أطاح
والاrador ما بقي فيها غشي

12  والمعزة درب جهاد اوكفاح
اوجنب الخطوات عن درب الدليم

13  ما لك الا درب دوار المداح
ترك المسكنين شوير الحريم

14  لكن عقب الرسم تركت المراح
وكافل الازراق لي رب علم

15  كن قولي عد نثور قراح
والمثل لتلبب صديق اونديم
SUFFERING AND ADVICE TO SMUGGLERS

BARRĀK DĀGIS ABŪ TĀYIH

The poet Barrāk Dāgis opens this poem with a description of how easy it is for him to compose poetry. The same device is found in several of his poems. The background to this poem is the period of three years he spent in a Saudi jail, following his arrest for smuggling weapons. In the poem he advises his fellow tribesmen not to continue smuggling, because he has found out that the Saudis have many spies among local bedouin and have all the known routes under surveillance. He suggests they would be better off returning to herding livestock, rather than putting themselves at risk.

1 How easy composing poetry is for me;
   I organise it, Oh people, with understanding.

2 It will be formed as I want it, when I want it;
   It makes us happy when we recite it at will.

3 I choose my rhymes free from errors;
   They are not a burden for my thoughts and mind.

4 By force or free will it yields;
   It will be performed at my command.

5 It springs from a clear well within my heart;
   When the mood is on me, it flows like summer rain.

6 I protect it from people's criticism,
   Taking care lest anyone should say "What a disgrace!"

7 I am fond of poetry and I ignore other things;
   Meanings come from it like sharp swords.

8 How often I try to hide these meanings in my poetry,
   But they jump up to the hilltops.

9 I mention the worthwhile meanings; I don't discard them
   My livelihood I leave to the one who supports us with the spring(93).
My friend, I bought some tales;
I wish to sell them to those who will appreciate them(94).

I have some tales you will enjoy reading;
They will inform you and terrify your heart.

Listen carefully when I read them to you;
These events have humiliated people greatly(95).

If you walk the path of honour and dignity(96),
You will suffer many afflictions.

Anyone who makes a mistake these days cannot get away.
Wherever he goes, someone(97) will know his whereabouts.

If you want to relive those night journeys,
Other nocturnal travellers(98) will await you.

If you want to climb a hill you used to know,
Forget it; it is surrounded by troops.

Forget about it, even if it is dear to you and you weep for it.
God sponsors your living and expenses.

If your burden is light, ignore it.
It's not like the burdens that tire strong camels.

A small wound will recover if you treat it;
It will recover quickly if it is tended without delay.

I give you this advice from my heart;
It is good to explain it to men who want to know.

Mourning does not help the dead.
I do not think there are men without good judgement.

My friend, if your work tires you,
And efforts bring tears to your eyes(99),
23 I think your soul will heed you if you call a halt
In circumstances where people disappear.

24 You can raise the bucket of life, even if it is heavy(100),
And it will quench your thirst without burdening you(101).

25 If, in search of food, you throw yourself into deadly ways(102),
You will be devoured.

26 Your death will come from the one who whispers,
Who will hand you to the one who makes your mouth dry(103).

27 They control the road you used to love,
Rider and pillion on the Devil's horse(104).

28 He will be pleased if he sees you commit a crime;
He will be high in the sky that day.

29 If you used to travel on a certain road.
Leave it now; it has been blocked.

30 Using that road of weariness and death,
We will be like failed raiders in the old days.

31 Oh my friend! If you graze animals,
It is easier than the thing which weakens you badly(105).

32 This is one warning among many I sent
To the ones with long beards(106).

33 And the ignorant will be able to read my lines,
Written clearly, without omissions.

1 يا هين بني اللفاف يوم بنيته
اصنفه ياناس بالفهم تصنيف

اَسْأَفْحِ يَّنَّاَس كَبِلَيْتَهُ

2 yusluk 'alā mā arīd yawmin nawaytah
yāsraḥ albāl yawmin nigūlah 'ala alkayf

3 umin alxatā lā gult gāfī nagaytah
mā bih 'alā fikrī u'aglī takālīf

4 ğasbin ụtaw'īn yiť' yawmin bağaytah
yusluk'alā mā arīd kawdin uṭaltīf

5 min jamm šafti waṣṭ azzamāyir lagaytah
wilā hāż fikrī kinnah marāḥsī baṣṣayf

6 u'an intigād annās dawmin ʿâdaytah
ḥirṣin 'alā mabḍāy gawl yâḥayf

7 mitwil'in balgī ugayrah nasaytah
yātin ma'ānī fīh kamāzī assayf

8 yā kamm ma'na fī gaşidi ṭawaytah
iynūt ras al'âlyah walmāşārīf

9 jazl alma'ānī nudukrāh mā ramaytah
urizgī 'alā allī yurzug annās barrīf

10 yā šahī bā'z assawalīf ṣaraytah
usaffi abī ah 'arjāl assawalīf

11 u'īndi ḥakāyā ti'jbak lā garaytah
itfahmak witxawwīf algalb taxwīf

12 isma' laḥa bišṣarḥ yawmin garaytah
alwagt hāqā kassaf annās taksīf

13 darb aššaraf wal'īz kannak mašaytah
lāzim iysibak min katīr aṣṣawādīf
14 من تاء هذا الوقت هين نشتبه
امسرح أمروه وعرفو فيه تعريف

15 كنت تذكر في نيلي سريته
جوهر السراة اللي أشبوفك مواليف

16 اورجم ترديته في حباتك رقيته
يفدك رأسه طفقوه المزايف

17 الرحم كبو له هو عزيز بكيته
الله كفل رزقك أوكم المصاريف

18 إن كان حملك هين ما رجيته
ابعكس الحمول التي تنظم الهفافيف

19 اورجم صغير استيب كنت دارتة
بشمام يرى لسفوه المساعيف

20 هذي قنوان من طميري اعتطية
ايجوز شرح للرجال العوّريف

21 ما يقد باللتي المات لون نعهته
ولا حقوقي أرجال بدون تصريف

22 ولا اتبعك يفلان سعي سعيته
وابسجاب سعيك صارت أدموك دواريف

23 اطن نفسك طابعه لا نهيه
في هكفاء في جو خطول المواهيف

24 دلو المعشبه لو هي قليل سنة
تزوكي ولا به على النفس تكليف

25 ون كان نفسك في المهنالك دهته
تمي العلوق ثم كلوك المعلقين
26 mawtak yijik min alli xafyyin ihṣīṭah
wiysalmakk limnassīf arrīg tanṣīf
موتك يجيك من الني خفي بصيته
ويسلك لمشف الريق تشيف

27 mitmaskīnīn fī ṭarīqun hawaytah
‘alā ihšān iblīs dawmin marāḍīf
متمسكنين في طريقه هوته
على احضار ابن دوم مراديف

28 wilā aḏnabt uṣāf danbak salaytah
mabsūṭ dāk alyawm fī habbit alhayf
ولا انبت أوشاف ذنبد سليته
ميسوط ذاك اليوم في حبة الليف

29 in kān darbak fī zamanak rafaytah
alyawm xallih sad ṭurgak lahā ḥayf
إن كان دربك في زمنك رفيته
اليوم خله سد طرفاك لها حيف

30 udarbin gätiṭah bih maṣaggah umīṭah
widnā nisīr iswāt rabī almanākīf
وادرب غثية به مشقة اوميته
وبدا نسير أسوأ ربع المناكيف

31 yā šaḥbī law almawāṣī raʃaytah
ahwan ḍan allī yiẓīf alḥāl taẓīf
يا صاحبي لو المواشي رعيته
اهون عن الني يضعف الحال تظعيف

32 uhādī naṣīḥah min annasāyīṭ ahdaytah
lahil addugūn allī ṭawīlah maṣārīf
أوهدي نصيحة من التصغح إهديته
لاهل الدعوين التي طويلة مشاريف

33 waljāḥilīn yagṛa ḫxatin malaytah
ibxat wāẓīḥ mā nagaṣ fī taḥrīf
واجلحيلين يعارغخ آخات ماليح
ابخط واطح ما تقص فيه تحريف
SMUGGLING

FOOTNOTES

1 Jarvis, C.S. *Yesterday and Today in Sinai*. London, 1931
3 literally like curing the camel of scab by using tar and sulphur, which will remove all the hair.
4 i.e swindling you out of your money.
5 i.e Egyptian money
6 refers to his camel
7 sheikhs, chiefs and tribal judges
8 Disputes between hashish traders are normally settled by tribal judges or other smugglers. The poet says even a clear case needs someone to judge it.
9 Sinai smugglers refer to hashish as the old she-camel (القنطر)
10 Smugglers are usually wealthy, so are generous to guests and travellers
11 the Israeli army, which occupied Sinai in 1967 and prevented use of the normal smuggling routes.
12 When hashish is stored in the mountains, men, working 24 hour shifts, guard all the passes leading to the storage place.
13 A bedouin’s word used to be his bond. The poet says that men have become greedy and no longer trust each other, so they require cash payments for their hashish.
14 shows the decline in profit from smuggling.
15 ِةَبَيِّنَةَ أَلْ بَلاْوَي, recipient of the poem.
16 ْشَبَأَنْ أَلْ كَأَم, a town in the Nile delta.
17 ُعْمَانَ أَمْحَمَد, a place in the mountains near Nuwaybih, home of the poet.
18 The poet is proud that his tribe, the Tarabin, originate from the Bugum tribe of western Arabia.
19 The Tarabin tribe are scattered in Palestine, Sinai, Egypt and Jordan.
20 rifles; to entertain his guest, he would put up a target for shooting.
21 a singer would be interested in entertainment, not in camels; he would be unlikely to choose a good camel.
22 a mountain on the Red Sea.
23 heroin
24 two measures
25 a traditional ending for a poem: the recipient is beloved of women.
26 either keep your promise or apologise.
27 the headband, worn over the headcloth throughout Arabia.
28 the old she camel: hashish. A real she-camel would need a hobble to prevent her from straying, and a stick to tie up her teats so that her young would not drink all the milk.
29 i.e only a rich person would buy it.
i.e. waiting for the right husband to come along.

i.e wondering what was happening to their goods.

i.e. hashish.

A prisoner has his head shaved.

A prisoner has his head shaved.

No physical contact is possible between a prisoner and his visitor.

Bloodletting is a traditional bedouin remedy for certain diseases.

refers to Sūrat Alfi in the Qur'an.

i.e whoever goes smuggling must expect to be caught

i.e one who is caught and sent to prison will suffer.

i.e. ask about my rifles.

i.e. hashish (cf. footnote 9)

wealth generously distributed.

the Egyptians, who wear a shawl over their heads and shoulders.

obeys the police order to surrender.

Colonel Mohamad Hāšim Abū Xaṭir, director of border police in northern Saudi Arabia.

i.e the intelligence department.

Haḍam Arrāṣidī, a corporal at the border post.

A town in Saudi Arabia, at the edge of the Nafud desert.

A suspect under interrogation would have his feet locked in wooden stocks.

i.e interrogation will be hard for you

In Islamic law, a suspect must confess or there must be four witnesses.

i.e will go to trial without being interrogated and tortured.

i.e very little
refers to a story of a slave called Mas'ud who was travelling with three masters. Two of them jumped into a well and were drowned. Mas'ud asked the other what had happened to his two companions. He replied that they had found porridge and were still eating, so the slave jumped into the well and drowned too.

In Saudi jails, prisoners receive pocket money.

Salah Dugman Arruwayli and Ma'yuf Bin Gisim Arruwayli, prison guards.

Ma'yuf was kind to the poet while he was in prison.

A Muslim's dying oath, which will allow him to go to heaven; the poet is saying he will never forget the kindness.

i.e. whoever does good deeds will be rewarded.

the Sa'udi royal family.

the bustard, favourite quarry of the falconer. Barak Dagis is a keen falconer.

a bush in which the bustard takes refuge.

i.e. day and night.

Unmarried girls are allowed to wear kohl during 'Id.

Girls wear colourful stripes for festivals.

Traditionally, the bedouin slaughter sheep on feast days.

i.e. I started to think seriously about what had happened.

The government have uprooted, disturbed and attacked us.

i.e. the Egyptians.

i.e we must leave this country and go somewhere else.

This poem appears in Bailey, op. cit.

the gear for travelling consists of the riding saddle, sidat, men's saddle bags, xurf; black or white sheepskin to put on top of the xurf; a leather leg-rest, mayrakah.

refers to the sheikhs who did not help him, but gave evidence against him.

On the way to Cairo to be interrogated, Anayz asked his fellow prisoners to stick to the story they had agreed on.

Mohammad Salama 'Alayan Alguwab. a police officer from the Alaywat tribe

idem

Sheikh 'Id Muslih Ibn II Amir. chief of the Tayaha tribe

Salah Dugman Arruwayli, a prison guard

Saudi fellow-prisoners; all three were smugglers.

It is a disgrace for a bedu to take a woman's advice.

i.e. after I had been in prison, I gave up smuggling.

i.e. God

The poet wishes to emphasise, to the recipients of the poem, the serious consequences of smuggling.

Poverty forced the bedouin into smuggling.
smuggling: many bedouin still see this as an honourable way of life, like raiding in the old days.

Police informers follow the movements of smugglers.

i.e. police and border guards.

i.e. the pain and suffering in jail.

You can make a living legally, even if it is hard work.

You can make a living without risk.

i.e. drug smuggling

informers

an insult to the police.

drug smuggling and spells in jail.

The poem conveys a warning to the poet's bearded brother. Jal'ud, without mentioning his name.
ATTUBAYG

Attubayg is an area covering about 5000 sq miles in the far south east of Jordan, on the border with Saudi Arabia. In 1964, it was exchanged with Saudi Arabia for 20 km of Red Sea coastline, to enable Jordan to build a bigger port away from Israeli eyes. The two governments agreed to allow the residents of the exchanged areas to move freely within those areas.

Attubayg was an area where the Huwaytat liked to spend the winter and they used to benefit from being there, getting cheap fuel and tobacco and all the goods which had little or no tax in Saudi Arabia but which were more expensive in Jordan. The bedouin used to pass freely across the borders with their livestock. The Saudis allowed the Huwaytat to pass through with a limited amount of essential goods, particularly when they passed through the border posts.

In 1970, when the Jordanian army had clashes with the PLO, Russian machine guns were readily available in Jordan; it became a profitable trade for smugglers, and the Saudi government faced a dangerous situation with machine guns and drugs being brought in. They arrested many smugglers, bedouin of the Huwaytat and other tribes who were then blacklisted and not allowed to cross into Saudi Arabia again. The crisis in Mecca in 1988, when armed fundamentalists took over Al Haram, was an unpleasant shock for the Saudi Government. A new system of security was introduced to control all borders, especially those areas under suspicion for smuggling. Attubayg was such an area.

The Saudis dug a trench 3m wide and 3m deep; no car, camel or person can cross except at designated points where there are customs and immigration controls. A thorough inspection is made of anyone who would like to cross the border. Even women and children are inspected by women customs officials, making smuggling very difficult. This has proved extremely unpopular, particularly the intimate body searches frequently carried out on women. Customs controls are stricter and will not allow the bedouin to pass into Jordan with sacks of sugar, tea and coffee, barrels of fuel and whatever else is cheaper in Saudi, the way they used to. It has become difficult and costly for a bedouin family living on the Jordanian side to move eastwards, as they used to, following the rains for grazing; instead of driving their herds ten miles, they have to travel a hundred miles to a border post and undergo the customs treatment. They are given a registration document, which they have to produce when returning to Jordan, showing names and number of family members. It happened once that a
woman gave birth in Attubayg. When the family wanted to return to Jordan with an extra child, the Saudi authorities refused to let them cross the border and they spent several days wandering between offices in Tabouk, until they received permission from the Emir to pass.

These changes inspired the Huwayti poets to compose poems describing and criticizing the situation. Barrāk Dāğiš Abū Tayih, Tūmān Lāfi Abū Tayih, Nadā Tūmān Abū Tayih and others complained that:

1. King Husssein of Jordan had sold their land which they had defended for generations, in exchange for a few kilometers of coastline that was of no interest to them.
2. They were to be inspected and controlled by tribes they had previously despised.
3. The Saudis had naturalized some of the Ḥuwayṭat, but many had failed to get Saudi nationality. This caused great dissatisfaction, particularly in view of the freedom of movement and financial advantages enjoyed by the Saudis.
4. (The undeclared reason) The opportunities for smuggling were curtailed.

The Jordanian borders have always been open to the Saudis. They can cross without visas or restrictions and can stay as long as they want, buy houses and go into business with a Jordanian partner. In contrast, a Jordanian finds it almost impossible to get a visa to visit a relative in Saudi, except during the Hajj season, when the traveller is not allowed to divert from the route to Mecca. Through the Governor of Ma‘ān, it is possible to get a letter of recommendation with which one can go to Tabouk, but only if a Saudi sponsor guarantees that the traveller will return to Jordan after a week. Visitors under this arrangement are not allowed to travel to any other Saudi town or city.

This unequal relationship with the Saudis, coupled with the bad economic situation in Jordan and the lack of help from the Jordanian government to people in the south, provoked the riots in Ma‘ān and Al Jafri in 1989.
THE WAR OF POETRY BETWEEN THE ḤUWAYṬĀT AND THE BANI ʿĀTIYYAH

During the last twenty years, the well known poet Barrāk Dāgīş Abū Tāyih has written several emotional poems about Aṭṭubayg. The Bani ʿĀtiyyah, who now partly control Aṭṭubayg, did not like these poems. However, this sensitive issue was not a real problem between the two tribes until, in the last few years, a Bani ʿĀtiyyah sheikh, Sālim Ibn Ḥarb Al ʿĀtiyyāt, began to dispute the Ḥuwayṭāt claim. He stated his position clearly, but also encouraged poets to recite poems about Aṭṭubayg. One of the poets, Iʿtayeg Moḥammed Al ʿAtnah, who had become a Saudi national, took the opportunity of a wedding dance at Salim's house to recite a poem denying the right of the Ḥuwayṭāt to Aṭṭubayg. The poem was recorded and passed to the Ḥuwayṭāt. It provoked a young Ḥuwayṭī poet, Nada Tūmān Abū Tāyih, to write a long poem to Sālim Ibīn Ḥarb in reply (September, 1989). In this he expressed his disagreement in strong and even insulting terms (October, 1989). Muḥammad Ibīn Ḥarb, brother of sheikh Sālim, gathered ten poets and encouraged them to reply to Nada Tūmān. The ten poems of insult, disgrace and dishonour were recorded and distributed, and finally reached the Ḥuwayṭāt. They were furious. Nada Tūmān answered each poem with a personal attack, criticizing the poet concerned and bringing up unflattering facts about his past (November, 1989). Barrāk Dāgīş also responded, but in a style more appropriate to his age and standing; his disagreement was based on established fact and more politely expressed (November, 1989). Even the ʿAmārien section of the Ḥuwayṭāt, who are of Saudi origin, replied. If this situation had occurred seventy years ago, it would probably have led to a tribal war.

The authorities in Jordan heard about the dispute and asked the poets not to recite any more poems. In February 1990, Sheikh Sālim Ibn Ḥarb came to Jordan and visited Sheikh Faysal Ibīn Jāzī, MP and senior sheikh of the Ḥuwayṭāt, to try and solve the problem. Ibīn Jāzī gathered the Ḥuwayṭāt sheikhs for a meeting, at which Sālim Ibn Ḥarb denied any involvement in what had happened. He apologised, and they signed an agreement ending the exchange of insulting poems.

ATTUBAYG AND THE BORDER PROBLEMS

BARRĀK DĀGĪŞ ABŪ TĀYIH

In this unusual poem, Barrāk Dāgīş criticises the Saudi authorities on the subject of borders and their unacceptable behaviour with the Ḥuwayṭāt people who cross the borders. He says that the manners of the masters are reflected in their servants on the borders. He states that there is no justice in that part of the world, even that justice is
impossible, and compares getting justice to trying to kiss one's own elbow. After that, he complains to the Minister of the Interior in Saudi Arabia, Prince Nayif Bin 'Abdul 'Aziz, and he puts the matter as a warning and a reminder to him that abuse of power destroys great houses. The unusual feature of this poem is the direct attack the poet makes on King Hussein of Jordan and King Fahad of Saudi Arabia, the former for selling Aṭṭubayg for cash and the latter for not respecting the rights of the people of Aṭṭubayg and the agreement which allows the Ḥuwaytāt to move freely in the area.

1 Oh my homeland is far from me,
   Even though it is in front of my eyes and the landmarks are clear.

2 This side of it a difficult border has been made,
   And the one who rules people wrongs them.

3 I do not think that the one who took it will give it back;
   The falcon of the peninsula(1) has annexed it to his borders.

4 If you go to them as a traveller, your situation will be awkward;
   Their inspections leave pain in your soul.

5 There is a steel gate across it;
   The inspector awaits your name, his book and pen ready.

6 These orders are certainly annoying;
   The inspection will not even exclude women.

7 What could a woman have except her dress and her thing(2);
   Her heart does not understand dangerous ways(3).

8 Poor thing - she feeds her baby from her breast;
   A bedouin woman would only know about taking care of her sheep.

9 No one goes smuggling except a brave man;
   He plunges into dangerous ways(4).

10 But inspecting women - we don't want it;
   Every man who knows about it will condemn it.
The rule is not to show mercy to any arrested smuggler; 
No one shows mercy to smugglers.

These orders are a new thing to us; 
The arrow was aimed at the bedouin(5).

If Jordan did the same to their opposite numbers(6), 
We would bear this wrong and the regret.

But Jordan always behaves kindly; 
Generosity is apparent in the employee's soul.

I guess that one who is responsible refers to his master; 
He gets the order and has to carry it out.

If any wronged one cries, no one will help him; 
Justice is like trying to kiss your elbow.

The Saudi border affairs have been handed over to a brigadier(7) 
Who gives increasingly dirty orders.

If I were not shy, I would make it clear in this poem; 
People prefer not to speak of this base behaviour.

I hope that Nayif(8) will listen to this poem 
And learn about what's going on, which he does not know.

And send his messenger to the Huwayti, who will inform him; 
Then the matter is left to God, when Nayif knows and understands.

Abuse of power destroys great houses 
And justice builds, not destroys, palaces.

The attitude of your representative at the border is obvious; 
He increases the severity of all the orders he receives.

He dislikes all bedouin; 
If he could, he would grill their flesh.
24 Wretched homeland!
   But for it, no one would strike our noses.

25 The one who gave it away had the authority,
   And the one who took it did not respect its owners.

26 Its owners are brave in battle;
   How many wanted Attubayg, but couldn't get it.

27 And today it belongs to the one who liberated his slaves;
   And Abu Abdallah sold it and divided up the money.

28 The sea benefits the government,
   Not a bedouin looking after his sheep.

29 When I remember the grievances of Aṭṭubayg, they are strong;
   The shepherds used to get more lambs.

30 How sweet it was when the camels went to drink from the pools of rainwater,
   And when they spent the spring in Aṣṣulb, the fat would pile on them.

31 During winter we avoid Iwhaydih
   Because its snow destroys houses.

32 My winter is in Jid'an and east of Makīdah;
   How sweet the valleys become when it rains in the season.

1 wādirī šārat ālāyyih bāfrīdīh
   law ḫī ḫgāl al'ayn bayyin ālāmāhā

2 min dūnā ṣarāt iḥdūdīn imkūdīdīh
   wallī raʾīyyah min ḫākamīhā ṣalāmāhā

3 wallī xadāhā mā hagaytīh yiḥdīdīh
   ṣagr aljawzirīh fī iḥdūdīh baramāhā
لا جيتمهم رحال حاكل زيهده
tقزتهم يترن ابنفسك وهمها

باب عليها عارفين إبحدده
لسمك أمول فذخر مع قلماها

أوامر من دون شك نكيده
ما يترك التفتقحت حتى حرمها

والحرم معها كود ثوبه اوفده
ادرود المختار قبلها ما فههما

مسكنة يرسع وغدها الديده
بدوية تفهم السرة عندها

ما يمشي التهرب كود الونده
درب المختار ياصبه يتحمها

واما النسا تفتتشهما ما نزيده
ينستكر كل رجل علمها

والحكم لا يرحم امهرب يصسده
إوجماعة التهربب محد رحمها

هذي اوامر صارت علمنا جديده
على الابديه ظبط طريقة سههما

لو كان الأردن يعمل طريقة نديده
نصب على بلوى يليالي اوفددها

لكن الاردن كل طرقه حميده
نفس الموظف فيه بين كرمها

أوهفيت لنا المسعول يتبع السيدة
عنده اوامر تاسله بلترمها
16 - 260

الرسول محمد

العجل بعد الكورع عن حب فهمها

لا يطلب أوامر زايده في وصفها

لا انها لا يشبه بالقصيدة

درب النذاله كل عائله كتمها

ياليت نافع يستمع للنحيدة

أويدري لمور سالرو ما علمها

يرسل مندوبه للتحرير يغفده

والامر لله ليعرقه افهمها

ترى المظام تهمد ابيوت مجيده

والعدل بيني اقصرها ما دههم

مسؤومكم بالحق واطلح مديده

كل الأمر زادها تستمها

أو عهد الوالي كلهما ما يزده

لو يحصل له يشتو من حدهم

وديارنا اليالي ما هي سعيدة

اختصمنا لولا محد لطهمها

اللي عطاء عند الحق بيده

واللي خذناها اصابها ما حشمتها

وصاحبها بالكون ملأ بديده

كم واحد يبي الطبي احترمها

واليوم صارت لمحتر عيديه

وأبو عبد الله باعها ثم قسمها
In this poem, the poet Tūmān Lāfī says that Atṭubayg was sold, not exchanged, so somebody received money for it. The poet wants to denigrate the deal, so he says that it was sold for a piece of sea, not for millions. This was good for the government officials, who would enjoy beach parties and swimming, not for the bedouin; they would not benefit from it, and they lost land which was good grazing for their camels and sheep. It was land which they had protected for a long time, and fought battles to keep. He recalls the battle of Al Migyāl, which took place early this century between the Ḥuwayṭāt and the Bani Sakhr tribe of Jordan, in which many people were killed and the Ḥuwayṭāt were victorious.

1 Atṭubayg is sold, sold not for millions
But for a piece of sea, good for amusement and swimming.

2 It was sold from Al Hawšā (19), west of Jādā (20)
To the peaks of Fajr (21) and the plains.

3 When its people were in it, they were brave and proud;
And anyone who approached it had to lower his wings.
4 Ask about Al Mīgyāl\(^{(22)}\), if you have forgotten; You will find someone who speaks frankly.

5 On the day when horses were like peregrines, When horsemen fought bravely;

6 Their enemies\(^{(23)}\) left it and turned their backs, Leaving the whites\(^{(24)}\) shouting and crying.

7 Ḩāwda and ʿAbtān\(^{(25)}\), those leaders, They made the fainthearted go into hiding.

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In this poem, Barrāk Dāgis is announcing the death of Atṭūbayg as if it were a person. The Saudis dug a ditch to stop the Huwayṭāt crossing into Atṭūbayg, and he compares
the situation with the destruction of nomadic life. He hopes that the towndwellers will console the bedouin, and finally he blames both King Hussein and King Fahad, who forgot all the favours which the bedouin had done for them and gave their governments the orders which did great harm to the bedouin.

1 Oh my homeland, when I head east towards it
Before I get to it, there is a ditch made to stop people.

2 There is a difference between the past and today.
I hope that the towndwellers will console the bedouin.

3 Console those whose roads were blocked in front of them,
Except for a crossing point at the border.

4 I wish that the ditch had been dug near Al ʻIrğ(26);
When the winds of the Nafūd(27) filled it, they would not be able to dig it again.

5 The matter is for God, the creator of clouds and lightning,
Who is generous and whose creatures look up to him.

6 The Government orders really burned the bedouin,
And Hussein and Fahad(28) forgot the bedouin support.
6 wa'mr al ḥukūmah aḥrag albādyih ḥarg
wiḥsayn u fahad jamāyil albadū nisyūh

ELEGY FOR ATTUBAYG
NADĀ TŪMĀN ABŪ TĀYIH
In this poem, Nada Tuman says that Aṭṭubayg is gone. He reveals the anger and sadness he feels, not only because the Huwaytāt lost it but also because the Shararat and the Bani Āṭiyyah are living there. In his poem, he insults both tribes and belittles them.
The spark which lit the fire of the war of poetry between the Bani Āṭiyyah and the Huwaytāt was line 17; he refers to the Bani Āṭiyyah by their nickname ‘donkey’s ear’. This nickname, which has haunted the Bani Āṭiyyah since the beginning of this century, is an insult which they hate. They were enraged by it, and by its association with the days of poverty, when some of them used to live in caves and under trees. They deeply resented being attacked in the same way as the Shararat, a tribe which both the Huwaytāt and the Bani Āṭiyyah despise. Finally, the poet says that Aṭṭubayg has become a loathsome place since the Shararat have been living there, even though it is dear to them.

1 Aṭṭubayg, whose winter was like spring, has gone. It lay between high mountains and sand.

2 After the battles, rotten people now live there; The Sharari grazes his sheep there now.

3 Alas! Though once afraid to, now he comes to drink its water; The water which is drunk by many, it is so sweet.

4 Where are they, the exemplars of dignity, The shining symbols of heroism;

5 The ones known for their generosity and goodness, The last resort of a man seeking refuge from the injustices of the night?

6 They made (Attubayg) desolate and empty but for the game grazing in it; From the west and south it is empty of people.
7 The Ḥuwayyāt, among whom honour has set up house,
Have great raiding parties which can defeat any enemy.

8 When the brother of ʻAlyā(29) was the leader of the raiding parties,
He subdued those in the south and in the north.

9 He was as a sword drawn from its scabbard;
His reputation is as famous as Abū Zayd Al Hilali's.

10 His companions, men of generosity and bravery, were like him in manner;
They cared not for the multitude of the enemy.

11 Often he perfumed the sand with the blood of many leaders of their tribes;
If any escaped, it was the lesser ones who returned home.

12 Death would walk before his eyes and look before him;
His acts would frighten those who thought they were brave and could easily raid
others.

13 I declare that people even feared to mention his name;
Whoever tried to encroach upon him would meet with misfortune.

14 Now (Attubayg) has been taken and the people no longer go there,
After the death of the men who shouldered heavy burdens.

15 (Attubayg) is no longer desirable, no matter how much the bedouin used to like it,
Even if rain falls on it from true clouds.

16 If you want to go there, it is fenced off clearly.
What I say is sure and reliable, not imagined.

17 I see that Iḍn al ʻAyr(30) resides in the good camping places;
He resides wherever he wants in those clean places.

18 In former times, he was too afraid to visit there,
But now at ease, he spends his spring there, carefree.
(Strange) that one who lived on the hills through fear
Now wants to own another's land.

He lives in a stony place, where he set up his tent
And made slippers for his feet from the sabat plant.

He thinks that (Attubayg) is his father's property and his grandfather's;
He forgot that he came from Al Fihah.

When Abū Tāyih said a thing, he did it:
"I shall make their tent poles rot in the middle of the plains"

After word of this reached them, they pulled up their tent pegs and left.
Death came upon them like high waves.

The chief sheikh, who used to terrify anyone who approached him,
Acted justly; he would walk straight ahead and be on his guard.

A day must come when the aggressor will be deterred;
So many left their homes after threats.

That is the time of honour for which I long,
When courageous men will come in sight.

And today it is useless to go;
We do not like it, even though it is dear to us and we long for it,

Now that the Sharari has put his sheep there without a shepherd;
Well he knows the time of fear and war is ended.

Attubayg, whose winter was like spring, is gone;
It lay between high mountains and sands.
3  يا حفيظ عقب الخوف يشره على ماء
ءي الرباد التي قراح زال

4  أو وبين الرجال التي بها العز لتجها
التي بها رمز البطولة إيلالي

5  التي الكرب والجود ناس اسمها
عز الدخيل أن شاف ظلم الليالي

6  خلّوه قفر الصيد يرتع شباية
من الغرب للفقه من الناس خالي

7  حويطات فيها العز شيد المبناها
بجمع تهم العدو الموالي

8  يوم اختوليا قايد الكركب بهده
يذل من ي ينوب اشمالي

9  يشيد السيف لنسحب من خباية
صيتها كما صبت ايازيد الهاللي

10  اوريء هل الطرولات يشدو حلبايا
كلهم منهم بالعدد ما يبالي

11  كم شيخ قوم عطر الرمل بدماه
كتره سلم عود قليل الرجال

12  الموت قدم العين ينظر انمشاه
وقفه لايفخ ساجيين السلي

13  إذا اشهد إنه عوف الناس طرياء
من يقرب منه يشوف الخمالي

14  واليوم راح أوعاع الناس مسداها
عقب الرجال التي تشير التقالي

u ya hayf ʿubg alxawf yašrah ʿalā māh
mayy arridāh allī garāḥin zalālī
dīn alrādāh lī qraḥ zālālī

u wayn arrījāl allī bāḥā alʿizz talgāh
allī bāḥā raml albutūlah iyīlālī
dīn līn yibāḥī fīsīm albatūlah iyīlālī

ahl alkaram waljūd nāsīn insammāh
ʿizz addaxīl in šāf ẓaym allayālī
dīn fīsīm albatūlah iyīlālī

xallawh gafr ašṣayd yartaʿ šagāyāh
min algarb lilgilīlī min annās xālī
šītī al gīyā fīsāｙmin algarb lilgilīlī

yawm axū ʿalyā gāyīd arrakb bihdāh
yīdīl min yamm aljunūb u šamālī
dīn lexīrīf min xağayāh

yisdi ilsayfin lansāḥab min xabāyāh
šītī kamā šit abā zayd alhilālī
dīn lexīrīf min xağayāh

u rabʿah hall āṭṭawlāt yisdu hušayāh
alkull minhum balʿadād mā yibālī
dīn lexīrīf min xağayāh

komm šayx gawmin ʿṭṭarr arramīl bidmaḥ
kannih silīm ʿawwad ġīlīl arrījālī
dīn lexīrīf min xağayāh

almawt gidm alʿayn yunzur ibmamsāh
u nīlīh iyxawwīf šajīyīn assālīlī
dīn lexīrīf min xağayāh

anā ašhad innih ʿawwaf annās tiyyāh
min yīgtirīb minnih yiṣūf alxamālī
dīn lexīrīf min xağayāh

walaywɔn rāḥ u rāf ᵏ annās masdālī
ʿubg arrījāl allī tiṣīl āṭṭigālī
dīn lexīrīf min xağayāh
15 مَا بِهِ حَلَى لُوْكَانْتَ الَّذِيْنَ تَبْغَاهُ
لَوْ يَنْهَرُ فُوقَهُ حَقُّهُ الْخَيْمَيْنَا
الحد دونه بين يوم تمساه
قولي ثبات وصدق ماهو خيالي

16 أَلْحَدُ ذُنُبُهُ بَيْنَ يُمُومَ تَمْسَاهُ
وَاعِشُ اَنَّ الْعِبْرَ يُنِزلُ دِمايْهُ
يَنِزِّلُ عَلَى كَيْبِهِ نَظَفُ الدِّخَالِيِ

17 وَالَّذِيْنُ ذَلِكَ عَلَيْهِ مَا نَحْيَ
وَقَتُ شَمْيُ كَانَ خَلَافُ ولَا جَاهَةُ
واليوم بالمرتاد دأة أواسلي

18 وَالَّذِيْنُ ذَلِكَ عَلَيْهِ مَا نَحْيَ
رَاعِي الْهَذَابِ الْلِّي خُيْفَوِهِ أَبْنِيَاهَا
يَبَغَيْ يَسِيرُ الْدِّيرَةُ الْخَيْرُ وَالْيَلِيْ

19 رَأْيُ الْخَيْبَ بِالْأَلْتِيْنِ يِبْدِيْنُ
يَبَغَيْ يَسِيرُ الْدِّيرَةُ الْخَيْرُ وَالْيَلِيْ

20 فَيِّ وَسْطِ حُزُرِ الْخَيْبِ وَغُطَاءُ
فِي وَسْطِ حُزُرِ الْخَيْبِ وَغُطَاءُ
اْوِحَةَ الْبِسْطِ فِي خَفْ رُجْلِهِ الْعَلِيْ

21 يِفْتَكِيْرُ إِنَّهُ مِلْكُ جَدْهُ أَوْلَادُهُ
يَفْتَكِيْرُ إِنَّهُ مِلْكُ جَدْهُ أَوْلَادُهُ
نَاسِي مَنْ أَلْقَيْهِ مَشْدُ الْرَّحْلِيِ

22 يَاوْمٌ عَبْدٌ تَأْيِهِ الْجَالِ لَغَلِيْنُ
يَاوْمٌ عَبْدٌ تَأْيِهِ الْجَالِ لَغَلِيْنُ
لَعْطَيْ عَمْدَهُ بَوْصُ مُرْبِي الْرِّيْبِ

23 وَلِعَدَّ الْخَيْبِ كَلْ عَلِيْ مِنْهُ
وَلِعَدَّ الْخَيْبِ كَلْ عَلِيْ مِنْهُ
الْمَوْتُ جَاوْ أَوْلَادَ الْمَوْجُ عَالِيِ

24 شَيْخُ الْشَّيْخِ أَيْضًا أَقْرَبُ دِنايْهَا
شَيْخُ الْشَّيْخِ أَيْضًا أَقْرَبُ دِنايْهَا
مَمْشَأُ يَصِبُّ بِهِنَّ عَدْلٌ وَأَمْوَالِيِ

25 وَالْمَعْتِدُ لَبَدْ مِنْ يُوْمِ نَهَاةَ
وَالْمَعْتِدُ لَبَدْ مِنْ يُوْمِ نَهَاةَ
وَائِهَا مِنْ هَوْ الْتَهَدِيدِ شَالِيِ

26 هَذَا وَلَدُ أَلْفَ زَيْدٍ الْأَمَانَنْنَةَ
هَذَا وَلَدُ أَلْفَ زَيْدٍ الْأَمَانَنْنَةَ
وَالَّذِيْنُ إِيْبَيْنِ بِهِ شَجَاعُ العَيْلِيِ
TO NĀDI MATHĀN
BARRĀK DĀGIS ABŪ TĀYIH
Barrāk Dāgis addressed this poem to the poet Nādi Mathān Al Āṭna of the Bani Ātiyyah, blaming him for his poetry which denies the role of the Ḥuwaytāt in protecting Āṭtubayg. He also says that Ibn Ḥarb, sheikh of the Bani Ātiyyah, saved the Ḥuwaytāt from their enemies. Barrak had previously asked Nādi to stop reciting such poetry, but the request was ignored. In this poem, Barrāk also defends Nada Tūmān and the poem, Elegy for Āṭtubayg, in which he attacked the Bani Ātiyyah.

1 Nādi Ibn Mathān was the cause of what happened(37); At the beginning of his poetry, in the year eighty,

2 He recited poems of hardship and labour, Reciting them at all the parties in the diwans(38).

3 He always recites them before strangers and relatives. (Patience is good and we have been patient for years)

4 At every sāmir(39) he grows vainglorious, As when he sees a beautiful woman joining the dance.

5 He says that Ibn Ḥarb(40) is a war horse ready for the fray, And that he was the one who protected Al Ḥawsā and Jada'īn(41);

6 At his side, Al Āṭna(42) protected Āṭtawr(43) and the hills And Abū Tāyih(44), as he said, was as nothing.
We said "Oh Nadi! Why have you become a liar?
Nobody protected us in the days of our ancestors.

Who saved it? Awdah and Abtan, with their lances,
And the Huwaytat, who terrify the hearts of the enemy.

Even all the foreigners admit their protection,
Who were in the fighting and the battlefield.

You became a reciter of Ibn Harb's tribal history;
Abandon this poem, which vexes both tribes"

He did not listen to advice, but listened to his friends,
Then he was faced by a poet(45) who made his rhyme arright.

A wrongdoer must be punished;
I tell the truth and I avoid shamful words.

And today, Nadi has put a veil on his face(46);
The creditor must collect his debt.

These words are from one who composes poetry if he wants to;
He leaves aside bad speech and adopts the good.

نادي ولد متهان هو جر الاسباب
مبدأ قصيدته يوم عام الثمانين

سوى قصيد فيه المشته و الاعجاب
في كل حله يقصده بالدواوين

دائم يعده عند الأجانب والاقرب
والصبر طيب صابرين لنا أستين

في كل سامر يزيد فيه الاعجاب
باززود كنه شاف تلعب مزايين
5 يدكّر ابن حرب هشام الأطلاب
حيلاً همّي الهاويّة وجدّين

6 واللّذي صفح حامي الطور وقتاً
والرأبكيه قد قلون ما هو بين

7 وعُلّنّا يا نادي ليه تسبر كتاب
مائد حماة يوم دور التذكيمين

8 همّيّة اّوحد يأبّان بهرّب
ويلّاه وتّبّ مالٌّب أحباب

9 بحميّته تسهّل لهم كل اجتثاه
الي المصارع بينهم بالميازين

10 ضّاعد اللaby هرب بيلغاس ياجير
التر مغدّة فيها يغتطة الميّازين

11 للّة أماشّها تمّ توا فاحب
تمّ جاه شاعر وزن القافّة توزين

12 اورعّي الخطا لا يستنّى له اغتال
آخر الصحّيج وتّرك الفلفل الشيزين

13 وأمّوّي نادي حطل عالوجه جلبب
الحق لأزم يفصل صاحب الدين

14 القول الذي لى يغيّ القيل له جانب
يترك كلام الشيزين ثم يتبّيّ النزّين

THE BANI 'ATIYYAH REPLY
AHMAD BIN 'AWDAH AL 'ATAWI

The poet Ahmad Bin 'Awdah, from the Bani 'Atiyyah tribe in Saudi Arabia, recited this poem in reply to Nadia Tumani's Elegy for Attubayg, in which he insulted them. He attacks him and his clan, saying that the Bani Sakhr defeated the Huwaytah but the Bani 'Atiyyah supported them in the battle of Al Migyāl, which they won. The poet
recalls the battle of Al Judayid which took place at the end of the nineteenth century. He says that many of the Huwaytāt were killed and there was nobody to bury them. He also recalls the battle of Al Gurna, and admits that many were killed on both sides. He calls Nādā Tūmān 'donkey's tail', in reply to the insult 'donkey's ear'. He says that Nādā composed his poem on leaving a bar, with his head full of whisky and beer, a disgrace for any bedouin. At the end of the poem, he praises the sheikhs of the Banū Ātiyyah.

1 Oh pen! Move quickly, commanded by thoughts From a mind which has plenty of ideas.

2 I pick up a fine rhyme from the garden of poetry And I leave lowly ones to lowly souls.

3 What I write is drafted with the skill of a master; The rhythm is inside me. I do not borrow it.

4 In reply to the one who barks with poetry; None but you hears his howling through a taperecorder.

5 A dog is barking at travellers and guests; It is our duty to tie his leash.

6 If a dirty person incites him to commit wicked acts, We crush the head of the snake to suppress its hissing.

7 Oh Nādā Bin Tūmān! You are a mire of disgrace; You wronged yourself. You released evil with your poems.

8 You have thrown away your chance between a buyer and a broker; You lost your chance when you sold it for a nayra(47).

9 What fool made you slander good people? Whoever gave you a place among honourable people?

10 Oh donkey! I have investigated the talk about your origins; I have discovered hidden things and secrets.
11 You may have lived in a stall for horses, but originally you were a donkey;
As God knows, I do not insult your clan.(48).

12 The Bani Sakhr drove you away from herds and home;
When you fought with them, you met defeat.

13 On the day when you tasted the bitter draught,
When your hands became too short to reach your goal,

14 You dispatched a piece of the tent on well-bred camels(49);
We did not decline to protect those who sought help.

15 My people responded to your call and came on horseback;
They were able to fight battles.

16 The brave men who give their lives came to you;
They faced the enemy despite their great numbers.

17 They were led by a brave man with a sharp sword in his hand;
Whenever he drew his sword from its sheath,

18 He would kill the flower of the tribe, the great ones.
How often he put an end to horsemen with his sword.

19 The brother of Ibdayya(50) is strong when fighting;
In his presence, great sheikhs become small.

20 He is a pasha(51) among sheikhs; he is also a sheild and a barrier.
You may turn to him when you face hard times.

21 He is followed by his people, who are brave and wise;
Ibn Hulayyill(53) and Assubuti(54) and others.

22 As the battle broke out, the smoke thickened;
Only sharp swords brought people to an understanding.

23 The beheading of horsemen was like cutting strings
On that bitterest of nights.
24 In the heat of the battle Ḥarb's horse fell -
   A battle which lasted from morning until noon.

25 You Tawayhā ran for cover like partridge!
   The pasha was then surrounded by a great number of people.

26 Bani Sakhr are fond of blood and revenge;
   On his death, everyone would announce the good news.

27 Ābn turned and shouted; he is used to blood.
   The ones who show their plaits gave ullulating cries.

28 He attacked them like a falcon in flight,
   Like a saker that shows courage beyond other sakers.

29 He is a descendant of the sheikhs who sought dangers;
   In the past your grandfather was a refugee under the protection of his grandfather.

30 The horse stood up with the help of Almighty God;
   How fortunate the one who is supported by God.

31 They got you home when you were at a loss where to turn;
   Your eyes slept then, after being sleepless,

32 On the day of Al Jadayyid, when the dust of horses spread
   In a place said to be near Al Guwayra.

33 If solid stones could speak about the past,
   They might tell you exciting news.

34 My people stretched you like a skin on a drum
   Until the bird of doom hovered over you.

35 Those of you who died found no one to bury them;
   Those of you who were safe wept greatly,
36 When loudmouths fell silent  
   And the headstrong slunk away.

37 This was a real deed which cannot be denied;  
   It is clear for all to see.

38 All people, both young and old, know about it;  
   Even you yourself know about it as well as other things.

39 The one who told you the story is a fool and a gambler;  
   He is someone like you with no conscience.

40 Certainly I have throat lashes and a hobble for you  
   So you may tell the truth, you donkey's tail!

41 What happened that morning on the plains of Gurnah(61)?  
   You may ask your elders about that march,

42 On the day when the rifle bullets were like rain;  
   It was a hard day, oh Nadâ! with little good.

43 Our casualties and yours were so many,  
   Oh Nadâ! The violence of war burns.

44 No rascal or runaway is slain in battle,  
   Only men who dare confront the fire.

45 Oh lowly one! There was no battle at Al Galibâh(62);  
   Give me the head of the tribe and the experts.

46 But you are rotten and talk too much;  
   You always allow your tongue to speak about disgrace.

47 You have no worth or standing among the people;  
   You had better veil your face and not wear your īgal.

48 You said the poem on leaving a bar,  
   With your head full of whisky and beer.
49 Ihjayyij(63), whom you praised in verse,
Does nothing but kill his tent neighbour(64);

50 You established a custom of slaying guest and neighbour
And it brings you dishonour, oh Abū Tayih!

51 It is our Tubayg and no townspeople(65) are lamented there;
We are a self sufficient people, that is why.

52 So many brave men we shot to protect it;
Their legs suffering in splints when they were broken.

53 What happened to you, sitting beside two cairns and a hobble?
Perhaps you are angry at the insulting words.

54 Fate and afflictions have made you live in smoke and dust(66),
You wicked man! There is no envy of your origin(67).

55 You drew your sword from its sheath and became a butcher of heads,
As if there were no wise heads around you.

56 To warn you, you nonentity, of burning fire,
Which would devour your hands and gain you nothing.

57 We are generous people; we are used to good customs.
We are the riders of horses and this fact is undeniable.

58 History bears witness to us in all ages;
Our reputation of glory is a brilliant one.

59 The Bani Ātiyyah have nothing to be ashamed of;
Their sheikhs are like the shining stars.

60 Šālim(67) and Ibn Hirmās(68) are both perfect men,
And Azzuyūfī(69) is a shelter for whoever seeks refuge.
61 Ibn Ikrayim(70) and Assubūṭī(71) are tigers; They are used to crushing arrogant spirits - it is their tradition;

62 And Abū Idmayk(72), who in battle is like a lion; And Al Khudrī(73) - how worthy he is in the stands he takes!

63 And Adirī(74) is a sheikh who gathers kindness and good thoughts; How brave they are when the word is out that horsemen and raiders are coming!

64 My poem is done. Peace be upon the master of good men, The guide who was sent to take care of us.

1 sir yā galam bilḥāl timlik alaṣfār
   min xātrin fīh almaʿānī ḡazīrah
   سر يا قلم بالحال تمليك الافكار
   من خاطر فيه المعاني غريبه

2 agṣuf ḥasīn algāf min rawz alaṣfār
   watruk ḡagīrah linnufūs alḥagīrah
   اقطع حسین القاف من رؤوس الاعصار
   واترك حجره للنفس الخبيره

3 aktub kalāmin nāzīmīh nāzm bitār
   algāf ūndī ḡāzrin mā astāʿirah
   اكتب كلام ناظمه نظم بتيار
   القاف عندى حاتر ما استعیره

4 raddin ‘alā allī šār yinbih bilaṣfār
   mā ġayr tasma‘ bilmusīgīl jāʿ iṣrāh
   رد على اللي صار ينبح بباليار
   ما غير تمسمع بالمسجل جعیره

5 kalbin ūwa ḍakull ṭurqī u xaṭṭār
   wājib ūlāynā ġayr nurbut ḡarīrah
   كلب عوى عقل طرقي اوطئار
   واجب علينا غير نروب جریره

6 ukann ḥarraṣah najsīn ‘alā nabū alaṣfār
   niddug rās addāb yixmid ṣaḥīrah
   او كن حَرَضَه نجس على يالا الشرار
   ندق رأس الداب يمخد صفيره

7 nadaḥ yabin ṭūmān yā mangāf alfār
   zalamt nafsak jibt līššār sīrah
   ندى بين تومان يا منقار البار
   ظلمت نفسك جبت لشر سيره

8 ḥazzāk ramaytīh bayn šārī usimsār
   wahfayt ḥazzāk yawm bīʿīh ʿibnayrah
   حَظَّك رميتى بين شاري اوسمسار
   واهفي حظك يوم بعثه ابيه
9. وش عرظتك بالاش تطعن بالأخير
اومن هو ذكر لك وسط الاجواء ديره

10. اومن منكعك بالله له فصبت الاخبر
جبت الخوافي ثم جبت السريره

11. مركب في حصن الرمك واصنك أحمر
وادخل على الله ما اسب الحسيره

12. بني صخر عذوك الادواد والدار
اومن حبهم يا شي شفت الكسيره

13. يوم انكم ذوق مشاريب الامار
اوصرات اديكم عن طلبيكم قصيره

14. ارسلتو الشقه على جل الابكار
ولا توانيا عن المستجبره

15. لبك وبع باتلو كنت الادواد
ربع على خوف المعارك قديره

16. جوك الشام التي بيبرع الاعمار
نطاحه السفانه لو هي كثيره

17. يقودهم قرم ايدييه البار
لا سيده واطبعه من جيده

18. قلايه من خيره القوم وكبار
كم فارس بالسيف حدد مصره

19. اخو احذئه ساحة الكون جبار
في حظراته تصغر الشيوخ كبيره

20. باشه على الشيخان ثم درع وستان
تنصوه ون جتكم ليالي عسيره
21 يلواه رغتام من صلبيين الشوار
   ابن أهلي والسبطاي أو غيره

22 وحل الملاحظ وذخاف سد الاقتراض
   أو صار المغامه بالسعيوف التشتيته

23 يداع الفوارس سار زاي يداع
   على لتين بمن اللاتي مرهم

24 دعا الحنان اجرب في الموقف الحر
   من عقب صيغة أقهفة الظهر

25 وشف فت تابيا من بقايا الفارغ
   واقتنا توابلت كم طبر
   اوحاظ على البشريه

26 بني صخر طلاية الدم واثار
   كل على نحنش يسوق البشيره

27 عيبان ردع اوصاح بالدم جمثار
   اوقلمت اتزغرد ناقشات الطفره

28 ودل فتاله ونن في را لر
   وانذي عليهم كله الطبر في طار
   حر اليهود من حرار كثره

29 نسب أصيوع كل يدوسون الاختار
   من قبل جذاك عند جده دويره

30 وغم الهسان عالي الارس ساتار
   أو يه ساد من هب كان ربه نصيره

31 وللسكار ترجل بعد ما كنت متحار
   اونلمت اعيوبه بعد ماهي سهيره

32 يومين الجدد يوم جع الرملك تار
   في موقع يذكر صوابو القوهر
33 law yunțgin ʿin mā maṣā ʿumm alaḥjār
yimkin tugūl lakk baḥʿulūm al muṭirah

لم ينطق عن ما مظلي صم الاحجار
يمكن تقول لك بالعلوم المثيره

34 lazzawk rabʿī lazzit aljild ʿattār
layn albalā min ḥawgkum ḥām ṭayrah

يُورى ربعي نزة الجلد عالطار
لين البلا من فوكم حام طيره

35 min mēt minkum māt mā jāh gabbār
wallī silim minkum Ḣiyūnah gazaṭirah

من مات منكم مات ما جاء قبات
والتي سلم منكم اعومنه غزره

36 fi sāʿṭin fihā xamad kull haddār
agfā ʿanid arrāy waqtaʿ nadiṭirah

في ساعة فيها خمد كل هدئ
قلق حتى معيد الري واتق نديره

37 fiʿlīn ẓāliḥ walā daxal fīh alankār
māṭīt fīlīh lilmuijīhil ṣassāṭirah

فعل صحيح ولا دخل فيه الانكار
مثبت فعله للوجه السفيره

38 alkull yidrī bih min iṣgār wikbār
uḥattā int tidrī fīh wa ayzan ṣibgaṭirah

انكل يدرى به من اصغر ويكبار
اوحتى انت تدرى فيه وايضا ابغرىه

39 mirwī ʿalayk algaṣṣ xāyib ugammar
šaxṣīn miš šarwaḵ mihī zamīrāh

مروي عليك القص خأب وعامر
شخص مثل شرووك مهني ظميره

40 la šakk ʿindī lakk garaṣṣ wihjār
ḥattā tugūl alḥagg yā dayl ṣayrah

لاشك عندي لك قرار ويهجار
حتى تقول الحق يا ذل عبيره

41 šabāh gurnah ayman arriʿ wiṣh šar
isʿal ikbārak ʿan hadīḵ almasīrāh

صاحب قرين أبي معن الريع وش صار
إ سأل ياكبر عن هذئ المسيره

42 yawn albanāḍīg bizriḥin mištī alaṃṭār
yawmīn ṣadīd u yā nadā ṣall xayrah

يوم البندق يهزون مثل الامطار
يوم شديد أو بادي قل خيره

43 minnā uminkum walftagāyid tarā ʾktār
walḥarb yihriq yā nadā zamharīrīh

منا اعومنكم والفقياد ترى اكثار
والحرب يحرق بادي زمهريره

44 mā yinḍībiḥ balkawn haysin ufarrār
illā arrijal allī tiwaṭṭā ṣassāṭirah

ما يتباه بالكون هيس افرار
الآ الرجال التي تؤتي السعيره
الحرب الذي يردي ما له اكثار
عطاني عقيد القوم وأيضا خيره
والا انت عفن اوبالسوفي ثرثار
دايم السائكة بالمخاري تديره
ما تلك أبوسط الخلص قيمته اومقدار
أخسن تغشي ل تحط المرينة
قنت القصيدة وانت طالع من الباء
ومعنى للراس وسمي اوبيره
اهيجيت التي تدحه اون الاسطار
ما له فعل ياوكود ذبحه قصيره
ادات سنة ذبحة الظيف والجار
صارت عليك ييواية معيه
طيبتنا ما يرثي فيه حظار
من ساس ربع باللوازم ذهريه
كم ابلاغ عنها رميه بعيار
وعقته السطا راح يشيكي الجبيه
وش جالك تتمع عند رجون وهجار
ولاء زعلت من العلماء الكبيره
كتاب البلاوي خلقه عجز وعجار
على أصلكم يا شين ما فيه غيره
جردت سيفك سرت للروس جزار
ثل ما حولكم اعتقل بصيره
ينهوك بين النشان عن حربة الناصر
تاكيل اديينك ما رجعت أبرزيره
57 hinna hal alma'ruf hinna hal alka'r
hinna ihmul alxayl mabhah nakirah

58 yashadd laana attarix fi kull ala'ssar
li sirtn bilmajd yaa wayy sira'h

59 bani 'atiyyah mabhum tagg sib'sar
sixanhum mitt lalkawakib inmirah

60 salim wibn hirmas wa'fin alasbar
wazyufi hazz min huh yijirah

61 wibn ikrayim wassubutti min annmar
'adathum latm annufus algarirah

62 wabu idmayk alli kama allayt bilgar
waleuqri alli lih mawagif gadirah

63 wazzirj sayx u yajma' attib bifkar
nimir bihum win gil jatna imirah

64 tammat u salla allah 'ala sayyid alabarar
alhadi almahu'ut rafi assati rah

FROM THE HUWAYTAT TO THE BANI 'ATIYYAH
BARRAK DAgIS ABU TAYIH

In this poem, Barrak Dagiis reveals his anger towards the Bani 'Atiyyah poets. He sent this poem to their sheikh, Salim Ibn Harb, blaming him for gathering together ten poets to recite poetry against the Huwaytat, especially the Abu Tayih clan, in reply to the poem by Nada Tuman. Barrak defends his tribe, supporting his argument with well documented facts and citing examples of battles from the beginning of the century. This poem show us the skill of the poet and his knowledge of tribal history and events.

1 Oh rider, your mount can cross the plain at a trot
And puts fear in your heart with her glance(75).
2 She will get you to the well in mid-summer when there are mirages;  
She is pure bred and reddish, from Gawdan(76) stock.

3 Oh mounted youth, you are the messenger who will deliver the message.  
When you arrive, your host will be Sālim(77), beloved of fair-faced girls.

4 He will entertain you in a pleasant majlis,  
Where he has often served a fat sheep.

5 After greeting him and having coffee,  
Tell him "The lender wants his loan repaid"(78).

6 Everyone, old and young, blames you, Sālim, for what you did;  
Gathering poets and those who bear grudges.

7 You gathered those poets overflowing with lies,  
Who have no fear of God the creator of life;

8 They do not fear the one who put the mountains on the earth(79),  
That band of bastards.

9 None of them feared God when they recited those verses.  
It is clearly a pack of lies from resentful people.

10 What Nada(80) said was true  
I swear it happened at that time.

11 The deeds of Abū Tayih(81) can not be altered by time,  
Either by those who heard of them or those who witnessed them.

12 The one who belittled ′Awdah's deeds  
Sold his luck and religion.

13 The deeds of ′Alya's brother(82) can't be ignored,  
Because they are written by European and city people(83).

14 Fear has never forced us to live in anyone's shadow;  
We have always protected ourselves.
Our aim is to be generous;
If deeds are seas, we are the ship.

Awdah is a hero recognised by all generations;
How few sheikhs can equal him.

He raided for a full three months;
They took what they needed from Tadmur.

He ventured into Iraq and brought wealth from its bedouin;
Oh what herds they brought from there!

He raided the Nafud and astonished the world;
He arrived at Al Hafir and the border of Xazrā and Linā.

He was involved in the great revolution;
He captured soldiers in Aqaba;

He made the Turkish soldiers surrender with humility -
From Aqaba to Šām they defeated them.

A fugitive would feel safe in Āwdah's territory;
He would support a tribe against its aggressors.

His tent when it was erected looked like a ridge of hills;
His dish was big enough to serve a fat camel.

When Al Mirtī came from the Najd to Āwdah, seeking help,
When he suffered the insult from Al'awaijī,

He got what he asked for
And returned to his area with his caravan.

When Gazbān Ibn Irmāl sought his help,
He reached the peak.
27 'Āwdah made him drink pure water
   And he recovered from grievous wounds.

28 This Abū Tāyih has a glorious reputation;
   There is a great distance between you and him.

29 All the tribes testify to 'Āwdah's deeds;
   They will be part of history.

30 He is like the moon shining on the landscape,
   And takes the place of the lamp for the city people.

31 Listen Śalīm, listen to what I am saying;
   It makes the liar crawl back into his hole.

32 When Ibn Fāyiz(97) went to Aṭṭawr(98) to attack
   And brought his caravans to Muḡayra(99),

33 His aim was to attack 'Āwdah
   And everybody was ready with rifle and sword.

34 'Āwdah came to the battlefield ten miles away;
   It was a tense situation between honourable men.

35 Ibn Jāzi(100) came with heroic fighters -
   Ḥātān, whose deeds exceeded all expectations -

36 They discussed the situation as wise men should;
   Discussion between wise men is good.

37 And then, oh my good sir, they sent Ṣabbāh(101)
   On a camel with a strip of black cloth round its neck(102).

38 Ibn Āṭiyyah Ḥarb(103) received the messenger from his uncle
   Asking his nephew to help him against Ibn Fāyiz.

39 Axū Ḥyadīyih(104) came with four men, only four
   - to say it was more is a lie.
40 That is the number; it cannot be increased by saying so.
If anyone says it was more, we will prove him a liar.

41 At that time, the Bani Ātiyyah aimed to see
The Ḥuwayṭi become captives of Ibn Fāyiz.

42 They were not being cowardly when they did not participate in the war;
They wanted the Ḥuwayṭi to be insulted by their enemy.

43 When Ḥarb arrived to support his uncle,
They were four men - so where are the groups?

44 People will not always believe lies;
We will stop them like putting a dam across a stream.

45 You made them a group, but they were four men.
We understood the lying babble from your taperecorder.

46 Watch out for yourself; do not be rash with your talk.
The morning sun cannot be obstructed by the clouds.

47 Ibn Fāyiz started the attack and Abū Tayih faced him;
They clashed, each one was enraged at heart.

48 They reached a place near Al Ḥal and Migyā(t),
Firing the flintlock rifles, which made the air like fog.

49 At noon killing started, so heavily
That even the hair of an unborn baby would have turned grey.

50 Axū Ṭayā attacked again in a clever way
And Ṭābṭān next to him did the same at once.

51 Zaṅā Ḥām(t) reattacked while the swords were engaged;
It was a horrible attack, it frightened the brave hearts.
52 They pulled down the tents of war and cut the ropes
   But Ibn Fayiz escaped with his caravan, through Atinniyih(107).

53 They followed them across the wide plains;
   On the battlefield you could hear the wailing of so many.

54 They rounded up a lot of good camels,
   Leaving the young ones calling(108).

55 They never went back to Atubayg, oh nephew of the honourable uncle;
   Even today they would not be able to bear the sight of its sand dunes(109)

56 Oh Salim, give up lying! Do not be a swindler!
   We fought great battles defending it,

57 But Axil Ilgayfih did not defend us with his deeds;
   He was looking after his people at that time.

58 You poets behaved like children;
   Shameful words lurk in dark corners.

59 Hear about Algurna(110) from wise men;
   The one who tells the truth, may God be with him!

60 Your grandfather Muhammad did not want fighting;
   He was brother in law to Abu Tayih, and his friend.

61 But then Ibn Hirmas(111) tempted him.
   If he had listened to your grandfather, he would not have brought his caravan
   towards us.

62 They (Bani Atiyyah) headed north to attack us;
   Their intention was clear.

63 They went to Hisma(112) with all their belongings,
   As if they wanted to make a demand of the Huwaytat.
They arrived in Ḥafīr (113) and appointed a group of men; They were armed as a defence force.

The Ḥuwayṭī were victorious in that awful battle; Their souls belonged to their homeland.

The aggressor will always lose; that is what God said. Ours was the victory; we were the protectors of our homeland.

Then they were forced to turn back, scattering. There was a well-remembered battle in Aljadayyid valley (114);

Forty pairs of men were killed - it was said that they were brothers; Brother by brother, they were counted.

They moved to Ḥisma and that area where, In those hard years, there was little flour.

How could the one who always lived under our umbrella Say he was protecting us, while we were protecting him?

Oh Ātna (115), the Ḥuwayṭāt don't give you a thought; Before you were born, we protected our land.

You run with the hare and hunt with the hounds. You are like a fortune teller. Like the Drūze, you will follow any faith.

Slanderous words are made by lawless men And he who speaks such words will condemn himself.

Read Alkinz's and Al Sabayik's books (116) They will make my roots clear to you.

Oh blind and misguided one, we are Ashraf (117). Both from the same soil.

(118)
78 You praised Al Hims\textsuperscript{(119)} and your heart rejoiced; You blackguard, listen to his tale.

79 Di\'sān and Ibn Xaḍayr\textsuperscript{(120)} invaded us With a thousand men mounted on camels.

80 Led by their scouts, they invaded us And drove our fair-tailed herds away.

81 The lookout shouted and we raced after them on grey-tailed mounts, Horses kept ready for such an hour of danger.

82 ʿIṭay\textsuperscript{(121)} and ʿAwdah led the brave men And their sword strokes severed heads.

83 ʿUbayd fell, shot by Gānim\textsuperscript{(122)}, And horsemen surrounded him.

84 Di\'sān fell, gushing blood, To the satisfaction of a brave fighter.

85 Only one survived. Everyone knows the story;

86 He escaped on a horse whose rider had fallen in the battle. I wish they had seen him; they would not have let him live.

87 Fate led them into the hands of a powerful opponent; Seventy were taken prisoner, the rest were killed.

88 In Abū ʿĀmūd, which is near Al Jafr\textsuperscript{(123)} The hand of I tays was stained with blood.

89 Salim has gathered a group of fools Who say things I wish they understood;

90 I wish they would tell the truth; They have inherited all the lies of mankind.
91 Lies, like rope, can be broken;  
They refuse to speak the truth.

92 Ten poets fabricated lies;  
Each of them sold his luck and betrayed his faith.

93 I swear, by the one who sends the rain to the plains,  
They have forsaken integrity.

94 They look like the three monkeys  
Whose story is drawn on the matchbox;

95 One with his eyes closed (I did not see the swindler),  
One with his hands over his ears,

96 The third holding his mouth closed  
To hide what they had stolen.

97 I blame them for the whole situation,  
Because they obeyed a villain.

98 If he had been wise, he would not have gathered those fools.  
His brother joined them and recited some words of his own.

99 He did not receive lies which would raise questions;  
The words were true and wise.

100 There was nothing in the words to affront dignity  
It was a true account of what happened.

101 He\(^{(124)}\) says that the land belongs to the Huwaytāt and so it does.  
It is true and we all know it.

102 He says that we have always been the protectors of this land,  
And surely everybody knows it.
He says your border is not near Nayyal,
It is west of Tabouk and Al Ḥarra\(^{(125)}\).

When you went north from your homelands,
It was to look for food

When there was a drought, and the prices were high
And your land had little grain.

Today the wealth of Ibn Saud\(^{(126)}\) pours down on you;
You eat mazizi\(^{(127)}\) and fat sheep.

What you throw away is enough to feed the birds of the plain,
And you drive brand new cars.

Wealth has flooded in, such as the older generation never knew;
Wealth and expensive houses.

The Devil seduced you and you became arrogant;
Arrogance is forbidden by God.

You are so pompous, you do not notice ordinary men;
May God bring you misfortune.

If you were good hearted, you would not bark at your uncles;
It is unbearable to be trampled by a mule.

If Fahad and Hussein\(^{(128)}\) washed their hands of it;
Sālim would never set foot in the Ḥuwayṭ Tubayg.

Who among us does not fear the system?
The aggressor will be thrown into jail.

Sālim Ibn Ḥarb flouts the law,
As if he had the government in his pocket.

He stirred up such hatred that no amount of wealth can compensate for it;
Every living soul recognises this.
116 The government should punish the one who has done wrong;
   And if they do not, we will seek revenge.

117 And if not, I swear we will give up coffee\(^{(129)}\).
   So bad is his reputation among honourable men.

118 He is questioning the origin of the Huwaytí without evidence;
   That is what your poets said, acting like dogs following a caravan.

119 There is wisdom in patience;
   He who digs a trench will find what is hidden in it.

120 Šālim is used to being aggressive,
   But fire will soften a hard metal.

121 If an ordinary fool had made this mistake,
   We would ignore it.

122 If the sheikh's gossip is passed on,
   It brings shame on us and on those who believe it.

123 Don't forget Masłūt is the cousin of Hīzāl,
   Who married into Ibn Sumūm's family in Medina\(^{(130)}\).

124 She had several children by Hīzāl;
   She is your cousin and her children know who their uncle is.

125 If you intend to visit them, no doubt you will find your way.
   They are Masłūt's neighbours.

126 Oh ill-natured one, you want to humiliate us.
   Āwdah is like a mountain and you look like a piece of wood.

127 You did not get our land by fighting;
   It was sold by one ruler to another\(^{(131)}\).
128 Your area is known, there is no doubt about it.  
   Ask Billi, ʾAnaza and Juhayna\(^{(132)}\).

129 Sagra, Niʾmā and Zawiyah are productive places,  
   And in the past you used to have rights in Alḥarra\(^{(133)}\).

130 You say death awaits us before we reach our land;  
   We would meet him there, were it not for the government.

131 Fahad\(^{(134)}\) must restrain you, oh fool!  
   If not, God will stand by us all.

132 I recited this poem while there was turmoil in my heart,  
   Because of Salim who followed his companion.

133 Oh good men, I hope he does not have a long life;  
   Does he not understand what a fire he has kindled? Everyone else understands it.

134 You are not Abū Dumayk\(^{(135)}\), who had deeds and wisdom;  
   Even before he died, no one criticized him.

135 He was a sheikh who many people would enjoy visiting  
   And he left sons who maintain his reputation.

136 Axū Baxīta\(^{(136)}\) died too, and left heirs behind him;  
   I hope he is in paradise and in the best part of its gardens.

137 You are not like him in manners or in deeds;  
   When he was alive, we used to ignore your words.

138 The sheikh of sheikhs, pure bred by grandfather and uncle,  
   He had great thoughts and his right hand did deeds.

139 Jazzā\(^{(137)}\), who is wise enough, is his successor;  
   Oh good people, a saker will produce another saker.

140 He does not agree with your plotting;  
   We have his letter of apology.
Oh Sālim, I wish that you had saved your criticisms for fools
Instead of becoming a trouble-maker.

My land was taken by the bearer of great responsibility(138).
To whom the Arabs take their problems;

Imam of Islam, no ill can be said of him;
Even foreigners seek his help.

You and I use the same entrance and exit(139);
Do not allow yourself this wagging tongue.

1 rākib allī tagṭaʾ addaww dūmāl
taxāf minhā yawmin tigizak ibʿaynīh
2 itwardak balgayz lā sarrab allāl
ḥamrā ẓanā gūdān wīmnājbīnīh
3 fawgah iqlāmin iywaṣil algāf mirsāl
malfāk sālim šawg mūzī jabīnīh
4 iybaṣrak fī majlisin yaṣrah albāl
yāmā gallat bih kull ἂbsā sāmīnīh
5 baʿd attahiyyah lā tagahwayt finjāl
gul lah tarā addayyān yutlub ildaynīh
6 daynak yihiggak fī kull āqīl ujuhḥāl
ītjammiʿ āṣṣuʿār wahil azzagīnīh
7 jammaʿ t sufārīn bihā alkiḏīb yinḥāl
mā xaʃāw almaʿbūd xālīg janīnīh
8 mā xaʃāw allī tabbat alarāz biḫbāl
ṣillit sufʿāran kull abūhā laʿīnīh
9: ما فيهم اللي رأقب الله بالآمال
بين جواب الكذب وهل الغينه

10: ندى صدق بالقيل أو الالمذي قال
حق الله أنه صار كله إبنه

11: فعل أبوتيه ما يغطى بالجلال
التي سمع به والتي يشوقه ابنته

12: والللي نسب عودة في كل الأفعال
ناما هذه أنه باع حظته اودينه

13: فعال اختوينا ما تعرط للإمام
عند الفرنج أومدنا كاتبينه

14: ولا نزلنا الخوف في ظل رجال
حنا احتماء انفسنا في سنينه

15: اوحنا لنا في غابة الطيب مدمن
إذا الأفعال ايحور حنا السفينة

16: عودة بطل ابتعز في الجبال
يا كل بالشيقان من هو وزينه

17: غزا ثلاث أمهار بالعدل وحلال
زهابهم من تدور ماصينه

18: اوداد العراق أوجاب من بدو المال
يا كم عزيز جلبه محظئه

19: اوداد النفوذ وذل العالم اذال
وصول الحفر وحدود حظا اولينه

20: والثورة الكبرى في صفها صال
وحتل جناد بالعقب ناظمينه
21 خلَّى اجنود الترك تخطَّط بلاللال
من العقب لشام هم كاسرين
xالل ينود اطرع تايلدال

min al‘agab liššām hum kāsrīnīh

22 ʿawdah ibhaddih yāman alxayif addāl
yunṣur gabilīh ‘alā gabāyi̇l razīnīh

عَوْدَة ابْحَادِي حَيْمُ الْخَيْفِ النَّذَال
يَنْصِرُ قَبْيَهَ مِنْ قَبْيَلَ رَزْيَهُ

23 ubayti̇h kibīrīn lazāmā kinnih aljāl
uṣniyti̇h tāsāʾ juzūrīn samīnīh

وَبَيْتِيْهْ كِبْرَى لَزَا م كِنْهَ الْجَال
وَوَصْيَتِيْهُ تَأْسِي عِجَرُ سَمِيْنِهُ

24 uyawmīn zaban ʿalayh almirtīʿid min najd rahlāl
yawmin ūsirī gubn alʿawajī ʿibhīnīh

أوَيْوِمُ زِمْ عَلِيهِ الْمَرْتِ ِثْدَ مِنْ نَجَد ِرَحْلَ
يَوْمُ شَرْبُ عِنْ العَوَاجِيْ إِبْهَيْنِهُ

25 istadd ḥaggah dūn nagsin ibmikyāl
tūm nakaṣ ‘ādīrīth fī ẓārīnīh

اسْتَحْقَاء فَصِ الْمِكْيَل
ثُمَّ نَكِسْ عَدِيرَهُ فِي طَعِينِهِ

26 uyawmīn zaban ʿalayh ḡazbān ibn irmāl
kinnih ib’āytā ‘in marafiʿ baṭīnīh

أوَيْوِمُ زِمْ عَلِيهِ غَزْبَانَ ابن إِرْمَال
كُنِّهُ ابْعَيْطَا عَنِ مَرَافِقٍ بَطِينِهَا

27 xallā ilḥaggah yaṣrāb ʿassāfī ʿizlāl
wirtāḥ fikrīh min iqruḥīn ḥazīnīh

خَلَّاء الْحَجْهِ يَشْرِبُ الْصَمِّيِّ فِيْ لَال
وَرْتَحُ فَكْرِهِ مِنْ اْجْرَوحٍ حَزِينِهِ

28 ḥādī abū tāyih sumṭah fī alijlāl
biʿr al masāfah kūd baynak ubaynyīh

هَذَا اْبْوَتُهُ عَسَمُهُ فِيهِ الْأَجَال
بَعْدِ الْمَسَاقِهِ كَوْدَ بَينَ اْبْيِنِهِ

29 kull alġābāyi ʿil ṭashād ilʿawdah bilafāl
yabgā maʿ attārīx umāzī ʿisnīnīh

كُلُّ الْحَالِيّ بَيْنَ الْعَوُدَةِ بِلاْفَال
يَبِقُيْ مَعَ التَّارِيْخِ اْوَمَاتِيْ اسْنِيْهِ

30 kinnih gamar yazī ʿala kull alaṭṭāl
yikī in alqandīl lahl almadīnāh

كِنْهُ قَمَرًا يَاضِيْ عِلَى الْأَطَالَّ
يَكَفُّيْ عَنِ الْقَنْدُلِ لِلْهُدِّيْنِ

31 ismaʿ yā sālim wistīmin harj min gāl
yidʿi imgīr alkidīb yāsal kāmīnīh

إِسْمٍ يَأ سَلِيمٍ وِسُتِمِّيْ مَهْرجَ مِنْ جَالِ
يَدْعُي اْمْغِيْرَ الْكَذِبِ يَأْسَلُ كَمِنَّهُ

32 yawm ibn fāyiz yinzīl aṭṭawwār šawwāl
ʿala imgayrā ḥāh iynazzīl ʿaṣīnīnīh

يَوْمُ ابن فَالِيْز يَنْزِيْل الْطَوَّرُ صَوَائِل
عَلَى أَمْغِيْرَ فِيهَا اْيِنْزِيْلُ طَلِيعَهُ
33. سؤلهاmóن ق.Rectangle (الحرب وكتال وانكل حاطر بالتقه مع سنينه

34. عوودة نزل مابنيهم عشرة إمبال سااه راهبان باین الاجوايد شينه

35. اوجاك ابن جاعي في صناديد وبطال عطان الي زاد فعله هينه

36. وتشاروا واللأنور ماين عقل وانتر المشروه بين الاجوايد زينه

37. ثم ارسلنا صاحب يا طين القال والشمسهسوداء سنده في هينه

38. اوجا ابن عطيه حرب مرسال من خال وودا إناهه علي ابن فايز يعينه

39. اوجا اخو احذفه مع اربع ارجال اربع عدهم والزياده وفلده

40. هذا عدهم مما زيدها بلثالاونم قال أكثر حنا نسمه ابعينه

41. بني عطيه قصدهم حزنا الحال ودهم الحويطي لين فايز رهينه

42. ما هو ردى فيهم عن الحرب وكثال لكن الحويطي ودهم عدوه بهينه

43. يوم وصلهم حرب فازع للحال اربع ارجال اوكلمه الجمع وينه

44. والكذب ما يمشي مع الناس عمال ياقف اويحشر لون سد الشطينه
سويتهن نِم جمع اوهم اربع ارجال
كنك قذ بمسجلوق نوحي رطئه

حاسب النفلس لا تهور بالقول
شمس النظا م ما يتقه غيىه

اوکد ابن فاز وبوتاهه هن اقیال
وتصارعو اوکل ابقتیه غیبه

وصلنا اقرب الغال فی قرب مقال
اوملع البنداق لون الروی دخیته

والظهر سار اواکیا الموت يکتال
فی ساحة فيها انشب جنیته

أورد اخو عليا ردة تشرح البال
اويبطان عنده اوتم رده ابجته

أوردنا طنا هم والسيف شغال
رده شنيعه ترعب القلوب مته

وهتنا ايئوت الحرب اوطقن الحبال
اوتق ابن فاز مع الثنية طبعته

وئتم اتبعهم مع رهاره الامحال
كم واحد بالامد تسع وناه

واوجبا من الاندوا زینات الابهال
فی ساحة تسع الخنجه حنیته

ولاوجدوا اطلاقو اطباق العرب الخال
لليوم هذا ما يشوفو بطئه

يا سالم خل الكنب لاتسر محتال
من دون خذه دسنا معارك ثمينه
والا اخو احرئله ما حتما بالاقطال
طيبه الربعه يوم وقته احئمه
شعراكم كثة تصاريح الفحال
نطق الخزا والعار يسكن عريته
سمع عن القرون في لحظ عقال
واللي حكي بالصدق ربى يعينه
جذك امتحدت ما بي حرب وكثال
نسبية نبواته او تعدد نواياه زينه
مير ابن هرمس اجواه بالحال
لو طاع جذك ما نحنؤ طعنيه
كتوة انيرهم اوتم جونك بالاتمال
صلوه علينا ما ينتقا كمته
اوجونك على حسا بالحال والحال
كن لهم عند الحويظات دينه
وصولا حفائر اوخصصوا جمله ارجال
قوة دفعا اولك ايوبنہ سنينه
يوم الحويظي فاز حظه بالاهل
وعمارهم دون الوطن هي رهينه
والمعتد setuptools خسار ولله له قال
ولم انترسن والوطن حامينه
ثم اجرجروا نكس اصفيهم افلال
ابوادي الجنيذ ذبحة ذاكرينه
منهم اربعين الجوسر اخوه بالاقوال
اخو واخوه ابوقتهم حاسبينه
69 umaddaw ʿala hisma uḏūk alaṭṭāl
bisnīn šayniḥ fiḥa iglāyyīl taḥtīnīh

اومنوا على حسماً اورثك الأطلال
بسنين شينه فيها أقليل طحنه

70 kayf allādī biwjānā dawm nazzāl
iygūl hāmīnā uhinnā allādī hāmīyīnīh

كيف الذي بوجارنا دوم نزال
ائقول حامينا اورحا الذي حامينه

71 bīhwāy yalʔātnīh mantīh ṣalā albāl
gabl wujūdakk idyārnmā imfaqyīnīh

بموحي بتعطنه منه على البال
قيل وجودك انديارنا امذنيه

72 māsī ṣalā aljanbayn tugūl rammāl
madḥab idrūz ukull dinīn ibdīnīh

ماشي على الجلبيين تقول رمال
مذهب ادوز أوكل دين ابدينه

73 nāṭg almasabbah šanfīt alḥīs wandāl
wallī nāṭg lā šakk nāṭgah yidīnīh

نطق المسابح صنة للهيس وندال
والذي نطق لاسك نطقه يدينه

74 igrā kitāb alkinz lilāsīl dallāl
ukutub assabāyīk fiḥ aṣlī yibīnīh

اقرأ كتاب الكنز للغام دلال
اكتب السبايك فيه اصل يبينه

75 ḥinnā ašrāf yā ʾamā aẓzaw yazzāl
faṭīnati min ṭīnit alašrāf ṭīnīh

حنا أشراف يا عما الفوز بالثالث
قطبتني من طينة الأشراف طنينه

76
77

78 wintih madaḥt alhimīs wağalgab lih māl
ismaʿ ʾiṭūmah yā xabīt aẓzaḡīnīh

ونتها مدحت الهمش والقلب له ملال
اسمع اعطاوه يا خبيب الطغنه

79 dīsān wibn ixzayr jawnā ʿala iḥyāʾ
alṭīn dalūlīn fawghīn rākbīnīh

دنسان وبن اختير جونا على احيال
الف ضول فقهن راكبينه

80 ġāraw ʿalaynā wagtafaw wizh alašwāl
wağfaw ʿalayhīn gidimhum ṣāyīginīh

غاروا علينا وفتحوا و财产 الأشيال
وقفنا عليهن قدتم ساقينه

81 usāḥ almsayyīḥ waṭalaw šihīb alaḍyāl
gubbin ilṣāʿat alxātār miṭbīnīh

أوصاح المصيح وعئتو شهب الأشيال
قب الساعات الخطر معئينه
82 َتَسِيرُ بِعَدَدِ ِّٰيِّتَال ِّشرَبَتْهَمُ بِعِباشيمُ ِّثَغَتُتَ ِّوَاتَيْنِهِ
اجتماع أو عوده في مقامه عيال
ظرباته بالسيف تقطع وتئيه

83 ِّبِكَرَتْ ِّوُهَنَدِهِ ِّفَزْيَرِل ِّمَخْتَالِ
وصيب طاح أو عوده الخيل تجتال
غانم رطامه مربمة خابرئه

84 ِّعِيَّنَتْ ِّوُهَنُو ِّنَمِنْهُ ِّقَدْ سَالِ
اوعدمان طاح أو منيه الدم قد سال
من كاف قرم فيه غيبته

85 ِّفَلا ِّطْعُمُ مِّنْهُ يَاكُودُ رَجَالِ
 فلا طعم منهم ياكود رجال
هرب الحاله أوكلهم عارفينه

86 ِّعَلِي ِّقَدْ رَأَعِيَ بَكِتَالِ
على جواب طاح راعيه بكتال
نجا عليها ليتهم شاقيقه

87 ِّطَأْحَا ِّبِكَرْفُ أَقْرَفُمُ صَسِعِينُ ِّالأَعْمَالِ
طاحوا ابکرف اکروف صسعين الأعمال
سبعين منع اوماقي ذاحينه

88 ِّبِوَعْمَدُ الَّلَهِ مِنْ ِّالجَّرْفِ مُرَحَالِ
بوعمود اللي من الجرف مرحل
اعطيش كثير الدم خلب بيمه

89 ِّسَالِمُ ِّجَمَعُ لِهِ ِّشَلَةٌ كَلِهَا ِّأَخِبَالِ
سالم جمع له شلة كلها أخبال
يكحو كلام ليتهم فامهنه

90 ِّبَالِيْتُهُمْ بِالصِّدِّقِ يِكَحُو بِالْأَمَثَالِ
باليتهم بالصدق يكحو بالامثال
كتب البشر جميعها وارثئه

91 ِّوَالْكَبْرِ حِبْلَ يَنْقُلْ بَيْنِهِ اَلْعَحْلَا
وال كببر حبل ينقل بين الحبال
اوعد الأمهان بينهم جاحدينه

92 ِّعِشْرَةُ ِّسُعْرَينَ زَاوْوارِ ِّكِدْبِ ِّقَوْلُ ِّالْكَلِّ مِنْهُمْ بِعَالِ حَضْرِهْ اوُدْنِهِ
عشرة شعاز زوؤزا كنب وقول
كل منهم باع حظه اوذنه

93 ِّأَقِسَتْ ِّبَالْيِّلِيَ ِّنَزْلُ ِّالْفِيْتِ بَسَهَالِ
أقسمت باليلي نزل الغيتي بسهال
ان الأمهان عندهم ناسيينه
94 jama‘it alkabīt mitlih bila‘skal
hāk algrūd ibgissatin rāsmīnih

95 wāhid igtātī al‘ayn mā shuf mihṭāl
wāhid ‘ālā idnayh wāzī‘ iydaynīh

96 wattalīt ‘ālā alfamm šammah bilasbāl
ḥattā iyyaflū sirginīh sārgīnīh

97 ahiğhum wargo fī kull alahwāl
iyṭaw‘ū linsān ‘afīn azzaqīnīh

98 law kān ‘āgil mā yijammi‘ iljuhāl
waxūh mā‘hum ‘add gīlī ilbiḥīnīh

99 mā jah gawlin kidīb yarrīt lih su‘āl
lafzin sahīh ukullih mā‘ānī rāzinīh

100 mā fīh gawl mass alkaramah bilagwāl
gawlin nazīh yawm yaṣrāḥ xazīnīh

101 iyğul fīh alarż liḥwayt tingāl
uhādā sahīh ukullīna xābrīnīh

102 wiyğul hinna ihmātīh fī kull alahwāl
uhādā wakād ugayrnā fāhmīnīh

103 wiyğul ḥaddak mā yigarrib ilnayyāl
garbī tabūk uṭum alḥarrah ib‘aynīh

104 umīn dīrtak ila‘ tanahḥart alismāl
itdawwir al išīh utaṭhan tahīnīh

105 yawm almas‘ir īṣyādain bilamḥāl
widyarkum ḥiḥā min adḥixin ṭīnīh
106 عايم كخريز ابن اسعود عنك ينهال
تاكل على المزمن، فلبيبه سميه

107 جلتي عتينب مأ فيل في الحوراء
ولا تركب الألحاد الكائن

108 يقينت فلما فرح فيه الاعالي
مال أورق مع عمبار تمهيه

109 أشكال ابن عسير الفرحب ميال
والكثير عند الله يمنع إبدينه

110 دايم تعب ما نشوف في عينك ارجل
الله يسيبك في صوادف شئنه

111 لو كنت طيب ما تبين على الخال
وطيلة يبلغ ما ينقي فرض قئنه

112 لون نهد وحسن تنظف لاكشلا
اطبيب الحوضي ما يفوه عابئنه

113 من ذاك الذي ما هو من الحكم ذلال
المعادي في سجنه مجرنه

114 سالم ابن حرب في الحور مسأل
ك الحكم هو لاقه في يدينه

115 ارت عذالوا ما تكرر لها ايمال
تحليها عند القبول انقلبه

116 في الحور موراكه ينجزير الفائط
وأذا تركوه هنا فشل الغينه

117 ولا علينا حارم كل فنجال
حيث ان اموره بين الانجاويد شئنه
118 يصيب ليالِهِ مَن ذَات الدِّين
بِالسَّرَّارَةِ إِلَى الْأَزْمَةِ،

119 وَالصَّبر طَبِيبٌ فِي حَكْمِهِ الدِّينِ
وَاللَّهُ حَرِيقٌ لِلْخَادِمِ دَفْنِهِ

120 سَلَمْ عَلَى ذَاتِ الْحَدَّةِ فِي مَنِوَال
صَبِعُ الْحَدَّةِ تَرِى اِلْظُّوْباَثِ

121 وَالْوَلِّيِّهِ مِن سَائِرِ الدَّسَاسِ جَهَال
لَابِدْنَا يَا رَبّنَا تَرْكِنِهِ

122 لَكِن كَلَامُ الشَّيْخِ لَصَارْ يِقَال
عَيْبُ عَلِيْنَا وَعَيْبُ عَرَاطِيْنِهِ

123 وَفَطْنَ تَرِى مُسْلِمِتْ وَلَدُ عَمْ هِيْطَال
أَبَنَ سَعُومَ امْجُوُزَهْ بِالْمِنْدِهِ

124 وَجَابَتْ مِنَ الْهِيْطَالِ لِلَّهِ جَمِلَةٌ اِعْيَالٍ
مِنْ يَنْتَ عَمَّكَ خَالِهِمْ عَارِفِهِ

125 وَهَذِهِ لَبَعْدُ إِنْكَ لَهُمْ دَال
جَارُ الْمُسْلِمَتْ وَمَعَارِبِهِ

126 يَتَيْ أَطُمْنَا أَيْ عَفْنَ الْإِخْصَالِ
عَرَفَ جَيْلِ وَأَنْثِيْهِ شَيْهِ الْمَرِيْنِهِ

127 اِدَارَنَا مَا جِيْتُهَا اِبْحَرَبُ وَكُتَال
حَاَكِمُ الْحَاكِمَ بِيْنَهُمْ بَيْعُيْنِهِ

128 اِدَارَكِمْ مَفْهُومَهَا مَبْعَاهَا إِجْدَال
وَسَلُّ بَلِيَ وَفِنْوُزَهَا مَعِ اِجْهَنِهِ

129 شَكْرَ اْوْنُعُما وَالْزاوِيِّهِ مَتْفَعُ الْمَالِ
أَوْلُكَ بِالْحَزْرِ سَابِقَ الْوَقْتِ مَيْنِهَ
130 و تكون دونها موت تنفس كُلَّاً
لولا الحكمة عندنا اموجاهه
لارم فهَي يجرِك بانتاها الظل
وادي تخلَّف كل ربه عوينه

131 لازم فهاد يعَزِيرك يَتَّيَّيْح
وَدَأّ تَخَالَ كُل ربه عوينه
قلت الشهيد اودعال القبب وتوال
بسبب سالم يوم طاوع قريته

132 غلت أناشيد عادخيل عَالِجِب
الغم دالي يَاوَمْ رَاسِبَة
يالي عمره يالجاود ما طال
يفهم الناس أنيها فاطئته

133 يَلَعَتْ عُمَرَة يَتَلَّاَجُوَدَ مَا تَأْل
يا فشام المئَرَاب هَافِنَيْنِي
منت أبو إدعيك امختال الفهم تفعال
لما غدت به نديه محس دينه

134 سعَيْن أَلْيَاه السَّامِل تَغَبِيلٍ يَغَب
عَلَّ يَاوَمْ شَمَالٍ تَفْكَّرِي
شيخ عليه الملا تقبل ابلى
اعتقب نشاما سمعته حافظته

135 واخُبُخَيْتَ مَه تَعَقْبُ إِرْجَالٍ
عَرَضُ الْمَيْرَاسُ وَهَلْسَانَ يُنُنُيْنِي
وخر بخيته مات ثم عقب ارجال
عطيه بالقرودوس وحمس اجليته

136 ياَخُبُخَيْتَ مَه تَعَقْبُ إِرْجَالٍ
عَرَضُ الْمَيْرَاسُ وَهَلْسَانَ يُنُنُيْنِي
منته ابنكه بالميزا واالعمال
يوم وجوده كلمتك خاصرته

137 شَيْخُ الْشَّيْخَاء أَمْرَبْجَدَ دَبَّالٍ
فَكَرُ عَظِيمٍ اهتم تفعله
شيخ الشيوخ امرب الجد والخال
فكره عظيم اهتم تفعله

138 شَيْخُ الْشَّيْخَاء أَمْرَبْجَدَ دَبَّالٍ
فَكَرُ عَظِيمٍ اهتم تفعله
صار العوط جزاع من العقل مكتال
والمحر عفَّه به جهل الطائفة

139 شَيْخُ الْشَّيْخَاء أَمْرَبْجَدَ دَبَّالٍ
فَكَرُ عَظِيمٍ اهتم تفعله
ما طاعك بالذبذبة والتيهلال
هذا كتبته يتعرف حافظته

140 لَيْتَك عَلَى الْجِهَال تَسِير عَدْالٍ
ما هو يسلم سرت راعي ظغئه
ليتك على الجهال تسير عدال
ما هو يسلم سرت راعي ظغئه
142 وارضي خذاها للتقيات شيا
ككل العرب في لأمه ناحريته

143 الإمام الإسلام ما فيه مايقال
حتى الأجانب غيرنا طالبينه

144 انته وانا بالباب مخرج اومدخل
ما هو السائق كالجرس في دنه
ATTUBAYG

FOOTNOTES

1 King Fahad Bin ʿAbd Al ʿAziz Āl Saʿud
2 i.e her female organ
3 i.e. she can not be involved in smuggling
4 A smuggler would not pass through a border post, but use risky unattended routes
5 The aim was to stop the bedouin going to Attubayg
6 Saudi passport holders can travel freely into Jordan, but Jordanians need a visa. which is
difficult to obtain except during the Hajj
7 Saudi policy is to appoint officials from another part of the country. Brigadier Muḥammad Bin
Xaṭir Al Gāmī, from southern Saudi Arabia, was reputed to be strict and unpleasant.
8 Prince Nayif Bin ʿAbd Al ʿAziz Āl Saʿud, Minister of the Interior
9 i.e no one would humiliate us
10 King Hussein of Jordan
11 King Fahad of Saudi Arabia
12 the Ḥuwayṭāt
13 King Faysal
14 King Hussein
15 a place in Āṭūbayg
16 a place in the Aṣṣarāh mountains, Jordan
17-21 places in Āṭūbayg
22 the site of the battle between the Ḥuwayṭāt and the Bani Śakhr
23 the Bani Śakhr tribe
24 i.e. leaving women behind. Traditionally in battles men would not attack women or children.
25 Āwdah Bin Ḥarb Abū Tayih and ʿAbdān Bin ʿArār Al Jāzī
26 a place in the western Nafud desert
27 the Nafud desert
28 King Hussein of Jordan and King Fahad of Saudi Arabia
29 Āwdah Abū Tayih
30 ʿign al ʿawr (donkey’s ear). nickname given to the Bani Āṭiyyah tribe by their enemies
31 Bani Āṭiyyah
32 sabat or nissy (nusy). a type of desert barley.

Travels in Arabia Deserta, Doughty, vol.2, p 658
33 a place south west of Tabouk, Saudi Arabia, belonging to the Bani Āṭiyyah
34 Āwdah Abū Tayih
35 When the Bani Āṭiyyah tried to settle in Muğayra, in Āṭūbayg, Āwdah Abū Tayih told them he
would raid them if they did not leave. They left.
The tribe consists of a number of clans, each with its own sheikh. At that time, the sheikh of sheikhs was the most powerful of them. Nowadays this is decided by the government.

The insults exchanged in poetry

diwan or majlis; part of the house or tent where men gather.

an entertainment at weddings. It is a poetic challenge: two rows of men, each with a poet leading, face each other. One poet recites a line and his row of men repeat it. The other poet has to respond with another line, using the same rhyme and rhythm, on the same subject. This continues until one poet fails, and a new poet takes up the challenge. The excitement is increased when a woman, veiled in her 'abba, comes to dance between the rows.

Sheikh Śālim Ibn Ḥarb of the Bani ʿĀtiyyah

places in Aṭṭubayg

Al ʿĀfnūn clan of the Bani ʿĀtiyyah, some of whom used to live in Jordan

an area of hills and high cliffs in Aṭṭubayg

ʿĀwdah Abū Tāyih

Nādā Tūmān Abū Tāyih

an insult, comparing the reciter, Nādī Mathān, to a woman

nayra: banknotes or gold; a corruption of lira, the Turkish, Syrian and Lebanese currency

he insults the clan later in the poem (see fn 20)

a tribe seeking help would send a camel with a piece of tent cloth, suggah, round its neck to the sheikh of another tribe. If he agreed to help, he would cut a piece off and the messenger would return.

the kunya of the late Sheikh Ḥarb Ibn ʿĀtiyyah

Turkish title still used in Jordan, but not in Saudi Arabia

A sheikh of a clan of the Bani ʿĀtiyyah

ditto

see fn4

the clan of Abū Tāyih of the Ḥuwaytāt

Sheikh Ḥarb Ibn ʿĀtiyyah

ʿAbṭān Bin Ṭaḥār Al Jāzī, Ḥuwaytāt sheikh and warrior of the Matāla clan

to encourage men to fight

site of a famous battle between the Ḥuwaytāt and the Bani ʿĀtiyyah, in south Jordan, near Al Guwayra

a place in south Jordan, near Ḥisma

a village east of Tabouk, Saudi Arabia: no such battle took place, nor did the poet Nādā Tūmān mention it in his poem.

Iḥjāyyīj Bin Jāzī Abū Tāyih (d. 1984, aged 92). He was not mentioned in the poem by Nādā Tūmān

Iḥjāyyīj is not suspected of having killed his neighbour
The poet is insulting the Huwaytat by referring to them as townspeople.

Al Jafr, where the Abu Tayih clan live, is prone to sandstorms in autumn.

The poet insults Nada Tuman's parentage. Cf line 11.

Sheikh Salim Ibn Harb

Sheikh Imayr Ibn Hirmas of the Bani 'Atiyyah

Sheikh Abdullah Bin 'Attayig Aduyyif

Sheikh Jaza' Bin Ikrayim Al 'Atiyyat

Sheikh Ijmud Bin Miqlag Assabûtati

Sheikh Salim Bin Salim Abu Idmayk

Sheikh Ibnayyih Bin Harb Al Khadri

Sheikh Aadir Bin Ibsayjis Assulaymat

Usually the poet will start by describing the camel and the messenger. This line reflects the urgency of the message: if the messenger tries to slow the trot, the camel will look at him with a red eye and frighten him.

Gawdän is a well known bloodline in Huwaytat camel breeding.


The Bani 'Atiyyah were disrespectful to the Huwaytat in their poems. The Huwaytat said this "loan" should be repaid: the Bani 'Atiyyah should accept the poem showing their faults and defending the Huwaytat.

The poets did not fear God, so told many lies.

Nada Tuman Lafi Abu Tayih, from 'Iyad Jazi Huwaytat.

'Awdah Harb Abu Tayih, the famous desert warrior who, with T.E.Lawrence, took part in the Arab revolution against the Turks. He died in 1927 in Balqa, near Amman.

'Abdu alva. Alva's brother, is a nickname for 'Awdah Abu Tayih. Nicknames are often given to sheikhs or brave fighters. Usually these are based on the name of his sister, or his herd of camels and others.

A reference to T.E. Lawrence and others.

'Awdah raided the areas around Damascus, Hums, Hama and Aleppo and from there to the Euphrates. bringing home great wealth.

See Adnan Attar, Al Huwaytat (Damascus. date unknown). p.77. Also Lowell Thomas. With Lawrence in Arabia (Hutchinson. London) Chapter XIII. Auda Abu Tayi, The Bedouin Robin Hood. Also T.E. Lawrence. The Seven Pillars of Wisdom.

The poet shows 'Awdah's courage, invading the great desert of Nafud.

Hafir Al Baatin in north eastern Saudi Arabia.

Two places in northern Najd mentioned in a poem by Sajir Arrafadî in the book Abtâl Min Assalwód, by Muhammad Bin Ahamd Al-Sudayri (Beirut, 1968)

Awdah's tent was the largest size, called imsawba', with seven divisions.
Awdah used a dish 2 metres in diameter, with ten carrying rings, and served a cooked camel in it. cf. Lowell Thomas, op. cit. p.134 "...Although Awdah has probably captured more loot on his raids than any other bedouin chieftain, he is a comparatively poor man, as the result of his lavish hospitality. The profits of a hundred successful raids have provided entertainment for his friends. One of his few remaining evidences of transitory wealth is an enormous copper kettle around which twenty-five people can gather at a meal". Also Lieut. Col. F. J. Beck, "Tartehk Sharki Al-urdun wa Gabaylha. Jerusalem. 1934. p.228

Sheikh Zayd Al Mirtlid. of the Anizah tribe.

A well known sheikh from the Slayman section of the Anizah.


Talal Ibn Fayez. sheikh of the Bani Sakhr tribe. cf. Beck. op. cit. p.214

At-tawr. in the east of Attubayg, where the Huwayyat defeated the Bani Sakhr. in 1910. cf. Beck. op. cit. p218, 233.

Mugayra is a place in the eastern part of Attubayg.

Abtan Ibn Arar Ibn Jazi. the sheikh of the Mataligah section of the Huwayyat and brother in law of Awdah.

Subbah Al abid. one of Awdah's slaves.

Traditionally, a sheikh could ask another tribe for help to invade or to repel a raid. He would send a camel "ith a strip of black tent cloth.. suggah. tied round its neck. If the other tribe agree to help, they would cut a piece off the cloth and send the messenger back.

Sheikh Harb Ibn Atiyyah, father of sheikh Salim to whom this poem is addressed.

Sheikh Harb Ibn Atiyyah (cf. 8.)

Aljal and Migyat are places in Attubayg.

Ham is a sherif related to the prophet. Dhana are his grandsons. The poet is claiming that the Huwayyat are descended from the prophet.

Athinniyih is in the north east of the Attubayg plain.

Raiders usually take only the adult camels and do not allow the young ones to follow.

That was the last war between the Huwayyat and Bani Sakhr. Attubayg is no longer under Huwayyat control.

Alguma, a place to the west of Attubayg, where the Huwayyat and the Bani Atiyyah fought each other at the end of the nineteenth century.

Ibn Hirmas, one of the Bani Atiyyah sheikhs at that time.

Hisma is an area in the far south of Jordan, east of Aqaba.

Hafir is a well in the Hisma area.

Aljdayyid is a valley in the Hisma area.

Tayig Al Ata is one of the poets who recited a poem against the Huwayyat. His clan used to live in Jordan and considered themselves Huwayyat. 20 years ago they moved to Saudi Arabia and now consider themselves Bani Atiyyah.
116 Kinz al Ansāb wa Majma' al Adāb, by Abu Abd Alkarīm Al Ḥāgil and Sabāvik 'Adīḥah fī Ma‘rifat Gabāyil al 'Arab by Al Suwaydi.

117 Ashraf: the poet claims his tribe is from the Sharif family, descended from the prophet. The ʻuwayyat claimed this but were not able to prove it. See Beck, op. cit. p 228.

118 These two lines have been omitted at the poet's request

119 Dīsān Al Himṣ, renowned desert fighter from the Shararat tribe, lived in north Aţţubayg.

119 Ibn Xaţayr from the Shararat tribe.

120 ʻAtays was a cousin of ʻAwdah

122 Subayḥ was ʻAwdah's brother. Ġanīm was from the Shararat.

123 Abū ʻAmūd is a valley 20 km east of Al Jafr, where a battle between the ʻuwayyat and the Shararat took place in 1907. The poet says of a thousand Shararat, only one escaped. According to Beck (op. cit. p232), a total of 300 were killed from both sides. ʻAdnān ʻAttar (op. cit. p75) says more than six hundred men were killed.

124 Refers to Nadā Tūmān

125 Nayyāl is a place east of Tabouk, a city in northern Saudi Arabia. 110km from the Jordanian border. Al Ḥarra is an area west of Tabouk.

126 The Saudi Royal family.

127 A brand of American rice.

128 King Fahad of Saudi Arabia and King Hussein of Jordan.

129 Traditionally a bedouin will swear to give up wearing his ʻīgāl until he has got what he wants. When his son was killed by the Bānī Sakhr, ʻAwdah refused to drink coffee, wear an ʻīgāl or sit on a carpet until he had taken revenge.

130 Maslūt, from the Shararat tribe, married a ʻuwayyat girl in Kuwait in 1958. Her relatives went to Kuwait to kill her father and stop the marriage, but the Kuwaiti authorities put them in jail and sent them back to Jordan. At the time it was a disgrace for the ʻuwayyat because there was no intermarriage between the two tribes. The ʻuwayyat considering the Shararat inferior. The Bānī Ġiyyāyah used this point to insult the ʻuwayyat but the poet defends his tribe by reminding the Bānī Ġiyyāyah that Hīzāl, from the Shararat, also married a girl from their tribe in Medina.

131 The rulers of Jordan and Saudi Arabia.

132 Saudi tribes.

133 Places around Tabouk where the Bānī Ġiyyāyah used to live.

134 King Fahad of Saudi Arabia.

135 Sheikh Sālim Abū Idmayk, of the Bānī Ġiyyāyah. died in exile in Beirut in 1954.


137 Jazzaʻ Ibn Ikrayyim, son of above, who took over after his father's death.

138 The Saudi Royal family.
139 The poet says he can go to see the king of Saudi Arabia to complain, using the same door as Salim would use, i.e. that they are equal.
POLITICS

Poets are the tongue of the tribe, praising, glorifying and defending it. Contrary to a widely held view, bedouin poets have long been involved in political issues that relate to the interests of the tribe. There is published poetry from earlier this century(1) which shows the involvement of poets in criticising Turkish behaviour towards the Arabs, or the call to fight against the French and Italian occupation in North Africa.

In the middle of this century, the advent of portable radios enabled the bedouin to be in touch with the world. No longer isolated from sources of information, they are able to follow national and international events, and poets have turned their attention to the wider world, particularly to the conflicts that have taken place over the creation of the state of Israel, the deporting of Palestinians from their homeland. The wars between the Arabs and Israel in 1956, 1967 and 1973 have been the subjects of bedouin poetry, as have the Gulf war in 1991 and other political issues.

Some of the Arab states have a radio programme of popular and bedouin poetry, but this deals with every subject except politics. Only when a country is at war may a poet be allowed to recite a political poem against the enemy. Political poetry dealing with internal problems and criticising the authorities is not only forbidden by the censor but can lead a poet to prison. Poets who compose on these subjects will write down or record their poems and distribute copies.

The significance of this poetry is that it is uncensored and sometimes tells truths the authorities would prefer to conceal. The unpublished news and challenge to the government are what people value, in contrast to their heavily censored mass media; bedouin political poetry is a vehicle for many opinions and often a voice of opposition to the official view.

TO KING HUSSEIN, URGING HIM TO LIBERATE PALESTINE
BARRĀK DĀĞĪŚ ABŪ TĀĪH
This poem was recited by the poet, Barrāk Dāğiś, in front of King Hussein when he visited Al Jafr on 20 March 1972. The poet welcomes the king and praises him in the first five lines. In the last six lines he urges him to liberate Jerusalem and the West Bank from the Israelis who occupied them in 1967.
This poem was recorded and discussed with the poet in Al Jafr, 18 September 1990.
1 The discerning poet recited lines when he composed them;
   What he said was seen to be appropriate.

2 Salutations to Hussein and salutations to a step he took;
   The universe and the world all paid attention to him.

3 Oh star of Islam when its night is dark;
   Oh descendant of Taha, master of all people.

4 Oh patriarch of the Arabs, who got courage
   From the roots of courage and does not like lawlessness,

5 When troubles come to us from every direction,
   Our Hussein is our glory. May God strengthen him.

6 His patient army could defeat the enemy;
   On the day of battle they satisfy a thirst for revenge,

7 With tanks and guns behind them
   And a formation of aircraft dropping bombs.

8 You are our hope and in you the Arabs trust.
   Oh Hussein, the one who took refuge wants his home back;

9 He wants the country which the Haganah army took -
   And Ibn Talal, with the help of God, will solve it.

10 How lovely an hour when bloodshed occurs!
    How lovely to give the soul for the occupied land

11 And to hear the sound of bombs continuing in its villages,
    Like thunder from a heaped cloud.

12 And this one was wounded when war broke out;
   And that one is dead and won't be able to see his loved ones.
13 It is better than a lengthy truce,
   Which is a pleasure for those who are interested in going to cinemas and reading magazines.

14 Jerusalem is crying and its voice is heard in its buildings;
   It is a disgrace for all Arabs.

15 The orders of the one we worship, who created the sky,
   Compel us to fight for our faith.

16 How come the Jews are living there?
   In the temple of Islam, there should be no humiliation.

17 Because the Muslims were divided, the Jews got what they wanted.
   If (the Arabs) had been united, (the Jews) would have been afflicted with misfortunes.

1  قال الفهيم ابيوت يوم بناها
   ولا بنيت للتفاي محلة

2  حي الحسين أوحي خطوه مشاها
   الكون والدنيا كل فطن له

3  يا كوكب الإسلام نظم دجاها
   يا نسل طه سيد الناس كله

4  شيب العروبه والشجاعة خذاها
   ساس الفروسه ما يريد المذلله

5  من كل جيهه يوم جانا بلاها
   احستينا هو عزنا عزه الله

6  جيشك الصبر يقهر اعداها
   يوم اللقا فرس يشكون غله
7 bimṣafahātin walmadāfir' warāhā
wasrāb tāyyārat yirmūn gullah

8 wintih amalnā u fīk al'urūbah rajāhā
wallī lajā yahsayn yabgī mahallīh

9 yabgī ibladin jayš alhagānā xadāhā
wibn ṭalāl ibgudrat allāh yihillīh

10 yā zīn sā'ah fī yisfik dimāhā
yā zīn bayʿ arrūh bilmustahallāh

11 u his alganābīl miṣtīgīl fī gurāhā
miṣl arraʿad min maznatin mistihillīh

12 u hādā jarīhin yawm dārat rahāhā
u hādā katīl u fāragah sawf xillīh

13 axayr min hudnah tuwilin madāhā
kayfat lahl assināmā walmajallīh

14 walguds yasrax sawthā fī bunāhā
tarāh 'alā kull al'arab 'amm zillah

15 wawāmir alma'būd xalīg samāhā
jiḥādkum baddīn farzīn min allāh

16 kayf alyuhūdī sāknīn fī rubāhā
fī maʿbad alislām mā fīh ḍillīh

17 ibfurūgī alislām nālū munāhā
u law ijtamaʿtum jāh sayyin yīʾillīh
In this poem, Anayz Abu Salim expresses his bitterness towards the Israelis, the British and the French. He criticizes the Egyptian authorities for not allowing the tribes in Sinai to keep their personal arms so they could fight in such circumstances.

1 Oh God of the creatures - Amen -
   Who provides for the wants of creatures' souls,

2 Last night I slept between two fires.
   What a miserable state I am in! How could I bear their flames(2)?

3 My eyelids turned white(3) when I saw the cursed people(4),
   their rifles glistening in their hands

4 God be upon them, these people without faith.
   Drinking poison is sweeter than seeing them.

5 Britain and France the damned!
   When they invaded Egypt, God did not guide them(5)

6 And with them was Ben Gurion, the ugly infidel.
   His army is the enemy of the faith and we are their foes.

7 After bullets and stabbings with knives,
   We were joyful and they were in mourning.
8 Gamaal(6) chased their army to the gates of Hell
And turned their land and their sky over on top of them.

9 Gamal and Ibn Sa'ūd and Hussein is the third(7);
May God bring victory to them and rout their enemies

10 If they had armed us, we would have been leaders of troops;
On such a bad day, we would fight alongside them -

11 But we are tribes(8) and we are obedient to the government;
Whatever way they lead us to pray, we will pray behind them(9).

1 ya allah ya rabb al maxālīg ya min
yā milhilg infūs al xalāyīg hawāhum

2 albāriḥā bayyat mā bayn nārayn
yā sum halī min ithīmmil sanāhum

3 šābat irmūṣī yawm ūṣft alkafa'īn
bārūdhum yīlāma'an bayn iydāhum

4 allāh ʿalayhum nās mā ʿindhum dīn
assamm ʿurbah ahlā min ilgāhum

5 ibriṭānīya ufaransā halmalāʾīn
lamma ḡazaw ʿamasr mallāh hadāhum

6 maʿhum ibn garyawn halkāfīr ʾuṣṣayn
jayṣiḥ ʿadū addīn waḥnā iʿdāhum

7 ʿuğb arraṣās uʿuğb taʿn assakākīn
ḥinnā ibfāḥḥītnā uhum ibʿazāhum

8 jamāl lahlag jayšhum sikkat addīn
ulaxbat ʿalayhum arzhum mā samāhum
Silmi Al Jabri visited his old home area and friends in Sinai when it was under Israeli occupation. He was affected by seeing Israeli troops, and observing how people travelled to visit one another at night, in order to avoid the Israelis. In this poem, he says that liberating Sinai is not easy, and requires careful planning.

**HOMELAND**

**SILMI SALAMAH AL JABRI**

Oh my homeland where I spend my childhood,
I won't forget how dear you are, and I have come today to visit you.

I came to look at the mountain and the plains,
And climb the high places to look with binoculars

On the place where the enemy of God has his horses
God does not accept that you should be under the infidels' rule.

We have to hide and walk at night
With fear, although you are our homeland.

Sinai alone is the home of generosity and manliness,
And its people are used to revenge.

It is not easy to restore Sinai,
Except if it is attacked by a thousand pilots

And a formation from every country, And armies with tanks which blow fire
8 Until the smoke becomes like heavy rain clouds.  
   Either we die for it or we will live in it, free and with honour.

9 Cowardice does not prolong a villain’s life.  
   For our country’s sake, we are all soldiers and rebels.

10 War is not a word to be used lightly;  
   War is careful planning and deeds,

11 And men who give their lives with courage.  
   Death on the battlefield is better than disgrace;

12 Victory cleanses the heart and quenches its desire,  
   When you are victorious and your enemy is defeated.

13 When he looks to other countries for support  
   And accepts the terms of peace before he leaves the battlefield.

1 ya dirī umarbāy wagt āṭṭufūlah  
   mansā gālākī ujitki alyawm zawwār

2 jit atafarraj ʿāla aljabal washūlāh  
   wasrif ʿāla almirgāb wanzur ibminzār

3 fīkī ʾaduwa allāh rāḥit ixyūlāh  
   wallāh mā yarzā biki ʿind kuffār

4 ʿirnā intadārā umaṣyāna ballyūlāh  
   winxāf fīkī ʿugb manti lanā dār

5 mā ʿugb sinā lilkaram warrujūlāh  
   sukkānīḥa ʿādāthum yāxū ṣattār

6 sinā gadat mā raddhā bāsshūlāh  
   in mā gāzāhā yawm gadd alf ṭayyār
In this poem, Ānayz Abū Sālim reveals his feelings about being away from his homeland, Sinai, which was occupied by the Israelis after the six day war in 1967. He says it can be restored with God's help.

1 Our homeland called upon us to achieve acts of manhood -
   A land where every unbeliever is banned.

2 We had felt the agony it caused us
   We had left it while its palm trees were heavy with clusters of dates.

3 When night made us fall into snares,
   It had caused us a wound and the treatment for it was costly.

SINAI
ĀNAYZ ABŪ SĀLIM AL ʿURZĪ
In this poem, Ānayz Abū Sālim reveals his feelings about being away from his homeland, Sinai, which was occupied by the Israelis after the six day war in 1967. He says it can be restored with God's help.

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   A land where every unbeliever is banned.

2 We had felt the agony it caused us
   We had left it while its palm trees were heavy with clusters of dates.

3 When night made us fall into snares,
   It had caused us a wound and the treatment for it was costly.
4 We had to recover our land in our own way;
We had to liberate it from the south to the north.

5 And we could regain it if God helped us,
If the ones of shining wood(13) were lucky.

6 And with a tank like a turtle(14) under us
And with a big gun whose sound could destroy mountains.

7 Armies from all sides came to join us,
And they recaptured the plains and the mountains.

8 The enemy was forced to flee while we stood firm;
We came to visit the Bar-Lev line(15) and found it deserted.
In this short poem, Silmi Al Jabri is sending a message to the generals who ordered the attack of a bedouin camp near Cairo in 1966. He says that even if they managed to kill some of the tribesmen, death will come to them too, and will not respect their ranks or medals.

1. This is a message to those who have taken up their posts;
   Death does not fear medals and hats.

2. Everyone is going to haul in his ropes(16) from this life;
   There is no sidestepping or escaping death.

3. Then, wealth does not help the creature
   And everyone is barefoot and naked(17)

CONFLICT WITH ISRAEL
ÁNAYZ ABÚ SÁLIM AL ÚRZÍ
Ánayz Abú Salim composed this poem after the Egyptian army had succeeded in crossing the Suez canal in 1973, to liberate Sinai. He says that it is difficult for Israel to survive in the area while continuing to be an enemy to all its neighbours. He remembers the humiliation of Israel's victory in the six day war of 1967, and refers to the effort Egypt made for the following six years, until it was able to fight the Israelis. Finally, he praises the kings of Saudi Arabia and Jordan, and the Syrian army.
1 Oh God who, with rain, brings life to the villages,
   Who made your servant's mind as a fine ornament for him -

2 There is a problem between two neighbours and their neighbour(18),
   They will drive him to exhaustion and he will die.

3 When Anwar Al Sadat (19) determined to take revenge -
   May God help him to eliminate injustice -

4 There were the six(20) in which fires were lit
   And which all Arabs commemorate,

5 And another six(21) which we spent were both long and short.
   We built strong bridges(22).

6 Death under gunfire is better than dishonour
   Until we liberate all Sinai valleys.

7 Moshe(23) and his Bar-Lev(24) line were destroyed and he fled;
   His idea came direct from that damned old woman(25).

8 If only he had seen his army and what happened to it in the battle of Diferswar(26),
   When his tanks were crushed(27)!

9 Ibn Saud(28) gave those cursed people a warning
   When he said "We shall not sell you our oil any more"

10 And Hussein(29) presented a bitter cup to the enemy;
    Abu Talal(30) - may God save his right hand(31)!

11 The armies from the Golan Heights came down with tremendous armour;
    And made the enemy drink the cup he deserved.

12 I end my poem with the name of God, and I turn back towards him,
    And Muhammad(32), whose religion Truth(33) prefers.

1 yallah yā miḥyī algarāyā bilamṭār
    yallī ḥaʾāl ilʿāgīl liḥābd ʿāzinah
    يالله يامعي الغراء بالامطار
    يالتي جعلت العقل للعبد زينه
الله العلي بين جارين مع جار
يموت بالله أو هم متعبينه

لما أثور السادات صمم على التأثر
الله على زيح المظلم يعينه

والستة اللي وعنت فينات
أوتاريخهن كل العرب حافظهن

أوسق قطنيانه طويلات وأقصار
واحنا انعم في الجسور المكنينه

الموت بالبارود أفظل من العار
لما انحرر كل وديان سيه

أوسسي تحطم خط باريفه وععار
اوراهه تحت راي العجوز اللعنينه

لاشاف جيشه كيف في لجة سواور
لما غدن امدراعتة سحينه

وأبيس سعود اعطى الكلايين الأذار
يقول بترونا مانا الكو معطيئنه

وحسين قدم للعدو كأس الأامر
اببطلال الله ايسيل يمينه

وجيوش من جوان لسلاح جبار
يستقي العدو من كاس مستاهليه

واختم كلامي ابذكركة الله والدار
ومحمد الني قطن الحق دينه
VICTORY

ÁNAYZ ABÙ SÁLIM AL ÙRZI

When, in 1973, the Egyptian army succeeded in crossing the Suez canal and planting their flag on the east bank, Ánayz Abū Sālim was moved to compose this poem. He says that if the army is united and trust in God, God will give them victory.

1 The poet says, as he starts to recite his poem, "For sure the plains will be watered with blood.

2 Our homeland is not too far from us; We must restore it, whatever it costs us,

3 With a group united under their leader's command; Their rifles are used to snatching souls.

4 When everybody raises the banner of victory in his hand And the soul is entrusted to the Lord's care,

5 When everyone hears the explosions of gunpowder And the army cries "God is the Greatest" in good faith,

6 Then God will grant victory to whoever he wishes - And God has never been ungenerous in his giving."

1 يقُولُ المِقَصِدُ عَنْدَ مَبْدُوْعِ قَصِيَدَهُ نسِبَدَ ما ترَوْيُ مِنَ الدِّمَ رِيْطَانَ

lasbadd mà tarwā min addamm rīzān

2 إِدِينَا مَاهِي عَلَيْنَا بِعِيْدَهُ لَابِدٌ مَا نَرْتَدُهَا كِيفَ مَكَانَ

lidāyarna māhi ʿalaynā būyīde labadd mā nirtadhā kayf mākān

3 إِبْجَمُّنَى إِمْوَاهْدَادَ كِلْمَتَهُ مَاً "عِظَيْدَهُ أَوْباَروْدُهُم مَعْطَخَةُ الرُّوحِ دَجَانَ

ubāruḍhum 'axaṭīf arrūḥi dajjan ibjamun imwaḥhad kilmah ma' ʿaṣīdah

4 وَالْرُوحُ مَتَكُلِفُ بِهَا صَاحِبُ الشَّانَ وَالْرُوحُ رَافِعُ رَايَةَ النَّصْرِ فِيْهُ

walkull rāfī rāyit annasr ʿīdah warrūḥ mitkallīf bahā sāḥib aššān
In this political poem, ʿAnayz Abū Sālim reveals a range of feelings on the occupation and restoration of Sinai. He praises President Sadat for carrying out his promise to restore Sinai, and for not forgetting the other occupied lands, although the Arabs were unable to agree terms. He says that Egypt was making peace rather than committing a crime by restoring its land, and that the principle had been agreed at the Khartoum conference in 1967. He expresses sorrow at the Arab boycott and speaks directly to King Fahad Ibn Saud and to King Hussein of Jordan, explaining the desirability of restoring land without bloodshed. He praises the Egyptian army and ends by saying he is from the Tarabin tribe in the south of Sinai.

1 God guided us and we were victorious, even though it took a while. We should all tidy away the cord of evil(34).

2 I start my poem with praise to the Prophet, Mustafā(35), whose flock we are.

3 I see the victory banners flying in the squares; The army is jubilant and their hearts are joyful.

4 And I ask the one who sends rain from the clouds To shield Sadat(36) from all evil.

5 With my own eyes, I saw peace knocking at the door; A peace born of suffering on both sides(37).

6 First we drank the bitter cup of sixty seven(38), When men would hide behind each other.

7 Then, in seventy three(39), we made a stand Which everyone knew about.
8 Then we dealt with them harshly for days and years\(^{(40)}\),
   Until we had taken back what was ours, and more.

9 The hills of Sinai give evidence to people,
   And destroying the Bar-Lev line\(^{(41)}\) gives us proof.

10 Sinai, Egypt and the coast of Al Khan\(^{(42)}\)
   Are ours by right, and we accepted them.

11 I have not forgotten Jerusalem and the rest of Palestine;
   Taba and Sharm Al Sheikh are the core of the problem\(^{(43)}\).

12 Some years ago, Anwar\(^{(44)}\) promised us
   That he would restore everything we had been robbed of.

13 He is our leader and we obey his orders;
   May God guide him to victory!

14 All of his army and people like him
   Because of his sound ideas and charming manners.

15 We are doubly big-hearted;
   We do not trade in pettiness.

16 We snatched what was ours from between two teeth;
   Better than trying to score off your brother\(^{(45)}\).

17 We opened the doors for good and evil;
   If your rival turns towards peace, you should turn too\(^{(46)}\).

18 Those who agreed and those who were upset - good luck to them all!
   When you cross the water, you show bravery\(^{(47)}\).

19 We are your relatives and proud to be so\(^{(48)}\),
   And none of us ignore your rights.
The oaf benefits from the madman(49);
They are paid to run errands for other countries(50).

And we say to Ibn Sa ud and to Hussein
"We are rather tired of your boycott(51):

Why boycott us when we are innocent?
We are making peace, not committing a crime"

Oh Hussein, don't you remember at the summit in Khartoum(52) -
The main aim was to restore our lost land?

What drove us apart
Was the evil of war and the end of bloodshed.

It was the military men who did us a favour -
The ones who force their enemies to drink snake's venom.

In battle they were like peregrine falcons(53);
Ten of them would fight five hundred.

When I see the mountains of Sinai,
I describe them with eloquence.

God bestowed oil, manna and fig on Sinai;
How fortunate the one who eats from its abundance.

Its sheikhs and heroes are ready
To stop anyone who has bad intentions towards it.

I am a Sinani from the Tarabin tribe(55)
Who live in the south, in Wadi ʻAtiyya(56).

1. الله هدانا وانتصرنا بعد حين
   الهابل الاختاتا ياجب على الناس طليه

2. ابدي كلامي اصولاتي على الزين
   المصطفى اللي كنا له رعية
3:  
السراج الأعلام النصر فوق الميادين،  
والجيش في فرحه وفي روح حيه.

4:  
وطلب من النبي يرسلم النعيم مع الغين،  
يحمي لنا السادات من كله سيه.

5:  
جفت السلام بطرق الباب بالعين،  
سلام يراب من أصحاب القظيفه.

6:  
أول شربنا من سبعه أوسين،  
يوم الخووي ابتدأ في خويه.

7:  
أومنه ووقتنا في ذلكله أوسين،  
الوقته اللي اكل يسمع بهيه.

8:  
أوسرنا اقسايمهم نهارات وسنين،  
 لما خذينا الحق فوقه أشويه.

9:  
وهظب سيما يشهد للمقيمين،  
اويشهد لنا يrawer في هدم طيه.

10:  
اوسينا اوصمر أوساح الخان بيقين،  
احقوقنا واحدنا رطانا بهيه.

11:  
ولا نسيت الأرض الأباق لفلسطين،  
إوطابا أومر الشيخ راس اللويه.

12:  
انور وعبدا وعد من بطعة أستين،  
لأم يرد الكل مسلوب شيه.

13:  
زعينا واحدنا الحكمه المطييعين،  
وموقفه للنصر رب البريه.

14:  
وجيشوه اوعشعه كله له احسين،  
من حسن راهي والخلاص الزكيه.
15 الواحة لانث في هيئة الريح نوبين والهاية مختل في زياين الهية

16 الله سببنا الحق من بين طرسين احسن من التي سمعت في خويم

17 الواحة فتحنا الباب لالنبي والذين ون مال خصصكم كون موال زيه

18 والري وعلي غلب فالفهم زين وعلي رضي وعلي غلب فالفهم زين عند المحاطه تظهر المرجله

19 هنا كرايكي على الراس وعثمان وحقوك ما حد امفصل ابيهه

20 وعلى الامل رفوق الهم عالمجانيات بتراكوتا مع الدول مكروريه

21 ونعتاب ابن سعود ونقول لحسين اماقلعنكو متبتنا اسوية

22 اتقاعونا نيش واها بريين هنا انصلح ما انتركنا جنيه

23 في جنسة الجرترووط ما صار يحسين رود التواصق هو عمود القظيه

24 واللإ عطانا نقسم الاود ودين شر الحروب اومنع سفك الدميه

25 واللإ علينا فظلمهم عسكرين أولاد يستمر خصمهم اس حيه

26 يوم المعارك ذي الصصرف الشياهين الخمسين أيكوانا خمس منه
On 28th May 1985, President Hosni Mubarak of Egypt received King Hussein of Jordan and Sultan Qabus of Oman at a ceremony to open the ferry link between the Jordanian port of Aqaba and the Egyptian Red Sea port of Nuwaybi. The Egyptian authorities invited the tribal chiefs and notables, but Ānayz Abū Sālim was not invited. He felt insulted and was angry at missing the opportunity of meeting King Hussein. He composed this poem, complaining of the wrongs the bedouin suffer at the hands of the authorities. He expresses regret that he did not meet the king and hope that he will have another opportunity. In this poem, as in others, Ānayz shows his loyalty to King Hussein of Jordan rather than to the Egyptian president.

1 Last night I began to long
   To meet the one who makes us proud to meet him.

2 Before he arrived, we heard of his coming,
   But our people put guards on the door(57).

3 Hosni Mubarak said this is our homeland
   And we came to him at once, before he lost face(58).

4 Al ‘Abdali’s(59) visit to our country
   Made us honoured among men.
5 Oh Abu Ţalāl! Your deeds brought us joy
On the battlefield, when fortunes rise and wane;

6 When the enemy ran us through with his spear,
You were our shield and gave him a cup of bitterness.

7 Oh Hussein Your grandfather was a builder of foundations,
And I want your house to be built on good foundations as well.

8 I hope that Hussein will come and visit us again,
and, sitting among my people, I will enjoy hearing him,

9 With the burnished coffee pots we favour
And their cardamom boiling in another brass pot.

10 If my luck and Hussein's had helped us,
A meeting would have taken place,

11 When we would have joined together in friendship
And shared a common view.

12 When their traitors and ours work together,
And milk teeth are pressed between the molars,

13 Then, Oh Hussein, we suffer times of injustice
And pouring gold into ink will not make brass.

14 The lion will do what he wants, even when bound;
May God protect you from evildoers.

15 You give the war cry without delay
And you are on a grander scale than the others.

16 The one you pursue will not enjoy life,
And the one who pursues you is in a hopeless mess.

17 The citizen spends his life on the run;
If he survives, it is a matter of luck; and if he dies, so be it.
For a year, his sister felt no joy in her breast, And spent not a single night with her husband.

How often we met and suffered together, How often people spent a night of black despair.

For forty days we saw nothing, Spending day and night like salugis and cats.

We must say that we have put this behind us, And we should close the door on some of these problems.

On the day of battle, we will not exaggerate our worth; The soul becomes less precious when honour is at stake.

I end my poem by telling you that we are The ones who dwell in the hard land, the descendants of Hirmās.

You who spread the news, don't think we are Among those who seek revenge with the hoe.

We are Ibğūm, and you have some of our people Who are valued highly in your hour of need.

God willing, I will visit you again, Visit you riding a fine slim camel;

And I will visit you where there are no anxieties, And, now an honoured guest, I will eat from the sheep's head.
3 عَهْسِنِي اِمْبَرَك ۡغَل هَدَّا ۡوَتَانَةَ
ۡجَنَّٰح ۡحَوْمُ قَبِل يَقِيل عَلَى الْیَاسَ
اوحسني امبارك قال هذا وطنا
جبنها حطم قليل قبل على الياس

4 الْبَعْدَالِ ۡیَزَرِیهٰ لِوْتَانَةَ
ۡخَالَت لَنَا بِنِّ ۡالِرِجَاجِیل نِومَاسَ
العبدلي ازيپريه لوطننا
خلت لنا بين الرجاجيل نوماس

5 يَبْعُطِلَلِ الْافْلَکُم ۡیِسَدِّیّنِیّ
ۡیَوْمِ الْوُرِیض ۡیَسِیِّر طَنَعَه اِمْکَاسَ
ياوبطول اللاملك يسعدنا
يوم الوريد يسير طعنه انمكاس

6 یَوْمِ الْۡآدَّعِ ۡیَبۡرَاس رَمۡحَه ۡتَفَانَةَ
ۡدَارَّنَهِ مِن ۡالۡمُوۡت صِبۡیۡتۡهِ لِکَیۡسَ
يوم العدو ابراس رمحه طعنا
ذرانا من الموت صبیت له كاس

7 یَہْسَاین ۡیَدِّک ۡکَان ۡلَسۡسۡ بَنَا
ۡوَرِید يَوْمِ الۡبَلَّای مَبۡنِی ۡابِلَ سَاسَ
ياحسين جدک كان للنس بناء
واريد يوم البلاء مبني على الناس

8 اَبِی ۡیَحۡسِین اِن ۡلَه عِنۡیۡ امۡتَیۡ
ۡوَاجِنُی حِدِّیث اِحۡسِین و ۡالۡرِیغ جِلاَسَ
ابغي احسين ان له عنينا امتئي
واجني حديث احسين والريع جلاس

9 ۡعَدۡلَ شَقۡر ۡالۡوَانِهَن يَفۡرِحُنَا
ۡوَبِهَارِهۡن مِرۡیۡوِق فِی ذَلِّة اِنَّحَاسَ
عدل شقر الوانهن يفرحنا
وبهارهن مريوق في دلة انحاس

10 حَظِی اَوۡحَط اِحۡسِین لَو سَاعَدۡنَا
ۡکَان الۡمُقۡبَل عَرۡفۡ النَّاس بِالنَّاسَ
حظي اوحت احسين لو ساعدنا
كان المقابل عرف الناس بالناس

11 یَوۡاَوَمِ الۡاَمِهِ‌بَاّبَح ۡجَات مَنۡنَک عَمۡنَآَ
ۡوَرَاَیِن تَبِانۡنۡاَیۡنَاَ بِ‌ۡبِیۡ وَدَیۡسَ وِدَوۡاسَ
يوم ولمحبه جيت منك اونما
ورايان تبنيان ببواس ودوااس

12 یَوۡاَوَمِنۡ ۡخِوَانۡحِم وَالاَسَاو مَأۡ ۡخۡاَوَانۡاَ
ۡعُسِن اَلۡلَّابَان لَازَوۡح بَیۡن الْاَلۡرِیٰرَ
يوم خونهم والسو مع خونا
اوسن اللبان لزو بين الاظراح

13 یَوۡاَحَسَاین جِنَۡنَا لَزَمَانَ ال‌مِشۡنَا
ۡۡوۡزَل اَذَّهِب عَالِحِر بِمَا صَیۡح اِنۡحَاسَ
ياحسين جينا للزمان المشنا
اوزل الذهاب عالحر بما صبح انحاس

14 وَسَبِیۡ یَقِضِی لَآَرَم هُمِ لَو امَتَیۡ
ۡوِادَخۡلُ عُلَالَه عُن مَزۡرَیق اِنِّجَاسَ
وسبيع يقضی لارمه لو امئي
وادخل عائله عن مزرقي انجاس
15. اوقولة عليهم عنديما تونا
ومقياسكم نايف على كل مقاس.

16. امطرودكم في عيشم ما تهنی
ومطرودكم بين المخالق محتناس.

17. وراجعوا الوطن يفظي حياته امجنی
وان عاش جودة حزن وان مات لااش

18. وانحول واخته جيبه ما تحني
ولا قفنت مع جوزها ليلة ادواس

19. اويلاما تلاقينا اويلاما اكتونا
اويلاما ليلي سود مرت على الناس

20. الابعين اللي مظن ما قرننا
واختنا نهار أولين سكانا وبساس

21. اويلاجب انقولنا ااوحنا اوفقا
اويعظ المشاكل تقلنه له ابتراس

22. اويوم الملوك مانتاغلي ثنا
والروح تترخص عندما يكر الباس

23. واختي قدسي قابل الكم ترنا
سكانية القرود من عقب هرماس

24. يامزكدین ارای لی تحسیب این
من الصريحة التي ابتذلها الثائر بالقس

25. هننا ابقكم اونكتكم ناس مشا
ربع نهار اللازمه لتعصب ناس

26. وان سهل الله لي علیكو امكتا
وازوركم من فوق ظامؤ اواحرساس
In this poem, Barrāk Dāğiš explains the causes and results of the Gulf war. He blames the Arab states which supported George Bush when he promised to enforce all the UN resolutions, including those relating to the Palestinian problem. He criticises the American president for not carrying out his promises and the Arabs for accepting the American proposals for peace, which were unjust for the Palestinians. The poet accuses Sheikh Jabir, ruler of Kuwait, for causing the afflictions of the war and giving the Iraqis a reason to invade by stealing the Rumayla oilfield. He also complains that the rulers of the Gulf states stopped aid to Jordan and paid billions, rather than millions, to the Americans.

1. The prudent poet, who composes good poetry
   With powerful meanings in proverbs, said

2. "Look at the Arabs! Their opinion is split in two;
   The western bloc has separated and divided them.

3. Bush promised them that he would restore Palestine;
   Jerusalem and the Golan Heights would go back to their owners as well.

4. He achieved his goals, but of his promise he said "It will be fulfilled later:"
   He cheated all the Arabs and disappointed them.

5. If the aim of the Arabs had been to liberate Palestine,
   They would not have fought the hero and the leader of the Arab world.

6. Abu 'Uday, who repels the enemy,
   Is like a camel carrying heavy and difficult loads.

7. He had a weapon which made the Jews mad;
   He destroyed the country of Zionism, and by his strikes they were terrified.

8. Woe to the Arabs! They do not know good from bad,
   Without thinking, they behave unwisely.
If they had taken Hussein's advice,
We wouldn't have suffered such terrible distress.

Now they agree, when we have become weak,
When the American army has taken control of the Arabs' land.

The Crusader army resides in the Gulf,
They will stay there for years before they withdraw their forces.

Despite this experience, some Arabs seem stupid:
All humanity acknowledge this stupidity.

If they had understood politics,
Bush would have died before he achieved his aims.

Their thinking is limited and blinds the eye
And due to such weakness, the Arabs have suffered from failure.

If Saddam is defeated, we will become weak
And Ḥalīma will revert to her old ways.

If you had brought the two sides a solution -
A just solution that would put an end to the problem -

The devils would not have reached our country.
How could an infidel judge rightly between two Muslims?

All this was caused by Jabir - may God punish him! -
When he committed aggression and stole the Rumayla oilfield,

But the Iraqis taught him a lesson;
They hit him with a hand he couldn't withstand,

And Hosni Mubarak had his loans and debts paid;
Even if his army had been annihilated, he would have had his debts paid in exchange.
21 The one(84) who stopped the payment of aid to Hussein(85) 
Gave it to the American army, even though they are anti-Arab.

22 They gave them billions, not millions, 
Even the Jews obtained a share of the aid.

23 What a disgrace! The Arabs followed the way of the infidels, alas! 
They complied with Bush's orders and obeyed them.

24 I beg the Lord, who adjusts the balance, 
Who created the earth and fixed its mountains,

24 Who is great and controls hardship and ease, 
Who gives life to the barren land of the plains;

25 May he have pity on Saddam and Hussein 
And give them his invaluable support.

1 gāl al fāhīm imwazzīn alqāf tāwṣīn 
jazl almuţāni yuzubtah fi maţalhā 
قال القيم امووزن القاف توزين 
جزل المعاني يطلبته في مثلا

2 sīf alʻurūbah rāyīhā sār gismayn 
imfaskar algarbī gasamhā ufāsālḥā 
شف العروبة رايهها صار قسمين 
امعسكر الغربي قسمها افسلها

3 bawṣīn waʻadhum widdih iyraiįjī falaṣṭīn 
alguds waliżuln tajrā lahalhā 
بوش وعدهم وده اريج فلسطين 
القدس والجولان ترجع لهله

4 naffaḍ ahdaţīn walwaʻad gāl baʻdayn 
uzahāk ala kull alʻurūbah xaţalḥā 
نفذ اهداه والوعد قال بعدين 
اظحك على كل العروبة خذلها

5 law alʻarab gasdha itḥarrij falaṣṭīn 
mā ḥārabū șib alʻurūbah baţalhā 
لو العرب قصدها اتحرر فلسطين 
Mahoniba شيب العروبة بطلها

6 abū ʻuday allī yizdd almṣādīn 
sat alhumūl aljayirah hū jamalhā 
ابوعدي الذي يزد المصدقين 
صعب الحمل الجائر هو جمالها
7 "indih islahin xallah alyuhudi majānin
udammar balad šahyūn uzarbah habalhā
عند الاعتدال خلي اليهودي مجانين
اودمار بلد صهيبو اوطرية هيلة

8 wally arab mā tafham azzayn wassayn
ibgayr fahmin gām yimsī ḍmalhā
ولي عرب ما تفهم الزين والشين
ابغير فهم قام ممسح عملها

9 law tawafw bašsawr mā gālah ihsayn
falā ḥāsāl ḍnā mašayib ihwalhā
لو طاروا بالشور ما قاله احسن
فلا حصل فيما مصايب اهونها

10 hassā’ yarzaw yawmin gadaynā za‘īfin
warz al’urūbah jayš alamrīkī kafalhā
هالساع يرطوا يوم عدينا طعفين
وارظ العروبة جيش الأمريكي كلها

11 jayš assalīthī fi xalijīj imgīmin
yāxid isnīn uguwwatah mā nagalhā
جيش الصليبي في خليجه اقليمين
ياخذ أسين اووقته ما نقلها

12 ba‘ al’urūbah ba’d attajārub gabiyyīn
ğabāwatin kull albašar mā jahalhā
بعظ العروبة بعد انتجار عبرين
غيابا كل البشر ما جهلها

13 law kān inhum bissiyāsah fahīmīn
yımūt baws uxittatah mā wasalhā
لو كان انهم بالسياسه فيهمين
يموت بوش اوحلته ما وصلها

14 tafkirhum mahdūd uyi’mi al’āyn
basbāb za‘īfī šāb al’urūbah xalalhā
تذكرهم محدود وعي من
باسباب طلعه صاحب العروبة خلتها

15 idā inkasar šaddām sirnā masākīn
utunkus ǧalāmah ǧī gadayyim ḍmalhā
اذا انكسر صدام صرام مساكين
اوتكس حليمه في قيام عملها

16 lawin ja’āltū ḥall bayn alxaṣīmayn
ḥallin ib’adlin fiḥ yinī šakalhā
لوان جعلتو حل بين الخصمين
حل اعدل فيه فهنا شكلها

17 fala wisīlnā fi baladnā šayātīn
mislim umislim kafir kafir ǧadalhā
فلا وصلنا في بلدا شياطين
مسلم اومسلم كيف كافر عدلها

18 kullih sabāyib ǧābir sattāh albayn
yawmin ta’adā uḥagl arrumaylah xatalhā
كله سبيلج جابر سطه البيين
يوم تعد اوحل الزميله خالتها
This poem by 'Anayz Abū Sālim al-'Uržī is addressed to King Hussein of Jordan. The poet expresses his feelings and anxieties about war and its effect on people. He urges King Hussein to mediate between President Saddam Hussein and King Fahad, to put an end to the war. He criticises the Kuwaitis for not being able to defend their country, for spending money on appearances and buying falcons instead of guns. He shows pity for the mothers whose sons were killed for a worthless cause. He expresses admiration of Saddam Hussein for standing up to the U.S. and other western countries, and criticises President Hosni Mubarak of Egypt for withdrawing his troops before the end of the war. Finally, he advises King Hussein to keep out of the war.
1 Oh writer, get up and write what was hidden!
   Tell the stories of those who, among the Arabs, were something.

2 The misgiving in my heart has increased the sleeplessness of my eyes,
   Due to two enemies, one watching and the other gloating.

3 Oh God! What a time we have lived through;
   Both young and old were miserable.

4 Oh rider of one of our best she-camels,
   Able to bring us news, wherever it is from,

5 Ride her to the custodian of manhood,
   To the very home of generosity and honour!

6 Say "Oh Hussein! What are you waiting for?
   Put out the fire, convince those chaps!"

7 Today war has become the business of nations.
   Birds came from the West, throwing stones by the ton.

8 The unarmed man finds no backing;
   He must seek refuge with whoever he can.

9 The Kuwaitis suffered as from an eclipse of the moon.
   Their leader looked dressed, but in fact he was naked.

10 He didn't go to the market to buy arms;
    He didn't buy a gun for the price of a peregrine.

11 Goodness has only one path.
    Whoever is lost in battle will be blessed and will gain renown.

12 Alas for the one who nursed with milk from her breast,
    The son who was killed for no reason.

13 They said Saddam retreated in battle,
    But I would say his stand was like a horse.
14 The one (96) who withdrew while the outcome was uncertain
Must stand between two judgements: either he was a coward or a traitor.

15 Oh Hussein! Keep away from the flames,
Lest you are taken unawares and engulfed.

16 From the judgement of the universal Lord, you have no escape.
Peace be upon the Prophet, the descendant of Adnan.

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From the judgement of the universal Lord, you have no escape.
Peace be upon the Prophet, the descendant of Adnan.

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From the judgement of the universal Lord, you have no escape.
Peace be upon the Prophet, the descendant of Adnan.
In these few lines, Barrak Dagis is blaming the Egyptian president, Hosni Mubarak, for sending troops to fight the Iraqi army, on the side of the Americans. The deal was as dishonourable as selling troops for money. He says that if Gamal Abdel Nasser, late President of Egypt, had been alive, none of it would have happened. Nasser was considered a hero, and a symbol of Arab independence. His political stance was strongly anti-American and anti-west, and his speeches roused passionate feelings among his people.

1 The intent of Hosni Mubarak was to increase distress; When he sold his troops to Bush, he committed the greatest dishonour.

2 Hosni Mubarak afflicted the Egypt of the Arabs When he traded the Egyptian army for a price.
If Gamal were alive, Egypt would achieve its desires;  
If he were in this world, nothing that happened would have happened.

In this poem, Barrāk DāGIS expresses his anger against the former president of the USA, George Bush, and his role in the Gulf war of 1991. He claims it was America's intention to get a foothold in the Gulf, and likens Bush to a pharaoh who thought he could rule the world. He also criticises the British for following the American lead, and reminds us of their involvement in handing Palestine to the Jews in 1948. He accuses the Arab leaders who sided with America of ignoring the advice of King Hussein, who offered the possibility of a peaceful solution. The poet expresses the delight he felt when the Iraqi army fired missiles on Tel Aviv, and finally states that the Jordanian people stand behind their king in his decision to support Iraq.

The White House - why do they call it white?  
Its name is The Black One. That's the best name for it.

It is the house of profanity and disgrace, built for betrayal;  
The house of villany, since it was built.

The Black House is meant for aggression;  
It has been against humanity from the start.

When it was built, America intended that  
No other house would surpass it.
5 When George Bush entered it and the people congratulated him,
He was like a pharaoh in his deeds and principles.

6 The British sided with his crimes;
Their deeds are not hidden in this world.

7 They gave away the Arabs' land and Jerusalem;
The intention of all of them is evident.

8 After that, they wanted to destroy Baghdad;
In their bombing they did not distinguish women and children.

9 The Arabs will never forget the Al Amriyah shelter,
And I don't think Saddam or Hussein will forget it either.

10 The men who are faithful to the Black House are known;
The Arab followers have been exposed.

11 They sold Arab blood to infidels for money;
What a loss it is when Arab blood is shed!

12 It was a problem among the Arabs; how could they be unable to solve it
When greater problems were solved among them?

13 They should not have brought infidels to Arab lands,
Bringing them right to the goals they had long been trying to reach.

14 Oh God! All creatures petition you.
You heard the call of the one who was in the stomach of the whale.

15 May you give victory to an army whose supporters are few,
And provide it with your well-equipped soldiers.

16 May you make victorious an army feared in battle;
When it strikes its enemy, it cripples him.

17 It repels the enemy as a matter of course.
A brave army, it did its deeds with its own right hand.
18 Led by Saddam, for whom the soldiers sacrifice their lives -
   If he calls upon them, they obey his orders;

19 They do not fear death on the battle field-
   The Iraqi army is our supporter in our revenge.

20 It taught Tel Aviv a lesson not to be forgotten;
   For the first time, it taught them a lesson they had never known.

21 The people of stones were delighted to see it,
   Everywhere, they were encouraged by the good news.

22 When they saw a missile, they greeted it from their hearts
   As it fell and exploded on Tel Aviv.

23 The Jews cried, asking help from the West
   To repair the destruction of their country's buildings.

24 They wanted to prevent the immigrant Jew from leaving.
   But he fled for his life and wouldn't hear Arabs mentioned

25 These are the deeds of the one who must be glorified;
   I pray God that he will make Saddam and his army victorious.

26 Jordan performed its duty, and did not forsake him;
   It took a significant stand with him.

27 As for Hussein, his people meet his demands;
   For Iraq, they responded to him, heartily.

28 The nation is united behind him,
   Until God judges the circumstances of this life.

1 albayt alabyaţ layh alabyaţ itsammūh
   اسمه الأسود ذلك من أطول أسماء

    ismah alaswad ġāk min afżal asmāh
   البيت الأبيض لية الأبيض اسموها
بيت الدنس والعار للغدر سووه
بيت النذاء من أساسه اومبراء

البيت الأسود للعداءه ايهبه
ظلم البشر أسس وجوده اومنشأ

أمريكا في راعيه يوم يونيو
في قصدهم ما فيه بيت ابتعلا

 اوغورج بوش في جلوسه اينوه
ايمثل الفرعون عمله اوميهء

والالتزام في اجرامه اياوه
اعمالهم بالكون ما هي امخافه

ارض العرب والقدس هناك يعطوه
والكل منهم واظحات خطاه

وعده بلغ ديد ودهم يهديمه
طرف بلا تميز في اطقاله مع انسه

ملجاء العامريه العرب ماينتسه
ولا هفطي صدام وحسين نىسه

البيت الاسود بانت ارجال اصقافه
بانت اتحبه بالعروب فينماد

دم العرب بالمال للكرفر باعوه
لا واخساره بالعرب سفكة ادماء

قصة عرب كيف العرب ماينظوء
من بينهم تحل أكبر ظلاهاء

ما هو الكافر للعروبه ايجبينه
وصل اهداف له زمان ايترجاه
14 يالله يالله كل خلقه ترجع
يآ سامع اللّي داخل الحوت ناداه

15 تنصر جيش قلت الأزوور يدعو
امتدّهم في جند عتكم امتهاء

16 تنصر جيش بالحرايب لعبدو
علب الطريق لا عطا خصمه اهروه

17 عاده لهم جيش المعادي يدعو
جيش شجاع اوجب فقه ابيناه

18 مقدمهم صدام بالعنبر يدعو
الا نخاه طاعة الامير لعطاه

19 حوق العنبر بانوغي ما يباهوه
جيش العراقي عزنا بالمثاراه

20 لقن التل ابيب درس يحفظوه
لاول مره لقنه درس ما جاء

21 شعب الحجاره يطحقو يوم شافوه
تبشروا من أعضاها الى اذانا

22 يوم شافوه الصاروخ من قلب حيوه
يوم انفجر في تل ابيب مرماه

23 اوصاح اليهودي يطلب الغرب يعطوه
ايصلح دمار في بدلهم اوبناء

24 امهاجر اليهود للروس ردوه
هرب ابعمره والعرب عاف طرياه

25 هذي افعال الله لزوم تحمدوه
صدام اوجيهه ينصره صاحب الجاه
26 والردن بن إبلامه ما يخلوه
واكسا ابصافه وفقة فيه معناء

27 وحسن شعبه باللوزم إبليوه
لجل العراق ابصاد القول لىه

28 والشعب واحد في لزومه ابياروه
حتى يحكم الله في ظرف دنياه

PARDON
BARRĀK DAGIS ABŪ TĀYIH
Layt Iṣbaylāt and ʿAbd Alḥādī Garraṣ are former members of the Jordanian parliament, representing the Muslim front, and frequently critical of government policy. In the Summer of 1991, they were arrested and charged with trying to overthrow the regime, a charge which they denied. They were sentenced to death, but pardoned in a general amnesty declared by the king. The amnesty, however, was not extended to drug smugglers. The poet questions the justice of this, claiming that smugglers are only trying to earn a living.

1 All the bedouin together do not weigh the equal of Garras;
He would weigh heavier than them on a scale.

2 Pardon is for the one who provokes the government,
Not for a hungry smuggler seeking bread.

3 Justice among us is like a palm-leaf hut;
It doesn't protect one from the sun, or warm one who is cold.

1 albadū kullah mā tiwazzan ilgarraṣ
yarjah bihum law hūṭ źī kaff mīzān

2 waḥāfū laṭī bilhukūmah taharraṣ
māḥū imharrib yuṭlūb alxubiz jiṭān

3 waḥādil źīnā kaljarid almuṭarras
lā yirud źams waḥā yidaffā albardān
POLITICS

FOOTNOTES

2 The poet compares his feelings on seeing the Israelis in Sinai with being between two fires, which he cannot bear.
3 from anger
4 the Israeli troops
5 i.e. God did not give them victory
6 Gamal Abdel Nasser
7 King Sa’ūd of Saudi Arabia and King Hussein of Jordan. None of these three joined the hostilities.
8 Literally, nations or people
9 The poet is mocking the authorities
10 i.e. the Israeli army
11 i.e. his troops
12 i.e. other Arab countries
13 i.e. rifles
14 because of its strong body
15 The Bar-Lev line was said to be one of the best defended in the world.
16 i.e. he will die
17 i.e. on the day of judgement
18 i.e. the enmity between Israel and the Arab countries.
19 former president of Egypt.
20 the six-day war. in 1967, in which Israel defeated the armies of Egypt, Jordan and Syria.
21 the years 1967-73
22 the pontoons used by the Egyptians to cross the Suez canal.
23 Moshe Dayan, Israeli Minister of Defence during the 1967 war.
24 General Hayim Bar-Lev, who planned the strong defence line along the Suez Canal.
25 Golda Meir, Prime Minister of Israel during the 1967 war
26 a place on the west side of the Suez canal, where the Israelis succeeded in crossing during the 1973 war.
27 The poet is exaggerating.
28 King Faysal bin Sa’ūd of Saudi Arabia.
29 King Hussein of Jordan
30 abū Ṭalāl, son of Ṭalāl; King Hussein of Jordan.
words said to praise someone who is known to be a brave fighter. The poet praises King Hussein because he is in favour of the Hashemite regime, although Jordan was not involved in the 1973 war, apart from sending a brigade to Syria for support

Muhammad, the prophet of Islam.

_all haq_, truth; a name for God.

All parties must stop the causes of war.

Al Mustafa is a name for the prophet Muhammad

Anwar Al Sadat, late president of Egypt.

i.e Egypt and Israel, who were at war, while most other Arab countries only conducted a media campaign against Israel.

the six day war in June 1967, in which Israel took Sinai and the Gaza strip.

the war of October 1973, in which the Egyptians crossed the Suez canal and forced the Israelis to withdraw to another front line.

i.e. it took us years of hard negotiating to recover Sinai.

the Israeli line on the east bank of the Suez canal, named after General Hayim Bar-Lev.

Khan Younis, on the coast of the Gaza Strip. It was not included in the peace agreement, although it had been under Egyptian administration 1949 - 1967.

The poet says that Egypt had not forgotten the Palestine cause, or Jerusalem, but that Sharm Al Sheikh and Taba had to be restored first.

Anwar Al Sadat.

refers to criticism from other Arab states of Egypt's attempts to recover territory and reach a peace agreement.

i.e. we started negotiations and were prepared for a just peace or, failing that, to continue the war.

The second half of the line paraphrases the Quran, Sūrat Al Anfāl, line 61.

i.e. let us see if the others can be more successful in the conflict with the Israelis.

_ala arras wal ayn_; literally on top of our heads and from our eyes. It is a common saying in Arabic, showing wholehearted acceptance.

Arabic proverb

The Arab Gulf States and Iraq offered Sadat $5bn to stop the negotiations with Israel, but he refused. Some of this money went to Jordan, Syria and Lebanon in return for their support.

Saudi Arabia and Jordan cut off diplomatic relations with Egypt after the signing of the Camp David accord and peace treaty in September 1978 and March 1979.

The Arab summit (Three Noes), held in Khartoum in August 1967, calling for no peace, no recognition and no negotiation with Israel before withdrawal from Arab land occupied during the six-day war.

i.e.quick and aggressive.

hyperbole
The poet claims that his tribe, the Tarabin, originated from the Bani Sinan. However, there is no evidence for this, and it is known that the Tarabin originated in the Bugum tribe of Western Arabia.

Wadi Ḍṭiya, in southern Sinai, called after the forefather of the Tarabin tribe, who is buried there. It is a place of pilgrimage for the Tarabin.

i.e I want to meet you, but the authorities have prevented me from doing so.

It is customary, when an Arab ruler receives an important guest, to call for as many people as possible to welcome the visitor. The poet shows the bedouin's readiness to support President Mubarak in welcoming King Hussein.

‘Abdali is the collective name born by the ninth generation descendants of Shirif ‘Abdallah, of which King Hussein is one: (Hussein bin Ṭala bin ‘Abdallah bin Al Ḥussein bin ‘Ali bin Muhammad (Emir of Mecca) bin ‘Abdalmu’in bin ‘Āwn bin Moḥsin bin Al Ḥasan bin ‘Abdallah, this latter from whom the name ‘Abdalah derives. Cf Al Malik ‘Abdallah Bin Al Ḥussein. Hugbah Min Tarīx Al Urdun, Beirut, 1973. Bailey (op. cit.) mistakenly refers to ‘Abdali as the descendants of King ‘Abdallah (d.1951).

the sobriquet of King Hussein. Talal was King Hussein’s father.

hyperbole

i.e King ‘Abdallah (d. 1951), your grandfather, was interested in the tribes and their origin: he was also a poet. I want you to follow in his footsteps. In Bailey’s Bedouin Poetry (Clarendon, 1991) this line is translated as follows:

Your grandsire’s mother was bedouin, Husen
And if we married your girls, we could now gain.

This is a misinterpretation; there was no marriage connection between the Tarabin and the Hashemite family. Ḥanayz Abū Salīm is loyal to the king and would not insult him in this way.

The poet himself expressed astonishment at this translation.

The traditional way is to boil the coffee with the cardomom in the third pot

i.e when the Egyptian authorities and some of the bedouin who work for them omitted my name from the guest list.

i.e the bedouin suffer from the wrongs of the Egyptian authorities

literally; she did not put camphor on her chest. i.e she did not wear perfume, because she was sad.

According to the poet, Ḥirmās was one of the forefathers of the Tarabin tribe.

i.e do not think we are like Egyptian peasants who take revenge using their hoes: we are bedouin, and use our rifles.

A tribe in south Saudi Arabia from which the Tarabin are descended.

The poet wishes to remind King Hussein of the loyalty shown to him by the Tarabin in Jordan. In particular, he is referring to Jum’a Ḥammād Abū Jahlāmah (d.1995), editor of Al Dustur, and
later of Al Rai, both of them pro-government. Jum'a Hammâd was also in the cabinet at the time of the 1994 peace treaty with Israel.

71 The poet imagines himself as a guest honoured in the traditional way by King Hussein.
72 George Bush, president of the USA during the Gulf war.
73 Saddam Hussein, president of Iraq, during the Gulf war.
74 abû 'uday, father of 'Uday, Saddam Hussein.
75 i.e strong, brave and loyal.
76 King Hussein of Jordan
77 i.e agree to go to the Madrid peace conference.
78 'adat hâlima 'ašâ 'adatha algadîmah, a proverb: Hâlima returned to her old ways.
79 the poet is addressing the Arab leaders.
80 Jabir Al Ahmad Al Sabah, Emir of Kuwait.
81 The oilfield disputed in the Gulf war.
82 i.e they occupied Kuwait
83 president of Egypt
84 The states of the Arabian Gulf.
85 King Hussein of Jordan
86 the Hashemite family
87 the Arabs who stood against Iraq and the Israelis.
88 'arrî, without a saddle
89 King Hussein of Jordan
90 i.e bombers came from the west, dropping heavy bombs
91 the Kuwaitis
92 i.e. they were unlucky
93 i.e they pretended to have a strong army, but in fact it was weak.
94 A peregrine falcon, worth £67,000
95 i.e he showed courage
96 President Mubarak of Egypt
97 i.e Palestine
98 shelter bombed by the Americans during the Gulf war. Many women and children died.
99 President Saddam Hussein of Iraq and King Hussein of Jordan
100 refers to Egypt's joining the allies in return for cancellation of their debts to the USA.
101 refers to sûrat Saffât, verse 142, the Quran
102 the Iraqi army
103 i.e fought the Iranian army for eight years.
104 refers to the Palestinian intifada, when stones were thrown at the Israelis.
105 the Iraqi missile
106 i.e the occupation will soon be over.
107 exaggerated reference to the Israelis' fear of losing immigrants.
TRIBAL BATTLES - A HISTORY

Bedouin tribes do not write down their history, so poetry is an important source of information about war and peace, exploits and alliances between the tribes. Although some alliances lasted for many decades, as for example the friendship between the Huwaytat and the Bani ʿAtiyah, they were often short lived and succumbed to economic pressures. The most common cause of conflict was the camel raid; this was often carried out by a small group of people as a result of economic need. Fighting did not last long, and the defeated party would escape, but bitterness and hatred often lasted for years. A changing economic and political situation might bring about rapid changes in a tribe's loyalties, and this is still evident in the shifting relationships between countries in the Arab world.

The subject of this chapter is a dispute which took place in the 1980s over events in the first decade of this century. In 1902 the Huwaytat, Bani Sakhr, Shararat and Bani ʿAtiyah tribes were united against a common enemy (see Musil, op.cit.). However, in 1905-6, the Shararat carried out an unsuccessful raid on the Huwaytat in the valley of Abū Āmūd. Many people were killed - it is said six hundred, or even nine hundred. In 1910 a major battle took place at Atţawr, between the Bani Sakhr and the Huwaytāt, again with heavy losses.

This chapter shows the different views of events and the importance of the poet or reciter. Poets have always related the exploits of their tribe with a greater or lesser regard for the truth; in this exchange, we see that tribes still have strong feelings about how those exploits reflect on their honour, and that nowadays poets have taken the place of warriors in defending that honour.

RECITED BY SALĪM MUḤAMMAD ABŪ LİMẒĪ, died 1993, aged 86.

The Huwaytat and Bani Sakhr used to be friends. Some troublemakers created problems between the two tribes, so Āwdah Abū Tāyih sent messages to the Bani Sakhr sheikhs telling them to keep away from the Huwaytat. One of the Bani Sakhr, ʿAlī Ibn Sulṭān from the Almhanna (Almawra section), received a letter from Āwdah and read it with the help of a literate man. It said "Don't come near us". When he returned to his tent, the men asked what the letter was about, and he told them. A man from Bani Sakhr called Isnayd Ibn Gahaban (Al Hagays section) was present, and when he heard about the letter, he said
Oh people! The Ḥuwaytāt are declaring war; men are becoming men. They are declaring war, thinking that we are Shararat, who they massacred in the battle of Abū Āmūd.

He recited the following lines:

1. Oh Ālī Ibn Sultān! There is no need for secrecy; We ask the one who controls the winds(1) to help us.

2. Oh Ali, put a bell on the neck of your mare(2). Fight on behalf of the ones who are fighting somewhere far away.

3. And say "Oh Ḥuwaytāt! We are not men of the Shararat, Who are always unlucky.

4. If anyone wants to fight us, however far away he is, we will go to meet him, Riding strong, fast, thoroughbred camels(3).

5. And if God helps us, we will come to you in hordes; Those hordes which turn black hair white.

When Isnayd recited this poem, a Sharari, Sulayman Ḥtnayyib Alxalā, heard it and was upset. He said.
- Oh Isnayd, is it true that the Shararat don't have any luck in their lives? May God put this to the test!

Later, Sheikh Ŧalāl Ibn Fāyiz of the Bani Sakhr gathered his tribe together and went to meet the Ḥuwaytāt and pushed them towards Ṣṭṭawr, where the famous battle took place. The Huwaytāt were lucky and the Bani Sakhr were defeated. When they went home, the Sharari, Sulayman was there and said

- I wonder how the Bani Sakhr were defeated.

People told him that defeat or victory was decided by God, who doesn't give victory to both sides. He said:

- What I mean is how were they defeated when Isnayd was with them?

Isnayd said

- Oh Huwaytāt, we are not men of the Shararat, who are always unlucky'. I am asking about his luck. Where did it go?

The others told him to discuss it with Isnayd, Sulayman then recited the following poem:

1 Oh Isnayd, God did not respond to what you said;
   As I fear God, I must say that you are the ones who tire the camels(4).

2 Your enemy may live without fear,
   But you are the ones who provoke your enemies.

3 Oh Abū I’nād(5), it's a matter of luck; it is not in your hands;
   Luck is in the hands of the one who moves the wind(6).

4 Even wind can be a shelter;
   Sometimes God wills it to be stormy.

5 Oh Isnayd! Today the Huwaytāt are dangerous;
   You have given them the confidence they lacked.

6 You have always supported them against us;
   They took from us, and you went along and had a share.

7 Like the camel turning towards its saddle(7).
   Not considering the end result,
8 You took away our hope of good fortune,
   But what you said was wrong, although you are an old man.

9 Our luck is with us when we fight;
   If we lose it sometimes, it will return.

10 Didn't you hear about the one we killed in Wad'ah\(^8\) -
   Ibn Raxis\(^9\), who was out to get our camels?

11 On the day of Al Hazim\(^10\) and the raid of Alma'at\(^11\),
   God gathered the ones who defend their camels.

12 And Al Mirti'\(^12\) came with Gzbân\(^13\) to raid us,
   And Axū ʿÁlyā\(^14\) attacked us\(^15\) on horses and camels;

13 They circled around us, hoping for goods and wealth;
   But their boys were killed before they reached our camels.

1 yasnayd harjak mā lazam ʿind mawlāh
   waylī min allāh titiقبūn arrakāyib
   ياسنيد هرجك ما لزم عند مولاه
   ويلي من الله تتعبون الركاب

2 uḥarībkum yākil uyašrab ʿala iydāh
   wintum inhāz aẓẓid yawm alḥarāyib
   اوحرتكيم يأكل أوشرب على إيده
   ونتم انحاز ظز يوم الحراب

3 mir yābū iʿnād aflāk mā hi ʿimwarāh
   wassaʿad ʿind allī yidīr alḥabāyib
   مير يابوعاد أفلاك ما هي امورة
   والسعد عند اللي يدير الباب

4 unawbin tisīr arīh yasnayd maḍrāh
   unawbin min algudrah tihib alḥabāyib
   اونوب تسير الريح ياسنيد منيرة
   اونوب من القردة تهب الباب

5 wallā iḥwayt alyawm yasnayd mādāh
   allī int jassartih uhū gabīl ḥayīb
   ولا احويط اليوم ياسنيد مذاء
   التي انت جسرته هو قبل هايب

6 umaḥum alaynā kull wagtak imnājah
   iyyīb minna wint tabrāh ḥayīb
   ايجيب علينا كل وقتنا امناجه
   ايجيب منها وانت تبراه جايب
7 lawn aljamal yawm iltafat niyyit iwgāh
umā ḥasab lilayām utālī alfaġāiyīb
8 wadʿayt saʿadnā mār mābih imrājāh
uxatu aljawāb awhaft bih wint šāyīb
9 hinna saʿadnā ħāzrin balmlāgāh
lin ḍāb yawmin ṭāk mā kān ġayīb
10 mā jāk ʿilm allī ibwadʿah ẓabāṁnāh
ibn raξīs allī yidūr alḥalāyīb
11 uyawm alḥazīm uyawm ẓażū almrāṭāh
wallāh jamaʿ misāʾīn ʾūs annajāyīb
12 walmirriʿid jānā uɡazbān yabrāh
uɡazānā axū ʿalyā ibxayl urakāyīb
13 urājāw ʿalaynā widhum fayd wignāh
witsaddāhaw alġilmān dūn alḥalāyīb

THE STORY OF THE SHARARI ḤAMAD AL FAḤAL AND ĀWDĀH ABU TĀYIH
There was a man from the Shararat tribe called Ḥamad Al Faḥal (Zabāʿin section), who left his tribe and went to live with the Bani Ḥamīdah in Alkūrah, 70 km south of Amman. He was a neighbour of Sheikh Miṣaʿ Ibn Ḥawwaṣ. After a year, in 1905, a battle between the Shararat and the Ḥuwaytāt took place in the Abū Ḥmūd valley, near Al Jafīr; the Shararat were soundly defeated. By chance, Ḥamad lost one of his camels and he searched for it everywhere he could, but he didn't find it. He said to Miṣaʿ
- Can you do me a favour?
- Of course.
- It is said that the Huwaytāt have gone west, towards Alkarāk. Can you go to visit them? You might find my camel there.
Miṣaʿ did; he rode to the Ḥuwaytāt and found them east of Alkarāk. He dismounted at Āwdah Abū Tāyih's tent. After dinner, Āwdah said
- What's the news, Ibn Ḥawwaṣ?
They were acquainted. Miṣaʿ replied
Oh Ṣawāh! I bought a working camel and we lost it. Oh people! Who among you saw that camel?

He described the camel and the brand. Ṣawāh asked:
- When did you lose your camel?
- About five days ago

Ṣawāh asked about the brand and Mūsā explained that it had a Shararat brand. Ṣawāh said:
- By God, the camel you have described is among my camels, but this camel is not yours; it belongs to the Sharari who lives with you. It is Ḥamād Al Fahal's; it has the brand of the Zabaṣi and we recognised it. He is an enemy.
- By God, whether he is an enemy or a friend, it has nothing to do with me. I bought it with my money.
- By God, Mūsā, both of us can solve problems among men and we don't need anyone to solve our problem, but take this stick(16) and swear 'By God, there is none dearer to me than God and the one who lies is faithless. I myself bought it with my own money and when I lost it, it was my loss and no one else's' - then take it!

When it comes to swearing on my faith, By God, I will not swear. But what about the situation of my neighbour, who has been living with us for a year, before your war with the Shararat; all the Bani Ḥamīda will vouch for that.

If you are asking about the rights of neighbours, it is late now and night discussions are black. Tomorrow morning we will sit, and if you have any right we will accept it.

Ṣawāh went to bed, but Mūsā stayed talking with the men and he asked them if he would win the argument. They said he should drop it. They told him:
- Among us, if the animals of an enemy stray into our lands, that is his bad luck. This is a camel which left the Sharari house and came to Abū Tāyih's. We did not steal it or take it in a raid. That's the Sharari's bad luck.

In the morning, after breakfast, Ṣawāh said to Mūsā
- Ah! Do you intend to make a claim?
- No. I will ask God, not you."

- No - if you are in the right, don't give up. We will not refuse you your rights. Is Ḥamād still living with you?
- By God, yes.
- When you get home, give him my regards and tell him Ṣawāh greets you and says:
1 Oh rider upon two camels (17), coming from us
   Going at a trot and fast towards Al Fahal -

2 Oh Al Fahal, who lives between two cliffs -
   The spotted bird hovered over your people (18).

Mūsa said
   - That is what we gained from this trip. By God, if I arrive home safely, I will tell him.
And Mūsa rode away.

When he arrived home, Ḥamad came to see him and said
   - Oh Mūsa, I hope you found my camel. Please, tell me.
   - Oh Ḥamad - the fifth night after you lost the camel, it arrived among the herds of
     Abū Tayih and his herdsmen caught it. The camel is with Ḥwdah Abū Tayih.
Mūsa told Ḥamad what had happened and recited the two lines of poetry from Ḥwdah.
   Ḥamad said:
     - By God, if it were only between the Ḥuwaytāt and the Shararat, he wouldn't be able to live where he is now. But he gathers people from here and there, and raids other tribes.
     - Oh, my brother - sort it out between you.

A year later, there was no rain in south Jordan. The sheikhs of the Ḥuwaytāt gathered
to discuss the matter. Ḥwdah said
   - The best thing for us is to go to Alkūrah; the crops have been very good this year and none but the Bani Ḥamīda will accept us.
Then Ḥwdah Abū Tayih and the other sheikhs went to Ḥamad Ibn Ḥātim, a Bani Ḥamīda sheikh; when they arrived, they asked him if they could meet the other sheikhs of his tribe and greet them. So Ḥamad sent a horseman and gathered all the sheikhs, including Mūsa Ibn Hawwaš. After dinner, Ḥwdah said
   - Oh Bani Ḥamīda, our land is barren this year and we would like to come to your area, if you don't mind having us as neighbours.
Most welcome, Abū Tayīh. Even if your herds get into the barley and wheat now, we promise you no one will stop them.

No - we will not come until you finish the harvest. If Mūṣa is upset about his neighbour's camel, I promise to give him two camels instead of one.

Mūṣa said:

By God, when my people welcome you and agree that you can come here, I shall not be a knot in the rope. If you had wanted to do me a favour at that time, you would have given me the camel.

Didn't I agree to go to the tribal court?

By God, you did

Oh people! In God's name I ask you, could a man be blamed for this?

They said he could not, and Āwdah continued

Oh Mūṣa, is your neighbour still with you?

Yes, he is.

Please send for him and ask him to entertain us.

Then Mūṣa sent one of his men to Ḥamad, asking him to come. When the messenger arrived, he found Ḥamad lying on his side, and

Good evening, Ḥamad.

Good evening to you.

Oh Ḥamad! Mūṣa wants you.

What does he want?

There are some guests in the house of Ibn Ḥātim, and they asked Mūṣa to ask you to entertain them.

Who are the guests?

By God, it's Abū Tāyīh and some other Ḥuwayṭāt sheikhs.

A curse on their fathers, by God! I swear I don't want to entertain them or see them.

For the sake of your neighbour, come! Otherwise they will send me to you again. Nobody is forcing you to recite for them.

Then Ḥamad remembered the two lines Abū Tāyīh had sent him, and said:

It suits my purpose.

He told the messenger to wait, put on his sandals and went to the majlis. When he arrived, he found a lot of people there. Some of them were asleep. Ḥamad said:

Good evening

Good evening. Welcome, Ḥamad!

Hello, Abū Tāyīh. How are you, all you Ḥuwayṭāt?

Fine. Come, Ḥamad - Sit beside me!
No, by God! I will sit here. If you speak I will hear you, and if I speak I will make sure that even the people behind you can hear.

They poured coffee for him, and after that, Awdah began to ask him how things were. Hamad replied:
- Fine. Just like how you described me in your poem. I don't have any problems.
- Oh Sharari, God knows I have no wish to insult you; but there is no smoke without fire.
- If you had cared about the truth, you would not have sent those lines with Musa.
- Oh Abu Tayih! When I left my people, you and the Shararat were brothers and drank from the same bowl. There was no war between us, and I left my homeland for the sake of my camels.
- Oh Hamad! That's Musa - he wants to cause a problem between you and me.
- That's life. Brothers can upset each other and then things are settled after that.
- Tonight we are your guests and we would like you to entertain us and not remind us of what happened before.
- For sure, I will entertain you, Abu Tayih. I am indebted to you and my debt ought to be paid tonight.

Awdah then turned to Musa:
- May God punish you, Musa! Did we come here to settle debts?
- Oh my brother, it was you who asked for Hamad. You sort it out with him.

Hamad said:
- Oh Abu Tayih, when you sent the poem to me, you scorned me by sending me a camel rider with two camels. No one rides two camels except a traveller. But, my brother, I have saddled one for you.
- Aha!

1 Oh rider of the one with beautiful trappings,
   One from carefully preserved bloodlines,

2 The daughter of Al Wuzayha(19), trained by Al Musaddayn(20),
   Descendant of the Sa'idi(21) - no doubt of that -

3 Which looks like a sandgrouse(22) that has seen a falcon
   Spreading its wings, and is alert;

4 Ride her towards Abu Tayih, the protector of felons.
   You will reach the tents of the open-handed ones(23)
5 Who are the spring for the poor and weak, and poor children,  
And the spring for those who seek food for their families.

6 They are all tough, without softness;  
They are good to their guests in hospitality and entertainment.

7 Give my regards to ʿAwdah, who looks like a sword  
Of steel without welding in its metal (24).

8 Say "By God, if you are a Muslim and accept my oath,  
And by the life of the one who visited the land of Yamama (25).

9 This is the place we lived in when we were friends,  
A year before your war, Abū Tayih.

10 Your father lived to the west of us, between two valleys;  
There is no shame in spending spring and summer away from home.

11 Oh ʿAwdah, be polite! People are equal (26)  
And judgement is in the hands of God.

12 If your soul is under pressure to do wrong, seek protection (27);  
The one who killed my people can kill you too.

13 That place is where my people were killed;  
Those who were killed by you and us, may God have mercy on them.

14 For what happened, I would not say 'What a shame!'  
Until fat camels are separated once more (28).

15 Because of swaggering, men of the ʾSaʿālīn (29) were killed  
And so were the Fayiz (30), whose clans are too many to put to the test.

16 After that, you became a loudmouth  
Whose companion will be under threat from others.

17 In revenge we will take two for the price of one.  
There's no hurry; people will not rally to this cause.
18 You brought the good people of the Al Ḥajāyā(31) and the Al Hagays,
    The Xaḍayr(32) and the ones who cover their faces with their headcloths(33).

19 You gathered seven parties; they were not few.
    They attacked my people when they were thirsty.

20 My people are a deterrent against camel raids,
    When the dust of horses hooves fills the air.

21 And do you know where Duğmān(34) and the slave(35) are?
    You placed his headstone where ostriches live(36).

22 And Șubayḥ(37) fell and died in the battle
    And he left his beloved after many a fine night.

23 The bird which spreads its wings landed on him,
    And he departed this life, as your father did.

24 And what about the killing of the famous eleven(38)
    And Abū Ṭīṭnāh(39), who was defending you?

25 What Al Fāhāl says is not a lie or a falsehood.
    There's no way you can live in those areas in winter now.

26 Now, if the winter blows on you,
    And you want to share our winter pastures(40), which are warmer than yours -

27 The hills of Ḥawmal, Addahal and Al Jidāṭīn,
    And Abū Ǧazāḥ(41), where you will find high and low land -

28 How difficult it will be for you if the wind blows from Al Ṭayn(42),
    Throwing down snow from heaped clouds.

29 Take refuge in Ḥisma(43), before the Farāṭīn(44) catch you;
    They are like camels which eat thorns in the plains and on rough terrain.
30 Make your dwellings in the mountains west of Al āyn(45).
   Avoid the plains, and the Šām road(46).

31 Until our friends the Ațuwuga(47) return from their raids,
   Relax and sleep soundly.

32 Thank God, my people are not few;
   In number, they are like the Tahama locusts(48).

33 They are used to cutting off the heads of sheikhs;
   They do not care about them when they are under cliffs.

34 Didn't you see the Aḥaywat(49) and Tarābin(50)
   In Al Jafr, the heads of sheikhs like treestumps(51).

35 And Jāzi(52) and his father were payment in revenge;
   they were descendants of great sheikhs.

36 If your people are too many and mine are few,
   They will run from my people, like ostriches.

37 There must be a fight with you after some time;
   And you will lose the ones who carry the news(53).

38 No doubt you will be seen by those who want to see you;
   At the end, we will know the brave men from the cowards.

39 You will be invaded by men mounted on fair ones(54) like peregrines;
   How lovely for one to reach and draw his pistol!

40 If you have nine bullets,
   The slashing of our swords will not give you the chance to use them.

41 By God, if you had been caught by the men of the Zaba(55),
   The tattooed ones(56) wouldn't have seen you again.

42 By God, if you had been caught by the Daʾōjin(57)
   And Al ʿAzzām(58), who are the nose-ring of your people(59),
43 You wouldn't be able to mount your horses easily,  
But you would have been thrown as food for the hyaena of Azzāhkiyyah(60).
44 And if you had been seen by Axū Kasba(61), who is the snuff for the insane(62).  
Where you had been greedy, you would have been glad to escape.
45 And to promise two camels in honour of your grandfather, if you were safe  
When you had despaired of seeing your brothers and uncles again.

1 yā rākib allā ḥiḥlit bilgawā zayn  
umin sās hijīn imḥaṣṣanātīn ihmāmī  

2 bint alwuzayḥa nakkabawha almāshaddayn  
tartī assā ḍidī mā ʿalayhā tahāmī  

3 lawn algaṭāḥ in ʿalaʿat nādir alʿayn  
lā xaft riṣah farr galbah uzāmī  

4 kizzah ʿabū tayāh zibūn almjannayn  
witiḥ ibyūt  imsayhīn aladāmī  

5 rīf alhajāfā wazzu ʿuf almasākīn  
urīf alḥbūs allī tidūr attāʿāmī  

6 walkull minhum gāsīn mā bih allīn  
lazzayf hilwīn annabā walmagāmī  

7 sallim ʿalā ʿawdah šabīh abū ḥaddayn  
bāʿidtin mā biḥadīdīh ilhāmī  

8 ugul wallāh kannak mislim tagbal addīn  
wahayāṭ min zār arz sabʿ alyamāmī  

9 in ḥādī manāẓīnā unīnna ṣadīgīn  
min gabl ḥarbak yabū tāyīh ibḥāmī
10 wabūk nazal ḡarbinā bayn šaṭbayn
walgayz walmirbā' mā bih malāmī

11 mar istādib yā ṣawdah tarā annās waznayn
walḥag 'ind allāh u'adh almagāmī

12 wilā ṭagat nafsak ta'awwad min āssayn
allī ramā rabī'ī tarāh ilk rāmī

13 uḥādī marāmī i'yālnā gabl miṣṭin
wallī minnā uminkum gādā lirrahāmī

14 u'allī gādā mā nawwī āğūl yāsin
laṣār mā yu'zal samīn āssanāmī

15 ulbal ʿayilah dībū i'yāl āssā alīn
walfayīz allī jamʿhum mā yirāmī

16 mayr ʿugbah tarā sirtū irjālin laġiyīn
uraṭī allāgā yīšbih māʾ alxalq dāmī

17 nistadd bilmarbū' māhū bū ratštayn
ma'ak almahal mā hī itlimlim ulāmī

18 jibt allḥājīyā walgays annadiyyīn
uṣurbat xazīr uṣakkīn allīṭāmī

19 ulammayt saṭ' ījmū' mā hum galīlīn
wirdū 'alā rabī' urabī mazāmīn

20 rabī' istām alḥarb 'ind alba'ārīn
lin ixtalāt ʾajj arramak lilkatāmīn

21 uduḡmān hū walfabd ʾayyanthum wayn
ghazzayt rijmah bimdāḥā anāʾāmī
22 wisbayh tāh urūh bayn algabolayn
ufarrag ʿasirah ʿugub ʿidd almanāmi
وصبح طاح أورا ببين القليلين
وأفارق عذريه عفوب لذ المنامي
23 uhadda ʿalayh aṭṭāyaṭ mirxī aljanāḥayn
ufarrag ifrāq abūk ʿugub allayāmi
وأودى عليه الطير محره الجهانين
وأفارق أرفاق أبوك عفوب الليامي
24 uḍabh aṭṭālaṭṭah waṭṭamān almasammayn
wabū fitnih allī warākum iyḥāmi
أونج الثلاثة والثمان المسمين
وأوقفته الله وراكم احامي
25 uḡawl alfaḥal mahū kuḍūbin ulā ʿayn
manzil maṣāṭīhin ʿalaykum ḥarrāmi
اووقل الفحل ماهو كنوب اولا شين
منزل مشائين عليكم حرامي
26 mār alyawm law habbat ʿalaykum ʿamāṭayn
itrīdūn maṣṭāna ʿan aṣṣāgī ḥāmi
مار اليوم لو حبات عليكم شامين
اتريدون مشتا عن الصقع حامي
27 wisnād ḥawmal waddahal waljadāʿīn
ubabū ʿaẓẓā talgawn āli uṭāmi
وسناد حوموم والدحل والجدائع
اويعوبوغة تكون علي اوطامي
28 yā sīb ʿaynak kān habbat min alfavān
tikub taljīn min saḥābin irdāmi
يا شيم عينك كان حبات من العين
نكتب لج من سحاب اردامي
29 mayr tazabban ḥismā layjūk alfardāʿīn
yakīln min ʿawār alwadāmū
مير تزين جسمها ليوجوك الفراعين
ياكلن من شوك الوعر والدامي
30 wadʿaw manazikum waʿar garbī alfavān
lissahal almazhūr mā dirb ʿāmū
وادعوا منازلكم وعر غربي العين
تسهل المظهر مع درب شامي
31 lammā yifīzūn aṭṭuwugah alfāzīzīn
wibzaff siḥi aḍḍirhayhī unāmī
لما يفظوان الطوطع العزيزين
وبذف سحي الذريحي اونامي
32 mayr alḥamd lallāh mā irbūtu galīlīn
ubalkūṭur yīḍūn aljarād attahāmī
مير الحمد لله ما يربعتو قليلين
وابالكر يشدون الجراد التهامي
33 ukamm rās ʿayxin gawṭaraw bih zārīn
wālā hum ibḥalāh taḥṭ jurfīn hadāmī
وأوكم رأس شيخ قوطرو به زرين
ولاهم ابحاله تحت جرف هدني
34. ما شفت الأحياوات هم والترابين
عالجفر روس الشيوخ لون القرامي

35. أوجاري هو ويا أبوه عدنك وفا دين
نسل من أديين الشيوخ العطامي

36. اولو ربعك اكثار أورععي الشوبيين
يهجون عن رعيهج الععامي

37. لابد لك من عركة عقب يومين
يبعدن بهم ناقلات العلامي

38. اولابد ما تعرفع النطاقية الدين
اويغيها به خطو الرجع بالاساسي

39. إيجنك شعل كنHEN الشياهيين
يا زين رابه الكف الحزامي

40. اولو مبعه تعثم طلاحا بروح يا شين
عولد ظرب السيف عنهم اسمامي

41. والله لو لحقوك أعيل العطباعين
ما يفرحن بك ذابلا فيشامي

42. والله لو احثوك أعيل الدهنين
وعيال العزام للي الربع اخزامي

43. ما تنتي بظهرهن خاطرك زين
اوترمي الطبع الظاهكي طعامي

44. اولو جاك اخوكمب سعوط المجانين
عقب الطمع بدات بالانهوامي

45. اوكتذر البدكان يوم تسليم جزورين
اوتيس الشوف اخوانكم والعامي
Damn you, you eater of leftovers! I swear if you were not in this place, I would let the dogs play with your head.

Hāmād answered:
- Ah. Are you upset? You sent for me and wanted me to entertain you. I am leaving now.

The others said to Hāmād:
- Sit down!
- No. Don't force me on a man who doesn't like my entertainment.

'Awdah said:
- Leave the dog! Let him go.

TO AL FAḤAL

ṢAʿŪD JĀZĪ ALMUṢABḥYYĪN

In 1988, Ṣaʿūd Jāzī, a Ḥuwayṭī poet, composed and recited this in the majlīs of Sheikh Muḥammad Bin Ḥamīd Al Jāzī, of the Maṭālga section of the Ḥuwayṭāt, in Al Husayniyya. The poem was recorded and broadcast on the bedouin poetry programme on Amman radio some days later. When Ṣaʿūd Jāzī recited the poem, he claimed that it was by ‘Awdah Abū Ṭāyih, who had given it to Mūsā Ibn Hāwāṣ to convey to Ḥamād Al Faḥāl. In the poem, he used the two lines that ‘Awdah had sent to Ḥamād Al Faḥāl after the battle of Abū Ṭāmūd. However, several elements make it clear that the poem could not have been by ‘Awdah who, in any case, was not a poet: mention of the battle of Attawr, which took place several years later, the fact that ‘Awdah would not have sent such a poem to someone who was not his equal, use of the word 'madam'.

Ṣaʿūd Jāzī was not aware that this poem would be broadcast, and would cause a problem when the Shararat heard it. The programme presenter was not aware of the potential problem either.

1 Oh rider from us, mounted on two camels(63),
   Going fast towards Al Faḥāl(64);

2 They look like sandgrouse flying to water,
   When they see the crossed wings(65) hovering.

3 Being hungry, they see the shape as double(66);
   Or an ostrich sees a standing shape.
4 Their spring is spent fearfully, between two borders,
   And they graze by the power of the sword(67).

5 The riders are reliable boys;
   Neither of them fears darkness

6 And if you get to the one(68) with the bad reputation,
   By God, tell him my words.

7 Oh Al Faḥal, you insulted my people, faithless one!
   How often you lived among them when they were your masters.

8 Oh Ḥamad, you varnish your words in the diwans,(69)
   And your history is well known, oh servant of women(70).

9 You praise yourself as if you were Abū Ḥitlayn(71);
   But on the days of raids nothing was heard of you.

10 You are not ashamed when you change the stories,
    Like a gypsy with a drum; nobody holds you responsible.

11 Oh Al Faḥal, who is known to follow the smoke(72)
    By God, you are not worthy of the name Al Faḥal(73).

12 War is not the cleaning of entrails.
    My people are the the bridle of their enemies.

13 Since you are an owl(74), and live between two cliffs,
    And the spotted-feathered bird hovered over your people(75),

14 Promise to sacrifice not only the two camels,
    But twenty more, and call upon your ancestors ʾAdīn and Abū Algamāmī(76).

15 By God, if you had been seen by tough men,
    Your head would be cut off from your shoulders.
The payment of your people for Șubayh's life was one hundred and ninety; Their bones were left to rot in Al Hawṣa.

And Di'san, who is mourned by the beautiful white ones, Ijway'îd shot him - he is used to shooting.

And ʿAmr fell into the hands of angry men; He was killed before the surrender, when the fighting was hot.

I wish you had been there to see with your own eyes; That day, your people were covered in clouds of dust.

We paid you back twofold; You fled the battlefield after fighting.

Only two returned home out of nine hundred; Gunpowder blew away the others.

The ones who returned and gave the news to their people Said 'The others were not killed, they were taken prisoner.'

In truth there were two prisoners in each tent, Where they were offered camel meat.

In each tent there were two big cooking pots on the fire, Until they left on their journey in safety.

What hurt the heart was two old women crying At night, like the answering call of the pigeon

When you get home, ask your people what happened; The truth can't be concealed among many words.

In the plains of Attawr, we fought two wars And destroyed the tents of war.

You will be aware of us, like quarry, even if we are far away. You were glad to escape.
29 Before reaching Attubayg, you will find our knives sticky with blood.
   You will never reach Al Ḥufrah(86) for the winter.

30 We spend the spring between Al Hawṣā(87) and the Bassā̄in(88) area;
   These are the routes of our horses and camels.

31 We spend the winter in Aṣṣuwwān(89); we are not in hiding.
   Whoever wants to fight us will not be able to sleep.

32 We have defended it vigorously from the Shararat,
   Except for our tent-neighbours, who stand up for us.

33 My people have always been guardians of their camels
   And Axwāt Ṣalḥa(90) are bridles for their enemies.

34 When Ibn Jāzī(91) saw you, you were two thousand strong
   And we were only eight hundred,

35 He surprised you at Al Nabk(92)
   And we took your fastest horses and camels.

36 You escaped barefoot;
   Those who remained on the battlefield fell to our swords.

37 The cream of the tribe was from the Zabaṭān(93);
   They were buried without shrouds(94).

38 Did you know where Axū Kasbah(95) and Alahāwīn(96) were?
   They escaped from among the brave men.

39 My people, who are brave on the battlefield,
   It was their right hands which broke your bones.

40 In summer, you won't be able to get to any watering place;
   It is said that you live in the Nafūd, the empty arid area.
41 From fear of us, you wander from place to place;  
Settling is impossible for you.

42 I praise the one who supported you, oh poor people,  
Axū Nūrah⁹⁷, and his tribe with their fine reputation.

43 The one who protected Najd with a rifle and two swords⁹⁸,  
He who raised your reputation and position.

44 They are kings, descendants of kings, and just in their rule;  
They follow Sha'īra⁹⁹ law to the letter.
9 ُأعتَمِلَُّهَلَكَ سَرَت مِّثْلِ ابْوَحَتْيْنِ اوُهُرَمُ الْحَرَابَةَ وَانَّ مَلَكَ عَلَامِي
عياَوَمُ عَلَامِي
10 مَّا تَسْتَحْيِي الْهَرْجَ هُرْجِيْنِ نوْرِي ابْطِلَكَ مِّثْلِ عَلَىالْعَلَامِيّ
مَّأ تَسْتَحْيِي الْهَرْجَ هُرْجِيْنِ نوْرِي ابْطِلَكَ مِّثْلِ عَلَىالْعَلَامِيّ
11 مَّانَتَ الفَحْلَ بَالْهُرْجَ يَابُو الدَّخَاهَيْنِ اسمَ الفَحْلَ عَلِيّكَ وَاللَّهُ حَرَامِي
مَّانَتَ الفَحْلَ بَالْهَرْجَ يَابُو الدَّخَاهَيْنِ اسمَ الفَحْلَ عَلِيّكَ وَاللَّهُ حَرَامِي
12 وَالْحَرَابُ مَاوُهُ اتْخَرَطَكَ لِالمَصَارِئِ رَيْعِيّيُّ الْلَّيْ لِلْمَعَادِيِّ النَّاجِيِّ
وَالْحَرَابُ مَاوُهُ اتْخَرَطَكَ لِالمَصَارِئِ رَيْعِيّيُّ الْلَّيْ لِلْمَعَادِيِّ النَّاجِيِّ
13 لَا عَاكِبَ بُوْمُ اسْتَأْسَكَ بَيْنِ جَالِئِّيْنِ أَوْرَعَكَ عِلْيَمَ أَرْقَاطُ ارْيِشٍ حَامِي
لَا عَاكِبَ بُوْمُ اسْتَأْسَكَ بَيْنِ جَالِئِّيْنِ أَوْرَعَكَ عِلْيَمَ أَرْقَاطُ ارْيِشٍ حَامِي
14 اِنْدِرْ عَلَى نَفْسَكَ مِّنَ الْجُزُورِينَ عَشْرِيْنَ وَانْجَدِ عَدْنِ وَابْوَالْعَلَامِيّ
اِنْدِرْ عَلَى نَفْسَكَ مِّنَ الْجُزُورِينَ عَشْرِيْنَ وَانْجَدِ عَدْنِ وَابْوَالْعَلَامِيّ
15 وَاللَّهُ لَوْ شَافَوْكَ رِيْبَ خِبِيْقُيّيْنَ يَا غَيْرَ رَاسِلَ عَنْ اسْتَوْنَكَ اِقْيَامِيّ
وَاللَّهُ لَوْ شَافَوْكَ رِيْبَ خِبِيْقُيّيْنَ يَا غَيْرَ رَاسِلَ عَنْ اسْتَوْنَكَ اِقْيَامِيّ
16 وَاللَّي سِدَادٍ بِشْبَايْحٍ مِّيْيَاهُ عَيْشِيْنَ اعْتَامَامِ عِنْصَوْا صَارَتْ رَماْمِيّ
وَاللَّي سِدَادٍ بِشْبَايْحٍ مِّيْيَاهُ عَيْشِيْنَ اعْتَامَامِ عِنْصَوْا صَارَتْ رَماْمِيّ
17 اِوْدَعْعُنُ النَّيْ لِتَمْنَا بِيْظَ الْمَزَايِيْنَ رَمَاهُ اِجْوَيْدُ نَظَارٍ لِّلْمَرَّمِيّ
اِوْدَعْعُنُ النَّيْ لِتَمْنَا بِيْظَ الْمَزَايِيْنَ رَمَاهُ اِجْوَيْدُ نَظَارٍ لِّلْمَرَّمِيّ
18 اَوْعَمِرْ وَقَعُوْجَ هِبَعَ اَمْغَيْنِ اِنْبِيْحَ مِّنْ قِيلَ الحْمَوْمَ وَالْكُونَ حَامِيّ
اَوْعَمِرْ وَقَعُوْجَ هِبَعَ اَمْغَيْنِ اِنْبِيْحَ مِّنْ قِيلَ الحْمَوْمَ وَالْكُونَ حَامِيّ
19 يَأْلَيْتَكَ هَاجِزِيْنَ اِنَّداْنَا اِتْسُرْفَ بَالْفَرْيْنِ يَوْمَ عَلِيّكَ صَمَّارَ مَثْلَ الْعَلَامِيّ
يَأْلَيْتَكَ هَاجِزِيْنَ اِنَّداْنَا اِتْسُرْفَ بَالْفَرْيْنِ يَوْمَ عَلِيّكَ صَمَّارَ مَثْلَ الْعَلَامِيّ
20 اِوْكِتَنَا لِكِمَا السَّعَايَ صَدَعَ اَبْصَاعِيْنِ وَأَقْفَيْتُوا اِعْمَعَنَّيْنَ عَقْبَ الزَّهَامِيّ
اِوْكِتَنَا لِكِمَا السَّعَايَ صَدَعَ اَبْصَاعِيْنِ وَأَقْفَيْتُوا اِعْمَعَنَّيْنَ عَقْبَ الزَّهَامِيّ
21. من تسع ميه ما نكس غير رجلين
التي عليهم الشهب المنج زامي

22. الذين لتشم ردو الفمن يا شين
اوقالوا لا سي ما راح امنع تمامي

23. هرج الصحيح في كل بيتي منييين
امجذين الحيل فوق الطعام

24. في كل بيتي يطبخ لهم على النار قدرين
لما تقروا مع طريق السلام

25. والي جرح القلب صاحب عجوزين
إيجاون بالليل صوت الحمامي

26. انقد الا حيث يبعث بخيتين
الصدق ما يغديه كثر الكلام

27. اللتي خطاهن إباقعة التور حريعين
خلن ايويت الحرب منا هدامي

28. تجعل جميق الصيد واحتا بعديين
أوقيوا الارباح بالابلهامي

29. ايون اللمع عوسمات السكاكين
اومشياني الفجر عليكم حرامي

30. اومريعا من الحوصا لارط البسانين
هذي مسارب خينا والجلامي

31. واشتري السيوان ولا احنا غييين
والتي امحابنا ان شافنا ما ننامي

32. ومخصصه من الشرارات تصسس
غير القصير اللتي علنا ايحامي
وربي إحمة الجيش قبل أوهامهم
واخوات صالحه للمعادين الجامع

يوم ابن جازي شافكم والتم الفين
وجموعنا ثمان ميه تمام

جاك عن جوال النبي يوصأ منا خنين
اوطيننا سبق جيشك عالمهم

واقفنا تمثوا حافينا التلامين
والنني بقا عليه السيف حامي

أكثر دستمها من عاعل الطباعين
دفنا من تحت الارط من دان خامي

عينت اخو كسبه اعمه اللحبيع
فطوا عن وجه معطين من المرامي

أوريبي الي بواجه الحرب صلفين
بإيماتهم امشفقات العظامي

كل عقلة ماجبه وقت المقاطن
تذكر ورا النفوف بارط الماعشي

أومن جوزنا عكل ديره امحلين
أوحم عليك شوفك للمقامي

وانا أحمد اللي عزكم بالماسكين
عند اخو نوره تأقنين العلامي

اللي حمى به نجد بندق أوسانين
هو اللي رفع شانك والمقامي

املوك عقب الملوك بالحكم عدلين
يمحو على درب الشرعية تمامي
REPLY FROM THE SHARARAT
JARID BIN JALUD ATTULAYAH A'SARARI
When the Shararat heard Sa'ud Jazi's poem on the radio, they were upset and decided to respond with a poem refuting his allegations. They invited the poet Jarid Bin Jalud Attulayyah to compose one, made multiple copies of it and distributed them widely in Jordan.

In this poem, Jarid accuses Sa'ud of denying eighty five years of history by attributing his poem to Awdah Abu Tayih. He defends what Al Fahal had said on behalf of his tribe, in the presence of the Bani Hamida sheikhs, and states that all the tribes know that Awdah was not a poet. He claims that the Huwaytat were not alone in their fight, and that they were victorious because of support from the Tarabin, Ahaywat, Druze and others. He tells the Huwaytat they should be thankful that John Glubb (Glubb Pasha) protected them from Shararat raids. He ends the poem with praise for the rulers of Saudi Arabia and Jordan, in order to avoid accusations of causing political problems.

1 We received some rhymes composed recently;
They are said to have been composed by Awdah(100) in the old days.

2 Oh God, you who have ninety nine names,
I call you by name, oh one with great names!

3 Oh one who is worshipped and is our governor, lord of our faith,
Oh one who gave his servants the verses of righteousness.

4 I ask God for protection from evil words;
Oh God, I seek your protection from all sins.

5 Sa'ud Jazi(101) betrayed his faith
For a low price, not worth bargaining for.

6 In nineteen eighty eight
He went back eighty five years(102).

7 What Al Fahal(103) said, we believe it wholeheartedly(104);
He told the truth and was defending his people.
8 Lying doesn't escape the notice of living people;  
Truth is as clear as a full moon.

9 The message of 'Awdah to Al Fahal was only two lines;  
All the tribes support my words.

10 Oh Saʿūd, there is no one to back up what you have said.  
I asked all the well-informed men.

11 Don't drag up a past that we have put behind us.  
We know all the stories perfectly well.

12 We are related by marriage;  
Maternal uncles are the same as paternal uncles(105).

13 We are the boys of today; we have forgotten the past;  
We respect each other.

14 Oh Saʿūd, you are used to driving people apart;  
Like one who learned it with his mother's milk.

15 If you dismount from the devil, you will ride Satan.  
There is no good end for you from the one we worship.

16 If the Ḥuwayyat accept what you are saying,  
There are no good sheikhs left among the Ḥuwayyat.

17 It is a must for the descendants of good ancestors  
Not to leave doors open for every mouth.

18 Oh Saʿūd, if you agree, gather up your knives;  
Lying does not cure the illness of unfulfilled hopes.

19 The hundred and ninety, where did you kill them?  
Even with nine hundred, oh faithless one,

20 If there were nine hundred, you poor man,  
Al Hims(106) wouldn't have been able to bring your horses and camels home.
21 In those days, there was no friendship between us and you;
   There was only the breaking of bones.

22 Before Axū Nūrah(107), we were powerful;
   We poured poison on our enemies livers.

23 In our homeland, we are not in hiding;
   We are like flags among our enemies(108).

24 From all directions, our enemies tried us;
   How often we killed their men on the battlefields.

25 If we pursue vengeance,
   We will get our rights with the sword.

26 Where we lost one, we will recover two,
   With a sword which breaks bones.

27 I don't want to say where certain people are;
   I think you know what I mean.

28 Those times are long gone;
   I don't want to dig up old bones.

29 For a long time we were lucky against you;
   How often we killed the big names.

30 Creep away and ask about the jugs of the Tarabin(109);
   They were smashed in the battle of Sayfur(110).

31 When Abū Tāyih brought them from Palestine,
   He gathered people from the south and north against us.

32 Oh fool! When ʿAwdah made a promise to Al Jang(111),
   And brought Ibn Māzi(112) and the respected Drūze(113),
33 The people of the mountain marched in swarms;
They moved in groups like an organised army.

34 The two enemies met at Al Hazīm;\(^{(114)}\)
In an hour where the Shararat's luck improved.

35 For the sake of slim waists and kohl-lined eyelids\(^{(115)}\),
The boys stood firm with their camels.

36 The hour of their clash was terrible;
Clouds of gunsmoke filled the air.

37 Our luck held fast and the raiders failed;
It was like a day in Hell.

38 Axū Alya left with his people;
Having been full of hopes, he chose escape.

39 By God, if it had been the Huwaytāt alone,
You would have had to pay protection money\(^{(116)}\).

40 Without the role of Glubb\(^{(117)}\), your situation would be bad;
After so many sleepness nights, he allowed you to sleep soundly.

41 Insult doesn't advance your cause;
Insulting the dead is a disgrace.

42 The role of Axū Kasbah and Axū Ālyā at that time
Gave them a good reputation.

43 Under our governments, we are now friends;
Let bygones be bygones.

44 Today both of us are subjects,
each under the shade of a flag.

45 We are ruled by the ones - may God preserve their honour -
Who are the pride of the nation and guardians of the holy places\(^{(118)}\).
46 We are under the rule of Al Saʿūd, who act with justice;
    May God Almighty give them victory.

47 They are a plague on the livers of their enemies;
    Whoever lives under their umbrella will not be harmed.

48 All Arabs and Muslims are proud of them;
    With what God sent, they act perfectly.

49 And you are under the rule of the Hashemite king, Ḥusayn;
    May God protect him from the acts of evildoers.

50 They are the house of the Prophet's descendants and longterm rulers;
    They have long been the house of politics also.

51 He was and is the king of kings
    They are Ašraf and they defend the name of the Arabs.

52 My praise to God on account of the rain from the clouds;
    Unto the Prophet I send my praise and salutations.
ائف اوسع ميه ثمان اوثمانين
يردها خمس اوثمانين عامي

قول الفح كلها على الراس والعين
عبد الصالحين اودون ربيع اباجامي

الكتب ما يمسيت على ناس حيين
الصدق واطلعون بدر التعليمي

رسالة عوده للفح بس بيتين
كل القبائل يشهدون اباجامي

ياسعود قوكت ما تلي له امزكيين
نشدت كليت الرجال الفهامي

لا تقفون الغافلق ترى الناس ساهين
كل السواحل عارفينه تمامي

صرتوا لنا انساب اموكم قريبين
افطن ترى الخوال مثل العماسي

حنا اعتال اليوم اوعن امس ناسين
متبديلن بيتا الاحترامي

ياسعود اتم بالترق قديميين
تقول متعمدا عليها افطامي

ان حول عن ابيس ركب الشياطين
ما له من المعبد حسن الختامي

ان كان يبيه اهربوطات راظين
اقرأ على نسل الشيوخ السلمي

حقا على نسل الجودد العربيين
ما يفتحون الباب الكل فامي
18. إن طعنين ياسعود لم السكاكين
    الكتب ما يشيء مريط الأوهام
    "أنتين"، "أنتين".

19. الميه ارتعسين نجحتهم وين
    مع تسععميه يا خلي الزمامي
    "التي ينتان".

20. لو تسعمي مثل ما قلت يا شين
    الهيمش جاب اخيلك وتجهاشي
    "لو تسعمي مثل ما قلت يا شين".

21. أيامها ما بيننا أوينكن خدن
    ما بيننا يا غير قص العظامي
    "لا تتزعم".

22. من قبلن انورنا واخلا عزيزين
    نركي على كيود العدا سم دامى
    "من قبلنا انورنا واخلا عزيزين".

23. بيدارنا ما هنا على الناس حاقيين
    بين العدا ياسعود لون الإيدامي
    "بيدايرا ما هنا على الناس حاقيين".

24. من كل جيهه صاوبنا المعادين
    ياما رمنبا باللتا من اغلامي
    "من كل جيهه صاوبنا المعادين".

25. اليا طردنا صاحب الدين بالدين
    الحق نجيبه اباد الحسامي
    "اليا طردنا صاحب الدين بالدين".

26. نكيل له عن منسه الصاع صاعين
    بمتطرقس يكسر متين العظامي
    "نكيل له عن منسه الصاع صاعين".

27. اومامي اول ظفان وفانن هم وين
    اظن واطح ويشع معنى كلامي
    "اومامي اول ظفان وفانن هم وين".

28. عهد مشى اوراح دوره من أسنين
    اومامي انتبشب امرمات العظامي
    "عهد مشى اوراح دوره من أسنين".

29. اوم رمنا من أكبر الاسماني
    "أوما رمنا من أكبر الاسماني".
30  تُغَب وانشد عن جرار الترابين
بمعركة صيفر راهن حطامي

31  يوم أبو تابه جاهبهم من فسطين
جرد علينا من جنوب أوسطي

32  يوم وعده عاهد الجنق ياشين
أوجاب ابن مانلي والدروز الكرامي

33  تساحبت هل الجليل كنها الغين
اجموع تزمي لون جيش النظامي

34  تلاحوا على الهمز القيليين
بمساعدة حظ الشرارات قامي

35  لعوي مسلوب الحشا داعج العين
تعذروا الغلارم دون الجهامي

36  تلحموا بمساعدة مفتوه شين
أوغا الرشيق الملح لون الكتامي

37  الحظ قام روعاب جمع المغرنين
أوغا عليهم لون يوم القيامي

38  واقفت باهو عليا أورعه إمقفين
عقب الراك اختاروا الأهلزامي

39  والله لو هي بالحيويات صفين
إن تدفع الخالوة بكل اعتراضي

40  لوما حكم كلون ما فالك زين
عقب السهر خلا اعونك تابامي

41  ترى المسبه لا أقظ ولا تعيين
مسبة الميت تراها حرامي
دور اخو كسبه واخو عليا هاك الحين
الكل منهم نال زين العلمي

وبظفرة الحكم عنيما صديقين
مظي على الممالي حفار اوقافي

اليوم ترى انتم اخوان محكومين
الكل مما تحت ظن العلمي

حنا ابحكم اللي عساهم عزيزين
عز الوطن اوعد البيت الحرامي

ابحكم السعود اللي على الحق ماشيين
الله ينصرهم رفع المقامي

عوجا على الكبور المعادي طواعين
واللي يلوح ابظهم ما يطامي

فخر به كل العرب والمسلمين
بما انزل الله ماميشين تمامي

وانتم ابحكم العاهل الهاشم احسين
الله يفكه من اعيال الحرامي

اهل السياده والقيادة قديمين
واهل السياسه من قديم الاعوامي

ملك الملوك اللي على العهد مبطنين
اشراف على اسم العربيه انحامي

صلاة ربي عد ما ينظر الغين
على النبي اهدي صلاته اوسلمي
TRIBAL BATTLES

FOOTNOTES

1. i.e. God
2. 
itravygh: a small bell the leader of a raiding party hangs round the neck of his horse. It indicates to the enemy his intention to attack, and would be recognised if he escaped the battle.
3. hil, singular hayil: a she camel prevented from becoming pregnant so she will be ready for travel at any time.
4. i.e. you are the ones who travel long distances on raids.
5. Isayd Ibn Gahabun, father of I'nad
6. i.e. God
7. i.e not thinking of the future. The camel saddle is made of wood and has two straw-filled cushions under it. A hungry camel may turn and eat the straw, and the saddle will hurt its hump and back.
8. a small hill about 80km north east of Al Jafir
9. a sheikh of the Shammar tribe, killed by the Shararat while raiding them.
10. a place in Wadi Assirhun
11. Four groups of raiders from different tribes tried to attack the Shararat
12. Zayd AL Mirta'id, a sheikh of the Anaza tribe
14. Awdah Abu Tayih
15. Some months after the Huwaytat defeated the Shararat at the battle of Abu 'Amud (1905). Awdah Abu Tayih tried to raid the Shararat in the South of Attubayg. Knowing this, the Shararat ambushed the Huwayatat and defeated them at Sayfur. Al'uzayzih, A'sharat, pp 158 - 227
16. wahayat hal'ud warrabh almad'bud: swear by this stick and the worshipped God. The stick represents wood, which represents fire, one of the necessities of bedouin life.
17. Awdah is mocking Al Fahl
18. i.e many people of your tribe were killed and left unburied for kites and eagles to devour. Although peregrines and sakers are also spotted, they do not eat carrion.
19. a well-known breed of camel
20. a clan of the Shararat tribe
21. Asafidi, a breed of camel originally from Upper Egypt
22. the simile illustrates the appearance of a thoroughbred camel at a trot, with its neck extended horizontally. (See, Dickson, the Arab of the Desert, p.410)
23. literally, the ones who melt the clarified butter.
24. i.e without faults: a man who has nothing to be ashamed of
25. i.e Hijaz
26 The poet attacks Āwdah in this poem, which was composed in reply to Āwdah's two lines. He is able to recite it under the protection of a neutral tribe.  
27 seek the protection of God.  
28 i.e when your allies have left and your tribe is alone again.  
29 i.e Ibn Si han, the chiefs of the Rwala tribe.  
30 i.e Ibn Fāyiz, the chiefs of the Bani Ǧakhir tribe.  
31 a bedouin tribe living between Qatrana and Ḥasā. in the south of Jordan.  
32 sections of the Bani Ǧakhir tribe  
33 i.e the Drūze  
34 Duğman Abū Fitna, a Ḥuwayṭat warrior killed by the Shararat  
35 a slave of the Abū Fitnat section, also killed by the Shararat  
36 i.e you buried them in the empty plains.  
37 the brother of Āwdah Abū Tāyiḥ. killed in the battle of Abū Ḥmūd  
38 Eleven known desert warriors were killed by the Shararat in the battle of Abū Ḥmūd  
39 Ālí Abū Fitna, a desert warrior from the Frayṭat section of the Huwaytat. killed in the battle of Abū Ḥmūd.  
40 i.e Aṭṭubayg.  
41 uninhabited places in Aṭṭubayg.  
42 a spring in the Sarāḥ mountains, belonging to the Ḥuwayṭat.  
43 an area south of Wadi Rum, now in Saudi Arabia  
44 a section of the Shararat tribe  
45 cf fn 42  
46 the road linking Syria, Jordan and Hijaz.  
47 a section of the Bani Ǧakhir tribe.  
48 Tahama, in Saudi Arabia, was known for its locusts. The bedouin used to gather and dry them for food.  
49 a bedouin tribe living in the south of the Negev and in Sinai  
50 a bedouin tribe living in Beersheba, Gaza Strip, Sinai and Egypt. (The Tarābīn and the Ahaywāt are allies of the Ḥuwayṭat)  
51 hyperbole  
52 Jāzī Ibn Falāḥ Abū Tāyiḥ and his father were killed by the Shararat at the battle of Shayfūr  
53 i.e camels  
54 i.e camels  
55 a section of the Shararat tribe.  
56 Āwdah's wives: 'Āwdah has been married twenty eight times, and is ambitious to raise that record to fifty before he dies'. Thomas, With Lawrence in Arabia.  
57 a section of the Shararat tribe  
58 ditto
i.e. the ones who would control and humiliate you.

an uninhabited place near 'Aţţubayg

Kāsīb Allīhāwī, well-known warrior sheikh of the Shararat tribe

metaphor referring to the man's courage and power.

The poet is sending his message with two men mounted on two camels

Ḥamad Al Faḥal of the Shararat

t.e a falcon

They are eager to get to their destination quickly.

They graze in an enemy area, protected by force.

Ḥamad Al Faḥal

dīwān or majīs, where men gather.

In the Arabic text, the poet uses the English word 'madam'

Rākān Ibn Ḥiṭlayn from Najd: sheikh of the Ājmān tribe in the nineteenth century. He was a well-known desert warrior and poet. (Assudayri, M., Abūl min Assāhrā, p.13)

t.e who goes to the feasts, wherever they are.

al faḥal: a strong thoroughbred male camel used for breeding; a strong brave man

an insult

i.e many of your people were killed in the battle of Abū Ṭāmūd. After a desert battle, the victors endeavour to bury their own dead but never those of the enemy, which are left to be eaten by birds of the air and hyaenas'. Dickson, The Arab of the Desert, p.27.

The Shararat pay homage to those two dead men, and slaughter sheep near their graves.

Ṣubayḥ Ḥarb Abū Tāyih, brother of Awdah, was killed by the Shararat at the battle of Abū Ṭāmūd.

a well in the north west of 'Aţţubayg

Dīʻṣān Al Himṣ, a sheikh of the Shararat and a well-known desert warrior.

Ijwayīd Ibn Sā`īd Abū Tāyih; there is a well-known story that Ijwayīd swore he would kill Dīʻṣān Al Himṣ and drink his blood. Having killed him in the battle of Abū Ṭāmūd, Ijwayīd is said to have tried drinking his blood but, finding it bitter, smeared some on his beard and moustache instead.

head of one section of the Shararat tribe.

hyperbole

When the leader of a raiding party defeated his enemy, he would announce a cease-fire, al man. The prisoners, manī, would be taken home with the victors and put in different tents, where they would receive food and treatment for wounds. Later they would be provided with camels to take them home.

an imaginative description of the emotional situation of the Shararat after their defeat.

The battles of 'Aţţawr, between the Ḥuwayṭāt and the Bani Sakhr, took place five years after the battle of Abū Ṭāmūd.
86 a place in Aṭṭūbayg.
87 a well north west of Aṭṭūbayg
88 a place on the border between Jordan and Saudi Arabia.
89 the area north of Aṭṭūbayg
90 brothers of Šāhā; i.e the Ḥuwayṭāt.
91 Sheikḥ Ḥamād Ibn Jāzī, chief of the Matālga section of the Ḥuwayṭāt
92 a small village in Wadi Assirhān, near Algurayiyat.
93 a clan of the Shararat tribe.
94 i.e many people were killed and their relatives could not bury them because they escaped to save their souls
95 cf footnote 61
96 a clan of the Shararat tribe.
97 brother of Nūrah; King ’Abd Al Ḥād Al Sāʿūd
98 refers to the flag of Saudi Arabia
99 Islamic law.
100 ʿAwdah Abū Tayīh
101 The poet who claimed his poem was by ʿAwda
102 The Shararat believe the battle of Abū Ḥamūd to have taken place around 1902-3, whereas the Ḥuwayṭāt date it around 1905. Ṣāʿīr, Ḥādān, Al Ḥuwayṭāt
103 Ḥamād Al Fāhāl
104 lit. on top of the head and the eye
105 i.e we are equal to you because we married one of your girls
106 Diṣān Al Himṣ, a sheikh of the Shararat.
107 cf footnote 97
108 i.e we are brave and that is known to all other tribes
109 The Tarabin who went to fight on the side of the Ḥuwayṭāt were carrying their water in jugs, not in skins.
110 a battle between the Shararat and the Ḥuwayṭāt with their allies; the Ḥuwayṭāt were soundly defeated.
112 Rafāʾīn Ibn Māzī, sheikh of the Al Ḥāzī tribe, north eastern Jordan.
113 The Druze live in northern Jordan, southern Syria, Lebanon and northern Israel. The Druze from Jordan fought with the Ḥuwayṭāt in a battle in the north east.
114 a place, formerly uninhabited, which is now a border post between Jordan and Saudi Arabia
115 i.e women
116 xəwah, a tax on caravans entering the territory of a powerful tribe, paid by inferior tribes.
117 See Dickson, op.cit. p.442.
John Glubb, known as Glubb Pasha, a British soldier who succeeded in stopping tribal raids between Iraqi and Saudi tribes and, in the 1940s, between Jordanian and Saudi tribes.

Mecca and Madinah
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