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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 Attubāyḡ, 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 *Atṭubayg*; this chapter documents a war of poetry between two tribes: the Banī *Āṭiyyah* of Saudi Arabia and the *Ḥuwayṭāt* 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:

Nabaṭī poetry

Popular poetry

Bedouin poetry

Tribal poetry

Shurugi poetry

Gasid

There is an argument about the origin of the name *Nabaṭī*; the theories are that it is a neologism derived from *nabt* 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 *Anbāṭ* 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 Maṭniyyah*, which has two forms, *al muḥmalah* and *al mazmūmah*

Al muḥmalah: 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 mazmūmah: similar to *al muḥmalah*, 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 *Almaṭlūṭah*, 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
 -----c -----c -----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 *Al Marbūʿ*, 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 alxalīlī*. 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*). Ġasān Alḥasan, in *Aššī'r Annabaṭī*, distinguished forty four using the same *taf'īlah* in *al'arūd*. Some of the *awzān* are common and some are rare. The most common metre in bedouin poetry is *mustaf'ilun mustaf'ilun fā'ilātun*, as will be seen in this work. In the following examples of scansion from the poetry included in this work, long syllables, *almagṭā'attawīl*, are represented by o/, short syllables, *almagṭā'algaṣīr*, are represented by o.

page 5, line 1

اظحك ابوسط الناس والعقل داوي	عمر جرى لي يالغظي شيب الحال
o/o/oo/o/oo/o/o/oo/o/	oo/o/oo/o/oo/o/o/oo/o/
مستفعلن مستفعلن فاعلاتن	مستفعلن مستفعلن فاعلاتن ف

page 8, line 1

حطت اقلبي عن هوى البيظ الاياس	غرو سهجني وقال كيف انت يا عم
oo/o/oo/o/oo/o/o/oo/o/	o/o/oo/o/oo/o/o/oo/o/
مستفعلن مستفعلن فاعلاتن ف	مستفعلن مستفعلن فاعلاتن

page 347, line 1

اسمه الاسود ذاك من افضل اسماء	البيت الابيض ليه الابيض ايسموه
oo/oo/o/o/oo/o/o/oo/o/	oo/o/oo/o/oo/o/o/oo/o/
مستفعلن مستفعلن مستفعلن ف	مستفعلن مستفعلن فاعلاتن ف

page 28, line 1

الا بنيت القاف جنك اجدادي

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

اسمع جواب اللي فهيم اوقصاد

oo/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن ف

page 258, line 1

لو هي اقبال العين بين علمها

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

واديرتي صارت عليه بعيده

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

page 166, line 1

تشقاة اللي فارقه شوف خله

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

قلبي تشقى والمخاليق هجعين

oo/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن ف

page 61, line 1

كان ودك القول الصايب

o/o/o/oo/o/oo/

فاعلاتن مفاعيلن

العجز ما لهن صاحب

o/o/o/oo/o/oo/

فاعلاتن مفاعيلن

page 68, line 1

اعداد ما خانن صديق اورمنه

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

اع دا د ما خانن ص دي قور من نه

ريت العذارى ما لهن التوالي

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

ري تل ع ذارى مال هن ات ت والي

page 70, line 1

حرقنت قلبي حرق الله دارك

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

يابو براطم زاهيات بالاوصاف

oo/oo/o/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن ف

page 72, line 1

لون ظهرها متحني

o/o/o/oo/oo/o/

مستفعلن مفاعيلن

ودنا عجوز كبيره

o/o/ooo/oo/o/

مستفعلن متفاعل

page 112, line 2

هو اللذي يشفي مريضه علاجه

هو المويق اللي على اقلوبنا امطل

o/o/oo/o/oo/o/o/oo/o/

o/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

مستفعلن مستفعلن فاعلاتن

page 97, line 5

غير اللعين اللي عليها هوى لي

من هية جتتي وانا طاهر الثوب

o/o/oo/o/oo/o/o/oo/o/

oo/o/oo/o/oo/o/o/oo/o/

مستفعلن مستفعلن فاعلاتن

مستفعلن مستفعلن فاعلاتن ف

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 Alfyyah* - 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 ‘Adil Arrumaytī.
- 3 *Al ‘Arāis*, 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 Mangūt*; 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 Dāgiš 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

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	ḏ	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	ṯ	ز	z	ع	‘	ن	n
ج	j	س	s	غ	ġ	ه	h
ح	ḥ	ش	š	ف	f	و	w
خ	x	ص	ṣ	ق	q	ي	y

long vowels

ا ā

و ū

ي ī

diphthong

و aw like in عوده *‘awdah*.

ي ay like in عليها *‘alayha*.

short vowels

fatha a

kasra i

damma u

hamza ʾ 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 *šīn*.
- 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 *fathah* or *dammah*. *lā budd* might be pronounced *lā badd* or *lā bidd*; *yanbu'* could be *yinbu'* or *yanba'*.
- 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

Barrāk Dāgiš Sūdīn Abū Tāyih, from the Furayjāt section of the Ḥuwaytāt, 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.

ʿAnayz Abū Sālīm Swaylim Al ʿUrzī, from the Ḥasāblah section of the Tarābīn, lives in Nuwaybiʿ Attarābīn on the Red Sea, and in ʿAyn 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 ʿAṣī ʿAbtān Al Jazī from the Ibn Jazī section of the Ḥuwaytāt, lived in Al Ḥusayniyyah, 50km north of Maʿān. He died in 1994, aged approximately 77. His poetry is well known among the Ḥuwaytāt.

Nadā Tūmān Lafī Abū Tāyih, from the Furayjāt section of the Ḥuwaytāt, 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 Aṭṭubayg. In the opinion of Barrāk Dāgiš, he will be the outstanding Ḥuwaytī poet of the future.

Rahhāl ʿAsri Addumānī is from the Addumāniyyah section of the Huwaytāt, who were originally Banī ʿĀṭiyyah. 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 *gazu* as if he was participating in it. He reveals the present sufferings of the bedouin people.

Saʿūd Jazī Al Muṣabhiyyīn, from the Al Muṣabhiyyīn section of the Huwaytāt, was born 1923 and lives in Al Hāshimiyah, near highway 15, north of Maʿān. 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 Limzī, 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 ʿĀwdah Abū Tāyih and Ḥamad 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 Limzī, reviewed the text of the story with me in 1995.

Tūmān Lāfi Abū Tāyih, from the Furayjāt section of the Huwaytāt, 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.

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

Aḥmad Bin ʿĀwdah Al ʿĀṭawī, from the Banī ʿĀṭiyyah tribe, is well known among his tribe. He was born in 1940 and lives in Tabouk, Saudi Arabia.

Silmī 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 ʿĀnayz Abū Sālīm, 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.

Ijrūh Gāsim Aššimṭ, from the Nawāṣrah section of the Ḥuwayṭāt, died in 1983. He was well known as a poet and reciter among the Ḥuwayṭāt.

ʿAwdah Harb Abū Tāyih, renowned Ḥuwayṭāt 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 ʿAwdah 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 Huwaytat, died in 1953.

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

Isnayd Bin Gahabān Al Hugayš 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.

Sulayman Iṭnayyib Alxala, was from the Shararat but used to live among the Banī Sakhr. He composed his reply to Isnayd's poem at about the same time, 1910 -11.

ʿIdah Iḥmaydān Attirawī, from the Tarābīn, was born in 1939 and lives in Amman. Although she is a poet, she asked to be named as a reciter .

Turfah Bint Lāfi Abū Tāyih is from the Ḥuwayṭāt. She was born around 1910 and lives in Al Jafr.

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

Ḥamdah Bint Fāris Abu Tayih was from the Ḥuwayṭāt. She died in 1962.

ʿIšbah Algazāwiyyah was a wife of ʿAwdah 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 ‘ĀṢĪ ‘ABṬĀN AL JĀZĪ

Al ‘ĀṣĪ ‘Abṭān 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 La‘Būn⁽¹⁾? Love has led him astray;
It is said that he has repented of the amazing things that happened to him.
- 3 And Ibn Subayyil⁽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 ‘Adwān⁽⁴⁾ wanted love;
After Waḍḥā⁽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.

- | | | |
|---|--|--|
| 1 | alhawā mubāḥ ṭurgah mā ti‘ibah
gabilna yā kamm wāḥid az‘alannah | الهوى مباح طرقة ما تعيبه
قبلنا ياكم واحد أزعلنه |
| 2 | wayn ibn la‘būn bilhawā iḡdī bih
u yuḥkā lih bil‘ajāyib tawwabannah | وين ابن لعبون بالهوى اغدي به
اويحكى له بالعجايب توبنه |

- 3 wibn isbayyil šāḥ minhin gadd jaybih
axlafannih ibhawāhin wat‘abannih
وابن استيّل صاح منهن قد جييه
أخلفنّه ابهواهن واتعبنّه
- 4 walla miḥsin alhazzāni mibtilī bih
mastafād illa ibhawahin lā‘abannih
والا محسن الهزاني مبتلي به
ما استفاد الا ابهواهن لاعبنّه
- 5 u nimr ibn ‘adwān alhawā ṭalībih
ugb wazḥā ibhawahin jannanannih
اونمر ابن عدوان الهوى طليبه
عقب وظحا ابهواهن جنتنّه
- 6 alhawā sallāl ma adkaraw ṭabībih
aššafā alxafāt lanhin šādagannih
الهوى سلال ما اذكروا طبيبه
الشفاء الخفات لهن صادقته

SUFFERING

AL ‘ĀŠĪ ‘ĀBTĀN AL JĀZĪ

In another poem, Al ‘ĀšĪ ‘Ābtān says that he suffered so much from love that his black hair turned grey, and he laughs with people while his thoughts are with his girlfriend. He wishes that she were the doctor to cure his wounded heart; this alludes to his desire to be able to talk to her and have some physical contact.

- 1 Oh young girl! What happened to me turned my hair grey.
I laugh with people while my thoughts are elsewhere,
- 2 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.
- 3 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.

- 1 ‘umrin jarā lī yalḡazī šayyab alḡāl
aḡḡak ibwast annās wal‘agil dāwī
عمر جرى لي يالغزي شيب الحال
اظحك ايوست الناس والعقل داوي
- 2 ‘abū inhūdin kinnahin šawg finjāl
yābū ṭamānin lawn darr almahāwī
عبو انهود كنهن صوغ فنجال
يا بو ثمان لون در المهوي
- 3 allī jaraḡ galbī jarḡit albāb bilḡāl
laytih ṭabīb lijruḡ galbī yidāwī
اللي جرح قلبي جرحه الباب بالغال
ليته طبيب لجروح قلبي يداوي

REGRET

AL ʿĀSĪ ʿABṬĀN AL JĀZĪ

Al ʿĀsĪ ʿAbṭān complains that Barrāk Dāgiš 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⁽¹⁰⁾.

- | | | |
|---|--|--|
| 1 | min ɗarūr aššams alwaʿad maġibih
mirtiki ʿakūʿ mā jiziʿt minnih | من ذرور الشمس الوعد مغيبة
مرتكي عكوع ما جزعت منه |
| 2 | anjadanni idmūʿ ʿayni assikibih
aḥragan maʿlūg galbī aḥragannih | انجدني ادموع عيني السكيبه
احرقن معلوق قلبي احرقنه |
| 3 | assabab barrāk bawšāfah ʿajibih
alwalāʿ rāʿih rāsih šayyabannih | السبب براك بأوصافه عجيبة
الولع راعية راسه شيبنة |
| 4 | arrisalah ɗakkaratni ibnadibih
aʿraz almajāl mā nagdar nikinnih | الرسالة ذكرتني اينديبه
اعرظ المجال ما نقدر نكنه |

- 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 | ğirwin saħajnī u ġāl kayf int yā ‘amm
ħaṭṭat ibġalbī ‘in hawā albīz aliyyās | غرو سهجني اوقال كيف انت يا عم
حطت ابقلي عن هوى البيظ الاياس |
| 2 | wazzāhir innih yā lajāwīd tafhamm
lawlā salamih šār bilġalb ḥassās | والظاهر انه يالجاويد تفهم
لولا سلامه صار بالقلب حساس |

- 3 agfayt anā yā nās walgalb minsamm
min harjit allī kinnahā ḡabī alaḡās
أفقت أنا يا ناس والقلب منسّم
من هرجة اللي كنها ظبي الاطعاس
- 4 u dawrin maḡā mā ʿād fīh intaḡallamm
wagt aššabāb u zahrit alʿumur yā nās
اودور مطى ما عاد فيه انتحلم
وقت الشباب وزهرة العمر يا ناس
- 5 u tarā ašṡahīḡ iyḡāl u fīh atakalamm
laʿād finā aššayb bayāz ḡirtās
اوترى الصحيح ايقال اوفيه اتكلم
لعاد فينا الشيب بياض قرطاس
- 6 yā zaynit alʿaynayn ḡirṡak tiwahhamm
raʿ alwalaʿ yixṡār lišṡayd ḡirnās
يا زينة العينين حرصك توهم
راع الولع يختار للصيد قرناس
- 7 walli ṡarad lalbīḡ u maʿhin taʿallamm
mā hagawati yansāḡ fi kull alajnās
واللي طرد للبيظ اومعهن تعلم
ما هقوتي يناسه في كل الأجناس
- 8 widā tiridi ḡarbanā mānsallimm
lawwin ḡadaynā lawn sālim u jassās
واذا تريدي حربنا ما نسلم
لون غدينا لون سالم اوجساس
- 9 ʿasāk liyyih yaryaš alʿayn tarḡamm
ya bū ṡamānin kinnih addarr walmās
عساک ليّه ياريش العين ترحم
يا بو ثمان كنه الدر والماس
- 10 ḡidd azzamā ḡartū min ṡāfi aljamm
yirwī iʿṡugin dāxil algalb yibbās
ظد الظما قرطوع من صافي الجم
يروى اعروق داخب القلب يباس
- 11 simiyyahā laḡḡayf walḡār yalzamm
walā yinwijid finnās fī wagt alaḡās
سميها للظيف والجار يلزم
ولا ينجود في الناس في وقت الاتعاس

LOVE RENOUNCED

AL ʿĀṡĪ ʿABṡĀN AL JĀZĪ

Similarly, Al ʿĀṡĪ ʿAbṡĀn 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.

- 2 Fun and love are gone; What do we want with them⁽¹⁸⁾?
That is the door of love which they⁽¹⁹⁾ closed in our faces.
- 3 Our time has run out. It will not come again. It is gone.
You ask Barrak. They have forgotten old loves.

- | | | |
|---|--|--|
| 1 | tubt anā u barrāk tawbah mistajībīh
alhawā fattāk ṭāb alkayf minnīh | تبت أنا وبراك توبة مستجيبه
الهوى فتاك طاب الكيف منه |
| 2 | aṭṭarab walḥub fixt wiṣ nabi bih
hāh bāb alḥub ‘innā aḡlagannīh | الطرب والحب فخت وش نبي به
هاه باب الحب عنا اغلقنه |
| 3 | dawnā māzīh mā yarja’ iḡdī bih
is‘alū barrāk alḡālī nasannīh | دورنا ماضيه ما يرجع اغدي به
اسعلوا براك الغالي نسنه |

LONG LOST LOVE

AL ‘ĀSĪ ‘ABṬĀN AL JĀZĪ

In these lines, Al ‘Āsī ‘Abṭān 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 Dāḡiṣ who, when asked about it recently, was still surprisingly reluctant to talk about his sister.

- 1 The news from Abū ‘Adwān⁽²⁰⁾ is enough. We accepted it.
The one who forgot his dearly beloved, it is she who betrayed him.
- 2 How did you bring me seven years remembering?
See how love is; you have no mercy⁽²¹⁾.
- 3 I will not forget Al Ghawr⁽²²⁾. I will remember her -
Sumayḥa's⁽²³⁾ love is the art of all whites.
- 4 Impurity has never touched her. We were parted⁽²⁴⁾ by force.
Her reputation is pure beyond the dreams of her generation.
- 5 She is straight forward, and in manners she is polite;
In beauty, she is like an alert gazelle.

- 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 yikfī nirtizī bih خبر أبو عدوان يكفي نرتظي به
min nasā ‘gālih tarā albawg minnih من نسي غاليه ترى البوق منه
- 2 kayf sab‘ isnīn aftikīr tijībīh كيف سبع اسنين افكر تجيبه
šūf waz‘ alḥub mā fikum maḥānīh شوف وطق الحب ما فيكم محنة
- 3 alḡawr mansāh dīkirhā nijībīh الغور ما نساها ذكرها نجيبه
ḥub ismayḥah ‘alā albīz fānīh حب اسميحه على البيظ فانه
- 4 addanas mā jāh furgānā ḡaṣībīh الدنس ما جاه فرقانا غصبيه
azzakā mamšāh jīlih ma anšadānīh الزكا ممشاه جيله ما أنشدته
- 5 bissarāḥah waladab hī aladībīh بالسراحة والأدب هي الأدبيه
bil jamāl awṣāf rīmī jaffalānīh بالجمال أوصاف ريمي جفانته
- 6 yawm xibrī bih balluṭuf labībīh يوم خبري بيه باللطف لبيبه
bannabā ‘azzayn itsallim mā timinnīh بالنبا عالزين اتسلم ما تمنه

TALKING TO RUINS

AL ‘ĀṢĪ ‘ĀBTĀN 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 ‘ĀṣĪ ‘Ābtān 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⁽²⁶⁾.
- 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 | yā dār yā dār alḥabīb asīlik
wansīdk ballāh xallāg alarwāh | يا دار يا دار الحبيب اسيلك
وانشدك بالله فوق خلاق الأرواح |
| 2 | yamā mazān ayyām waḥnā nijī lik
māšuft yalmajmūl wayn algaẓī rāh | يا ما مظن أيام واحنا نجي لك
ما شفت بالمجمول وين الغطي راح |
| 3 | matjāwbī yā dār allī yisīlik
‘alā alladī min yamhā assad bāh | متجاوبي يا دار اللي يسيلك
على الذي من يمها السد باح |
| 4 | al‘ām atlā ‘ādnā ibxadīnik
ibzā‘at albidwān yawm almatar ṭāh | العام اتلى عادنا ابخدينك
ابزاعة البدوان يوم المطر طاح |
| 5 | kannak šafgān in gult irkab hajīnak
ṭawwal ‘alayk alwagt wal‘ilm mā rāh | كنك شفغان إن قلت اركب هجينك
طول عليك الوقت والعلم ما راح |
| 6 | kannak tirid aššudg inšā ‘ašīrak
abū i‘yūnin sūd walxad ḍabbāh | كنك تريد الصدق انصى عشيرك
أبو عيون سود والخذ ذباح |
| 7 | ar‘ah garrab u šār giblah yimīnak
niyyit gaṭīn aljaww malamm alaryāh | ارعه قرّب وصار قبله يمينك
نية قطين الجو ملم الارياح |

TALKING TO BIRDS

FĀRIS BIN SĀLIM ABŪ TĀYIH

Fāris Bin Sālim (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 (مشرف) 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	kannat dalūlī min imnafahat kull mišrāf u mimman jarā yā ṭayr šāban imtūnih	كُنْتُ ذُلُولِي مِنْ مَنَافِحَةِ كُلِّ مَشْرَافٍ أَوْ مِمَّنْ جَرَى يَا طَيْرَ شَابَانَ امْتُونِهِ
2	wanā hagayt iṣrāfit arrijim tinʿāf kull mā gafal galbī yijinnih iṭʿūnih	وَإِنَّا هَقَيْتُ إِسْرَافَةَ الرَّجْمِ تَتَعَاظُ كُلَّ مَا غَفَلَ قَلْبِي يَجْنَهُ اطْعُونَهُ
3	ʿamār hādī idyārḥā yawm alaryāf gabl alḥadid ibrijilhā yaṣgaʿawnih	عَمَارٌ هَذِي أَدْيَارَهَا يَوْمَ الْأَرْيَافِ قَبْلَ الْحَدِيدِ ابْرِجِلْهَا يَصْقَعُونَهُ
4	ḥattaw lahā albīṣah min xawf ališrāf u ḥattā almaras bidaynhā ḥajjazawnih	حَطَّوْا لَهَا الْبَيْشَةَ مِنْ خَوْفِ الْإِسْرَافِ أَوْحَتِي الْمَرَسَ بِيَدَيْنِهَا حَجَّزُونَهُ
5	simī xillī laẓlamm allayl yinšāf u kull albawādī lilḥayā yimtinūnih	سَمِي خَلِي لَظْمِ اللَّيْلِ يَنْشَافُ أَوْ كُلِّ الْبَوَادِي لِلْحَيَا يَمْتُونُهُ

TRAGEDY

RAḤḤĀL ʿAṢRĪ ADDUMĀNĪ

The poet Raḥḥāl ʿAṣrī 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 (*agīd*) 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.

1 argub allī nābī 'akull 'ālī
margab allī yawm jā'an yurgbinnih

أرقب اللي نابي عكل عالي
مرقب اللي يوم جاعن يرقبنيه

- 2 rād galbī margabah yawm ḡāg bālī
sajjann arijlayn lāzim yāṣalannah
راد قلبي مرقبه يوم ظاق بالي
سجّن الرجلين لازم يا صلنه
- 3 amidd anā addirbīl ibsur‘ah wi‘tijālī
watawāyag lallī i‘yūnih yikšfinnih
أمد انا الدربيل ابصره واعتجالي
واتوايق للي اعيونه يكشّفنه
- 4 wāṣayābī yawm šuft arri‘ xālī
safagt anā alkaffayn ma‘ jarrāt wannih
واشيابي يوم شفت الريع خالي
صفت انا الكفين مع جرات ونه
- 5 gult anā hū ams wallā alyawm šālī
walhabāyib ḡattā aṭarhum ḡayya‘annah
قلت أنا هو أمس والا اليوم شالي
والهباب حتى اثرهم طيعنه
- 6 anā lawmi‘ kullih ‘ab‘ād almatālī
ašhad inhin zaww‘an bih wab‘adannah
أنا لومي كله عبعاد المتالي
أشهد أنهن زوعن به وابعدنه
- 7 wajd galbī wajd šiwiḡ attawālī
ṭāḡ bayn algawm walhijin waṭannah
وجد قلبي وجد صويب التوالي
طاح بين القوم والهجن وطنه
- 8 ḡayr hijnih ḡamat tarta‘ baddalālī
rādaw minhā ḡayya‘at kuḡm alaḡinnih
غير هجنه قامت ترتع بالدالي
رادوا منها طعيت كظم الاحنه
- 9 aljadilah ṭaffaḡat ma‘ alḡbālī
rakḡ rabdā mixṭī aṣṣayād minnih
الجديله طفّحت مع الحبالي
ركظ ربدا مخطي الصياد منه
- 10 rawwaḡaw imn almaḡīb ilhum layālī
agbalaw ‘alā xawātih wafḡadannah
روحوا امن المغيب الهم ليالي
اقبلوا على خواته واققدننه
- 11 ḡālat ammah wayn bi‘īd almādālī
as‘alak ballāḡ ya‘aḡīd ‘innih
قالت أمه: وبين بعيد المدالي
اسعالك بالله يالعهيد عنه
- 12 gal ṭāḡ fī mayādīn ali‘yālī
uṭulbī alli alfaraj warrizig minnih
قال: طاح في ميادين العيالي
اطلبي اللي الفرج والرزق منه
- 13 ḡālat waylī anā yā wayl ḡālī
u wayl i‘yūnī lā lafan mā ṭāla‘annah
قالت: ويلى أنا يا ويل حالي
او ويل عيوني لا لافن ما طالعنه

- 14 šaggat aljayb u gāšā al‘agil ixtilālī
waddalūl imin azzamīr itjur ḥannih
شقت الجيب اوغشا العقل اختلالي
والذلول امن الظمير اتجر حننه
- 15 hādā wajdī ‘alladī bilgalb gālī
mitl jawharat addahab mā fih lannih
هذا وجدى عالذي بالقلب غالي
مثل جوهرة الذهب ما فيه لانه
- 16 farr galbī yā jamā‘ah lā tarā lī
lawla izlū‘ī ‘in ṭarīgh yagra‘annih
فر قلبي يا جماعة لا طرى لي
لولا اطلوعي عن طريقه يقرعته
- 17 abū i‘yūnin sūd ya‘yūn algazālī
azzawāyil min migīlih jaffalannih
أبو عيون سود يا عيون الغزالي
الزوايل من مقيله جفله
- 18 walxudūd ibrug guwī alxyālī
bazzalām iyfij nūr uyajharannih
والخدود ابروق قوي الخيالي
بالظلام ايفج نور اويجهرنه
- 19 min ‘adābih jazḡ galbi wištakā lī
ḥattā i‘yūnī nawmhin mā yargabannih
من عذابه جظ قلبي واشتكى لي
حتى اعيني نومهن ما يرغبنه
- 20 yā zahāt albīz ib‘agil u jamālī
yawm ṣaffan bārzih giddām hinnih
يا زهاء البيظ ابعلل وجمالي
يوم صفن بارزة قدام هنه
- 21 ridf ḥamrā gāflih ma‘ alḥayālī
ma‘ šalīl addawd wimzahyithinnih
ردف حمرا قافله مع الحياي
مع شليل الذود ومزهيتها

BROKEN PROMISES

NADĀ TŪMĀN ABŪ TĀYIH

In the following poem, the young poet Nadā 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 ṣāḥbi bilams ‘āhatnī ‘ahdd
walyawm yalmajmūl tixlif īḥūdak | يا صاحبي بالأمس عاهدتني عهد
واليوم بالمجمول تخلف اعهودك |
| 2 | yašhad ‘alayk allāh wannās tašhadd
innak hadāk alwagt bādil ijhūdak | يشهد عليك الله والناس تشهد
انك هذاك الوقت باذل اجهودك |
| 3 | walyawm tajfā u biljafā lī taw‘add
u ḥaṭayt fī wajhī ḥawājiz isdūdak | واليوم تجفأ وبالجفأ لي توعد
اوخطيت في وجهي حواجز اسدودك |
| 4 | wiš fik yalmajmūl liyyih tihadadd
wiš fik lay marrayt tukṭur iṣḍūdak | وش فيك بالمجمول ليه تهدد
وش فيك لي مريت تكثر اسدودك |
| 5 | ṣaddayt ‘anni mā ba‘ad kinnak itwidd
ṭawa‘t nāsin biljafā lī tugūdak | صديت عني ما بعد ككك اتود
طاوعت ناس بالجفأ لي تقودك |
| 6 | ‘āhatnī walyawm yā zayn mā tirudd
witgūl mā agarrib yā munāti iḥdūdak | عاهدتني واليوم يا زين ما ترد
وتقول ما اقرب يا مناتي احدودك |

- 7 'ašagtnī yā šawg wanā atašaddadd
u habbaltnī yallī šaġirih inhūdak
عشقنتي يا شوق وانأ اتصدد
اوھبلتني ياللي صغيره انهودك
- 8 banayt bayt alḥubb bilgalb mā hidd
mawjūd jawf algalb dawm ibwujūdak
بنيت بيت الحب بالقلب ماھد
موجود جوف القلب دوم ابو جودك
- 9 gašrin imzayyan bilbasātīn walwardd
hū maskannak yallī jamīlih ixdūdak
قصر امزين بالبساتين والورد
هو مسكنك يا للي جميله اخدودك

MEMORIES OF PARTING

NADĀ TŪMĀN ABŪ TĀYIḤ

In another poem, Nadā Tūmān 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.

- 1 ibsittah šahr ayār xamsah u ṭamānin
yawm alitnayn ab'ad 'aširi 'alayyih
ابسته شهر ايار خمسه اوتمانين
يوم الاثنين ابعده عشيري عليه
- 2 yawm alfalas walbayn yawm innaḥā azzayn
allī ibgalbī ḥaṭ 'illah xafiyyih
يوم الفلاس والبين يوم انأ الزين
اللي ابقلي حط عليه خفيته

- 3 lā wā ‘aḏābī mā ba‘ad nāmat al‘ayn
u‘aynī iblid annawm mā hī hanyih
لا واعذابي ما بعد نامت العين
او عيني ابلذ النوم ماهي هنيه
- 4 assā‘ah sab‘ah agrāšaw mista‘adīn
mitl algaṭā lā ṭār ‘in nag‘ mayyih
الساعة سبعة اقرشوا مستعدين
مثل القطا لي طار عن نقع ميه
- 5 u galb al‘anā yizdād baynin ‘alā bayn
u nafsī ṭawāhā alhamm ṣārat radyyih
او قلب العنا يزداد بين على بين
او نفسي طواها الهم صارت رديه

STRESS IN LOVE

RAḤḤĀL ‘AṢRĪ ADDUMĀNĪ

In this poem, Raḥḥāl ‘Aṣrī 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.

- 7 I have fasted, abstaining from food and drink;
My body is weak and no flesh is left on me
- 8 My heart would escape, but I prevent it;
My ribs imprison my heart and restrain it
- 9 My heart tried to escape by deception,
But my ribs barred its way and prevented its flight
- 10 Fire flared and my innards have become its fuel;
It has caught and burned fiercely
- 11 Due to longing for the one who was near and is now far away
Her family departed and went away, alas!
- 12 After love, affection and pleasant times together,
Now I long to meet her and be with her -
- 13 My darling, who looks like the stem of a newly planted banana tree⁽³⁹⁾,
Irrigated by the best canals;
- 14 If you look at the stem, you will not see scabs on the branches;
The branches are soft, and sway smoothly.

- | | | |
|---|---|---|
| 1 | yā ‘ayn yallī ḥārabat nawmhā ḥarb
ḥarb alxumaynī ma‘ ijyūš al‘irāgī | يا عين ياللي حاربت نومها حرب
حرب الخميني مع اجيوش العراقي |
| 2 | in rawwaḥan min jawhin azzahā sirb
gāman yixuzn alma‘rakah bištiyāgī | ان روحن من جوهن الظحا سرب
قامن يخظن المعركة بشتياقي |
| 3 | tawajjahan bawāmriḥ lilhadaf ḡarb
mā ‘āwadan tawāga‘an biḥtirāgī | توجهن بوامره للهدف غرب
ما عاودن تواقعن بحتراقي |
| 4 | ya galb yallī bayn alazlā‘ lih ḡarb
ḡarbāt bistin šār biḥ intilāgī | يا قلب ياللي بين الاطلاق له ظرب
ظربات بستن صار بيه انطلاقي |

- 5 ḥadaṭ ma‘ assawāg u jannab ‘in addarb
ṣaff alwinayt u ḥaddarah bilmatāgī حدث مع السواق اوجنب عن الدرب
صف الونيت اوحدره بالمتاقي
- 6 almarwahah yawm lafhā igšāthā kurb
win assilindir fāthin binsīgāgī المروحه يوم نفها اقشاطها كرب
ون السلندر فاتح بنشقاقي
- 7 wannafs ‘ayyat tagbal alakil waššurb
jismi naḥal mā bāgī illā bawāgī والنفس عيت تقبل الاكل والشرب
جسمي نحل ما باقي الا بواقي
- 8 walgalb lawlāy amna‘ah widdih yihurb
lawlā izlū‘ī sāyrih lih lawāgī والقلب لولاي امنعه وده يهرب
لولا اظلوعي سايره له لواقي
- 9 gām itaṣalxaf widdih iyfiz bilwarb
ṣakkan ‘alayh u‘awwaginnih ‘awāgī قام ايتصلخف وده ايفز بالورب
صكن عليه اووقته عواقي
- 10 wannār šabbat walma‘alīg lih ‘irb
gāmat tilazzā tiltihib biṣṭilāgī والنار شبت والمعاليق له عرب
قامت تلظى تلتهب بصطلاقي
- 11 ‘alā allādī aṣbah ba‘īdin ‘in algurb
šaddaw ahalhā wab‘adū balfrāgī على اللذي اصبح بعيد عن القرب
شدوا اهلها وابعدوا بالفراقي
- 12 ‘ugb almaḥabah walhawā u majlisin ṭarb
gumt atašaffag zawlhā wattalāgī عقب المحبه والهوى اومجلس طرب
قمت اتشقق زولها والتلاقي
- 13 yā ‘ūd mawzin awwal algirs mā xirb
wim‘addalah ‘alayh zayn assawāgī ياعود موز اول الغرس ما خرب
ومعدله عليه زين السواقي
- 14 in jīt lil‘īdān maḡṣūnhā jurb
min annu‘umah yinhizi‘ biltiyāgī ان جيت للعيدان مخصونها جرب
من النعومه ينهزع بلتياقي

WEEPING FOR LOVE

NADĀ TŪMĀN ABŪ TĀYIH

This is an emotional poem by the young poet Nadā Tūmān, 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 gāzīr u fawg alixdād darrāf
lā gult kiffī iyhil dam'ī gāzīrī | دمعي غزير اوفوق الاخداد ذرآف
لا قلت كفي ايهل دمعي غزيري |
| 2 | u jarḥī gadīm u bayn al'azlā' miltāf
jurḥ algalā walwid ṣawwab zamīrī | اوجرحي قديم اوبين الاطلاع ملتاف
جرح الغلى والود صوب ظميري |
| 3 | bisbāb min xaddih tigūl nūr kaššāf
'ung al'anūd alwārdah lilgādīrī | بسباب من خده تقول نور كشاف
عنق العنود الوارده للغديري |

- 4 abū inhūdin kattafāfiḥ wuggāf
wallā kamā bayz anna‘ām u ṣāgiri
ابو انهود كالتفافيح وقاف
والا كما بيظ النعام اوصغيري
- 5 ilā dakartah ḥāyryn wasattir algāf
wa arattib alamtāl nazmit ‘abiri
الا ذكرته حاير واسطر القاف
وارتب الامثال نظمة عبيري
- 6 ‘ugbah kamā allī tāḥ min rās miḥāf
wallā ‘alilin tāḥ waṣṣa‘iri
عقبه كما اللي طاح من راس ميهاف
ولا عليل طاح وسط السعيري
- 7 ‘alayh galbi bayn alazlā‘ rajjāf
yawm algāzi ‘ani ba‘id almasiri
عليه قلبي بين الاطلاع رجاف
يوم الغطي عني بعيد المسيري
- 8 ilā tabassam yāxiḍ algalb xattāf
wilā nazarni ṣār waz‘i xatiri
الا تبسم ياخذ القلب خطاف
ولا نظرني صار وضي خطيري
- 9 ‘alayk galbi yā hawā arrūḥ milāf
lawin da‘aytih jāk ‘ajil almatiri
عليك قلبي يا هوى الروح ميلاف
لون دعيته جاك عجل المطيري

TRADITIONAL IMAGES

BARRĀK DĀĠIŠ ABŪ TĀYIH

This is a traditional love poem by Barrāk Dāġiš. 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 Šawgah⁽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.

- | | | |
|---|--|---|
| 1 | ‘azīl min miṭli tawalla’ ibšawgah
u‘azāh min galb almšaggā ‘āšaghā | عزِيل من مثلي تَوَلَّع اِبشوقه
او عزاه من قلب المشقى عشقها |
| 2 | min ḥubhā galbī tamazza’ i‘rūgah
fī nār ḥubbah jawf azzamāyir ḥaraghā | من حبها قلبي تمزَع اعروقه
في نار حبه جوف الظماير حرقها |
| 3 | min lāmni yālayt rabbi yi‘ūgah
yansā aššahādah ‘ind tāli ramaghā | من لامني ياليت ربي يعوقه
ينسى الشهاده عند تالي رمقها |

- 4 hammin ‘alā mamšāh u hammin yisūgah
utugfal abwāb assa‘ad lā ʔaraghā
- 5 ‘alā alhanūf allī bahā kull lawgah
ibsūd al‘yūn u jidiltih lā faraghā
- 6 al‘ayn ‘ayn allī xazzab isbūgah
girnās lā šāf alḥabārī liḥighā
- 7 wašmin ibxaddih fiḥ tizhī idgūgah
jawānḥin bilgalb kullih saraghā
- 8 ilā dakartah yiḥrig addam‘ mawgah
kin arramad yiḡilhā fi ḥadaghā
- 9 layt almzūn allī talāmā‘ ibrūgah
yāxālgī ‘adīrit azzayn sugḥā
- 10 walā aẓin hammī fiḥ hammin yifūgah
‘alā walīfin kull rūḥi wasaghā
- 11 māzyin maẓā māzin xillī yibūgah
ḥub aššaraf bil‘ālyih ‘in daraghā
- 12 nafsīn ‘alā nafsīn gadīmin šafūgah
ušams almaḥabbah xayyam ‘alayhum ša‘aghā
- 13 umayy iṣfatayhā wāhinī min yidūgah
u‘an xadhā šamm alj‘ūd u fahaghā
- هم على ممشاه او هم يسوقه
اوتقفل ابواب السعد لى طرقها
- على الهنوف اللي بها كل لوقه
ابسود العيون اوجدلته لى فرقها
- العين عين اللي خطب اسبوقه
قرناس لى شاف الحباري لحقها
- وشم ابخذه فيه تزهي ادقوقه
جوانح بالقلب كله سرقتها
- الا ذكرته يحرق الدمع موقه
كن الرمد يغلها في حدقها
- ليت المزون اللي تلامع ابروقه
ياخالقي عديرة الزين سقها
- ولا اظن همي فيه هم يفوقه
على وليف كل روحي وسقها
- ماضي مظى ماظن خلي بيوقه
حب الشرف بالعاليه عن درقها
- نفس على نفس قديم شقوقه
اوشمس المحبه خيم عليهم شعقها
- اومي اشفتيها واهني من يدوقه
او عن خدها شم الجعود اوفهقها

REPLY TO TŪMĀN LĀFĪ

BARRĀK DĀĠIŠ ABŪ TĀYIH

This poem differs from the others, being a reply from Barrāk Dāḡiš to another poet, Tūmān Lāfī Abū Tāyih, who sent Barrāk Dāḡiš a poem describing his love situation. Barrāk starts his poem with some humorous boasting about his skill as a poet, and

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 Lāfī. 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 ʿAntar, 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 ʿAwwad -
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 | ismaʿ jawāb allī fahīmin ugaṣṣād
ilā banayt algāf jannak ijdādī | اسمع جواب اللي فهم اوقصّاد
الا بنيت القاف جنك اجدادي |
| 2 | ilā rit zawd algāf biṣmām yinzād
miṭl aljarād ilā naṣar waṣṭ wādī | الا ردت زود القاف بشمام ينزاد
مئل الجراد الا نشر وسط وادي |

- 3 garāyẓin tāti ‘alā alkayf wimrād
walgīl ḡaṣbin uṭaw‘in yisluk marādī
- قرابط تاتي على الكيف ومراد
والقيل غصب او طوع يسلك مرادي
- 4 ‘alā marādī kull alayām yingād
yilwī ḡaṣīdin lafzah ‘alā ḡayr ḡādī
- على مرادي كل الايام يتقاد
يلوي قصيد لفظه على غير قادي
- 5 walgīl zayn u jawhar alḡakī yajwād
wallī hazā bilḡawl tāyih uḡādī
- والقيل زين او جوهر الحكي يجواد
واللي هزا بالقول تايه او غادي
- 6 min wagt ‘antar walmuhalhal ušaddād
talḡā annašīd imsajjalīn bilmadādī
- من وقت عنتر والمهلل او شداد
تلقى النشيد امسجل بالمدادي
- 7 wallā našīdī hayyin allafz mākāḡ
lafzah kaṭīr walā hū ‘alā annās kādī
- ولا نشيدي هين اللفظ ما كاد
لفظه كثير ولا هو على الناس كادي
- 8 nabnīh bizzaynāt unawbin bilamjād
u‘azīl min ‘āzab ṭarīḡ alwidādī
- نبنيه بالزينات اونوب بالامجاد
او عزيل من عاظب طريق الودادي
- 9 umā yiṣīb al‘abd bidūn mī‘ād
lākin imḡarrar ‘ind rabbah wakādī
- او ما يصيب العبد بدون ميعاد
لكن امقرر عند ربه وكادي
- 10 bišrāftī ṣādaft mazbūr alanḡād
‘ayn alwaḡaṣ yījībk wagt alḡadādī
- بشرافتي صادفت مزبور الانهاد
عين الوحش يعجبك وقت الهدادي
- 11 ḡirwin ḡarīr u lil‘ašāšīḡ ṣayyād
xalḡin ‘alayḡā lil‘ašāšīḡ ṣādī
- غرو غرير او للعشاشيق صياد
خلق عليها للعشاشيق صادي
- 12 yābū ṭīmānin kinhin ḡabb ra‘ād
aw iḡḡuyānin nābtin birrakādī
- يابو ثمانن كنهن حب رعاد
او اقحويان نابت بالركادي
- 13 ilā šuft xaddih ‘inīh aṣṣabr māfād
sahm al‘yūn assūd ramyih ṣamādī
- الا شفت خده عنه الصبر ما فاد
سهم العيون السود رميه صمادي
- 14 yā baṭīn sardā zāmriḡ uḡb miṭrād
xayyālḡā yišīl rās alm‘ādī
- يابطن سردا ظامره عقب مطراد
خيالها يشيل راس المعادي

- 15 šagrā rabāʿ utisbig alxayl bilmād
tisbig jamīʿ alxayl fī kull mādi
شقرًا رباع اوتسبق الخيل بالماد
تسبق جميع الخيل في كل مادي
- 16 allī simiyih maʿ albadāwah waladwād
yawmin yisūjū yamm xaṭū almanādi
اللي سميه مع البداوه والاذواد
يومن يسوجوا يم خطو المنادي
- 17 min xalf dā yā rakbin fawg misnād
tajwiḏ rabdā šāfat azzawl bādi
من خلف ذا يراكب فوق مسناد
تجويظ ربا شافت الزول بادي
- 18 ikwāʿhā ʿin maššit azzawr širrad
uʿaynih tugūl migbās ʿugb assamādi
اكواعها عن مشة الزور شراد
او عينه تقول مقباس عقب السمادي
- 19 marsūltin min ʿindanā labū ʿawwād
tūmān lāfi linnadāwi yišadi
مرسولة من عندنا لابوعواد
تومان لافي للنداوي يشادي
- 20 gullah tarā galbi tanawwah balibʿād
ulawin ʿadaltih laryaš alʿayn rādi
قله ترى قلبي تنوه بالابعد
اولون عدلته لاريش العين رادي
- 21 ḥubbaḥ ibgalbi ṭag xaymah bahā awṭād
uʿazil min rakzah iblayā sadādi
حبه ابقلي طق خيمه بها اوثاد
او عزيل من ركظه ابليا سداي
- 22 uḥinnā balānā kiṭrit aššayb lāʿād
zāyid bayāz aššayb ʿugb assawādi
اوحنًا بلانا كثرة الشيب لا عاد
زايد بياض الشيب عقب السواي

DESERT IMAGERY

NADĀ TŪMĀN ABŪ TĀYIH

It is unusual for a young poet to begin by invoking God. In this poem, Nadā Tūmān 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,

- 3 To bring from the south dense clouds⁽⁴⁸⁾;
When lightning is seen, clouds will also appear.
- 4 To irrigate our homeland with real rainclouds,
With a stream that washes away rough and soft ground;
- 5 Where the foam is clearly seen on trees -
Like tents of high structure -
- 6 How beautiful to see it in the clean plains.
I long for the water of a rain pool⁽⁴⁹⁾
- 7 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.
- 8 The weary heart will be eased and cease suffering
When it sees the grass soon after the rainfall.
- 9 There abides the one with good manners and sweet talk,
My beautiful young friend who torments me;
- 10 The good-looking one whose breasts are small;
The lovely one whose beauty fascinated me.
- 11 I swear that she caused pain to my heart;
I swore that I would not forget her even if she forgot me.
- 12 How my heart suffers after the shocks she caused;
My tears flow down my cheeks in floods.
- 13 I am far away from her, alas, as she is living over the border
And no reliable news reaches me.
- 14 Her qualities are rare in other girls;
I will never choose another from among the nice girls.
- 15 I long for her always and at all times;
No doubt, wishes do not always come true.

16 She has reopened all my old wounds;
I am now pursuing a mirage in the low lands.

- | | | |
|----|---|--|
| 1 | yallāh yā ḥallāl kull al‘asirāt
yā xālig addunyā u‘allām šānī | ياالله يا حلال كل العسيرات
ياخالق الدنيا اوعلام شاني |
| 2 | yā‘almin balḡayb hū walxafiyāt
aṭlubk yā mawlāy sir u‘alānī | يا عالم بالغيب هو والخفيات
اطلبك يامولاي سر اوعلاني |
| 3 | tinšī min algiblah imzūnin ṭigīlāt
lā lāḥ bargin bayyin almazn bānī | تنشي من القبلة امزون تقيلات
لا لاح برق بين المزن باني |
| 4 | u tisgī waṭannā min ḥugūg almxīlāt
saylin ijarrif lilwa‘r wallayānī | اوتسقي وطنا من حقوق المخيلات
سيل اجرّف للوعر واللياني |
| 5 | talgā azzabad fawg aššajar lih zāwāḥāt
miṭl alxiyām imrafā‘at almabānī | تلقى الزبد فوق الشجر له طواحات
مثل الخيام امرفعات المباني |
| 6 | u yā zīn šawfih bassḥūl annazifāt
mayyit ḡadīr allī ‘alayhā attamānī | اويازين شوفه بالسحول النظيفات
مئة غدیر اللي عليها التماني |
| 7 | mayy almaṭar murr aššajar fih kayfāt
la sirt jalih tuḡurfah bilaymānī | مي المطر مر الشجر فيه كيفات
لا سرت جاله تغرفه بالايماي |
| 8 | yatrab lahā ḡalb aššagā ‘uḡb nawḥāt
wallā min baṭa wiṣāf ‘iṣb almaṭānī | يطرب لها قلب الشقا عقب نوهات
ولا من بطى ويشاف عشب المتاني |
| 9 | fihā jamīl alxalg ḥilu almagālāt
aššāḥib almazyūn ḡirwin ṭanānī | فيها جميل الخلق حلو المقالات
الصاحب المزيون غرو طناني |
| 10 | ḥilu albahā rā‘ī annḥūd ašṣigīrāt
rā‘ī aljamāl allī jamālih sabānī | حلو البها راعي النهود الصغيرات
راعي الجمال اللي جماله سباني |
| 11 | anā ašhad innih ḥat balḡalb ‘īlāt
ḥalaft anā mansāḥ law hū nasānī | انا اشهد انه حط بالقلب علآت
حلفت انا منساه لو هو نساني |

- 12 lā wāʿadāb algalb ʿugbah ibṣadmāt
udamʿī ʿalā alxaddayn hall isyalānī
لا واعذاب القلب عقبه ابصدمات
اودمعي على الخدين هل اسيلاني
- 13 ʿinīh baʿīd ibdāxil alḥadd hayhāt
walā min xabar yātī ṣaḥīhin bayānī
عنه بعيد ابدخل الحد هيهات
ولا من خبر ياتي صحيح بياني
- 14 allī iwṣūfah balʿadārā gililāt
maxtār ḡayrih balḡanādir ṭānī
اللي اوصوفه بالعداري قليلات
مختار غيره بالغاندير ثاني
- 15 ilhā atamanā dāyiman kull alawḡāt
lā šakk mā fādat kaṭīr alamānī
الها اتمنى دايمًا كل الاوقات
لا شك ما فادت كثير الاماني
- 16 hī jaddadat kull aljurūḥ alḡadīmāt
waṣbaḥt anā baṭrud sarāb aṭṭamānī
هي جددت كل الجروح القديمات
واصبحت انا بطرد سراب الطماني

PRISONER OF LOVE

BARRĀK DĀĠIŠ ABŪ TĀYIḤ

After a few opening comments about his ability to compose good poetry, Barrāk Dāḡiš 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.

- 5 I remembered a tall young girl with a fine waist;
She had eyes like an oryx when it catches sight of a human shape.
- 6 She is wise and excels beyond other girls;
Her lover cannot satisfy his need of her.
- 7 He can only talk to her and see her,
But eventually he will drink of the bitter cup of her love.
- 8 When she closes her eyes, the lashes are like swords;
Her sword is sharp and has cut my heart.
- 9 Her bosom juts out and her dress clings to her bottom;
Between them, her waist looks as though it is tied in.
- 10 A thought of her is like a straw in my eye;
The veins of my heart, my beloved cut them.
- 11 When I think of her, I am as one whose hands are chained;
A man condemned to death⁽⁵¹⁾, beyond reprieve
- 12 My sweetheart is one of the fairest;
Oh gentlemen! my heart loved her.
- 13 She is the daughter of one who does not yield to fear;
He has captured many horses from his enemies.
- 14 Woe is one who has suffered an accident
Where he lost his love and his hopes.
- 15 I bear her absence patiently;
My body pines, but patience soothes my feelings.
- 16 I am as one behind bars;
I send my cries, wishing my beloved would hear them.
- 17 My body is weak from anxiety and injustice;
Chasing girls and gazelles makes a man tired.

18 I conclude my speech with our well known prophet,
Whose message spreads its light widely.

- | | | |
|----|--|---|
| 1 | gawl alladī allaf min alḡil biḡrūf
garāyizin lā rād galbī bada‘hā | قول اللذي ألف من القيل بحروف
قرايط لا راد قلبي بدعها |
| 2 | gāfin banaytih fī mabādih maṣḡuf
wimrākbin tālih lallī ṭaba‘hā | قاف بنيته في مباديه مصفوف
ومراكب تاليه للي طبعها |
| 3 | naṭ arrjūm al‘ālia ‘iltih ṣawf
galb almsāggā yirūḡ yawmin ṭil‘hā | نط الرجوم العاليه علتة شوف
قلب المشقا يروح يوم طلعهها |
| 4 | u dakart māzyin fat waddam‘ ḡadūf
yawm assawālif māšiyah fī sana‘hā | اوذكرت ماظي فات والدمع حاذوف
يوم السوالف ماشيه في سنعهها |
| 5 | u dakart ḡirwin zāmir albaṭin manhūf
‘ayn almahā in jāḡ zawlin xara‘hā | اوذكرت غرو ظامر البطن منهوف
عين المها ان جاه زول خرعهها |
| 6 | ‘aḡlah ṭiḡil u ‘alḡanādīr bih nawf
‘āširhā mā yinūl minhā ṭama‘hā | عقله ثقيل اوالعنادير به نوف
عشيرها ما ينول منها طمعها |
| 7 | mā yinūl minhā kūd ḡakyih ma‘ ašṣawf
u kāṣ alḡarām almur minnih jara‘hā | ما ينول منها كود حكيه مع الشوف
وكاس الغرام المر منه جرعهها |
| 8 | ḡaṣṣa ibrimš al‘ayn yā kinnih isyūf
sayfih šaṭīr u lizzamāyir maza‘hā | غظه ابرمش العين يا كنه اسيوف
سيفه شطير اوللظماير مزعهها |
| 9 | ṣadrah zamā wattawb nazzan bih irdūf
u min almwassaṭ kin ṣayyin jama‘hā | صدره زمي والثوب نزن به اردوف
او من الموسط كن شي جمعها |
| 10 | ‘aynī alayhā kin bilḡifin safsūf
wi‘rūḡ galbī ṣāḡbī allī ḡata‘hā | عيني عليها كن بالḡفن سفسوف
وعروق قلبي صاحبي اللي قطعها |

- 11 wajdī ‘alayhā wajd min siġ maktūf
ħukmah gaṣāṣ walā yifīdih faza‘hā
وجدى عليها وجد من سيق مكتوف
حكمه قصاص ولا يفيده فزعها
- 12 ‘alā alladī min xirit albīz mawṣūf
galbī ‘išighā yāljāwīd ma‘hā
على اللذي من خيرة البيظ موصوف
قلبي عشقها بالجاويد معها
- 13 bint alladī mā yidil fi sā‘it alxawf
yā kamm gabbā min ‘aduwwih šala‘hā
بنت اللذي ما يذل في ساعة الخوف
ياكم قبا من عدوه شلعه
- 14 u‘azil miṭli yalmalā jāh šādūf
xisr almaħabah ma‘ nawāyā rama‘hā
او عزي لمتلي يالملا جاه صادوف
خسر المحبه مع نوايا رمعه
- 15 u sabart ‘afurgāh waljisim malħūf
sabrīn jamīl u lil ‘awāṭif mana‘hā
اوصبرت عفرقه والجسم ملهوف
صبر جميل اوللعواطف منعها
- 16 u ġadayt kinnī min warā aššabk mawġūf
arsil aṣwātī layt xilli simi‘hā
او غديت كني من ورا الشبك موقوف
ارسل اصواتي ليت خلي سمعها
- 17 jismi min alħājūs walġubun manħūf
u ṭard albni warrim yit‘ib wala‘hā
جسمي من الهاجوس والغبن منحوف
او طرد البني والريم يتعب ولعها
- 18 waxtim jawābī billadī bān ma‘rūf
risāltih nūrah wasī‘in ša‘a‘hā
واختم جوابي باللذي بان معروف
رسالته نوره وسيع شععه

ILLICIT LOVE

BARRĀK DĀĠIŠ ABŪ TĀYIH

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, Barrāk Dāġiš faces us with a description of a rendez-vous with his love, and how he kissed her, violating religious law.

- 1 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 waḥayāt rabbin yinšī almazn warriḥ وحياء رب ينشي المزن والريح
warsā ijbālih balurūz alwisi'āh وارسى اجباله بالاروظ الوسيعة

- 2 u ṭabbat samāhā māyitharrak walā yit̄ih
u fihā algamar waššams bayyin saḥāh
او تبت سماها ما يتحرك ولا يطيح
او فيها القمر والشمس بين شعيعه
- 3 mayyin širibtih min ṭamānin mawāzih
mā duḡt lawnah fi ḥayātī jamīḥ
مي شربته من ثمان مواظيح
ما دقت لونه في حياتي جميعه
- 4 ḥugb azzamā riwīt mā hī tanāših
ḥag allāh innī duḡt mayyih nifīḥ
عقب الظما رويت ما هي تناشيح
حق الله اني دقت ميه نفيعه
- 5 mā ḡayr šaxṣak ḥād liyyih mašālīh
u furgāk ḥindi bazzamāyir fajīḥ
ما غير شخصك عاد ليه مصاليح
او فرقاك عندي بالظماير فجيعه
- 6 awḥayt ibgalbī mitl assafāyif ḥalā alfiḥ
wilā zaḥaktī waṣṭ galbī rabīḥ
او حيت ابقلي مثل السفايف على الفيح
ولا ظحكتي وسط قلبي ربيعه
- 7 lawlā alḥayā ḥalayk wallāh laših
ḥubbak ibgalbī fawḡ ḥub aṭṭabīḥ
لولا الحيا عليك والله لصيح
حبك ابقلي فوق حب الطبييعه
- 8 anašhad innih jarraḥ algalb tajriḥ
wilā naṣaḥtī wiṣṭ galbī xarīḥ
انا اشهد انه جرح القلب تجريح
ولا نصحتي وسط قلبي خريعه
- 9 lā šār nawmī lā dakartik šalāfiḥ
našihṭak yā šāḥbī mā niṭīḥ
لا صار نومي لي ذكرتك شلافيح
نصحتك يا صاحبي ما نطيعه
- 10 yā ḥayn xišfin lā jaffal yatbaḥ arriḥ
lawlak mā xālaft dīn aššarīḥ
يا عين خشف لي جفل يتبع الريح
لولاك ما خالفت دين الشريعه
- 11 allī bihā farz aššalāh u tarāwih
xallaytnī daggāt galbī sarīḥ
اللي بها فرض الصلاه او تراويح
خليتني دقات قلبي سريعه
- 12 wanā asīrak mā bidabḥī tamādih
wallī yaxāf allāh yarḥam manīḥ
وانا اسيرك ما بذبحي تماديح
واللي يخاف الله يرحم منيعه

AN ILLICIT MEETING**ḤAJĀJ ABŪ ḤAJĀJ**

This poem is said to have been composed at the beginning of this Century⁽⁶⁰⁾. Ḥajāj Abū Ḥajāj, from the Tarābīn 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'a.

- 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 *šugga*⁽⁶²⁾.

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

- | | | |
|---|---|--|
| 1 | imšawwir kull laylī adawwir
fī rawz imlajlij firīgah | امشور كل ليلى ادور
في روظ املجج فريقه |
| 2 | wadhas ‘aššawk aḥmar malbūk
yihūn šawk al‘ulaygah | وادس عالشوك احمر ملبوك
يهون شوك العليقه |
| 3 | win bayt aḥbābī muš gābī
‘irift iḡtūb atṭirīgah | ون بيت احبابي مش غابي
عرفت اقطوب الطريقه |
| 4 | nadaht šawt gālat lī fūt
xilwah wiḥbālak tilīgah | نددت صوت قالت لي فوت
خلوه وحبالك طليقه |
| 5 | gālat bišwayš balā taḡwiš
layjūna al‘alam ṭibīgah | قالت بشويش بلا تغويش
ليجوننا العالم طبيقه |
| 6 | gāl al‘awāf bikfuf inzāf
ṭammal wa‘ṭāhā tadnīgah | قال العواف بكفوف انظاف
طمل واعطاها تدنيقه |
| 7 | gālat wiš jābak ‘ak‘ābak
‘asākum mantum fī zīgah | قالت وش جابك عكعابك
عساكم مانتم في زيغه |
| 8 | gult jābatnā almaḥabbah
alli fī algalb ‘atīgah | قلت جابتنا المحبه
اللي في القلب عتيقه |

- 9 gālat jayʿān gult šabʿān
u mā nafsi lizzād imṭigah
قالت جيعان قلت شبعان
او مانفسي للزاد امطيغه
- 10 gālat ḡamyān gult našfān
wasgānī min ṭaraf rīgah
قالت ظمیان قلت نشفان
واسقاني من طرف ريقه
- 11 rīgah ʿasal šahd annaḥal
yiṭfi ʿin algalb alḥarīgah
ريقه عسل شهد النحل
يظفي عن القلب الحريقه
- 12 ammā aššināf ḡayy alkaššaf
yizwī ʿalʿayn alḡarīgah
اما الشناف ظي الكشاف
يظوي عالعين الغريقه
- 13 ʿalayhā išʿūr ḥarīr mantūr
yiksinhā lanhā šigīgah
عليها اشعور حرير منثور
يكسناها لنها شقيقه
- 14 u ḥadāk alḥin yā ʿālmin
allah ʿalim bilḡarīgah
او هذاك الحين يا عالمين
الله عليم بالحقيقه

THE QUALITIES AND MANNERS OF THE BELOVED OR WIFE

AL ʿĀSĪ ʿĀBTĀN AL JĀZĪ

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 ʿĀsī ʿĀbtān is talking about his beloved:

- 1 I have a girlfriend who lives between Ḥudruj⁽⁶³⁾ and ʿAmmān⁽⁶⁴⁾:
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⁽⁶⁹⁾.
- 5 She lives on the right, towards Al Jaf⁽⁷⁰⁾ and Ma'an⁽⁷¹⁾,
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⁽⁷²⁾,
Nor is she one of the women who is always moving to and fro among people⁽⁷³⁾.

- | | | |
|---|--|--|
| 1 | lī ṣāḥbin mā bayn ḥudruj u'ammān
mitšayimin walḥag 'ayyā yijī lih | لي صاحب ما بين حدرج او عمان
متشيم والحق عيا يجي له |
| 2 | ibširkit albatrawl sākin ibḥūrān
gummar i'yūnī billayālī galīlih | ابشركة البترول ساكن ابجوران
قمر اعيوني بالليالي قليله |
| 3 | mā yāṣalah yā kūd zaynāt aligrān
allī 'alayhin yirdfūn addalīlih | ما ياصله ياكود زينات الاقران
اللي عليهن يردفون الدليله |
| 4 | yā kūd hajsī laḥtamā tugi šayṭān
mamšā šahar yiṭwih yawmin u laylih | ياكود هجسي لحتما تغل شيطان
ممشا شهر يطويه يوم اوليله |
| 5 | ayman magarraḥ niyyit aljafr wim'an
allī 'alayh i'rūg galbī galīlih | ايمن مقره نية الجفر ومعان
اللي عليه اعروق قلبي غليله |
| 6 | galbī yiḥibbih min gadimin u dilwān
allī maḍhabah win jīt mahni matīlih | قلبي يحبه من قديم اودلوان
اللي مذهبه ون جيت ما هنني مثيله |

- 7 in jīthā balbayt walbāl xadlān
mitl aššufūg allī jinīnih tišīlih
ان جيتها بالبيت والبال خذلان
مثل الشفوق اللي جنينه تشيله
- 8 allī ‘alayhā algalb mizmi u‘aṣṣān
mitl yabās azzar‘ fī arzin imḥīlih
اللي عليها القلب مظمي او عطشان
مثل يباس الزرع في ارض محيله
- 9 māhī min allī agilhin ṣāḥyin sakrān
allī ma‘ alfurḡān yawmin šīlīlih
ماهي من اللي عقلهن صاحي سكران
اللي مع الفرقان يوم شليله

NAME RIDDLES

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 undersirable 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 gaṭīrah*) 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 a obscure riddle which only a few people will understand.

NAME RIDDLE 1

AL ‘ĀṢĪ ‘ĀBTĀN AL JĀZĪ

In one of his poems, Al ‘ĀṣĪ ‘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⁽⁷⁴⁾.

- 3 Her name is similar to something which, if mentioned, would cause distress;
The second name will be heard as misfortune occurs,
- 4 The third name is known to both the villager and the nomad,
The fourth name is accepted by every shepherd⁽⁷⁵⁾.

- | | | |
|---|---|--|
| 1 | bint alladī lanṭarā māzī alif'āl
yāxid ihgūgah min 'aduwwah gaṣāwī | بنت اللذي لنطرى ماظى الافعال
ياخذ احقوقه من عدوه قساوي |
| 2 | dībin gaṭāwī dawm laljaysḥ dallāl
yifik rab'ah lā habā kull wāwī | ذيب قطاوي دوم للجيش دلال
يفك ربعه لى هبا كل واوي |
| 3 | allī simiyyih lanṭarā xabbat albaī
walism attāni tasma'ah balbalāwī | اللي سمييه لنطرى خبت البال
والاسم الثاني تسمعه بالبالاوي |
| 4 | walism attalīt mā'imgīmin u raḥḥāl
walism arrābī' yagbalah kull šāwī | والاسم الثالث مع امقيم اورحال
والاسم الرابع يقبله كل شاوي |

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 "šīn" from the middle of annusufah⁽⁷⁶⁾,
There your name will appear with all its letters clearly.

- | | | |
|---|--|--|
| 1 | irḥamī yalli ismki arba' ihrūfah
bizamīri yalḥabīb imsajjalati | ارحمي ياللي اسمكي اربع احروفه
بظميري بالحبيب امسجلاتي |
| 2 | nāxid ḥarf aššin min waṣṭ annuṣūfah
yazhar ismak kull ihrūfah wāzḥati | ناخذ حرف الشين من وسط النشوفه
يظهر اسمك كل احروفه واضحاتي |

The riddle is easily solved; her name is Nawfah (نوفه)

NAME RIDDLE 3**FĀRIS BIN SĀLIM 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.

- | | | |
|---|------------------------------------|----------------------------|
| 1 | simi xillī laẓlam allayl yinšāf | سمي خلي لظلم الليل ينشاف |
| | u kull albadāwa lilḥayā yimtinūnih | اوكل البداوه للحيا يمتنونه |

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 ĀSĪ ĀBTĀN AL JĀZĪ**

In the following poem, Al Āsī 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 Dāgis:

- 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.

- | | | |
|---|-----------------------------------|----------------------------|
| 1 | alḡawr mā ansāh dīkirhā nijībāh | الغور ما انساه ذكرها نجيبه |
| | ḥubb ismayḥah ʿalā albīz fannih | حب اسميحه على البيظ فنه |
| 2 | addanas mā jāh furgānā ḡaṣībāh | الدنس ما جاه فرقانا غصيبه |
| | azzakā mamšāh jīlih mā anšadannih | الزكا ممشاه جيله ما انشدنه |

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

RAḤḤĀL ʿAṢRĪ ADDUMĀNĪ

The poet Raḥḥāl ʿAṣrī, 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⁽⁷⁹⁾;
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.

1 yā ʿiyūn allī in hawā xazzab ikfūfah يا عيون اللي ان هوى خطب اكفوفه
lih mahāwī ʿalḥabārī murʿibātī له مهاوي عالجابري مرعباتي

2 law yiṭirin fawghin yā surʿ ṭawfah لو يطيرن فوقهن يا سرع طوفه
zarb fiʿlih baššī ʿib imjazzaʿātī ظرب فعله بالشعيب امجظعاتي

BEAUTY 1

RAḤḤĀL ʿAṢRĪ ADDUMĀNĪ

In the verses which follow, Raḥāl ʿAṣrī 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 iğrazz يابو جدائل تقول اغرظ
fawg alaṣāyil yiḥuṭūnah فوق الاصائل يحطونه

2 inta ibḥubak ‘alay tufruzz انتة ابحبك علي تفرظ
wanā alladī ‘išb bimzūnah وانا اللذي عشب بمزونه

3 yā ‘ayn baḥriytin tanhazz ياعين بحرية تنهظ
‘alā abrag arriṣ mabxūnah على ابرق الريش مبخونه

4 walxadd barg alladī hayyazz والخد برق اللذي هيظ
yizūḥ fī ‘ālī imzūnah يظوح في عالي امزونه

5 u tamānin miṭl albarad wabyazz اوثمان مثل البرد وابيظ
bihin tarā annafs maftūnah بيهن ترى النفس مفتونه

BEAUTY 2

RAḤḤĀL ‘AṢRĪ 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 rawwaḥat ‘ugb annukūfah بطن حمرا روحت عقب النكوفه
min zanā gūdān nix imnjabātī من ظنا قودان نيوخ امنجباتي

2 fawghā dall algalā yā zin ḥawfah
māxḍih zāhāt ḥumr imdallalātī

فوقها دل الغلا يا زين حوفه
ماخذة زاهات حمر امدللاتي

THE BEAUTY OF THE BELOVED

RAḤḤĀL ʿAṢRĪ ADDUMĀNĪ

In another poem, Raḥḥāl ʿAṣrī 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⁽⁸²⁾.
- 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.

- | | | |
|---|--|--|
| 1 | yā ‘ayn gāyidit alaxšāfī
lā garr waxtāh laggāfah | يا عين قايدة الخشافي
لا غر واخطاه تقافه |
| 2 | yā mẓayī‘it kull mitsāfī
algalb lajlak banā gāfah | يا مظيعة كل متشافي
القلب لجلك بني قافه |
| 3 | awaṣfakk yattarf bilgāfī
madmūj ma’ ṭul wigyāfah | اوصفك يالترف بالقافي
مدموج مع طول وقيافه |
| 4 | in salhamat rimšhā wāfī
‘ind alwajin tugṣur atrāfah | ان سلهمت رمشها وافي
عند الوجن تقصر اطرافه |
| 5 | alwajh mitl algamar ṣāfī
niṣf aššahar gāl šawwāfah | الوجه مثل القمر صافي
نصف الشهر قال شواقه |
| 6 | wimjaddalin ‘annahr zāfī
wāšīb ‘ayn alladi šāfah | ومجدل عالنحر ظافي
واشيب عين اللذي شافه |
| 7 | šuft alḥašā yā laxū hāfī
waakammil anahid bawṣāfah | شفت الحشا يالخو هافي
واكمل النهدي بوصافه |
| 8 | bayzāt wal‘iš lih rafī
im‘azzazin lih ibmihāfah | بيطات والعش له رافي
امعزز له ابميهافه |
| 9 | im‘azzazin lih ibmilgāfī
waššams mā tigrib ihwāfah | امعزز له ابملقافي
والشمس ما تقرب احوافه |

COMPARISONS IN BEAUTY

RAḤḤĀL ‘AŠRĪ ADDUMĀNĪ

In another poem, Raḥḥāl 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.

- | | | |
|---|--|---|
| 1 | yā ʿayn allī bassamā ḥāyim
ašʿal mā ḥadd xayyat isbūgah | يا عين اللي بالسما حاييم
اشعل ما حد خيط اسبوقه |
| 2 | walxadd yā bārig alḡayim
yikšif hamālīlah ibrūgah | والخد يا بارق الغاييم
يكشف هماليه ابروقه |
| 3 | maʿ addajā zawḥhin ḡayim
ibgudrat arrabb masyūgah | مع الدجا طوحهن قاييم
ابقدرة الرب مسيوقه |
| 4 | wannahad ʿin madnaga šāyim
bayz alḥamām ibšāhūgah | والنهد عن مدنقه شاييم
بيظ الحمام ايشاهوقه |
| 5 | yiškī min aljayb mitzāyim
hall ašgar arrās min fawgah | يشكي من الجيب متزاييم
هل اشقر الراس من فوقه |

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 ĀSĪ 'ABṬĀN AL JĀZĪ

The poet Al Āsī 'Abṭān lamented 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 | ḥin azzahā jalast anā awinnī
lammā mīzān aššams garrab iğyābah | حين الظحا جلست انا اوئي
لما ميزان الشمس قرّب اغياه |
| 2 | ḍakkar ‘alay ayyāmanā allī maḥannī
xallan xibiṭ algalb yizhir ibmābah | ذكر علي ايامنا اللي مظني
خلن خبيث القلب يظهر ابمايه |
| 3 | fataḥ ‘alay ijrūhnā warzamanni
irzām suḥibin yawm rawdam saḥābah | فتح علي اجروحنا وارزمني
ارزام سحب يوم رودم سحابه |
| 4 | ‘alā ḥabībin mā rajaytih lyṭanni
gult āh min hū šafhā wāhalābah | على حبيب ما رجيتيه ايثني
قلت اه منهو شاقها وهلا به |
| 5 | al‘ām anā wiyyāh mā ḡāb ‘anni
tawwī fagattih yawm rabbi gadā bah | العام انا وياه ما غاب عني
توي ققدته يوم ربي غدا به |
| 6 | allī xaḍathā almagādir minnī
ḡasbin ‘alay alḡag mābih iṭlābah | اللي خذتها المقادير مني
غصب علي الحق ما به اطلابه |
| 7 | law jibt kull albīz mā ‘awwazanni
māhī min allī rūshin bih šalābah | لو جبت كل البيظ ما عوظني
ما هي من اللي روسهن به صلابه |
| 8 | ‘alayh bibān azzamāyir ‘awanni
i‘wāyit allī ‘azz bannajad nābah | عليه ببيان الظماير عوني
اعوايه اللي عظ بالنجد نابه |

- 9 ajāwib allī bilxalā lā ‘awannī
sihim azzuhūr imġarfalāt anniyābah
اجاوب اللي بالخلا لى عوني
سحم الظهور امغرفلات النياه
- 10 ‘awīl xiljin baṭṭini ḥijizinni
i‘yālhīn bassūg bi‘in ijlābah
عويل خلع بالثني حجزني
اعياهن بالسوق بيعن اجلابه
- 11 wanā jizīzī miṭilhin ijrāhanni
jarḥ aṭṭariḥ allī imjawwad ṣawābah
ونا جظيطي مثلهن اجرحتني
جرح الطريح اللي امجود صوابه
- 12 aṣwāthin ballayl mā yimirḥinni
lammā zawāḥ aṣṣubḥ bayyan sarābah
اصواتهن بالليل ما يمرحتني
لما ظواح الصبح بين سرايه
- 13 ‘alayh ijrūḥī bayyinah majlabanni
ḥubbaḥ ibgalbī ṣātyātin iḥrābah
عليه اجروحي بينه مجلبنني
حبه ابقلي صاطيات احرايه
- 14 marḥūm yallī bilmawaddah rahanni
ibraḥimtak ti‘fīh xaffif ‘adābah
مرحوم ياللي بالموده رهنني
ابرحمتك تعفيه خفف عذابه
- 15 miskānhā ibjanttak lā timinni
min jumlit alabrār yiḥsab iḥsābah
مسكانها ابجنتك لا تمنني
من جملة الابرار يحسب احسابه

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 Abū Ṭālib⁽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⁽⁸⁵⁾;
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⁽⁸⁶⁾.
- 17 If you want to know the facts,
She puts on make-up like girls⁽⁸⁷⁾,
- 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⁽⁸⁸⁾;
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⁽⁸⁹⁾ 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⁽⁹⁰⁾,
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

76 May you be merciful to us when we meet,
When every soul will know its destiny

- | | | |
|----|---|---|
| 1 | al'ijiz mā lihin ṣāhib
kān widdak algawl aṣṣāyib | العجز ما لهن صاحب
كان ودك القول الصايب |
| 2 | isal 'an gawl abū ṭalib
min 'ind aṭṭrayyā marmāhā | اسال عن قول ابوطالب
من عند الثريا مرماها |
| 3 | lā širbit sikārat hišī
rijlih balxiṭwah titiṣī | لا شربت سيكاره هيشي
رجله بالخطوه تطيشي |
| 4 | taḥsib inhā 'āmin ti iṣī
u lilgabr dāni matwāhā | تحسب انها عام تعيشي
اوللقبر داني متواها |
| 5 | dāyim 'aljārah dawwājah
taḥsib inhā mihtājah | دايم عالجاره دواجه
تحسب انها محتاجه |
| 6 | tijihā law malhā ḥajjah
ḡadihā tasma' maṭrahā | تجيبها لو ما لها حاجه
غديها تسمع مطراها |
| 7 | umāni bal'ijiz xabīr
lākin a'tik attagrīr | اوماني بالعجز خبير
لكن اعطيك التقرير |
| 8 | wa'tik alfilm ibtaswīr
al'ajiz hādā majrahā | واعطيك الفلم ابتصوير
العجز هذا مجراها |
| 9 | 'abāb aljārah ṭarrāḡah
bissaw itšakkil ṣadāḡah | عباب الجاره طرآقه
بالسو اتشكل صداقه |
| 10 | ubanimmah ilhā 'alāḡah
magṣar mamšāhā umagfāhā | اوبالتمه الها علاقه
مقصر ممشاها اومغفاها |
| 11 | lā šuft alwajh tarḡamhā
u yawmin tabxanhā takrahhā | لا شفت الوجه ترحمها
اويوم تبخنها تكرهها |

- 12 laytak mā tabxan manzarhā
gūl allāh yadfā balwāhā
ليتك ما تبخن منظرها
قول الله يدفع بلواها
- 13 wilā jābat sawwih mirtāhah
bazzalmā tasmā niḥnāhah
ولا جابت سوه مرتاحه
بالظلمة تسمع نحناحه
- 14 iblīs xābiṭhā bijnāhah
u tūl allayālī yadlāhā
ابليس خابطها بجناحه
او طول الليالي يدلاها
- 15 fikrih lā gaffat mašgūl
mā tidrī wiš widhā tugūl
فكره لى قفت مشغول
ماتدري وش ودها تقول
- 16 tiṭūf alḥārah wannuzūl
fāṭir mā tiḡdī masgāhā
تطوف الحاره والنزول
فاطر ما تغدي مسقاها
- 17 ukan widdak harj attabāt
tiḥaffal mitl albanāt
او كان وذك هرج الثبات
تحفل مثل البنات
- 18 ḥattā wisnūnih ramyāt
rabbi lijhannam yaṣlāhā
حتى وستونه رميات
ربي لجهنم يصلها
- 19 tugūl alkiḏib bilsānah
wiblis mirkibhā liḥṣānah
تقول الكذب بلسانه
وابليس مركبها لحصانه
- 20 tišbih lilʿanz attalfānah
alli tiʿawwaj bixtāhā
تشبه للعنز التالفانه
اللي تعوج بخطاها
- 21 utaṣnaʿ masābiḥ zaytūn
lawin tiʿidih malyawn
او تصنع مسابح زيتون
لون تعده مليون
- 22 ʿasā ʿaddadhin ijnūn
lā mašan yimšin warāhā
عسى عددهن اجنون
لا مشن يمشن وراها
- 23 assibḥah tūlah mitrayn
taḥsib in ʿindhā dīn
السبحه طوله مترين
تحسب ان عندها دين

- 24 tihaggaš wilhā winin
unafshā bassawwih tanxāhā
تهفّش ولها ونين
اونفسها بالسوّه تنخاها
- 25 yawmin tigallad sibhithā
rabbi lā yis‘id jabhithā
يوم تقلّد سبحتها
ربي لا يسعد جبهتها
- 26 tizhī biljabhah kawyithā
išārah kullin yarāhā
تزهي بالجبهه كويتها
اشاره كل يراها
- 27 ṭabban ibṭul almasābiḥ
bissawwih ligyin marābiḥ
طبن ابطول المسابح
بالسوّه لقين مراح
- 28 dāyim lissawwih ṭafāyih
‘ijzin u ‘ijzin tagfāhā
دايم للسوّه طفايح
عجز او عجز تقفاها
- 29 u law amr al‘ijiz biḍi
la‘mal mašanig ḥadīdi
اولو امر العجز بيدي
لعمل مشاق حديدي
- 30 ma‘ al‘adāb aššadīdi
u ḥattā ‘in assawwih lanḥāhā
مع العذاب الشديدي
اوحتى عن السوّه لنحاهها
- 31 wallā aḥriḡhin bilkāz
waxliṭ assam ma‘ algāz
والا احرقهن بالكاز
واخلط السم مع الغاز
- 32 waksir bi‘yūnhin gazāz
yā ‘ālam ḥādā jazāhā
واكسر بعيونهن قزاز
ياعالم هذا جزاهها
- 33 allī xabiṭah madnihā
walā widdī asma‘ ṭārihā
اللي خبيته مدنيها
ولا ودي اسمع طاريها
- 34 tāli walmawlā yādihā
wassawwih tafham ma‘nāhā
تالي والمولى ياذيها
والسوّه تفهم معناها
- 35 wallā insallimhin ‘abīd
u nāmīr bizzarb aššadīd
والا انسلمهن عبيد
ونامر بالظرب الشديدي

- 36 fī janāzīr alḥadīd
hattā inhā itbaṭṭil maswāhā
في جنازير الحديد
حتى انها اتبطل مسواها
- 37 wal'ijiz šūfū makbarhin
hattā almawt imjanibhin
والعجز شوفو مكبرهن
حتى الموت امجنبنهن
- 38 yā laytih yawm iyhaddidhin
witsūf almawt ib'aynāhā
ياليتها يوم ايهددهن
وتشوف الموت ابعيناهها
- 39 alwiḥdih 'umrah sab'in
almawt mā šāf ilhā 'ayn
الوحده عمره سبعين
الموت ما شاف الها عين
- 40 mata yaḡdī ilhā winin
wāxirhā ijhnnam maṭwāhā
متى يغدي الها ونين
واخرها اجهنم مئاها
- 41 dāyim nāsifhin iṣmāl
mā yāxiḍ kūd arrijāl
دايم ناسفهن اشمال
ما ياخذ كود الرجال
- 42 imjannib xabṭāt ala'māl
u lā bud min yawm yigzāhā
امجنب خبئات الاعمال
اولا بد من يوم يغزاهها
- 43 mā min rajjal yiadibhā
lissawwih rafraf šāribhā
ما من رجال يادبها
للسوء رفراف شاربها
- 44 ya waylak law itgarribhā
azinnak tiṣbiḥ 'asāhā
يا ويلك لو اتقربها
اظنك تصبح عساها
- 45 xallak ba'īdin winḥāš
lā mašat ilhā wišwāš
خلك بعيد وانحاش
لا مشت الها وشواش
- 46 miṭl alaf'ā ilhā xirfāš
ugūl bijhannam 'asāhā
مثل الاقعى الها خرفاش
اوقول بجهنم عساها
- 47 agūl alxabṭā yā nās
wanā aḥaddidhin bigyās
اقول الخبئا ياناس
وانا احدهن بقياس

- 48 allī ibgalbah wiswās
wallī binnammih masʿāhā
اللي ابقليه وسواس
واللي بالنمّه مسعاها
- 49 lāzim baššik ithūšūhin
wallā biḥjār itgušūhin
لازم بالشيك اتحوشوهن
والا بحجار اتقشوهن
- 50 dāyim linnammih yihūšin
wilā sarat mabʿad maštāhā
دايم للنمّه يحوشن
ولا سرت مبعد مسطاها
- 51 u duggū baḍānhā mismār
hattā matjīb alaxbār
اودقو باذانها مسمار
حتى ماتجيب الاخبار
- 52 walā tidri ʿin allī sār
alʿalam tiški adāhā
ولا تدري عن اللي صار
العالم تشكي اذاها
- 53 dāyim tihawwaʿ u laggāgah
bašsidig mā lāhā ṭāgah
دايم تهوع اولقاه
بالصدق ما لها طاقه
- 54 mā bayn alʿayla farrāgah
yawmin tirkī ʿašāhā
ما بين العيله فراقه
يوم تركي عصاها
- 55 malʿūnah wammah šīṭān
lā mašat fiḥā ilhā ijnān
ملعونه وامه شيطان
لا مشت فيها الها اجنان
- 56 itxarrib mā bayn alʿurbān
xabṭah wassawwih masdāhā
اتخرب ما بين العربان
خبثه والسوّه مسداها
- 57 la jatak itzarfil zirfālī
talḥag lissawwih majālī
لا جتك اترقل زرفالي
تلحق للسوّه مجالي
- 58 law itnādiḥā taʿālī
matrud itwāšil mamšāhā
لو اتناديها تعالي
ماترد تواصل ممشاها
- 59 lā mašat dāyim ajlānah
tiḥabbad tigūl sakrānah
لا مشت دايم عجلانه
تهبّد تقول سكرانه

- 60 matsā'ī illā uhi jay'ānah
assawwih aḥsan gadāhā
متساعي الا وهي جيعانه
السوة احسن غداها
- 61 ibbaytih xallat rajjālah
law hū waḥidin wilḥālih
ابيته خلت رجاله
لو هو وحيد ولحاله
- 62 agfat umāhī ibḥālih
farrat unisyit liḥdāhā
اقتت اوماهي ابخاله
فرت اونسيت لحذاها
- 63 mā zin niyyithā salīmih
ti'allam minhā algašimih
ماظن نيتها سليمه
تعلم منها الغشيمه
- 64 'asā matwāhin jaḥimih
tigallab fiḥā mirkāhā
عسى متواهن جحيمه
تقلب فيها مركاها
- 65 'indhā fann usiyyāsah
kiḍbah kiṭir u najāsah
عندها فن اوسياسه
كذبه كثير اونجاسه
- 66 al'alam šarrah min rāsah
u darb annamāyim manwāhā
العالم شره من راسه
اودرب النمايم منواها
- 67 mā gālaw 'anhā aṭṭahārah
gazḥat ḥayātih gammārah
ما قالوا عنها الطهاره
قظت حياته قماره
- 68 najsih u'amma lilfārah
alli bissawwih mašḥāhā
نجسه اوعمه للقاره
اللي بالسوة مشحاها
- 69 ugabl manhāy algašidah
šawf al'ajāyiz mā rīdah
اوقبل منهاي القصيده
شوف العجايز ما اريده
- 70 wilā mātin mabhin fagīdah
aṭlub almawlā yamḥāhā
ولا ماتن مبهن فقيده
اطلب المولى يمحاها
- 71 wiblis yiwaswis li'ajūz
bilkalām illi māyijūz
وابليس يوسوس للعجوز
بالكلام اللي مايجوز

- 72 wilā dallat ilhā duzūz ولى دلت لها ذرور
wassawwih talḥag laḡṣāhā والسوء تلحق لقصاها
- 73 wanā lāyid birraḥmān وانا لايد بالرحمن
min al'ijz waššayṭān من العجز والشيطان
- 74 linhum binnammih ixwān لنهم بالنمّه اخوان
kull waḥdih ma'ḥā yanxāhā كل وحده معها ينخاها
- 75 u yallāh innī lāyid fik اويلله اني لايد فيك
mā ḡayrak wāḥid nirjīk ماغيرك واحد نرجيك
- 76 tarḥamnā yawm inlāḡik ترحمنا يوم انلافيك
u kull nafsin tu'ṭā jazāhā اوكل نفس تعطى جزاها

FAITHLESS WOMEN

ʿANAYZ ABŪ SĀLIM AL ʿURZĪ

In the following poem, the poet ʿAnayz Abū Sālim 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.

- | | | |
|---|---|--|
| 1 | rayt al'adārā mā lihin attawālī
i'dād mā xānan ṣidīg u ramannih | ریت العذارى ما لهن التوالي
اعداد ماخانن صديق اورمنه |
| 2 | 'Ugb asbū'ah walǧṣūn al'awālī
yijn ilmagtū' arrajā u yāxdīnnih | عقب السبوعه والغصون العوالي
يجن المقطوع الرجا او ياخذنه |
| 3 | win šāfat alwajh arridī mā tisālī
'alā gadd kubr al'uzū ti'tī maḥannih | ون شافت الوجه الردي ما تسالي
على قد كبر العظو تعطي محته |
| 4 | u law itsakkinhā ibrūs al'alālī
bint almaṣannih ḡayr tarja' maṣannih | او لو اتسكنها ابروس العلالی
بنت المصنه غير ترجع مصنه |

RUNAWAY WIVES

TŪMĀN LĀFĪ ABŪ TĀYIḤ

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 'Awād 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 'Awwād;
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?

- | | | |
|---|--|--|
| 1 | allī jarā lī jarā il ʿawwād
walkull minnā šakā iywinnī | اللي جرى لي جرى ال عواد
والكل منا شكى ايوني |
| 2 | šūf alʿajāyiz ġadan širrān
u maʿ ṭalʿit aššams hajjannī | شوف العجايز غدن شران
او مع طلعة الشمس هجني |
| 3 | yawm abʿadan ġazabhin zād
walkull bifrāgnā itġannī | يوم ابعدن غظبهن زاد
والكل بفراقنا اتغني |
| 4 | walkidb ġadā lihin miʿād
wibsāyir alkidib yimšinnī | والكذب غدا لهن ميعاد
وبسائر الكذب يمشني |
| 5 | min ʿugb isninin mā hin ijdād
allī binā wiš šāfannī | من عقب اسنين مهن اجداد
اللي بنا وش شافني |

POEM TO THE HOSTESS

ʿANAYZ ABŪ SĀLIM AL ʿURZĪ

ʿAnayz 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 "Anayz, 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⁽⁹⁵⁾ 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 yābū barātim zāhyātin balawṣāf يابو براطم زاهيات بالاووصاف
ḥarragt galbī ḥarrag allāh dārak حرقت قلبي حرق الله دارك

2 ṭab‘ak ‘unūd u tirzim lī wanā axāf طبعك عنود اوترزم لي وانا اخاف
u ḥilwak ilnās u nās tašrab marārak او حلوك الناس او ناس تشرب مرارك

3 kawaytnī barrimš min dūn xurrāf كويتني بالرمش من دون خر
wiš ḥāl ‘ād allī ruwī min garārak وش حال عاد اللي روي من قرارك

4 tihtaz fī mašyak tuḡul ‘ūd ṣafṣāf تهتز في مشيك تقل عود صفصاف
min xawf wāḥid yištilig ‘alā ‘awārak من خوف واحد يشتلق على عوارك

WEDDING NIGHT

ANON

In the following three lines, an unknown poet⁽⁹⁶⁾ 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.

- | | | |
|---|--|---|
| 1 | jatnā al‘ajūz itṣayyih
witgūl alḥurmah mawwātah | جتنا العجوز اتصيح
وتقول الحرمة موآته |
| 2 | yawmin masakhā nafazhā
zay nafz addājin mixlātah | يوم مسكها نفظها
زي نفظ الداغن مخلاته |
| 3 | ma‘hā šibriyyih masmūmah
lākin sayfih gāṭi‘ šamātah | معها شبرييه مسمومه
لكن سيفه قاطع شماته |

MURDER IMAGINED

ANON

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.

- | | | |
|---|---|---|
| 1 | al‘ajūz lāḥat liššāyib
min ṭawbah winhā rāmītih | العجوز لاحت للشايب
من ثوبه ونها راميته |
| 2 | ḥaṭṭat rukbithā ‘aşadrah
wannāyim yasma‘ ginitih | حطت ركبته عسدره
والنايم يسمع قنيتيه |
| 3 | zallat taxnig fiššāyib
lammannah agbal ‘almitih | ظلت تخنق في الشايب
لمنه اقبل عالميته |

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 ‘ajūz kibīrah
lawin zaharhā mithānnī

ودنا عجوز كبيره
لون ظهرها متحنّي

2 widnā ‘ajūz kibīrah
mā widnā iyāhā tiṭānnī

ودنا عجوز كبيره
ما ودنا اياها تطنّي

**WOMEN IN POETRY
FOOTNOTES**

- 1 Moḥammad bin Ḥamad bin Laʿbūn Al Madlajī Al Wāyilī, known as Ibn Laʿbūn, poet and womaniser, born in Najd (date unknown) and died in Kuwait, 1247 H.
Kamāl Moḥammad Saʿīd, Al Azhār Annādiya min Ašʿār Al bādiya, (Tayif n.d) ser. 10.
- 2 ʿAbdallah bin Ḥumūd Bin Subayyil, poet from Najd died in 1357 H..aged about 80.
Ibid. (ser. 4).
- 3 Miḥsin bin ʿUtmān Al Hazzānī, poet from Najd, 12th -13th CH. His love poetry is well known throughout Arabia.
Al Ḥatem, ʿAbdallah bin Khalid, *Khiyār mā yultagaṭ min Aššīʿ Annabaṭ*, 3rd. ed. Kuwait, 1981.
- 4 Nimr Ibn ʿAdwān, poet and chief of the ʿAdwan tribe from the Jordan valley died in 1820.
Peak, Frederick, *Tarikh Sharq Alurdun wa Gabailha*. Jerusalem, 1934.
His love story with his wife Waḍḥa is well known in Arabia.
Giṣṣat Al Amīr Nimr Al ʿAdwān, Maktabat Alḥadāra Maḥammad Al Ḥalabī. Damascus n.d.
See also, Musil, Alois, *The Manners and Customs of Rwala Bedouins*. New York, 1928.
And Sawayan, Saʿād ʿAbdulla, *Nabaṭi Poetry: the Oral Poetry of Arabia*. Berkeley, 1985, p.102.
- 5 Waḍḥa is the wife of Nimr Ibn ʿAdwān.
- 6 Tuberculosis used to kill many people. Hatred was sometimes expressed by saying: may God afflict him with tuberculosis. *allāh yablāh bassil*.
- 7 Bedouin, especially old men, have a saying: "marriage with virgins prolongs life" *zawājak min alibkār yitawwil alimār*.
- 8 Bedouin admire small firm breasts: the poet is comparing the breasts to the small Arab coffee cup.
- 9 Poets refer to the beauty of their beloved by saying *abū tamānin* or *yā bū tanāwā* which means eight or two teeth, which is all they see when she smiles, because her mouth is small.
- 10 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 *truṣī*, singular *tāriṣ*, means traveller.
See Mosil, Alois, op.cit (p.162).
- 11 "they" refers to the lines of the poem which the poet received from Barrāk Dāgīš.
- 12 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.
- 13 *girnās*: haggard falcon (two or more years old). Some Arab falconers prefer haggard falcons because they are experienced hunters. In this line the poet describes himself as an experienced falcon, suggesting he would not have problems dealing with her and would make her happy.
- 14 "white ones" refers to women.
- 15 Salim and Jassas - a battle within the Bani Hilal tribe.
- 16 The poet wanted a kiss from her.

- 17 In line 11 the poet reveals 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.
- 18 fun and love.
- 19 women.
- 20 Abū ʿAdwān, father of ʿAdwān, is the nickname, *kunyah*, of Barrāk Dāgiš Abū Tāyih, ʿAdwān 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).
- 21 When Barrāk Dāgiš and his family knew that the poet loved their sister Sumayḥa, they forced her to marry one of their relatives.
- 22 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.
- 23 See fn (21)
- 24 See fn (21)
- 25 The poet accuses his beloved of telling the secret of their love.
- 26 The Ḥuwaytāt tribe, especially the Furayjāt and Maṭālga sections, spend the summer in Aššara and Al Fujayj area. As rain falls they move east towards Attubayg for grazing.
- 27 The ruins reply.
- 28 The poet's own sorrow has affected his camel.
- 29 The family of the girl tied her hands together because they were afraid that she was going to run away with the poet (Fāris).
- 30 In line 5, the poet reveals the name of his beloved in a riddle - Venus, in Arabic *al zuhra*; omit *alatʿarif*; the name is Zahra.
- 31 far travelling travellers - a traditional reference to camels.
- 32 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.
- 33 a raiding party.
- 34 Far travelling one, *baʿīd almadālī*, the brave warrior who raids other tribes far from home.
- 35 They - the camels in the raiding party.
- 36 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.
- 37 A well trained camel will be upset if it loses its owner, particularly if it saw him killed. See Abu ʿĀthera, Saʿīd, *Al Ibil*. Abu Dhabi, 1987. P. 1.
- 38 On the orders of Ayatollah Rūḥalla Al Khumaini, Shiʿite leader of Iran during the Iran - Iraq war, the planes headed west to their targets in Iraq.
- 39 A newly planted banana tree - slender, firm and too young to have born fruit (children)
- 40 The poet compares his heart to a trained falcon, which will obey her call.

- 41 Šawgah is the beloved's name
- 42 Blue tattooing on faces and hands was a common form of beautification among married women until the 1950s, when makeup was introduced.
- 43 The pre-Islamic poet 'Antarah bin Mu'āwiyah bin Šaddād Al 'Absī, used here to emphasise the importance of poetry even before Islam.
- 44 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.
- 45 *sarda*: a word for mare. This comparison emphasises her slimness.
- 46 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
- 47 *nadāwī*: a good saker falcon - often used to refer to a man of good qualities
- 48 lines 3-5, the poet wishes for rain and all its benefits, as a European poet might wish for sunshine.
- 49 *ḡadīr*, plural *ḡudrān*, - a depression caused by water erosion, in which rainwater lies for a considerable time.
- 50 The bedouin still use a variety of plants for medicinal purposes
- 51 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.
- 52 The white eight - her teeth; drinking from them means tasting her saliva, i.e. he kissed her tongue to tongue.
- 53 In this line we may imagine two things: either the meeting ended with hugging and kissing or in sexual intercourse.
- 54 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.
- 55 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.
- 56 The poet expresses the strength of his love, stating that he violated the religion of Islam by kissing his beloved.
- 57 *ṣalāt attarāwīh*: the evening prayers in Ramadan, the month of fasting.
- 58 Bedouin custom forbids the killing of captives or prisoners: such killing would be shameful if it occurred.
- 59 *mani'*: 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.
- 60 Al Ḥašās, 'Abd Alkarīm, *Funūn Aladab wa attarab, 'ind gabāil Annagab*. Damascus 1986
- 61 Tarabīn and Ḥuwaitāt women traditionally greet their close male relatives with a kiss on the hand

- 62 *šugga*: 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 Jafr (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 ‘alyhin yirdfūn addilīlī*: 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.
cf. Abū ‘Āthera, Sa‘īd, op. cit.
- 70 Al Jafr - a village 55 km N.E. of Ma‘an, (see map).
- 71 Ma‘an - a town 220 km south of Amman (see map).
- 72 In the Arabic text *māhī min allī ‘agilhin sāhyin sakrān*; *sakrān* means drunk. The poet means that she is always awake, wise and intelligent.
- 73 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.
- 74 the first clue about the father of the beloved: that he is a desert warrior, brave and a guide of raiding parties.
- 75 An obscure riddle. The name is Wudā‘ah
- 76 *annuṣūfah* (النشوفة) - dryness. By omitting *al atta‘rif*, the, and the letter (ش) and the following vowel (u), her name is appears clearly as Nawfah (نوفة)
- 77 Al Ghawr is the Jordan valley.
- 78 Sumayḥah (سميحة) is the name of the girl; the white ones - girls or women.
- 79 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* خَطَّب which also means dyed.
- 80 red - bay.
- 81 Gawdan - a famous line of Ḥuwaitāt thoroughbred camels.
- 82 i.e at full moon (mid-month in a lunar month)
- 83 Abu Ṭālib: ‘Ali bin Abi Ṭālib, fourth Khalifa in Islam. Since there is no evidence that he said anything negative about old women, the poet is probably using his name for the sake of the rhyme.
- 84 *hīshi* cigarette: unrefined tobacco, still smoked by older people.
- 85 It is common to blame the devil, *iblis* or *aṣṣaytān*, for wrongdoing; even in court, a man who pleads guilty will blame the devil.

- 86 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.
- 87 An insult to old women, since it is unacceptable for them to wear makeup.
- 88 Prayer beads, 33 or 99, are made of olive wood, believed to be sacred.
- 89 Old women deceive people with acts of piety.
- 90 *kayy*: a brand, similar to *wasm* for camels, but also used in medicine. The poet intends a lasting insult.
- 91 Son or daughter of the devil: one of the worst insults in Arabic; this would provoke an extreme reaction.
- 92 Mothers try to prevent their unmarried daughters overhearing the conversations of married women.
- 93 aunt of the mouse: an insult (matching the rhyme in this stanza)
- 94 *rūs al'alālī*: literally top of high places. Rich people live at the top of high buildings, also bedouin prefer to pitch their tents in high places
- 95 *barāṭim*, singular *burtumma*: the thick lips of a camel - not *ṣafayif*, human lips - more commonly used to describe a sulking third party. Mocking, but not deeply insulting.
- 96 Al-Ḥaṣāṣ, *Funūn Aṭṭarab*
- 97 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 Sa ud 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 ^٤IDAḤ IḤMAYDĀN AṬṬIRĀWĪ of the Tarabīn 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

اقعد تريح كان الرجل حفيانه

šawfit walīfak tirwī iblād 'aṣšānah

شوفة وليفك تروي ابلاد عطشانه

- 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 'alay alyawm

بخاف من مقعدي يحجل علي اليوم

ba'ḍayn kayf alḡarig iygūm

بعدين كيف الغريق ايقوم

- 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 k̄ān ẓaʿānak imfārig ʿin ẓaʿāyinnā

ان كان ظعنك امفارق عن ظعائنا

xurrāfnā udāʿtak walli ẓilī minnā

خرافنا اوداعتك واللي طلعت منا

- 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 nāgit ʿagīd algawm

امسلسله بالذهب ناقة عقيد القوم

samm alʿagārib walā furgit ʿarabnā alyawm

سم العقارب ولا فرقة عربنا اليوم

- 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.

ṭallayt ʿalā algawz lā ḥurrah walā xādim

طلبت على القوز لا حره ولا خادم

waddinyā ṣārat ʿalay azyag min alxātim

والدنيا صارت علي اظيق من الخاتم

- 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 Ḥalāl⁽¹⁾ shook and turned because of my moaning.

wannayt wannih ʿagāb allayl yā sattār

ونيت ونه عقاب الليل يا ستار

min wantī jabal alḥalāl irtaʿāš windār

من ونتي جبل الحلال ارتعش واندار

- 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.

yāraytkin yalmalāgī assayl mā yijikin
yallī ig‘ayyid wilifī inkasar fīkin

ياريتكن يالملاقي السيل مايجيكن
ياللي اقعيد وليفي انكسر فيكن

- H 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.

raffah ib‘aynak min jālak itkaffinih
wigbālit annās xall ḥālak im‘ādinih

رفه ابعينك من جالك اتكفينيه
وقبالة الناس خل حالك امعادينيه

- I In this line, the poet says that she was wounded when her beloved left without saying goodbye, and likens this to a bird when her young are taken from the nest.

What a disgrace! They departed without saying goodbye.

They wounded my heart like wounding a bird's heart.

raḥalaw walā wadda‘awnī mā jazāhum xayr

رحلوا ولا ودعوني ما جزاهم خير

jarraḥaw galbī kamā tajraḥ iglayb aṭṭayr

جرحوا قلبي كما تجرح اقليب الطير

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

I looked at where they had been; there was nothing but some *zagguh*⁽²⁾ bushes.

Where did they go, I wonder, the ones who took my soul?

ṭallayt ‘alā idyārhum win alḥatab zaggūḥ

طلّيت على اديارهم ون الحطب زقوح

yā min darā wayn laggaw sālbīn arrūḥ

يا من درى وين لقوا سالبين الروح

- K 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,

The clouds are coming from over the sea, with flashing lightning.

wimḥammad allī imšarrifkū ‘alā aṭṭā‘ah

ومحمد اللي امشرفكو على الطاعه

walḡaym jā min albaḥar wibrūḡ lammā‘ah

والغيم جا من البحر وبروق لماعه

- 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⁽³⁾ and I will fill it with talk
About bravery, nothing else; my heart is clean.
ifrid ‘abātak wanā adibbhā xurrāf
kullih kalām bassajā‘ah walglūb inzāf

افرد عباتك وانا ادبها خراف
كله كلام بالسجاعه والقلوب انظاف

- 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 tatoored
sulṭān yāwlaydnā tistāhal algīmah
tistāhal allī iwšāmah ‘abarāṭīmah

سلطان ياوليدنا تستاهل القيمه
تستاهل اللي اوشامه عبراطيمه

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

Sultan our son, whose talk is sweet;
If anyone insults you with meanness, I hope that he will be blind for three years.
sulṭān yāwlaydnā yābū alhrayj azzīn
min sabkū birradā ya‘mā ṭalāt isnīn

سلطان ياوليدنا يابو الهريج الزين
من سبكوا بالردى يعمى ثلاث اسنين

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

We are the Tarabin. If we talk about something, we will do it.
We will pull down our enemy's tent, and fold it up with the ropes inside it.
aḥnā tarābin lin gulnā kalām nūfīh
wintabbig albayt winraddid iḥabālih fīh

احنا ترايين لن قلنا كلام نوفيه
ونطبق البيت ونردد احباله فيه

- 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.

yābū garāmīl ‘aşadrak imraxxihin
fī xātrī ‘iširtak gabl tirmihin

يابو قراميل عصدرك امرخيهن
في خاطري عشرتك قبل ترميهن

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.

yābū garāmīl ‘aşadrak irfūf irfūf
xātrī fī ‘iširtak gabl in tijīb izfūf

يابو قراميل عصدرك ارفوف ارفوف
خاطري في عشرتك قبل ان تجيب اطعوف

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.

šuftak imbayyiz u‘alayk kibr wimlāyih
xaššayt fī albayt ulannih ‘išš ḥiddāyih

شفتك امبيظ او عليك كبر وملايه
خشيت في البيت اولنه عش حدايه

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 Bāyir⁽⁵⁾ by evening.

2 We saw *almuḥrān*⁽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.

- | | | |
|---|---|---|
| 1 | māhū ismallah yāgalbī
min ḥudruj ‘aššā bāyir | ماهو اسم الله ياقلبي
من حدرج عشتى باير |
| 2 | šufnā šajar almuḥrān
naḥsibhin bayārig | شفنا شجر المحران
نحسبهن بيارق |
| 3 | sūgū albanāt il‘awdah
mišān iynazzilkū bāyir | سوقو البنات ال عوده
ميشان اينزلكو باير |
| 4 | ‘awdah yiguz aššixān
miṭl gazz al‘ašāyir | عوده يغز الشيخان
مثل غز العشائر |

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

- | | | |
|---|--|---|
| 1 | yā ‘awdah bass alwahad xallih
waṭṭarš gud lah bilā rā‘ī | يا عوده بس الوهد خله
والطرش قد له بلا راعي |
| 2 | yā ḥayf dawd abū guṭnah
mā šaffagah kull ṭammā‘ī | يا حيف ذود ابوقطنه
ما صققه كل طماعي |

These two lines were said by Ḥamdah bint Fāris Abū Tāyih around 1925; her husband, Damaj Ijway‘id Abū Tāyih, went with other men of the Ḥuwayṭāt to visit Ibn Sa‘ūd 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 Ḥāyil⁽⁹⁾.
- 2 The sand fills his eyes.
What have I got from his trip?

- 1 allī itwiddih yā‘aynī
fī ibraydah allī warā ḥāyil
- الللي اتوديه يا عيني
في ابريده الللي ورا حاييل
- 2 raml alḥaṣā darr fī i‘yūnih
min ‘anwatih wiṣ anā ṭāyil
- رمل الحشا ذر في اعيونه
من عنوته وش انا طاييل

Ijway‘id Ibn Sa‘id Abū Tāyih 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, *gilliyah*, on his return. His other wife added the third line in a competitive spirit, saying that Ijway‘id prefers sugar to *gilliyah*.

- 1 I will go to the top of the hill of Ikzaymah⁽¹⁰⁾
And I will look towards Al ‘Ayriyyah⁽¹¹⁾.
- 2 I promise, when I see Ijway‘id,
I will make him giliyyah.
- 3 The food of Ijway‘id is sugar;
May you not enjoy good health!

- 1 laṣrif ‘arās ikzaymah
wawājih lil‘ayriyyah
- لشرف عراس اكزيمه
وواجه للعيويه
- 2 nadrin lan šuft ijway‘id
ḡayr aglā lih giliyyah
- نذر لن شفت اجويعد
غير اقلي له قليه
- 3 maṭ‘ūm ijway‘id sukkar
‘asā mantī gawiyyah
- مطعموم اجويعد سكر
عسى مانتي قويه

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

- 1 Oh Arrijāh , beating with a stick
Does not make the reluctant heart obedient.
- 2 My beloved is ‘Awdah,
Who is tough and is a rider of camels.

- | | | |
|---|--|---------------------------------------|
| 1 | ẓarb al‘aṣā yarrīj‘ah
mā yitawwi‘ galbin gāsi | ظرب العصا بالرجعه
ما يطوع قلب قاسي |
| 2 | anā ‘āširi‘ āwdah
gubb arrakāyib gāsi | انا عشيري عوده
قب الركائب قاسي |

Lafi Sa‘īd Abū Tāyih 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⁽¹²⁾.
- 2 Lāfi⁽¹³⁾ is like Ṣaṭṭām⁽¹⁴⁾
And I am like Turkiyyah⁽¹⁵⁾

- | | | |
|---|--|---------------------------------------|
| 1 | uxḍī xafāyif gaššik
winhazmī yā i‘mayriyyah | اخذي خفافيف قشك
وانهمي يا اعميرييه |
| 2 | lāfi kinnih ṣaṭṭām
wanā kinni turkiyyah | لافي كنه سظام
وانا كني تركيه |

Ṭurfah Bint Lāfi Abū Tāyih sent this message to her relative, Dāgiš Jāzī Abū Tāyih, 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 Wājid⁽¹⁷⁾ are still at home.

- | | | |
|---|--|--|
| 1 | yā rākib allī iytabārannī
ḥilīn hajāhij wismānī | يا راكب اللي ايتبارني
حيل هجاهيج وسماني |
| 2 | fī bayt dāgis̄ yizifinnī
u‘ajlin igrāhin ‘alā annārī | في بيت داغش يظيفني
او عجل اقراهن على النار |
| 3 | gul lih tarā alwizḥ wixdinnī
fī sā‘tin mābhā inkārī | قل له ترى الوطح وخذني
في ساعة مابها انكاري |
| 4 | ugul lih tarā alwizḥ wixdinnī
fuzzah uwājid ‘alā addārī | او قل له ترى الوطح وخذني
فظه او واجد على الداري |

‘Īsbah Algzāwiyyah composed these lines expressing her anxiety when her husband, ‘Awdah Abū Tāyih, was late returning from a raid. She asks her slave woman, Imnīrah, 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 Imnīrah, 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.

1 ḥuṭṭī ‘alā annār yā imnīrah
uyā ‘ayn min dami‘tik hātī

حطي على النار يا امنيره
اوياعين من دمعتك هاتي

2 yā ṭayr mā tisrī allaylah
yā šayn wakrik nāyātī

يا طير ما تسري الليله
يا شين واكريك نيراتي

3 witsāyil ‘āširī ‘an alḥīrah
witbāššir in kān mā māti

وتسايل عشيري عن الحيره
وتبشتر ان كان ما ماتى

4 ilā lafā ḥākim addīrah
ninsif ‘alā albayt rāyātī

الا لفي حاكم الديره
ننسف على البيت راياتي

5 ukull almajālis ithallī bih
uyadbah min alḥil ‘adlātī

اوكل المجالس اتهلي به
اويذبح من الحيل عدلاتي

A Šammari 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 Ijway‘id⁽¹⁹⁾ chased you.

1 lā wā hini min gāzā ma‘kum
yawm almlāgā iytaḥallākum

لاواهني من غزا معكم
يوم الملاقا يتحلاككم

- 2 wašūf anā allī šarad minkum
yā ribī 'tī min fadāyākum
واشوفف انا اللي شرد منكم
يا ربعتي من فداياكم
- 3 mā talḡahā ṭayrit aššihān
yawmin ijway'id tawallākum
ما تلحقه طيرة الشيهان
يوم اجويعد تولاكم

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 I'mayrāt⁽²⁰⁾.
- 2 I hope the slain are in Paradise today.
We should not cry for those who died.

- 1 alhijin ḡadat lahā jazzah
mā min 'udur yal'mayrātī
الهنن غدت لها جظه
ما من عذر يالعميراتي
- 2 udabiḡkū alyawm liljannah
walā yinbiki wāḡdin māti
اودبيحكو اليوم للجنه
ولا ينبكي واحد ماتي

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

- 1 Oh 'Alī, I wish you could see what is in my heart,
And see love revealed.
- 2 Oh 'Alī. everyone wanted to taste my lips;
You drank from them without hindrance.
- 1 yā 'alī laytak biẓẓamāyir tiwīḡī
wišūf šayyin bilhawā bāḡ maknūn
يا علي لبتك بالظماير تويقي
وتشوف شي بالهوى باح مكنون
- 2 alkull ya 'alī tamannā maṣṣ riḡī
wintah širibtiḡ bidūn makmūn
الكل يا علي تمنى مص ريقني
وانته شربته بدون مكمون

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!

- | | | |
|---|--|--|
| 1 | yā bīz yā jiddall alǧizlān
sirw alǧanam lā taʿšginnih | يا بيظ يا جدل الغزلان
سرو الغنم لا تعشقنه |
| 2 | hadaf iǧlaybih garīʿ azzān
walhijin tarrakaw wāhinnah | هدف اقلبيه قريع الظان
والهجن تركوا واهنه |

A POEM BY DIHMA SAʿŪD FĀRIS

In this poem, Dihma Saʿūd 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*⁽²¹⁾ 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;

- 6 Joy is in my heart when we travel
Into an area where there is no border post in front of me,
- 7 And our sons herd our camels;
When we drink the milk of the camel which has its first baby camel.
- 8 The days when the bedouin used to travel are gone;
When they used to look for grass in the plains.
- 9 When they saw flashing lightning in the clouds,
Scouts would mount the travelling camels.
- 10 When they settled in summer time around the wells
How nice it was for them to raise buckets on a pulley.
- 11 After such freedom, the wrongs I suffer are too great;
Times have changed and I don't like it at all.
- 12 After living in a house, if they gave me a choice,
I would rather live in the clean plains, after such an experience.
- 13 If the bedouin returned to their traditional life,
I would leave the house which my sons built for me.
- 14 Loneliness and restricted movement are like a prison.
After being in the open, I suffer being in a house.
- 15 When my thoughts come to the surface, you will get my fine rhymes;
I will describe the past and the present.
- 16 We women bear the intelligent ones;
Without women, men's situation would be wretched.
- 17 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 riyāl⁽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.

- | | | |
|---|--|--|
| 1 | albarḥah ballayl sihrin i'yūnī
ugalbī min alhājūs walhamm kālī | البارحه بالليل سهرن اعيوني
او قلبي من الهاجوس والههم كالي |
| 2 | yawm atadakkār hawdajī wazzu'ūnī
jawf aṣṣahārī fawg hidb aljmālī | يوم اتذكر هودجي والظعوني
جوف الصحاري فوق حدب الجمالي |
| 3 | yawm annašāmā ilhijinhum yarkabawnī
nitlī salafhum fī daww gafrin uxālī | يوم النشاما الهجنهم يركبوني
نتلي سلفهم في دو قفر اوخالي |
| 4 | wagt azzahīrah uba'adhā yinzlūnī
fī xāyi'in yizhih šawf alḥalālī | وقت الظهيره اوبعدها ينزلوني
في خايغ يزهييه شوف الحلالي |

- 5 anšur ilbaytī dūn nāsin yijūnī
bayt ašša‘ar abnih waḥdī ilḥālī
انشر البيتي دون ناس يجوني
بيت الشعر ابنيه وحدي الحالي
- 6 urabi‘ galbi yawm inhum yarḥalawnī
fī dīrtin mā fih markaz igbālī
اوربيع قلبي يوم انهم يرحلونني
في ديرة ما فيه مركز اقبالي
- 7 wi‘yālnā baḍwādānā yasraḥawnī
unašrab ḥalibin min abkārīn ihjālī
وعيالنا باذوادنا يسرحونني
اونشرب حليب من اباكار اهجالي
- 8 rāḥat ayāmin badwahā yadlahawnī
aktar ṭalabhum lilfalā walfwālī
راحت ايام بدوها يدلهورني
اكثر طلبهم للفلا والفوالي
- 9 win šāfaw albarrāg zāḥ almzūnī
maddaw iṭrūšah fawg gubbin ihyālī
ون شافوا البراق طاح المزونني
مدوا اطروشاه فوق قب احيالي
- 10 ujiyyānhum bilgayz lih yigṭunūnī
yā zīn jarr idliyyihum ‘almaḥālī
اوجيانهم بالقيظ له يقطنونني
يا زين جر ادليهم عالمحالي
- 11 ḥurriyyatin ba‘dih kaṭīrah igbūnī
wagtin taḡayyar māhū ‘alā annafs ḡālī
حرية بعده كثيره اغبونني
وقت تغير ماهو على النفس غالي
- 12 u‘an maskanī liddār law xayyarawnī
ba‘d attajārib widdī nazīf assihālī
او عن مسكني للدار لو خيروني
بعد التجارب ودي نظيف السهالي
- 13 law albadāwah ilwagthum yarja‘awnī
latruk ildārin liyyah banawhā i‘yālī
لو البداوه الوقتهم يرجعونني
لترك الدار ليها بنوها اعيالي
- 14 hajrin uḥāšrin lawn waḥ‘ assujūnī
‘ugb alfazā biddār yingāṭ bālī
هجر او حشر لون وطع السجونني
عقب الفظا بالدار ينغت بالي
- 15 win hāz fikrī jannak ṭarāyif ilḥūnī
ašrah ‘alā mākan utālī
ون هاز فكري جنك طرايف الحونني
اشرح على ماكان اوتالي
- 16 ḥinnā annisā nijīb min yafhamawnī
lawlā annisā taz‘af aḥwāl arrijālī
حنا النساء نجيب من يفهمونني
لولا النساء تطعف احوال الرجالي

- 17 kamm ṭayyibah ḥāṣat naṣīb al‘ufūnī
ukamm salbadiyyah ḥāṣat naṣīb al‘yālī
- كم طيبه حاشت نصيب العفوني
اوكم سلبيديه حاشت نصيب العيالي
- 18 baytin bilā azzawjah tuḥūfah ijnūnī
uḥinnā jamāl albayt biayyāt ḥālī
- بيت بلا الزوجه تحوفه اجنوني
اوحننا جمال البيت بايات حالي
- 19 lawlā annisā lilbayt mā yunzurūnī
bidūn zawjah mā yitman iryālī
- لولا النسا للبيت ما ينظرونني
بدون زوجه ما يثمن اريالي
- 20 ukull ‘illatin bilkaww amrah yihūnī
ma‘ fagidnā wazzawj ‘indah aṭfālī
- اوكل علة بالكون امره يهوني
مع فقدنا والزوج عنده اطفالي
- 21 wislāḥnā fi xaddanā wal‘uyūnī
wislāḥ arrajil lā šakk tib waf‘ālī
- وسلاحنا في خدنا والعيونني
وسلاح الرجل لا شك طيب وافعالي
- 22 wilā ijtama‘ bazzin ‘aglin yukūnī
yišbih wisāmin ḥaṭṭ fih almadālī
- والا اجتمع بالزين عقل يكونني
يشبه وسام حظ فيه المدالي
- 23 yašhadd lanā bilgawl min yasma‘awnī
umahlā kalām aṣṣudug yawmin iygālī
- يشهد لنا بالقول من يسمعوني
او محلى كلام الصدق يوم ايقالي
- 24 kiṭr attajārūb fiḥā tizin alfunūnī
ugult algaṣidah yawm šār almajālī
- كثر التجارب فيها تزين الفنونني
او قلت القصيده يوم صار المجالي
- 25 lajil al‘yāl ba‘dhā yuḍukrūnī
wanā ibgabrīn yisfī ‘alayh arrimālī
- لاجل العيال بعدها يذكروني
وانا ابقر يسفي عليه الرمالي

WOMEN'S POETRY

FOOTNOTES

- 1 Mount Al Ḥalāl is about 50km east of Al Arish, in northern Sinai
- 2 probably *zaggūm*, *balanites aegyptiaca*
- 3 In the Arabic text *ʿabāh* which is made from wool and used by men and women. In Arabia, the *ʿabah* worn by women is made of silk and the men's cloak is called *bisṭ*
- 4 *māhū ismallāh*, 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 *maḥrān*, singular *maḥīr*; 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 Jāzī, 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 Rwalā tribe, Saṭṭām Ibn Šaʿlān
- 15 Saṭṭām's wife
- 16 Dāgis Jāzī Abū Tāyih, a desert warrior
- 17 Fuzzah and Wājīd are first cousins of Dāgis.
- 18 in the Arabic text, *nayrātī*, plural of *nayra* or *layra*, the gold Turkish coin of that time
- 19 Ijwayʿid Ibn Saʿīd Abū Tāyih
- 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, ‘Anayz 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. ‘Anayz borrowed ten pounds from this. On the way he met a merchant he knew, and told him what had happened. The merchant advised ‘Anayz 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 ‘Anayz 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, *‘arādī*, 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.

- 3 I am one of those who have fallen into evil ways;
I have drunk from a bitter cup.
- 4 I heaped up wood and made a fire
And lay down in its cleansing heat.
- 5 My life was blameless
Until the devil lured me into this⁽⁴⁾.
- 6 I cast off the robe of nobility and have gone naked
Since the day this misfortune came between me and my men.
- 7 Oh God who knows everything,
You are my witness.
- 8 Oh God, why did you load me with all these sins,
So even my close friends have no sympathy for me?
- 9 People say you are the one who knows the unknown,
But I say you are a deceiver;
- 10 If you are all-powerful,
You can give me a different face and create another man in my place.
- 11 Oh God if you rebuke me, I swear I will not repent
And I will settle our account and recoup my losses.
- 12 You know I have been hit by poverty,
And yet you are tethering me⁽⁵⁾.
- 13 I vow I will cut your caravan routes⁽⁶⁾,
Because there is no peace between us.
- 14 I know that my final resting place is a grave
And a bed of flaming coals.
- 15 Let's go to the *‘arādi*⁽⁷⁾, where people settle their disputes;
I will compel you to admit my claim in full.

- 16 It is a long way to the 'arādi 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 *halāli*⁽¹²⁾.

- | | | |
|---|--|---|
| 1 | yā rākbin min 'indanā fawg ḡabzūb
amānit allāh lā ti'allim ibhālī | يا راكب من عندنا فوق ظبظوب
امانة الله لا تعلم ابحالي |
| 2 | tarā al'ilm mitl arriḡ lin jat za'būb
marrah gubūl u marrah tāti šamālī | ترى العلم مثل الريح لن جت زعبوب
مره قبول او مره تاتي شمالي |
| 3 | ḡadayt min allī ilhum bil'ātlih nawb
u samm assagaṡri ṡasni bilmakālī | غديت من اللي الهم بالعاطله نوب
اوسم السقطري طسني بالمكالي |
| 4 | arḡum ḡaṡab lammā ḡadā aljamr lahlūb
wargud 'alā aljanbayn 'iddih dawā lī | ارظم حطب لما غدا الجمر لهلوب
وارقد على الجنين عده دوا لي |
| 5 | min hayyitin jatnī wanā ṡahir aṡṡawb
ḡayr allā'in allī 'alayhā hawālī | من هية جنتي وانا طاهر الثوب
غير اللعين اللي عليها هوى لي |
| 6 | armi ṡiyāb al'iz wamsī balā ṡawb
min yawm šarat balwatī ma' irjālī | ارمي ثياب العز وامشي بلا ثوب
من يوم صارت بلوتي مع ارجالي |

- 7 yā rabb yā nāgid ‘alā kull maktūb
intih ragībī wint ‘arīf is‘alī
يا رب يا ناقد على كل مكتوب
انته رقيبى وانت عارف اسعالي
- 8 yallāh layh ḥammaltnī kull addunūb
walā zi‘il min kān yašfaq ibḥalī
يالله ليه حملتني كل الذنوب
ولا زعل من كان يشفق ابحالي
- 9 annās bigūlū int ‘allām algiyūb
wanā bagūl ammā int wāḥid zalālī
الناس يقولوا انت علام الغيوب
وانا بقول اما انت واحد ظلامي
- 10 in kānnakk gādir ‘alā kull maṭlūb
gādir itgayyirnih u taxliag badālī
ان كانك قادر على كل مطلوب
قادر اتغيرنيه او تخلق بدالي
- 11 in ‘azzartnī yā rabb wallāh mā tūb
u laḥāsbak ‘akull mālin hafālī
ان عزرتني يا رب والله ماتوب
اولحاسبك عكل مال هفالي
- 12 int mant ‘arīfnih min alfagir mašhūb
tug‘ud it‘aggil fī ibdāk alḥbalī
انت مانت عارفنيه من الفقر مشهوب
تقعد اتعقل في ابداك الحبالي
- 13 wallāh lag‘ud lasawāyigak bidrūb
‘alā šān mā baynī u baynak imsālī
والله لقعد لسوايئك بدروب
على شان ما بيني اوبينك امسالي
- 14 anā ‘arīf in āxar manāmī ibsardūb
wifrāš jamr uḥarr nārah itlālī
انا عارف ان اخر منامي ايسردوب
وفراش جمر اوحر ناره اتلالي
- 15 war‘ lakk al‘arādī ḥagg wimfataš i‘yūb
walzimak bilḥagg awwal u tālī
وارع لك العرادي حق ومفاتش اعيوب
والزمك بالحق اول اوتالي
- 16 ar‘ lak al‘arādī ‘ašān yukutlak dūnih aššawb
witsūf māl annās ‘ugbah zawālī
ارع لك العرادي عشان يكتلك دونه الشوب
وتسوف مال الناس عقبه زوالي
- 17 u yāmā yijī ‘ugb almaṭar warra‘ad šawb
u yāmā yijī ‘ugb alin‘ikāf in‘idālī
اوياما يجي عقب المطر والرعد شوب
اوياما يجي عقب الاتعكاف اتعدالي
- 18 u yāmaḥalā alfinjān min baṭn marbūb
min dallih ilā dallih talātat idlālī
اويامحلي الفنجان من بطن مربوب
من دله الى دله ثلاثة ادلالي

- 19 win dāghā alminkif ilā kinnah addawb وان ذاقها المنكف الا كنه الذوب
wagdah ḥaṭab walmi šarābah zalālī وقده حطب والمي شرابه زلالی
- 20 wibhārḥā min dīrat alhind majlūb وبهارها من ديرة الهند مجلوب
'addā 'alā sab' aljamārik u jālī عدا على سبع الجمارك اوجالي
- 21 win tubt barzak barridiyyāt mansūb وان تبت برظك بالرديات منسوب
lanni dahab barzak iygūlū halālī لني ذهب برظك يقولوا هلالی

MESSAGE TO NĀYIF AL XRAYŠA

BARRĀK DĀGIŠ ABŪ TĀYIH

Barrāk Dāgiš sent this poem to sheikh Nāyif Ḥadīṭah 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 Aṭṭubayg, 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;

- 5 She has been ridden from Aṣṣuwān⁽¹⁶⁾ around Al Ġarāmīl⁽¹⁷⁾
By the brave man who conveys my words -
- 6 Your host will be valiant Nāyif, who represents the elite of his generation
And whose deeds permit us to hold our heads high.
- 7 He is like a falcon⁽¹⁸⁾ and is kind and generous;
He gives much but makes light of it;
- 8 A sheikh and son of a sheikh, who is strong and capable
And who can solve difficult and complex problems.
- 9 Whenever you visit him, you are entertained with cardamom coffee;
Your feelings will rejoice in his logic.
- 10 The son of Al Xrayṣa shines like the star Canopus;
A man's actions justify his reputation.
- 11 Give him as many greetings as heavy rain,
As many as the raindrops that fall on the ground.
- 12 Tell Abū Aṣṣāyis⁽¹⁹⁾ that when he asked me for a poem
My feelings were excited by rhymes.
- 13 Tell him "You shocked my feelings like rain filling a stream -
From every valley, the rivulets flow into it."
- 14 Explain to Nāyif the great grief in my heart;
Deep in my heart, it causes me pain;
- 15 I am beset by doubts about justice and partiality.
I remember those past days of nomad life,
- 16 The time when the bedouin rode camels and horses,
And horses were harnessed for battle;
- 17 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 -

- 30 Since the day orders became unjust to us;
Every bedouin complains of injustice.
- 31 We followed our sheikhs like young ostriches
Following the beak-clicking call of an older one⁽²⁵⁾.
- 32 The ditch⁽²⁶⁾ before our lands is getting longer;
Oh my people! There is a door and a lock, which oppresses me.
- 33 If you come to them⁽²⁷⁾ as a traveller, they inspect the load;
Even our women stand in front of them⁽²⁸⁾.
- 34 They check our permits carefully
And register our children.
- 35 They limit our days of residence in their records.
They deport us, when those days have expired,
- 36 As if we were Turkish pilgrims in motor cars.
Everyone produces his passport without delay.
- 37 If our land were not taken over by those men⁽²⁹⁾,
The grief over Attubayg would not distress my heart.
- 38 The value of the bedouin is being undermined;
No sheikh is trying to relieve me of this injustice.
- 39 Anyone who lives long enough
Will learn lessons from his experience.
- 40 He will understand his situation; then, if he wants to compose poetry,
He will build verses like gold.
- 41 Governments separate the bedouin from each other;
They divide relatives and brothers.
- 42 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⁽³⁰⁾.
- 44 Nowadays we just have evening parties and late nights,
And even our male camels⁽³¹⁾ head for their fodder⁽³²⁾.
- 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 | yā rākbin ḥamrā ṭawā baṭinhā alḥīl
'alayh zaynāt assafāyif zahannī | ياراكب حمرا طوى بطنها الحيل
عليه زينات السفايف زهني |
| 2 | wagm arrabā' walā rizi'ḥā almaxālil
ikwā'ḥā 'in zawrhā fajfajanni | وقم الرباع ولا رطعها المخاليل
اكواعها عن زورها فجفجني |
| 3 | bitr alfxūd uzāfyih hadbit addayl
itxallī al'ayrāt yawm agrāšanni | بتر الفخوذ اوظافيه هدبة الذيل
اتخلي العيرات يوم اقرشني |
| 4 | tajwiz haygin jaffalannih azāwīl
urabdih giddāmih jāflātin gazanni | تجويظ هيقي جفلنه ازاوليل
اوربده قدامه جافلات قرني |
| 5 | rikbit min aššuwwān ḥawl alḡarāmīl
'alayh girmin yūšil alharj minnī | ركبت من الصوان حول الغراميل
عليه قرم يوصل الهرج مني |
| 6 | malfāk nāyif hayla'ī šafwat aljīl
fa'āylih lirrās hin yanhazanni | ملفاك نايف هيلعي صفوة الجيل
فاعيله للراس هن ينهظني |
| 7 | mitl annadāwī ukāsbin littanāfīl
jazl al'atīyyah lā 'atā mā yiminnī | مثل النداوي اوكاسب للتافيل
جزل العطيه لا عطى ما يميني |
| 8 | šayxin walad šayx lif'il ḥalḥīl
ḥallāl sa'b al'gad law 'igdannī | شيخ ولد شيخ للفعل حلحيل
حلال صعب العقد لو عقنني |

- 9 talgā idlālin imbaharātin min alhayl
ujawānḥak fī mantgih yatrabannī
تلقي ادلال امبهرات من الهيل
اوجوانحك في منطقه يطريني
- 10 walad alxraysā bayyinin kinnih ishayl
af‘āl alfata‘ in sum‘atah yašrahanni
ولد الخريشا بين كنه اسهيل
افعال الفتى عن سمعته يشرحني
- 11 ihdih salāmin ‘add wabil alhamālīl
‘alā alarāzī ‘add mā yihtfinnī
اهده سلام عد ويل الهماليل
على الاراضي عد ما يهتفني
- 12 gul labū aššāyīš yawmin ṭalab minnī algīl
hāzan gīfān alḥašā uhayyazannī
قل لبو الشايش يوم طلب مني القيل
هاظن قيفان الحشا اوهيظني
- 13 hayzit it‘ul mazrabah yimšī assayl
min kull wādī ifrū‘hā rawwahanni
هيظة اتعول مظربه يمشي السيل
من كل وادي افروعا روحني
- 14 wašrah ilnāyif hamm bilgalb bilḥayl
jawf azzamāyir lā‘nī wimtaḥannī
واشرح الناييف هم بالقلب بالحيل
جوف الظماير لاعني وامتحني
- 15 hammin min alhājūs wal‘adl walmayl
wadkur ayyāmin lilbadāwah mazannī
هم من الهاجوس والعدل والميل
واذكر ايام للبادواه مظني
- 16 yawm albadāwah tarkab alhijin walxayl
uyawm assabāyā lilḥarāyib it‘anni
يوم البداوه تركب الهجن والخييل
اويوم السبايا للحرابيب اتعني
- 17 yawm al‘adārā tarkab azzamil baššayl
fī hawdajin gafu assalaf lā badannī
يوم العذارى تركب الزمل بالشيل
في هودج قفو السلف لا بدني
- 18 lā bān najm ishayl yabū almarāḥil
yamm almanādī ibyūthum yarḥalannī
لا بان نجم اسهيل يبو المراحيل
يم المنادي ابيوتهم يرحلني
- 19 wilā tāḥ wasmin jawk yammih maḥawīl
kamm min mišigrin šalaw waladhā tihinnī
ولا طاح وسم جوك يمه محاويل
كم من مصغر شالوا ولدها تحني
- 20 niyyit šurūgah lilbadāwah madāhīl
jawf ašṣahārī ibyūthum yinzlinnī
نية شروقه للبادواه مداهيل
جوف الصحاري ابيوتهم ينزلني

- 21 wilā gazzaw almirbāʿ wiḥtājaw alkayl
azʿānhum lidyārhum ġarrabannī
ولا قظوا المرباع واحتاجوا الكيل
اطعانهم لديارهم غربني
- 22 walbādyah baṭṭīb ilhā maḥāṣīl
axd uʿatā wifʿālhūm baynannī
والباديه بالطيب الها محاصيل
اخذ او عطا وفعالهم بينني
- 23 yawm alḥazārah takrah almaṣī billayl
uyaxšā izbāʿah maʿ idyābahʿawannī
يوم الحظاره تكره المشي بالليل
اويخشى اطباعه مع انيابه عوني
- 24 wallā ibzamān alyawm fih attahāwīl
albādyah šawmāthā zawwaʿannī
والا ابزمان اليوم فيه التهاويل
الباديه شوماتها زوعني
- 25 hādā zamānin dallal albadū tadlīl
uyafham iljawrah min hū kabīrin imsinnī
هذا زمان نلل البدو تذليل
اويفهم الجوره من هو كبير امسني
- 26 yafham iljawrah wiyḥallil alamr taḥlīl
mā hū jāhlin ʿalmsajjil iyġannī
يفهم الجوره ويحلل الامر تحليل
ما هو جاهل عالمسجل ايغني
- 27 walḥukum finā yajʿal alamr tankīl
ašūfah ʿalaynā ingalab tugūl jinnī
والحكم فينا يجعل الامر تنكيل
اشوفه علينا انقلب تقل جني
- 28 ġarbin ušargin kinhum šāhib alfil
kull ʿāġlin lilmawt fih attamannī
غرب اوشرق كنههم صاحب الفيل
كل عاقل للموت فيه التمني
- 29 waššayx finā hammal alwaṣʿ tahmīl
mā tābnā yawm allayālī waṭannī
والشيخ فينا همم الوضع تهميل
ما تابنا يوم الليلي وطني
- 30 ḥayt alawāmir šarat ʿalaynā ġarābīl
kull ibduwiyyin ġāl hin ġarbalannī
حيث الاوامر صارت علينا غرابيل
كل ابدوي قال هن غربلني
- 31 uḥinnā warāhum kinnanā ḥaškal arrīl
ʿalā almaṭīg gafū annaʿāmah mašannī
اوحننا وراهم كتننا حشكال الريل
على المطيق قفو النعامه مشني
- 32 walḥafr dūn idyārnā fih taṭwīl
bābin umuġlāg yā jamāʿah ġabannī
والحفر دون اديارنا فيه تطويل
باب او مغلاق يا جماعه غبني

- 33 in jīthum rahḥāl iyfatsū aššayl
uḥarīmā giddāmhū yāḡafannī
ان جيتهم رحال ايفتشوا الشيل
اوحرينا قدامهم ياقفني
- 34 taṣriḥnā iyfaṣlū fih tafṣīl
izʿūfnā ubanātnā iysajjalannī
تصريحننا ايفصلوا فيه تفصيل
اطعوفنا اوبناتنا ايسجلني
- 35 wiḥaddidū ayāmnā bittasājīl
wysisafrūnā yawmin ʿalaynā ḡazannī
ويحددوا ايامنا بالتساجيل
ويسفرونا يوم علينا قطنني
- 36 kinnā ḡajjij atrāk ʿalā attanābīl
kullin jawāzih yibirzih mā yiwannī
كنا حجيج اتراك على التناويل
كل جوازه بيرزه ما يوني
- 37 law in idyarnā mā xadawhā arrajājīl
ihmūm aṭṭubayḡ ibḡalbnā mā adḡhabannī
لو ان اديرنا ماخذوها الرجاجيل
اهموم اṭṭوبيق ابقلنا ما اذهبني
- 38 walbādyah ḡimāthā fī tanzīl
mā fih ṣayxin yanḡaz azzaym ʿannī
والباديه قيماتها في تنزيل
ما فيه شيخ ينهظ العظيم عني
- 39 umin ṭāl ʿumrah uṣār lilamr tamḡīl
min attajārūb yāxid idrūsin ufannī
اومن طال عمره اوصار للامر تمهيل
من التجارب ياخذ ادروس اوفني
- 40 uyafḡam ilwaṣʿah lā baḡā algawl walḡīl
yibnī ibyūtīn kaḡḡahab yawm dānnī
اويفهم الوطعه لا بغي القول والقيل
ييني ابيوت كالذهب يوم دني
- 41 lilbādyah bayn alḡukūmāt taʿzīl
bayn alḡarāyib walaxū yifurgannī
للباديه بين الحكومات تعزير
بين القرايب والاخو يفرقني
- 42 ḡādā suʿūdī nāl alḡafīzah ibtakfīl
waxūh bilurdun sāknin mirḡahannī
هذا سعودي نال الحفيظه ابتكفيل
واخوه بالاردن ساكن مرجهني
- 43 tafriḡ ṣawf alʿayn mā yihūj darbīl
wingū ʿalmaṭar lā budhin yakmalannī
تفريق شوف العين ما يحوج دربيل
ونقوع المطر لابدهن يكملني
- 44 ḡādī izrūfin fihā tudūr attaʿālīl
ijmālnā yamm alʿalaf jawwazannī
هذي اطروف فيها تدور التعاليل
اجماننا يم العلف جوظني

45 mā lūmhin ṣāran izʿāfin mahāzīl
wašūf aljmal min alʿalaf wālafannī

ما لومهن صارن اضعاف مهازيل
واشوف الجمال من العلف والفني

46 tamm aljawāb umilḥit alḥakī taglīl
min manbaʿin bilgalb mā fih mannī

تم الجواب او ملحة الحكي تغليل
من منبع بالقلب ما فيه مني

GOD

SILMĪ SALAMAH AL JABRĪ

In this poem, Silmī 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.

- 10 You will only ever hear warm words of welcome for me,
As if I am a great sheikh visiting her.

- | | | |
|----|---|--|
| 1 | yallāh yā mi‘tī al‘aṭāwī aljzillī
ti‘tī ‘aṭāwī min ġayrak ‘aṭāhā | يالله يا معطي العطاوي الجزلي
تعطي عطاوي مين غيرك عطاها |
| 2 | mi‘tī assama‘ waššawf bih nistadillī
warrūḥ mitkallif ibhā allī našāhā | معطي السمع والشوف به نستدلي
والروح متكلف ابها اللي نشاها |
| 3 | wal‘aġl ni‘mah kāmlah ‘atwit allī
na‘āyimah ‘alxalg mā ḥadd ḥašāhā | والعقل نعمه كامله عطوة اللي
نعايمه عالخلق ما حد حصاها |
| 4 | umirzī ‘abīdah u‘indhum xayr tallī
walḥamd lih fī šubḥahā ma‘ masāhā | اومرطي عبيده او عندهم خير تلي
والحمد له في صبحها مع مساها |
| 5 | miḥyī al‘izām uhī gadīmah ubillī
wimballiġ annafs assa‘īdah ihdāhā | محيي العظام او هي قديمه اوبلي
ومبلغ النفس السعيده اهداها |
| 6 | kull al‘ibād itmūt maḥadin imzillī
waḥdar min addunyā utafakkar fanāhā | كل العباد اتموت ما حد امظلي
واحذر من الدنيا اوتفكر فناها |
| 7 | kull alġalāwah walmawaddah itzillī
mā fiš ġayr ammih šādig ġalāhā | كل الغلاوه والموده اتزلي
ما فيش غير اميه صادق غلاها |
| 8 | min kuṭur šaylī ‘umurhā mā timillī
uyā kamm layltin waffarat lī ‘ašāhā | من كثر شيلي عمرها ما تملي
اوياكم ليلة وفرت لي عشاها |
| 9 | wanā antiġi ‘inha uhī lī tiṭillī
utuḡrub wanā aḡḥak law kabīrah ‘ašāhā | وانا انتقي عنها او هي لي تظلي
اوتظرب وانا اظحك لو كبيره عساها |
| 10 | utasma‘ ihdāhā ġayr kaṭīr attihillī
itgūl šayxin min almanā‘ir jāhā | اوتسمع عندها غير كثير التهلي
اتقول شيخ من المنايعر جاها |

MEDIATOR**RAḤḤĀL ʿĀSRĪ ADDUMĀNĪ**

One of the problems people suffer from in the Middle East is the activities of middle men. In this poem, Raḥḥāl ʿĀsrī 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⁽³³⁾;
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.

- 10 When he creates someone, he guarantees his livelihood;
He secures his means of living for a lifetime.
- 11 When his life comes to an end, the door of his living will be closed;
People will weep and lament.
- 12 Oh God, we worship you; God of greatness and glory.
You will gather all creatures to you on the day of judgement.
- 13 I beg you, relieve my heart which suffers from grief
For the injustice of these times and the deviation I have seen.
- 14 People are no longer willing to be honest; they even hate honesty;
If I speak honestly, eyes will look at me strangely.
- 15 The trading of favours has led to the loss of men's rights⁽³⁴⁾,
Even for the one who wants to feed his sheep⁽³⁵⁾.
- 16 Doors are closed to him, and he is denied admittance⁽³⁶⁾;
No one is interested in seeing or talking to him.
- 17 His many petitions cause him pain and fatigue;
Nobody believes the complaint he is making.
- 18 In addition to the injustice of the times, everyone is against him;
Fools strike a pose of manliness, and deal with him harshly.
- 19 I don't blame him if his mind becomes disordered
And the injustice of this life gives him concussion.
- 20 Nowadays the fox mocks the lion
And the hen rules and gives orders to the falcon.
- 21 I mourn and feel sorrow for past times
And so the grief and pain in my heart grow.
- 22 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 Gawdān⁽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.

- | | | |
|---|--|--|
| 1 | Alwāṣṭah allāh aḥsan min alkull
hū algadīr allī ʿalā kull ḥājah | الواسطه الله احسن من الكل
هو القدير اللي على كل حاجه |
| 2 | hū almuwīg allī ʿalā iglūbnā imṭill
hū alladī yišfi marīzah ʿilājah | هو المويق اللي على اقلوبنا امطل
هو اللذي يشفي مريضه علاجه |
| 3 | hū alladī idā naxaynāh mā ḍall
hū alladī laʿtā sarīʿ infirājah | هو اللذي اذا نخيناه ما ذل
هو اللذي لعطى سريع انفراجه |
| 4 | hū alladī ilā ṭalabnāh mā yimill
hū alladī rizgah wasīʿah afjājah | هو اللذي الا طلبناه ما يميل
هو اللذي رزقه وسيعه افجاجه |
| 5 | hū alladī ʿindah arrabṭ walḥall
wimgassim alarzāg ʿalā mazājah | هو اللذي عنده الربط والحل
ومقسم الارزاق على مزاجه |

- 6 hū alladī ilā ištahā iy'iz wiydill
hū alladī mizfi 'alaynā isyājah
هو اللذي الا اشتهى اعز ويدل
هو اللذي مظفي علينا اسياجه
- 7 hū alladī iy'attiš alarż wiybill
wilā šahā saylah sari' inbilājah
هو اللذي اعطش الارض ويبل
ولا شهى سيله سريع انبلاجه
- 8 hū alladī lā rād yixšib uyimħill
hū alladī zāwī 'alaynā isrājah
هو اللذي لا راد يخصب اويمحل
هو اللذي طاوي علينا اسراجه
- 9 min dūn zill allāh mā naltajī ilzil
ya'rif maknūn alħaša wiħtiyājah
من دون ظل الله ما نتجي الظل
يعرف مكنون الحشا وحتياجه
- 10 ilā xalag maxlūg larrizig yakfall
yakfal lih alarżāg ṭilit madājah
الا خلق مخلوق للرزق يكفل
يكفل له الارزاق طيلة مداجه
- 11 win xalaş 'umrah bāb rizgah iygaffall
uşār albukā 'ind al'arab wallajājah
ون خلص عمره باب رزقه ايقفل
اوصار البكا عند العرب واللجابه
- 12 yallāh yalma'būd ya 'az wājall
yā jāmi' almaxlūg yawm almuwājah
ياالله يالمعبود يا عز وجل
يا جامع المخلوق يوم المواجه
- 13 itfarrij ilgalbin min ihmūmah taħammall
min jawr hādā addawr šuft in'iwājah
اتفرج القلب من اهمومه تحمل
من جور هذا الدور شفت انعواجه
- 14 waşşudug minnah annās tanfir utaz'all
ladlayt bih alkull nawzar ihjājah
والصدق منه الناس تنفر اوتزعل
لدليت به الكل نوظر احجابه
- 15 ugazb alxawāṭir zayya' alħag 'ašlall
'amustawā wāhid iy'allif in'ājah
اوقظب الخواطر ظيع الحق عشلل
عمستوى واحد اعلف انعاجه
- 16 yuṭbagg 'alayh albāb mamnū' yudxull
maħadin imħib ilgurbtah windimājah
يطبق عليه الباب ممنوع يدخل
محد امحب القربته وندماجيه
- 17 kuṭur arrajāwī 'adabannih uhū kall
maħadin imşaddig harjtah waħtijājah
كثر الرجاوي عذبنيه او هو كل
محد امصدق هرجه واحجابه

- 18 fawg addahar kullin ‘alayh iytaṁarjall
tamarjalaw ‘alayh ahl assamājah
فوق الدهر كل عليه ايتمرجل
تمرجلوا عليه اهل السماجه
- 19 mā lūm ḥālah law bih al‘agil yixtall
min zaym bag‘ā šār fih irtijājah
مالوم حاله لو به العقل يختل
من ظيم بقعا صار فيه ارتجاجه
- 20 šār alḥṣayni bassibā‘ iytaṁahzall
utuḥkum utursum balḥarār addajājah
صار الحصيني بالسباع ايتمهزل
او تحكم او ترسم بالحرار الدجاجه
- 21 ajuz anā jazḗat ‘alā alwagt alawwall
jazḗat minhā algalb zād inxilājah
اجظ انا جظات على الوقت الاول
جظات منها القلب زاد انخلاجه
- 22 yawm alaḍwād itlū‘hin nābi attall
imḥazrin alxayl zidd inzi‘ajah
يوم الانواد اطلوعهن نابي التل
امحظرين الخيل ظد انزعاجه
- 23 gafrin uṣaydah ‘unūdhin tajfill
ḡayr almahā warrim talgā masājah
قفر او صيده عنودهن تجفل
غير المها والريم تلقى مساجه
- 24 talgā albadāwah waṣṭ ‘išbah tanazzall
arrawz bannuwwār zād ibtihājah
تلقى البداوه وسط عشبه تنزل
الروظ بالنوار زاد ابتهاجه
- 25 ukamm wāḥḍin habbat iryāḥah tanaššall
bīdih amānī kinnahā sāg ‘ājah
اوكم واحد هبت ارياحه تنشل
بيده اماني كنها ساق عاجه
- 26 damm azzabi min ḗarbhā mašra‘ah šall
balgalb talgā mazrabah umixrājah
دم الظبي من ظربها مصرعه شل
بالقلب تلقى مظربه او مخرجه
- 27 yišūh balmandil yifiz wiyṭill
ḥattā yijībun aljamal balḥadājah
يشوح بالمنديل يفز ويطل
حتى يجيبون الجمل بالحداجه
- 28 wajdi ‘alayhum wajd šāyib taḥarfall
raḥaw i‘yālah bayn xayl u‘ajājah
وجدني عليهم وجد شايب تهرقل
راحو اعياله بين خيل او عاجه
- 29 šābat i‘yūnah balbukā bass taḥāmall
ubana assahar fi waṣṭ baytah karājah
شابت اعيونه بالبكا بس تهامل
اوبنى السهر في وسط بيته كراجه

- 30 wallā jazīz allī šaka šāyibah gill
wallā ġarīg allī talātam amwājah
والا جظيظ اللي شكا صاييه قل
والا غريق اللي تلاطم امواجه
- 31 wallā jazīz almin‘ami ġayr yindall
law yābī almisyar nādir malājah
والا جظيظ المنعمي غير يندل
لو يابي المسيار نادر ملاجه
- 32 watlā jazīzi kin galbi ‘alā mall
i‘rūg jawfi nājzah min wahājah
وتلى جظيظي كن قلبي على مل
اعروق جوفي ناجظه من وهاجه
- 33 yā rākib allī lā mašat tanfuḏ addall
wimkarrbin išdādhā ‘in ixtijājah
يا راكب اللي لا مشت تنفظ الدل
ومكربين اشداها عن اختجابه
- 34 ḥamrā zanā gawdān tazris min alġill
yā zin wis’ i‘zūdhā winfijājah
حمرا ظنا قودان تطرس من الغل
يا زين وسع اعظودها ونفجابه
- 35 min assaṭar gāmat tajfil ‘in azzill
urakkābhā minhā yišūf alḥarājah
من السطر قامت تجفل عن الظل
اوركابها منها يشوف الحراجه
- 36 mitnašyih fayyāz gāmat itzarfill
‘idin garāḥ umāh mā bih hamājah
متنصيه فياظ قامت اتررقل
عد قراح اوماه ما به هماجه
- 37 utalgā albinixi taltihib tufruš azzall
widlāl waṣṭ annār mābhin šanājah
اوتلقى البنيخي تلتهب تفرش الزل
ودلال وسط النار مابهن صناجه
- 38 sallim ‘alayhum kulhum ḥirṣak itzall
yā‘all bayt atṭib tanhaz abrajah
سلم عليهم كلهم حرصك اتزل
ياعل بيت الطيب تنهظ ابراجه
- 39 arīdhum balxayr wal‘umr alaṭwall
mā li magāšid aw magāzi aw ḥājah
اريدهم بالخير والعمر الاطول
ما لي مقاصد اومغازي اوحاجه
- 40 uṣalāt rabbī ‘add malwabil yinhall
wi‘dād malbarg zād ilti‘ājah
اوصلاة ربي عد مالويل ينهل
وعداد مالبرق زاد التعاجه
- 41 ‘alā nabiyy allāh balḥag mursall
šafi‘nā fi yawm fiḥ intawājah
على نبي الله بالحق مرسل
شفيعنا في يوم فيه انتواجه

POVERTY**RAḤḤĀL ʿAṢRĪ ADDUMĀNĪ**

In this emotional poem, Raḥḥāl ʿAṣrī 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⁾.

- 1 allāh yuxūn algill majbūr rā'ih
majbūr dāyiman šārbīn kās alamrār
الله يخون القل مجبور راعيه
مجبور دايمًا شارب كأس الامرار
- 2 majbūr 'al'illāt walhamm ṭawīh
uyimzī assā'āt walgalb miḥtār
مجبور عالعات والههم طاويه
اويمظي الساعات والقلب محتار
- 3 wagtīn 'alaynā jar kitrit balāwih
yiškī umūrah wāḥdin dawm šabbār
وقت علينا جار كثرت بلاويه
يشكي اموره واحد دوم صبار
- 4 yiškī umūrah baẓẓamāyir uxāfih
mā yanām ḥattā allayl talgāh sahhār
يشكي اموره بالظماير اوخافيه
ما ينام حتى الليل تلقاه سهار
- 5 allayl kullih baddagāyig iymazih
markāh 'alkū'ayn yamin uyasār
الليل كله بالدقايق ايمظيه
مركاه عالكوعين يمين اويسار
- 6 mā yiḥis balmašbūb yā kūd šālih
wast aẓẓamīr imwal'ah waḥragat nār
ما يحس بالمشبوب يا كود صالحه
وسط الظمير امولعه واحرقت نار
- 7 atlub min alma'būd utum narjih
rabbin kirīm wiyfarrij alhamm gaddār
اطلب من المعبود اوتم نرجيه
رب كريم ويفرج الهم قدار
- 8 'alayh dāyim ya'tamid kull nāših
mā xāb ḥannih min ṭalab minh biḥxār
عليه دايم يعتمد كل ناصيه
ما خاب ظنه من طلب منه بصخار
- 9 hawājsi balgalb gāmat itkāzih
ya'lam bahā alma'būd 'allām alagdār
هو اجسي بالقلب قامت اتكازيه
يعلم بها المعبور علام الاقدار
- 10 ajuz jazẓit min ḥamā algayz ḥādih
fī sihiltin tagaṭṭa'at 'anh alaxbār
اجظ جظة من ظما القيط حاديه
في سهلة تقطعت عنه الاخبار

SOCIAL ADVICE

BARRĀK DĀGIŠ ABŪ TĀYIH

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⁽⁴⁷⁾ 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.

- 62 Your mother may not be involved in this⁽⁴⁹⁾;
Her son will be locked in with two locks⁽⁵⁰⁾.
- 63 The bride price should be ready at hand⁽⁵¹⁾
And the deferred payment should be agreed⁽⁵²⁾.
- 64 The whole betrothal ceremony is unpleasant;
They have forgotten the customs of our ancestors.
- 65 Putting the bride and groom on wedding chairs is a dirty custom⁽⁵³⁾;
The devil is involved in it.
- 66 Some of our new practices⁽⁵⁴⁾
Are the reason we lost Palestine.
- 67 When marriage was free⁽⁵⁵⁾
The generous man showed his generosity,
- 68 And the woman was a real woman⁽⁵⁶⁾
And lowered her eyes before a man⁽⁵⁷⁾.
- 69 And look at the result of all this;
Look at the young men!
- 70 They are all looking for foreign girls,
Even if two borders divide them⁽⁵⁸⁾.
- 71 A divorced woman will spend a long time at home⁽⁵⁹⁾, leaning on her elbow;
At home, shedding tears.
- 72 Hers is a terrible situation,
That will make her ill for years.
- 73 We want to know whose fault this is
And we need a skillful analysis;

- 74 If girls were shown mercy in the matter of marriage,
We would not see them unwed.
- 75 We have received destructive customs;
There is no doubt about it.
- 76 Look at the cost of marriage;
It's the fault of the wealthy⁽⁶⁰⁾.
- 77 If the bedouin thought about it
They wouldn't follow the customs of others.
- 78 They abandoned the customs of good men
And adopted the customs of townsmen.
- 79 This is a time which needs explaining,
Which makes a wise man turn away.
- 80 What a shame to have such customs;
They have divided us in two.
- 81 There are the bedouin who travel with their sheep
And enjoy being in the plains,
- 82 Where they enjoy the spring or sometimes face a drought,
May God help them!
- 83 Then there are the town dwellers;
They are our supporters.
- 84 See how the times are separating
Relatives and brothers.
- 85 These are times of division,
One goes west and one east.
- 86 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;
It's 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.

- 99 They settled us to bedevil us⁽⁶²⁾;
Those whose were settled have fled
- 100 And sought refuge among the desert dwellers.
Leaving their farms.
- 101 You can't fight the world;
Living in the village is good
- 102 For one who is literate,
Or has a salary or a shop.
- 103 The poor man who lives in the village
Will feel humiliated.
- 104 He must fly from it
As a bird flies.
- 105 The projects are our problem:
They gathered us together.
- 106 Understand this clearly, in block capitals,
We became like the one who greets two villages⁽⁶³⁾.
- 107 Look at the man who is settled;
He will remember a time in the past
- 108 When he used to see the spring in the valleys;
There is nothing to equal it in his heart.
- 109 If you asked him, he would say,
(If he were telling the truth)
- 110 If he were not busy,
He would like to go to the desert every two days.
- 111 And I know the source of the error,
But I am afraid⁽⁶⁴⁾, 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 Jaf̄r to the Naf̄ud
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 'Adnān⁽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

- 162 And advising people with concern,
Without God's help, we will be weak.
- 163 There are laws in the Quran,
If man complies with them
- 164 But for the one who intends to mislead,
God has his soldiers ready.
- 165 Whoever follows the Quran,
And is blessed by God,
- 166 Will enter Paradise
Together with virtuous ancestors.
- 167 No need for argument and dispute,
Everyone knows what is wrong and unlawful,
- 168 And everyone also knows what is right and lawful;
No one is ignorant of religion.
- 169 But, in the religion of Islam,
It is a must for the *imām* to advise.
- 170 The one who gives advice will not be blamed,
He will be rewarded.
- 171 I end my poem, which I composed
From beginning to end,
- 172 With Muḥammed, who is of great stature
And is the last of the prophets.

- 1 anā gaṣṣādin basīṭ
agūl alma'nā ibtaẓbīṭ
2 yāti mawẓū'ah naṣīṭ
wawazzin gāfi tawzīn

انا قصاد بسيط
اقول المعنى ابتظبط
ياتي موضوعه نشيط
واوزن قافي توزين

- 3 yāti šī'rih yawm iygāl
lawn al'asal yawm isāl
يأتي شعره يوم ايقال
لون العسل يوم ايسال
- 4 wallā ḥalīb alhijāl
xalt assukar maḥāgin
ولا حليب الهجال
خلط السكر محاقين
- 5 u ba'z aššī'r šarraḥ ḥayl
yuktur minnih gawl u gīl
اوبعض الشعر شره حيل
يكثر منه قول اوقيل
- 6 daflah nābit janb assayl
marārah murr almurrayn
دقله نابت جنب السيل
مراره مر المرين
- 7 ibgudrit rabbin xallāg
lawinnih yanbit mā yidāg
ابقدرة رب خلاق
لوانه ينبت ما يذاق
- 8 libawāhiš walinsān
kadālik lafz aššaynīn
للبواهش والانسان
كذلك لفظ الشينين
- 9 aššī'r ba'zah kassamm
wallī yigūlah yandamm
الشعر بعظه كالسم
واللي يقوله يندم
- 10 u lih 'awāgib waxīmāt
ifarrig min bayn alitnayn
اوله عواقب وخيمات
ايفرق من بين الاتنين
- 11 waššī'r ba'zah binšāf
yargab lih kull al'urrāf
والشعر بعظه بانصاف
يرغب له كل العراف
- 12 darāhim 'ind aššarrāf
ilhā bannaḥ naf'ayn
دراهم عند الصراف
الها بالنفع نفعين
- 13 annaṣīḥah mabhā fawd
labhā nagṣ u labhā zawd
النصيحة مابها فود
لبها نقص اولبها زود
- 14 u labhā 'aššā'ir mangūd
lagāl alḥakī atṭamīn
اولبها عالشاعر منقود
لقال الحكي الثمين
- 15 annaṣāyih liššū'ar
lih barnāmij balaxbār
النصايح للشعار
له برنامج بالاخبار
- 16 tusma' fī kull alagṭār
fī rubū' almuslimīn
تسمع في كل الاقطار
في ربوع المسلمين

- 17 annaṣāyih̄ bih tawziḥ̄
balxabiṭ walmaliḥ̄
النصايح به توطيح
بالخبيث والملح
- 18 walli yaḥki biṣṣaḥih̄
šarḥah wāziḥ̄ šawf alʿayn
واللي يحكي بالصحيح
شرحه واطح شوف العين
- 19 wannaṣiḥah bih tamiyiz
maʿnāhā iyraḥkaz tarkiz
والنصيحه به تمييز
معناها ايركز تركيز
- 20 u tarā alinsān alʿaziz
mā yargab kalām aššayn
او ترى الانسان العزيز
ما يرغب كلام الشين
- 21 tarā annaṣiḥah binnās
yāti mašrūḥah bigyās
ترى النصيحه بالناس
ياتي مشروحه بقياس
- 22 yakrahā raʿī alwiswās
u yargabhā kull azzaynīn
او يكرهها راعي الوسواس
او يرغبها كل الزينين
- 23 tarā annaṣāyih̄ tifiḍ
tašraḥ lakḥ wajh almadid
ترى النصايح تفيد
تشرح لك وجه المديد
- 24 minhā nāsintastafid
u ʿinhā nāsimgafyīn
منها ناس تستفيد
او عنها ناس امقبيين
- 25 wannaṣāyih̄ finā farz
naʿriḥā aljāhil ʿarḥ
والنصايح فينا فرظ
نعرضها عالجاهل عرض
- 26 awāmir xallāg alarḥ
lāzim minnā mūʿzin
او امر خلاق الارط
لازم منا موعظين
- 27 wannaṣiḥah gabl bayʿ
yawm aljāhil lih yiṭiʿ
والنصيحه قبل بيع
يوم الجاهل له يطيع
- 28 tajʿal alfikr wasiʿ
lā šarāḥhā alfihimīn
تجعل الفكر وسيع
لا شرحها الفهيمين
- 29 illā u fi ḥaḍā azzamān
raʿī annaṣāyih̄ taʿbān
الا اوفي هذا الزمان
راعي النصايح تعبان
- 30 law hū gawī alimān
yiṣbiḥ bilmaʿnā maskīn
لو هو قوي الايمان
يصبح بالمعنى مسكين

- 31 walgabāyil lahā itbū^ʿ
bayn albadū lahā isnū^ʿ والقبائل لها اطبوع
بين البدو لها اسنوع
- 32 mā yiṭī^ʿū lilmanzū^ʿ
lawin ġayyar ba^ʿz aššayn ما يطيعوا للمنزوع
لون غير بعظ الشين
- 33 ʿawāyidnā gadimāt عوايدنا قديمات
bilkarāmah waššawmāt بالكرامه والشومات
- 34 wiḍā ti^ʿnā lilmawzāt واذا طعنا للموظات
xisirnā ṭab^ʿ algadimīn خسرنا طبع القديمين
- 35 tarā almawzah mabhā xayr ترى الموظه مابها خير
widhā yarrabi^ʿ tafkīr ودها يالرريع تفكير
- 36 fīnā sarī^ʿ attaġyīr فينا سريع التغيير
li^ʿbū fīnā alxabitīn لعبوا فينا الخبيثين
- 37 xālafnā aḥkāmīn baddīn خالفنا احكام بالدين
u sunnit sīd almursalīn اوسنة سيد المرسلين
- 38 bilmalābis wilmalbūs بالملايس والملبوس
šayyin wāziḥ šawf al^ʿayn شي واضح شوف العين
- 39 unzur fī libs alḥarīm انظر في لبس الحريم
wunzur liššabb alfahīm وانظر للشبب الفهيم
- 40 iygallid libs albanāt ايقلد لبس البنات
šāraw bilhaykal lawnayn صاروا بالهيكل لونين
- 41 yawmin tunzur šabb u bint يوم تنظر شب او بنت
mā tufrughum lā^ʿāyant ما تفرقهم لا عاينت
- 42 itfarraj wunzur mā gult اتفرج وانظر ما قلت
salmakk ballāh šabbaḥ wayn سلمك بالله صبح وين
- 43 yawm aljum^ʿah bih iršād يوم الجمعه به ارشاد
walbarnāmij bih gaššād واليرنامج به قصاد
- 44 ʿajjil ufīdū bil^ʿibād عجل اوفيدو بالعباد
nāsin tal^ʿab alḥablayn ناس تلعب عالجبليين

- 45 wal'āgil ṣabbah ḥazīn
ṣār ibgalbah law'tayn
وَالْعَاقِلُ صَبِيحٌ حَزِينٌ
صَارَ ابْقَلْبِهِ لَوْعَتَيْنِ
- 46 wattadahwur bilaxlāg
iyxarrib ṣaff almiḡtam'in
وَالْتَدَهْوَرُ بِالْإِخْلَاقِ
إِيخْرِبُ صَفَّ الْمَجْتَمَعِينَ
- 47 attadahwur bilaxlāg
ṣa'bin amrah walā iyṭāg
التَدَهْوَرُ بِالْإِخْلَاقِ
صَعِبَ أَمْرُهُ وَلَا يُطَاقُ
- 48 'agābah 'ind alxallāg
wallāh ḥaggah miṭl addayn
عَقَابُهُ عِنْدَ الْخِلَاقِ
وَاللَّهُ حَقُّهُ مِثْلُ الدِّينِ
- 49 uba'z al'ālam bittabdir
yuṣruf miyyāt addanānir
أَوْبَعِظُ الْعَالَمَ بِالتَّبْدِيرِ
يُصْرَفُ مِئَاةَ الدَّنَائِرِ
- 50 uhādā rafīg ašṣayātin
gālah rabb al'ālamīn
أَوْ هَذَا رَفِيقُ الشَّيَاطِينِ
قَالَ رَبُّ الْعَالَمِينَ
- 51 wunzur umūr azzawāj
ṣārat bittālī ihrāj
وَانظُرْ أُمُورَ الزَّوْجِ
صَارَتْ بِالتَّالِيِ إِحْرَاجَ
- 52 yiṣbiḥ almi'ris miḡtāj
mā yabgā 'indih girsayn
يُصْبِحُ الْمَعْرَسَ مُحْتَاجَ
مَا يَبْقَى عِنْدَهُ قَرَشِينَ
- 53 kannih faḡirin yifuzz
'an darb aljizih ma yiguzz
كَنَّهُ فَقِيرٌ يَفْظُ
عَنِ دَرَبِ الْجِيزِهِ مَا يَغْظُ
- 54 min hamm ibgalbah yijuzz
yigfī ugalbah ḡabīn
مِنْ هَمِّ ابْقَلْبِهِ يَجْظُ
يَقْفِي أَوْ قَلْبَهُ غَبِينَ
- 55 yiṣir ibgalbah wilwāl
ḡayṭah faḡirin bilḡāl
يَسِيرُ ابْقَلْبِهِ وَلِوَالٍ
حَيْثُهُ فَقِيرٌ بِالْحَالِ
- 56 urāḡat ṣawmāt arriḡāl
'ind algāṣi waladnayn
أَوْرَاحَتِ شُومَاتِ الرِّجَالِ
عِنْدَ الْقَاصِيِ وَالْأَدْنِينَ
- 57 wanā ašrah ilkū alasbāb
lā xaṭabt min alagrāb
وَإِنَا أَشْرَحُ الْكُورَ الْإِسْبَابِ
لَا خَطَبْتُ مِنَ الْإِقْرَابِ
- 58 kannak xātib min ajnāb
mā kinhum rab'in adnayn
كَنْتُكَ خَاطِبٌ مِنْ أَجْنَابِ
مَا كُنْهُمْ رَبِيعُ أَدْنِينَ

- 59 nasībakk mā ʿinnih ṭibb
lawwin yunfux miṭl azzabb
نسيبك ما عنه طب
لون ينفخ مثل الطب
- 60 šār albarnāmij yinšabb
ʿind alḥurmah waluxtayn
صار البرنامج ينصب
عند الحرمه والاختين
- 61 yirīdū baytin manzūm
bih xazānah uḡurfat nawm
يريدو بيت منظوم
به خزانه اوغرفة نوم
- 62 uammakk mā lih bih luzūm
waladhā dūnih giflayn
وامك ما له به لزوم
ولدها دونه قفلين
- 63 wisyāgak ḥāzir balīd
walmuajjal lih waʿīd
وسياقك حاضر بالايدي
والموجل له وعيد
- 64 kull alxuṭbah bih tankīd
xallaw ṭabʿ alawwalīn
كل الخطبه به تنكيد
خلو طبع الاولين
- 65 waṣṣamdih salmin xasīs
yudxul fihā šawr iblīs
والصمده سلم خسيس
يدخل فيها شور ابليس
- 66 ubaḥḥ tadxil alʿādāt
sagaṭ minhā falastīn
اوبعض تدخيل العادات
سقط منها فلسطين
- 67 yawm aljizah balāš
waṭṭayyib fī ṭibah šās
يوم الجيزه بلاش
والطيب في فعله شاش
- 68 walḥurmah ḥurmah šaḥīḥ
ʿin arrajil tiksir balʿayn
والحرمه حرمه صحيح
عن الرجل تكسر بالعين
- 69 natījit hādī alasbāb
tafarraj ʿala aššabāb
نتيجة هذي الاسباب
تفرج على الشباب
- 70 yabḥaṭ ʿan bint alajnāb
law min dūnih ḥaddayn
يبحث عن بنت الاجناب
لو من دونه حدين
- 71 wallī ittallag tuḥrub kūʿ
fī dārah tihil idmūʿ
واللي اتطلق تظرب كوع
في داره تهيل دموع
- 72 jāhā šayyin lih yirūʿ
yimrizhā jumlit isnīn
جاها شي له يروع
يمرظها جملة اسنين

- 73 widnā nafham danb mann ودنا نفهم ذنب من
winrid attahlil ibfann ونريد التحليل ابفن
- 74 law baljizah yurhamann لو بالجيزه يرحمن
mā bawrithin šawf al‘ayn ما بورتهن شوف العين
- 75 jatnā ‘awāyid damār جتنا عوايد دمار
mā fiḥā kull alinkār ما فيها كل الانتكار
- 76 baljizah šuf alas‘ār بالجيزه شوف الاسعار
widnūbah ‘alā almutrafin وذنوبه على المترفين
- 77 law albadū biḥ tafkīr لو البدو به تفكير
mā yitlū ṭabāyi‘ ḡayr ما يتلو طبائع غير
- 78 xallaw ṭab‘ almanā‘ir خلو طبع المنايعير
uriḡbū ṭab‘ almadanyyin اورغبوا طبع المدنيين
- 79 hādā wagtin biḥ tašrif هذا وقت به تصريف
minnih al‘āgil yi‘if منه العاقل يعيف
- 80 min hādā aṭṭab‘ yā ḥayf من هذا الطبع يا حيف
ḡadaynā minnih gismayn غدينا منه قسمين
- 81 badwin tarḥal balḥalāl بدو ترحل بالحلل
wiytafazzaw bassihāl وايتفظو بالسهاال
- 82 rabī‘ unawbin bimḥāl ربيع اونوبن بمحال
‘asā allāh ilhum yi‘in عسى الله الهم يعين
- 83 gismin sākin balbuldān قسم ساكن بالبلدان
hum sanadnā bilmakān هم سندننا بالمكان
- 84 unzur tafrīg azzamān انظر تفريق الزمان
lilḡarāyib walaxawayn للقرايب والاخوين
- 85 hādā wagtin biḥ tafrīg هذا وقت به تفريق
hādā ḡarb uḡdā tašrif هذا غرب اوذا تشريف
- 86 sirnā ‘amafrag ṭarīg سرنا عمفرق طريق
kull iyšuf attarigayn كل ايشوف الطريقين

- 87 kullin rāgib ‘amamšāh
wiytajāhal ‘an manšāh
88 wallī yudkur ilmāzīh
yugrun bayn azzamānayn
89 wanā zaymī hādā alwagt
lā ḥallaltih kullih magt
90 wanā wallāh minnih ‘uft
kannah yaṭ‘anni ibsikīn
91 kullih ḡubnin ma‘ah jawr
‘alā albadū wahl addūr
izrūfin šārat biḥdūr
taz‘al minhā alba‘ārīn
93 walhijrah taṣlah lirjal
‘alayhum rātib yinhāl
94 aww šāḥib wiḥdah ‘ammāl
yisḡihā kull isbū‘ayn
95 alhijrah ilrā‘ī alma‘āš
wallī yanṣaḥ bih ḡaššās
96 wallī yuskunhā balāš
yiṣbiḥ ibhammih hammayn
97 walḥukum ḡall aljami
amrah yiṣib arrazi
98 laww kunnā lamrah niṭī
rufgat xarūf ilḡibayn
99 waṭṭanawnā lajil aššarr
walhijrah rā‘ihā farr
100 tazabbann sukkān albarr
tarrakk ḥāk albasātīn
- كل راغب عمشاه
ويتجاهل عن منشاه
واللي يذكر الماظيه
يقرن بين الزمانين
وانا ظيمي هذا الوقت
لا حللته كله ممت
وانا والله منه عفت
كنه يطعني ابسكين
كله غين معه جور
على البدو واهل الدور
اظروف صارت بحدور
ترعل منها البعارين
والهجره تصلح لرجال
عليهم راتب ينهال
او صاحب وحده عمال
يسقيها كل اسبوعين
الهجره الراعي المعاش
واللي ينصح به غشاش
واللي يسكنها بلاش
يصبح ابهمه همين
والحكم ذل الجميع
امره يشيب الرضيع
لو كنا لامره نطيع
رفقة خروف الذيبين
وطنونا لاجل الشر
والهجره راعيها فر
ترين سكان البر
ترك هاك البساتين

- 101 waddunyā mā tuʿbaṭ ʿabt
alḥijrah maskanhā zabt
والدنيا ما تعبط عبط
الهجره مسكنها ظبط
- 102 lallī ʿindih zayn annabt
rawātib aww dakākin
للي عنده زين النبط
رواتب او دكاكين
- 103 walḥijrah lallī faḡir
yušʿur fi ḥālih ḥaḡir
والهجره للي فقير
يشعر في حاله حقير
- 104 lāzim ʿinha yiṭir
ṭayrit raʿī aljanāḥayn
لازم عنها يطير
طيرة راعي الجناحين
- 105 ḥinnā balānā almašārī
jammaʿawnā bih tajmī
حنا بلانا المشاريع
جمعونا به تجميع
- 106 ifham bilxaṭ alʿarīz
sirnā imʿāyid algaryatayn
افهم بالخط العريظ
سرنا امعايد القرينتين
- 107 wunzur lirrajil assukān
yuḍkur lih fi zamānin kān
وانظر للرجل السكان
يذكر له في زمان كان
- 108 šawfah rabīʿ alwidyān
fi galbah mā lih wazīn
شوفه ربيع الوديان
في قلبه ما له وزين
- 109 laww saaltih lakk iygūl
idā yuḡsud lilmaʿgūl
لو سألته لك ايقول
اذا يقصد للمعقول
- 110 lawin mā hū mašḡul
widdih yuxruj kull yawmayn
نون ما هو مشغول
وده يخرج كل يومين
- 111 wanā ʿarif rās alʿayb
lākin xāyif xawf adḍib
وانا عارف راس العيب
لكن خايف خوف الذيب
- 112 yawmin yurmā bilbārūd
yaʿwi lā ʿaggabb ḥazmayn
يوم يرمى بالبارود
يعوي لا عقب حزمين
- 113 lawlā xawfi dawmin bi
lašraḥ ʿan šayyin xafi
لولا خوفي دوم بي
لشرح عن شي خفي
- 114 min hammin kawānī kai
sirnā minnih majānin
من هم كواني كي
سرنا منه مجانين

- 129 warrawāmā bilaryā‘
jāflāt min aššiyā‘
والروامي بالارياح
جافلات من الشياح
- 130 win ṭāla‘hin algannāṣ
minhin ṣād aṣṣayyādīn
ون طالعهن القناص
منهن صاد الصيادين
- 131 badwin biṣṣahrā lih ṣīt
bilmazārib ilā jīt
بدو بالصحرا له صيت
بالمظارب الا جيت
- 132 walxiyūl imḥaẓzarāt
lilḥarāyib ḥāzrīn
والخيول امحظرات
للحرايب حاظرين
- 133 ḥāzrīn ibwagt alḥarb
walbanādīg tuẓrub ẓarb
حاظرين ابوقت الحرب
والبنادق تظرب ظرب
- 134 yamā jābaw ṭarš alġarb
wallā ba‘d māxūdīn
ياما جابوا طرش الغرب
والا بعد ماخودين
- 135 min aljafr ilā annufūd
mā tunẓur ib‘aynak ijnūd
من الجفر الى النفود
ما تتظر ابعينك اجنود
- 136 ulā yudkar fiḥa ḥudūd
illā albadū mawjūdīn
اولا يذكر فيها حدود
الا البدو موجودين
- 137 walbadū ahl annawmās
law tas‘al kull alajnās
والبدو اهل النوماس
لو تسعل كل الاجناس
- 138 fiḥum kaṭīr alfurrās
uyišib‘ūn aljay‘ānīn
فيهم كثير الفراس
اويشبعون الجيعانيين
- 139 walbadū nasl gaḥṭān
uba‘z yirkiz fī ‘adnān
والبدو نسل قحطان
اوبعظ يركز في عدنان
- 140 wujūd albadū biḥ xayr
minhum arrasūl alamin
وجود البدو به خير
منهم الرسول الامين
- 141 albawādī ahl aṭṭīb
ḥāfẓīn almawājīb
البوادي اهل الطيب
حافظين المواجيب
- 142 min mašriḡhā lalmagīb
albadū kāyidīn
من مشرقها للمغيب
البدو كايدين

- 143 afʿāl albadū bahiyyah
ḥatā ibwagt aljāhilyyah
144 uyawm daxalhum alislām
maʿ arrasūl imjāhdīn
145 lākin fī dawr alḥukkām
ṣār iḥdūd maʿ annizām
146 urāḥat iʿlūm algdām
maʿ ahalhā algadīmīn
147 kull wagtīn lih šān
tagdīr arrab arrahmān
148 albadū šārat ḥizrān
sāknīn umabsūtīn
149 almadāris fihā aṭfāl
imhājir māhū rahḥāl
150 walmūtar ʿindah šāggāl
kannih yaḥki widdak wayn
151 albadū gallat tadrīj
basbāb alʿilm utaxrīj
152 baʿdah sirnā ibtānī ḥāl
min hādā sirnā gismayn
153 wattaḡyir bīd allāh
walamr ʿindah kullah
154 subḥān alḥayy algayyūm
alwāḥid rabb addārayn
155 nazzal biktābin maṣṭūr
lilʿālam akbar dastūr
156 kull mā yaḥṣal bih madkūr
yašrah baššayn ubazzayn
- افعال البدو بهيه
حتى ابوقت الجاهليه
اويوم دخلهم الاسلام
مع الرسول امجاهدين
لكن في دور الحكام
صار احدود مع النظام
اوراحت اعلمو القدام
مع اهلها القديمين
كل وقت نه شان
تقدير الرب الرحمن
البدو صارت حظران
ساكنين اومبسوطيين
المدارس فيها اطفال
امهاجر ماهو رحال
والموتر عنده شغال
كنه يحكي ودك وين
البدو قلت تدريج
باسباب العلم اوتخريج
بعده سرنا ابثاني حال
من هذا سرنا قسمين
والتغيير بيد الله
والامر عنده كله
سبحان الحي القيوم
الواحد رب الدارين
نزل بكتاب مسطور
للعالم اكبر دستور
كل ما يحصل به منكور
يشرح بالشين اوبالزين

- 157 iktābin kinnih annūr
yaṣṣaḥ lalgalb almaḡrūr
يكتب كنه النور
ينصح للقلب المغرور
- 158 allī yagrā bih masrūr
yājad kalamīn ṭamīn
اللي يقرأ به مسرور
ياجد كلام ثمين
- 159 lawin naṣaḥnā balgawl
min hādā alyawm ilā alḡawl
نون نصحننا بالقول
من هذا اليوم الى الحول
- 160 waḥnā bil‘ālam najūl
mā yūzin sūrat yāsīn
واحننا بالعالم نجول
ما يوزن سورة ياسين
- 161 lawin nanaṣḥ alf ‘ām
waḥnā nabiḡ alkalām
لون ننصح الف عام
واحننا نبذ الكلام
- 162 waḥnā nū‘iz bihtimām
bidūn allāh za‘ifīn
واحننا نوعظ باهتمام
بدون الله ضعيفين
- 163 almuṣṣaḥaf yūjad bih taṣrī‘
idā ibnādām lah yiṭī‘
المصحف يوجد به تشريع
اذا ابنادم له يطيع
- 164 wallī yuḡṣud littazyī‘
xāzin jundah ḡazrīn
واللي يقصد للتطيع
خازن جنده حاظرين
- 165 wallī yatba‘ lilfurgān
uyarṣā ‘alayh addayyān
واللي يتبع للفرقان
اويرطى عليه الديان
- 166 yudxul jannāt anna‘īm
ma‘ aslāf aṣṣaḡḡīn
يدخل جنات النعيم
مع اسلاف الصالحين
- 167 lā jidāl ulā xiṣām
kullīn ‘arīf lilḡarām
لاجدال اولا خصام
كل عارف للحرام
- 168 kullīn ‘arīf lilḡalāl
lā yūjad jāhil baddīn
كل عارف للحلال
لا يوجد جاهل بالدين
- 169 lākin fī dīn alislām
farṣīn yirṣīdnā alimām
لكن في دين الاسلام
فرظ يرشدنا الامام
- 170 wallī yanaṣḥ ma yilām
wahl annuṣṣḡ mājūrīn
واللي ينصح ما يلام
واهل النصح ماجورين

171 waxtim gaṣīdin gulnāh
min awalhā ilā atlāh

واختم قصيد قلناه
من اولها الى اتلاه

172 bimḥammad ‘azīm aljāh
allī xatam annabiyyīn

بمحمد عظيم الجاه
اللي ختم النبيين

ADVICE

SILMĪ SALĀMAH AL JABRĪ

In this poem, Silmī Al Jabrī 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⁽⁷²⁾.
- 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 taʿallam attiwṣāh
ifham kalāmī wahtafiz bih hazābah | اوصيك كود انك تعلم التوصاه
افهم كلامي واحتفظ به جزابه |
| 2 | almagʿad allī mā ihrūjih ibmaʿnāh
kubbakk imnih min yawm kullin haḍā bih | المقعد اللي ما اهروجه ابمعناه
كبك امنه من يوم كل هذى به |
| 3 | min yawm mā ihrūj assawālif min igzāh
wallā itwīsī rāy bayn algarābah | من يوم ما هروج السوالف من اقضاه
والا اتويسى راي بين القرابه |
| 4 | haḍawl hinnih ḥaṣwit arrās wimlāh
umin ʿugubhin mā lilxarārif fāgah | هذول هنه حشوة الراس وملاه
او من عقين ما للخراريف فاقه |
| 5 | waṣṣāhib allī mant ʿarif nawāyāh
awṣīk ana ʿin ṣuḥibtah wigtirābah | والصاحب اللي مانت عارف نواياه
اوصيك انا عن صحبتته واقترابه |
| 6 | allī in ʿaṭaytih sirr liʿdāk waddāh
afwadd min imlāgāh gayr ijtinābah | اللي ان عطتيه سر لعداك وداه
افود من املاقاه غير اجتنابه |
| 7 | sayyih kibīrih yā walad ṣuḥbatak yāh
ṣāhib ilā matlūḥ wiguzz nābah | سيه كبيره يا ولد صحبتك ياه
صاحب الا ماتلوح ويغز نابه |
| 8 | ṣāhib ʿazīz in ʿāz mink lih magzāh
win ʿuztah intah tigūl rikbit irkābah | صاحب عزيز ان عاز منك له مقضاه
وان عزته انتة تقول ركبت اركابه |

- 9 lā tawṣalah walā itšaggr ḥawaylāh
warrizig ‘ind allī wasī‘ah abwābah
لا توصله ولا اتشقر حويلاه
والرزق عند اللي وسيعه ابوابه
- 10 waṣṣāḥib alaṣli xazāyin immallāh
win xarrafak talgā guwiyyah a‘ṣābah
والصاحب الاصللي خزائن املاه
وان خرفك تلقى قويه اعصابه
- 11 dūnakk yiṭiḥ iṭyāḥ dawbak talaggāh
law kān fagrī mā yihis addabābah
دونك يطيح اطيح دويك تلقاه
لو كان فقري ما يحس الدبابه
- 12 waṣṣāḥib allī wint maznūg talgāh
wammā arraxā hādā katīrah aṣḥābah
والصاحب اللي وانت مزنونق تلقاه
واما الرخا هذا كثيره اصحابه

ALFIYYAH**BARRĀK DĀĠIŠ ABŪ TĀYĪH**

This is an alphabet poem, *alfiyyah*, in *marbū‘* form. Each letter of the alphabet is mentioned by name, and the following line begins with it. In this example, Barrāk Dāġiš has written four lines for each letter, with a rhyme scheme as follows:

Alif

1	a	a
2	a	b
3	c	c
4	c	b

Bā²

1	d	d
2	d	b
3	e	e
4	e	b

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 Dāġiš.

The subjects of this poem are morality, relationships between relatives and the problems of getting on with other people. Barrāk Dāġiš 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 [→]BĀ : 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 $\bar{T}A$ 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 $\bar{J}IM$ 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 $\bar{H}A$. 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 $\bar{X}A$ 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 $\bar{D}\bar{A}L$: 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 $\bar{D}\bar{A}L$. 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 $\bar{R}\bar{A}$: 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 ŠĪN: 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 ŠĪN: 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 $\bar{S}AD$; 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 $\bar{D}AD$: 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 tentpegs and move away from him.
- 59 Pull up your tentpegs 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 $\bar{T}A$: If your neighbour builds palaces for himself,
Oh people, this a real distress, worry and injustice⁽⁸⁶⁾.
- 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 ^{زَا} ZĀ: 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 ^{أَيْن} AYN: 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 ^{غَيْن} ĠAYN: 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 $\bar{F}\bar{A}$: 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 $\bar{G}\bar{A}\bar{F}$: 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 $\bar{K}\bar{A}\bar{F}$: 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.

- 88 The qualities of a servile person are clear;
He is like a fox grimacing with its teeth.
- 89 LĀM: I wish that people would understand and know
About realities, and not go against the facts.
- 90 The one who has good thoughts will always behave correctly;
He will always follow the road of understanding.
- 91 On such a road, he will weigh his words;
His words are like counted money.
- 92 When he speaks wisely to those who understand,
His opponents nerves will go to pieces.
- 93 MĪM: I don't want money from people⁽⁹³⁾,
What I am writing is the truth, spelt out clearly
- 94 These words are known to all;
Good words are written in books.
- 95 When people read good words they are happy;
When the truth is told, it is sweet to tell.
- 96 True words are bought with money.
They comfort those who read them.
- 97 NŪN: The fire of my heart is ablaze
And my liver is grilled in the flames,
- 98 Because of a long-term sickness⁽⁹⁴⁾ in my heart;
From its heat, the wound in my heart is obvious.
- 99 Oh people, the wound is evident within the heart,
The griefs of the bad days are in turmoil in my body.
- 100 Hope is more remote and I grow weak from despair.
I feel an eagle's talons snatching at my heart.

- 101 $\bar{H}\bar{A}$: 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 $\bar{W}\bar{A}\bar{W}$: 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 $\bar{Y}\bar{A}$: 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.

- 1 alfin wawallif min ibyūtin ‘ajībah
nibdih bilma‘būd ‘allām ġaybah
- الف وولف من اببوت عجبیه
نبدیه بالمعبود علام غبیه
- 2 allī i‘bādih ‘arfin mā yiṣībah
yawm alġiyāmah fih yimšī iḥsābah
- اللی اعباده عارف ما یصیبه
یوم القیامه فیه یمشی احسابه
- 3 iḥsābah ‘alā almaxlug ‘indah ḥaṣarhā
ṣā‘bin ‘alā alinsān fihā xaṭarhā
- احسابه علی المخلوق عنده حشرها
صعب علی الانسان فیها خطرها
- 4 kullin a‘mālīh fī iktābih dakarhā
walmas‘ad allī fī yamīnih iktābah
- کل اعماله فی اکتابه ذکرها
والمسعد اللی فی یمینه اکتابه
- 5 walbā balā addunyā kaṭīrah iṣrūrah
kamm wāḥdīn minhā yiṣībīh iġrūrah
- والباء بلا الدنیا کثیره اشوروه
کم واحد منها یصیبه اغروره
- 6 tijīh sā‘tin fih yadhab iṣrūrah
yuskun ibgabrīn fih hālaw itrābah
- تجیه ساعة فیه یذهب اسروره
یسکن ابقر فیه هالوا اترابه
- 7 itrābin ‘alayh iyhāl fawg annaṣayīb
yiṣībīh ibzulmah ‘an jamī‘ alḥabāyīb
- اتراب علیه ایهال فوق النصاب
یصبح ابظلمه عن جمیع الحباب
- 8 ‘an ḥālīt addunyā yisīr ġāyīb
wallī yijīh almawt fārag aṣḥābah
- عن حالة الدنیا یصیر غایب
واللی یجیه الموت فارق اصحابه
- 9 wattā tatawwab ‘an jamī‘ addunūbī
wallāh tagabbal tawbit allī yitūbī
- والتا تتوب عن جمیع الذنوب
والله تقبل توبة اللی یتوبی
- 10 wij‘al rajāk ballāh ‘alīm alġyūbī
allī xalag jannih unār il‘adābīh
- واجعل رجاک بالله علیم الغیوبی
اللی خلق جنه اونار العذابه
- 11 ‘adāb nārah yākīl alkabd ḥarrah
wal‘abd a‘mālīh tanfa‘ah witzurrah
- عذاب ناره یاکل الکبد حره
والعبد اعماله تنفعه وتظره
- 12 walā tatba‘ addunyā fihā almagarrah
umin ṭawā‘ alma‘būd xaffaf ‘adābīh
- ولا تتبع الدنیا فیها المغره
اومن طاولع المعبود خفف عذابه

- 13 wattātā tawābak lā ḥafazt al'ibādah
tudxul ibjantin̄ fih̄ kull assa'ādah
والثا̄ ثوابك لا حفظت العباده
تدخل ابجنة فيه كل السعاده
- 14 wannafs̄ fihā talḥaḡ gāyit marādah
igšūrah dahab walmisk̄ fihā itrābah
والنفس فيها تلحق غاية مراده
اقصوره ذهب والمسك فيها اترابه
- 15 itrābah alazfar walḥajar̄ fih̄ jawhar
uzumurrud uyāgūt̄ fihā mudattar̄
اترابه الازفر والحجر فيه جوهر
اوزمرد اوياقوت فيها مدثر
- 16 uḡilmān̄ fihā kallulū musawwar
uḥūr̄ 'ayn̄ fih̄ tibdī̄ i'jābah
اوغلمان فيها كاللؤلؤ مصور
اوهور عين فيه تبدي اعجابه
- 17 waljīm̄ jall̄ min xalaḡ wasṭhā̄ ḥūr̄
min šawfhin̄ al'abd̄ yisīr̄ masrūr̄
والجيم جل من خلق وسطها حور
من شوفهن العبد يسير مسرور
- 18 iywarrin̄ ibxaddin̄ šāfyin̄ kannih̄ annūr̄
wasfin̄ ḡarīb̄ ufih̄ kull alḡarābah
ايورن ابخد صافي كنه النور
وصف غريب اوفيه كل الغرابه
- 19 ḡarābah̄ lā umm̄ walā̄ abb̄ iynādīn̄
ulajl̄ almūmin̄ rabbī̄ xalaghin̄
غرابه لا ام ولا اب اينادن
اولجل المومن ربي خلقهن
- 20 fī̄ imnazzal̄ alfungān̄ fī̄ alxalḡ wiṣfin̄
rabbī̄ waṣafhin̄ fī̄ imnazzal̄ kitābah
في امنزل الفرقان في الخلق وصفن
ربي وصفهن في امنزل كتابه
- 21 walḥā̄ aḥlām̄ak̄ lā̄ tigirrak̄ ibdinyāk̄
alḥūr̄ fī̄ baytak̄ tarāhā̄ tarajjāk̄
والحا احلامك لا تغرك ابدنيك
الحور في بيتك تراها ترجاك
- 22 wallāh̄ imakkinhā̄ ibšawfak̄ uruyāk̄
i'mal̄ lahā̄ wuṭlub̄ 'azīm̄ alijābah
والله ايكنها ابشوفك اورويك
اعمل لها واطلب عظيم الاجابه
- 23 lih̄ alijābah̄ yi'tī kawā'ib̄ atrābā̄
fī̄ jannatin̄ fihā̄ lak̄ al'ayš̄ ṭabā̄
له الاجابه يعطي كواعب اترابا
في جنة فيها لك العيش طابا
- 24 uxamr̄ al'asal̄ linnās̄ fihā̄ šarābā̄
šarāb̄ ṭāhir̄ 'indak̄ laḡidīn̄ šarābah̄
اوخمر العسل للناس فيها شرابا
شراب طاهر عندك لذيق شرابه

- 25 walxā xadd alhūr abyaz uyāzī
wal‘ayn sawdā fihā galīl albayāzī
والخا خد الحور ابيض اوياضي
والعين سودا فيها قليل البياضي
- 26 mafgūd minhin kull naw‘ albgāzī
xilgin ilmūmin bil‘ibādah ḥazābah
مفقود منهن كل نوع البغاضي
خلقن المومن بالعباده حظابه
- 27 ḥazābhā yawmin ḥayāt alxulūdī
uhūrīn ibkār naggazn aljūdī
حظابها يوم حياة الخلودي
او حور ايكار نغظن الجعودي
- 28 wallī yudxul aljannah ḥazzah yisūdī
yudxul ibbaytin ḥifzah addīn jābah
واللي يدخل الجنة حظه يسودي
يدخل ابيت حفظه الدين جابه
- 29 waddāl dār alāxrah ‘ajilū bih
uhāfīz ‘alā dīnak law bih šu‘ūbah
والدال دار الآخرة عجلو به
او حافظ على دينك لو به صعوبه
- 30 witišīhib addunyā la tarḡabaw bih
is‘ā iljantin fih fiṭḥat abwābah
وتصيحب الدنيا لا ترغبو به
اسعى الجنة فيه فتحت ابوابه
- 31 abwābhā muftāhhā biṣṣalātī
uṣawm ramazān uṭum daf‘ azzakātī
ابوابها مفتاحها بالصلاتي
او صوم رمضان او ثم دفع الزكاتي
- 32 walḥajj lā sirt migdir iywātī
wilḥajj bayt allāh timšī irkābah
والحج لا سرت مقدر ايواتي
ولحج بيت الله تمشي اركابه
- 33 waddāl dill annafs tarrik hawāhā
in ṭiṭ nafsak uṭum liḡit imnāhā
والذال ذل النفس ترك هواها
ان طعت نفسك او ثم لحقت امنها
- 34 lāzim ta‘rif iblis innih aḡwāhā
ḥaytiḥ yigūdak yamm darb alxayābah
لازم تعرف ابليس انه اغواها
حيثه يقودك يم درب الخيابه
- 35 ḥayt alxayābah taj‘alak bawsaṭ annār
wiyanbak ‘in darb timših alabrār
حيث الخيابه تجعلك باوسط النار
ويجنبك عن درب تمشيه الابرار
- 36 yawmin iḥsābak yišbih alfikir miḥtār
yawmin ‘azīm ufih timšī ihzābah
يوم احسابك يصيح الفكر محتار
يوم عظيم اوفيه تمشي اهظابه

- 37 warrā rudd annafs ʿin alxaṭā radd
in ṭiʿt ṣawr annafs tarā mā lahā ḥadd
والرا رد النفس عن الخطا رد
ان طعت شور النفس ترى مالها حد
- 38 maḡrūr fī duniyāh min hū tajawwadd
wuḥṭun tarā duniyāk maḥadin tahābah
مغرور في دنياه من هو تجود
وفطن ترى دنياك محد تهابه
- 39 maḥadin tahābah min gadīm azzamānī
law gimt lak ayyām falʿumur fānī
محد تهابه من قديم الزماني
لو قمت لك ايام فالعمر فاني
- 40 tutruk amwālak walahil walmabānī
utarjaʿ ilgabrin ṣār fawgak itrābah
تترك اموالك والاهل والمباني
او ترجع القبر صار فوقك اترابه
- 41 wazzayn zayn annafs fī ṭāʿit allāh
allāh karīm walā ithassab ʿaṭāyāh
والزين زين النفس في طاعة الله
الله كريم ولا اتحسب عطايا
- 42 alli ibsit ayyām ilkawn sawwāh
uyaʿlam ibxamsin mā bixalgih darā bih
اللي ابست ايام للكون سواه
او يعلم اى خمس ما بخلقه درى به
- 43 maḥadin darā bih bilmalā dāyim addawm
wallāh ibḡaybih mā ʿaṭā lilmalā iʿlūm
محد درى به بالملا دايم الدوم
والله ابغيبه ما عطى للملا اعلم
- 44 subḥān rabbīn xālig allayl wannawm
uxalag nahārin fih xalgih saʿābih
سبحان رب خالق الليل والنوم
او خلق نهار فيه خلقه سعابه
- 45 wassīn saddak lā tibīḥah lilandāl
xallih ibgalbak layn yibdi lak aḥwāl
والسين سدك لا تبيحه للاندال
خله ابقلبك لين يبدي لك احوال
- 46 tarā addamīm ibḡirtak dawm yiḥtāl
ʿalā arradā walbawg yaṭʿan jawābah
ترى الذميم ابغرتك دوم يحتال
على الردى والبيقو يطعن جوابه
- 47 yaṭʿan jawābah tum linnās yirmik
yazḥak ibwajhak ubilxafiyyah imʿādik
يطعن جوابه ثم للناس يرميك
يضحك ابوجهك اوبالخفيه امعاديك
- 48 allāh yixūnih law garībin iybārik
yajʿal ʿalayk min alawādīm iṭlābah
الله يخونه لو قريب ايباريك
يجعل عليك من الاوادم اطلابه

- 49 waššin šarr annās tajannabah dawm
walā itrāfig allī kull tab⁴in lih islūm
والشئين شر الناس تجنبه دوم
ولا اترافق اللي كل طبع له اسلوم
- 50 allī safih udāyim addawm maḍmūm
yawmin tanām annās tinbiḥ iklābah
اللي سفيه اودايم الدوم مذموم
يوم تمام الناس تتبح اكلايه
- 51 tinbiḥ iklābah mā yirīd almanāmī
iydawwir algirrāt ḥaytīh ḥarāmī
تتبح اكلايه ما يريد المنامي
يدور الغرات حيثه حرامي
- 52 yā ⁴ink mā hū ibgirmin iyḥāmī
ḥaytīh xasis ušan⁴atih bil⁴ayābah
يا عنك ما هو ابقرم ايحامي
حيته خسيس او صنعته بالعيابه
- 53 waṣṣād ṣabrak zawwdih fī lizūmah
yawm algadar yātīk ḥazzit luzūmah
والصاد صبرك زوده في لزومه
يوم القدر ياتيک حزة لزومه
- 54 waṣṣabr bayn annās bānat i⁴lūmah
waṣṣabr ⁴ind allāh fīh almaṭābah
والصبر بين الناس باننت اعلومه
والصبر عند الله فيه المتابه
- 55 fīh almaṭābah fī sana⁴ tā⁴it arrabb
ḥaytī algadar lā jāk mā yanfa⁴ atṭibb
فيه المتابه في سنع طاعة الرب
حيث القدر لا جاك ما ينفع الطب
- 56 wallī ṣabar lilḥag mā zin yuḡlabb
waṣṣabr ⁴ind allāh arbaḥ ijlābah
واللي صبر للحق ما ظن يغلب
والصبر عند الله اربح اجلايه
- 57 wazzād ziddak mā ibgalbah maḥannah
lawin zīḥik lak biššafāyā usinnih
والظاد زدك ما ابقليه محنه
لون ظحك لك بالشفايا اوسنه
- 58 tajannabah uṭum ugṣur alḥakī ⁴innah
u⁴in gurbtīh iṣlā⁴ ibbaytak iṭnābah
تجنبه اوثم اقصر الحكي عنه
او عن قربته اشلع ابيتك اطنابه
- 59 iṣlā⁴ iṭnābah gurbtīh mā bahā xayr
ḥaytīh ibziddak zawwad alfikr tafkīr
اشلع اطنابه قربته ما بها خير
حيته ابزدك زود الفكر تفكير
- 60 yāxīd axbārak min ixtāt almasāyīr
wilā ⁴ilmak ibxayr zāwad šayābah
ياخذ اخبارك من اخطاء المسايير
ولا علمك ابخير زود شيايه

- 61 wattaṭṭā ṭanībak kān bānī lih iḡṣūr
hādā albalā yā nās walhamm waljawr
والطا طنبيك كان باني له اقصور
هذا البلا ياناس والههم والجور
- 62 mant ibduwiyyin itbaddil addār fī dūr
nāsin tiḡūfak lawn šakl aḡyābah
منت ابدوي اتبدل الدار في دور
ناس تحوفك لون شكل الذيايه
- 63 idyābih tiḡūfak biṭṭawārif ti‘āwā
tasma‘ i‘wāhin jay‘ātin magāwā
اذيايه تحوفك بالطوارف تعاوى
تسمع اعواهن جايعات مقاوى
- 64 ulaḡadin yišīdih fī ijḡārah tahāwā
maḡadin yijīhin sāknātin ibḡābah
اولحد يصيده في اجاره تهاوى
ماحد يجيهن ساكنات ابغابه
- 65 wazza zill alwagt xayyam ‘alaynā
tihsab ixtānā yāwalad law mā mašaynā
والظا ظل الوقت خيم علينا
تحسب اخطانا ياولد لو ما مشينا
- 66 xiṭwātnā šābah xalal min ḡadaynā
maskīn min rās attawīlah ragābah
خطواتنا صابه خلل من حدينا
مسكين من راس الطويله رقابه
- 67 min hū ragābah yalmalā tāh tawḡāt
tayḡāt šawf al‘ayn walā bih imrāwāt
من هو رقابه يالملا تاه توهات
تيهات شوف العين ولا به امراوات
- 68 ‘asā ṭarīgin fīh hamm uṣū‘ūbāt
hādā ṭarīgin šawf mixṭī šawābah
عسى طريق فيه هم اوصعوبات
هذا طريق شوف مخطي صوابه
- 69 wal‘ayn ‘aynak ḡuḡḡā wutruk addarb
kanhā tirīd aššarg int inḡar alḡarb
والعين عينك غظها واترك الدرب
كنها تريد الشرق انت انحر الغرب
- 70 utruk ṭarīgin waṣṡḡā alhamm wazḡarb
tarā ṭarīgak fīh yangaṭ iḡrābah
اترك طريق وسطها الههم والظرب
ترى طريقك فيه ينغط اغرابه
- 71 yangaṭ iḡrābah uṭum yabḡaṭ ‘alā addār
wilā naḡaṭ takaddarat kull alasrār
ينغط اغرابه اوثم بيحث على الدار
ولا نغط تكدرت كل الاسرار
- 72 šawṡih yijīb alhamm walbayn wašrār
fīhā katīr alhamm lahjit iḡrābah
صوته يجيب الههم والبين وشرار
فيها كثير الههم لهجة اغرابه

- 73 walḡayn ḡubnī lā ṭarā li ṭawārīh
kin arramad fī ‘aynī lāyidin fih
والغين غبني لا طرى لي طواريه
كن الرمد في عيني لايد فيه
- 74 yuḡkur ‘alā alinsān šayyin iysawwih
yuḡkur ašḡābah walahall walgarābah
يذكر على الانسان شي ايسويه
يذكر اصحابه والاهل والقرايه
- 75 garābtin fihā al‘āšam walmahannah
allī lā wannayt yiwin wannih
قرايه فيها العشم والمحنه
اللي لا ونيت يون ونه
- 76 allī umūrak dāyiman yūj‘innih
itšūf wajhīh yawmin iyjinnak aš‘ābah
اللي امورك دايم يوجعه
اتشوف وجهه يوم يجنك اصعابه
- 77 walfā falli mā iybayyin ibḡigah
mā tišawf wajhīh uṭum iyjannib ṭarīḡih
والفا فاللي ما اييين ابظيقه
ما تشوف وجهه اوثم ايجنب طريقه
- 78 hādā arrafīḡ allī iyxallī rafīḡih
xallih iywallī walā tiḡsib iḡsābah
هذا الرفيق اللي اixelي رفيقه
خله ايولي ولا تحسب احسابه
- 79 iḡsib iḡsāb allī yijūnak mašāfīḡ
lā sirt fī sā‘āt yibdi bahā azzīḡ
احسب احساب اللي يجونك مشافيق
لا سرت في ساعات بيدي بها الطيق
- 80 allī yizūrak lā ‘ilim bamrak iywīḡ
hādā ašḡadīḡ allī ‘azizin janābah
اللي يزورك لا علم بامرك ايويق
هذا الصديق اللي عزيز جنابه
- 81 walḡāf ḡalbi yiḡhib arrafāḡah
fī ḡubhum ḡalbi yizīd ištīyāḡah
والقاف قلبي يحب الرفاقه
في حبههم قلبي يزيد اشتياقه
- 82 aḡhibhum wakrah min annās ‘āḡah
allī ḡašar darb annawāmīs mā bih
احبهم واكره من الناس عاقه
اللي قصر درب النواميس ما به
- 83 mā bih min annūmās šayyin tirīdah
wakri xisir min hū yiḡuṭṭah ‘alā idah
ما به من النوماس شي تريده
وكري خسر من هو يحطه على ايده
- 84 ilā ṭala‘ ‘ašaydatin mā yišīdah
milāf ‘almilwāḡ yawmin u mābah
الا طلع عصيده ما يصيده
ميلاف عالمواح يوم اومايه

- 85 walkāf kub̄b arradiyyīn marrah
tarā suḥbit alandāl mā bih masarrah
وانكاف كعب الرديين مره
ترى صحبة الاتذال ما به مسره
- 86 tarā arradi ʿirfih basiṭ umaḡarrah
ilā ḥakā bayyin mafāṣil jawābah
ترى الردي عرفه بسيط اومغره
الا حكي بين مفاصل جوابه
- 87 ilā ḥakā bayyin jawābah hazilī
lih dandanah mā hū ibyīshil ṣahilī
الا حكي بين جوابه هزيلي
له دندنه ما هو ابيصهل سهيلي
- 88 bayyin mawārī kull rajlin dalilī
lawn alḥṣaynī yawm yaklaḥ ibnābah
بين مواري كل رجل ذليلي
لون الحصيني يوم يكلح ابنابه
- 89 wallām layt annās tafham utaʿrif
ʿin alḥagāyig dāyiman mā tixālaf
واللام ليت الناس تفهم اوتعرف
عن الحقايق دايمما ما تخالف
- 90 tarā ṣāḥib alafkār dawm iytaṣarraf
yisluk ṭarig alʿirf dawmin ʿadābih
ترى صاحب الافكار دوم ايتصرف
يسلك طريق العرف دوم عدايه
- 91 dawmin ʿadābih yuntug alḥakī māzūn
yiṣbih kalāmih fī maṣārī yiʿidūn
دوم عدايه ينطق الحكي مازون
يشبه كلامه في مصاري يعدون
- 92 wilā ḥakā bilʿirf lallī yaʿirfūn
yinḥaṭ min guwwit gabilih aʿṣabah
ولا حكي بالعرف للي يعرفون
ينحط من قوه قبيله اعصابه
- 93 walmīm mā widdi min annās maṣrūf
hādā alkalām aṣṣudug yingāl biḥrūf
والميم ما ودي من الناس مصروف
هذا الكلام الصدق ينقال بحروف
- 94 xaṣṣ alkalām allī māʿ annās maʿrūf
utarā alkalām azzayn yuktab iktābah
خص الكلام اللي مع الناس معروف
اوترى الكلام الزين يكتب اكتبه
- 95 ilā garawh annās yinsarr gārīh
waṣṣudug yawm iygāl ḥilwin ibṭārīh
الا قروه الناس ينسر قاريه
والصدق يوم ايقال حلو ابطاريه
- 96 utarā alkalām aṣṣudug yuṣrā ibmaṣārīh
fīh iytawannas bilmalā min garā bih
اوترى الكلام الصدق يشرى ابمصاريه
فيه ايتونس بالملا من قرا به

- 97 wannūn nār algalb zād ištī‘ālah
walkabd tišwā fī lahāyib amlālah
والنون نار القلب زاد اشتعاله
والكبد تشوى في لهايب املاكه
- 98 min ‘iltin bilgalb šārat iṭwālah
min ḥarraḥā bayyan ibgalbī ṣawābah
من علة بالقلب صارت اطواله
من حرها بين اقلبي صوابه
- 99 bayyan ṣawābah dāxil algalb yā nās
ihmūm baġ‘ā dāxil aljīsim tiḥtās
بين صوابه داخل القلب يا ناس
اهموم بقعا داخل الجسم تحتاس
- 100 ṭāl arrajā wazrayt min kutur aliyyās
wawnis ibgalbī lawn maxlab iġābah
طال الرجا وازريت من كثر الاياس
واونس اقلبي لون مخلب اعقابه
- 101 walhā hawā ibdāxil algalb ‘illah
wagūl fī si‘rī kalām ibmaḥallih
والها هوى ابدخل القلب عله
واقول في شعري كلام ابعمله
- 102 kull alma‘ānī lā baġaytih nidillih
tātī ibsuhūlah mā tarriṭ at‘ābah
كل المعاني لا بعيته ندله
تاتي ايسهوله ما ترث اتعابه
- 103 at‘ābhā mā hi ‘alā alfikr balḥayl
afaṣṣil algifān bilgalb tafṣil
اتعابها ما هي على الفكر بالحيل
افصل التيقان بالقلب تفصيل
- 104 naṭgin ṣaḥīḥ illā ṭala‘ yi‘jib aljīl
yašhad lih aššiyāb uḥattā šabābah
نطق صحيح الا طلع يعجب الجيل
يشهد له الشياب اوحتى شبابه
- 105 walwāw wajdi fī idyārin ba‘idah
balad alurdun nuḍkrah bilgaṣidah
والواو وجدي في اديار بعیده
بلد الاردن نذكره بالقصيده
- 106 ‘an dīrtin fī galbnā mā niridah
nirjī alfaraj min rabb minšī saḥābah
عن ديرة في قلبنا ما نريده
نرجي الفرج من رب منشي سحابه
- 107 yinšī saḥābah baddiyār almḥilah
talgā albarad mitkawwimin bilxamīlah
ينشي سحابه بالديار المحيله
تلقى البرد متكوم بالخميلة
- 108 fī maḥrabah itrabbi‘ iṭṭāt alhazīlah
alli ma‘ah rā‘ih wallī dahābah
في مظربه اتربع اخطاة الهزيلة
اللي معه راعيه واللي ذهابه

- 109 walyā yā rabb tufrij ʿalaynā
yā munzil alfurḡān ḥablin matīnā
واليا يارب تفرج علينا
يامنزل الفرقان حبل متينا
- 110 ḥinnā ʿabīdih ulanā alislām dīnā
wahwa alḥanūn auṭurug alʿabd bābah
حنا عبده اولنا الاسلام دينا
وهو الحنون اويطرق العبد بابه
- 111 mā ḡayr bābih bāb fih aššafāʿah
umin ḡarr min ʿatfah bāʿīdin ziyāʿah
ما غير بابه باب فيه الشفاعة
او من غر من عطفه بعيد ظياعه
- 112 lih raḥmatin mā yigaddar wasāʿah
wahwa arrajā lallī dahāh irtiyābah
له رحمة ما يقدر وساعه
وهو الرجا للي دهاه ارتيابه

CHANGING CIRCUMSTANCES

SAʿŪD JĀZĪ

Saʿūd Jazī 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 Muṣīl⁽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 | galbī tašaggā walmaxālīg haj'īn
tišgāt allī fāxatah šawf xillah | قلبي تشقا والمخاليق هجعين
تشقاء اللي فاخته شوف خله |
| 2 | uḡadayt 'idi lājyin min falastīn
allāji allī mifxitin dīrtin lah | اوغديت عدي لاجي من فلسطين
اللاجي اللي مفخت ديرة له |
| 3 | kayf arrajil yuḡud tugūl ḥawf maskīn
alwagt yimzī mā yithayyā maḥallah | كيف الرجل يقعد تقل حوف مسكين
الوقت يمطي مايتها محله |
| 4 | wal'īšah allī min gafāhā talḥagak dīn
iḥar abwāb allāh inhā jawxallih | والعيشه اللي من قفاها تلحكك دين
انحر ابواب الله انها جوخله |
| 5 | mā hī ladīdah tunkus arrajil withīn
law innih ṭayyib yamdaḥawnah tiḍillah | ما هي لذيده تنكس الرجل وتهين
لو اته طيب يمدحونه تذله |
| 6 | amrin ta'aggabb lilmaxālīg yāsīn
wagtin tagallab 'alā albadū kullah | امر تعقب للمخاليق ياسين
وقت تقلب على البدو كله |

- 7 min bāb almūṣil ilā dirat aṣṣīn
 ʿusr allayālī niṣrat bilmajallah
 من باب الموصل الى ديرة الصين
 عسر الليالي نشرت بالمجله
- 8 mā yinjimiʿ iwḡūt gabl halḥīn
 yawm alʿarab ʿizwatah mistigillah
 ما يجمع اوقوت قبل هالحين
 يوم العرب عزوته مستقله
- 9 uḟṭun ildawr alyawm xaffat bih addīn
 gumnā naḥsib ayyām mālahā ahillah
 افطن الدور اليوم خفت به الدين
 قمنا نحسب ايام مالها اهله
- 10 yallāh yallī xālig annās wimʿīn
 yā mibrī alwajʿān min kull ʿillah
 يالله ياللي خالق الناس ومعين
 يا مبري الوجعان من كل عله
- 11 taṣḟag ʿalā allī ibyuthum bih dawāwīn
 min jammaʿaw min zayn yuṣraf ibdallah
 تشفق على اللي ابوتهم به دواوين
 من جمعوا من زين يصرف ابدله
- 12 ilā lafā alxuṭṭār bigrāh ʿajlīn
 kullin yigūl alḥagg ʿindi uxallah
 الا لفي الخطار بقراه عجلين
 كل يقول الحق عندي اوخله

ALMUHMALAH

BARRĀK DĀĠIŠ

In this poem, Barrāk Dāḡiš 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 Ḥalḥūl⁽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 wa'din udalāl
wallāh ilā rād raddakk uwaddakk | الود والاداد وعد اودلال
والله الا راد رذك او وذك |
| 2 | alḥākim alwadūd lil'adil midhāl
huwa assalām u'ālmin mā ḥaṣal lakk | الحاكم الودود للعدل مدهال
هو السلام او عالم ما حصل لك |
| 3 | wilā dahāk assaw uṣā'ak lahā kāl
sawwāk ḥikmah lilmahālik uraddak | ولا دهاك السو اوصاعك لها كال
سواك حكمه للمهالك اورذك |

- 4 allāh ilā rād ḥukmah lilaḥwāl
wiṣṭ alkadā ḥukm allāh kaddak umāwāk
الله الا راد حكمه للاحوال
وسط الكدى حكم الله كدك او ماواك
- 5 huwa assalām urā‘ al‘atā ulih asāl
alkāmil al‘āhil allāh sawwāk
هو السلام اوراع العطا اوله اسال
الكامل العاهل الله سواك
- 6 wilā rāḥ samm islāḥ udammih sarā sāl
mā‘ād raddih sahl dūlār maddāk
ولا راح سم اسلاح اودمه سرى سال
ما عاد رده سهل دولار مداك
- 7 ilā ‘adā ‘ūd assamm sammamk ‘alḥāl
wilā ‘adā ‘addāk wa‘māk waṣmāk
الا عدى عود السم سممك عالخال
ولا عدى عداك واعماك واصماك
- 8 hall alhilāl uhallal alwasm hallāl
ṭalsam halalhā warra‘ad lilwaṭā dakk
هل الهلال او هلل الوسم هلال
طنسم هللها والرعد للوطى دك
- 9 udam‘in dawā midrār ḥār uhammāl
walā sarā ‘awāḥdin lihawā lakk
اودمع دوى مدرار حار اوهمال
ولا سرى عواحد للهوى لك
- 10 ‘alā hawāhā rāḥ rūḥin lahā ḥāl
lā mā salāhā walmawaddah lahā ṣakk
على هواها راح روح لها حال
لا ما سلاها والموده لها صك
- 11 hammih ṣaṭā ‘ird arrawāmā lahā ismāl
urā‘ alhawā masmūm law asālak
همه صطى عرد الروامى لها اسمال
اوراع الهوى مسموم لو اسالك
- 12 wihmūmhā wallāḥ ‘awāḥdin māl
walkūd amr allāh lilmaṣlahah ‘akk
وهمومها والله عواحد مال
والكود امر الله للمصلحه عك
- 13 urā‘ alwala‘ lā ṣād mā hammah almāl
walmāl lil‘umr wilmarḥalah darkk
اوراع الولع لا صاد ما همه المال
والمال للعمر ولمرحله درك
- 14 ḥurr assamā ṣādawh wismah lih addāl
lā ṣād aw ṣādawh ḥissih hū alkark
حر السما صادوه واسمه له الدال
لا صاد او صادوه حسه هو الكرك
- 15 sād alḥasad wassawm walarmalah ṭāl
udār alḥasad wiṣṭ alislām lih ‘ark
ساد الحسد والسوم والارمله طال
اودار الحسد وسط الاسلام له عرك

- 16 walmahmahah lā šār rawwādhā allāl
sumūmhā walḥarr mālik lahā mulk
والمهمهه لا صار روادها اللال
سمومها والحر مالك لها ملك
- 17 kawdin madāhā mā waṭāh raḥḥāl
illā aladāmā warrawāmā lahā salk
كود مداها ما وطاه رحال
الا الادامي والروامي لها سلك
- 18 wilā ṭarā almirwāḥ ma' hāk alishāl
ṣaṭā 'alā maṣṭāh ḥumr alkadālik
ولا طرى المرواح مع هاك الاسهال
صطا على مصطاه حمر الكدالك
- 19 ṭa'āmah alḥuṭmah wilḥarrhā kāl
sirwāḥ lilmirwāḥ hammām waṣṣalk
طعامه الحطمه ولحرها كال
سرواح للمرواح همام وصلك
- 20 wassāḥir almashūr mā rād rammāl
walā 'umr rā' arrumḥ 'addāh su'luk
والساحر المسحور ما راد رمال
ولا عمر راع الرمح عداه صعك
- 21 wimsaddas allāmā ma' šāmdin šāl
rawwāh dammin sāl ḥumr almasālik
ومسدس اللاما مع صامد صال
رواه دم سال حمر المسالك
- 22 wammā waladk lā šār hāmīl ma' ihmāl
waddāk lalihmāl u'allak uwaddark
واما ولدك لا صار هامل مع اهمال
وداك للاهمال اوعلك او ودرك
- 23 lā šār mā saddak kiddih ildallāl
sallim waslam lā šārah imkallik
لا صار ما سدك كده الدلال
سلم واسلم لا صاره امكالك
- 24 'alīh warā ḥalhūl maḥrūm alimhāl
lā šār mā hū lakk walā lakk u'allalk
عله ورا حلحول محروم الامهال
لا صار ما هو لك ولا لك اوعلك
- 25 u rūḥ assamak ma' mäh mā rād alaṭlāl
wilā ṭili' rūḥ assamak ṣakhā ṣakk
اوروح السمك مع ماه 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 throughbred, 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 *imsālī = musāala*, conversation. In tribal society, if there is no talk there is no peace and vice versa.
- 7 Jāzī Musallam Al'arādī, a well-known judge from the Tarabīn tribe, living near Suez.
- 8 In the Arabic text *min dallah ilā dallah talātāt idlālī*: 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, *gazu*.
- 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 cardomom. 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 Nāyif
- 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 Abyssinian Christian governor of Yeman, who drove out the Jewish Himyar rulers. Abraha had elephants in the expedition he led against Mecca.
Introduction to *Sūrat Alfil*, the Quran. Text, translation and commentary by Abdullah Yusuf, Qatar National Printing Press, Doha.
- 25 i.e following them without thinking.

- 26 of the chapter on *Attubayg*
- 27 the Saudis
- 28 It is an insult to a bedouin's honour to see his wife and children standing in front of a policeman.
- 29 cf *Attubayg*
- 30 i.e the Saudi handouts will stop
- 31 i.e our sheikhs
- 32 cf. 30 above
- 33 Literally the binder and loosener..
- 34 i.e many poor people have lost their rights.
- 35 The government subsidise corn and barley for sheep owners, especially during droughts. This is subject to abuse and blackmarketeering by government officials.
- 36 i.e there is no justice
- 37 i.e they were skillful hunters.
- 38 to take his kill home.
- 39 a famous bloodline of Huwaytat camels
- 40 *assatr*; full of positive energy
- 41 the poet's brother-in-law
- 42 i.e so that no one knows.
- 43 no one knows his situation, so no one can save him.
- 44 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.
- 45 The money changer benefits from buying and selling; here people benefit from hearing advice and passing it on to others.
- 46 A man who wants to advise others will not be popular nowadays.
- 47 the government
- 48 *zabb*; a desert lizard, still eaten by the bedouin in northern Saudi Arabia
- 49 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.
- 50 Her son will be taken away from her.
- 51 The agreed amount of money should be paid to the bride's father, in cash.
- 52 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.
- 53 A new fashion, not practised by all families.
- 54 New ways of behaving; the poet does not approve of them.
- 55 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-duḡan* , 54 and *Sūrat Al-wāḡi'ah* 22
- 76 *ibid.*, *Sūrat Ar-raḡmān* , 56-59, 72-74
- 77 *ibid.* *Sūrat Al-wāḡi'ah* , 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-takwīr*, 3

- 84 cf. 'Your Guardian Lord - Lord is God, who created the heavens and the earth in six days' *ibid.*,
Sūrat Al-*āraf*, 54
- 85 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.
- 86 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.
- 87 wolves; informers
- 88 because they are protected by the authorities
- 89 i.e smugglers have a wretched life.
- 90 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.
- 91 in this case, the poet was in prison.
- 92 *wakri*; a male saker. It is smaller than the female. The bedouin believe the male to be the larger
bird.
- 93 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.
- 94 i.e being in prison
- 95 Saudi Arabia
- 96 a town in northern Iraq
- 97 i.e the world knew about the suffering
- 98 i.e not using the Muslim calendar
- 99 i.e the bedouin. Every bedouin will have a majlis, whether he lives in a tent or a house.
- 100 i.e they spend their money on hospitality. Fresh coffee is always made whenever a guest arrives.
- 101 The bedouin are renowned for their generosity.
- 102 God
- 103 If a man kills another, he must pay blood money to the dead man's family. In order to avoid
using the dotted word *dīnār*, the Jordanian currency, the poet uses the word for dollar, *dūlār*.
- 104 *hurr*; a saker falcon
- 105 *armalah*; widow. Among the bedouin, this is also used negatively, to describe a man who is
involved in his wife's daily activities.
- 106 a Cadillac would be no use in the desert; used here because it is not a dotted word.
- 107 i.e its power is produced by burning fuel
- 108 i.e the spark in the distributor is timed
- 109 Lama is a Spanish gun manufacturer.
- 110 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 *Alḡatū* - 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 *Arriḥāmī*; 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	أ	اوامم
legumes	ب	بقول
dates	ت	تمر
clothes	ث	ثياب
leather	ج	جلود
iron	ح	حديد
wood	خ	خشب
beasts of burden	د	دواب
gold	ذ	ذهب
basil	ر	رياحين
glass	ز	زجاج
fish	س	سمك
months	ش	شهور
copper	ص	صفر
fog	ض	ضباب
birds	ط	طيور
deer	ظ	ظباء
perfume	ع	عطور
clouds	غ	غيوم
fruit	ف	فواكه
villages	ق	قرى
books	ك	كتب

milk	ل	لبن
towns	م	مدن
stars	ن	نجوم
reptiles	ه	هوام
wild animals	و	وحوش
ruby	ي	يواقيت

- 3 *Addir'si*, 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 *dir'si* because the four letters d, r, s and 'ayn are located in the middle of table of letters. The letters are organised as follows:

كم أو حظ صص له في در سع بز خش تذ نق ثج ظغ

- 4 *Aljuma*, 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.

300	ش	20	ك	1	أ
400	ت	30	ل	2	ب
500	ث	40	م	3	ج
600	خ	50	ن	4	د
700	ذ	60	س	5	هـ
800	ض	70	ع	6	و
900	ظ	80	ف	7	ز
1000	غ	90	ص	8	ح
		100	ق	9	ط
		200	ر	10	ي

Both *addir'si* and *aljuma* are rare. Since no examples were available from the Huwaytat and Tarabin poets, the following short poem, showing both styles, is by Rāšid 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 mizmalī fih alism ḍāhī
arba‘in udāl mastūrah
- مزملی فیہ الاسم ضاحی
اربعین اودال مسطورہ
- 2 u‘āshrah walkāf minzāhī
mā lagā ‘an al‘īshrah dawrah
- او عشرہ وکاف منزاحی
ما لقی عن العشرہ دورہ

The name consists of four letters:

forty, in *aljumal*, is م

dal, in *addir‘sī*, is ر

ten, in *aljumal*, is ی

kaf, in *addir‘sī*, is ک

So the name is Maryam مريم

The following two riddles are examples of *arriḥānī*, in which words related to the key words in the table are taken to represent that letter.

FROM IJRŪḤ GĀSIM AŠŠIMṬ ANNAWĀSRAH (d. 1983) to BARRĀK DĀGĪŠ

- 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 ismahā birjālḥā uḥalīb ibilḥā
zamm xayl algarb uḥāš usūdḥā
- اسمها برجالها او حلب ابلاها
ظم خیل الغرب او حاش اسودها
- 2 uramazān uxilhā iyṭābig ‘amalḥā
mā yiḥil ḡaṭwī kull ijnūdḥā
- اورمضان او خلتها ایطابق عملها
ما یحل غطوي کل اجنودها

The underlined words represent the letters ا ل د و ش ا, based on the *arriḥānī* table;
the name is addawšā الدوشا.

BARRĀK DĀGĪŠ ABŪ TĀYIḤ'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 | ismahā balxayl jā sab'in 'azalhā
fī šuhūrin māziyah fakkawhā yahūdihā | اسمها بالخيل جا سبع عزلها
في شهر ماظيه فكوها يهودها |
| 2 | xall nafsak yawm hāmat lā ta'dilhā
wajda' alḥussād fī ḥāmī wagūdihā | خل نفسك يوم هامت لا تعذلها
واجدع الحساد في حامي وقودها |

The underlined words represent the letters د و ش ا . The name is Dawṣā دوشا, from which Barrak omitted *al attarīf*.

FROM BARRĀK DĀGĪŠ ABŪ TĀYIH TO RAḤḤĀL ĀSRI ADDUMĀNĪ (Tea, sugar, water)

- 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 | yā rākib allī yisbig aṣṣawt waṭṭayr
mā tidirkah baṣṣawf yawmin itbaḥḥirr | يا راكب اللي يسبق الصوت والطير
ما تدرکه بالشوف يوم اتبحر |
| 2 | itdammir ahdāfah biṣṣawārīx tadmīr
allī sanaḥā ṣāfi almux kaddarr | اتدمر اهدافه بالصواریخ تدمیر
اللي صنعها صافي المخ كالدر |
| 3 | tilfī ‘alā raḥḥāl ‘agb almana‘īr
min labtin zidd al‘adū sā‘at aṣṣarr | تلفي على رحال عقب المناعير
من لابة ظد العدو ساعة الشر |
| 4 | girmin fahīm iṣyaxar algāf taṣxīr
anā aṣḥad innih liaḥsan algāf ṣaxxarr | قرم فهيم ایصخر القاف تصخیر
انا اشهد انه لاحسن القاف صخر |
| 5 | ba‘ad attaḥiyah yā ‘aṣīr almasāyīr
abī as‘alak su‘āl ibḥallih tabaṣṣarr | بعد التحیه يا عسیر المساییر
ابي اسعلك سعال ابخله تبصر |
| 6 | ‘in ‘abdin uḥurr jama‘athum attagādīr
urafīg tālit rāfag al‘abd walḥurr | عن عبد اوحر جمعتهم التقادیر
اورفيق ثالث رافق العبد والحر |
| 7 | tum ‘udibū ta‘dīb yaṣxaf lih aṭṭayr
fī wasaṭ zilzālīn bih annār tis‘arr | ثم عذبوا تعذيب يصخف له الطير
في وسط زلزال به النار تسعر |
| 8 | uba‘d al‘adāb iyjūk maṣyin masāyīr
iblawn wāḥid mā hagayt iytagayyarr | اوبعد العذاب ایجوك مشي مساییر
ابلون واحد ما هقيت ایتغير |
| 9 | ‘an ḥubhum mā tifid alma‘ādīr
min ḥubhum binnās māhad iyta‘addarr | عن حبههم ما تفيد المعاذیر
من حبههم بالناس ماحد ایتعذر |
| 10 | subḥān min yamlik jamī‘ attadābīr
allī ja‘alhum xalg wāḥid imdabbarr | سبحان من یملك جمیع التدابیر
اللي جعلهم خلق واحد امدبر |

RAḤḤĀL ‘AṢRĪ 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.

- 2 The third, which is drawn from the bottom of the well,
A thirsty person would be happy to see it.

- 1 alḥurr alabyaz yinširi biddanānir الحر الابيض ينشري بالدنانير
wiyḥaṭ fawg alʿabd xawfin min almurr ويحط فوق العبد خوف من المر
- 2 wattālīt almajdūb min gāʿat albīr والثالث المجذوب من قاعة البير
iybaššarr bih alʿaṣān bih iytabaššarr ايشر به العطشان به ايتبشر

A RIDDLE BY SAʿŪD JĀZĪ AL MUṢABḤAYYĪN (about 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 'ayn gawwādīt alǧuzlān
naj'ik 'an injū'anā ṣaddī | يا عين قوادة الغزلان
نجعك عن اتجوعنا صدي |
| 2 | 'ilmī bahā zaw'at alǧit'an
alǧalb ma' sāknih maddī | علمي بها زوعة القطعان
القلب مع ساكنه مدي |
| 3 | wašūf tālī azza'an zīlān
barri'allī min warā alḥaddī | واشوف تالي الظعن زيلان
بالريع اللي من ورا الحدي |
| 4 | wagfaw 'alā mablaj alwidyān
ilā dīrit alǧarb mā raddī | واقفوا على مبلج الوديان
الى ديرة الغرب ما ردي |
| 5 | umin dūnhā nābī' azzil'an
albu'd allī sāyirin ziddī | اومن دونها نابي الظلعان
البعد اللي ساير ظدي |
| 6 | yarrab' anā ibḥājti balsān
ilṣāhbī buḥt anā saddī | يالربع انا اب حاجتي بلشان
الصاحبى بحت انا سدي |
| 7 | simiyyahā yinsiri' ḥilwān
wilā axsab alǧars lih jaddī | سميها ينشري حلوان
والا اخصب الغرس له جدي |
| 8 | yā zīn šawfah ma' alfinjān
yawm al'arab naširhum maddī | يازين شوفه مع الفنجان
يوم العرب نشرهم مدي |
| 9 | biljawf sūgah māhū ib'ammān
wagtin maḥā kāl bilmaddī | بالجوف سوقه ماهو ابعمان
وقت مطى كال بالمدي |
| 10 | simiyyahā bayyin yabū 'adwān
yā šawg min tušbuḡ alxaddī | سميها بين يابوعدوان
ياشوق من تصبغ الخدي |

A RIDDLE BY ZIYĀD ḠASSĀN ABŪ TĀYIH TO BARRĀK DĀĠIS 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 | aḥḏart alawrāg dūn maǧzā warāhā
warsalthā ilgirm annašāmā alamjadi | احظرت الاوراق دون مغزى وراها
وارسلتها القرم النشاما الامجدي |
| 2 | bimnāsabat almawḏūf umā iḥṭawāhā
aḥḏik luǧzi yā ʿarīb alajjadi | بمناسبة الموضوع او ما احتواها
اهديك لغزي يا عريب الاجددي |
| 3 | asalak ʿan ʿadrā kaṭīr annās yagnāhā
wilā mā ganāhā lābud ʿanhā yinšidi | اسالك عن عذرا كثير الناس يقناها
ولا ما قناها لابد عنها ينشدي |
| 4 | mabāʿhā bassūg lallī baǧāhā
usiʿrahā maʿgūl walā hū imḥaddadi | مباعها بالسوق للي بغاها
اوسعرها معقول ولا هو امحددي |

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 ḥājtin li šarāhā
fahī min alwājib walā ‘alayhā yuḥmadī | مشكور قرم في حاجة لي سراها
فهي من الواجب ولا عليها يحمدي |
| 2 | wanā aṭlub attawfiḡ min bānī samāhā
alwāḥid allī mā lisiwāh na‘budī | وانا اطلب التوفيق من باني سماها
الواحد اللي ما لسواه نعبدني |
| 3 | fī ḡāyatī yiṭīb nafsi fī munāhā
intah uḡayrak ‘arfīnin maḡṣadi | في غايتي يطيب نفسي في مناها
انته او غيرك عارفين مقصدي |
| 4 | fainn alluḡūz yafham lahā min garāhā
idā kān fī ḥalhā muta‘awidī | فان اللغوز يفهم لها من قراها
اذا كان في حلها متعودي |
| 5 | hiya assā‘ah littawḡit muḡtanāhā
lituzbaṭ bihā alawḡat idā ‘alayk maw‘idī | هي الساعه للتوقيت مقتناها
لتظبط بها الاوقات اذا عليك موعدي |
| 6 | hādā maraddī waṣalli fī muntahāhā
ṣalātin min alḡalb ‘alā muḥammadi | هذا مردي واصلي في منتهاها
صلاة من القلب على محمدي |

FROM ZIYĀD ḠASSĀN ABŪ TĀYIH TO ‘ADWĀN BARRĀK ABŪ TĀYIH

- 1 To Abu Musā‘ad, 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.

- 6 The other half come to them,
But do not endanger them.

- | | | |
|---|---|---|
| 1 | labū imsā‘ad rā‘ alfikir
arsil lugzin mahū ‘asir | لبو امساعد راع الفكر
ارسل لغز ما هو عسر |
| 2 | ma‘ak min alayyām ṭalat
wanā lihāllak antazir | معك من الايام ثلاث
وانا لهلك انتظر |
| 3 | sittat ‘ašar u sittat ‘ašar
lā hin biarz walā fī baḥar | سته عشر او ستة عشر
لا هن بأرظ ولا في بحر |
| 4 | ṭamān u ‘iṣrin bism ināt
u arba‘ah bism ḍakar | ثمان وعشرين باسم انات
او اربعة باسم ذكر |
| 5 | sittit ‘ašar ṭabtāt
mā yizīhin law fitir | سته عشر ثابتات
ما يزيهن لو فتر |
| 6 | wanniṣf albāgi yijih
walā yisabbib lih xaṭar | والنصف الباقي يجيه
ولا يسبب له خطر |

‘ADWĀN 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.

- | | | |
|---|--|---|
| 1 | yā ziyād jāk alḥall lillūguz mardūd
hin alasnān uḥalhin lak nijībī | يا زياد جاك الحل للغز مردود
هن الاسنان او حلهن لك نجيبى |
| 2 | lawlā ‘adadhin bilfamm sār maḥdūd
maḥadin ‘araf ma‘nāk luḡzak sa‘ībī | لولا عددهن بالفم سار محدود
محد عرف معنالك لغزك صعيبى |
| 3 | yā mu‘arrab alajdād yā mākar aljūd
yašša‘ir allī lišša‘ayib tijībī | يا معرب الاجداد يا ماكر الجود
يا الشاعر اللى للصعايب تجيبى |
| 4 | asalak ‘an ‘adrā bišaklah min assūd
udur‘ānhā ya ziyād miṭl alḥalībī | اسالك عن عذرا بشكله من السود
او ذرعانها يازياد مثل الحليبى |
| 5 | ṣun‘at ibnādam minhā yaksab alfawd
wagtiḥ maḡā walyawm māhū garībī | صنعة ابنادم منها يكسب الفود
وقته مظى واليوم ما هو قريبي |
| 6 | wasalak ‘an ‘adrā bihā annaf‘ mawjūd
ufihā almaḡarraḥ dūn šakkin uraybī | واسالك عن عذرا بها النفع موجود
اوفيه المظره دون شك اوريبي |
| 7 | awwal namāhā fī nabātin min al‘ūd
wasmāḥ sab‘ah kull minhin rahībī | اول نماها في نبات من العود
واسماها سبعة كل منهن رهيبى |
| 8 | wasalak ‘an rajlin min alḡubn malhūd
bintih gaṭū‘ it‘adbih ma tihībī | واسالك عن رجل من الغبن ملهود
بنته قطوع اتعذبه ما تهيبى |

- 9 yākillih ma‘atta‘dīb ya ziyād bih fawd يكله مع التعذيب يازياد به فود
wilā istarāḥ aljū‘ minnih garībī ولا استراح الجوع منه قريبي

ZIYĀD ĠASSĀN ABŪ TĀYIH 'S REPLY TO ‘ADWĀN'S RIDDLES

- 1 I got the three riddles as a gift from you,
And your answer to my riddle was right.
- 2 Your first riddle is in the hanging bucket;
It is the bucket at the time of watering,
- 3 In the happy days on the protected plains;
Oh Abu Musā‘ad, that time is past and will not return.
- 4 Your second riddle, oh noble one,
We warm ourselves at it in cold weather;
- 5 It is Hell, with strong flames;
May God protect us from that scene.
- 6 Your third riddle, we always hear its sound.
It is the pestle and mortar, clearly.
- 7 Forgive my ignorance;
My thoughts are far away.

- 1 jatnī talāt ilgūz minnak hadiyyah جتني ثلاث الغوز منك هديه
uḥallak luġzī ṣaḥīḥin ūwārid اوحللك لغزي صحيح اووارد
- 2 luġzak alawwal fi ma‘alig idliyyah لغزك الاول في معالق ادليه
hī addalaw yawm wagt almawārid هي الدلو يوم وقت الموارد
- 3 yawm alwanāsah bilfiyāz al‘adiyyah يوم الوناسه بالفياظ العذيه
wagtin maḥā walā yi‘ūd yabū imsā‘ad وقت مطي ولا يعود يابو امساعد
- 4 uluġzak attāni yā ‘arīb assamiyyah اولغزك الثاني يا عريب السمييه
nitsaxxan ‘alayhā lāṣār aljaww bārid نتسخن عليها لا صار الجو بارد

- 5 *hī jahannam šadīdin laziyyah* هي جهنم شديد لظييه
a‘ādnā wiyyāk hāk almašāhid اعاذنا ويأك هاك المشاهد
- 6 *ulugzak attālīt dawm nasma‘ dawiyyah* اولغزك الثالث دوم نسمع دويه
hū annijir walyadd walḥall wārid هو النجر واليد والحل وارد
- 7 *arjū alma‘dirah lian ‘irfī išwayyah* ارجو المعذره لان عرفي اشويه
‘an ḥallī alalgāz alfikr šārid عن حلي الاعاز الفكر شاريد

RIDDLES FROM BARRĀK DĀGĪŠ ABŪ TĀYIH TO ZIYĀD ĠASSĀN 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 ḥukkām jawnā ḥukumhum mā yiraddī
law yijtimi' kull albašar mā yirddūh
حكام جونا حكمهم ما يردي
لو يجتمع كل البشر ما يردوه
- 2 wāḥid i'yālih mā tuḥṣā ib'addī
uwāḥid i'yālih yimkin annās yiḥṣūh
واحد اعياله ما تحصى ابعدى
اواحد اعياله يمكن الناس يحصوه
- 3 min baynhum tūjad masāfah uḥaddī
falā tajamma' rāyihum law yišūrūh
من بينهم توجد مسافه اوحدى
فلا تجمع رأيهم لو يشوروه
- 4 kullin ibḥukmah zimin ixtiṣāṣah yisiddī
wallī yixālif rāyihum mā yijāzūh
كل ابحكمه ظمن اختصاصه يسدى
واللى يخالف رأيهم ما يجازوه
- 5 ukullin ilxawiyah ibḥukmah yizidī
ḥattā yijihum yawm lāzim yiṭī'ūh
اوكل الخويه ابحكمه يظدى
حتى يجيهم يوم لازم يطيعوه
- 6 as'alak 'an 'adrā 'azīmin jamālḥā
wal'umur 'indah lā yunguṣ walā yizūd
اسعلك عن عذرا عظيم جمالها
والعمر عنده لا ينقص ولا يزود
- 7 ilā mašat widdak itrā'i xayālḥā
jamālḥā makšūf wallibs mafgūd
الا مشت ودك اتراعي خيالها
جمالها مكشوف واللبس مفقود
- 8 wilḥā 'āširin mā lamashā unālḥā
yurkuṣ warāḥā ṭul alayyām magrūd
ولها عشير ما لمسها اونالها
يركظ وراها طول الايام مقرود
- 9 nawbin sagīm u'illatah fī aḥwālḥā
unawbin yiṭīb u'indah annuṣh mawjūd
نوب سقيم اوعلته في احوالها
اونوب يطيب او عنده النصح موجود

- 10 mā fīhum allī fi hawā annafs ṭalhā
walkull minhum min hawā annafs mardūd
ما فيهم اللي في هوا النفس طالها
والكل منهم من هوى النفس مردود
- 11 as'alak 'an mayyit biamrah ḥayy
biay ḥāl ubiay gaziyyah
اسعلك عن ميت بأمره حي
بأي حال اوبأي قظيه
- 12 wallā lawlā almayyit ḥalak waṣṭiyy
mā tifīdak assamiyyah
والا لولا الميت حالك وسطي
ما تفيدك السمييه

ZIYĀD ḠASSĀN ABŪ TĀYIH'S REPLY

- 1 I received three riddles and I'm enjoying them now;
I welcome the riddle and the one who said it.
- 2 Your first riddle is day and the blackness of its night,
Since stars appear at night.
- 3 And if your riddle is about something else,
Death and sleep is the nearest solution.
- 4 The third solution is the sky, brightened with stars
And Earth, on which no one has counted its stones.
- 5 Your second riddle, I found the solution;
The virgin is the sun and the moon which is high in the sky.
- 6 Your third riddle, its clues are clear;
It is a travel document and everyone has it.

- 1 wasalnī ṭalāt ilgūz wibhin atasallā
ahlan halā balluguz urā'ih ahlā
وصلني ثلاث الغوز وبهن اتسلا
اهلا هلا باللغز اوراعيه اهلا
- 2 luḡzak alawwal annahār usawād laylah
lian injūm allayl ballayl ti'allā
لغزك الاول النهار اوسواد ليله
لان انجوم الليل بالليل تعلا
- 3 win kān luḡzak fī siwāhā
falmawt wannawm agrab alḥallā
ون كان لغزك في سواها
فالموت والنوم اقرب الحلا

- 4 walḥal atṭālit samā zahat binjūmhā والحل الثالث سما زهت بنجومها
walarz allī fī ḥaṣāhā timallā والارض اللي في حصاها تما
- 5 ulūgzak attāni wajadit ḥallih اولغزك الثاني وجدت حله
al'adrā hi aṣṣams walgamar allī ibsamāhā ta'allā العذرا هي الشمس والقمر اللي ابسامها تعلا
- 6 ulūgzak attālit wāziḥ dalīlah اولغزك الثالث واضح دليله
waṭigit safar walkull fihā istagallā وثيقة سفر والكل فيها استغلا

RIDDLES**FOOTNOTES**

- 1 Al Ḥassan Ḡassan. *As̄s̄ir Annabaṭī*. Abu Dhabi, 1990.
- 2 The names of fire are *sagr*, *laza*, *alhawiyah*, *alhutmah*, *jihinnam*, *aljahim*, *alassa ir*

FALCONRY

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.

ALĠANAS

BARRĀK DĀĠIŠ ABŪ TĀYIH

Barrāk Dāġiš 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 Wad'āt⁽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 Ḥuwayṭāt,
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.

- 20 Standing there, on its block, it gladdened our hearts.
No one had ever trapped such a good bird.
- 21 Anyone who looked at it would see it had no faults;
The bird embodied all good points.
- 22 It was a young hawk, well set with broad shoulders;
If you measured its width, you would find it very broad.
- 23 The feathers on its legs were so long they covered its ankles;
It was clearly evident that its wings were long.
- 24 When it crossed its wings, they would appear short.
Due to its great breadth, its qualities were enhanced.
- 25 If it gathered its tail feathers, they looked beautiful;
The feathers about its shoulders were neat and spare.
- 26 Its breast and legs were those of an eagle;
If you carried it on your fist, you would feel its weight.
- 27 Across its eyes, you could see the flickering lids;
Its eyes were those of a brave and ruthless killer.
- 28 Its breast was strong and its thighs thick;
Whenever I stroked it, I liked it and it filled me with satisfaction.
- 29 Its jaws were those of a snake; its nostrils were wide.
Unhooded it would bate only little.
- 30 I made great efforts to tame it,
Until I had it on line and it began to come to me.
- 31 After that, I flew it loose and called it with shouts;
It came to me as soon as it saw the lure.
- 32 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 Sahab⁽⁶⁾, 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 ʿId⁽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.

1 yā maḥalā almignāṣ bishāl wadʿāt يامحلى المقناص بسهال ودعات
in bān najm ishayl najm alyamānī ان بان نجم اسهيل نجم اليماني

2 fī wagt hayḏ aṭṭayr fih almasrāt في وقت هيظ الطير فيه المسرات
anā ašhad inih yā jamāʿah salānī انا اشهد انه ياجماعه سلاني

- 3 fih annašāmā tinzil irbū' ujamā'āt
bixyāmhum aw bayt zayn almabānī
فيه النشاما تنزل اربوع اوجماعات
بخيامهم اوبيت زين المباني
- 4 talgā almawātir walmanāzir jidīdāt
yashaw ilṭard aṭṭayr gabl alwadānī
تلقى المواتر والمناظر جديدات
يصحو الطرد الطير قبل الوداني
- 5 aḥadin yišid min aṭṭuyūr algarībat
waḥadin yugulū šāyidin maḡlatānī
احد يصيد من الطيور الغريبات
واحد يقولوا صايد مغلطاني
- 6 wabū ḡagab kull sā' yijik fawwāt
wilā fāt 'anī dāk 'ugbah ḡašanī
وابوحقب كل ساع يجيك فوات
ولا فات عني ذاك عقبه غشاني
- 7 hādā rabī' algalb ufih alwanāsāt
aḡsan ayamin nuḡukrah fi zamānī
هذا ربيع القلب اوفيه الوناسات
احسن ايام نذكره في زماني
- 8 fi sihlit aljafr jaww alḡwayṭāt
humr al'uyūn imrawyīn assinānī
في سهلة الجفر جو الحويطات
حمر العيون امرويين السناني
- 9 kamm wāḡdin yuḡkur idyārah ba'īdāt
lajil algnāṣah jāk laljafr 'anī
كم واحد يذكر ادياره بعيدات
لاجل القناصه جاك للجفر عاني
- 10 tum ganaṣṭ ishāl 'indi xilyyāt
uṭaragt anā addarbīl ṣun' alamānī
ثم قنصت اسهال عندي خليات
اوطرقت انا الدربيل صنع الاماني
- 11 winnī ašūf aṭṭayr fi ḡukum ṣadfāt
aš'al ibwaṣṭ algā' šawfah xafānī
وني اشوف الطير في حكم صدقات
اشعل ابوسط القاع شوفه خفاني
- 12 haggagt fih aššawf fi waḡt laḡzāt
wilā alḡamāmah jāḡzah fi ṭawānī
حققت فيه الشوف في وقت لحظات
ولا الحمامه جاهزه في ثواني
- 13 waxaḡṭhā fi xadd mā fih ḡaš'āt
udirnā warāḡ ugalbī katīr alamānī
واخذتها في خد ما فيه قشعات
اودرنا وراه اوقلبي كثير الاماني
- 14 uṭumman ṭalabt allāḡ rā'ī alfazīlāt
allī xalag balkawn insin ujanī
اوثم طلبت الله راعي الفظيلات
اللي خلق بالكون انس اوجاني

- 15 innī ašīdah uyudxul ‘alā algalb farḥāt
wallāh karīm ilā raḥamni ‘aṭāni
اني اصيده اويدخل على القلب فرحات
والله كريم الا رحمني اعطاني
- 16 yawmin nahaz wilā almawāmi ṭawilāt
yabā alḥamāmah mā hū ‘alayhā mitwāni
يوم نهظ ولا الموامي طويلات
يبا الحمامه ما هو عليها متواني
- 17 min hayt̄ ṭarat šallahā bašṣatirāt
wilā itlūh ugāzbiḥ itnatāni
من حيث طارت شلها بالشطيرات
ولا اتلوح اوقاظبه اثنتاني
- 18 uḥilnā ‘alayh wilā ‘abātah imsawwāt
uṭabb alimhād ugumnā nišīl alaḡāni
اوحلنا عليه ولا عباته امسوات
اوطب المهاد اوقمنا نشيل الاغاني
- 19 yawmin wašalnā sibbig isbūgin jadidāt
u‘ašabbatih fiḥā almarābiṭ imtāni
يوم وصلنا سبق اسبوق جديدات
اوعشبتة فيها المرابط امتاني
- 20 yawmin jalas adxal ‘alā algalb bahjāt
mā šīd lawnih ‘ind gāši udāni
يوم جلس ادخل على القلب بهجات
ما صيد لونه عند قاصي اوداني
- 21 min nāzarah yigūl mā fiḥ ḥawfāt
aṭṭayr fārig fi jami‘ alma‘āni
من ناظره يقول ما فيه حوفات
الطير فارق في جميع المعاني
- 22 farxin imsarwal fiḥ almanākib ‘arizāt
wilā gist ‘urzah kāyidin balmaṭāni
فرخ امسرول فيه المناكب عريظات
ولا قست عرظه كايدي بالمتاني
- 23 min ṭul sirwālih iḥjūlah xafiyāt
mitfahhig aljinḥān šawfah bayāni
من طول سرواله احجوله خفيات
متفهيق الجنحان شوفه بياني
- 24 kinn almawāsi lā šabakhin gaširāt
min zawd ‘urzah zād fi wašf tani
كن المواسي لا شبكهن قصيرات
من زود عرظه زاد في وصف ثاني
- 25 uriš addannābih lā jama‘hin laṭifāt
uriš almanākib šahh fawg alamtāni
اوريش الذنابه لا جمعهن لطيفات
اوريش المناكب شح فوق الامتاني
- 26 walmigidmih walarz bal‘agab wašfat
ušaylih ‘alā kaffakk taḡil alawzāni
والمقدمه والارظ بالعقب وصفات
اوشيله على كفاك تقيل الاوزاني

- 27 min fawg ‘aynih bayyināt alhkūfāt
‘ayn al‘adīm in šāf jārah iyhānī
من فوق عينه بينات الحكوفات
عين العديم ان شاف جاره ايهاني
- 28 bāriz tanādī talgā ifxūdāh ḡalīzāt
kull mā masaḥtah jāz liyyih arzānī
بارز تنادي تلقى افخوده غليظات
كل ما مسحته جاز ليه ارطاني
- 29 išdūg ḥayyih walmanāxir wasī‘āt
law hū imfarri‘ hayyin alikfaxānī
اشدوق حيه والمناخر وسيعات
لو هو امفرع هين الاكفخاني
- 30 wajhadt battawlīf ḥazzih uḥazzāt
lammā da‘aytih bassabab hayt jānī
واجهدت بالتوليف حزه اوحدات
لما دعيتيه بالسبب حيث جاني
- 31 uba‘dih atlagtih ugumt az‘aj balaṣwāt
laṭāla‘ almilwāḥ yammī naṣānī
اوبعدده اطلقته اوومت از عج بالاصوات
لطالع الملواح يمي نصاني
- 32 law hū imbarga‘ ilā da‘aytih ‘alayy fāt
kannih iyšūf ilā kafax waḥtarānī
لو هو امبرقع الا دعيتيه علي فات
كنه ايشوف الا كفخ واحتراني
- 33 yawmin xalaṣ balwilf lalfī‘il sā‘āt
waṣbaḥ ḡalāh ibwast ḡalbī sabānī
يوم خلص بالولف للفعل ساعات
واصبح غلاه ابوسط قلبي سباني
- 34 win ṭāḥ wasmin balfrū‘ al‘adiyyāt
baysar sahab yaṭla‘ al‘išb almaḥānī
ون طاح وسم بالفروع العذيات
بايسر سهب يطلع العشب المحاني
- 35 allī baha talgā alḥabārī kaṭīrāt
waṭṭayr fi‘lih lāzmin fih bānī
اللي بها تلقى الحباري كثيرات
والطير فعله لازم فيه باني
- 36 wilā ṭala‘ ‘aljawl mā fih xawfāt
talgā alḡalab warriš badḍa‘da‘ānī
ولا طلع عاجول ما فيه خوفات
تلقى الغلب والریش بالذعدعاني
- 37 yaf‘al fasīlah⁽²⁾ lā zārab ḥuburmin māṭ
wawwal hadādih yalḥag ibṣaydih ṭamānī
يفعل فصيله لا ظرب حبرم مات
واول هداده يلحق ابصيده ثماني
- 38 waṭṭāyirah mā laḥā‘ in alfarx niyyāt
ilā ḡaraf bilḥūghā mā yiwānī
والطايره ما لها عن الفرخ نيات
الا عرف بلحوقها ما يواني

- 39 law alhawā mitnaḥriḥ fawghā fāt
wīlā ṣalaghā mā ta‘addā almakānī
لو الهوا متتحره فوقها فات
ولا شلقها ما تعدى المكاني
- 40 tāti kamā dalwin ḡadā ḥabliḥ abtāt
ḥawl almagām ilā ḡaṭa‘hā assawānī
تاتي كما دلو غدا حبله ابتات
حول المقام الا قطعها السواني
- 41 laḥḥāḡ yalḥāḡ allī yiṭirin sibīḡāt
fāyig luḥūḡah balhawā wattamānī
لحاق يلحق اللي يطيرن سبيقات
فايق لحوقه بالهوا والطماني
- 42 wakmalt waṣf aṭṭayr fi zayn alabyāt
allī ṣagart iblawn waṣfah zamānī
واكملت وصف الطير في زين الابيات
اللي صقرت ابلون وصفه زماني
- 43 biṣhūd rab‘ī ḥāmyīn alwiniyyāt
ahl alaf‘āl albayyinah bilakwānī
بشهود ربي حاميين الونيات
اهل الافعال البينه بالاكواني
- 44 wāxar zamānī ṣār balḡalb law‘āt
yawm alwala‘ bilmāl ‘aḡli nahānī
واخر زماني صار بالقلب لوعات
يوم الوع بالمال عقلي نهاني
- 45 yamin iyṣād aṭṭayr ḥaḡḡah ulūfāt
zawd almarābiḥ fi ṭamanhin aḡwānī
يوم ايصاد الطير حقه الوفات
زود المرباح في تمنهن اغواني
- 46 walyawm ṣayd aṭṭayr lajl alamārāt
wagtin ‘alā aṣṣaḡār fiḥ imtihānī
واليوم صيد الطير لاجل الامارات
وقت على الصقار فيه امتحاني
- 47 uhādi izrūfin dūn ṣakkin ta‘isāt
rā‘ alwala‘ yuṣ‘ur ibwaz‘ alhawānī
اوهدني اظروف دون شك تعيسات
راع الوع يشعر ابوظع الهواني
- 48 min xalf dā ṣaddayt ḥamrā imṣaffāt
ṣaff alḡarīb allī min albi‘d ‘ānī
من خلف ذا شديت حمرا امصافات
شف الغريب اللي من البعد عاني
- 49 ḥamrā zanā ḡawdān hijnin ḡadīmāt
yawm almagāzī fawḡ ṣīb alimtanī
حمرا ظنا قودان هجن قديمات
يوم المغازي فوق شيب الامتاني
- 50 tajwiḡ rabdā ṣāfat azwālin imṭillāt
win zaffat aljinḥān bassamḥadānī
تجويز ربا شافت ازوال امطلات
ون ظفت الجنحان بالسهمداني

- 51 yizhī garāhā fī safāyif imsawwāt
widwayr‘in ‘alayh ṣun‘ alyamānī
يزهي قراها في سفائف امسوات
ودويرع عليه صنع اليماني
- 52 malfāk ‘id mākar aṭṭīb waṣyāt
ibn falāḥ allī lih alfi‘il bānī
ملفأك عيد ماكر الطيب وصيات
ابن فلاح اللي له الفعل باني
- 53 gullah uwsūf aṭṭayr ‘indak jamīlāt
allī waṣaftah fī kalām attamānī
قله اوصوف الطير عندك جميلات
اللي وصفته في كلام التمني
- 54 tum hāj fikrī ugult fī fayitin fat
galbī imšaggā ulalgarāyiz awzānī
ثم هاج فكري اوقلت في فايت فات
قلبي امشقا اوللقرايظ اوزاني
- 55 waxtim jawābī fī nabīy arrisālāt
allī ḥadīthih lā garaytah ahdānī
واختم جوابي في نبي الرسالات
اللي حديثه لا قرينه اهداني

FALCON

SA‘ŪD JĀZĪ AL MUṢABHAYYĪN

Sa‘ūd Jāzī tells 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' wanā agruṭ aššilū mā rā'
'azzi liman hū mitwalli'in baṭṭuyūrī | طير شلع وانا اقرط الشلو ما راع
عزي لمن هو متولع بالطيور |
| 2 | agfā uxallānī wanā agūl hazzā'
mithazzimin baṭṭayr ḥablih gurūrī | اقفى اوخلاني وانا اقول هزاع
متحزم بالطير حبله غرور |
| 3 | kull yawm anā ma' sāgtih bass fazzā'
min kuṭur mā bahḥart dam'i iḥdūrī | كل يوم انا مع ساقته بس فزاع
من كثر ما بحرت دمعي احدور |
| 4 | mā lūm anā rā'ih law ṣār miltā'
tayrin xallā bilḥabārī i'tūrī | ما لوم انا راعيه لو صار ملتاع
طير خلى بالحباري اعثور |

- 5 yišdī lih alfāris ilā šār battā‘
yawm almawāzir gām ḥissih yiṭūrī
- يشدي له الفارس الا صار بتاع
يوم الموازر قام حسه يثور
- 6 tasma‘ zarīsih ‘alā kaffak ilā jā‘
in šāf jazlāt alḥabārī insūrī
- تسمع ظريسه على كففك الا جاع
ان شاف جزلات الحباري انشور
- 7 yā kamm xirmin wāla‘ah šār miṭwā‘
tišūf riših bilmaḥāyir inṭūrī
- يا كم خرم والعه صار مطواع
تشوف ريشه بالمحاير انثور
- 8 ibsihiltin yizhi bahā kull mirbā‘
targab ilšawfah yawm rab‘ak iḥzūrī
- ابسهلة يزهي بها كل مربع
ترغب الشوفه يوم ربعك احطور
- 9 yamā arta‘at bifyāzhā zayn alagṭā‘
safāyinin lilbarr yawm al‘usūrī
- ياما ارتعت بفياظها زين الاقطاع
سفاين للبر يوم العسور
- 10 talgā aṭṭarab min fawg ṭalgāt alabwā‘
yišfin ijrūḥ algalb li bih ixtūrī
- تلقى الطرب من فوق طلقات الابواع
يشفن اجروح القلب لي به اخطور
- 11 tišūf ibyūtin nāzlah barḥ alaryā‘
ānass min allī nāzlinin ibdūrī
- تشوف ابيوت نازله بارظ الارياح
انس من اللي نازلين ابدور
- 12 ulayyā naḥart ibyūthum fawg miṭwā‘
birbā‘hum yihdik ḥiss annujūrī
- اوليا نحرت ابيوتهم فوق مطواع
برباعهم يهديك حس النجور
- 13 miṭl almsawwit ilayyā fagad gālyin zā‘
wallā almnabbih sāyigin lih ujūrī
- مثل المصوت اليا فقد غالي ظاع
والا المنبه سايق له اجور

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 'Athera, Sa'id: Aṣṣugūr)
- 5 'abāh or miḥād 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 'Id 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

SILMĪ SALĀMAH AL JABRĪ

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.

- 1 mištakk anā fī wagnā fih lih dāg
tugūl māšī sawḥ mā lih mazābīt
مشتك انا في وقتنا فيه له داق
تقول ماشي سوح ما له مزايبط
- 2 uyākutur mā yī'fūk alharj mītāg
lā budd tusgut fī ḥadāt almasāgīt
اويكثر ما يعطوك الهرج ميثاق
لا بد تسقط في حداة المساقيط
- 3 wit'allamaw mi'ād bukraḥ 'alā itlāg
ubukrah ba'ad bukraḥ itwallid lahā gīt
وتعلموا ميعاد بكره على اطلاق
اوبكره بعد بكره اتولد لها قيط
- 4 rasm umazāhir kulhā kidib winfāg
wiygūl anā min nās kullahā mabāsīt
رسم اومظاهر كلها كذب ونفاق
ويقول انا من ناس كلها مباسيط
- 5 uxātim kibīr šilx wā'ī umazzāg
wallī yisidah yam'ataḥ ma'tit al'it
اوخاتم كبير شلخ واعى اومزاق
واللي يصيده بمعطه معطه العيط
- 6 umin yawm šadak 'ad hādā āxar ifrāg
intih tibī'ih bay' waddawr tagšīt
اومن يوم صادق عاد هذا اخر افراق
انته تبعه بيع والدور تقشيط
- 7 win jīt talgā albāb imgaffal ibmuḡlāg
uyumluḥ 'innak in kān yalgā mamālīt
ون جيت تلقى الباب امقل امغلاق
اويملط عنك ان كان يلقي مماليط
- 8 wilā zabattāḥ gāl mālak bih iḡrāg
utalgā al'lūm allī ithiṣṣak min annit
ولا زبطته قال مالك به اغراق
اوتلقى العلوم اللي اتحشك من النيط
- 9 uzabtāḥ ujill udawr wāsi' 'alā intāg
u'alam tilaggaḥ laba'azhā talāgīt
اوظبطه اوجل اودور واسع على انطاق
اوعالم تلقط لبعطها تلاقيط
- 10 win 'išt yāmā tasma' idnak min iz'āg
uyākamm min ṣuḥbah fakkaḥ 'alā tīt
وان عشت ياما تسمع اذنك من ازعاق
اوياكم من صحبه فكت على طيط
- 11 walkull minhum yiddi'ī in ṣāḥbah bāg
wimgīr iydawwir ikbār umaxātīt
والكل منهم يدعي ان صاحبه باق
ومغير ايدور اكبار اومخاطيط
- 12 utasma' laḡāḥum ḡayr xāyin usarrāg
widyan fiḥā ibyimigṭu 'alā amm zallīt
اوتسمع لغاهم غير خاين اوسراق
وديان فيها ابيمقوا على ام زليط
- 13 witsīr ḥawsah kulhā ḡāg fī ḡāg
wibaliṣū algāzī witxuṣ aššamahīt
وتسير حوسه كلها قاق في قاق
ويبلشوا القاطي وتحش الشامحيط

- 14 witsīr fihā alhashasah ukasrit assāg
wiyruḥ nuṣ alḥagg ubāgih tagsīṭ
وتسير فيها الهسهسه او كسرة الساق
ويروح نص الحق اوباقيه تقسيط
- 15 wikbār šārat fī almašākil lahā arzāg
umin maslahathum yūṣfuk almagālīt
وكبار صارت في المشاكل لهل ارزاق
اومن مصلحتهم يوصفوك المغاليط
- 16 wilā ḡiliḏ miswāthā bālum rāg
win jāk fī albayt yimlī ‘alayk almašārīt
ولا غلظ مساوطها بالهم راق
وان جاك في البيت يملئ عليك المشاريط
- 17 win ḥass ‘indak ṭarfašah jāk minsāg
zay mā yigūlū ixšūmhum zalmasā‘īt
وان حس عندك طرفشه جاك منساق
زي ما يقولوا اخشومهم زالمساعيط
- 18 wilā lagā abū alhawl yiṭbig iṭbāg
zay mā tidizzih law yitxabbaṭ taxābīt
ولا لقي ابوالهول يطبق اطباق
زي ما تدره لو يتخبط تخابيط

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.

- 6 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.
- 7 It was the old she-camel⁽⁹⁾, which does not breed,
Whose price, when she is sold, will fill a sack,
- 8 And whose milk was drunk by passers-by⁽¹⁰⁾
(she used to give milk, but evil people⁽¹¹⁾ were able to stop her);
- 9 It was on account of her evil that we drank many a bitter cup
And spent the night like watchmen at the pass⁽¹²⁾.
- 10 Since the best of the bedouin became Egyptians,
They have gained a lot of money but have lost their honour.
- 11 Nowadays we have relinquished honour to the virgins,
Since the saving of face has become cheaper than a purse⁽¹³⁾.
- 12 Markets were places where buildings were sold,
But nowadays buffaloes are sold there⁽¹⁴⁾.

- | | | |
|---|---|--|
| 1 | albārḥah bātan i' yūnī saḥārā
wallayl gazzaynāh kullih hawājīs | البارحه باتن اعیوني سهارى
والليل قظیناه كله هواجیس |
| 2 | min kuṭur mā tūrid 'alayh alfkārā
galbī ḡadā mitlabbis alhamm talbīs | من کثر ما تورده علیه الفکارا
قلبي غدا متلبس الهم تلبیس |
| 3 | uṣaddayt 'alā allī miṭl farx alḥbārā
yizyann ḥālih law iblayyā malābīs | اوشديت على اللي مثل فرخ الحبارا
يزین حاله لو ابليا ملابیس |
| 4 | usugtih 'alā hayl albyūt alkbārā
ḍabbāhtin lazzayf jizil alma'ābīs | اوسقته على هیل البيوت الكبارا
ذباحة للظیف جزل المعابیس |
| 5 | ujaw yas'alawnī ugult ṣārā uṣārā
uṣuft māl aṣṣarāf iyṣadrūnih maxālīs | اوجو یسعلوني اوقلت صارا اوصارا
اوشفت مال الشراف ایصدرونه مخالیص |

- 6 allāh ‘alā allī yāklūn alfagārā
wallāh ‘alā majlisin mā yixzi iblīs
الله على اللي ياكلون الفقارا
والله على مجلس ما يخزي ابليس
- 7 alfātir allī mā tijīb alḥuwārā
allī ṭamanhā gabiztih tisnid alkīs
الفاطر اللي ما تجيب الحوارا
اللي ثمنها قبظته تسند الكيس
- 8 allī labanhā yaṣrabawh almārrah
kānat misūḥ uḡarrazawhā alabālīs
اللي لبنها يشربوه الماره
كانت مسوح اوغرزوها الاباليس
- 9 min šarrahā yāmā širibnā almarārā
ubitnā ‘alā almirgāb mitl almatāris
من شرها ياما شربنا المرارا
اوبتنا على المرقاب مثل المتاريس
- 10 min yawm rūs albadāwah šārat maṣārā
kitrit darāhimhum uxisrū annawāmīs
من يوم روس البداوه صارت مصارا
كثرت دراهمهم اوخسروا النواميس
- 11 walyawm xallaynā aššaraf lil‘adārā
min yawm šār alwajh arxaṣ min alkīs
واليوم خلينا الشرف للعداري
من يوم صار الوجه ارخص من الكيس
- 12 kān asswāg itbā‘ fiḥā al‘amārā
walyawm asswāg itbā‘ fiḥā aljawāmīs
كان السواق اتباع فيه العمارا
واليوم السواق 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 Allawṭ⁽¹⁵⁾, tell me about what happened in Šibayn⁽¹⁶⁾.
When your host missed the opportunity to serve you.
- 4 Oh Allawṭ, tell me where you live
And I will tell you where I live.
- 5 You will see our residence is near Al Āyn⁽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 Ibgūm but they call us Tarābīn⁽¹⁸⁾,
And the wars between countries uproot us⁽¹⁹⁾.
- 9 Oh Allawṭ, 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 Allawṭ "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

- | | | |
|---|--|---|
| 1 | min wayn yaṭṭarrās̄ mamšāk min wayn
‘aṭnī i‘lūmak kulhin yalmwallī | من وين يالطراش ممشاك من وين
عطني اعلومك كلهن يالمولي |
| 2 | i‘alūm yuṣḍurn wi‘lūm yirdayn
ukull al‘lūm aṭṭayibah yawsalan lī | اعلوم يصدرن وعلوم يردين
اوكل العلوم الطيبه يوصلن لي |
| 3 | yallawṭ sawlif lī ‘alā dawr šibayn
yawm ingaṭa‘ minnak naṣīb almḥillī | ياللوط سولف لي على دور شيبين
يوم انقطع منك نصيب المحلي |
| 4 | uyallawṭ waṣṣifni manāzilkum wayn
wanā kamān awaṣṣfakk manzlin lī | اوياللوط وصفني منازلكم وين
وانا كمان اوصفك منزل لي |

- 5 talgā manāzilnā garībah min alʿayn
utalgā marāšighin ʿalaynā tidillī
تلقى منازلنا قريبه من العين
او تلقى مرشقهن علينا تدلي
- 6 utalgā dabašnā iglayyil ubāsnā zayn
wiṣdūrṅā min habbit arriḥ millī
او تلقى دبشنا اقليل اوباسنا زين
وصدورنا من هبة الريح ملي
- 7 unistajrib allī fī almanāṭig safihīn
unistajrib allī ʿan naṭīḥah iywallī
اونستجرب اللي في المناطق سفيهن
اونستجرب اللي عن نطیحه ايولي
- 8 ḥinnā ibgūm ulagabawnā tarābīn
ugāmat itzaʿziʿnā iḥrūb addwillī
حنا ابقوم اولقبونا ترايين
اوقامت اتزعزعا احروب الدولي
- 9 uyāzīn mā lāgīk yallowt yāzīn
udallah infazīhā utintayn millī
اويازين ما لاقيك ياللوط يازين
اودله انفظيها اوتنتين ملي
- 10 utasmaʿ raṭīn imʿadalāt annayāšīn
allī barātimhin tugūl šawk sillī
اوتسمع رطين امعدلات النياشين
اللي براطمهن تقول شوک سلي
- 11 wargub anā wiyyāk wixwiynā iṭnayn
min fawg naṣlah bayn šamsin uẓillī
وارقب انا وياك وخوينا اثنين
من فوق نصله بين شمس اوظلي
- 12 walmī tafaragnāh waḥnā makāmīn
warrakib zallī nuṣḥin xuḍ uxallī
والمي تفرقناه واحنا مكامين
والركب زاللي نصهن خذ اوخلي
- 13 ugumnā intanaṣṣāhin uhinnih maṭāmīn
uxallan ʿalā aṭarhin ḍalūl almgānī
اوقمنا انتصاهن اوهنه مٹامين
اوخلن على اثرهن ذلول المغني
- 14 wimḥamalāt azzamil budrah harāwīn
walfajir alawwal ṣabbāḥan xašim fallī
ومحملات الزمل بدره هراوين
والفجر الاول صبحن خشم قلي
- 15 unalgā annadāyis zaṣṣugūr aššayāhīn
min kull hadrūbin nidīsih iyšillī
اونلقى النداييس زالصقور الشياھين
من كل حدروب نديسه ايشلي
- 16 uyitfarragaw aššagrā ašhāb almalāyīn
ukullin yigūl ilbayyiʿah bārik illī
اويتفرقوا الشقرا اصحاب الملايين
اوكل يقول البيعه بارك اللي

- 17 waṣṣubḥ lā bāqithā ġayr tintayn
wanā basawlif ‘ahawā mā ḥaṣallī
والصبح لا باقيتها غير تنتين
وانا بسولف عهوى ما حصل لي
- 18 warsil sawālifnā ilśawg asmar al‘ayn
allī i‘lūmah fī almajālis itsallī
وارسل سوافنا الشوق اسمر العين
اللي اعلومه في المجالس اتسلي
- 19 witgūl lih yallawṭ li ‘indkū dayn
yammā itxalliṣnih yā ti‘tidir li
وتقول له ياللوط لي عندكو دين
يما اتخلصنيه يا تعتذر لي
- 20 usallim ‘alā allī fī idyarkum imgimīn
išyūxkū wimlūkkū ulātixallī
اوسلم على اللي في اديركم امقيمين
اشيوخكو وملوكو اولاً تخلي
- 21 wadxilk ‘allah ‘in nahārin yijī ṣayn
u‘in šarr wāḥid ‘annibī mā yiṣallī
وادخلك عالله عن نهار يجي شين
او عن شر واحد عالنبى ما يصلي

HAJJĪ

SILMĪ SALĀMAH AL JABRĪ

In this poem, Silmī Al Jabrī 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'gals*⁽²⁷⁾ to pull them up.
- 3 For the old she-camel which needs no hobble nor her teats to be tied up with a
stick⁽²⁸⁾ -
If you were afraid you wouldn't mention her name;
- 4 She rejected a trifling person and wanted only the elite⁽²⁹⁾,
Like the bride who left her husband and sat tapping with her stick⁽³⁰⁾.
- 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 umiṣwār
ḥattā dalūlī mātimālīḥ ‘aṣhāhā | ياحج انا جريت مره اومشوار
حتى ذلولي ماتمالح عشاها |
| 2 | yāmā ramatnā addarb ‘amsūk wibyār
waddalū ṣufrah walmarāyir iršāhā | ياما رمتنا الدرب عمسوك وبيار
والدلو صفره والمرير ارشاهها |
| 3 | lilfaṭir allī mālahā gayd wiṣrār
win sirt xāyif mābtudkur asmāhā | للفاطر اللي مالها قيد وصرار
ون سرت خايف مايتذكر اسماهها |
| 4 | ‘ayyat ‘an alhalfūt gayr kān widhā ixyār
mitl atṭumūḥ allī ittaggir ‘aṣhāhā | عيت عن الهفوت غير كان ودها اخيار
مثل الطموح اللي اتطقر عصاهها |
| 5 | yākamm girmin yug‘ud addarb biḍxār
ṣārat sabāyib mittih fi hawāhā | ياكم قرم يقعد الدرب بذخار
صارت سبايب ميته في هواها |
| 6 | wilā simi‘it almiḥ zayy daggit aṭṭār
xaṭū annaṣāmā iybi‘ ‘umrah iḥdāhā | ولا سمعت الملح زي دقة الطار
خطو النشاما ايبيع عمره احذاها |

- 7 ulaytī yarrab' zayy laylit alfār
wiṣṣābhā jillīs tamsaḥ ilḥāhā
اوليتي يالربيع زي ليلة الفار
وصحابها جليس تمسح الحاهها
- 8 bass yiṣṣirī aljurnān wiṣṣūf alaxbār
yirtāḥ galbah ḡayr yawmin garāhā
بس يشتري الجرنان ويشوف الاخبار
يرتاح قلبه غير يوم قراها
- 9 ulaw tinzibiṭ uma' hā ṣilwit anfār
yinkir ḥalālih mā yibayyin warāhā
اولو تنزيط اومعها ثلوة انفار
ينكر حاله ما يبين وراها
- 10 fī dawd bag'ā ṣuft ṣāfi uxawwār
waṣṣāfyah yā sa'ad allī ṣarāhā
في نود بقعا شفت صافي اوخوار
والصافيه ياسعد اللي شراها
- 11 yibi' hā fī assūg 'atinx jazzār
fī baṭin jawzā sām' in lakk irgāhā
بيبعها في السوق عتخ جزار
في بطن جوزا سامع لك ارغاهها

THE PRISON SPEAKS

BARRĀK DĀĠIṢ ABŪ TĀYIH

The poet Barrāk Dāḡiṣ 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 the 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⁽³⁹⁾;
And the one who is taken by the flood, you will find his remains⁽⁴⁰⁾.
- 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."

- | | | |
|---|--|---|
| 1 | assijin gāl ufaṣṣal algāf tafṣil
utarā mitlī mā yihammal kalāmah | السجن قال اوفصل القاف تفصيل
او ترى مثلي ما يهمل كلامه |
| 2 | yāmā gibilt ibwast šabkī rajājil
ugalbī yihib allī kaṭīrah ijrāmah | ياما قبلت ابوسط شبكي رجاجيل
او قلبي يحب اللي كثيره اجرامه |
| 3 | umin kān jurmah yālaḡawīd balḡayl
hādā aṣṣadīg allī imrayyiz manāmah | اومن كان جرمه يالجاويد بالحيل
هذا الصديق اللي امر يظ منامه |
| 4 | astagiblih wagaffil albāb tagfīl
maḡfūz bilḡurrās mā lih salāmah | استقبله واقفل الباب تقفيل
محفوظ بالحراس ما له سلامه |
| 5 | wadalilih bilḡayd yānās tadlīl
ufī manzlī yurūḡ nuṣ iḡtirāmah | واذله بالقيد ياناس تذليل
اوفي منزلي بروح نص احترامه |
| 6 | min ḡayt yudxul liṣṣa‘ar fīh tajmil
rāsīh iyxarri‘ yawmin yiṣīl al‘imāmah | من حيث يدخل للشعر فيه تجميل
راسه ايخرج يوم يشيل العمامه |

- 7 kam wāḥḍin minnī tījīh alġarābīl
iywin min šawfī wanīn alḥamāmah
كم واحد مني تجيه الغرايبيل
ايون من شوفي ونين الحمامه
- 8 umin baynhum gāmat tudūr attaʿālīl
ukullin iywāzin ḥijjatah fī marāmah
او من بينهم قامت تدور التعاليل
اوكل ايوازن حجته في مرامه
- 9 aḥadin idnūbah hayyināt almaḥāšīl
waḥadin idnūbah lawn rās assanāmah
احد اذنوبه هيئات المحاصيل
واحد اذنوبه نون راس السنمامه
- 10 aḥūšhum waḥallil adḍanb taḥlīl
wadʿih min fiʿlī yuṣṣur anadāmah
احوشهم واحلل الذنب تحليل
ودعيه من فعلي يصر الندامه
- 11 gaḥzb alxawāṭir nuturkah balmahāšīl
uṣabk azziyārah mā yidaxxil ibḥāmah
قظب الخواطر نتركه بالمحاصيل
اوشبك الزياره ما يدخل ابهامه
- 12 walham ʿindī fī nahārah maʿallayl
walā arīd anā masjūn fih ibtisāmah
والهم عندي في نهاره مع الليل
ولا اريد انا مسجون فيه ابتسامه
- 13 wiš yiṭirbih ilā šār balwazʿ tankīl
min magʿadah biddār tutgul iʿzāmah
وش يطربه الا صار بالووضع تنكيل
من مقعده بالدار تنقل اعظامه
- 14 baddall faḥāh ibzīgīt alxulg tabdīl
kull mā daxal rajjal gālaw ʿalāmah
بدل فطاه ابظيفة الخلق تبديل
كل ما دخل رجال قالوا علامه
- 15 lašār fī mā hū xāfiyyin ʿalā aljīl
walli daxal baššabk yalgā alkarāmah
لصار فعلي ما هو خفي على الجيل
واللي دخل بالشبك يلقي الكرامه
- 16 karāmtih ikayyil alhamm takyīl
wagašsir ixtāh uṭum iytaḍakkar aḥlāmah
كرامته ايكيل الهم تكبير
واقصر اخطاه اوثم ابتذكر احلامه
- 17 watgī iʿyunih ʿin jamiʿ alazāwīl
wilā ṭalāʿ lāzim yisūg alġarāmah
واتقي اعيونه عن جميع الازاويل
ولا طلع لازم يسوق الغرامه
- 18 yāmā daxalni min irjal umahābīl
uyāmā daxalni min nawādir ikrāmah
ياما دخلني من ارجال اومهابيل
اوياما دخلني من نوادر اكرامه

- 19 wastagbil almasjūn bidūn tamhīl
walham walhūjās ‘indī ġarāmah
واستقبل المسجون بدون تمهيل
والهم والهوجاس عندي غرامه
- 20 u‘indī ijnūdin lilxafārāt tabdīl
u‘alā marādī ḥāfzīnin niḡāmah
او عندي اجنود للخفارات تبديل
او على مرادي حافظين نظامه
- 21 wanā kalāmi šudug bidūn tawīl
min buġzī almasjūn yiḥsib ayyāmah
وانا كلامي صدق بدون تاويل
من بغضي المسجون يحسب ايامه
- 22 wallī xalaṣ mā yirūḥ bidūn takfīl
allī yijībīh idā takarrar xiṣāmah
واللي خالص ما يروح بدون تكفيل
اللي يجيبه اذا تكرر خصامه
- 23 wabi anṣaḥ allī yafham alharj walġīl
‘in alxaṭā yisīr dawm iltizāmah
وابي انصح اللي يفهم الهرج والقيل
عن الخطا يسير دوم التزامه
- 24 lā yiḥammil nafsiḥ fi xaṭāyāḥ taḥmīl
uyadrā alumūr allī tamas aššahāmah
لا يحمل نفسه في خطاياها تحمیل
او يدري الامور اللي تمس الشهامه
- 25 wintum ‘araftū maskani kinnih alwayl
wallī miriz ‘indī ilrāsīh ihjāmah
وانتم عرفتموا مسكني كنه الويل
واللي مرط عندي الراسه احجامه
- 26 wagsamt ballī sāg mazn uhamālīl
in alxaṭar ‘annafs fiḥ almalāmah
واقسمت باللي ساق مزن اوهماليل
ان الخطر عالنفس فيه الملامه
- 27 wallī yi‘āgab ‘in xaṭā uyammah iymīl
lāzim iyzīdih bilafkar iftihāmah
واللي يعاقب عن خطا اويمه ايميل
لازم ايزيده بالافكار افتهامه
- 28 ulantih imhammal fi nawāyāk taḥmīl
wallī mašā niġuṣ xaṭwit agdamah
اولنته امهمل في نواياك تهميل
واللي مشى نقص خطوة اقدامه
- 29 jaddadit fikum ‘amlit aṭṭayr balfīl
ukṭr addunūb idā takarrar ġašāmah
جددت فيكم عملة الطير بالفيل
اوكثر الذنوب اذا تكرر غشامه
- 30 ḥinnā assujūn uzidd kull almaġālīl
umin yagrab almamnū‘ nurbuṭ ixzāmah
حنا السجون اوظد كل المغاليل
او من يقرب الممنوع نربط اخزامه

- 31 umin ʿamilnā yājad min alamr tahwīl
 ʿugb alfaẓā yuskun ibjuhr uzalāmah
 او من عملنا يا جد من الامر تهويل
 عقب القضا يسكن ابجر او ظلامه
- 32 wanā ʿalā almasjūn fāris uḥalḥīl
 utimšī umūrī ẓabḥā fī iglāmah
 وانا على المسجون فارس او حلحيل
 او تمشي اموري ظبطها في اقلامه
- 33 wallī nazal balwād mā yāman assayl
 wallī xadāh assayl tājad ḥatāmah
 واللي نزل بالواد ما يامن السيل
 واللي خذاه السيل تاجد حطامه
- 34 wanā anṣaḥ alʿuggāl maʿ almajāhīl
 walmansaḥah yabrāh māzī iḥsāmah
 وانا انصح العقال مع المجاهيل
 والمنصحه يبراه ماضي احسامه
- 35 naṣiḥti lūn baqī fīh takmīl
 uḥṭun ilbaytin min al gaṣīdah ixtāmah
 نصيحتي لون بقى فيه تكميل
 افطن البيت من القصيده اختامه
- 36 anā iʿgābin fawg kaffī sarāwīl
 wintum ibkaffī lawn ṣūṣ aljamāmah
 انا اعقاب فوق كفي سراويل
 وانتم ابكفي لون صوص الجمامه

SMUGGLING

ʿANAYZ ABŪ SĀLIM AL ʿURZĪ

ʿAnayz Abū Sālim 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.

- 5 You will find all our people in their strongholds;
Greet them as warmly as you can for me,
- 6 And ask about the ones with fire inside,
Which eat the red stuff from boxes⁽⁴¹⁾.
- 7 Give my regards to those who value kindness
And leave those whose goodness is skin deep.
- 8 Say " Oh my people! The universe is full of life,
And death is at work among men;"
- 9 How often it takes the ones with long robes
Whose majlis is the cure for a dry throat⁽⁴²⁾.
- 10 Every adventurer will live happily⁽⁴³⁾
And the other wretches will die in misery.
- 11 When the road was blocked by dark shapes,
We went to water east of you⁽⁴⁴⁾;
- 12 The old man⁽⁴⁵⁾ who harmed 'Awdah and 'Amir
Stampeded our sheep into the deep sea⁽⁴⁶⁾.

- | | | |
|---|---|--|
| 1 | yā rākbin min 'indanā fawg zāmir
'awdin 'alā batnih yidūh alma'alīg | يا راكب من عندنا فوق ظامر
عود على بطنه يدوح المعاليق |
| 2 | mā tabba'awh im'amrīn assawāmir
allī darāhum bard fī sā'at azzīg | ما طبعوه امعمرين السوامر
اللي نراهم برد في ساعة الطيق |
| 3 | wāsī 'alayh ujalsih kān xāmir
wisgih min almī zayy itniših utadwig | واسي عليه اوجلسه كان خامر
واسقه من المي زي اتتشح اوتذويق |
| 4 | ulaggih tarīg albarr ḥasab alawāmir
wiḥsib iḥsābah fī alblād allagālig | اوتقه طريق البر حسب الاوامر
واحسب احسابه في البلاد اللقاليق |

- 5 utalgā ‘arabnā kullhum fī almakāmir
usallim ‘alayhum gadd mā nafsak ittīg
اوتلقى عربنا كلهم في المكامر
اوسلم عليهم قد ما نفسك اتطبق
- 6 winšid ‘an allī nārhin fī almaḏāmir
allī yisiffin ḥumur kasr aṣṣanādīg
وانشد عن اللي نارهن في المظامر
اللي يسفن حمر كسر الصناديق
- 7 usallim ‘alā allī fīhum aṭṭīb tāmīr
ukubbak min allī ṭibhum gahgahat rīg
اوسلم على اللي فيهم الطيب تامر
اوكبك من اللي طيبهم قهقهة ريق
- 8 witgūl luhum yarrabi’ in alkawn ‘āmīr
walmawt jāri ‘argāb almaxālīg
وتقل لهم يالربيع ان الكون عامر
والموت جاري عرقاب المخاليق
- 9 yāmā gaḏā ‘alābsīn addawāmir
allī majālīshum dawā našfit arrīg
ياما قظى علايسين الدوامر
اللي مجالسهم دوا نشفة الريق
- 10 wiyfīš billaddāt kullin imḡāmir
witmūt bilḥasrāt awlād albanādīg
ويعيش بالذات كل امغامر
وتموت بالحسرات اولاد البناديق
- 11 yawm aṭṭarīg insadd kullih jahāmir
aḥnā waradnā bīr minkum utašrīg
يوم الطريق اتسد كله جهامر
احنا وردنا بير منكم اوتشريق
- 12 waššayib allī šāb ‘āwdah u‘āmīr
fattaṭ dabašnā fī albḥūr algawārīg
والشايب اللي صاب عوده او عامر
فطط دبشنا في البحور الغواريق

THE CANAL

‘ANAYZ ABŪ SĀLIM AL ‘URZĪ

In this poem, ‘Anayz 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 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 aššams yinzil ša'āhā
uhin imbarrakāt it'idhin 'alā nār | ريدي وريد الشمس ينزل شعاعها
او هن امبركات اتعدهن على نار |
| 2 | walkull minhum darjtih mā danāhā
gaṭṭa' nahārah 'ašafā' arrijim šabbār | والكل منهم درجته ما دناها
قطع نهاره عسفا الرجم صبار |
| 3 | walgalgalah šams almgayrib dawāhā
uyitnāza'aw arrāy 'adimin aššiwār | والقلقله شمس المغيرب دواها
اويتنازعو الراي عديمين الشوار |

- 4 walkull minhin lagamawhā hanāhā
ugāmaw sakārā itgūl til‘u min albār
والكل منهن لقموها هناها
او قاموا سكارى اتقول طلعو من البار
- 5 lawlā alganāh allāh iysawwid tanāhā
mā kān fī fawt annawātīr nihtār
لولا القناه الله ايسود ثناها
ما كان في فوت النواطير نحتار
- 6 alfātir allī bay‘hā zayy išrāhā
allī labanhā iy‘im‘alā azzayf waljār
الفاطر اللي بيعها زي اشراها
اللي لبنها ايعم على الطيف والجار
- 7 aššaglah allī mā iybaṭṭil hanāhā
yāmā aġnat fagrī uyāmā xarrabat dār
الشغله اللي ما ايطل هناها
ياما اغنت فقري او ياما خربت دار
- 8 ‘asā inhum hayl allafāyif ifdāhā
walā yafrahūn ibgawlit alḥabil windār
عسى انهم هيل اللفايف افاها
ولا يفرحون ابقولة الحبل وندار
- 9 allī yiṭī‘ udayyitah mā ramāhā
yuṣbur ‘alā ġulb alkarābij wal‘ār
اللي يطيع اودحيته ما رماها
يصبر على غلب الكرابيج والعار
- 10 talgā ra‘whā yašrabū min gasāhā
utalgawn ahalhā yalbasū jūx wikbār
تلقى رعوها يشربوا من قساها
او تلقون اهلها يلبسوا جوخ وكبار

THE ARREST

BARRĀK DĀĠIŠ ABŪ TĀYIH

In this poem, Barrāk Dāġiš describes how he was arrested when he was going to visit his brother Jal‘ūd 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 Jal‘ūd,
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.

- 3 They said "Welcome, Oh one on whom there is an order!
Your greeting is not for Jalūd, it is for the headquarters".
- 4 Then they moved us with soldiers guarding us behind,
And my God, knowing the unknown, could do what he wanted.
- 5 Suddenly Abū Hāsim⁽⁵⁶⁾, the officer in charge of the border, was there.
He sent for me but did not take a statement from me.
- 6 Then I asked the gentleman what was going on,
And he said "By God, we don't have the facts.
- 7 You are a wanted man and that is certain,
And the one⁽⁵⁷⁾ who gave the order is secretive by nature."
- 8 He said to Ḥamad⁽⁵⁸⁾ "Take the jeep and the old man
To the bureau of investigation, where they will do whatever they like."
- 9 I arrived at Al Jawf⁽⁵⁹⁾ and my heart was heavy;
They put me in a place alone.
- 10 My jeep was left facing the prison,
With one flat tyre and part of its side touching the ground.
- 11 They put fetters on my legs⁽⁶⁰⁾ and the door was closed;
I had no hope except the Creator of people.
- 12 God who knows everything that is intended,
Glory to God, he has no equal.
- 13 The captain came with his steely team
"Look! Interrogation is like horses in battle⁽⁶¹⁾",
- 14 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'yūf 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 Gišim⁽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 Sa‘ūd⁽⁷¹⁾,
And the one who caught it becomes happy.
- 30 After hunting, when the season is heralded by thunder,
The tracks of the *ḥubāra*⁽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.

- | | | |
|---|---|---|
| 1 | nahār ‘īd allāh naḥart jal‘ūd
ḥaytah axūy u šaff galbī i‘yādah | نهار عيد الله نحرت جلعود
حيته اخوي اوشف قلبي اعياده |
| 2 | ḥazzit ṣabāhī jīt markaz ‘alā iḥdūd
‘āyathum u šār ‘idī garādah | حزة صباحي جيت مركز على حدود
عايدتهم اوصار عيدي قراده |
| 3 | gālaw halā ballī bih alamr mawjūd
‘idak mahū iljal‘ūd yamm algiyādah | قالوا هلا باللي به الامر موجود
عديك مهو الجلعود يم القيادة |

- 4 tum ḥarrakawnā walḥaras gafwanā ijnūd
urabbī ‘alīm alḡayb yaf‘al marādah
ثم حركونا والحرس قفونا اجنود
اوربي عليم الغيب يفعل مراده
- 5 wilā abū hāšim zābiḥ alḥad mawjūd
tum ṭalabnī walā xadālī ifādah
ولا ابو هاشم ظابط الحد موجود
ثم طلبني ولا خذالي افاده
- 6 uṭuman sa‘alt ‘an assabab min fatā aljūd
faḡāl wallāh mā ladaynā wakādah
اوثما سعلت عن السبب من فتى الجود
فقال والله ما لدينا وكاده
- 7 intah rajil maṭlūb bilamr mākūd
wallī ṭalabkum ‘indah assir ‘ādah
انتاه رجل مطلوب بالامر ماكود
واللي طلبكم عنده السر عاده
- 8 ḡāl ilḥamad tasallam aljayb wal‘awd
yamm almabāhiḥ fih tigzī mrādah
قال الحمد تسلم الجيب والعود
يم المباحث فيه تقضي مراده
- 9 waṣalt ‘ind aljawf walḡalb malhūd
uṭum ḥatawnī fī maḥallin binfirādah
وصلت عند الجوف والقلب ملهود
اوثم حطوني في محل بانفراده
- 10 waljayb ‘indi ḡābal assijin marjūd
banšar kafarhā unāš jambih iblādah
والجيب عندي قابل السجن مرجود
بنشر كفرها اوناش جنبه ابلاده
- 11 uḥattaw ibrijli gayd walbāb mardūd
mālī rajā yā kūd xālig ‘ibādah
اوحطوا ابرجلي قيد والباب مردود
ما لي رجا ياكود خالق عباده
- 12 jalla jalālih ‘ālmin kull magṣūd
subḥān rabbīn lā yujad andādah
جل جلاله عالم كل مقصود
سبحان رب لا يوجد انداده
- 13 ujak annagīb ušiltah tugul bālūd
wuffun tarā attahḡig xaylin ibmādah
اوجاك النقيب اوصلته تقل بالود
واقطن ترى التحقيق خيل ايماده
- 14 ḡāl almḡaggig widnā alḡaki mākūd
wallā ‘adābin minnah tuzūr al‘iyādah
قال المحقق ودنا الحكي ماكود
والا عذاب منه تزور العياده
- 15 gult isma‘ū abḡī aššarī‘ah ma‘išhūd
kayf azlum nafsī fī imsaṭṭar madādih
قلت اسمعوا ابغي الشريعة مع اشهود
كيف اظلم نفسي في امساطر مداده

- 16 gālaw itgābil mištiri minnak alfawd
u rā' alkalam aṣṣudug yarkab iṣḍādih
قالوا اتقابل مشتري منك الفود
اوراع الكلام الصدوق يركب اشداده
- 17 yawm gābalawnā mā bagā fiḥ majhūd
xawfin u ma'hā walganimah jarādih
يوم قابلونا ما بقى فيه مجحود
خوف او معها والغنيمه جراه
- 18 talayt rab'i kinnari 'amal mas'ud
yawmin ġirig yabā al'aṣīdih u zādih
تليت ربعي كنني عمل مسعود
يوم غرق يبا العصيده اوزاده
- 19 sirmā ibmaḥal yišbih assijin mawjūd
lawlā alḥirāsah mā bih min assijin 'ādih
سرنا ابمحل يشبه السجن موجود
لولا الحراسه ما به من السجن عاده
- 20 majlis wisi' u wuṣṭah alfarš mamhūd
fiḥ intagahwā u fiḥ farz al'ibādah
مجلس وسيع او وسطه الفرش ممهود
فيه انتقهي اوفيه فرض العباده
- 21 warratib alf iryāl u yāti ma'ah zawd
wim'amalah mā fiḥ kull intigādih
والراتب ألف اريال اوياتي معه زود
ومعامله ما فيه كل انتقاده
- 22 ṣalāḥ u ma'fūf iḡrūm wifhūd
waṭṭib bilmaxlūg ṣun'at ajwādih
صلاح اومعيوف قروم وفهود
والطيب بالمخلوق صنعة اجواده
- 23 mā fiḥum allī šuft anā fiḥ mangūd
u min 'amalhum mā bān finā nakādih
ما فيهم اللي شفت انا فيه منقود
او من عملهم ما بان فينا نكاده
- 24 amma ibn ġuṣum 'iz min kān maẓhūd
'asāḥ min yansāḥ yansā aššahādih
اما ابن غصم عز من كان مظهود
عساه من ينساه ينسى الشهاده
- 25 fattib ḥablih dabb alayām mamdūd
u min yazra' annaxlāt yākil jadādih
فالطيب حبله دب الايام ممدود
او من يزرع النخلات ياكل جداده
- 26 lākin 'aynī nob ma taqbil annawd
u nawbin tanām walā hū laḍīdin irgādih
لكن عيني نوب ما تقبل النود
اونوب تنام ولا هو لذيد ارقاده
- 27 'akīs ḥājih dūnhā ṣār lādūd
hayz aṭṭuyūr u tardhā balḥamādih
عكيس حاجه دونها صار لادود
هيظ الطيور او طردها بالحماده

- 28 yawmin yugūlū šāfi arriš mašyūd
šayyin ixawwif yawm fakkaw imhādih
يوم يقولوا صافي الريش مصيود
شي يخوف يوم فكوا امهاده
- 29 min nāzarah yugūl yašlah lassuūd
tum faraḥ battayr min kān šadah
من ناظره بقول يصلح للسعود
ثم فرح بالطير من كان صاده
- 30 u ba'd algaṇaṣ lā baššar alwasim birūd
waṭī alḥabārī šawf hawl alkadādih
اوبعد القنص لا بشر الوسم برعود
وطي الحباري شوف حول الكداده
- 31 u kaffī 'alayh imwaddaf arriš majrūd
fi'lih iwannis yawmin yibayyin hadādih
اوکفي عليه امودع الريش مجرود
فعله ايونس يوم اييين هداده
- 32 faḡayr hādā hayyin alhamm maḥdūd
gafwī našāmā bāt'in ibsadādih
فغير هذا هين الهم محدود
قفوي نشاما باتعين ايسداده
- 33 mit'almin atṭib wašsudug mašhūd
tāriḫ ahalhum bayyinin fi madādih
متعلمين الطيب والصدق مشهود
تاريخ اهلهم بين في مداده
- 34 walḡayy minnā yutruk assijin wi'yūd
u yudkur ayāmin fiḥ fārag wadādih
والحي منا يترك السجن ويعود
اوذكر ايام فيه فارق وداده
- 35 falamr lallāh xālig albiz wassūd
alli banā sab'in iblayyā i'mādih
فالامر لله خالق البيظ والسود
اللي بنى سبع ابليا اعماده
- 36 gawl alladi xāz attajrib u makdūd
xāz atṭarig alli tuxūzah amjādih
قول الذي خاظ التجارب اومكدود
خاظ الطريق اللي تخوظه امجاده

THE ATTACK

SILMĪ SALĀMAH AL JABRĪ

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, Silmī Al Jabrī 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⁾."

1 galbī tajarraḥ yawm šāf almajāriḥ
ḥinnit nahār al'īd alxalg marrā

قلبي تجرح يوم شاف المجاريح
حنة نهار العيد عالخلق مرا

- 2 šāf aššigār wazaḥaw lih tawāzih̄
fīhum dilūh umā darā'an xabarrā
شاف الصغار وظحوا له تواطیح
فيهم دلوه او ما درى عن خبرا
- 3 fīhum allī idmū' aynih̄ šarāših̄
ḥinnih̄ dilū' u'addalā'ah imzarrā
فيهم اللي ادموع عينه شراشیح
حنه دنوع او عالدلاعه امظرى
- 4 wiygūl lāmiḥ̄ al'adārā malāmih̄
walkuḥul mā lih̄ fī alḥawājib atarrā
ويقول لامح عالذارى ملامیح
والكل ما له في الحواجب اثرا
- 5 wal'īd mā libsin nahārah̄ ṭawāṭih̄
walā kawrajan zay kān fī al'īd barrā
والعيد ما لبسن نهاره طواطیح
ولا كورجن زي كان في العيد برا
- 6 walwāldayn allī awšāfah malāmih̄
magdar 'alā wašfah mahmā atarrā
والوالدين اللي اوصافه ملامیح
ماقدر على وصفه مهما اتطرا
- 7 ḥassayt galbī yašhadannih̄ nawāgih̄
wiš ḥāl galb allī arza'at šaxb darrā
حسيت قلبي يصهدنه نواقيح
وش حال قلب اللي ارطعت شخب درا
- 8 ušāf almašā'ib wal'ayādī madābih̄
uma' gillat azzuḡrāt bā' utašarrā
اوشاف المصاعب والعيادي مذابيح
اومع قلة الزغرات باع اوتشرا
- 9 ṭiryū 'alayih̄ rab'ī mizihyīn almašābih̄
uba'adhūm mā ansanad lī zaharrā
طريوا عليه ربي مزهيين المصابيح
اوبعدهم ما اتسند لي ظهرا
- 10 lawlab ibnā lawlāb si'n arrawājih̄
mal'un abū allī magta'ah min ḡajarrā
لولب ابنا لولاب سعن الرواجیح
ملعون ابو اللي مقطعه من غجرا
- 11 iwḡūt fiha ḥamalawnā attasārīh̄
umā yanfa'ak ḡayr 'inak iytaḥarrā
اوقوت فيها حملونا اتساريح
اوماينفعك غير عنك ايتحري
- 12 jānī yigūl allī hawāh̄ attafāsih̄
iyšidd fawḡ allī 'alā'alīḡah̄ imzarrā
جاني يقول اللي هواه التفاسیح
ايشد فوق اللي على عليه امظرى

TORTURE**ʿANAYZ ABŪ SĀLIM AL ʿURZĪ**

ʿAnayz Abū Sālim sent this poem⁽⁸²⁾ to his father-in-law, Sulayman Sālim Ibn Sarīʿ, chief of the Sarayʿa section of the Tarābīn 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 ʿĪd Muṣliḥ Ibn ʿĀmir of the Ṣgayrāt section of the Tayāha tribe and Moḥammad Salāma Alansyyir, a police officer from the Aḥaywāt 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 guḥūmī
tigūl na‘āmah wargabat zawl ṣayyād | يا راكب من فوق حمرا قحوم
تقول نعمامه وارقت زول صياد |
| 2 | urzum ‘alayhā gaššahā walhdūmī
wamlā lahā alḡirbah ukattir lahā azzād | ارظم عليها قشها والهدوم
واملى لها القربه اوكثر لها الزاد |
| 3 | ulagḡi ṭarig albarr ma‘ halxrūmī
wisbadd mā tadhaj ‘alā darbak ajwād | اولقي طريق البر مع هالخروم
واسبد ما تدهج على دربك اجواد |
| 4 | win naššadawk ibḡil ‘alayhum i‘lūmī
witgūl yarrab‘ hū ṣagr winsād | وان تشدوك ابذل عليهم اعلومي
وتقول يالربع هو صقر وانصاد |

- 5 ulih galb sāyir mawradah laihmūmī
tis'in mišdār uṭamānin mīrād
اوله قلب ساير مورده للهموم
تسعين مصدار اوثمانين ميراد
- 6 ulih 'ayn tashar walmaxālig nawmī
ulih kibd min kuṭur assahar 'āfat azzād
اوله عين تسهر والمخاليق نوم
اوله كبد من كثر السهر عافت الزاد
- 7 ulaw kunt ṭayr uṭul 'umrak tiḥūmī
ḥabl almanāyā wayn mā tugurṭah šād
اولو كنت طير او طول عمرك تحوم
حبل المنايا وين ما تقرطه صاد
- 8 ulaw kunt bayn assamā wannujūmī
aḥkām rabbak ḡayr tinfid ibmī'ād
اولو كنت بين السما والنجوم
احكام ربك غير تنفذ ابميعاد
- 9 šayxannā allī ḥaṭṭaw 'alaynā alxtūmī
mašāwix allī tal'anah wint gaššād
شيخانا اللي حظوا علينا الختوم
مشاوخ اللي تلغنه وانت قصاد
- 10 umin yawm laggayt aṭṭariḡ al'umūmī
gult arrajālah waššajā'ah walašmād
اومن لقيت الطريق العمومي
قلت الرجاله والشجاعه والاصماد
- 11 win barrakawnā fi manāx aljzūmī
ašṣubḥ miṭrādayn wazṣuḥur miṭrād
وان بركونا في مناخ الجزوم
الصبح مطرادين والظهر مطراد
- 12 wal'ašr lā šannaw 'alaynā alhujūmī
tasma' ranīnithin tugūl ṭarg ḥaddād
والعصر لا شنوا علينا الهجوم
تسمع رنينتهن تقول طرق حداد
- 13 wanā xarīb addār xallawh kawmī
wiygūl wiš sawwayt min jāy laḡād
وانا خريب الدار خلوه كوم
ويقول وش سويت من جاي لغاد
- 14 win jāk balkurbāj zay alhām yawmī
min wayn lak min ḥikmit allāh mišrād
وان جاك بالكرباج زي الهام يومي
من وين لك من حكمة الله مشراد
- 15 win nawwamū alwāḥid iblayyā ihdūmī
yurgud 'alā baṭnah itgūl nawmit igrād
وان نوموا الواحد ابليا اهدوم
يرقد على بطنه اتقول نومة اقراد

- 16 wabū salāmah zay aljamal bass yizūmī وابوسلامه زي الجمل بس يزوم
zamlin itwaddī ihmūlhā law kān baḡdād زمل اتودي احمولها لو كان بغداد
- 17 wimḥammad ‘ašīr im‘aṭrāt alhdūmī ومحمد عشير امعطرات الهدوم
alkilmah allī yihuthā mābtinzād الكلمه اللي ايحطها مابتنزاد
- 18 waššayx ibn ‘āmīr yijurr alhdūmī والشيخ ابن عامر يجر الهدوم
šayxin ‘alā fakk almaḥābis mi‘tād شيخ على فك المحابيس معتاد

SUFFERING IN PRISON

BARRĀK DĀĠIŠ ABŪ TĀYIH

Barrāk Dāḡiš, 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, Ṣalāḥ⁽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 Ṣāmid! Don't go near weapons!
You and Gaṭwān 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.

- | | | |
|---|--|--|
| 1 | maḥlā dīkr allāh fī waḡt aṣṣabāḥ
kilmit attawḥīd tinjī lissagīm | محلّى ذكر الله في وقت الصباح
كلمة التوحيد تنجي للسقيم |
| 2 | ḥīlu ṣawtih yawm nādā bilfalāḥ
yirfa' alwadān fī galbin salīm | حلو صوته يوم نادى بالفلاح
يرفع الودان في قلب سليم |
| 3 | ballāh fik algayd 'anī yā ṣalāḥ
lajil aṣallī waṭlub arrab al'azīm | بالله فك القيد عني ياصلاح
لاجل اصلي واطلب الرب العظيم |
| 4 | xālig almaxlūg mā dūnih najāḥ
yinjī almazlūm min šarr alxaṣīm | خالق المخلوق ما دونه نجاح
ينجي المظلوم من شر الخصيم |

- 5 kamm wāḥid min almaxātir yawm rāḥ
najjahāh bišmām rabb almustagīm
كم واحد من المخاطر يوم راح
نجهه بشمام رب المستقيم
- 6 wallā ibnādam šūf mā bi‘amlah naṣāḥ
lawlā ibnādam mā xilig nār aljaḥīm
والا ابنادم شوف ما بعمله نصاح
لولا ابنادم ما خلق نار الجحيم
- 7 umin yaṭī‘ allāh fī nuṣḥ unaṣāḥ
allāh fīndah fawg jannāt anna‘īm
او من يطيع الله في نصح اونصاح
الله عنده فوق جنات النعيم
- 8 yābūṣāmid la tigarrab lissilāḥ
intah uḡaṭwān wattālit ignaym
يابوصامد لا تقرب للسلاح
انتة اوغوان والثالث اغنيم
- 9 law ra‘aytum bilabā‘ir bilbayāḥ
aww ḡanam tar‘awh urabak karīm
لو رعيتم بالاباعر بالبياح
او غنم ترعوه اوربك كريم
- 10 aṭṭama‘ yirmik fī šayn almaṭāḥ
wal‘awāḡib tanṣah algalb alfahīm
الطمع يرميك في شين المطاح
والعواقب تنصح القلب الفهيم
- 11 walḥukūmah jāl mā yinṭah inṭāḥ
walawāmir mā bagā fihā ḡašīm
والحكومة جال ما ينطح انطاح
والاوامر ما بقى فيها غشيم
- 12 walma‘azzah darb jihād ukifāḥ
ujannib alxuṭwāt fīn darb adḍamīm
والمعزة درب جهاد او كفاح
اوجنب الخطوات عن درب الذميم
- 13 mālak illā darb dawwār almadāḥ
tarrik almaskin šawir alḥarīm
ما لك الا درب دوار المداح
ترك المسكين شوير الحرير
- 14 lākin ūḡb arrasm tarrakt almarāḥ
wakāfil alarzāḡ li rabbīn ‘alīm
لكن عقب الرسم تركت المراح
وكافل الارزاق لي رب عليم
- 15 kin gawli ‘id nagrūḥin garāḥ
walmatal lilgalb ṣadig unadīm
كن قولي عد نقروح قراح
والمثل للقلب صديق اونديم

SUFFERING AND ADVICE TO SMUGGLERS**BARRĀK DĀĠIŠ ABŪ TĀYIH**

The poet Barrāk Dāġiš 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⁾.

- 10 My friend, I bought some tales;
I wish to sell them to those who will appreciate them⁽⁹⁴⁾.
- 11 I have some tales you will enjoy reading;
They will inform you and terrify your heart.
- 12 Listen carefully when I read them to you;
These events have humiliated people greatly⁽⁹⁵⁾.
- 13 If you walk the path of honour and dignity⁽⁹⁶⁾,
You will suffer many afflictions.
- 14 Anyone who makes a mistake these days cannot get away.
Wherever he goes, someone⁽⁹⁷⁾ will know his whereabouts.
- 15 If you want to relive those night journeys,
Other nocturnal travellers⁽⁹⁸⁾ will await you.
- 16 If you want to climb a hill you used to know,
Forget it; it is surrounded by troops.
- 17 Forget about it, even if it is dear to you and you weep for it.
God sponsors your living and expenses.
- 18 If your burden is light, ignore it.
It's not like the burdens that tire strong camels.
- 19 A small wound will recover if you treat it;
It will recover quickly if it is tended without delay.
- 20 I give you this advice from my heart;
It is good to explain it to men who want to know.
- 21 Mourning does not help the dead.
I do not think there are men without good judgement.
- 22 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 yā hīn banī algāf yawmin banaytah
aṣanfih yānās bilfihim taṣnif

يا هين بني القاف يوم بنيته
اصنفه ياناس بالفهم تصنيف

- 2 yusluk 'alā mā arīd yawmin nawaytah
yašrah albāl yawmin nigūlah 'āla alkayf
يسلك على ما اريد يوم نويته
يشرح البال يوم نقوله على الكيف
- 3 umin alxaṭā lā gult gāfi nagaytah
mā bih 'alā fikrī u'agli takālīf
او من الخطا لا قلت قافي نقيته
ما به على فكري او عقلي تكاليف
- 4 gāšbin uṭaw' in yiṭī' yawmin baḡaytah
yusluk 'alā mā arīd kawdin utaltīf
غصب او طوع يطيع يوم بغيته
يسلك على ما اريد كود او تلطيف
- 5 min jamm šāfi waṣṭ azzamāyir lagaytah
wilā hāz fikrī kinnah marāhiš baṣṣayf
من جم صافي وسط الظماير لقيته
ولا هاظ كنه مرا هيش بالصيف
- 6 u'an intigād annās dawmin 'adaytah
hīršin 'alā mabdāy gawl yāḡayf
او عن انتقاد الناس دوم عذيته
حرص على مبداي قول يا حيف
- 7 mitwal' in balgīl uḡayrah nasaytah
yātin ma'āni fih kamāzi assayf
متولع بالقليل او غيره نسيته
ياتن معاني فيه كماضي السيف
- 8 yā kamm ma'nā fī gašidī ṭawaytah
iynuṭ rās al'ālyah walmašārīf
يا كم معنى في قصيدي طويته
اينط راس العاليه والمشاريف
- 9 jazl alma'āni nuḡukrah mā ramaytah
urizgī 'alā allī yurzug annās barrīf
جزل المعاني نذكره ما رميته
اورزقي على اللي يرزق الناس بالريف
- 10 yā šāhbī ba'z assawālīf šaraytah
ušaffī abī'ah 'arjāl assawālīf
يا صاحبي بعض السوالف شريته
اوشفي ابيعه عرجال السواليف
- 11 u'indī ḡakāyā ti'jbak lā garaytah
itfahmak witxawwif algalb taxwīf
او عندي حكايا تعجبك لا قرينه
اتفهمك وتخوف القلب تخويف
- 12 isma' lahā bišsarḡ yawmin garaytah
alwagt hādā kassaf annās taksīf
اسمع لها بالشرح يوم قرينه
الوقت هذا كسف الناس تكسيف
- 13 darb aššaraf wal'iz kannak mašaytah
lāzim iyšībak min kaṭīr aššawādīf
درب الشرف والعز كذك مشيته
لازم ايصيبك من كثير الصواديف

- 14 min tāh hādā alwagt hayyin šatītah
imsarriḥ imrawwiḥ wiy'arrifū fih ta'rīf
من تاه هذا الوقت هين شتيتيه
امسرح امروح ويعرفوا فيه تعريف
- 15 kannak tidakkar fī layālī saraytah
jawk assirāh allī ibšawfak mawālīf
كنك تذكر في ليالي سريتته
جوك السراه اللي ابشوقك موالييف
- 16 urijmin tirīdah fī ḥayātak raḡaytah
yafdāk rāsah ṭawwagawh almazāhīf
اورجم تريتته في حياتك رقيته
يفداك راسه طوقوه المزاهيف
- 17 arrijim kubbah law hū'azīzin bakaytah
allāh kafal rizgak ukull almašārīf
الرجم كبه لو هو عزيز بكيتته
الله كفل رزقك اوكل المصاريف
- 18 in kān ḥimlak hayyinin mā rajaytah
ib'aks alḥmūl allī tizīm alhafāhīf
ان كان حملك هين ما رجيتته
ابعكس الحمول اللي تنظيم الهفاهيف
- 19 ujarḥin ṣaḡīr iyṭīb kannak dāwaytah
bišmām yabrā las'afawh almasā'īf
او جرح صغير ايطيب كك داويتته
بشمام بيرى لسعفوه المساعيف
- 20 hādī fatawī min zamīrī a'ṭaytah
iyjūz šarḥah lirrijāl al'awārīf
هذي فتاوي من ظميري اعطيتته
ايجوز شرحه للرجال العواريف
- 21 mā yifid ballī māṭ lawwin na'aytah
walā hagwatī irjālin bidūn tašrīf
ما يفيد باللي مات لون نعيته
ولا هقوتي ارجال بدون تصريح
- 22 wilā at'abak yaflān sa'yin sa'aytah
ubasbāb sa'yak šarat idmū'ak dawārīf
ولا اتعبك يفلان سعي سعيتته
اوبسباب سعيك صارت ادموعك ذواريف
- 23 aẓin nafsak tāyī'ah lā nahaytah
fī hafwatih fī jaww xaṭū almawāhīf
اظن نفسك طايعة لا نهيتته
في هقوته في جو خطو المواهيف
- 24 dalū alma'ūšah law hī ṭagilin sanaytah
tirwīk walā bih 'alā annafs taklīf
دلو المعوشه لو هي تقول سنيتته
ترويك ولا به على النفس تكليف
- 25 win kān nafsak fī almahālik dahaytah
tabī al'alaf ṭumman kalawk alma'alīf
ون كان نفسك في المهالك دهيتته
تبي العلف ثم كلوك المعاليف

- 26 mawtak yijik min allī xafiyin ibṣītah
wiysalmakk limnaššif arrig taššif
موتك يجيك من اللي خفي ابصيته
ويسلمك لمنشف الريق تتشيف
- 27 mitmaskinin fi ṭarigin hawaytah
‘alā iḥṣān iblīs dawmin marādīf
متمسكين في طريق هويته
على احصان ابليس دوم مراديف
- 28 wilā aḍnabt ušāf danbak salaytah
mabsūt dāk alyawm fi habbit alhayf
ولا اذنبت اوشاف ذنبك سليته
مبسوط ذاك اليوم في هبة الهيف
- 29 in kān darbak fi zamanak rafaytah
alyawm xallih sad ṭurgak lahā ḥayf
ان كان دربك في زمانك رفيته
اليوم خله سد طرقتك لها حيف
- 30 udarbin gaṭīṭah bih mašaggah umītah
widnā nisīr iswāt rab’ almanākīf
اودرب غثيته به مشقه اوميته
ودنا نسير اسواة ربع المناكيف
- 31 yā ṣāḥbi law almawāsi ra‘aytah
ahwan ‘an allī yiz‘if alḥāl taz‘if
يا صاحبي لو المواشي رعيتيه
اهون عن اللي يطعف الحال تطعيف
- 32 uhāḍī naṣīḥah min annaṣāyih aḥdaytah
lahil addugūn allī ṭawīlah mašārīf
اوهذي نصيحه من النصايح اهديته
لاهل الدقون اللي طويله مشاريف
- 33 waljāhilin yagrā ibxaṭin malaytah
ibxaṭ wāziḥ mā nagas fiḥ taḥrīf
والجاهل يقرأ ابخط مليته
ابخط واضح ما نقص فيه تحريف

**SMUGGLING
FOOTNOTES**

- 1 Jarvis, C.S. *Yesterday and Today in Sinai*. London, 1931
- 2 Bailey, Clinton. *Bedouin Poetry from Sinai and the Negev*; Oxford, 1991
- 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 (الفاطر)
- 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 Iḥmūd Allawī Al Balawī, recipient of the poem.
- 16 Šibayn Al Kawm, a town in the Nile delta.
- 17 'Ayn Umm Aḥmad, a place in the mountains near Nuwaybi, 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.

- 30 i.e waiting for the right husband to come along.
- 31 i.e wondering what was happening to their goods.
- 32 i.e. hashish.
- 33 A prisoner has his head shaved.
- 34 i.e serious crime.
- 35 No physical contact is possible between a prisoner and his visitor.
- 36 Bloodletting is a traditional bedouin remedy for certain diseases.
- 37 refers to *Sūrat Alfīl* in the Qu ran
- 38 A difficult camel would have a nosering, by which it could be controlled.
- 39 i.e whoever goes smuggling must expect to be caught
- 40 i.e one who is caught and sent to prison will suffer.
- 41 i.e. ask about my rifles.
- 42 a sheikh's *majlis*, where you are given tea and coffee.
- 43 i.e.risk-taking smugglers make a lot of money.
- 44 the Red Sea, where smugglers went after the Israelis occupied Sinai in 1967.
- 45 *aššāyib*; literally the old man, here meaning ill-luck. ‘Awdah and ‘Amr were brothers who caused a tribal war lasting 20 years in the 1830s.
cf ‘Arif Al ‘Arif, *Tārix Bīr Assaba’ wa Gabāilhā*, Jerusalem, 1934.
- 46 i.e forced us to throw the hashish into the sea.
- 47 Smugglers usually travel at night.
- 48 expresses the anxiety of the smugglers.
- 49 when smugglers discuss the route and who will be guide etc.
- 50 not drunk, but with a measure of Dutch courage.
- 51 the Suez Canal
- 52 hashish (cf footnote 9)
- 53 wealth generously distributed.
- 54 the Egyptians, who wear a shawl over their heads and shoulders.
- 55 obeys the police order to surrender.
- 56 Colonel Moḥammed Hāšim Abū Xāṭir, director of border police in northern Saudi Arabia.
- 57 i.e the intelligence department.
- 58 Ḥamad Arrašidi, a corporal at the border post.
- 59 A town in Saudi Arabia, at the edge of the Nafud desert.
- 60 A suspect under interrogation would have his feet locked in wooden stocks.
- 61 i.e interrogation will be hard for you
- 62 In Islamic law, a suspect must confess or there must be four witnesses.
- 63 i.e will go to trial without being interrogated and tortured.
- 64 i.e very little

- 65 refers to a story of a slave called Mas'ūd who was travelling with three masters. Two of them jumped into a well and were drowned. Mas'ūd 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.
- 66 In Saudi jails, prisoners receive pocket money.
- 67 Ṣalāḥ Duġmān Arruwaylī and Ma'ūf Bin Ġiṣim Arruwaylī, prison guards.
- 68 Ma'ūf was kind to the poet while he was in prison.
- 69 A Muslim's dying oath, which will allow him to go to heaven; the poet is saying he will never forget the kindness.
- 70 i.e. whoever does good deeds will be rewarded.
- 71 the Sa'ūdī royal family.
- 72 the bustard, favourite quarry of the falconer; Barrāk Dāġiṣ is a keen falconer.
- 73 a bush in which the bustard takes refuge.
- 74 i.e. day and night.
- 75 Unmarried girls are allowed to wear kohl during 'Īd
- 76 Girls wear colourful stripes for festivals.
- 77 Traditionally, the bedouin slaughter sheep on feast days.
- 78 i.e. I started to think seriously about what had happened.
- 79 The government have uprooted, disturbed and attacked us.
- 80 i.e. the Egyptians.
- 81 i.e. we must leave this country and go somewhere else.
- 82 This poem appears in Bailey, op. cit..
- 83 the gear for travelling consists of the riding saddle, *šidād*; men's saddle bags, *xurj*; black or white sheepskin to put on top of the *xurj*; a leather leg-rest, *maṡrakah*.
- 84 refers to the sheikhs who did not help him, but gave evidence against him.
- 85 On the way to Cairo to be interrogated, 'Anayz asked his fellow prisoners to stick to the story they had agreed on.
- 86 Moḥammad Salāma 'Alayān Alġusayyir, a police officer from the Aḥaywat tribe
- 87 idem
- 88 Sheikh 'Īd Muṣliḥ Ibn 'Āmir, chief of the Tayāḥā tribe
- 89 Ṣalāḥ Duġman Arruwaylī, a prison guard
- 90 Saudi fellow-prisoners; all three were smugglers.
- 91 It is a disgrace for a bedu to take a woman's advice.
- 92 i.e. after I had been in prison, I gave up smuggling.
- 93 i.e. God
- 94 The poet wishes to emphasise, to the recipients of the poem, the serious consequences of smuggling.
- 95 Poverty forced the bedouin into smuggling.

- 96 smuggling; many bedouin still see this as an honourable way of life, like raiding in the old days.
- 97 Police informers follow the movements of smugglers.
- 98 i.e. police and border guards.
- 99 i.e the pain and suffering in jail.
- 100 You can make a living legally, even if it is hard work.
- 101 You can make a living without risk.
- 102 i.e. drug smuggling
- 103 informers
- 104 an insult to the police.
- 105 drug smuggling and spells in jail.
- 106 The poem conveys a warning to the poet's bearded brother, Jal'ūd, 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 Dāgiš Abū Tāyih, Tūmān Lāfī Abū Tāyih , Nadā Tūmān Abū Tāyih and others complained that:

1. King Hussein 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 Ḥuwaytāt, 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 Maʿān, 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 Maʿān and Al Jafr in 1989

THE WAR OF POETRY BETWEEN THE HUWAYTĀT AND THE BANĪ ʿATIYYAH

During the last twenty years, the well known poet Barrāk Dāgiš Abū Tāyih has written several emotional poems about Attubayg. The Banī ʿAtiyyah, who now partly control Attubayg, 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 Banī ʿAtiyyah sheikh, Sālim Ibn Ḥarb Al ʿAtiyyāt, began to dispute the Huwaytāt claim. He stated his position clearly, but also encouraged poets to recite poems about Attubayg. One of the poets, Iʿtayeg Moḥammed Al ʿAṭnah, 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 Huwaytāt to Attubayg. The poem was recorded and passed to the Huwaytāt. It provoked a young Huwaytī poet, Nadā Tūmān Abū Tāyih, to write a long poem to Sālim Ibn Ḥarb in reply (September, 1989). In this he expressed his disagreement in strong and even insulting terms (October, 1989). Muḥammad Ibn Ḥarb, brother of sheikh Sālim, gathered ten poets and encouraged them to reply to Nadā Tūmān. The ten poems of insult, disgrace and dishonour were recorded and distributed, and finally reached the Huwaytāt. They were furious. Nadā Tūmān answered each poem with a personal attack, criticizing the poet concerned and bringing up unflattering facts about his past (November, 1989). Barrāk Dāgiš 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 Huwaytāt, 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 Fayṣal Ibn Jāzī, MP and senior sheikh of the Huwaytāt, to try and solve the problem. Ibn Jāzī gathered the Huwaytāt 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 DĀGIŠ ABŪ TĀYIH

In this unusual poem, Barrāk Dāgiš criticises the Saudi authorities on the subject of borders and their unacceptable behaviour with the Huwaytāt 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 Nāyif 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 Huwayṭāt 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.

- 11 The rule is not to show mercy to any arrested smuggler;
No one shows mercy to smugglers.
- 12 These orders are a new thing to us;
The arrow was aimed at the bedouin⁽⁵⁾.
- 13 If Jordan did the same to their opposite numbers⁽⁶⁾,
We would bear this wrong and the regret.
- 14 But Jordan always behaves kindly;
Generosity is apparent in the employee's soul.
- 15 I guess that one who is responsible refers to his master;
He gets the order and has to carry it out.
- 16 If any wronged one cries, no one will help him;
Justice is like trying to kiss your elbow.
- 17 The Saudi border affairs have been handed over to a brigadier⁽⁷⁾
Who gives increasingly dirty orders.
- 18 If I were not shy, I would make it clear in this poem;
People prefer not to speak of this base behaviour.
- 19 I hope that Nāyif⁽⁸⁾ will listen to this poem
And learn about what's going on, which he does not know.
- 20 And send his messenger to the Ḥuwayṭī, who will inform him;
Then the matter is left to God, when Nāyif knows and understands.
- 21 Abuse of power destroys great houses
And justice builds, not destroys, palaces.
- 22 The attitude of your representative at the border is obvious;
He increases the severity of all the orders he receives.
- 23 He dislikes all bedouin;
If he could, he would grill their flesh.

- 24 Wretched homeland!
But for it, no one would strike our noses⁽⁹⁾.
- 25 The one⁽¹⁰⁾ who gave it away had the authority,
And the one⁽¹¹⁾ who took it did not respect its owners.
- 26 Its owners⁽¹²⁾ are brave in battle;
How many wanted Attubayg, but couldn't get it.
- 27 And today it belongs to the one⁽¹³⁾ who liberated his slaves;
And Abu 'Abdullah⁽¹⁴⁾ 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⁽¹⁵⁾, the fat would pile on them.
- 31 During winter we avoid Iwhaydih⁽¹⁶⁾
Because its snow destroys houses.
- 32 My winter is in Jid 'ān⁽¹⁷⁾ and east of Makīdah⁽¹⁸⁾;
How sweet the valleys become when it rains in the season.

- | | | |
|---|---|--|
| 1 | wādirtī ṣārat 'alayyih ba'idih
law hī igbāl al'ayn bayyin 'alamhā | وادي رتي صارت عليه بعيده
لو هي اقبال العين بين علمها |
| 2 | min dūnhā ṣārat ihdūdin imkidih
wallī ra'yyah min ḥakamhā ḥalamhā | من دونها صارت ا حدود امكيديه
واللي رعيه من حكمها ظلمها |
| 3 | wallī xadāhā mā hagaytih yi'idih
ṣagr aljazīrih fī ihdūdih baramhā | واللي خذاها ما هقيته بعيده
صقر الجزيره في ا حدوده برمها |

- 4 lā jīthum raḥḥāl ḥālak zahīdih
taftīshum yarrīṭ ibnafsak wahamhā
لا جيتهم رحال حالك زهيدة
تفتيشهم يرت ابفسك وهمها
- 5 bābin ‘alyha ‘arḥin ibḥadīdih
lismak imwallif daftarah ma‘ galamhā
باب عليها عارطين ابحدیده
لسمك امولف دفتره مع قلمها
- 6 awāmrin min dūn šakkin nakīdih
mā yutruk attaftīš ḥattā ḥaramhā
أوامر من دون شك نكیده
ما يترك التفتيش حتى حرمها
- 7 walḥurmah ma‘hā kūd ṭawbah u faydih
idrūb almaxātir galbhā mā fihimhā
والحرمه معها كود توبه اوفیده
ادروب المخاطر قلبها ما فهمها
- 8 maskintin yarḥa‘ waḡadhā ildaydih
badwiyitin tafham ilsarḥit ḡanamhā
مسكينة يرضع وغدها الديده
بدوية تفهم السرحة غنمها
- 9 mā yimšī attahrīb kūd alwilīdih
darb almaxātir yāṣalah yigtiḥimhā
ما يمشي التهريب كود الوليده
درب المخاطر ياصله يقتحمها
- 10 wammā annisā taftīshā mā nirīdih
yistankrih kull rajlin ‘ilimhā
واما النسا تفتيشها ما نريد
يستتكره كل رجل علمها
- 11 walḥukum lā yarḥam imharrib yišīdih
u jamā‘at attahrīb maḥḍin riḥimhā
والحكم لا يرحم امهرب يصيده
اوجماعه التهريب محد رحمها
- 12 hādī awamir šarat ‘alaynā jadīdih
‘alā albādyih zibbit tarīgit sahamhā
هذي اوامر صارت علينا جديده
على الباديه ظبط طريقة سهمها
- 13 law kān alurdun ya‘mal tarīgit nadīdih
nuṣbur ‘alā balwā allayālī u nadamhā
لو كان الاردن يعمل طريقة نديده
نصبر على بلوى الليالي اوندما
- 14 lākin alurdun kull turgah ḥamīdih
nafs almuwazzaf fih bayyin karamhā
لكن الاردن كل طرقه حميده
نفس الموظف فيه بين كرمها
- 15 u hagayt anā almas‘ul yatba‘ ilsīdih
‘indih awāmir tāṣalah yiltizimhā
اوهقيت انا المسعول يتبع السيده
عنده اوامر تاصله يلتزمها

- 16 law ṣayyaḥ almazlūm maḥaddin yifīdih
wal'adil bī'd alkū' in ḥabb famhā
لو صيَح المظلوم محد يفيدِه
والعدل بعد الكوع عن حب فمها
- 17 ḥadd assu'ūdī ḥukmah imsallam 'amīdih
yitli' awāmir zāyidah fī waxamhā
حد السعودِي حكمه امسَلَم عميدِه
يطلع أوامر زايده في وخمها
- 18 lawla alḥayā labayyinih balgaṣīdih
darb annadālah kull 'āgil katamhā
لولا الحيا لابينه بالقصيدِه
درب النذاله كل عاقل كتمها
- 19 yā layt nāyif yistimi' linnaṣīdih
u yidri lumūrin sāyrih mā 'ilimhā
يا ليت نايف يستمع للنشيدِه
اويدري لمور سايره ما علمها
- 20 yirsil mandūbah lilḥuwaytī yifīdih
walamr lallāh lā 'irifhā u fihimhā
يرسل مندوبه للحويطي يفيدِه
والامر لله لي عرفها اوفهمها
- 21 tarā almazālim tahdim ibyūtīn majīdih
wal'adil yibnī igṣūrhā mā hadamhā
ترى المظالم تهدم اببوت مجيدِه
والعدل يبني اقصورها ما هدمها
- 22 mas'ūlkum balḥadd wāziḥ madīdih
kull alawāmir zādhā lastalamhā
مسعولكم بالحد واطح مديده
كل الاوامر زادها لستلمها
- 23 u 'indih albadū kullhā mā yirīdih
law yaḥṣal lih yiṣtiwī min laḥamhā
او عنده البدو كلها ما يريدِه
لو يحصل له يشتوي من لحمها
- 24 widyārnā yā layt mā hī sa'īdih
ixšūmnā lawlāh maḥadin laṭamhā
وديارنا يا ليت ما هي سعيدِه
اخشومنا لولاه محد لطمها
- 25 allī 'aṭāhā 'indih alḥagg bīdih
wallī xadāhā aṣḥābhā mā ḥaṣamhā
اللي عطاها عنده الحق بيده
واللي خذاها اصحابها ما حشمها
- 26 waṣḥābhā balkawn mallā bidīdih
kamm wāḥdin yabī aṭṭubayg iḥtaramhā
وصحابها بالكون ملا بديده
كم واحد يبي الطبيق احترمها
- 27 walyawm ṣārat limḥarir 'abīdih
wabū 'abdallah bā'hā tum gasamhā
واليوم صارت لمحرر عبيده
وابو عبدالله باعها ثم قسمها

- 28 u min albaḥar ḥukūmti mistafīdih
māhū ibduwiyyin libawāhiṣ nahamhā
او من البحر حكومتي مستفيده
ما هو ابدي للبوأش نهمها
- 29 ihmūm aṭṭubayg ilā dakartih ṣadīdih
raʿī alǧnaymih fih yukṭur bahamhā
اهموم الطبيق الى ذكرته شديد
راعي الغنيمه فيه يكثر بهمها
- 30 walbil ʿalā xabrāh maḥlā warīdih
wilā rabbaʿan baṣṣulb yizmi ṣaḥamhā
والبل على خيرا محلى وریده
ولا ربعن بالصلب يزمي شحمها
- 31 u waḡt almaṣāti mā ingarrīb iwḥaydih
ilḥayt faljih lilmabāni radamhā
او وقت المصاتي ما انقرب او هیده
الحيث فلجه للمباني ردمها
- 32 maṣṭāyi fī jidʿān u ṣarǧi imkīdih
maḥlā alxurūm in jāh wasmin wasamhā
مصتاي في جدعان او شرقي امكیده
محلى الخروم ان جاه وسم وسمها

ATTUBAYG SOLD**TŪMĀN LĀFĪ ABŪ TĀYIḤ**

In this poem, the poet Tūmān Lāfi says that Aṭṭubayg 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 Mīḡyāl, 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 Aṭṭubayg is sold, sold not for millions
But for a piece of sea, good for amusement and swimming.
- 2 It was sold from Al Ḥawṣā⁽¹⁹⁾, west of Jadaʿīn⁽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 Migyāl⁽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 ʿAwdah and ʿAbtān⁽²⁵⁾, those leaders,
They made the fainthearted go into hiding.

- | | | |
|---|---|---|
| 1 | aṭṭubayg bīʿ walā bīʿ ibmalāyīn
ibšigfit baḥr liṭṭarab wassibāḥah | الطبيق بيع ولا بيع ايملايين
ابشقة بحر للطرب والسباحه |
| 2 | bīʿ min alḥawṣā garbī jadāʿin
wizlūʿ fajr u hāk aššāḥah | بيع من الحوصا غربي جداعين
وظلوع فجر اوهاك الصحاحه |
| 3 | yawmin halah bih bittaʿin ṣalfīn
umin hū tagarrab lih yixfuḏ ijnāḥah | يوم هله بيه بتع صلفين
او من هو تقرب له ي حفظ اجناحه |
| 4 | wisʿal ʿin almigyāl kank nāsīn
utalgā min hū ibḥakyih ṣarāḥah | واسعل عن المقيال ككك ناسين
او تلقى من هو ابحكيه صراحه |
| 5 | ibyawmin bih alxayl lawn aššayāhīn
uyawmin bih alfursān šaddat kifāḥah | ايوم به الخيل لون الشيايين
ايوم به الفرسان شدت كفاحه |
| 6 | agfaw aʿdāhum ʿinnih imwallīn
wimxalfīn albīz iyʿijin iṣyāḥah | اقفوا اعداهم عنه امولين
ومخلفين البيظ ايعجن اصياحه |
| 7 | ʿawdah u ʿabtān hāk azzaʿimayn
xallaw zaʿīf algalb iytarriḏ imrāḥah | عوده او عبطان هاك الزعيمين
خلوا ظعيف القلب اي طرف امراحه |

THE DITCH

BARRĀK DĀĠIŠ ABŪ TĀYIH

In this poem, Barrāk Dāġiš is announcing the death of Aṭṭubayg as if it were a person. The Saudis dug a ditch to stop the Ḥuwayṭāt crossing into Aṭṭubayg, and he compares

the situation with the destruction of nomadic life. He hopes that the town dwellers 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 town dwellers 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 'Irg⁽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.

- | | | |
|---|---|---|
| 1 | wā dīrtī yawm atawajah lahā šarg
min dūnhā ḥafrin 'in annās sawwawh | واديرتي يوم اتوجه لها شرق
من دونها حفر عن الناس سووه |
| 2 | dawrin mazā 'in wagnā al yawm bih farg
layt alḥazarah lil badāwah i'azūh | دور مطى عن وقتنا اليوم به فرق
ليت الحظاره للباداوه اعزوه |
| 3 | i'azū allī 'innih sikkir aṭṭurg
yā kūd tir'ah bilmarākiz yimurūh | اعزوه اللي عنه سكر الطرق
يا كود ترعه بالمرآكز امروه |
| 4 | yā layt ḥafrin šār garīb lil 'irg
sāfi nafūd ilā safā mā yiridūh | ياليت حفر صار قريب للعرق
سافي نفود الى سفي مايردوه |
| 5 | walamr lallāh xālig al mazin walbarg
allī karīm u kull xalgih tarajjawh | والامر لله خالق المزن والبرق
اللي كريم اوكل خلقه ترجوه |

6 wamr al ḥukūmah aḥrag albādyih ḥarg
wiḥsayn u fahad jamāyil albadū nisyūh

وامر الحكومه احرق الباديه حرق
وحسين اوفهد جمائل البدو نسيوه

ELEGY FOR ATTUBAYG

NADĀ TŪMĀN ABŪ TĀYIH

In this poem, Nadā Tūmān says that Aṭṭubayg is gone. He reveals the anger and sadness he feels, not only because the Ḥuwayṭāt lost it but also because the Shararat and the Banī ʿAṭīyyah 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 Banī ʿAṭīyyah and the Ḥuwayṭāt was line 17; he refers to the Banī ʿAṭīyyah by their nickname 'donkey's ear'. This nickname, which has haunted the Banī ʿAṭīyyah 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 Ḥuwayṭāt and the Banī ʿAṭīyyah 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 Ḥuwaytāt, among whom honour has set up house,
Have great raiding parties which can defeat any enemy.
- 8 When the brother of ʿAlyā⁽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 Idn al ʿAyr⁽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.

- 19 (Strange) that one⁽³¹⁾ who lived on the hills through fear
Now wants to own another's land.
- 20 He lives in a stony place, where he set up his tent
And made slippers for his feet from the *sabat* plant⁽³²⁾.
- 21 He thinks that (Attubayg) is his father's property and his grandfather's;
He forgot that he came from Al Fīhah⁽³³⁾
- 22 When Abū Tāyih⁽³⁴⁾ said a thing, he did it:
"I shall make their tent poles rot in the middle of the plains"
- 23 After word of this reached them, they pulled up their tent pegs and left⁽³⁵⁾.
Death came upon them like high waves.
- 24 The chief sheikh⁽³⁶⁾, who used to terrify anyone who approached him,
Acted justly; he would walk straight ahead and be on his guard.
- 25 A day must come when the aggressor will be deterred;
So many left their homes after threats.
- 26 That is the time of honour for which I long,
When courageous men will come in sight.
- 27 And today it is useless to go;
We do not like it, even though it is dear to us and we long for it,
- 28 Now that the Sharari has put his sheep there without a shepherd;
Well he knows the time of fear and war is ended.
- 29 Attubayg, whose winter was like spring, is gone;
It lay between high mountains and sands.

1 rāḥ attubayg allī ribī'ih ibmaštāh
bayn aljibāl al'ālyih warrimālī

راح الطبيق اللي ربيعه امشتاه
بين الجبال العاليه والزمالي

2 'ugb almalāḥim šār al'afin yātāh
fīhā šarārī šār yar'ā alḥalālī

عقب الملاح صار العفن ياطاه
فيها شراري صار يرعى الحلالي

- 3 u yā ḥayf ‘ugb alxawf yašrah ‘alā māh
mayy arridāh allī garāhin zalālī
- اوياحيف عقب الخوف يشره على ماه
مي الرداه اللي قراح زلاي
- 4 u wayn arrijāl allī bahā al‘izz talgāh
allī bahā ramz albuṭulah iylālī
- او وين الرجال اللي بها العز تلقاه
اللي بها رمز البطوله ايلالي
- 5 ahl alkaram waljūd nāsin imsammāh
‘izz addaxīl in šāf ḥaym allayālī
- اهل الكرم والوجود ناس امسماه
عز الدخيل ان شاف ظيم الليالي
- 6 xallawh gafr aššayd yarta‘ šagāyāh
min alġarb lilġiblih min annās xālī
- خلوه قفر الصيد يرتع شغاياه
من الغرب للقبلة من الناس خالي
- 7 ḥuwayṭāt fihā al‘izz šayyad ilmabnāh
bijmū‘ talham lil‘adū alimwālī
- حويطات فيها العز شيد المبناه
بجموع تلهم للعدو الموالي
- 8 yawm axū ‘alyā gāyid arrakb bihdāh
yidil min yamm aljunūb u šamālī
- يوم اخوعليا قايد الركب بهداه
يذل من يم الجنوب اوشمالي
- 9 yišdī ilsayfin lansahab min xabāyāh
šitih kamā šit abā zayd alhilālī
- يشدي السيف لئسحب من خباياه
صيته كما صيت ابازيد الهلالي
- 10 u rab‘ah hall aṭṭawlāt yišdū ḥalāyāh
alkull minhum bal‘adad mā yibālī
- اوربعه هل الطولات يشدو حلاياه
الكل منهم بالعدد ما يبالي
- 11 kamm šayx gawmin ‘aṭṭar arraml bidmāh
kannah silim ‘awwad gilīl arrijālī
- كم شيخ قوم عطر الرمل بدماه
كنه سلم عود قليل الرجالي
- 12 almawt gidm al‘ayn yunzur ibmamšāh
u fi‘lih iyxawwif sājiyīn asslālī
- الموت قدم العين ينظر ابممشاه
اوقعله ايخوف ساجيين السلالي
- 13 anā ašhad innih ‘awwaf annās ṭiryāh
min yigtirib minnih yišuf alxamālī
- انا اشهد انه عوف الناس طرياه
من يقترب منه يشوف الخمالي
- 14 walyawm rāḥ u ‘āfat annās masdah
‘ugb arrijāl allī tišīl aṭṭgālī
- واليوم راح اوعاقت الناس مسداه
عقب الرجال اللي تشيل التغالي

- 15 mā bih ḥalā law kānat albadū tabgāh
law yinhimir fawgah ḥugūg alxyālī
ما به حلى لوكانت البدو تبغاه
لو ينهمر فوقه حقوق الخيالي
- 16 alḥadd dūnih bayyinin yawm tanṣāh
gawli ṭabāt u ṣudg mā hū xayālī
الحد دونه بين يوم تنصاه
قولي ثبات اوصدق ما هو خيالي
- 17 wašūf idn al‘ayr yinzil daḥāyāh
yinzil ‘alā kayfih nizīf addḥālī
واشوف اذن العير ينزل دحاياه
ينزل على كيفه نظيف الدحالي
- 18 wagtin gidimin kān xayif walā jāh
walyawm balmirtā’ dālīh u sāli
وقت قديم كان خايف ولا جاه
واليوم بالمرتاع داله اوسالي
- 19 rā’i alhḏāb allī xiyūfin ibdinyāh
yabgī yisīr idīrit algayr wālī
راعي الهذاب اللي خيوف ابدنياه
يبغي يسير الديرة الغير والي
- 20 fī wiṣṭ ḥarrah rāmī albayt wigṭāh
u ḥaṭṭ assabat fī xuf rijlih in‘ālī
في وسط حره رامي البيت وغطاه
اوحط السبط في خف رجله انعالي
- 21 iyfakkir innih milk jiddih u labāh
nāsī imn alfihih mašadd arrḥālī
ايفكر انه ملك جده اولاباه
ناسي من الفيهه مشد الرحالي
- 22 yawm abū tāyih gāl gawlin u mazzāh
la‘ṭī ‘amadhum bawsat arri’ bālī
يوم ابوتايه قال قول او مظاه
لعطي عمدهم بوسط الربع بالي
- 23 u ‘ugb alxabar kullin gala’ wiṭd mabnāh
almawt jāh u tālā’ almawj ‘ālī
او عقب الخبر كل قلع وتد ميناه
الموت جاه او طالع الموج عالي
- 24 šayx aššyūx iydil agrab danayāh
mamšāh yiṣbiḥ bayn ‘adl u mayālī
شيخ الشيوخ ايندل اقرب دناياه
ممشاه يصبح بين عدل اوميالي
- 25 walmi‘tidi lā budd min yawm nanhāh
waiyāt min hū battahādīd šālī
والمعتدي لا بد من يوم ننهاء
واياة من هو بالتهديد شالي
- 26 haḏāk wagt al‘izz yalli atamannāh
wagtin ibayyin bih šujā’ ali‘yālī
هذاك وقت العز ياللي اتمناه
وقت اييين به شجاع العيالي

- 27 walyawm mā bih milḥtin law ‘amadnāh
u ‘ufnāh lawinnih ‘azīzin u ḡālī
- واليوم ما به ملحّة لو عمدناه
او عفناه لوّنه عزيز اوغالي
- 28 yawm aššarārī fih hammal šalāyāh
yidri ibzamān alxawf walḥarb zālī
- يوم الشراري فيه حمل شلاياه
يدري ابزمان الخوف والحرب زالي
- 29 rāḥ aṭṭubayg allī ribī‘ih ibmaštāh
bayn aljibal al‘ālyih warrimālī
- راح الطبيق اللي ربيعه ابمشتاه
بين الجبال العاليه والرمالي

TO NĀDĪ MATHĀN

BARRĀK DĀGĪŠ ABŪ TĀYIH

Barrāk Dāgīš addressed this poem to the poet Nādī Mathān Al ‘Aṭna of the Banī ‘Aṭīyah, blaming him for his poetry which denies the role of the Ḥuwayṭāt in protecting Aṭṭubayg. He also says that Ibn Ḥarb, sheikh of the Banī ‘Aṭīyah, saved the Ḥuwayṭāt from their enemies. Barrak had previously asked Nādī to stop reciting such poetry, but the request was ignored. In this poem, Barrāk also defends Nadā Tūmān and the poem, Elegy for Aṭṭubayg, in which he attacked the Banī ‘Aṭīyah.

- 1 Nādī 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 *sāmīr*⁽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 Jadā‘īn⁽⁴¹⁾;
- 6 At his side, Al ‘Aṭna⁽⁴²⁾ protected Aṭṭawr⁽⁴³⁾ and the hills
And Abū Tāyih⁽⁴⁴⁾, as he said, was as nothing.

- 7 We said "Oh Nadi! Why have you become a liar?
Nobody protected us in the days of our ancestors.
- 8 Who saved it? Awdah and Abtan, with their lances,
And the Huwaytat, who terrify the hearts of the enemy.
- 9 Even all the foreigners admit their protection,
Who were in the fighting and the battlefield.
- 10 You became a reciter of Ibn Harb's tribal history;
Abandon this poem, which vexes both tribes"
- 11 He did not listen to advice, but listened to his friends,
Then he was faced by a poet⁽⁴⁵⁾ who made his rhyme arright.
- 12 A wrongdoer must be punished;
I tell the truth and I avoid shamful words.
- 13 And today, Nadi has put a veil on his face⁽⁴⁶⁾;
The creditor must collect his debt.
- 14 These words are from one who composes poetry if he wants to;
He leaves aside bad speech and adopts the good.

- | | | |
|---|---|---|
| 1 | nādī walad mathān hū jarr alasbāb
mabdā gaṣīdah yawm ‘ām attamānīn | نادي ولد متهان هو جر الاسباب
مبدا قصيده يوم عام الثمانين |
| 2 | sawwā gaṣīdin fīh almašaggah walat‘āb
fī kull ḥaflih yuḡṣḍih biddawāwīn | سوى قصيد فيه المشقه والاعجاب
في كل حفله يقصده بالدواوين |
| 3 | dāyim yi‘iddih ‘ind alajānib walagrāb
waṣṣabr ṭayyib ṣābrīnīn lanā isnīn | دايم يعده عند الاجانب والاقراب
والصبر طيب صابرين لنا استين |
| 4 | fī kull sāmīr yizīd fīh alī‘jāb
bazzawd kannih šāf tal‘ab mazāyīn | في كل سامر يزيد فيه الاعجاب
بالزود كنه شاف تلعب مزايين |

- 5 yudkur in ibn ḥarb iḥṣān alaṭlāb
hū alladī ḥamī alḥawṣā u jadā'in
يذكر ان ابن حرب احصان الاطلاب
هو اللذي حامي الحوصا اوجداعين
- 6 wal'atnih ṣaffah ḥamī atṭawr wiḥzāb
wallā abū tāyih ḥadd gawlah mā hū šīn
والعطنه صفة حامي الطور وهظاب
والا ابوتايه حد قوله ما هو شين
- 7 ugulnā yā nādī layh itsīr kadḍāb
maḥadin ḥamānā yawm dawr algadīmīn
اوقلنا يا نادي ليه تسير كذاب
ماحد حمانا يوم دور القديمين
- 8 ḥamīhā 'awdah u'abtān biḥrāb
wiḥwaytāt ma'hum tir'ib iglūb alm'ādīn
حاميهها عوده اوعبطان بحراب
وحويطات معهم ترعب قلوب المعادين
- 9 biḥmāytih tašhad luhum kull alajnāb
allī almsāra' baynhum bilmayādīn
بحمايته تشهد لهم كل الاجناب
اللي المصارع بينهم بالميادين
- 10 ḡadayt labin ḥarb bilgaṣṣ jayyāb
utrūk gaṣīdah fiḥā itḡut algabīlayn
غديت لابن حرب بالقص جياب
اترك قصيده فيها تغث القبيلين
- 11 xallā annaṣīḥa tum tāwā' lih aṣḥāb
tum jāh šā'ir wazzan algāf tawzīn
خلى النصيحة ثم طاورع له اصحاب
ثم جاه شاعر وزن القاف توزين
- 12 urā'ī alxaṭā lā budd yātī lih i'ḡāb
agūl aṣṣahīḥ watarrīk almalfaz aššayn
اوراعي الخطا لا بد ياتي له اعقاب
اقول الصحيح وترك الملفظ الشين
- 13 walyawm nādī ḥaṭ 'alwajh jilbāb
alḥagg lāzim yaṣalah ṣāḥib addayn
واليوم نادي حط عالوجه جلباب
الحق لازم ياصله صاحب الدين
- 14 gawl alladī lā baḡā algīl lih jāb
yitruk kalām aššayn tum yatba' azzayn
قول اللذي لى بغى القيل له جاب
يترك كلام الشين ثم يتبع الزين

THE BANĪ 'ĀṬIYYAH REPLY

AḤMAD BIN 'ĀWDAH AL 'ĀTAWĪ

The poet Aḥmad Bin 'Āwdah, from the Banī 'Āṭiyyah tribe in Saudi Arabia, recited this poem in reply to Nadā Tūmān's Elegy for Atṭubayg, in which he insulted them. He attacks him and his clan, saying that the Banī Sakhr defeated the Ḥuwaytāt but the Banī 'Āṭiyyah supported them in the battle of Al Mīgyāl, 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 Ḥuwayṭāt 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 Nadā Tūmān 'donkey's tail', in reply to the insult 'donkey's ear'. He says that Nadā 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 Banī ʿAtiyyah.

- 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 Nadā 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 Sakh̄r 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 Iḥdayfa⁽⁵⁰⁾ is strong when fighting;
In his presence, great sheikhs become small.
- 20 He is a pasha⁽⁵¹⁾ among sheikhs; he is also a shield 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 Ḥulayyil⁽⁵³⁾ and Assubūti⁽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⁽⁵⁵⁾ horse fell -
A battle which lasted from morning until noon.
- 25 You Tawāyḥā⁽⁵⁶⁾ ran for cover like partridge!
The pasha⁽⁵⁷⁾ 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 ʿAbṭān⁽⁵⁸⁾ turned and shouted; he is used to blood.
The ones who show their plaits gave ullulating cries⁽⁵⁹⁾.
- 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 Jadayid⁽⁶⁰⁾, 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 Nadā! with little good.
- 43 Our casualties and yours were so many,
Oh Nadā! 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 Galībah⁽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 *'igāl*.
- 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 Tāyih!
- 51 It is our Ṭubayg 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 ʿĀṭiyyah have nothing to be ashamed of,
Their sheikhs are like the shining stars.
- 60 Ṣalīm⁽⁶⁷⁾ and Ibn Hirmās⁽⁶⁸⁾ are both perfect men,
And Azzuyūfi⁽⁶⁹⁾ is a shelter for whoever seeks refuge.

- 61 Ibn Ikrrayim⁽⁷⁰⁾ and Assubūti⁽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 Khudri⁽⁷³⁾ - how worthy he is in the stands he takes!
- 63 And Aḍirj⁽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.

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|---|---|---|
| 1 | sir yā galam bilhāl timlik alafkār
min xātrin fih almaʿāni ġazīrah | سر يا قلم بالحال تملك الافكار
من خاطر فيه المعاني غزيره |
| 2 | agtuf ḥasīn algāf min rawḥ alašʿār
watruk ḥaġīrah linnufūs alḥaġīrah | اقطف حسين القاف من روظ الاشعار
واترك حقيره للنفوس الحقيه |
| 3 | aktub kalāmin nāẓmih naẓm biṭār
algāf ʿindī ḥāẓrin mā astaʿīrah | اكتب كلام ناظمه نظم بيطار
القاف عندي حاضر ما استعيره |
| 4 | raddin ʿalā allī ṣār yinbiḥ bilašʿār
mā ġayr tasmaʿ bilmusiggil jā ʿīrah | رد على اللي صار ينبح بالاشعار
ما غير تسمع بالمسجل جعيره |
| 5 | kalbin ʿawā ʿakull ṭurġi u xattār
wājib ʿalaynā ġayr nurbut jarīrah | كنب عوى عكل طرقي اوخطار
واجب علينا غير نربط جريره |
| 6 | ukann ḥarrašah najsin ʿalā nabš alašrār
niddug rās addāb yixmid ṣafīrah | او كن حرشه نجس على نيش الاشرار
ندق راس الداب يخمد صفيره |
| 7 | nadā yabin tūmān yā mangaʿ alʿār
ḡalamt nafsak jibt liššar sīrah | ندی بین تومان یا منقع العار
ظلمت نفسك جبت للشر سيره |
| 8 | ḥazzak ramaytih bayn šārī usimsār
wahfayt ḥazzak yawm biʿtih ibnayrah | حظك رميته بين شاري اوسمسار
واهفيت حظك يوم بعته ابنيره |

- 9 wiṣ 'arrazak yallāš taṭ'an bilaxyār
umin hū dakar lak waṣṭ alajwād dirah
وش عرظك يالاش تطعن بالاخبار
او من هو ذكر لك وسط الاجواد ديره
- 10 u'an manba'ak yalhays gaṣṣayt alaxbār
jibt alxawāfi tum jibt assarīrah
او عن منبعك يالهيص قصيت الاخبار
جبت الخوافي ثم جبت السريره
- 11 marbāk fī ḥiṣin arramak wa aṣlak iḥmār
wadxul 'alā allāh mā assib al'ašīrah
مرباك في حصن الرمك واصلك احمار
وادخل على الله ما اسب العشيره
- 12 bani ṣaxar 'addawḥ aladwād waddār
umin ḥarbhūm yā šayn šuft alkašīrah
بني صخر عدوك الاذواد والدار
او من حربهم يا شين شفت الكسيره
- 13 yawm inkum duḡtū mašārīb alamrār
uṣārat iydaykum 'in ṭalabkum gaṣīrah
يوم انكم ذقتو مشاريب الامرار
او صارت ايديكم عن طلبكم قصيره
- 14 arsaltū aššuggah 'ala jil alabkār
walā tawānaynā 'an almistajīrah
ارسلتو الشقه على جل الابكار
ولا توانينا عن المستجيره
- 15 labbawḥ rab'ī wa'talaw gubb alamhār
rab'in 'alā xawḥ alma'arik gadīrah
لبوك ربعي واعتلو قب الامهار
ربع على خوڤ المعارك قديره
- 16 jawk annašāmā allī yibī'un ala'amār
nattāhit assilfan law hi kaṭīrah
جوك النشاما اللي يبيعون الاعمار
نطاحة السلفان لو هي كثيره
- 17 yigūdhūm girmin u bīdayh battār
lā sall sayfih waṭla'ah min jafīrah
يقودهم قرم او بيديه بتار
لا سل سيفه واطلعه من جفيره
- 18 galāyi'ah min xīrit algawm wikbār
kamm fārsin bassayf ḥaddadd mašīrah
قلايعه من خيرة القوم وكبار
كم فارس بالسيف حدد مصيره
- 19 axū iḥdayfah sā'it alkawn jabbār
fī ḥazirtih tuṣḡur išyūxin kabīrah
اخو احذيفه ساعة الكون جبار
في حظرته تصغر اشيوخ كبيره
- 20 bāših 'alā aššixān tum dir' wistār
tansawh win jatkuḥ layālī 'asīrah
باشه على الشيخان ثم درع وستار
تتصوه ون جتكم ليالي عسيره

- 21 yitlawh rab'ah min ṣalībīn alašwār
ibn ihlayyil wassubutī uḡayrah
يتلوه ربه من صليبين الاشوار
ابن اهلل والسبوتي اوغيره
- 22 uḡall almlāgā waddaxan šadd alagṭār
usar alimfāham bissiyūf aššatīrah
اوحل الملاقا والدخن شد الاقطار
او صار المفاهم بالسيف الشطيره
- 23 jad' alfawāris šār zay jad' alawtār
fī layltin bayn allayālī marīrah
جدع الفوارس صار زي جدع الاوتار
في ليلة بين الليالي مريره
- 24 uṭāḡ alḡiṣān ibḡarb fī almawgif alḡār
min 'uḡb ṣubḡin iḡtafath azzahīrah
اوطاح الحصان اب حرب في الموقف الحار
من عقب صبح اقتفته الظهيره
- 25 wagfaw tawāyihṭak kamā ṭayr šinnār
uḡḡat 'alā albāšah ijmū'in ḡafīrah
واقفوا توايهتاك كما طير شنار
اوحاطت على الباشه اجموع غفيره
- 26 bani šaxar ṭallābit addamm wattār
kullin 'alā dabḡih yisūḡ albašīrah
بني صخر طلابة الدم والتار
كل على ذبحه يسوق البشيره
- 27 'abṭān radd u šāḡ baddamm jassār
uḡāmat itzaḡrid nāḡzāt azzafīrah
عبطان رد اوصاح بالدم جسار
اوقامت اتزگرد ناقظات الظفيره
- 28 wadlā 'alayhum kinnih aṭṭayr lā ṭār
ḡurrin iynawmis min ḡarārīn katīrah
وادلى عليهم كنه الطير لى طار
حر اينومس من حرار كثيره
- 29 nasl aššiyūx allī yidūsūn alaxṭār
min ḡabl jiddakk 'ind jiddih nadīrah
نسل الشيوخ اللي يدوسون الاخطار
من قبل جدك عند جده نديره
- 30 uḡām alḡiṣān uwālī al'arš sattār
u yā sa'ad min hū kār rabbah našīrah
اوقام الحصان اوالي العرش ستار
اوياسعد من هو كان ربه نصيره
- 31 uxallawk tarja' ba'ad mā kunt miḡtār
unāmat i'yūnak ba'ad mā hi saḡīrah
اوخلوك ترجع بعد ما كنت مختار
اونامت اعينوك بعد ماهي سهيره
- 32 uyawm aljdayyid yawm 'ajj arramak ṭār
fī mawḡi'in yudkar zawāḡi alḡuwayrah
اويوم الجديد يوم عج الرمك تار
في موقع يذكر ظواحي القويره

- 33 law yuntgin 'in mā mazā ṣumm alaḥjār
yimkin tugūl lakk bal'ulūm al mutīrah
لو ينطقن عن ما مضى صم الاحجار
يمكن تقول لك بالعلوم المثيره
- 34 lazzawk rab'i lazzit aljild 'attār
layn albalā min fawgkum ḥām ṭayrah
لزوك ربعي لزّة الجلد عالطار
لين البلا من فوقكم حام طيره
- 35 min māt minkum mā mā jāh gabbār
wallī silim minkum i'yūnah gāzīrah
من مات منكم مات ما جاء قبار
واللي سلم منكم اعينونه عزيزه
- 36 fī sā'tin fihā xamad kull haddār
agfā 'anīd arrāy wagta' nadīrah
في ساعة فيها خمد كل هدار
اقفى عنيد الراي واقطع نديره
- 37 fī'lin ṣaḥīḥ walā daxal fih alankār
matbūt fī'lih lilwujīh assafīrah
فعل صحيح ولا دخل فيه الانكار
مثنوب فعله للوجيه السفيره
- 38 alkull yidri bih min iṣḡār wikkbār
uḥattā int tidri fih wa ayzan ibḡayrah
الكل يدري به من اصغار وكبار
اوحتى انت تدري فيه وايضا ابغيره
- 39 mirwī 'alayk algaṣṣ xayīb ugammar
ṣaxṣin mitl ṣarwāk mihfi zamīrah
مروي عليك القص خايب اوقمّار
شخص مثل شرواك مهفي ظميره
- 40 la ṣakk 'indi lakk garārīṣ wihjār
ḥattā tugūl alḥagg yā ḡayl 'ayrah
لاشك عندي لك قراريص وهجار
حتى تقول الحق يا ذيل عيره
- 41 ṣabāḥ gurnah ayman arri' wiṣ ṣār
is'al ikbārak 'an ḥadīk almasīrah
صباح قرنه أيمن الريع وش صار
اسعل اكبارك عن هذيك المسيره
- 42 yawm albanādīg bizrihin mitl alamṭār
yawmin ṣadīd u yā nadā gall xayrah
يوم البنادق بزرنهن مثل الامطار
يوم شديد او ياندى قل خيره
- 43 minnā uminkum walfagāyid tarā iktār
walḥarb yiḥrig yā nadā zamḥarīrih
منّا او منكم والفقايدي ترى اكثر
والحرب يحرق ياندى زمهريره
- 44 mā yindībih balkawn haysin ufarrār
illā arrijāl allī tiwattā assa'īrah
ما يندبح بالكون هيس اوقرار
الا الرجال اللي توطى السعيره

- 45 ḥarb algalibah yarridī mā lih idkār
‘atnī ‘agīd algawm wa ayzan xabīrah
حرب القليه بالردي ما له انكار
عطني عقيد القوم وايضا خبيره
- 46 wallā int ‘afn u bissawālīf tartār
dāyim ilsānak bilmaxāzī tidīrah
والا انت عفن اوبالسواليف ثرتار
دايم السانك بالمخازي تديره
- 47 mā lakk ibwaṣṭ alxalg gīmah u migdār
aḥsan tiḡaššā lā tiḡuṭ almarīrah
ما لك ابوسط الخلق قيمه اومقدار
أحسن تعشى لا تحط المريره
- 48 gult algaṣīdah wint ṭalī min albār
wim‘abiyin lirrās wiskī u bīrah
قلت القصيده وانت طالع من البار
ومعبي للراس وسكي اوبيره
- 49 ihjayyij allī tamdahah umin alastār
mā lih fi‘il yā kūd dabḥih gaṣīrah
اهجيج اللي تمدحه اومن الاسطار
ما له فعل ياكود ذبحه قصيره
- 50 sannayt sunnat dabḥit azzayf waljār
ṣārat ‘alaykum yabū tāyih mā‘īrah
سنيته سنة ذبحة الظيف والجار
صارت عليكم بيوتايه معيره
- 51 iṭbaygnā mā yinriṭī fiḥ ḥuẓzār
min sāṣ rab‘in billawāzim daxīrah
اطبقنا ما ينرثي فيه حظار
من ساس ربع باللوازم ذخيره
- 52 kamm ablajin ‘innih ramaynāh bi‘yār
u‘ugb assaṭā rāḥ yiškī aljabīrah
كم ابلج عنه رميناه بعيار
اوعقب السطا راح يشكي الجبيره
- 53 wiš jāk tug‘ud ‘ind rijmayn wihjār
wallā zi‘ilt min al‘ulūm alkabīrah
وش جاك تقعد عند رجمين وهجار
ولا زعلت من العلوم الكبيره
- 54 kutub albalāwī xallatak ‘ajj wigbār
‘alā asilkum yā ṣayn mā fiḥ gīrah
كتب البلاوي خلتك عج وغبار
على أصلكم يا شين ما فيه غيره
- 55 jarradit sayfak sirt lirrūs jazzār
tugul mā ḥawlak i‘gūlin baṣīrah
جردت سيفك سرت للروس جزار
تقل ما حولك اعقول بصيره
- 56 yanhawk yabin allāš ‘in ḥargit annār
tākil iydaynak mā riji‘t ibdarīrah
ينهوك بين اللاش عن حرقة النار
تاكل ايدينك ما رجعت ابدريره

- 57 ḥinnā hal alma^ʿrūf ḥinnā hal alkār
ḥinnā iḥmūl alxayl mabhā nakīrah
حنّا هل المعروف حنّا هل الكار
حنّا احمول الخيل مابها نكيره
- 58 yašhadd lanā attārix fī kull ala^ʿšār
lī sīrtin bilmajd yā wayy sīrah
يشهد لنا التاريخ في كل الاعصار
لي سيرة بالمجد يا وي سيره
- 59 bani^ʿ aṭiyyah mābhum taḡg šibšār
šixānhum miṭl alkawākib imnīrah
بني عطيه مابهم طق شبشار
شيخانهم مثل الكواكب امنيره
- 60 sālim wibn hirmās wāfin alašbār
wazyūfī ḥazz min hū yijīrah
سالم وبن هرماس واقين الاشبار
والظيوفي حظ من هو يجيره
- 61 wibn ikrayyim wassubūti min anmār
ʿādāthum laṭm annufūs alḡarīrah
واين كريم والسبوتي من انمار
عاداتهم لطم النفوس الغريره
- 62 wabū idmayk allī kamā allayt bilḡār
walxuzrī allī lih mawāḡif gadīrah
ويو ادميك اللي كما الليث بالغار
والخظري اللي له مواقف قديره
- 63 wazzirj šayx u yajma^ʿ aṭṭib bifkār
ni^ʿ min bihum win ḡil jatnā imḡīrah
والطرح شيخ اويجمع الطيب بفكار
نعم بهم ون قيل جتنا امغيره
- 64 tammat u šallā allāh ʿalā sayyid alabrār
alhādī almab^ʿūt ra^ʿī assatīrah
تمت اوصلّى الله على سيد الابرار
الهادي المبعوث راعي الستيره

FROM THE HUWAYTĀT TO THE BANĪ ʿATIYYAH
BARRĀK DĀĠIŠ ABŪ TĀYIH

In this poem, Barrāk Dāḡiš reveals his anger towards the Banī ʿAtiyyah poets. He sent this poem to their sheikh, Sālim Ibn Ḥarb, blaming him for gathering together ten poets to recite poetry against the Ḥuwaytāt, especially the Abū Tāyih clan, in reply to the poem by Nadā Tūmān. 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 Tāyih⁽⁸¹⁾ can not be altered by time,
Either by those who heard of them or those who witnessed them.
- 12 The one who belittled ʿAwdah's deeds
Sold his luck and religion.
- 13 The deeds of ʿAlya'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.

- 15 Our aim is to be generous;
If deeds are seas, we are the ship.
- 16 Awdah is a hero recognised by all generations;
How few sheikhs can equal him.
- 17 He raided for a full three months;
They took what they needed from Tadmur⁽⁸⁴⁾.
- 18 He ventured into Iraq and brought wealth from its bedouin;
Oh what herds they brought from there!⁽⁸⁵⁾
- 19 He raided the Nafud and astonished the world⁽⁸⁶⁾;
He arrived at Al Hafr⁽⁸⁷⁾ and the border of Xazrā and Līna⁽⁸⁸⁾;
- 20 He was involved in the great revolution⁽⁸⁹⁾;
He captured soldiers in Aqaba⁽⁹⁰⁾;
- 21 He made the Turkish soldiers surrender with humility -
From Aqaba to Šām⁽⁹¹⁾ they defeated them.
- 22 A fugitive would feel safe in Awdah's territory;
He would support a tribe against its aggressors.
- 23 His tent when it was erected looked like a ridge of hills⁽⁹²⁾;
His dish was big enough to serve a fat camel⁽⁹³⁾.
- 24 When Al Mirti'id⁽⁹⁴⁾ came from the Najd to Awdah, seeking help,
When he suffered the insult from Al'awaji⁽⁹⁵⁾,
- 25 He got what he asked for
And returned to his area with his caravan.
- 26 When Gazbān Ibn Irmāl⁽⁹⁶⁾ sought his help,
He reached the peak.

- 27 Ḥawdah 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 Ḥawdah'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 Ṣalīm, 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 Ḥawdah
And everybody was ready with rifle and sword.
- 34 Ḥawdah came to the battlefield ten miles away;
It was a tense situation between honourable men.
- 35 Ibn Jāzi⁽¹⁰⁰⁾ came with heroic fighters -
Ḥabṭān, 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 Ṣabbāḥ⁽¹⁰¹⁾
On a camel with a strip of black cloth round its neck⁽¹⁰²⁾.
- 38 Ibn Ḥāṭiyah Ḥarb⁽¹⁰³⁾ received the messenger from his uncle
Asking his nephew to help him against Ibn Fāyiz.
- 39 Axū Iḥdayfiḥ⁽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 Banī ‘Āṭīyah aimed to see
The Ḥuwayṭī become captives of Ibn Fāyiz.
- 42 They were not being cowardly when they did not participate in the war;
They wanted the Ḥuwayṭī 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 Tayīh faced him;
They clashed, each one was enraged at heart.
- 48 They reached a place near Al Jāl and Migyāl⁽¹⁰⁵⁾,
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 ‘Ālyā attacked again in a clever way
And ‘Āḫṭān next to him did the same at once.
- 51 Zanā Ḥām⁽¹⁰⁶⁾ 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 Fāyiz escaped with his caravan, through Attinniyih⁽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 Aṭṭubayg, oh nephew of the honourable uncle;
Even today they would not be able to bear the sight of its sand dunes⁽¹⁰⁹⁾
- 56 Oh Sālim, give up lying! Do not be a swindler!
We fought great battles defending it,
- 57 But Axū Iḥdayfih 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 Muḥammad did not want fighting;
He was brother in law to Abū Tayih, and his friend.
- 61 But then Ibn Hirmās⁽¹¹¹⁾ tempted him.
If he had listened to your grandfather, he would not have brought his caravan
towards us.
- 62 They (Bani ʿĀṭiyah) headed north to attack us;
Their intention was clear.
- 63 They went to Ḥisma⁽¹¹²⁾ with all their belongings,
As if they wanted to make a demand of the Ḥuwayṭāt.

- 64 They arrived in Ḥafīr⁽¹¹³⁾ and appointed a group of men;
They were armed as a defence force.
- 65 The Ḥuwayṭī were victorious in that awful battle;
Their souls belonged to their homeland.
- 66 The aggressor will always lose; that is what God said.
Ours was the victory; we were the protectors of our homeland.
- 67 Then they were forced to turn back, scattering.
There was a well-remembered battle in Aljadayyid valley⁽¹¹⁴⁾;
- 68 Forty pairs of men were killed - it was said that they were brothers;
Brother by brother, they were counted.
- 69 They moved to Ḥisma and that area where,
In those hard years, there was little flour.
- 70 How could the one who always lived under our umbrella
Say he was protecting us, while we were protecting him?
- 71 Oh 'Ātna⁽¹¹⁵⁾, the Ḥuwayṭāt don't give you a thought;
Before you were born, we protected our land.
- 72 You run with the hare and hunt with the hounds.
You are like a fortune teller. Like the Drūze, you will follow any faith.
- 73 Slandorous words are made by lawless men
And he who speaks such words will condemn himself.
- 74 Read Alkinz's and Al Sabayik's books⁽¹¹⁶⁾
They will make my roots clear to you.
- 75 Oh blind and misguided one, we are Ashraf⁽¹¹⁷⁾,
Both from the same soil.
- 76 (118)
- 77

- 78 You praised Al Hims⁽¹¹⁹⁾ and your heart rejoiced;
You blackguard, listen to his tale.
- 79 Di‘ṣān and Ibn Xaḍayr⁽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 Iṭays⁽¹²¹⁾ and ‘Awdah led the brave men
And their sword strokes severed heads.
- 83 Ṣubayḥ fell, shot by Ḡānim⁽¹²²⁾,
And horsemen surrounded him.
- 84 Di‘ṣān 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 ‘Amūd, which is near Al Jafī⁽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 Ḥuwayṭat̄ 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.

- 103 He says your border is not near Nayyal,
It is west of Tabouk and Al Ḥarra⁽¹²⁵⁾.
- 104 When you went north from your homelands,
It was to look for food
- 105 When there was a drought, and the prices were high
And your land had little grain.
- 106 Today the wealth of Ibn Saūd⁽¹²⁶⁾ pours down on you;
You eat *mazzih*⁽¹²⁷⁾ and fat sheep.
- 107 What you throw away is enough to feed the birds of the plain,
And you drive brand new cars.
- 108 Wealth has flooded in, such as the older generation never knew;
Wealth and expensive houses.
- 109 The Devil seduced you and you became arrogant;
Arrogance is forbidden by God.
- 110 You are so pompous, you do not notice ordinary men;
May God bring you misfortune.
- 111 If you were good hearted, you would not bark at your uncles;
It is unbearable to be trampled by a mule.
- 112 If Fahad and Hussein⁽¹²⁸⁾ washed their hands of it;
Sālim would never set foot in the Ḥuwayṭī Tubayg.
- 113 Who among us does not fear the system?
The aggressor will be thrown into jail.
- 114 Sālim Ibn Ḥarb flouts the law,
As if he had the government in his pocket.
- 115 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 Ḥuwayṭī 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 Ṣālim 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 Maslūt is the cousin of Ḥizāl,
Who married into Ibn Sumūm's family in Medina⁽¹³⁰⁾.
- 124 She had several children by Ḥizāl;
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 Maslūt's neighbours.
- 126 Oh ill-natured one, you want to humiliate us.
ʿAwdah 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 Billī, ʿAnaza and Juhayna⁽¹³²⁾.
- 129 Ṣagrā, Niʿmā and Zāwiyah 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 Jazzaʿ⁽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.

141 Oh Sālim, I wish that you had saved your criticisms for fools
Instead of becoming a trouble-maker.

142 My land was taken by the bearer of great responsibility⁽¹³⁸⁾,
To whom the Arabs take their problems;

143 Imam of Islam, no ill can be said of him;
Even foreigners seek his help.

144 You and I use the same entrance and exit⁽¹³⁹⁾:
Do not allow yourself this wagging tongue.

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|---|--|--|
| 1 | rākib allī tagṭaʿ addaww dūmāl
taxāf minhā yawmin tigizak ibʿaynih | راكب اللي تقطع الدوّ ذومال
تخاف منها يوم تقزك ابعينه |
| 2 | itwardak balgayṣ lā sarrab allāl
ḥamrā zanā gūdān wimnajbīnih | اتوردك بالقبيظ لا سرب الال
حمرا ظنا قودان ومنجبينيه |
| 3 | fawgah iḡlāmin iywaṣṣil algāf mirsāl
malfāk sālīm ṣawg mūzī jabīnih | فوقه اغلام ايوصل القاف مرسال
ملفاك سالم شوق موزي جبينيه |
| 4 | iybāšrak fī majlisin yašraḥ albāl
yāmā gallat bih kull ʿabsā samīnih | ايباشرك في مجلس يشرح البال
ياما قلط به كل عيسا سمينه |
| 5 | baʿd attaḥiyyah lā tagahwayt finjāl
gul lah tarā addayyān yuṭlub ildaynih | بعد التحية لا تقهويت فنجال
قل له ترى الديان يطلب الدينه |
| 6 | daynak yiḡiggak fih kull ʿāgil ujuhḥāl
itjammiʿ aššuʿār wahil azzagīnih | دينك يحقك فيه عاقل اوجهال
اتجمع الشعار وهل الظغينه |
| 7 | jammaʿt suʿārin bihā alkiḍib yinhāl
mā xāfaw almaʿbūd xālig janīnih | جمعت شعارا بها الكذب ينهال
ما خافوا المعبود خالق جنينه |
| 8 | mā xāfaw allī ṭabbat alarṣ bijbāl
šillit šuʿāran kull abūhā lāʿīnih | ما خافوا اللي تبت الارض بجبال
شلة شعارا كل ابوها لعينه |

- 9 mā fihum allī rāgab allāh bilamṭāl
bayyin jawāb alkidib wahal algābīnih
ما فيهم اللي راقب الله بالأمثال
بين جواب الكذب وهل الغيبينه
- 10 nadā ṣadag bilgīl ubilladī gāl
ḥagg allāh innih ṣār kullih ibḥīnih
ندى صدق بالقيل اوبالذي قال
حق الله انه صار كله ابينه
- 11 fi'ābu tāyih mayitgātā bilajyāl
allī simi' bih wallī yišūfah ib'aynih
فعل ابوتايه مايتغطا بالأجيال
اللي سمع به واللي يشوفه ابينه
- 12 wallī nasab 'awdah fi gill alif'āl
anašhad innih bā' ḥazzah udīnih
واللي نسب عوده في قل الافعال
اناشهد انه باع حظه اودينه
- 13 af'āl axū 'alyā mā ti'rraz lilihmal
'ind alifranj u mudunhā kātibīnih
افعال اخوعليا ما تعرضت للاهمال
عند الفرنج اومدنها كاتبينه
- 14 walā nazalnā alxawf fi zill rajjāl
ḥinnā iḥmāt infūsā fi snīnih
ولا نزلنا الخوف في ظل رجال
حنا احماة انفوسنا في سنينه
- 15 uḥinnā lanā fi gāyit aṭṭīb midhāl
idā alaf'āl ibḥūr ḥinnā assafīnih
اوحنا لنا في غاية الطيب مدهال
اذا الافعال ابحور حنا السفينه
- 16 'awdah baṭal uta'tarif fiḥ alajyāl
yā gill bāššixān min hū wazīnih
عوده بطل اوتعترف فيه الاجيال
يا قل بالشيخان من هو وزينه
- 17 gaza ṭalaṭ ištūr bil'add wiḥlāl
zahābhūm min tadmurin māxdīnih
غزا ثلاث اشهور بالعد وهلال
زهابهم من تدمر ماخذينه
- 18 udās al'irāg uḥāb min badwih almāl
yā kamm'azbih jābhā miḥtazīnih
اوداس العراق اوجاب من بدوه المال
يا كم عزبه جابها محتظينه
- 19 udās annafūd waḥhal al'ālam idhāl
wiṣil alḥafir wiḥdūd xazrā ulīnih
اوداس النفود وذهل العالم اذهال
وصل الحفر وحدود خظرا اولينه
- 20 waṭṭawrah alkubrā fi ṣafhā ṣāl
wiḥtal jundin bil'agab nāzīmīnih
والثوره الكبرى في صفها صال
وحتل جند بالعقب ناظمينه

- 21 xallā ijnūd atturk taxza‘ balidlāl
min al‘agab liššām hum kāsrīnih
خلى اجنود الترك تخضع بلاذلال
من العقب للشام هم كاسرينه
- 22 ‘awdah ibhaddih yāman alxāyif addāl
yunšur gabīlih ‘alā gabāyil razīnih
عوده ابحدّه يامن الخايف الدال
ينصر قبيله على قبائل رزينه
- 23 ubaytih kibirin lāzamā kinnih aljāl
uṣīniyih tāsa‘ juzūrin samīnih
اوبيته كبير لا زما كنه الجال
اوصينيته تاسع جزور سمينه
- 24 uyawmin zaban ‘alayh almiri‘id min najd rahhāl
yawmin širib gubn al‘awāji ibhīnih
اويوم زين عليه المرتعد من نجد رحال
يوم شرب غبن العواجي ابهينه
- 25 istadd ḥaggah dūn nagšīn ibmikyal
tūm nakas ‘adīrtih fī za‘īnih
استد حقه دون نقص ابمكيال
ثم نكس عديرتّه في ظعينه
- 26 uyawmin zaban ‘alayh gāzbān ibn irmāl
kinnih ib‘aytā ‘in marāfiz baṭīnih
اويوم زين عليه غضبان ابن ارمال
كنه ابعطيا عن مرافط بطينه
- 27 xallāh ilhaggah yašrab aššāfi izlāl
wirtāḥ fikrih min ijrūhin ḥazīnih
خلاه الحقه يشرب الصافي ازلال
ورتاح فكره من اجرّوح حزينه
- 28 hādā abū tāyih sum‘tah fīh alijlāl
bi‘d al masāfah kūd baynak ubaynih
هذا ابوتايه سمعته فيه الاجلال
بعد المسافه كود بينك اوبينه
- 29 kull algabāyil tašhad il‘awdah bilafāl
yabgā ma‘ attāriḥ umāzi isnīnih
كل القبائل تشهد العوده بلافعال
يبقى مع التاريخ اوماضي اسنينه
- 30 kinnih gamar yaẓī ‘ala kull alaṭlāl
yikfī ‘in algandīl lahl almadīnah
كنه قمر ياطي على الاطلال
يكفي عن القنديل لهل المدينه
- 31 isma‘ yā sālīm wistimi‘ harj min gāl
yid‘i imḡir alkiḍib yāṣal kamīnih
اسمع ياسالم وستمع هرج من قال
يدعي امغير الكذب ياصل كمينه
- 32 yawm ibn fāyiz yinzil aṭṭawr ṣawwāl
‘alā imḡayrā fīhā iynazzil za‘īnih
يوم ابن فايذ ينزل الطور صوأل
على امغيرا فيها اينزل ظعينه

- 33 ṣawlah ‘alā‘awdah gaṣḍih alḥarb wiktāl
walkull hāzir bittafag ma‘ sinīnih
صوله على عوده قصده الحرب وكتال
والكل حاضر بالتفق مع سنيته
- 34 u‘awdah nazal mā baynhum ‘ašrat amyāl
sā‘ah rahībīh bayn alajāwīd šaynīh
او عوده نزل ما بينهم عشره اميال
ساعه رهيبه بين الاجاويد شينه
- 35 ujak ibn jāzī fī ṣanādīd wabṭāl
‘abṭān allī zād fī‘lih yamīnīh
اوجاك ابن جازي في صناديد وبطال
عبطان اللي زاد فعله يمينه
- 36 witsāwaraw waššawr mā bayn ‘uggāl
utarā almašūrah bayn alajāwīd zaynīh
وتشاوروا والشور ما بين عقال
او ترى المشوره بين الاجاويد زينه
- 37 tum arsalaw ṣabbāh yā tayyīb alfāl
waššuggah sawdā imgalladah fī hajīnīh
ثم ارسلوا صباح يا طيب الفال
والشقه سودا امقلده في هجينه
- 38 ujā ibn ‘aṭīyyīh ḥarb mirsāl min xāl
widdīh ibnāxah ‘alā ibn fāyīz yī‘īnīh
اوجا ابن عطيه حرب مرسال من خال
وده ابناخه على ابن فايز يعينه
- 39 ujā axū iḥḍayfīh ma‘ arba‘ irjāl
arba‘ ‘adadhum wazziyādah fidīnīh
اوجا اخو احذيفه مع اربع ارجال
اربع عددهم والزيادة فدينه
- 40 hādā ‘adadhum mā nizīdīh bilamṭāl
umin gāl akṭar ḥinnā nixissīh ib‘aynīh
هذا عددهم ما نزيده بلامثال
او من قال اكثر حنا نخسه ابعينه
- 41 banī ‘aṭīyyīh gasdhum ḥazzit alḥāl
wadhum alḥuwayṭī labin fāyīz rahīnīh
بني عطيه قصدهم حزة الحال
ودهم الحويطي لbin فايز رهينه
- 42 mā hū radā fīhum ‘in alḥarb wiktāl
lākin alḥuwayṭī widhum ‘aduwwīh yihīnīh
ما هو ردى فيهم عن الحرب وكتال
لكن الحويطي ودهم عدوه يهينه
- 43 yawmin waṣalhum ḥarb fazzā‘ lilxāl
arba‘ irjālīn ukilmit aljam‘ waynīh
يوم وصلهم حرب فزاع للخال
اربع ارجال او كلمة الجمع وينه
- 44 walkidīb mā yimšī ma‘ annās ‘ammāl
yāgaf uyuḥšar lawn sadd ašṣaṭīnīh
والكذب ما يمشي مع الناس عمال
ياقف او يحشر لون سد الشطينه

- 45 sawwaythum lī jamʿ uhum arbaʿ irjāl
kidbak fadaḥ bimsajlakk nūḥi raṭīnih
سويتهم لي جمع اوهم اربع ارجال
كذبك فدح بمسجلك نوحى رطينه
- 46 ḥāsib ilnafsak lā tihawwar bilagwāl
šams azzaḥā mā yitgīh ḡaynih
حاسب النفسك لا تهوّر بلاقوال
شمس الظحا ما يتقيه غينه
- 47 ukadd ibn fāyiz wabū tāyih lih igbāl
wiṣāraʿaw ukullin ibgalbah ḡabīnih
اوكد ابن فايز ويوتايه له اقبال
وتصارعوا اوكل اقبله غيبه
- 48 wiṣlū ibgurb aljāl fī gurb migyāl
umilḥ ilbanādīg lawn arruwayyā daxīnih
وصلوا ابقرب الجال في قرب مقيال
اوملح البنادق لون الرويا دخينه
- 49 wazzuhur sār ukāyil almawt yiktāl
fī sāʿtin fihā itsayyib janīnih
وانظهر سار اوكايل الموت يكتال
في ساعة فيها اتشيب جنينه
- 50 uradd axū ʿalyā raddatin tašraḥ albāl
uʿabtān ʿindah uṭum raddah ibḥīnih
اورد اخو عليا ردة تشرح البال
اوعبطان عنده اوثم رده ابينه
- 51 uraddaw zanā hām wassayf šaggāl
raddah šanīʿah tirʿib iglūbin matīnih
اوردوا ظنا هام والسيف شغال
رده شنيعه ترعب اقلوب متينه
- 52 uhaddaw ibyūt alḥarb ugittiʿn aliḥbāl
ufazz ibn fāyiz maʿ attiniyyih zaʿīnih
اوهذوا ابيوت الحرب اوقطعن الحبال
اوظف ابن فايز مع التيه ظعينه
- 53 uṭum itbaʿawhum maʿ rahārīh alishāl
kamm wāḥidin bilmād tasmaʿ winīnih
اوثم اتبعوهم مع رهاريه الاسهال
كم واحد بالماد تسمع ونينه
- 54 ujabū min alaḍwād zaynāt alibhāl
fī sāʿtin tasmaʿ ilxiljih ḡanīnih
اوجابوا من الانواد زينات الابهال
في ساعة تسمع الخلجه حنينه
- 55 ulā ʿawwadaw liṭbayg imʿarrab alxāl
lilyawm hāḍā mā yišūfū baṭīnih
اولاعودوا لطبيق امعرب الخال
لليوم هذا ما يشوفو بطينه
- 56 yā sālīm xall alkiḍib latisir miḥtāl
min dūn xaddih dusnā maʿārik tamīnih
يا سالم خل الكذب لاتسير محتال
من دون خده دسنا معارك ثمينه

- 57 wallā axū ihdayfih mā ḥamānā bilafāl
ṭibih ilrab‘ah yawm wagtih uḥinīh
والا اخو احذيفه ما حماتا بالافعال
طيبه الربعه يوم وقته او حينه
- 58 šu‘arkum kinnih tašarīf alatfāl
naṭg alxazā wal‘ār yuskun ‘arīnih
شعاركم كنه تصاريف الاطفال
نطق الخزا والعار يسكن عرينه
- 59 ismā‘ ‘in algurnah fi lafz ‘uggāl
wallī ḥakā baṣṣudug rabbī yi‘inīh
اسمع عن القرنه في لفظ عقال
واللي حكي بالصدق ربي يعينه
- 60 jiddakk imḥammad mā yabī ḥarb wiktāl
nasīb labū tāyih u‘indih nawāyāh zaynih
جذك امحمد ما يبي حرب وكتال
نسب لبوتايه او عنده نواياه زينه
- 61 mayr ibn hirmās agwāh bilḥāl
law ṭā‘ jiddakk ma naḥarnā za‘inīh
مير ابن هرماس اغواه بالحال
لو طاع جدك ما نحرنا طعينه
- 62 kabbaw idyarhum uṭum jawnakk bališmāl
ṣawlah ‘alaynā mayititagā kamīnih
كبو اديرهم او ثم جونك بالاشمال
صوله علينا ما يتقا كمينه
- 63 ujawnakk ‘alā ḥismā balḥill walḥāl
kinnin luhum ‘ind alḥuwayṭāt daynih
او جونك على حسما بالحل وال حال
كن لهم عند الحويطات دينه
- 64 wiṣlū ḥafir uxassaṣū jumlit irjāl
giwwit difā‘ ukullin ibjambih sinīnih
وصلوا حفير او خصصوا جملة ارجال
قوة دفاع او كل ابجنبه سنينه
- 65 yawm alḥuwayṭī fāz ḥazzah bilahwāl
wa‘mārhum dūn alwaṭan hi rahīnih
يوم الحويطي فاز حظّه بالاھوال
وعمارهم دون الوطن هي رهينه
- 66 walmu‘tadī xasrān wallāh lih gāl
uṭumm intaṣarnā walwaṭan ḥamyīnih
والمعتدي خسران والله له قال
و ثم انتصرنا والوطن حاميينه
- 67 ṭumm idḥarawhum naks ibṣafhum iflāl
ibwādī aljdayyid dabḥtin dakrīnih
ثم ادحروهم نكس ابصفهم افلال
ابوادي الجديد ذبحة ذاكرينه
- 68 minhum arba‘in aljawz ixwah bilagwāl
axū waxūh ibwagthum ḥāsbīnih
منهم اربعين الجوز اخوه بالاھوال
اخو واخوه ابوقتهم حاسبيينه

- 69 umaddaw ‘alā ḥismā uḍik alaṭlāl
bisnīn šaynīh fiḥā iglayyil ṭaḥīnīh
اومدّوا على حسما اودّيك الاطلال
بسنين شينه فيها اقليل طحينه
- 70 kayf alladī bijwārnā dawm nazzāl
iygūl ḥāmīnā uḥinnā alladī ḥāmyīnīh
كيف اللذي بجوارنا دوم نزال
ايقول حامينا اوحنّا اللذي حاميينه
- 71 biḥwayṭ yal‘atnīh mantīh ‘alā albāl
gabl wujudakk idyārnā im‘adyīnīh
بحويط يالعهنه منته على البال
قبل وجودك اديارنا امعديينه
- 72 māšī ‘alā aljanbayn tugūl rammāl
madḥab idrūz ukull dīnīn ibdīnīh
ماشي على الجنبين تقول رمال
مذهب ادروز اوكل دين ابدينه
- 73 naṭg almasabbah šan‘it alhīs wandāl
wallī naṭag lā šakk naṭgah yidīnīh
نطق المسبّه صنعة الهيس ونزال
واللي نطق لاشك نطقه يدينه
- 74 igrā kitāb alkinz lilašil dallāl
ukutub assabāyik fiḥ ašlī yibīnīh
اقرا كتاب الكنز للاصل دلال
اوكتب السبايك فيه اصلي بيينه
- 75 ḥinnā ašrāf yā ‘amā azzaw yazzāl
faṭīnatī min ṭīnit alašrāf ṭīnīh
حنّا اشراف يا عما الظوّ يالظال
فطينتي من طينة الاشراف طينه
- 76
77
- 78 wintīh madaḥṭ alhimš walgalb lih māl
isma‘ i‘lūmah yā xabīṭ azzagīnīh
ونتّه مدحت الهمش والقلب له مال
اسمع اعلومه يا خبيث الظغينه
- 79 di‘śān wibn ixzayr jawnā ‘alā iḥyāl
alfin dalūlin fawghin rākbinīh
دعسان وبن اخظير جونا على احيال
الف ذلول فوقهن راكبينه
- 80 gāraw ‘alaynā wagtafaw wiḥ alašwāl
wagfaw‘alayhin gidimhum sāyigīnīh
غاروا علينا وقتفوا وطح الاشوال
وقفوا عليهم قدمهم سايقينه
- 81 ušāḥ almsayyīh wa‘talaw šīhib aladyāl
gubbin ilsā‘āt alxatar mi‘tbīnīh
اوصاح المصيح وعتلوا شهب الاذيال
قب الساعات الخطر معتبينه

- 82 i'tayš u'awdah fi magādīm 'ayyāl
zarbāthum bassayf tagṭā' watīnih
اعطيش اوعوده في مقاديم عيال
ظرباتهم بالسيف تقطع وتينه
- 83 wiṣbayh ṭāḥ u'indih alxayl tijtāl
gānim ramāh ibramyitin xābrīnih
وصبيح طاح اوعنده الخيل تجتال
غانم رماه ابرمية خابرينه
- 84 udi'sān ṭāḥ uminnih addamm gadd sāl
min kaff girmin fīh fašš algabīnih
اودعسان طاح اومنه الدم قد سال
من كف قرم فيه فش الغبينه
- 85 falā ṭilī' minhum yākūd rajjāl
harab ilḥālih ukullhum 'arfīnih
فلا طلع منهم ياكود رجال
هرب حاله اوكلهم عارفينه
- 86 'alā jawādin ṭāḥ rā'ih biktāl
najā 'alayhā laythum šāyifīnih
على جواد طاح راعيه بكتال
نجا عليها ليتهم شايفينه
- 87 ṭāḥaw ibkaff iḡrūm sa'bin alif'āl
sab'in man' umā bagā dābhīnih
طاحوا ابكف اقروم صعيين الافعال
سبعين منع اوماقي ذابحينه
- 88 babū 'amūd allī min aljafr mirḥāl
i'tayš kiṭr addamm xazzab yamīnih
بيوعمود اللي من الجفر مرحال
اعطيش كتر الدم خطب يمينه
- 89 sālīm jama' lih šiltin kullhā ixbāl
yihkū kalāmin laythum fāhminih
سالم جمع له شلة كلها اخبال
يحكو كلام ليتهم فاهمينه
- 90 yā laythum bišsudug yihkū bilamtāl
kidb albašar jami'hā wārṭīnih
ياليتهم بالصدق يحكو بالامثال
كذب البشر جميعها وارثينه
- 91 walkidib hablin yingati' bayn alḥbāl
u'add alamānah baynhum jāḥḍīnih
والكذب حبل ينقطع بين الاحبال
اوعد الامانه بينهم جاحدينه
- 92 'ašrat šu'arin zawwarw kidib wigwāl
alkull minhum bā' ḥazzah udīnih
عشرة شعار زوروا كذب وقوال
الكل منهم باع حظه اودينه
- 93 agsamt ballī nazzal algayt bishāl
in alamānah 'indhūm nāsyīnih
اقسمت باللي نزل الغيث بسهال
ان الامانه عندهم ناسيينه

- 94 jamā'it alkabrit̄ mit̄lih bilaškāl
hāk algrūd ibgiss̄atin rāsminih
جماعة الكبريت مثله بالاشكال
هاك القرود ابقصه راسمينه
- 95 wāhid̄ imgatt̄i al'ayn mā šuft̄ mihtāl
wāhid̄ 'alā idnayh wāzi' iydaynih
واحد امغطي العين ما شفت محتال
واحد على اذنيه واطع ايدينه
- 96 wattalit̄ 'alā alfamm šammah bilasbāl
hattā iyxaffū sirgatin sargīnih
والثالث على الفم صمّه بالاسبال
حتى ايفخو سرقة سارقينه
- 97 aḥighum wallāh fī kull alaḥwāl
iytāw'ū linsān 'afin azzagīnih
احقهم والله في كل الاحوال
ايطاوعو لنسان عفن الظغينه
- 98 law kān 'āgil mā yijammi' iljuhāl
waxūh ma'hum 'add gīlih ibḥīnih
لو كان عاقل ما يجمع الجهال
وخوه معهم عد قبيله ابحينه
- 99 mā jāh gawlin kidib̄ yarrit̄ lih su'āl
lafzin saḥīḥ ukullih ma'ānī razīnih
ما جاه قول كذب يرت له سعال
لفظ صحيح اوكله معاني رزينه
- 100 mā fih̄ gawl̄ mass alkarāmah bilagwāl
gawlin nazīh yawm yašrah̄ xazīnih
ما فيه قول مس الكرامه بالاقوال
قول نزيه يوم يشرح خزينه
- 101 iygūl̄ fih̄ alarḻ liḥwayṭ̄ tingāl
uhādā saḥīḥ ukullnā xābrīnih
ايقول فيه الارض لحويط تتقال
او هذا صحيح اوكلنا خابرينه
- 102 wiygūl̄ ḥinnā iḥmātih̄ fī kull alaḥwāl
uhādā wakād̄ uḡayrnā fāḥminih
ويقول حنا احماته في كل الاحوال
او هذا وكاد اوغيرنا فاهمينه
- 103 wiygūl̄ ḥaddak̄ mā yigarr̄ib̄ ilnayyāl
ḡarbi tabūk̄ uṭum̄ alḥarrah̄ ib'aynih
ويقول حدك ما يقرب النبال
غربي تبوك اوثم الحره ابعينه
- 104 umin̄ dīrtak̄ ilā tanahḥart̄ ališmāl
itdawwir̄ al'īsh̄ utathan̄ ṭaḥīnih
اومن ديرتك الى تتحرت الاشمال
اتدور العيشه او تطحن طحينه
- 105 yawm̄ almasā'ir̄ lāydāt̄in bilamḥāl
widyarkum̄ fihā min addix̄in 'īnih
يوم المساعر لايدات بالامحال
ودياركم فيها من الدخن عينه

- 106 walyawm xayr ibn is'ūd 'alayk yinhāl
tākil 'alā almazzih dabāyih samīnih
واليوم خير ابن اسعود عليك ينهال
تاكل على المزه ذبايح سمينه
- 107 walli tikubbah i'ayyiš ityūr bishāl
walā tarkab illā jadīd almakīnih
واللي تكبه ايعيش اطيور بسهال
ولا تركب الا جديد المكينه
- 108 wintā' xayrin mā firih fih alajyāl
malin urizgin mā 'amāyir tamīnih
وتناع خير ما فرح فيه الاجيال
مال اورزق مع عماير ثمينه
- 109 aḡwāk iblīs usirt lilkibr mayyāl
walkibr 'ind allāh yumna' ibdīnih
اغواك ابليس اوسرت للكبر ميال
والكبر عند الله يمنع ابدينه
- 110 dāyim tihabbad mā tišūf fi 'aynak irjāl
allāh yišībak fī ṣawādīf šaynih
دايم تهيد ما تشوف في عينك ارجال
الله يصيبك في صواديف شينه
- 111 law kunt ṭayyib mā tinbih 'alā alxāl
watyit baḡal mā yingiwī farṣṣ ḡīnih
لو كنت طيب ما تتبح على الخال
وطية بغل ما ينقوي فرص قينه
- 112 lawwin fahad wiḥsayn tunfuḏ lilašlāl
iṭbayg alḥuwayṭi mā yišūfah ib'aynih
لون فهد وحسين تنفظ للاشلال
اطبيق الحويطي ما يشوفه ابعينه
- 113 min da allādī mā hū min alḥukum dallāl
almi'tidī fī sijinḥum mijihṛīnih
من ذا اللذي ماهو من الحكم ذلال
المعتدي في سجنهم مجحرينه
- 114 sālīm ibn ḥarb 'in alḥukum mā sāl
kinn alḥukūmah lafḥa fī yamīnih
سالم ابن حرب عن الحكم ما سال
كن الحكومه لاقها في يمينه
- 115 arrat' adāwih mā tigaddar lahā ibmāl
taḥlilḥa 'ind alḡlūb alfaṭīnih
ارت عداوه ما تقدر لها ايمال
تحليلها عند القلوب القطينه
- 116 'ind alḥukūmah yinzigir attāyih azzāl
widā tarakawh ḥinnā nifiš alḡabīnih
عند الحكومه ينزجر التايه الظال
واذا تركوه حنا نفس الغبينه
- 117 wallā 'alaynā ḥarmin kull finjāl
ḥayt in umūrah bayn alajawīd šaynih
ولا علينا حارم كل فنجال
حيث ان اموره بين الاجاويد شينه

- 118 yisib liaṣil iḥwayṭ bidūn dallāl
bilsān su‘ārah iklāb azza‘īnih
يسب لاصل احويط بدون دلال
بلسان شعاره اكلاب الطعينة
- 119 waṣṣabr ṭayyib fih ḥikmah bilamhāl
wallī ḥafar liḥxadd yājad dafīnih
والصبر طيب فيه حكمه بالامهال
واللي حفر للخد ياجد دفينه
- 120 sālīm ‘alā darb alḥadag fih minwāl
sa‘b alḥadīdah tarā azwayyā tilīnih
سالم على درب الحدق فيه منوال
صعب الحديده ترى الظويّا تلينه
- 121 lawwin attayhah min sāyir annās juhhāl
labudnā yā rab‘anā tārkinīh
لون التيهه من ساير الناس جهال
لابدنا يا ربنا تاركينه
- 122 lākin kalām aššayx lā ṣār yingāl
‘aybin ‘alaynā u‘aybin ‘arāzyīnih
لكن كلام الشيخ لا صار ينقال
عيب علينا او عيب عراظيينه
- 123 wiftin tarā maslūt walad ‘amm hiḏāl
ibn sumūm imjawzih bilmadīnih
وفطن ترى مسلوت ولد عم هيظال
ابن سموم امجوزه بالمدينه
- 124 ujābat min alhiḏāl lih jumlit i‘yāl
min bint ‘ammak xālhum ‘arfīnih
اوجابت من الهيظال له جملة اعيال
من بنت عمك خالهم عارفينه
- 125 in zurthum lābudd innak luhum dāl
jārin ilmaslūt wim‘ārbinīh
ان زرتهم لا بد أنك لهم دال
جار المسلوت ومعاربينه
- 126 tabī iṭṭaminnā yā ‘afin alaxṣāl
‘awdah jabal wintih šabīh almarīnih
تبي اطمنا يا عفن الاخصال
عوده جبل وانته شبيه المرينه
- 127 idyārnā mā jīthā ibḥarbb wiktāl
ḥākim ilḥākim baynhum bāyī‘īnih
اديارنا ما جيتها اب حرب وكتال
حاكم الحاكم بينهم بايعينه
- 128 idyārkum mafhūmtin mābhā ijdāl
wisall bili wi‘nūzhā ma‘ ijhaynih
ادياركم مفهومه مابها اجدال
وسأل بلي وعوزها مع اجهينه
- 129 šagrā uni‘mā wazzāwyih tanfā‘ almāl
ulakk balḥarrah sābig alwagt minīh
شقرا اونعما والزاويه تنفع المال
اولك بالحره سابق الوقت مينه

- 130 witgūl dūnhā mawt linnafs kattāl
lawlā alḥukūmah ‘indahā imwājḥīnih
وتقول دونها موت للنفس كتال
لولا الحكومه عندها امواجهينه
- 131 lāzim fahad yuzjurk yattāyih azzāl
widā taxallā kull rabbah ‘awīnih
لازم فهد يزجرك يالتايه الظال
وإذا تخلى كل ربه عوينه
- 132 gult annašid udāxil algalb wilwāl
bisbāb sālīm yawm ṭawā‘ garīnih
قلت النشيد اوداخل الغلب ولوال
بسباب سالم يوم طواع قرينه
- 133 yā layt ‘umrah yāljāwīd mā ṭāl
yafham ilnārin šabbahā fātīnih
ياليت عمره يالجاويد ما طال
يفهم النار شبها فاطنينه
- 134 mant abū idmayk imxālīt alfihim lif‘āl
lammā ġadat bih dinyāh maḥadin yidīnih
منت ابو ادميك امخالط الفهم لفعال
لما غدت به دنياه محد يدينه
- 135 sayxin ‘alayh almalā tigbil igbāl
u‘aggabb našāmā sum‘atih ḥāfzīnih
شيخ عليه الملا تقبل اقبال
او عقب نشاما سمعته حافظينه
- 136 waxū baxītih māt tum ‘aggabb irjal
‘asāh bilfardaws waḥsan ijnaynih
وخو بخيته مات ثم عقب ارجال
عساه بالفردوس واحسن اجنيه
- 137 mantih iblawnih bilmazāyā wala‘māl
yawmin wujūdih kilmtakk xāšrīnih
منته ابلونه بالمزايا والاعمال
يوم وجوده كلمتك خاصرينه
- 138 šayx aššiyūx im‘arrab aljidd walxāl
fikrih ‘azīm uṭum taf‘al yamīnih
شيخ الشيوخ امعرب الجد والخال
فكره عظيم او ثم تفعل يمينه
- 139 šār al‘awaz jazzā‘ min al‘agil miktāl
walḥurr ‘agbah ḥurr yahl alfatīnih
صار العوظ جزاع من العقل مکتال
والحر عقبه حر يهل القطينه
- 140 mā ṭawā‘ak biḍabḍabah wattibihlāl
hādā kitābih yi‘tidir ḥāfzīnih
ما طواعك بالذبذبه والتبھال
هذا كتابه يعتذر حافظينه
- 141 laytak ‘alā aljuhhāl tisir ‘addāl
māhū ya sālīm sirt ra‘ī zāgīnih
ليتك على الجهال تسير عدال
ما هو يسالم سرت راعي ظغينه

142 warḏī xadāhā lattigilat šayyāl
kull al‘arab fī lāzmih nāhrīnih

وارظي خذاها للتقيلات شَيَال
كل العرب في لازمه نأحرينه

143 imām lilislām mā fih māyigāl
ḥattā alajānib ġayrnā ṭālbīnih

امام للاسلام ما فيه مايقال
حتى الاجانب غيرنا طالبينه

144 intih wanā bilbāb maxraj umidxāl
mā hū ilsānakk kaljaras fī dinīnih

انته وانا بالباب مخرج اومدخال
ما هو السانك كالجرس في دنينه

ATTUBAYG

FOOTNOTES

- 1 King Fahad Bin 'Abd Al 'Aziz Al Sa'ud
- 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 Xāṭir Al Ġāmdī, from southern Saudi Arabia, was reputed to be strict and unpleasant.
- 8 Prince Nāyif Bin 'Abd Al 'Aziz Al Sa'ud, 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 Attubayg
- 16 a place in the Aṣṣarāh mountains, Jordan
- 17-21 places in Attubayg
- 22 the site of the battle between the Ḥuwayṭāt and the Banī Ṣakhr
- 23 the Banī Ṣakhr tribe
- 24 i.e. leaving women behind. Traditionally in battles men would not attack women or children.
- 25 'Awdah Bin Ḥarb Abū Tāyih and 'Abṭān Bin 'Arār Al Jazī
- 26 a place in the western Nafud desert
- 27 the Nafud desert
- 28 King Hussein of Jordan and King Fahad of Saudi Arabia
- 29 'Awdah Abū Tāyih
- 30 *iqn al 'ayr* (donkey's ear), nickname given to the Banī 'Aṭīyyah tribe by their enemies
- 31 Banī 'Aṭīyyah
- 32 *sabat* or *nissy* (*nussy*), 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 Banī 'Aṭīyyah
- 34 'Awdah Abū Tāyih
- 35 When the Banī 'Aṭīyyah tried to settle in Muḡayra, in Attubayg, 'Awdah Abū Tāyih told them he would raid them if they did not leave. They left.

- 36 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.
- 37 the insults exchanged in poetry
- 38 *diwan* or *majlis*; part of the house or tent where men gather.
- 39 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.
- 40 Sheikh Sālīm Ibn Ḥarb of the Banī ‘Atīyyah
- 41 places in Attubayg
- 42 Al ‘Atūn clan of the Banī ‘Atīyyah, some of whom used to live in Jordan
- 43 an area of hills and high cliffs in Attubayg
- 44 ‘Awdah Abū Tāyih
- 45 Nadā Tūmān Abū Tāyih
- 46 an insult, comparing the reciter, Nādī Mathān, to a woman
- 47 *nayra*: banknotes or gold; a corruption of lira, the Turkish, Syrian and Lebanese currency
- 48 he insults the clan later in the poem (see fn 20)
- 49 a tribe seeking help would send a camel with a piece of tent cloth, *ṣuggah*, 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.
- 50 the *kunya* of the late Sheikh Ḥarb Ibn ‘Atīyyah
- 51 Turkish title still used in Jordan, but not in Saudi Arabia
- 52 A sheikh of a clan of the Banī ‘Atīyyah
- 53 ditto
- 54 see fn4
- 55 the clan of Abū Tāyih of the Ḥuwaytāt
- 56 Sheikh Ḥarb Ibn ‘Atīyyah
- 57 ‘Abtān Bin ‘Arār Al Jāzī, Ḥuwaytāt sheikh and warrior of the Maṭālga clan
- 58 to encourage men to fight
- 59 site of a famous battle between the Ḥuwaytāt and the Banī ‘Atīyyah, in south Jordan, near Al Guwayra
- 60 a place in south Jordan, near Ḥisma
- 61 a village east of Tabouk, Saudi Arabia; no such battle took place, nor did the poet Nadā Tūmān mention it in his poem.
- 62 Ihjayyij Bin Jāzī Abū Tāyih (d. 1984, aged 92). He was not mentioned in the poem by Nadā Tūmān
- 63 Ihjayyij is not suspected of having killed his neighbour

- 64 The poet is insulting the Ḥuwayṭāt by referring to them as townspeople
 65 Al Jafr, where the Abū Tāyih clan live, is prone to sandstorms in autumn
 66 The poet insults Nadā Tuman's parentage. Cf line 11
 67 Sheikh Sālim Ibn Ḥarb
 68 Sheikh Imṭayr Ibn Hirmās of the Banī 'Aṭīyyah
 69 Sheikh 'Abdullah Bin 'Attayig Aḍūyūfī
 70 Sheikh Jazā' Bin Ikrayyim Al 'Aṭīyyāt
 71 Sheikh Iḥmūd Bin Miṭlag Assubūti
 72 Sheikh Sālim Bin Salim Abū Idmayk
 73 Sheikh Ibnayyih Bin Ḥarb Al Khaḍri
 74 Sheikh Aḍirj Bin Ibsayyis Assulaymāt
 75 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.
 76 Gawḍān is a well known bloodline in Ḥuwayṭāt camel breeding
 77 Sālim Ibn Ḥarb Al 'Aṭīyyāt, Banī 'Aṭīyyah sheikh living in Tabouk, northern Saudi Arabia.
 78 The Banī 'Aṭīyyah were disrespectful to the Ḥuwayṭāt in their poems. The Ḥuwayṭāt said this "loan" should be repaid: the Banī 'Aṭīyyah should accept the poem showing their faults and defending the Ḥuwayṭāt.
 79 The poets did not fear God, so told many lies.
 80 Nadā Tuman Lafi Abū Tāyih, from I'yal Jāzī Ḥuwayṭāt.
 81 'Awdah Ḥarb Abū Tāyih, the famous desert warrior who, with T.E.Lawrence, took part in the Arab revolution against the Turks. He died in 1927 in Balga, near Amman.
 82 *aḵhū'alyā*, Alya's brother, is a nickname for 'Awdah Abū Tāyih. Nicknames are often given to sheikhs or brave fighters. Usually these are based on the name of his sister, or his herd of camels
 83 A reference to T.E. Lawrence and others.
 84, 85 'Awdah raided the areas around Damascus, Ḥums, Ḥama and Aleppo and from there to the Euphrates, bringing home great wealth.
 See 'Adnān 'Aṭṭār, *Al Ḥuwayṭāt*, (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*.
 86 The poet shows 'Awdah's courage, invading the great desert of Nafud.
 87 Hafr Al Bāṭin in north eastern Saudi Arabia.
 88 Two places in northern Najd mentioned in a poem by Sājir Arrafadi, in the book *Abṭal Min Aṣṣaḥrā*, by Muḥammad Bin Aḥmad Al-Sudayri (Beirut, 1968)
 89,90 See note 10, 11.
 91 *šām*, or *aššām*, means Damascus. The Syrians also use this name.
 92 'Awdah's tent was the largest size, called *imsawba'* with seven divisions.

- 93 '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, *Tariekh Sharki Al-urdun wa Gabaylha*, Jerusalem, 1934, p.228
- 94 Sheikh Zayd Al Mirtā'id, of the 'Anizah tribe.
- 95 A well known sheikh from the Slayman section of the 'Anizah.
- 96 cf. F.J.Beck, op.cit. p.232.
- 97 Talāl Ibn Fāyez, sheikh of the Banī Sakhr tribe. cf.Beck, op. cit. p.214
- 98 Aṭ-ṭawr, in the east of Aṭṭubayg, where the Ḥuwayṭāt defeated the Banī Sakhr, in 1910. cf. Beck, op. cit. p218, 233.
- 99 Muḡayra is a place in the eastern part of Aṭṭubayg.
- 100 'Abtān Ibn 'Arār Ibn Jāzi, the sheikh of the Maṭalgah section of the Ḥuwayṭāt and brother in law of 'Awdah.
- 101 Ṣubbaḥ Al'abid, one of 'Awdah's slaves.
- 102 Traditionally, a sheikh could ask another tribe for help to invade or to repel a raid. He would send a camel with a strip of black tent cloth, *ṣuggah*, tied round its neck. If the other tribe agree to help, they would cut a piece off the cloth and send the messenger back.
- 103 Sheikh Ḥarb Ibn 'Aṭiyyah, father of sheikh Sālīm to whom this poem is addressed.
- 104 Sheikh Ḥarb Ibn 'Aṭiyyah (cf. 8.)
- 105 Aljāl and Migyāl are places in Aṭṭubayg.
- 106 Ḥām is a sherif related to the prophet. Dhana are his grandsons. The poet is claiming that the Ḥuwayṭāt are descended from the prophet.
- 107 Athinniyih is in the north east of the Aṭṭubayg plain.
- 108 Raiders usually take only the adult camels and do not allow the young ones to follow.
- 109 That was the last war between the Ḥuwayṭāt and Banī Sakhr. Aṭṭubayg is no longer under Ḥuwayṭāt control.
- 110 Algurna, a place to the west of Aṭṭubayg, where the Ḥuwayṭāt and the Banī 'Aṭiyyah fought each other at the end of the nineteenth century.
- 111 Ibn Hirmās, one of the Banī 'Aṭiyyah sheikhs at that time.
- 112 Ḥisma is an area in the far south of Jordan, east of Aqaba.
- 113 Ḥafīr is a well in the Ḥisma area.
- 114 Aljdayyid is a valley in the Ḥisma area.
- 115 I'tayig Al 'Aṭna is one of the poets who recited a poem against the Ḥuwayṭāt. His clan used to live in Jordan and considered themselves Ḥuwayṭāt. 20 years ago they moved to Saudi Arabia and now consider themselves Banī 'Aṭiyyah.

- 116 *Kinz al Ansāb wa Majma' al Adāb*, by Abu 'Abd Alkarīm Al Ḥagīl and *Sabāyik Adḍahab fī Ma'rifat Gabāyil al 'Arab* by Al Suwaydī.
- 117 Ashraf: the poet claims his tribe is from the Sharif family, descended from the prophet. The Ḥuwaytāt 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 Himš, renowned desert fighter from the Shararat tribe, lived in north Aṭṭubayg.
- 120 Ibn Xaḍayr from the Shararat tribe.
- 121 'Aṭayš was a cousin of 'Awdah
- 122 Šubayḥ was 'Awdah's brother. Gānim was from the Shararat.
- 123 Abū 'Amūd is a valley 20 km east of Al Jafr, where a battle between the Ḥuwaytāt 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. 'Adnān 'Aṭṭār (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 'igāl until he has got what he wants. When his son was killed by the Banī Sakhr, 'Awdah refused to drink coffee, wear an 'igāl or sit on a carpet until he had taken revenge.
- 130 Maslūt, from the Shararat tribe, married a Ḥuwaytāt 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 Ḥuwaytāt because there was no intermarriage between the two tribes, the Ḥuwaytāt considering the Shararat inferior. The Banī 'Aṭīyyah used this point to insult the Ḥuwaytāt but the poet defends his tribe by reminding the Banī 'Aṭīyyah that Hizāl, 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 Banī 'Aṭīyyah used to live.
- 134 King Fahad of Saudi Arabia.
- 135 Sheikh Ṣalīm Abū Idmayk, of the Banī 'Aṭīyyah, died in exile in Beirut in 1954.
- 136 Sheikh Ikrayyim Ibn 'Id Ibn 'Aṭīyyah of the Banī 'Aṭīyyah, sheikh of sheikhs, who died in Tabouk in 1989.
- 137 Jazza' 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 DĀĠIŠ ABŪ TĀYIH

This poem was recited by the poet, Barrāk Dāġiš, 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 | gāl alfahim ibyūt yawmin banāhā
wilā banayt algāf yātī maḥallih | قال الفهيم ابوت يوم بناها
ولا بنيت القاف ياتي محله |
| 2 | ḥayy alḥusayn uḥayy xuṭwah mašāhā
alkawn waddunyā kullin faṭan lih | حي الحسين اوحى خطوه مشاها
الكون والدنيا كل فطن له |
| 3 | yā kawkab alislām laẓlam dajāhā
yā nasl ṭāhā sayyid annās kullih | يا كوكب الاسلام لظلم دجاها
يا نسل طه سيد الناس كله |
| 4 | šīb al‘urūbah waššajā‘ah xadāhā
sās alfurūṣah mā yirid almadallih | شيب العروبه والشجاعه خذاها
ساس الفروسه ما يريد المذله |
| 5 | min kull jihih yawm jānā balāhā
iḥsaynanā hū ‘izzanā ‘azzah allāh | من كل جيهه يوم جانا بلاها
احسيننا هو عزنا عزه الله |
| 6 | jayššak aššabbār yaghar i‘dāhā
yawm allagā furrās yišfun ḡillih | جيشك الصبار يقهر اعداها
يوم اللقا فراس يشفون غله |

- 7 bimṣafaḥātin walmadāfi' warāhā
wasrāb ṭayyārāt yirmūn gullah
بمصفحات والمدافع وراها
واسراب طائرات يرمون قلته
- 8 wintih amalnā u fik al'urūbah rajāhā
walli lajā yahsayn yabgī maḥallih
وانته املنا اوفيك العروبه رجاها
واللي لجا ياحسين يبغي محله
- 9 yabgī iblādin jayš alhagānā xaḍāhā
wibn ṭalāl ibgudrat allāh yiḥillih
يبغي ابلاد جيش الهقانا خذاها
وابن طلال ابقدرة الله يحله
- 10 yā zīn sā'ah fih yisfik dimāhā
yā zīn bay' arrūḥ bilmustahallah
يازين ساعه فيه يسفك دماها
يازين بيع الروح بالمستحله
- 11 u ḥis alganābil mištigil fī gurāhā
miṭl arra'ad min maznatin mistihillih
او حس القنابل مشتغل في قراها
مثل الرعد من مزنة مستهله
- 12 u hādā jarihin yawm dārat raḥāhā
u hādā katīl u fāragah šawf xillih
او هذا جريح يوم دارت رحاها
او هذا كتيل اوقارقه شوف خله
- 13 axayr min hudnah ṭuwīlin madāhā
kayfāt lahl assīnamā walmajallih
اخير من هدنه طويل مداها
كيفات لاهل السينما والمجله
- 14 walguds yaṣrax sawthā fī bunāhā
'ārah 'alā kull al'arab 'amm ḡillah
والقدس يصرخ صوتها في بناها
عاره على كل العرب عم ظله
- 15 wawāmir alma'būd xālig samāhā
jihādikum baddīn farzin min allāh
واوامر المعبود خالق سماها
جهادكم بالدين فرض من الله
- 16 kayf alyuhūdī sāknin fī rubāhā
fī ma'bad alislām mā fih ḡillih
كيف اليهودي ساكن في رباها
في معبد الاسلام ما فيه ذله
- 17 ibfurgit alislām nālū munāhā
u law ijtama'tum jāh šayyin yi'illih
ابفرقة الاسلام نالوا مناها
اولو اجتمعتم جاه شي يعله

AL KALĀ'ĪN. THE ISRAELI INVASION IN 1956

'ANAYZ ABŪ SĀLIM AL 'URZĪ

The poet 'Anayz Abu Salim lives in 'Ayn Umm Aḥmad, in Wadi Watir, near the Gulf of Aqaba. On 30 October 1956, the Israeli army invaded Egypt and occupied Sinai. The British and French then occupied the Suez canal. During the first two days, the Israeli troops passed through Wadi Watir on their way from Nakal to occupy Sharm Al Sheikh. 'Anayz saw them and was distressed. Later he was told that the Egyptian troops in Taba and the island of Faro had abandoned their position and escaped into the mountains where they were in danger of dying or being captured. 'Anayz sent some of his men to look for them and they found them being looked after by a Huwayti, Salama Faraj Al Kabis. 'Anayz arranged camels, food and tribal clothes and took them, with their arms, towards the Suez canal. He handed them over to a friend, Sheikh Obayd Allah Azzumaydi who arranged for them to cross the canal.

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 Gamal⁽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 | yā allāh yā rabb al maxālīg yā mīn
yā milḥīg infūs al xalāyīg hawāhum | ياالله يارب المخاليق يا مين
يا ملحق انفوس الخلايق هوهم |
| 2 | albāriḥā bayyat mā bayn nārāyn
yā šūm ḥālī min ithimmil sanāhum | البارحه بيت ما بين نارين
يا شوم حالي من اتحمل سناهم |
| 3 | šābat irmūšī yawm šuft alkalā'īn
bārūdhum yitlāma'an bayn iydāhum | شابت ارموشي يوم شفت الكلاعين
بارودهم يتلامعن بين ايدهم |
| 4 | allāh 'alayhum nās mā 'īndhum dīn
assamm šurbah aḥlā min ilgāhum | الله عليهم ناس ما عندهم دين
السم شربه احلى من القاهم |
| 5 | ibritānyā ufaransā ḥalmaalā'īn
lamma ġazaw 'amaṣr mallāh hadāhum | ابريطانيا اوفرنسا هالملاعين
لما غزوا عمصر مالله هداهم |
| 6 | ma'hum ibn garyawn halkāfir aššayn
jayših 'adū addīn wahnā i'dāhum | معهم ابن قريون هالكافر الشين
جيشه عدو الدين واحنا اعداهم |
| 7 | 'ugb arraṣāṣ u'ugb ta'n assakākīn
ḥinnā ibfarḥitnā uhum ib'azāhum | عقب الرصاص او عقب طعن السكاكين
حنا ابفرحتنا اوهم ابعزاهم |
| 8 | jamāl laḥḥag jayšhum sikkat addīn
ulaxbat 'alayhum arḥum mā samāhum | جمال لحق جيشهم سكة الدين
اولخبط عليهم ارظهم مع سماهم |

- 9 jamāl wibn is‘ūd waṭṭālīḥ ihṣayn جمال وبن اسعود والثالث احسين
allāh yunsurhum uyiksir i‘dāhum الله ينصرهم اويكسر اعداهم
- 10 law sallaḥawnā kān ḥinnā ‘agidīn لوسلحونا كان حنا عقيدين
yawm annahār aššayn nafza‘ ma‘āhum يوم النهار الشين نفزح معاهم
- 11 lākin aḥnā is‘ūb ulilḥukūmah imṭī‘in لكن احنا اشعوب اوللحكومه امطيعين
uzay mā yiṣallu ibnā inṣallī warāhum اوزي ما يصلوا ابنا انصلي وراهم

HOMELAND

SILMĪ SALĀMAH AL JABRĪ

Silmi Al Jabrī 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.

- 1 Oh my homeland where I spend my childhood,
I won't forget how dear you are, and I have come today to visit you.
- 2 I came to look at the mountain and the plains,
And climb the high places to look with binoculars
- 3 On the place where the enemy⁽¹⁰⁾ of God has his horses⁽¹¹⁾
God does not accept that you should be under the infidels' rule.
- 4 We have to hide and walk at night
With fear, although you are our homeland.
- 5 Sinai alone is the home of generosity and manliness,
And its people are used to revenge.
- 6 It is not easy to restore Sinai,
Except if it is attacked by a thousand pilots
- 7 And a formation from every country⁽¹²⁾,
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 yā dīrtī umarbāy waqt atṭufūlah يا ديرتي اومرباي وقت الطفوله
mansā ḡalākī ujītī alyawm zawwār مانسى غلاكي اوجيتكي اليوم زوار
- 2 jīt atafarraj ‘alā aljabal washūlah جيت اتفرج على الجبل والسهوله
wašrif ‘alā almirgāb wanzur ibminzār واشرف على المرقاب وانظر ابمنظار
- 3 fiki ‘aduw allāh rābiṭ ixyūlah فيكي عدو الله رابط اخيوله
wallāh mā yarzā biki ‘ind kuffār والله ما يرظى بكي عند كفار
- 4 širnā intadārā umašyanā balliyūlah صرنا انتداری اومشينا بالليوله
winxāf fiki ‘ugb manti lanā dār وانخاف فيكي عقب مانتى لنا دار
- 5 mā ‘ugb sinā lilkaram warrujūlah ما عقب سينا للكرم والرجوله
sukkānhā ‘adāthum yāxdū atṭār سكانها عاداتهم ياخذو التار
- 6 sinā ḡadat mā raddhā bassuhūlah سينا غدت ما ردها بالسهوله
in mā ḡazāhā yawm gadd alf ṭayyār ان ما غزاها يوم قد الف طيار

- 7 in mā ǧazāhā sirb min kull dawlah
wījyūš fawǧ imjanzarah tigdīf annār
ان ما غزاها سرب من كل دوله
وجيوش فوق امجنزره تقذف النار
- 8 lammā daxanhā yisīr miṭl atṭuḥlah
yā numūt fīhā yā binʿīš fī ʿizz waḥrār
لما دخنها يسير مثل الثعوله
يانموت فيها يا بنعيش في عز واحرار
- 9 walxawf mā ṭawwal aʿmār annuḍūlah
dūn alwaṭan kullnā ijnūdin uṭuwwār
والخوف ما طول اعمار النذوله
دون الوطن كلنا اجنود اوثوار
- 10 walḥarb mā huw ǧawl kullin yigūlah
alḥarb fiʿl urāy madrūz bafkār
والحرب ماهو قول كل يقوله
الحرب فعل اوراي مدروز بافكار
- 11 wirjāl tifnī aʿmārḥā fī albuṭūlah
walmawt fī almaydān afzal min alʿār
ورجال تفني اعمارها في البطوله
والموت في الميدان افضل من العار
- 12 wannasr yijli alǧalbb ḥādā bulūlah
yawm int fāyig uʿaduwwak ibyinḥār
والنصر يجلي القلب هذا بلوله
يوم انت فايق اوعدوك ايبينهار
- 13 lammā iytamannā adduwal yafzaʿaw lah
uyagbal iṣrūṭ aṣṣulh min ǧabl yindār
لما ايتمنى الدول يفزعونه
اويقبل اشروط الصلح من قبل يندار

SINAI

ʿANAYZ ABŪ SĀLIM AL ʿURZĪ

In this poem, ʿAnayz 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.

- 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.

- | | | |
|---|---|---|
| 1 | idyārnā allī lilmarājil da‘atnā
witharramat ‘akull wāḥid ḡalālī | اديارنا اللي للمراجل دعتنا
واتحرمت عكل واحد ظلالی |
| 2 | ihnā talawwa‘nā uhi lawwa‘tnā
minhā mašaynā uhi naxalhā dawālī | احنا تلوعنا او هي لوعتنا
منها مشينا او هي نخلها دوالي |
| 3 | yawm allayālī fī aššarak waga‘atnā
urabbat ilnā jurḡ udawā aljurḡ ḡālī | يوم اللیالی فی الشراك وقعتنا
اوربت النا جرح اودوا الجرح غالی |
| 4 | lāzim nirud iblādna ibma‘irfitnā
ulāzim inḡarrirhā junūb ušamālī | لازم نرد ابلادنا ابمعرفتنا
اولازم اتحررها جنوب اوشمالي |
| 5 | winjībḡā lin gawwamm allāḡ baxatnā
win ḡām ḡazz allī xašabhin iylālī | ونجبیها لن قوم الله بختنا
وان قام حظ اللي خشبهن ایلالی |
| 6 | wimdarra‘ah zazzalhafah min taḡatnā
umadfa‘ ḡuwi ḡissah yihid aljbalī | ومدرعه زالزحفه من تحتنا
اومدفع قوي حسه یهد الجبالی |
| 7 | wijyūš min kull annawāḡī lafatnā
lammā istawlat ‘assahal waljbalī | وجیوش من كل النواحي لفتنا
لما استولت عالسهل والجبالی |

- 8 uxallā alʿadū yarḥal waḥnā ṭabatnā اوخلى العدو يرحل واحنا ثبتنا
uġinā nuzūr uxatṭ barlayf xālī اوجينا انزور اوخط بارليف خالي

TO THE GENERALS

SILMĪ SALĀMAH AL JABRĪ

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⁾

- | | | |
|---|--|---|
| 1 | lallī tawallaw almanāṣib irsālāh
almawt mā yahāb annayāṣīn walkāb | للي تولوا المناصب ارساله
الموت ما يهاب النياشين والكاب |
| 2 | kullin ʿin addinyā iṭṭawwī ihbālah
walmawt mā ʿinnah imzawwaġ umihrāb | كل عن الدنيا ايطوي احباله
والموت ما عنه امزوغ اومهراب |
| 3 | walā yanfaʿ almaxlūġ kuṭur mālah
kullhā ihfāh iʿrāh mā yirtidūn iṭyāb | ولا ينفع المخلوق كثر ماله
كلها احفاه اعراه ما يرتدون اثياب |

CONFLICT WITH ISRAEL

ʿANAYZ ABŪ SĀLIM AL ʿURZĪ

ʿAnayz Abū Sālim 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 yallāh yā miḥyī algarāyā bilamṭār
yallī ja'alt al'agil lil'abd zīnah

يالله يامحيي القرايا بالامطار
ياللي جعلت العقل للعبد زينه

- 2 al‘illah allī bayn jārayn ma‘ jār
yimūt bil‘illah uhum miti‘binah
العله اللي بين جارين مع جار
يموت بالعله اوهم متعيينه
- 3 lammā anwar assādāt ṣammam ‘alā attār
allāh ‘alā zayḥ almazālim yi‘īnah
لما انور السادات صمم على التار
الله على زيح المظالم يعينه
- 4 wassitah allī wala‘at fihin annār
utārīxhin kull al‘arab ḥāfzīnah
والسته اللي ولعت فيهن النار
اوتاريخهن كل العرب حافظينه
- 5 usittah gazzaynāhin ṭawīlāt wiḡṣār
waḥnā in‘ammir fī aljīsūr almakīnah
اوسته قطيناهن طويلات واقصار
واحنا انعمر في الجسور المكيه
- 6 almawt bilbārūd afzal min al‘ār
lammā inḥarrir kull widyān sīnah
الموت بالبارود افضل من العار
لما انحرر كل وديان سينه
- 7 umūsā taḥattamm xaṭṭ barlayfah uḡār
urāyih taḥat rāy ala‘jūz alla‘īnah
اوموسى تحطم خط بارليفه اوغار
اورايه تحت راي العجوز اللعينه
- 8 lāṣāf jayṣah kayf fi lajjit iswār
lamma ḡadan imdarra‘ātih saḥīnah
لاشاف جيشه كيف في لجة اسوار
لما غدن امدرعاته سحينه
- 9 wibn is‘ūd a‘tā alkalā‘īn alindār
yigūl batrawlnā maḥnā ilkū mi‘tyīnah
وابن اسعود اعطى الكلاعين الاتذار
يقول بترولنا ماचना الكو معطينه
- 10 wiḡsayn gaddam lil ‘ādū kās alamrār
abū ṭalāl allāh isallim yamīnah
وحسين قدم للعدو كاس الامرار
ابوظلال الله ايسلم يمينه
- 11 wijyūš min jūlān bislāḥ jabbār
yisqī al‘adū min kās mistāhlinah
وجيوش من جولان بسلاح جبار
يسقي العدو من كاس مستاهلينه
- 12 waxtim kalāmi ibdikrit allāh wandār
wimḥammad allī fazzall alhag dīnah
واختم كلامي ابذكرة الله واندار
ومحمد اللي فضل الحق دينه

VICTORY

‘ANAYZ ABŪ SĀLIM AL ‘URZĪ

When, in 1973, the Egyptian army succeeded in crossing the Suez canal and planting their flag on the east bank, ‘Anayz 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 | yigūl almgāṣṣid ‘ind mabdā gaṣidah
lasbadd mā tarwā min addamm rīzān | يقول المقصد عند مبدى قصيده
لسبد ما تروى من الدم ريطان |
| 2 | idyārnā māhī ‘alaynā ba‘idah
lābadd mā nirtadhā kayf mākān | اديارنا ماهي علينا بعيده
لايد ما نرتدها كيف ماكان |
| 3 | ibjam‘in imwaḥḥadd kilmtah ma‘ āgīdah
ubārūdhum ‘axatfit arrūḥ dajjān | ابجمع اموحد كلمته مع عقيده
اوبارودهم عخطفة الروح دجان |
| 4 | walkull rāfi‘ rāyit annasr fīdah
warrūḥ mitkallif bahā ṣāhib aṣṣān | والكل رافع راية النصر فيده
والروح متكلف بها صاحب الشان |

- 5 yawm attumaydī kull yasma' rajīdah يوم التميدي كل يسمع رجيدته
wallāh akbar gālhā aljays̄ bīmān والله اكبر قالها الجيش بايمان
- 6 allāh yif'tī annaṣr ilmann yirīdah الله يعطي النصر المن يريده
wallāh mahū bil'atā kān mannān والله ماهو بالعطا كان منان

OCTOBER WAR

ĀNAYZ ABŪ SĀLIM AL 'URZĪ

In this political poem, Ānayz Abū Sālīm 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 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,
Mustafa⁽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.

- 20 The oaf benefits from the madman⁽⁴⁹⁾;
They are paid to run errands for other countries⁽⁵⁰⁾
- 21 And we say to Ibn Sa'ud and to Hussein
"We are rather tired of your boycott⁽⁵¹⁾:"
- 22 Why boycott us when we are innocent?
We are making peace, not committing a crime"
- 23 Oh Hussein, don't you remember at the summit in Khartoum⁽⁵²⁾ -
The main aim was to restore our lost land?
- 24 What drove us apart
Was the evil of war and the end of bloodshed.
- 25 It was the military men who did us a favour -
The ones who force their enemies to drink snake's venom.
- 26 In battle they were like peregrine falcons⁽⁵³⁾;
Ten of them would fight five hundred⁽⁵⁴⁾.
- 27 When I see the mountains of Sinai,
I describe them with eloquence.
- 28 God bestowed oil, manna and fig on Sinai;
How fortunate the one who eats from its abundance.
- 29 Its sheikhs and heroes are ready
To stop anyone who has bad intentions towards it.
- 30 I am a Sinani from the Tarabin tribe⁽⁵⁵⁾
Who live in the south, in Wadi 'Atiyya⁽⁵⁶⁾.

1 allāh hadānā wintaṣarnā ba'ad ḥin
uḥabl alxaṭā yājab 'alā annās ṭayyih

الله هدانا وانتصرنا بعد حين
او حبل الخطا يوجب على الناس طيه

2 abdi kalāmi ibṣalāti 'alā azzayn
almuṣṭafā allī kullanā lah ra'iyah

ابدي كلامي ابصلاتي على الزين
المصطفى اللي كلنا له رعيه

- 3 šāyif a'lām annaşr fawg almayādīn
waljayš fī farḥah ufi rūḥ ḥayyih
شاييف اعلام النصر فوق الميادين
والجيش في فرحه اوفي روح حيه
- 4 waṭlub min allī yirsil almi mā' algayn
yiḥmi lanā assādāt min kull sayyih
واطلب من اللي يرسل المي مع الغين
يحمي لنا السادات من كل سيه
- 5 šuft assalām ibyuṭrug albāb bal'ayn
salām yinbu' min aṣḥāb algaziyyah
شفت السلام ابيطرق الباب بالعين
سلام ينبع من اصحاب القظيه
- 6 awwal širibnā mur sab'ah usittin
yawm alxawī ibyindirig fī xawiyah
اول شربنا مر سبعة اوستين
يوم الخوي ابيندرق في خويه
- 7 uminnih wagafnā fī ṭalataḥ usab'in
alwagfah allī alkull yasma' ibhiyyih
اومنه وقفنا في ثلاثه اوسبعين
الوقفه اللي الكل يسمع ابهيه
- 8 usirnā ingāsīhum nahārāt wisnīn
lammā xaḍaynā alḥagg ufawgah išwayyih
اوسرنا انقاسيهم نهارات وسنين
لما خذينا الحق اوفوقه اشويه
- 9 wihzāb sīnā yašhadann lilmgīmīn
uyāšhad lanā barlayf fī hadim ṭayyih
وهظاب سينا يشهدن للمقيميين
اويشهد لنا برليف في هدم طيه
- 10 usīnā umasr usāḥil alxān yabgayn
iḥgūgnā waḥnā raḥaynā ibhiyyih
اوسينا اومصر اوساحل الخان بيقين
احقوقنا واحنا رطينا ابهيه
- 11 walā nasayt alguds ubāgī falasṭīn
uṭābā ušarm aššayx rās allawiyah
ولا نسيت القدس اوباقى فلسطين
اوطابا اوشرم الشيخ راس اللويه
- 12 anwar wa'adnā wa'd min biz'it isnīn
lāzim yirudd ilkull maslūb šayyih
انور وعدنا وعد من بظعة اسنين
لازم يرد الكل مسلوب شيه
- 13 za'imnā waḥnā ilḥukmah imṭi' in
wimwafgih linnaşr rabb albariyyah
زعيمنا واحنا الحكمه امطيعين
وموقفه للنصر رب البريه
- 14 ujayšah ušā'bah kulhum lih imḥibīn
min ḥusin rāyih walaxlāg azzakiyyah
اوجيشه اوشعبه كلهم له امحبين
من حسن رايه والاخلاق الزكيه

- 15 waḥnā lanā fi ḥabbī arriḥ nawbayn
walḥāyfah maḥnā zabāyin ilhiyyah
واحننا لنا في هبة الريح نوبين
والهايفه محنا زباين الهيه
- 16 allī saḥabnā alḥagg min bayn ḡirsayn
aḥsan min allī ṭamiṭih fi xawiyyih
اللي سحنبا الحق من بين ظرسين
احسن من اللي طمعته في خويه
- 17 waḥnā fataḥnā albūb lizzayn waššayn
win māl xaṣmak kūn mayyāl zayyih
واحننا فتحنا البوب للزين والشين
ون مال خصمك كون ميال زيه
- 18 wallī rizi wallī ḡizib fālhum zayn
‘ind almaxāzah taḡhar almirjliyyah
واللي رضي واللي غضب فالهم زين
عند المخاذه تظهر المرجليه
- 19 ḥinnā garāyibkū ‘ala arrās wal‘ayn
wiḡgūgkū mā hadd imsaffil ibhiyyih
حننا قرايبكو على الراس والعين
وحقوقكو ما حد امسفل ابهيه
- 20 ugāl almaṭal rizig alhamal ‘almajānīn
yitrākazaw ma‘ addwall makrawiyyah
اوقال المثل رزق الهمل عالمجانين
يتراكلو مع الدول مكرويه
- 21 win‘atib ibn is‘ūd wingūl liḥsayn
imgāṭa‘atkū miti‘bitnā išwayyih
ونعائب ابن اسعود ونقول لحسين
امقاطعتكو متعبتنا اشويه
- 22 itgāt‘ūnā lays waḥnā bariyyīn
ḥinnā ibniṣliḥ mā irtakabnā janiyyah
انقاطعوننا ليش واحنا بريين
حننا ابنصلح ما اترتكبنا جنيه
- 23 fi jalsit alxartūm mā šār yaḥsayn
radd annawāgiš hū ‘amūd algaziyyah
في جلسة الخرطوم ما صار يحسين
رد النواقص هو عمود القطيه
- 24 wallī ‘aṭānā nigsim alwud wuddayn
šarr alḥrūb uman‘ safk admiyyah
واللي عطانا نقسم الود ودين
شر الحروب او منع سفك الدميه
- 25 wallī ‘alaynā fazilhum ‘askariyyīn
awlād yisgū xaṣimhum samm ḥayyah
واللي علينا فظلمهم عسكريين
اولاد يسغو خصمهم سم حيه
- 26 yawm alma‘ārik zayy ašṣugūr aššayahīn
alxamstayn iykāwnū xams miyyah
يوم المعارك زي الصقور الشياهين
الخمستين ايكاونوا خمس ميه

- 27 wjbbāl sinā sufthīn yawm yibdayn
u'alayhin min zayn attawāṣif giyyah
وجبال سينا شفتهن يوم يبدین
اوعلیهن من زین التواصیف غیه
- 28 allāh wahabhā azzayt walmann wattin
walli šibi' min xayrhā wāhiniyyah
الله وهبها الزيت والمن والتین
واللی شبع من خیرها واهنیه
- 29 wişyūxhā wabṭālhā mista'idin
ilradi' min yinwi lahā sū' niyyah
وشیوخها وابطالها مستعدين
الردع من ینوي لها سوء نیه
- 30 wanā sanāni walgabīlah tarābin
sukkānit aljanūb wādī 'aṭiyyah
وانا سناني والقبيله ترابین
سكانة الجنوب وادي عطیه

HUSSEIN VISITS EGYPT

'ANAYZ ABŪ SĀLIM AL 'URZĪ

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 'Anayz 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, Anayz 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 Ṭalāl⁽⁶⁰⁾! 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⁽⁶¹⁾.
- 7 Oh Hussein Your grandfather was a builder of foundations⁽⁶²⁾,
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⁽⁶³⁾.
- 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⁽⁶⁴⁾,
- 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⁽⁶⁵⁾.

- 18 For a year, his sister felt no joy in her breast⁽⁶⁶⁾,
And spent not a single night with her husband.
- 19 How often we met and suffered together;
How often people spent a night of black despair.
- 20 For forty days we saw nothing,
Spending day and night like salugis and cats.
- 21 We must say that we have put this behind us,
And we should close the door on some of these problems.
- 22 On the day of battle, we will not exaggerate our worth;
The soul becomes less precious when honour is at stake.
- 23 I end my poem by telling you that we are
The ones who dwell in the hard land, the descendants of Hirmās⁽⁶⁷⁾.
- 24 You who spread the news, don't think we are
Among those who seek revenge with the hoe⁽⁶⁸⁾.
- 25 We are Ibgūm⁽⁶⁹⁾, and you have some of our people
Who are valued highly in your hour of need⁽⁷⁰⁾.
- 26 God willing, I will visit you again,
Visit you riding a fine slim camel;
- 27 And I will visit you where there are no anxieties,
And, now an honoured guest, I will eat from the sheep's head⁽⁷¹⁾.

1 albarḥah fī allayl gumt atamannā
imgābal allī šawftah tarfā' arrās

البارحه في الليل قمت اتمنى
امقابل اللي شوفته ترفع الراس

2 umin gabl mā yilfī i' lūmah lafannā
bass rabi'nā ḥattaw 'alā albāb ḥurrās

او من قبل ما يلفي اعنومه لفنا
بس ربنا حطو على الباب حراس

- 3 uḥusnī imbārah gāl hādā waṭannā
jīnāh ḥutum gabl yigbil ‘alā alyās
او حسني امبارك قال هذا وطننا
جيناه حطم قبل يقبل على الياس
- 4 al‘abdālī izyārtih lawaṭannā
xallat lanā bayn arrajājīl nūmās
العبدلي ازيارته لوطننا
خلت لنا بين الرجاجيل نوماس
- 5 yābūṭalāl af‘ālkum yisi‘dinnā
yawm alwirīd iysir tal‘ah uminkās
يابوطلال افعالكم يسعدنا
يوم الوريد ايسير طلعه او منكاس
- 6 yawm al‘adū ibrās rumḥah ta‘annā
darānā min almawt šabbayt lih kās
يوم العدو ابراس رمحه طعنا
ذراننا من الموت صببت له كاس
- 7 yahsayn jiddak kān lassās bannā
warīd yawm albayt mabnī ‘alā sās
يا حسين جدك كان للساس بنا
واريد يوم البيت مبني على ساس
- 8 abgī iḥsayn in lih ‘alaynā imṭannā
wajnī ḥadīṭ iḥsayn warrab‘ jullās
ابغي احسين ان له عنينا امثي
واجني حديث احسين والرابع جلاس
- 9 ‘adlāl šugr alwānhin yifirḥinnā
wibḥārḥin maryūg fī dallit inḥās
عدلال شجر الوانهن يفرحنا
وبهارهن مريوق في دلة انحاس
- 10 ḥazzi uḥazz iḥsayn law sā‘adannā
kān almgābal ‘arraf annās bannās
حظي او حظ احسين لو ساعدنا
كان المقابل عرف الناس بالناس
- 11 uyawm almaḥabbah jat minnak uminnā
urāyin tabannaynāh biḥwās widwās
اويوم المحبه جت منك او منا
اوراي تبنيناه بحواس ودواس
- 12 uyawmin xawanhum wālasaw ma‘ xawannā
usin allaban lazawh bayn alazrās
اويوم خونهم والسوا مع خونا
اوسن اللين لزوه بين الاظراس
- 13 uyaḥsayn jīnā lazzamān almsānnā
uzall adḍahab ‘alḥibr mā yisbih inḥās
اوياحسين جينا للزمان المشنا
اوزل الذهب عالحرير ما يصبح انحاس
- 14 wassab‘ yigzi lāzmih law imṭannā
wadxilk ‘allāh ‘in mazārīg alanjās
والسبع يقضي لازمه لو امثي
وادخلك عاله عن مزاريق الانجاس

- 15 ugawlit ‘alayhum ‘indkū mā tiwannā
umigyāskum nāyif ‘alā kull migyās
او قوله عليهم عندكو ما تونا
او مقياسكم نايف على كل مقياس
- 16 umaṭrūd̄kum fī ‘īstih mā tahannā
uṭarrād̄kum bayn almaxālīg miḥtās
او مطرودكم في عيشته ما تهني
او طرادكم بين المخاليق محتاس
- 17 urā‘i alwaṭan yigzī ḥayātih imjannā
win‘āš jawdit ḥazz win māt lābās
اوراعي الوطن يقضي حياته امجنى
وان عاش جودة حظ وان مات لالباس
- 18 walḥawl wuxtah jaybhā mā taḥannā
walā gazzat mā‘ jawzhā laylat idwās
والحول واخته جيبها ما تحنى
ولا قظت مع جوزها ليلة ادواس
- 19 uyāmā talagaynā uyāmā iktawannā
uyāmā layālī sūd marrat ‘alā annās
اوياما تلاقينا اوياما اکتونا
اوياما ليالي سود مرت على الناس
- 20 alarba‘in allī maṣan mā gazannā
waḥnā nahār ulayl sulgān wibsās
الاربعين اللي مظن ما قرنا
واحنا نهار اوليل سلقان وبساس
- 21 uyājab ingūl innā ḥafarnā uḍafannā
uba‘z almašākil nigiflah lih ibtirbās
اويجب انقول انا حفرنا اودفنا
اوبعض المشاكل نقفله له ابترباس
- 22 uyawm almlāgā mantagālā ṭamannā
warrūh turxuṣ ‘indmā yukbur albās
اويوم الملاقا مانتغالى ثمنا
والروح ترخص عندما يكبر الباس
- 23 waxtim gašīdī gāyilin ilkumm tarannā
sukkanit algardūd min ‘agib hirmās
واختم قصيدي قايل الكم ترنا
سكانة القردود من عقب هرماس
- 24 yāmrawdīn arrāy lā taḥsib innā
min aṣṣurbah allī ibtāxiḍ attār balfās
يامرودين الراي لا تحسب انا
من الصربه اللي ابتاخذ التار بالفاس
- 25 ḥinnā ibgūm u‘indkum nās minnā
rab‘in nahār allazmah tinḥisib nās
حنا ابقوم او عندكم ناس منا
ربع نهار اللازمه تتحسب ناس
- 26 win saḥhal allāh lī ‘alaykū imṭannā
wazūr̄kum min fawg zāmir uḥirsās
وان سهل الله لي عليكم امثنا
وازوركم من فوق ظامر او حرساس

27 ulazūrūkū walhamm makfūl ʿinnā
wajzim min at̄tinwāt watnāwal arrās

اولزوركو والههم مكفول عنا
واجزم من التتوات واتناول الراس

GULF WAR

BARRĀK DĀĠIŠ ABŪ TĀYIH

In this poem, Barrāk Dāġiš 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⁽⁷²⁾ 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⁽⁷³⁾ and the leader of the Arab world.
- 6 Abu ʿUday⁽⁷⁴⁾, who repels the enemy,
Is like a camel⁽⁷⁵⁾ 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.

- 9 If they had taken Hussein's⁽⁷⁶⁾ advice,
We wouldn't have suffered such terrible distress.
- 10 Now they agree⁽⁷⁷⁾, when we have become weak,
When the American army has taken control of the Arabs' land.
- 11 The Crusader army resides in the Gulf,
They will stay there for years before they withdraw their forces.
- 12 Despite this experience, some Arabs seem stupid:
All humanity acknowledge this stupidity.
- 13 If they had understood politics,
Bush would have died before he achieved his aims.
- 14 Their thinking is limited and blinds the eye
And due to such weakness, the Arabs have suffered from failure.
- 15 If Saddam is defeated, we will become weak
And Ḥalīma⁽⁷⁸⁾ will revert to her old ways.
- 16 If you⁽⁷⁹⁾ had brought the two sides a solution -
A just solution that would put an end to the problem -
- 17 The devils would not have reached our country.
How could an infidel judge rightly between two Muslims?
- 18 All this was caused by Jabir⁽⁸⁰⁾ - may God punish him! -
When he committed aggression and stole the Rumayla oilfield⁽⁸¹⁾,
- 19 But the Iraqis taught him a lesson⁽⁸²⁾;
They hit him with a hand he couldn't withstand,
- 20 And Hosni Mubarak⁽⁸³⁾ 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 fahim imwazzin algāf tawzīn
jazl alma‘ānī yuzubtah fī maṭalhā | قال الفهيم اموزن القاف توزين
جزل المعاني يظبطه في مثلها |
| 2 | šūf al‘urūbah rāyihā šār gismayn
im‘askar algarbī gasamhā ufaṣalhā | شوف العروبه رايتها صار قسمين
امعسكر الغربي قسمها او فصلها |
| 3 | bawšīn wa‘adhūm widdih iyrajji‘ falastīn
alguds waljūlān tarjā‘ lahalhā | بوش وعدهم وده ايرجع فلسطين
القدس والجولان ترجع لهلها |
| 4 | naffad ahdāfih walwa‘ad gāl ba‘dayn
uzaḥak ‘alā kull al‘urūbah xadalhā | نفذ اهدافه والوعد قال بعدين
او ظحك على كل العروبه خذلها |
| 5 | law al‘arab gasdhā itharrir falstīn
mā ḥārabū šīb al‘urūbah baṭalhā | لو العرب قصدها اتحرر فلسطين
ما حاربوا شيب العروبه بطلها |
| 6 | abū ‘uday allī yizid alm‘ādīn
sa‘b alhumūl aljāyirah hū jamalhā | ابوعدي اللي يظد المعادين
صعب الحمول الجايره هو جملها |

- 7 'indih islāḥin xallā alyuhūdī majānīn
udammar balad ṣahyūn uẓarbah habalhā
عنده اسلاح خلى اليهودي مجانين
اودمر بلد صهيون اوظربه هبلها
- 8 wallay 'arab mā tafham azzayn waššayn
ibgayr fahmin gām yimšī 'amalhā
ولي عرب ما تفهم الزين والشين
ابغير فهم قام يمشي عملها
- 9 law ṭawa'aw baššawr mā gālah iḥsayn
falā ḥaṣal finā mašāyib ihwalhā
لو طاووعوا بالشور ما قاله احسين
فلا حصل فينا مصايب اهلها
- 10 hassā' yarẓaw yawmin ḡadaynā za'ifīn
warz al'urūbah jayš alamrīki kafalhā
هالساع يرظوا يوم غدينا ضعيفين
وارظ العروبه جيش الامريكي كفلها
- 11 jayš aššalībi fī xalījih imgīmīn
yāxiḍ isnīn uguwwatah mā nagalhā
جيش الصليبي في خليجه امقيمين
ياخذ اسنين اوقوته ما نقلها
- 12 ba'z al'urūbah ba'd attajārūb ḡabiyyīn
ḡabāwatin kull albašar mā jahalhā
بعظ العروبه بعد التجارب غبيين
غباوة كل البشر ما جهلها
- 13 law kān inhum bissiyāsah fahīmīn
yimūt bawš uxittatah mā wašalhā
لو كان انهم بالسياسه فهميين
يموت بوش اوخطته ما وصلها
- 14 tafkīrhum maḥdūd uyi'mī al'ayn
basbāb za'fih šāb al'urūbah xalalhā
تفكيرهم محدود اويعمي العين
باسباب ظعفه صاب العروبه خللها
- 15 idā inkasar ṣaddām sirmā masākīn
utunkus ḡalīmah fī ḡadāyim 'amalhā
اذا انكسر صدام صرنا مساكين
اوتتكس حلیمه في قدايم عملها
- 16 lawin ja'altū ḡall bayn alxašimayn
ḡallin ib'adlin fih yinhī šakalhā
لوان جعلتو حل بين الخصيمين
حل ابعدل فيه ينهي شكلها
- 17 falā wišilnā fī baladnā šayātīn
mislim umislim kayf kafīr 'adalhā
فلا وصلنا في بلدنا شياطين
مسلم اومسلم كيف كافر عدلها
- 18 kullih sabāyib jābir saṭṭah albayn
yawmin ta'adā uḡaḡl arrumaylah xatalhā
كله سباب جابر سطره البين
يوم تعدا اوغقل الرميله ختلها

- 19 min al'irāgī jāh darsin ibtalgin
'atāh kaffin ibzarbatah mā ḥamalhā
من العراقي جاه درس ابتلقين
عطاه كف ابزربته ما حملها
- 20 uḥusnī imbārah saddad algarḥ waddayn
law rāḥ jayših saddad idyūnih badalhā
او حسني امبارك سدد القرظ والدين
لو راح جيشه سدد ادبيونه بدلها
- 21 wallī gata' daf' alma'ūnah 'in iḥsayn
jayš alamriki ḡidd al'arab yiḥtaṣilhā
واللي قطع دفع المعونه عن احسين
جيش الامريكي ضد العرب يحتصلها
- 22 yi'tūh milyārāt māhi malāyīn
uḥattā alyuhūdī daf' alma'ūnah šamalhā
يعطوه مليارات ماهي ملايين
او حتى اليهودي دفع المعونه شملها
- 23 hādī 'arab sārū ma' alkufur yāsīn
yaxza' ilā bawš awāmrih yimtaṣilhā
هذي عرب ساروا مع الكفر ياسين
يخضع الى بوش او امره يمتثلها
- 24 wanā aṭlub alma'būd 'adl almiyāzīn
alli xalag lil arḥ uṭabbat jbalhā
وانا اطلب المعبود عدل الميازين
اللي خلق للارط او ثبت جبلها
- 25 wahū al'azīm u'indih al'usur wallīn
uyihyī alurūz almayyitah fī sahalhā
وهو العظيم او عنده العسر واللين
او يحيي الاروظ الميته في سهلها
- 26 yunḡur ib'ayn al'atf ilā ṣaddām wiḥsayn
waya'izhum ma'aztin bih jalalhā
ينظر ابعين العطف الى صدام وحسين
ويعزهم معزة به جلالها

GULF WAR

'ANAYZ ABŪ SĀLIM AL 'URZĪ

This poem by 'Anayz Abū Sālim 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⁽⁸⁶⁾, 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⁽⁸⁷⁾.
- 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⁽⁸⁸⁾,
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⁽⁸⁹⁾! 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⁽⁹⁰⁾.
- 8 The unarmed man⁽⁹¹⁾ finds no backing;
He must seek refuge with whoever he can.
- 9 The Kuwaitis suffered as from an eclipse of the moon⁽⁹²⁾.
Their leader looked dressed, but in fact he was naked⁽⁹³⁾.
- 10 He didn't go to the market to buy arms;
He didn't buy a gun for the price of a peregrine⁽⁹⁴⁾.
- 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⁽⁹⁵⁾.

- 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.

- | | | |
|---|--|---|
| 1 | gum yā xaṭīb uktub ilnā mā tawarrā
wuḍkur tāriḫ allī lahum fī al‘arab šān | قم ياخطيب اكتب لنا ما تورى
واذكر تاريخ اللي لهم في العرب شان |
| 2 | hilwās galbī zād ‘aynī sahararā
min xaṣm yitfarraj umin xaṣm šamtān | هلواس قلبي زاد عيني سهرا
من خصم يتفرج او من خصم شمتان |
| 3 | allāh min waqtin ‘alā annās marrā
šubbānhā ušībānhā kull nakdān | الله من وقت على الناس مرا
شبانها او شيبانها كل نكدان |
| 4 | yā rākibin min ‘indanā fawg ‘arrā
‘arrā tigīb al‘ilm min hayṭ mā kān | يا راكب من عندنا فوق عرا
عرا تجيب العلم من حيث ما كان |
| 5 | sughā ‘alā allī lilmarājiḫ magarrā
bayt alkarāmah walma‘azzah imn kān | سغها على اللي للمراجل مقرا
بيت الكرامه والمعزه امن كان |
| 6 | witgūl lih yaḥsayn wiš lā taḥarrā
itfī lahabhā wigni‘ iflān wiḫlān | وتقول له يا حسين وش لا تحرى
اطفي لهبها واقنع افلان وفلان |
| 7 | alḥarbb šār alyawm kiṭrit bašarrā
wiṭyūr jatt min ġarb tirmī balatnān | الحرب صار اليوم كثره بشرا
وطيور جت من غرب ترمي بالاطنان |
| 8 | wallī balā bārūd mā lih zaḥarrā
yihūjih yiltijī layyihū insān | واللي بلا بارود ما له ظهرا
يحوجه يلتجي ليهو انسان |
| 9 | jat lalkwaytiyyīn ġaybat gamarrā
kibirhum zalmiktisī uhū ‘aryān | جت للكويتيين غيبة قمرا
كبيرهم زالمكتسي او هو عريان |

- 10 mā tabb sūg alasliḥah walā tašarrā
walā jāb lih madfa' ibḥaḡ ṣihān
ما طب سوق الاسلحه ولا تشرا
ولا جاب له مدفع ابحق شيهان
- 11 waṭṭayibah mā 'innahā mindaḥarrā
walli infagad fī alkawn yurḥam ulih ṣān
والطيبه ما عنها مندحرا
واللي انفق في الكون يرحم اوله شان
- 12 yā law'at allī razza'at ṣaxb darra
allī waladhā inkatal 'urzat ibṭān
يا لوعة اللي رطعت شخب درا
اللي ولدها انكتل عرطة ابطان
- 13 ṣaddām gālaw fī alma'arik tazarrā
wanā baḡul in mawḡafah mawḡaf iḥṣān
صدام قالوا في المعارك تزرا
وانا باقول ان موقفه موقف احصان
- 14 walli insaḥab uhi ḥukumhā mastagarrā
yinḥaṭ bayn amrayn yā xāf yā xān
واللي انسحب اوهي حكمها ماستقرا
ينحط بين امرين يا خاف يا خان
- 15 yaḥsayn xallak min sanāhā ubarrā
lā yāxdak tayyārḥā wint ḡaflān
ياحسين خلك من سناها اوبرا
لا ياخذك تيارها ونت غفلان
- 16 umin ḥukum rabb alkawn mā lakk mafarrā
uṣallī usallim 'annibī nasl 'adnān
او من حكم رب الكون ما لك مفرا
او صلي او سلم عالنبي نسل عدنان

DISHONOUR FOR EGYPT

BARRĀK DĀĠIŠ ABŪ TĀYIḤ

In these few lines, Barrāk Dāḡiṣ 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.

- 3 If Gamal were alive, Egypt would achieve its desires;
If he were in this world, nothing that happened would have happened.

- | | | |
|---|--|--|
| 1 | ḥusnī imbārah gaṣad bih iyzāwid balāhā
ubay‘ah ijnūdah bawš min akbar al‘ār | حسني امبارك قصد به ايزاود بلاها
اوبيعه اجنوده بوش من اكبر العار |
| 2 | masr al‘urūbah ḥusnī imbārah dahāhā
fī jayš masr gām yi‘lin lilas‘ār | مصر العروبه حسني امبارك دهاها
في جيش مصر قام يعلن للاسعار |
| 3 | law jamālin ḥayy nālat munāhā
law hū ‘alā dunyāh mā šār mā šār | لو جمال حي نالت مناها
لو هو على دنياه ماصار ماصار |

THE WHITE HOUSE

BARRĀK DĀĠIŠ ABŪ TĀYIH

In this poem, Barrāk Dāġiš 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.

- 1 The White House - why do they call it white?
Its name is The Black One. That's the best name for it.
- 2 It is the house of profanity and disgrace, built for betrayal;
The house of villany, since it was built.
- 3 The Black House is meant for aggression;
It has been against humanity from the start.
- 4 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 pharoah 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⁽⁹⁷⁾ 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 ^{Amiriyah} shelter⁽⁹⁸⁾,
And I don't think Saddam or Hussein⁽⁹⁹⁾ 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⁽¹⁰⁰⁾;
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⁽¹⁰¹⁾.
- 15 May you give victory to an army⁽¹⁰²⁾ 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⁽¹⁰³⁾.

- 2 bayt addanas wal'ār lilgadr sawwawh
bayt annadālah min asāsih umabnāh
بيت الدنس والعار للغدر سووه
بيت النذاله من اساسه او مبناه
- 3 albayt alaswad lil'adāwah iyhayyūh
zidd albašar ussis wujūdah umanšāh
البيت الاسود للعداوه ايهيوه
ظد البشر اسس وجوده او منشاه
- 4 amrīkā fī rāyihum yawm yibnūh
fī gasdhum mā fih bayt iyta'allāh
امريكا في رايهم يوم بينوه
في قصدهم ما فيه بيت ايتعلاه
- 5 ujawrj bawšīn fī julūsah iyhannūh
iymaṭṭil ilfar'awn 'āmlah umabdāh
او جورج بوش في جلوسه ايهنوه
ايتمثل الفرعون عمله او ميداه
- 6 walinglizi fī ijrāmah iyhādūh
a'mālhum balkawn māhi imxaffāh
والانقليزي في اجرامه ايحاذوه
اعمالهم بالكون ما هي امخفاه
- 7 arḏ al'arab walguds haḏāk yi'tūh
walkull minhum wāzḥātīn xaṭāyāh
ارط العرب والقدس هذاك يعطوه
والكل منهم واطحات خطاياهم
- 8 uba'dah balad baḡdād widhum yahidmūh
zarbin balā tamyiz fī aṭfālāh mā' insāh
او بعده بلد بغداد ودهم يهدموه
ظرب بلا تمييز في اطفاله مع انساه
- 9 maljā al'āmriyyah al'arab mā yitanassawh
walā hagwati šaddām wiḥsayn yansāh
ملجا العامريه العرب مايتنسوه
ولا هقوتي صدام وحسين ينساه
- 10 albayt alaswad bānat irjālin iyšāfūh
bānat aḡnābah bil'urūbah fahimnāh
البيت الاسود بانن ارجال ايصافوه
بانن اذنايه بالعرويه فهمناه
- 11 damm al'arab bilmāl lilkuḡur bā'āwh
lā wāxasārah bil'arab safkitt idmāh
دم العرب بالمال للكفر باعوه
لا واخساره بالعرب سفكة ادماه
- 12 giššatt 'arab kayf al'arab mā yimazzūh
min baynhum tinḥall akbar gaḏāyāh
قصه عرب كيف العرب مايمظوه
من بينهم تتحل اكبر قظاياهم
- 13 māhū alkāfir lil'urūbah iyjibūh
wašal ahdāfin lih zamān iytarajjāh
ما هو الكافر للعرويه ايجيبوه
وصل اهداف له زمان ايترجاه

- 14 yallāh yalli kull xalgih tarajjawh
yā sāmi‘ allī dāxil alhūt nādāh
يالله ياللي كل خلقه ترجوه
يا سامع اللي داخل الحوت ناداه
- 15 tunṣur jaysin gallatt ifzū‘in yimiddūh
itimidhum fī jund ‘indak imhayyāh
تنصر جيش قلت افزوع يمدوه
اتمدهم في جند عندك امهياه
- 16 tunṣur jaysin bilḥarāyib iy‘iddūh
‘atb azzarāyib lā ‘atā xaṣmah ihwāh
تنصر جيش بالحرايب ايعدوه
عطب الظرايب لا عطا خصمه اهواه
- 17 ‘ādah lahum jayš alim‘ādī yišuddūh
jayšin šujā‘ ujb fi‘lah ibyumnāh
عاده لهم جيش المعادي يصدوه
جيش شجاع اوجاب فعله ايمناه
- 18 migdāmhum ṣaddām bil‘umur yafdawh
ilā naxāhum ṭawa‘aw alamr la‘tāh
مقدامهم صدام بالعمر يفدوه
الا نخاهم طاعوا الامر لعطاه
- 19 ḥawz almaniyyah bilwaḡā mā yahābawh
jayš al‘irāḡi ‘izzanā bilmaṭārāh
حوظ المنيه بالوغي ما يهابوه
جيش العراقي عزنا بالمثاراه
- 20 laggan iltall abib darsin yaḥfazawh
liawwal marrah lagganah dars mā jāh
لقن التل ابيب درس يحفظوه
لاول مره لقنه درس ما جاه
- 21 ša‘b alḥijārah yazḥakaw yawm šāfawh
tabāšaraw min aḡṣāhā ilā adnāh
شعب الحجاره يضحكو يوم شافوه
تباشروا من اقصاصها الى ادناه
- 22 yawm šāfaw aṣṣārūx min galb ḥayyūh
yawm infajar fī tall abib marmāh
يوم شافوا الصاروخ من قلب حيوه
يوم انفجر في تل ابيب مرماه
- 23 uṣāḥ alyahūdī yuṭlub alḡarb yi‘tūh
iyšalliḥ damārin fī baladhūm umabnāh
اوصاح اليهودي يطلب الغرب يعطوه
ايصلح دمار في بلدهم اومبناه
- 24 imḥājir alyahūd lirrūs raddawh
harabb ib‘umrah wal‘arab ‘āf ṭiryāh
امهاجر اليهود للروس ردوه
هرب ابعمره والعرب عاف طرياه
- 25 hādī af‘āl allī lizūmin taḥimduh
ṣaddām ujaysāh yunṣrah šāḥib aljāh
هذي افعال اللي لزوم تحمدوه
صدام اوجيشه ينصره صاحب الجاه

- 26 walurdun bān iblāzmiḥ mā yixallūḥ
wagaf ibṣaffah wagfatin fiḥ maʿnāḥ
والاردن بان ابلازمه ما يخلوه
وقف ابصفه وقفه فيه معناه
- 27 wiḥsayn šaʿbah billawāzim iyabbūḥ
liajl alʿirāg ibṣādig algawl labbāḥ
وحسين شعبه باللوازم ايلبوه
لجل العراق ابصادق القول لياه
- 28 waššaʿb wāḥid fi lizūmah iybārūḥ
ḥattā yaḥkum allāḥ fi ẓarf dunyāḥ
والشعب واحد في لزومه ايباروه
حتى يحكم الله في ظرف دنياه

PARDON**BARRĀK DĀGIŠ ABŪ TĀYIḤ**

Layṭ Išbaylāt and ʿAbd Alḥādī Garraš 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 ilgarrāš
yarjaḥ bihum law huṭ fi kaff mizān
البدو كله ما توزن ال قرش
يرجح بهم لو حط في كف ميزان
- 2 walʿafū lalli bilḥukūmah taḥarraš
māhū imharrib yuṭlub alxubiz jīʿān
والعفو للي بالحكومه تحرش
ماهو امهرب يطلب الخبز جيعلان
- 3 walʿadil finā kaljarid almuʿarraš
lā yirud šams walā yidaffi albardān
والعدل فينا كالجريد المعرش
لايرد شمس ولا يدفي البردان

POLITICS**FOOTNOTES**

- 1 Al Ḥasan, Ḡassān. *Aṣṣi'r Annabaṭī fī Alxaliḡ waljazīrah al'arabiḡah*. Abu Dhabi. 1990(pp 786-788) .
- 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 Fayṣal ibn Sa'ūd of Saudi Arabia.
- 29 King Hussein of Jordan
- 30 *abū ṭalāl*, son of Ṭalāl; King Hussein of Jordan.

- 31 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
- 32 Muhammad, the prophet of Islam.
- 33 *al ḥaq*, truth; a name for God.
- 34 All parties must stop the causes of war.
- 35 Al Mustafa is a name for the prophet Muhammad
- 36 Anwar Al Sadat, late president of Egypt.
- 37 i.e. Egypt and Israel, who were at war, while most other Arab countries only conducted a media campaign against Israel.
- 38 the six day war in June 1967, in which Israel took Sinai and the Gaza strip.
- 39 the war of October 1973, in which the Egyptians crossed the Suez canal and forced the Israelis to withdraw to another front line.
- 40 i.e. it took us years of hard negotiating to recover Sinai.
- 41 the Israeli line on the east bank of the Suez canal, named after General Hayim Bar-Lev.
- 42 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.
- 43 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.
- 44 Anwar Al Sadat.
- 45 refers to criticism from other Arab states of Egypt's attempts to recover territory and reach a peace agreement.
- 46 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.
- 47 i.e. let us see if the others can be more successful in the conflict with the Israelis.
- 48 *ala arras wal ayn*; literally on top of our heads and from our eyes. It is a common saying in Arabic, showing wholehearted acceptance.
- 49 Arabic proverb
- 50 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.
- 51 Saudi Arabia and Jordan cut off diplomatic relations with Egypt after the signing of the the Camp David accord and peace treaty in September 1978 and March 1979.
- 52 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.
- 53 i.e. quick and aggressive.
- 54 hyperbole

- 55 The poet claims that his tribe, the Tarabīn, originated from the Banī Sinān. However, there is no evidence for this, and it is known that the Tarabīn originated in the Bugūm tribe of Western Arabia.
- 56 Wadi ʿAṭṭiya, in southern Sinai, called after the forefather of the Tarabīn tribe, who is buried there. It is a place of pilgrimage for the Tarabīn.
- 57 i.e I want to meet you, but the authorities have prevented me from doing so.
- 58 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.
- 59 ʿAbdalī is the collective name born by the ninth generation descendants of Shirif ʿAbdallah, of which King Hussein is one; (Hussein bin Tala bin ʿAbdallah bin Al Hussein bin ʿAlī bin Muḥammad (Emir of Mecca) bin ʿAbdalmuʿīn bin ʿAwn bin Moḥsin bin Al Ḥasan bin ʿAbdallah, this latter from whom the name ʿAbdallah derives. Cf Al Malik ʿAbdallah Bin Al Hussein, *Hughah Min Tāriḫ Al Urdun*, Beirut, 1973. Bailey (op. cit.) mistakenly refers to ʿAbdalī as the descendants of King ʿAbdullah (d.1951).
- 60 the sobriquet of King Hussein. Talal was King Hussein's father.
- 61 hyperbole
- 62 i.e King ʿAbdallah (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 Tarabīn and the Hashemite family. ʿAnayz Abū Ṣalīm is loyal to the king and would not insult him in this way. The poet himself expressed astonishment at this translation.
- 63 The traditional way is to boil the coffee with the cardomom in the third pot
- 64 i.e when the Egyptian authorities and some of the bedouin who work for them omitted my name from the guest list.
- 65 i.e the bedouin suffer from the wrongs of the Egyptian authorities
- 66 literally; she did not put camphor on her chest. i.e she did not wear perfume, because she was sad.
- 67 According to the poet, Ḥirmās was one of the forefathers of the Tarabīn tribe.
- 68 i.e do not think we are like Egyptian peasants who take revenge using their hoes; we are bedouin, and use our rifles.
- 69 A tribe in south Saudi Arabia from which the Tarabīn are descended.
- 70 The poet wishes to remind King Hussein of the loyalty shown to him by the Tarabīn in Jordan. In particular, he is referring to Jumʿa Ḥammād Abū Jahāmah (d.1995), editor of *Al Dustur*, and

later of Al Rai, both of them pro-government. Jum'ā Hammād 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 *abū '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 *'ādāt ḥalīma 'alā 'ādathā alḡadīmah*, a proverb; Ḥalima 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 *'arrā*, 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 £6 -7,000
 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 *sūrat Saffat*, 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 Ḥuwaytāt and the Banī ʿAtīyyah, 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 ʿAtīyyah 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 ʿAmūd. Many people were killed - it is said six hundred, or even nine hundred. In 1910 a major battle took place at Aṭṭawr, between the Banī Sakhr and the Ḥuwaytāt, 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 LIMZĪ, died 1993, aged 86.

The Ḥuwaytat and Banī Sakhr used to be friends. Some troublemakers created problems between the two tribes, so ʿAwdah Abū Tāyih sent messages to the Banī Sakhr sheikhs telling them to keep away from the Ḥuwaytat. One of the Banī Sakhr, ʿAlī Ibn Sulṭān from the Almhanna (Almawra section), received a letter from ʿAwdah 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 Banī Sakhr called Isnayd Ibn Gahaban (Al Hagayṣ section) was present, and when he heard about the letter, he said

- Oh people! The Ḥuwayṭāt are declaring war; men are becoming men. They are declaring war, thinking that we are Shararat, who they massacred in the battle of Abū ʿAmūd.

He recited the following lines:

- 1 Oh ʿAlī Ibn Sulṭān! 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 Ḥuwayṭāt! 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.

- | | | |
|---|--|---|
| 1 | yā ʿalī ibn sulṭān mā bih imnājāh
unuṭlub iysāʿifnā imdīr alhabāyib | ياعلي ابن سلطان ما به امانجاه
اونطلب ايساعفنا امدير الهبابيب |
| 2 | uyāʿalī gallid muhurtak lahā itraygāh
usidd ʿan allī gāyibin bilḥarāyib | اوياعلي قلد مهرتك لها اترىغاه
اوسد عن اللي غاييب بالحرابيب |
| 3 | ugūl yaḥwayt mā ḥinnā irjāl aššarārāh
allī saʿadhūm dabb alayām gāyib | اوقول يحويط ما حنا ارجال الشراراه
اللي سعدهم دب الايام غاييب |
| 4 | uḥarībna law hū baʿīd intanaṣṣāh
min fawg hīl imrammalāt annajāyib | اوحريينا لو هو بعيد انتنصاه
من فوق حيل امرمالات النجايب |
| 5 | win sāʿaf almawlā injikum ibjamʿāh
jamʿat yidʿin aswad arrās šāyib | ون ساعف المولى اتجيكم اجمعاه
جمعات يدعن اسود الراس شايب |

When Isnayd recited this poem, a Sharari, Sulayman Iṭnayyib 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 Ṭalāl Ibn Fāyiz of the Banī Sakhr gathered his tribe together and went to meet the Ḥuwayṭāt and pushed them towards Aṭṭawr, where the famous battle took place. The Ḥuwayṭāt were lucky and the Bani Sakhr were defeated. When they went home, the Sharari, Sulayman was there and said

- I wonder how the Banī 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 Ḥuwayṭāt, 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 Iʿnād⁽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 Ḥuwayṭāt 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 Raxiṣ⁽⁹⁾, who was out to get our camels?
- 11 On the day of Al Hazim⁽¹⁰⁾, and the raid of Alma'atāh⁽¹¹⁾,
God gathered the ones who defend their camels.
- 12 And Al Mirti'id⁽¹²⁾ came with Ġazbān⁽¹³⁾ to raid us,
And Axū 'Ālyā⁽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 'ind mawlāh
waylī min allāh titi'būn arrakāyib | ياسنيد هرجك ما لزم عند مولاه
ويلي من الله تتعبون الركائب |
| 2 | uḥarībukum yākil uyašrab 'āla iydāh
wintum inḥāz azzid yawm alḥarāyib | اوحرىبكم ياكل اويشرب على ايداه
ونتم انحاز الظد يوم الحرايب |
| 3 | mir yābū i'nād aflāk mā hi imwārāh
wassa'ad 'ind allī yidīr alhabāyib | مير يابوعناد افلاك ما هي امواراه
والسعد عند اللي يدير الهبايب |
| 4 | unawbin tisīr arrīh yasnayd maḍrāh
unawbin min algudrah tihib alhabāyib | اونوب تسير الريح ياسنيد مذاراه
اونوب من القدره تهب الهبايب |
| 5 | wallā ihwayt alyawm yasnayd māḍāh
allī int jassartih uhū gabīl ḥāyib | والا احويط اليوم ياسنيد ماذاه
اللي انت جسرتاه او هو قبل هايب |
| 6 | uma'hum alaynā kull wagtak imnājah
iyjīb minna wint tabrāh jāyib | اومعهم علينا كل وقتك امناجاه
ايجبب منا وانت تبراه جايب |

- 7 lawn aljamal yawm iltafat niyyit iwġāh
umā ḥasab lilayām utālī al‘agāyib
لون الجمل يوم التفت نية اوقاه
او ما حسب للايام اوتالي العقاب
- 8 wad‘ayt sa‘adnā mār mābih imrājāh
uxaṭu aljawāb awhaft bih wint šāyib
وادعيت سعدنا مار به امرجاه
اوخطو الجواب او هفت به ونت شايب
- 9 ḥinnā sa‘adnā ḥāzrin balmlāgāh
lin ġāb yawmin dāk mā kān ġāyib
حنا سعدنا حازر بالملاقاه
نن غاب يوم ذاك ما كان غايب
- 10 mā jāk ‘ilm allī ibwad‘ah dabahnāh
ibn raxiṣ allī yidūr alḥalāyib
ما جاك علم اللي ابودعه ذبحناه
ابن رخيص اللي يدور الحلايب
- 11 uyawm alhazim uyawm ġazū alm‘atāh
wallāh jama‘ misdin ‘ūs annajāyib
اويوم الهزيم اويوم غزو المعاطاه
والله جمع مسدين عوص النجايب
- 12 walmirti‘id jānā uġazbān yabrāh
uġazānā axū ‘alyā ibxayl urakāyib
والمرتعد جانا او غضبان يبراه
او غزانا اخوعليا ابخيل اوركايب
- 13 urājaw ‘alaynā widhum fayd wiġnāh
witsaddaḥaw alġilmān dūn alḥalāyib
اوراجوا علينا ودهم قيد وغاناه
وتسدحوا الغلمان دون الحلايب

THE STORY OF THE SHARARI ḤAMAD AL FAḤAL AND ‘AWDAH ABŪ TĀYIH

There was a man from the Shararat tribe called Ḥamad Al Faḥal (Zaba‘īn section), who left his tribe and went to live with the Banī Ḥamīdah in Alkūrah, 70 km south of Amman. He was a neighbour of Sheikh Mūsa Ibn Hawwaš. After a year, in 1905, a battle between the Shararat and the Ḥuwayṭāt took place in the Abū ‘Amūd valley, near Al Jafr; 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 Mūsa

- Can you do me a favour?
- Of course.
- It is said that the Ḥuwayṭāt have gone west, towards Alkarak. Can you go to visit them? You might find my camel there.

Mūsa did; he rode to the Ḥuwayṭāt and found them east of Alkarak. He dismounted at ‘Awdah Abū Tāyih's tent. After dinner, ‘Awdah said

- What's the news, Ibn Hawwaš?

They were acquainted. Mūsa replied

- Oh 'Awdah! I bought a working camel and we lost it. Oh people! Who among you saw that camel?

He described the camel and the brand. 'Awdah asked:

- When did you lose your camel?
- About five days ago

'Awdah asked about the brand and Mūsa explained that it had a Shararat brand.

'Awdah 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 Ḥamad Al Fahal's; it has the brand of the Zaba'in 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, Mūsa, 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.

'Awdah went to bed, but Mūsa 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, 'Awdah said to Mūsa

- 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 Ḥamad still living with you?
- By God, yes.
- When you get home, give him my regards and tell him ' 'Awdah greets you and says :

1 Oh rider upon two camels⁽¹⁷⁾, coming from us
Going at a trot and fast towards Al Faḥal -

2 Oh Al Faḥal, who lives between two cliffs -
The spotted bird hovered over your people⁽¹⁸⁾.

1 yā rākbin min ʿindanā fawg tintayn يا راكب من عندنا فوق ثنتين
yamm alfahāl imṭaxyātin iṣmāmī يم الفحل امطخيات اشمامي

2 ulā yalfahāl yā minzlak bayn ṭawrayn اولا يالفحل يامنزلك بين طورين
urabʿak ʿalayhum argaṭ arriṣ ḥāmī اوربعك عليهم ارقط الريش حامي

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 Tāyih and his herdsmen caught it. The camel is with ʿAwdah Abū Tāyih.

Mūsa told Ḥamad what had happened and recited the two lines of poetry from ʿAwdah. Ḥamad said:

- By God, if it were only between the Ḥuwayṭāt 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 Ḥuwayṭāt gathered to discuss the matter. ʿAwdah said

- The best thing for us is to go to Alkūrah; the crops have been very good this year and none but the Banī Ḥamīda will accept us.

Then ʿAwdah Abū Tāyih and the other sheikhs went to Ḥamad Ibn Ḥātim, a Banī 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, ʿAwdah said

- Oh Banī 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 Tayih. 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 Mūsa is upset about his neighbour's camel, I promise to give him two camels instead of one.

Mūsa 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 be a man be blamed for this?

They said he could not, and ʿAwdah continued

- Oh Mūsa, is your neighbour still with you?
- Yes, he is.
- Please send for him and ask him to entertain us.

Then Mūsa 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! Mūsa wants you.
- What does he want?
- There are some guests in the house of Ibn Ḥātim, and they asked Mūsa to ask you to entertain them.
- Who are the guests?
- By God, it's Abū Tayih 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 Hamad remembered the two lines Abū Tayih 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 Tayih. 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, ʿAwdah began to ask him how things were.

Ḥamad 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 Mūsā, Oh Abū Tāyih! 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 Ḥamad! That's Mūsā - 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, Abū Tāyih. I am indebted to you and my debt ought to be paid tonight.

ʿAwdah then turned to Mūsā:

- May God punish you, Mūsā! Did we come here to settle debts?
- Oh my brother, it was you who asked for Ḥamad. You sort it out with him.

Ḥamad said:

- Oh Abū Tāyih, 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 Wuzayḥā⁽¹⁹⁾, trained by Al Mušaddayn⁽²⁰⁾,
Descendant of the Saʿīdī⁽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 Abū Tāyih, 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 Tāyih.
- 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 Šaʿālīn⁽²⁹⁾ were killed
And so were the Fāyīz⁽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 Hagayṣ,
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 Duġmān⁽³⁴⁾ and the slave⁽³⁵⁾ are?
You placed his headstone where ostriches live⁽³⁶⁾.
- 22 And Ṣubayḥ⁽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 Fitnah⁽³⁹⁾, who was defending you?
- 25 What Al Faḥal 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, Addaḥal and Al Jidā^{ʿin},
And Abū Ġazā⁽⁴¹⁾, where you will find high and low land -
- 28 How difficult it will be for you if the wind blows from Al ʿAyn⁽⁴²⁾,
Throwing down snow from heaped clouds.
- 29 Take refuge in Ḥisma⁽⁴³⁾, before the Fara^{ʿin}⁽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 'Ayn⁽⁴⁵⁾.
Avoid the plains, and the Šām road⁽⁴⁶⁾.
- 31 Until our friends the Attuwuga⁽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 Aḥaywāt⁽⁴⁹⁾ and Tarābin⁽⁵⁰⁾
In Al Jafr, the heads of sheikhs like treestumps⁽⁵¹⁾.
- 35 And Jāzī⁽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'in⁽⁵⁵⁾,
The tattooed ones⁽⁵⁶⁾ wouldn't have seen you again.
- 42 By God, if you had been caught by the Da'ājīn⁽⁵⁷⁾
And Al 'Azzām⁽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 Azzāḥkiyyah⁽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 allī ḥiflit bilḡawā zayn
umin sās hijn imḥaṣṣanātin ihmāmī
ياراكب اللي حفلت بالغوى زين
اومن ساس هجن امحصنات اهمامي
- 2 bint alwuzayḥa nakkabawha almsādayn
tart aṣṣa'idi mā 'alayhā tahāmī
بنت الوضيحا نكبوها المشدين
ترث الصعيدي ما عليها تهامي
- 3 lawn algaṭāh in ṭala'at nādir al'ayn
lā xaff riṣah farr galbah uzāmī
لون القطاه ان طالعت نادر العين
لا خف ريشه فر قلبه اوزامي
- 4 kizzah 'abū tayah zibūn almjannayn
witji ibyūt imsayḥin aladāmī
كزه عبوتايه زبون المجنين
وتجي ايوت امسيحين الادامي
- 5 rīf alhajāfā wazzu'uf almasākīn
urīf alhbūš allī tidūr aṭṭa'āmī
ريف الهجافا والظعوف المساكين
اوريف الهبوش اللي تدور الطعامي
- 6 walkull minhum gāsyin mā bih allīn
lazzayf ḥilwīn annabā walmagāmī
والكل منهم قاسي ما به اللين
للظيف حلوين النبا والمقامي
- 7 sallim 'alā 'awdah šabih abū ḥaddayn
bālūdtin mā biḥadīdih ilḥāmī
سلم على عوده شبيه ابوحدين
بالودة ما بحديده الحامي
- 8 ugul wallāh kannak mislim tagbal addīn
wahayāt min zār arz sab' alyamāmī
اوقل والله كذاك مسلم تقبل الدين
وحياة من زار ارض سبع اليمامي
- 9 in ḥādī manāzilnā uḥinnā ṣadīḡin
min gabl ḥarbak yabū tāyih ib'āmī
ان هذي منازلنا اوحننا صديقين
من قبل حربك ييوتايه ابعامي

- 10 wabūk nazal ġarbina bayn šatbayn
walgayz walmirbā' mā bih malāmī
وايوك نزل غربينا بين شطبين
والقيظ والمرباع ما به ملامي
- 11 mar istādib yā 'āwdah tarā annās waznayn
walḥaġ 'ind allāh u'adl almagāmī
مار استادب ياعوده ترى الناس وزنين
والحق عند الله اوعدل المقامي
- 12 wilā taġat nafsak ta'awwad min aššayn
allī ramā rab'ī tarāh ilk rāmī
ولا طغت نفسك تعوذ من الشين
اللي رمى ربي تراه الك رامي
- 13 uhādī marāmī i'yālnā gabl mibṭin
walli minnā uminkum ġadā lirraḥāmī
اوهدى مرامي اعيالنا قبل مبطين
واللي منا اومنكم غدا للرحامي
- 14 u'allī ġadā mā nawwi' agūl yāsīn
lašār mā yu'zal samīn aššanāmī
اوعلي غدا ما نوي اقول ياسين
لصار ما يعزل سمين الصنامي
- 15 ulbal'ayilah dībhū i'yāl ašša'ālīn
walfāyiz allī jam'hum mā yirāmī
اوبالعايله ذبحوا اعيال الشعالين
والفايز اللي جمعهم ما يرامي
- 16 mayr 'ugbah tarā sirtū irjālin laġiyyīn
ura'ī allaġā yišbiḥ mā' alxalg dāmī
مير عقبه ترى سرتو ارجال لغيين
اوراعي اللغا يصبح مع الخلق دامي
- 17 nistadd bilmarbū' māhū bū raṭlayn
ma'ak almahal mā hī itlimlim ulāmī
نستد بالمربوع ماهو بو رطلين
معك المهل ما هي اتملم اولامي
- 18 jibt alḥajāyā walhgayš annadiyyīn
uṣurbat xazīr ušākkīn allitāmī
جبت الحجايا والهقيش النديين
اوصربة خظير اوصاكين اللتامي
- 19 ulammayt sab' ijmū' mā hum ġalīlīn
wirdū 'alā rab'ī urab'ī mazāmī
اولميت سبع اجموع ما هم قليلين
وردوا على ربي اوربعي مظامي
- 20 rab'ī ištām alḥarb 'ind alba'ārīn
lin ixtalat 'ajj arramak lilkatāmī
ربي اسطام الحرب عند البعارين
لن اختلط عج الرمك للكتامي
- 21 uduġmān hū wal'abd'ayyanthum wayn
ġazzayt rijmah bimdaḥḥā anna'āmī
اودغمان هو والعبد عينتهم وين
غزيت رجمه بمدحا النعامي

- 22 wiṣbayḥ ṭāḥ urāḥ bayn algabīlayn
ufāragg ʿāšīrah ʿugub lidd almanāmī
وصبيح طاح اوراح بين القبيلين
اوفارق عشيره عقب لذ المنامي
- 23 uhaddā ʿalayh aṭṭayr mirxī aljanāḥayn
ufaragg ifrāg abūk ʿugub allayāmī
اوهدى عليه الطير مرخي الجناحين
اوفارق افراق ابوك عقب الليامي
- 24 udabḥ aṭṭalāṭah waṭṭamān almsammayn
wabū fitnih allī warākum iyḥāmī
اودبح الثلثه والثمان المسمين
وابوقتته اللي وراكم ايحامي
- 25 ugawl alfāḥal mahū kuḍūbin ulā šayn
manzil mašāṭihin ʿalaykum ḥarāmī
اوقول الفحل ماهو كذوب اولاشين
منزل مشاتيهن عليكم حرامي
- 26 mār alyawm law habbat ʿalaykum šamīṭayn
itridūn maštānā ʿan aṣṣagi ʿḥāmī
مار اليوم لو هبت عليكم شميطين
اتريدون مشتانا عن الصقع حامي
- 27 wisnād ḥawmal waddaḥal waljadāʿīn
ubabū gaza talgawn ʿālī uṭāmī
وسناد حومل والدحل والجداعين
اوببوغظا تلقون عالي اوطامي
- 28 yā šīb ʿaynak kān habbat min alʿayn
tikub ṭaljin min saḥābin irdāmī
يا شيب عينك كان هبت من العين
تكب تلج من سحاب اردامي
- 29 mayr tazabban ḥismā layjūk alfarāʿīn
yakiln min šawk alwaʿar walʿadāmī
مير تزين حسما ليجوك الفراعين
ياكلن من شوك الوعر والعدامي
- 30 wadʿaw manazilkum waʿar garbī alʿayn
lissahal almazḥūr maʿ darb šāmī
وادعوا منازلكم وعر غربي العين
للسهل المظهور مع درب شامي
- 31 lammā yifīzūn aṭṭwugah alʿazīzīn
wibzaff siḥī addirayḥī unāmī
لما يفيظون الطوقه العزيزين
وبظف سحي الذريحي اونامي
- 32 mayr alḥamd lallāh mā irbūʿī galīlīn
ubalkuṭur yišdūn aljarād attahāmī
مير الحمد لله ما اربوعي قليلين
اوبالكتر يشدون الجراد التهامي
- 33 ukamm rās šayxin gawṭaraw bih zārīn
walā hum ibḥalah taḥt jurfin hadāmī
اوكم راس شيخ قوطروا به ظارين
ولا هم ابحاله تحت جرف هدامي

- 34 mā šuft alahaywāt hum watarābin
‘aljafr rūs išyūx lawn algarāmī
ما شفت الاحيوات هم والترابين
عاجفر روس اشيوخ لون القرامي
- 35 ujāzī hū wiyā abūh ‘indak wafā dayn
nissal min iydayn aššiyūx al‘zāmī
اوجازي هو ويا ابوه عندك وفا دين
نسل من ايدين الشيوخ العظامي
- 36 ulaw rab‘ak iktār urab‘ī išwayyīn
yihijjūn ‘in rab‘ī hajj anna‘amī
اولو ربك اكثر اوربعي اشويين
يهجون عن ربي هجيج النعامي
- 37 lā budd lakk min ‘arktin ‘ugub yawmayn
yib‘idin bihā nāglāt al‘alāmī
لا بد لك من عركة عقب يومين
يبعدن بيها ناقلات العلامي
- 38 ulā budd mā ta‘riz ilṭallābit addayn
uyihfī bahā xaṭū arrajaḥ bilasāmī
اولابد ما تعرض الطلبة الدين
اويهفي بها خطو الرجح بالاسامي
- 39 iyjinnak si‘lin kinhin aššayāhin
yā zayn radd iydak ilkaff alḥzāmī
ايجلك شعل كنهن الشيايين
يا زين رد ايدك الكف الحرامي
- 40 ulaw ma‘ak tisi‘ aṭlāg birūh yā šayn
‘addāk zarb assayf ‘anhin išmāmī
اولو معك تسع اطلاق بروح يا شين
عداك ظرب السيف عنهن اشمامي
- 41 wallāh law liḥgūk i‘yāl azzabā‘in
mā yafraḥan bak dāblāt alwišāmī
والله لو لحقوك اعيال الطبايعين
ما يفرحن بك ذابلات الوشامي
- 42 wallāh lawlā aḥḍawk i‘yāl adda‘ājīn
wi‘yāl al‘azzām allī ilrab‘ak ixzāmī
والله لولا احذوك اعيال الدعاجين
وعيال العزام اللي الربك اخزامي
- 43 mā tintīni biḥūrhin xātrak zayn
uturmā ilzab‘ azzāḥkiyyah ṭa‘amī
ما تنتني بظهورهن خاطر ك زين
اوترمي الطبع الظاكيه طعامي
- 44 ulaw jāk axū kasbah su‘uṭ almajānīn
‘ugub aṭṭama‘ baddalt balinhizāmī
اولو جاك اخوكسبه سعوط المجانين
عقب الطمع بدلت بالانهزامي
- 45 utundur iljaddak yawm taslam juzūrayn
utayyis ilšawf ixwānkum wal‘amāmī
اوتندر الجدك يوم تسلم جزورين
اوتيس الشوف اخوانكم والعمامي

- Damn you, you eater of leftovers! I swear if you were not in this place, I would let the dogs play with your head.

Ḥamad answered:

- Ah. Are you upset? You sent for me and wanted me to entertain you. I am leaving now.

The others said to Ḥamad:

- Sit down!
- No. Don't force me on a man who doesn't like my entertainment.

ʿAwdah said:

- Leave the dog! Let him go.

TO AL FAḤAL

SAʿŪD JĀZĪ ALMUṢABHIYYĪN

In 1988, Saʿūd Jazi, a Ḥuwayṭī poet, composed and recited this in the majlis of Sheikh Muḥammad Bin Ḥamd Al Jāzī, of the Maṭālga section of the Ḥuwayṭāt, in Al Ḥusayniyya. The poem was recorded and broadcast on the bedouin poetry programme on Amman radio some days later. When Saʿūd Jāzī recited the poem, he claimed that it was by ʿAwdah Abū Tayīh, who had given it to Mūsa Ibn Hawwāš to convey to Ḥamad Al Faḥal. In the poem, he used the two lines that ʿAwdah had sent to Ḥamad Al Faḥal after the battle of Abū ʿAmūd. However, several elements make it clear that the poem could not have been by ʿAwdah who, in any case, was not a poet: mention of the battle of Attawr, which took place several years later, the fact that ʿAwdah would not have sent such a poem to someone who was not his equal, use of the word 'madam'.

Saʿūd Jazi 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 Faḥal⁽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 ʿAdīn and Abū Algamāmi⁽⁷⁶⁾.
- 15 By God, if you had been seen by tough men,
Your head would be cut off from your shoulders.

- 16 The payment of your people for Ṣubayḥ's⁽⁷⁷⁾ life was one hundred and ninety;
Their bones were left to rot in Al Ḥawṣā⁽⁷⁸⁾.
- 17 And Di'sān⁽⁷⁹⁾, who is mourned by the beautiful white ones,
Ijway'id⁽⁸⁰⁾ shot him - he is used to shooting.
- 18 And 'Āmr⁽⁸¹⁾ fell into the hands of angry men;
He was killed before the surrender, when the fighting was hot.
- 19 I wish you had been there to see with your own eyes;
That day, your people were covered in clouds of dust.
- 20 We paid you back twofold;
You fled the battlefield after fighting.
- 21 Only two returned home out of nine hundred⁽⁸²⁾;
Gunpowder blew away the others.
- 22 The ones who returned and gave the news to their people
Said 'The others were not killed, they were taken prisoner.'
- 23 In truth there were two prisoners in each tent,
Where they were offered camel meat⁽⁸³⁾.
- 24 In each tent there were two big cooking pots on the fire,
Until they left on their journey in safety.
- 25 What hurt the heart was two old women crying
At night, like the answering call of the pigeon⁽⁸⁴⁾
- 26 When you get home, ask your people what happened;
The truth can't be concealed among many words.
- 27 In the plains of Attawr, we fought two wars⁽⁸⁵⁾
And destroyed the tents of war.
- 28 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 Ḥufrāh⁽⁸⁶⁾ for the winter
- 30 We spend the spring between Al Ḥawṣā⁽⁸⁷⁾ and the Bassātin⁽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 Ṣālḥa⁽⁹⁰⁾ are bridles for their enemies.
- 34 When Ibn Jāzi⁽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 Zabā'in⁽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 Nūrah⁽⁹⁷⁾, and his tribe with their fine reputation.
- 43 The one who protected Najd with a rifle and two swords⁽⁹⁸⁾,
He who raised your reputation and position.
- 44 They are kings, descendants of kings, and just in their rule;
They follow Shari‘a⁽⁹⁹⁾ law to the letter.

- | | | |
|---|--|--|
| 1 | yā rākbin min ‘indanā fawg tintayn
yamm alfahāl imṭaxyātin ihmāmī | يا راكب من عندنا فوق تنتين
يم الفحل امطخيات اهمامي |
| 2 | yišdin warīd imḥadlafāt algaṭātayn
in ṭāla‘an ‘ukf aljanāḥayn ḥāmī | يشدن ورید امحدلافات القطاتين
ان طالعن عكف الجناحين حامي |
| 3 | ‘ugub algafal yišūfin azzawl zawlayn
am rās rabdin šāfan azzawl gāmī | عقب القفل يشوفن الزول زولين
ام راس ريد شافن الزول قامي |
| 4 | mirbā‘hin balxawf mā bayn ḥaddayn
uyar‘an ibxašim assayf mā‘ algaṭāmī | مرباعهن بالخوف ما بين حدين
اويرعن ابخشم السيف مع القطامي |
| 5 | wallī ‘alayhin balligā i‘yāl darkīn
alkull minhum mā yahāb azzalāmī | واللي عليهن باللقا اعيال دركين
الكل منهم ما يهاب الظلامي |
| 6 | wilā lafaytū ‘ind rā‘ annabā aššayn
ballāh ‘alaykum ‘almūh ibkalāmī | ولا لفيئو عند راع النبا الشين
بالله عليكم علموه ابكلامي |
| 7 | sabbayt rab‘ī yalfahāl mālak addīn
yāmā sakant ibwaṣṭhum lakk ‘amāmī | سبيت ربعي يالفحل ما لك الدين
ياما سكنت ابوسطهم لك عمامي |
| 8 | witzayyin harjak yā ḥamad biddawāwīn
utārīxak bayyin yā xaddām almadāmī | وتزيين هرجك يا حمد بالدواوين
اوتاريخك بين يا خدام المدامي |

- 9 utahmid ḥalak sirt miṭl abū ḥiṭlayn
uyawm alḥarāyib wint mālak ‘alāmī
او محمد حالك سرت مثل ابو حنّين
او يوم الحرايب وانت مالك علامي
- 10 mā tistaḥi itbaddil alharj harjajn
nūrī ibṭablak mā ‘alayk almalāmī
ما تستحي اتبدل الهرج هرجين
نوري ابطباك ما عليك الملامي
- 11 mant alfaḥal yalharm yābū addaxāxīn
ism alfaḥal ‘alayk wallāh ḥarāmī
مانت الفحل يالهرم يابو الدخاخين
اسم الفحل عليك والله حرامي
- 12 walḥarb māhū itxirtakk lilmaṣārīn
rab‘ī allī lilim‘ādī iljāmī
والحرب ماهو اتخرطك للمصارين
ربعي اللي للمعادي الجامي
- 13 lā ‘adək būm usāknin bayn jālayn
urab‘ak ‘alayhum argaṭ arriṣ ḥāmī
لا عادك بوم اوساكن بين جالين
اوربعك عليهم ارقط الريش حامي
- 14 unḍur ‘alā nafsak ma‘ aljazūrayn
‘isrīn wanx jiddakk ‘adīn wabū algamāmī
انذر على نفسك مع الجزورين
عشرين وانخ جدك عدين وابوالغمامي
- 15 wallāh law šāfawk rab‘in xabiṭīn
yā gayr rāsak ‘in imtūnak iygāmī
والله لو شافوك ربع خبيّين
يا غير راسك عن امتونك ايقامي
- 16 wallī sadad biṣbayḥ miyyah utiṣ‘īn
i‘zāmhum ‘alḥawṣā šarat ramāmī
واللي سداد بصبيح ميه اوتسعين
اعظامهم عالحوصا صارت رمامي
- 17 udi‘sān allī tan‘āh bīz almazāyīn
ramāh ijway‘id zāriyin lilmarāmī
اودعسان اللي تتعاه بيظ المزايين
رماه اجويعد ظاري للمرامي
- 18 u‘amr waga‘ biwujūh rab‘in imḡillīn
idbiḥ min gabl alman‘ walkawn ḥāmī
او عمر وقع بوجوه ربع امغلين
اذبح من قبل المنع والكون حامي
- 19 yālaytak ḥazīr ‘indanā itsūf bal‘ayn
yawmin ‘alaykum šār mitl algamāmī
ياليتك حازر عندنا اتشوف بالعين
يوم عليكم صار مثل الغمامي
- 20 ukilnā lukum aṣṣā‘ šā‘in ibsā‘ayn
wagfaytū im‘ifīn ‘ugb azzahāmī
اوكلنا لكم الصاع صاع ابصاعين
واقفيتوا امعيفين عقب الزحامي

- 21 min tisi' miyyah mā nakas ġayr rajlayn
alli 'alayhum ašhab almiḥ zāmī
من تسع ميه ما نكس غير رجلين
اللي عليهم اشهب الملح زامي
- 22 alli lahalhum raddaw al'ilm yā šayn
ugālaw alli mā rāḥ imni' tamāmī
اللي لهلهم ردوا العلم يا شين
اوقالوا اللي ما راح امنع تامامي
- 23 harj ašṣahiḥ fī kull baytin mani'ayn
imḥadfin alhīl fawg aṭṭa'āmī
هرج الصحيح في كل بيت منيعين
امحذفين الحيل فوق الطعامي
- 24 fī kull bayt yuṭbux luhum 'alā annār ġidrayn
lammā talaggaw ma' ṭariġ assalāmī
في كل بيت يطبخ لهم على النار قدرين
لما تلقوا مع طريق السلامي
- 25 walli jaraḥ algalb sāḥan 'ajūzayn
ijjāwbin ballayl ṣawt alḥamāmī
واللي جرح القلب صاحن عجوزين
ايجاوين بالليل صوت الحمامي
- 26 inšid ilā jīt rab'ak baxinin
aššudug mā yigdiḥ kutur alkalāmī
انشد الا جيت ربك بخينين
الصدق ما يغديه كثر الكلامي
- 27 alli xuznāhin ibgā'at aṭṭawr ḥarbayn
xallan ibyūt alḥarb minnā hadāmī
اللي خظناهن ابقاعة الطور حربين
خلن ابيوت الحرب منا هدامي
- 28 tijfil jafil aššayd waḥnā ba'idin
ulagaytū alarbāḥ bilinhizāmī
تجفل جفيل الصيد واحنا بعيدين
اولقيتوا الارباح بالانهزامي
- 29 udūn aṭṭubayg im'absāt assakākīn
umašātī alḥufrah 'alaykum ḥarāmī
اودون الطبيق امعبسات السكاكين
اومشاتي الحفرة عليكم حرامي
- 30 umirbā'nā min alḥawṣā larz albasātīn
hādī masārib xaylnā waljahāmī
اومرباعنا من الحوصا لارظ البساتين
هذي مسارب خيلنا والجهامي
- 31 winšatti aššuwwān walā aḥnā ġibiyyin
walli imḥāribnā in šāfnā mā yanāmī
وانشتي الصوان ولا احنا غبيين
واللي امحاربنا ان شافنا ما ينامي
- 32 wimḥašnīnīn min aššarārāt taḥšin
ġayr algašīr alli 'alaynā iyḥāmī
ومحصنينه من الشرارات تحصين
غير القصير اللي علينا ايحامي

- 33 urab[‘]i iħmāt aljayš gabil uhalħin
waxwāt šalħah lilim[‘]ādī iljāmī
اوربعي احماء الجيش قبل اوهالحين
واخوات صالحه للمعادي الجامي
- 34 yawm ibn jāzī šāfkum wintum alfayn
wijmū[‘]nā tamān miyyah tamāmī
يوم ابن جازي شافكم وانتم الفين
وجمعنا ثمان ميه تامامي
- 35 jākum ‘ajāl annabk ušāran manāxayn
uħattaynā subbag jayškum ‘aljahāmī
جاكم عجال النبك اوصارن مناخين
اوخطينا سبق جيشكم عالجهامي
- 36 wagfaytū timšū hāfyāt algadāmayn
walli bagā ‘alyah assayf hāmī
واقفيتوا تمشوا حافية القدامين
واللي بقا عليه السيف حامي
- 37 aktar dismithā min i‘yāl azzabā[‘]in
difnū min taħt alarḻ min dūn xāmī
اكثر دسمتها من اعيال الطبايعين
دفنوا من تحت الارط من دون خامي
- 38 ‘ayyant axū kasbih uma[‘]ah allahāwīn
fazzaw ‘an wajh mi[‘]ṭbin almarāmī
عينت اخو كسبه اومعه اللحاوين
فظوا عن وجه معطبين المرامي
- 39 urab[‘]i allī bimwājah alħarb šalfin
baymānhum imšazfāt ali[‘]zāmī
اوربعي اللي بمواجه الحرب صلفين
بايمانهم امشظفات العظامي
- 40 kull ‘uglatin mātijih wagt almagāṭīn
tuḍkar warā annafūd barḻ al‘adāmī
كل عقلة ماتجيه وقت المقاطين
تذكر ورا النفود بارط العدامي
- 41 umin jawrnā ‘akull dirah imħilīn
uħurrim[‘]alaykum šawfkum lilmagāmī
اومن جورنا عكل ديره امحيلين
اوحرم عليكم شوفكم للمقامي
- 42 wanā aħmad allī ‘azkum yalmasākīn
‘ind axū nūrah nāglīn al‘alāmī
وانا احمد اللي عزكم بالمساكين
عند اخو نوره ناقلين العلامي
- 43 allī ḥamā bih najd bundug usayfayn
hū allī rafa[‘] šānkum walmagāmī
اللي حمى به نجد بندق اوسيفين
هو اللي رفع شانكم والمقامي
- 44 imlūk ‘agb imlūk bilħukum ‘adlīn
yimšū ‘alā darb aššari[‘]ah tamāmī
املوك عقب املوك بالحكم عدلين
يمشو على درب الشريعة تامامي

REPLY FROM THE SHARARAT**JĀRID BIN JALŪD ATTULAYḤAH AṢṢARĀRĪ**

When the Shararat heard Saʿūd Jāzi's poem on the radio, they were upset and decided to respond with a poem refuting his allegations. They invited the poet Jārid Bin Jalūd Attulayḥah to compose one, made multiple copies of it and distributed them widely in Jordan.

In this poem, Jārid accuses Saʿūd of denying eighty five years of history by attributing his poem to ʿĀwdah Abū Tāyih. He defends what Al Faḥal had said on behalf of his tribe, in the presence of the Banī Ḥamīda sheikhs, and states that all the tribes know that ʿĀwdah was not a poet. He claims that the Ḥuwayṭāt were not alone in their fight, and that they were victorious because of support from the Tarābin, Aḥaywāt, Drūze and others. He tells the Ḥuwayṭāt 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 ʿĀwdah⁽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 Saʿūd Jāzi⁽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 Faḥal⁽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 ʿAwdah to Al Faḥal 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 Ḥuwayṭāt accept what you are saying,
There are no good sheikhs left among the Ḥuwayṭāt.
- 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 Himṣ⁽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 Tarābin⁽¹⁰⁹⁾;
They were smashed in the battle of Sayfūr⁽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 Māzī⁽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 Axu Alya left with his people;
Having been full of hopes, he chose escape.
- 39 By God, if it had been the Ḥuwaytāt 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 sleepless 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 ʿĀlyā 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 Sa'ūd, 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.

- | | | |
|---|---|---|
| 1 | jatnā gawāfī tawwahā nazm halḥīn
tunsab il'awdah bal'usūr algdāmī | جنتنا قوافي توها نظم هالحين
تنسب العوده بالعصور القدامي |
| 2 | yallāh yallī asmāk tis'ah utis'in
ad'ik bismak yā 'azīm alasāmī | ياالله ياللي اسمك تسعه اوتسعين
ادعيك باسمك يا عظيم الاسامي |
| 3 | yalwālī alma'būd yā šāḥib addīn
yā mūhibann 'abdak āyāt alaḥkāmī | يالوالي المعبود يا صاحب الدين
ياموهبا عبدك ايات الاحكامي |
| 4 | a'ūd billāh min kalāmin māhū zayn
yallāh ib'arzak 'in jami' alataṁmī | اعوذ بالله من كلام ماهو زين
ياالله ابعرظك عن جميع الاتامي |
| 5 | is'ūd jāzī bā' ḥazzah balā šīn
bay'at raxiṣ biṭṭaman mā yisāmī | اسعود جازي باع حظه بلا شين
بيعة رخيص بالثمن ما يسامي |

- 6 alf utisi' miyyah tamān utamānin
yirudhā xams utamānin 'amī
الف اوتسع ميه ثمان اوثمانين
يردها خمس اوثمانين عامي
- 7 gawl alfahāl kullah 'alā arrās wal'ayn
'add aṣṣahīh udūn rab'ah iyhāmī
قول الفحل كله على الراس والعين
عد الصحيح اودون ربعه ايحامي
- 8 alkidib mā yimṣī 'alā nās ḥayyīn
aṣṣudug wāziḥ lawn badr attamāmī
الكذب ما يمشي على ناس حيين
الصدق واضح لون بدر التمامي
- 9 risālit 'awdah lilfahāl bass baytayn
kull algabāyil yaṣhadūn ibkalāmī
رسالة عوده للفحل بس بيتين
كل القبائل يشهدون ابكلامي
- 10 yas'ūd gawlak mā ligi lah imzakyyīn
naṣadit kullit arrijāl alfhāmī
ياسعود قولك ما لقي له امزكيين
نشدت كليت الرجال الفهامي
- 11 lā tifattin algāfil tarā annās sāhin
kull assawālif 'arfīnih tamāmī
لا تفطن الغافل ترى الناس ساهين
كل السوالف عارفينه تامامي
- 12 ṣirtū lanā ansāb uminkum garībīn
iftīn tarā alxawāl mitl al'amāmī
صرتوا لنا انساب او منكم قرييين
افطن ترى الخوال مثل العمامي
- 13 ḥinnā i'yal alyawm u'in ams nāsīn
mitbādlinan baynnā aliḥtirāmī
حنا اعيال اليوم او عن امس ناسين
متبادلين بينا الاحترامي
- 14 yas'ūd intum battifurrug gadīmīn
tigūl maftūman 'alayhā iftāmī
ياسعود انتم بالتفرق قديمين
تقول مفظوما عليها افطامي
- 15 in ḥawwal 'an iblis rikib aṣṣayāṭīn
mā lah min alma'būd ḥusn alxitāmī
ان حول عن ابليس ركب الشياطين
ما له من المعبود حسن الختامي
- 16 in kān bihādā alḥwayṭat rāzīn
agrā 'alā nasl aṣṣuyūx assalāmī
ان كان بيهذا الحويطات راطين
اقرا على نسل الشيوخ السلامي
- 17 haggan 'alā nasl aljudūd al'arībīn
mā yaftahūn albāb ilkull famī
حقا على نسل الجدود العرييين
ما يفتحون الباب الكل فامي

- 18 in tī'ni yas'ūd limm assakākin
alkidib mā yišfi marīz alawhāmī
ان طعتني ياسعود لم السكاكين
الكذب ما يشفي مريض الاوهامي
- 19 almiyyah utis'in dabaḥthum wayn
ma' tisi'miyyah yā xallī azzamāmī
الميه اوتسعين ذبحتهم وين
مع تسعميه يا خلي الزمامي
- 20 law tisi'miyyah mitl mā gult yā šayn
alhimš jāb ixylkum waljahāmī
لو تسعميه مثل ما قلت يا شين
الهمش جاب اخيولكم والجهامي
- 21 ayyāmhā mā baynnā ubaynak xadīn
mā baynnā yā ġayr guss ali'zāmī
ايمها ما بينا اوبيئك خدين
ما بينا يا غير قص العظامي
- 22 min gabl axū nūrah uḥinnā 'azizīn
nirki 'alā ikbūd al'idā samm dāmī
من قبل اخو نوره اوحنأ عزيزين
نركي على اكبود العدا سم دامي
- 23 bidyārnā mā ḥinnā 'ala annās xāfin
bayn al'idā yas'ūd lawn aliydāmī
بديارنا ما حنا على الناس خافين
بين العدا ياسعود لون الايدامي
- 24 min kull jīhah šawalawnā alim'ādīn
yāmā ramaynā balligā min iġlāmī
من كل جيهه صاولونا المعادين
ياما رمينا باللقا من اغلامي
- 25 ilayyā ṭaradnā šaḥīb addayn baddayn
alḥagg nijībah ibḥadd alḥusāmī
اليا طردنا صاحب الدين بالدين
الحق نجيبه ابحد الحسامي
- 26 nikil lah 'in mashit aššā' šā'ayn
bimgartasin yiksir matīn ali'zāmī
نكيل له عن مسحة الصاع صاعين
بمقرطس يكسر متين العظامي
- 27 umābī agūl iflān wiflān hum wayn
azinn wāziḥ wayš ma'nā kalāmī
اومابي اقول افلان وفلان هم وين
اظن واطح ويش معنى كلامي
- 28 'ahdin maḏā urāḥ dawrah min isnīn
umābī itnibiš imrammasāt ali'zāmī
عهد مظى اوراح دوره من اسنين
اومابي اتنبش امرسات العظامي
- 29 umin gabl ḥinnā 'alaykum ḥazizīn
uyāmā ramaynā min ikbār alasāmī
اومن قبل حنا عليكم حظيظين
اوياما رمينا من اكبار الاسامي

- 30 tağabb winsid 'in ijrār attarābīn
bima'arakat ṣayfūr rāhan ḥaṭāmī
تغب وانشد عن جرار الترابيين
بمعركة صيفور راحن حطامي
- 31 yawm abū tāyih jābhum min falasṭīn
jarradd 'alaynā min junūbin uṣāmī
يوم ابو تايه جابهم من فلسطين
جرد علينا من جنوب اوشامي
- 32 uyawm 'awdah 'āhadd aljang yā šīn
ujāb ibn māzī waddurūz alkirāmī
اويوم عوده عاهد الجنق ياشين
اوجاب ابن ماضي والدروز الكرامي
- 33 tasāḥabat hall aljabal kinnahā alḡayn
ijmū' tizmī lawn jays' annizāmī
تساحبت هل الجبل كنها الغين
اجموع ترمي لون جيش النظامي
- 34 talāya'aw 'alā alhazīm algabīlayn
bisā'tin hazḏ aššarārāt ḡāmī
تلايعوا على الهزيم القبيلين
بساعة حظ الشرارات قامي
- 35 li'fūn maslūb alḥašā dā'ij al'ayn
ta'addaraw alḡimān dūn aljahāmī
لعيون مسلوب الحشا داعج العين
تعذروا الغلمان دون الجهامي
- 36 talāḥamaw bisā'tin māḡafah šayn
uḡadā ilrašḡ almilḥ lawn alkatāmī
تلاحموا بساعة ماقفه شين
اوغدا الرشق الملح لون الكتامي
- 37 alḥazḏ ḡām u'āb jam' almgīrīn
uḡadā 'alayhum lawn yawm alḡiyāmī
الحظ قام اوغاب جمع المغيرين
اوغدا عليهم لون يوم القيامي
- 38 wagfat baxū 'alyā urab'ah imgaffīn
'uḡb arrahā ixtāraw alinḥizāmī
واقفت باخو عليا اوربعه امقفين
عقب الرها اختاروا الانهزامي
- 39 wallāh law hi balḥwayṭāt ṣāfīn
in tadfa' alxāwah bikull iḥtirāmī
والله لو هي بالحويطات صافين
ان تدفع الخاوه بكل احتراممي
- 40 lawmā ḥukum iklub mā fālkum zayn
'uḡb assahar xallā i'fūnak tanāmī
لوما حكم كلوب ما فالكم زين
عقب السهر خلا اعيونك تنامي
- 41 tarā almasabbah lā itḡalliṭ walā it'īn
masabbī almayyit tarāhā ḥarāmī
تري المسبه لا اتقلط ولا اتعين
مسبة الميت تراها حرامي

- 42 dawr axū kasbih waxū ‘alyā hāk alhīn
alkull minhum nāl zayn al‘alāmī
دور اخو كسبه واخو عليا هاك الحين
الكل منهم نال زين العلامي
- 43 wibzafwit alḥukum ḡadaynā ṣadīḡin
maẓā ‘alā almāzī ḥafār udafānī
وبظفوة الحكم غدينا صديقين
مضى على الماضي حفار اودفاني
- 44 alyawm tarā intum uḥinnā maḥkūmīn
alkull minnā taḥat ẓill al‘alāmī
اليوم ترى انتم اوحنا محكومين
الكل منا تحت ظل العلامي
- 45 ḥinnā ibḥukum allī ‘asāhum ‘azīzīn
‘izz alwatan u‘izz albiyūt alḥarāmī
حنا ابحكم اللي عساهم عزيزين
عز الوطن اوعز البيوت الحرامي
- 46 ibḥukum assu‘ūd allī ‘alā alḥagg māšīn
allāh yunṣurhum rafī‘ almagāmī
ابحكم السعود اللي على الحق ماشين
الله ينصرهم رفيع المقامي
- 47 ‘ūjan ‘ala ikbūd alim‘ādī ṭawā‘īn
wallī yilūj ibzilhum mā yizāmī
عوجا على اكبود المعادي طواعين
واللي يلوج ابظلمهم ما يظامي
- 48 tafxar buhum kull al‘arab walmusilmīn
bimā anzal allāh māšyyīnin tamāmī
تفخر بهم كل العرب والمسلمين
بما انزل الله ماشيين تامامي
- 49 wintum ibhukum al‘āhil alḥāšim iḥsayn
allāh yifikkah min i‘yāl alḥarāmī
وانتم ابحكم العاهل الهاشم احسين
الله يفكه من اعيال الحرامي
- 50 ahl assiyādah walgiyādah gadīmīn
wahl assiyāsah min gadīm ala‘wāmī
اهل السيادة والقيادة قديمين
واهل السياسة من قديم الاعوامي
- 51 malk almulūk allī ‘alā al‘ahd mibṭīn
ašrāf ‘alā ism al‘urūbah ithāmī
ملك الملوك اللي على العهد مبطين
اشراف على اسم العروبه اتحامي
- 52 ṣalāt rabbī ‘add mā yumṭur alḡayn
‘alā annabī aḥdī ṣalāt usalāmī
صلاة ربي عد ما يمطر الغين
على النبي اهدي صلاة اوسلامي

TRIBAL BATTLES

FOOTNOTES

- 1 i.e God
- 2 *itraygāh*: 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 *hīl*, singular *hāyil*: 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 Isnayd Ibn Gahaban, father of Iʿnād
- 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 Jafr
- 9 a sheikh of the Shammar tribe, killed by the Shararat while raiding them.
- 10 a place in Wadi Assirḥān
- 11 Four groups of raiders from different tribes tried to attack the Shararat
- 12 Zayd AL Mirtaʿid, a sheikh of the ʿAnaza tribe
- 13 Ġazbān Ibn Irmāl, a sheikh of the Shammar tribe.
- 14 ʿAwdah Abū Tāyih
- 15 Some months after the Ḥuwayṭāt defeated the Shararat at the battle of Abū ʿĀmūd (1905), ʿAwdah Abū Tāyih tried to raid the Shararat in the South of Attubayg. Knowing this, the Shararat ambushed the Huwaytat and defeated them at Ṣayfūr. Alʿuzayzī, Aššrarāt, pp 158 - 227
- 16 *waḥayāt hal ʿūd warrabb almaʿbūd*: swear by this stick and the worshipped God. The stick represents wood, which represents fire, one of the necessities of bedouin life.
- 17 ʿAwdah is mocking Al Faḥal
- 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 Aššaʿīdī; 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 ‘Awdah in this poem, which was composed in reply to Awdah'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 Banī Sakhr tribe.
- 31 a bedouin tribe living between Qatrana and Ḥasā, in the south of Jordan.
- 32 sections of the Banī Sakhr tribe
- 33 i.e the Drūze
- 34 Duġman Abū Fitna, a Ḥuwayṭāt 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 ‘Awdah Abū Tāyih, killed in the battle of Abū ‘Amūd
- 38 Eleven known desert warriors were killed by the Shararat in the battle of Abū ‘Amūd
- 39 ‘Alī Abū Fitna, a desert warrior from the Frayjāt section of the Huwaytat, killed in the battle of Abū ‘Amūd.
- 40 i.e Aṭṭubayg.
- 41 uninhabited places in Aṭṭubayg.
- 42 a spring in the Ṣarāh mountains, belonging to the Ḥuwayṭāt.
- 43 an area south of Wadi Rumm, 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 Banī Sakhr 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 Tarābin and the Aḥaywat are allies of the Ḥuwayṭāt)
- 51 hyperbole
- 52 Jāzī Ibn Falāh Abū Tāyih and his father were killed by the Shararat at the battle of Ṣayfūr
- 53 i.e camels
- 54 i.e camels
- 55 a section of the Shararat tribe.
- 56 ‘Awdah's wives: ‘Awdah 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

- 59 i.e. the ones who would control and humiliate you.
- 60 an uninhabited place near Attubayg
- 61 Kāsib Allihāwī, well-known warrior sheikh of the Shararat tribe
- 62 metaphor referring to the man's courage and power.
- 63 The poet is sending his message with two men mounted on two camels
- 64 Ḥamad Al Faḥal of the Shararat
- 65 i.e a falcon
- 66 They are eager to get to their destination quickly.
- 67 They graze in an enemy area, protected by force.
- 68 Ḥamad Al Faḥal
- 69 *diwān* or *majlis*, where men gather .
- 70 In the Arabic text, the poet uses the English word 'madam'
- 71 Rākān Ibn Ḥitlayā, from Najd; sheikh of the 'Ajmān tribe in the nineteenth century. he was a well known desert warrior and poet. (Assudayri, M., *Abtāl min Aṣṣahrā'*: p.13)
- 72 i.e who goes to the feasts, wherever they are.
- 73 *al faḥal*: a strong thoroughbred male camel used for breeding; a strong brave man
- 74 an insult
- 75 i.e many of your people were killed in the battle of Abū 'Amūd. ' 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.
- 76 The Shararat pay homage to those two dead men, and slaughter sheep near their graves.
- 77 Ṣubayḥ Ḥarb Abū Tāyih, brother of Awdah, was killed by the Shararat at the battle of Abū 'Amūd.
- 78 a well in the north west of Attubayg
- 79 Di'sān Al Himš, a sheikh of the Shararat and a well known desert warrior.
- 80 Ijway'id Ibn Sa'id Abū Tāyih; there is a well known story that Ijway'id swore he would kill Di'sān Al Himš and drink his blood. Having killed him in the battle of Abū 'Amūd, Ijway'id is said to have tried drinking his blood but, finding it bitter, smeared some on his beard and moustache instead.
- 81 head of one section of the Shararat tribe.
- 82 hyperbole
- 83 When the leader of a raiding party defeated his enemy, he would announce a cease-fire, *al manf'*. The prisoners, *mani'*, 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.
- 84 an imaginative description of the emotional situation of the Shararat after their defeat.
- 85 The battles of Attawr, between the Ḥuwayṭāt and the Banī Sakhr, took place five years after the battle of Abū 'Amūd.

- 86 a place in Attubayg.
- 87 a well north west of Attubayg
- 88 a place on the border between Jordan and Saudi Arabia.
- 89 the area north of Attubayg
- 90 brothers of Ṣālḥa; i.e the Ḥuwayṭāt.
- 91 Sheikh Ḥamad Ibn Jazī, chief of the Maṭālga section of the Ḥuwayṭāt
- 92 a small village in Wadi Assirḥān, near Alḡurayiyat.
- 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 ʿAbd Al ʿAziz Al Saʿūd
- 98 refers to the flag of Saudi Arabia
- 99 Islamic law.
- 100 ʿAwdah Abū Tayih
- 101 The poet who claimed his poem was by ʿAwdah
- 102 The Shararat believe the battle of Abū ʿAmūd to have taken place around 1902-3, whereas the Ḥuwayṭāt date it around 1905. ʿAṭṭār, ʿAdnān; Al Ḥuwayṭāt
- 103 Ḥamad Al Faḥal
- 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 Himš, 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 Huwaytat were carrying their water in jugs, not in skins.
- 110 a battle between the Shararat and the Ḥuwayṭāt with their allies; the Huwaytat were soundly defeated.
Aṣarārāt Mann Humm, Taṣḥīḥ Li Awhām Attārīx. Rox Bin Zaid Al ʿUzayzī. Amman 1993
- 111 a clan of the Druze (see Musil, op.cit. pp 617 - 18)
- 112 Raṭʿān Ibn Mazī, sheikh of the Al ʿĪsā tribe, north eastern Jordan.
- 113 The Druze live in northern Jordan, southern Syria, Lebanon and northern Israel. The Druze from Jordan fought with the Huwaytat 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 *xāwah* a tax on caravans entering the territory of a powerful tribe, paid by inferior tribes.
See Dickson, op.cit. p.442.

- 117 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.
- 118 Mecca and Madinah

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