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رَحْلَةُ شَنْطَاح

كامل كيلاني

Shantah's Journey



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أ/ رشاد كامل الكيلاني

القائمة



التي
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مربع الدار ٢٨ شارع النسيان

دارمكتبة الأطفال
أول مؤسسة عربية للتعليم اللطال
ت ٥٠٨١٨ القاهرة

أسلوب مبتكر في تحبيب القراءة لأطفال الروضة ، يقوم على
أساس تربوي ناجح في تعليم الأطفال القراءة وتكوين الجمل ،
مستعينة على تفهيم المعاني بالتصاوير المعبرة الفاتنة التي تسترعى
الانتباه وتشير التطلع .

كامل كيلاني

رحلة شنتح

Shantah's Journey

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دار مكتبة الأطفال

العاصمة | فرع الدار ٣٢ شارع حسن الأكبر | ٥٠٨١٨
فرع الدار ٢٨ شارع البستان

أَخْوَانِ شَقِيقَانِ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخْوَانِ شَقِيقَانِ .

”شَطْحٌ“ أَخُو ”صَيْحٍ“ .

”صَيْحٌ“ أَخُو ”شَطْحٍ“ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخْوَانِ شَقِيقَانِ ،

كَانَا يَعِيشَانِ فِي قَدِيمِ الزَّمَانِ .

أَبُوهُمَا مَاتَ .

أَبُوهُمَا تَرَكَ حَقْلًا كَبِيرًا .

”شَطْحٌ“ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

”صَيْحٌ“ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

Two brothers.

Shantah and Saydah
are two brothers.

Shantah is the brother
of Saydah.

Saydah is the brother
of Shantah



Shantah and Saydah are two brothers,
who lived in olden times.

Their father died.

Their father left a large field.

Shantah took half the field and
cultivated it.

Saydah took half the field and
cultivated it.

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "صَيْدِحَ" أَخْرَجَتْ أَحْسَنَ الثَّمَرِ .

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "شَنْطَحَ" لَمْ تُخْرِجْ شَيْئًا مِنَ الثَّمَرِ .

"شَنْطَحُ" زَعْلَانٌ . "شَنْطَحُ" ذَهَبَ إِلَى أَخِيهِ .

"شَنْطَحُ" قَالَ لِأَخِيهِ : "أَنْتَ ظَلَمْتَنِي ، يَا أَخِي !

أَنْتَ أَخْتَرْتَ لِنَفْسِكَ أَرْضًا خِصْبَةً .

أَنْتَ أَخْتَرْتَ لِي أَرْضًا جَدْبَةً .

أَنْتَ أَخَذْتَ الْحَقْلَ الْخَصِيبَ .

أَنْتَ أَعْطَيْتَنِي الْحَقْلَ الْجَدِيبَ ."

"صَيْدِحُ" قَالَ : "لَا تَحْزَنْ ، يَا أَخِي . خُذْ أَرْضِي

وَهَاتِ أَرْضَكَ . "شَنْطَحُ" شَكَرَ أَخَاهُ .

The harvest day has
come.

The land of Saydah
bore the best crops.

The harvest day has
come.

The land of Shantah
bore no crops.

Shantah is angry.

Shantah went to his brother.

Shantah said to his brother : "You were
not fair to me, brother

You chose for yourself fertile land.

You chose for me barren land.

You took the fertile field.

You left me the barren field."

Saydah said : "Don't be angry, brother.

Take my land and give me your land."

Shantah thanked his brother.



مَوْسِمُ الْحَصَادِ أَقْبَلَ . يَا لَلْعَجَبِ ! مَاذَا جَرَى ؟
"صَيْحُ" حَالْفَهُ التَّوْفِيقُ . "شَنْطَحُ" لِأَزْمَةِ النَّحْسِ
الْحَقْلُ الْجَدِيدُ أَخْصَبَ . الْحَقْلُ الْخَصِيبُ
أَجْدَبَ حَقْلُ "صَيْحٍ" مَمْلُوءٌ بِالشَّمْرِ . حَقْلُ شَنْطَحِ
خَالٍ مِنَ الشَّمْرِ . "صَيْحُ" قَرِيرُ الْعَيْنِ :
حَالْفَهُ التَّوْفِيقُ مَرَّتَيْنِ .

"شَنْطَحُ" بِأَيِّ الْعَيْنِ : لِأَزْمَةِ النَّحْسِ مَرَّتَيْنِ .
"شَنْطَحُ" قَالَ لِنَفْسِهِ : "أَرْضُ أَخِي كَانَتْ أَرْضِي .
لِمَاذَا أَخَذَهَا مِنِّي ؟ أَخِي ظَلَمَنِي .
أَنَا أَحَقُّ مِنْهُ بِالشَّمْرِ ."

لَمَّا جَاءَ اللَّيْلُ ، "شَنْطَحُ" تَسَلَّلَ إِلَى أَرْضِ أَخِيهِ .
"شَنْطَحُ" سَرَقَ زَكِيَّةً مِنْ مَخْرَنِ أَخِيهِ .

The harvest season has come. How strange! What happened?

Saydah was lucky.

Shantah was unlucky.

The barren field became fertile. The fertile field became barren.

Saydah's field is full of crops.

Shantah's field is devoid of crops.

Saydah is joyful. He has been lucky twice.

Shantah is tearful. He has been unlucky twice.

Shantah said to himself: "My brother's land was mine.

Why has he taken it from me?

My brother was unfair to me.

I have a better right to the crops than he.

When night fell, Shantah went stealthily to his brother's land.

Shantah stole a sack from his brother's store.



سَنَطَحُ يَهُمُّ بِالْخُرُوجِ مِنْ أَرْضِ أَخِيهِ .
 شَيْخٌ كَبِيرٌ يَعْتَرِضُ طَرِيقَهُ .
 الشَّيْخُ يَقُولُ : " أَنْتَ تَسْرِقُ مَالَ أَخِيكَ !
 إِرْجِعِ الزَّكَايَةَ إِلَى مَخْزَنِ أَخِيكَ ."
 يَاللَّعَجَبِ ! مِنْ أَيْنَ جَاءَ هَذَا الشَّيْخُ ؟
 " سَنَطَحُ " لَمْ يَكِرْهُ قَبْلَ هَذِهِ اللَّيْلَةِ .
 " سَنَطَحُ " يَقُولُ : " مَاذَا تُرِيدُ مِنِّي ؟
 مَنْ جَاءَ بِكَ إِلَى هُنَا ؟
 هَذِهِ أَرْضُ أَخِي . مَا شَأْنُكَ أَنْتَ ؟"
 الشَّيْخُ يَقُولُ : " أَنَا حَظُّ أَخِيكَ :
 أَخْرُسُ مَالَهُ وَأَرْعَاهُ ، وَلَا أُمْكِنُ أَحَدًا
 مِنْ سَرِقَتِهِ وَلَوْ كَانَ أَخَاهُ ."

Shantah starts to leave his brother's land.

An old man stands in his way.

The old man says:
" You steal your brother's property.

Return the sack to your brother's store."

How strange !

From where has this old man come *

Shantah has never seen him before this evening.

Shantah says: "What do you want from me?

Who brought you here ?

This is my brother's land.

What has it got to do with you ? "

The old man says: " I am your brother's Good Luck.

I guard his property, take care of it, and let nobody rob him of it, not even his own brother."



”شَطْحٌ يَشْتَدُّ عَجْبُهُ .

”شَطْحٌ“ يَقُولُ : ”أَخِي لَهُ حَظٌّ يَحْرُسُ مَالَهُ
وَيَرْعَاهُ ، وَلَا يُمَكِّنُ أَحَدًا مِنْ سَرِقَتِهِ
وَلَوْ كَانَ أَخَاهُ .

أَمَّا أَنَا فَلَيْسَ لِي حَظٌّ ... وَأَسْفَاهُ !“
الشَّيْخُ يَقُولُ :

”لِكُلِّ إِنْسَانٍ حَظٌّ فِي هَذِهِ الْحَيَاةِ .“
شَطْحٌ يَقُولُ :

”أَيْنَ حَظِّي ؟ أُرِيدُ أَنْتَ أَرَاهُ !“
الشَّيْخُ يَقُولُ :

”حَظُّكَ نَائِمٌ فِي قِمَّةِ جَبَلِ السَّعَادَةِ .
إِذْ هَبْ إِلَيْهِ إِذَا شِئْتَ أَنْ تَلْقَاهُ .“

Shantah becomes more puzzled.

Shantah says: "My brother has Good Luck to guard his property, to take care of it, and to let nobody rob him of it, not even his brother.



But, alas ! I have no luck."

The old man says :

"Everybody has his luck in this life."

Shantah says :

"Where is my luck ? I wish to see it."

The old man says :

"Your Luck is asleep at the top of the Mountain of Happiness.

Go to him, if you wish to meet him."

"سَنَطَحُ" يَرُدُّ الزَّكِيَّةَ إِلَى مَخْزَنِ أَخِيهِ .
 "سَنَطَحُ" يَسْأَلُ الشَّيْخَ : "أَلَا تَسْتَطِيعُ
 أَنْ تَذْهَبَ إِلَى حَظِّي لِصُحِّيهِ ؟"
 الشَّيْخُ يَقُولُ :
 "أَنْتَ وَحَدِّكَ الْقَادِرُ عَلَى ذَلِكَ :
 لَا يُصَحِّهِ - مِنْ نَوْمِهِ - أَحَدٌ سِوَاكَ"
 "سَنَطَحُ" يَقُولُ : "كَيْفَ أَصِلُ إِلَى حَظِّي ؟"
 الشَّيْخُ يَصِفُ لَهُ الطَّرِيقَ ، ثُمَّ يَقُولُ :
 "أَنْتَ عَازِفٌ مَاهِرٌ ، وَمُغَنِّ بَارِعٌ .
 سَتَرَى عُودًا بِجِوَارٍ حَظَّكَ النَّامِرُ .
 خُذِ الْعُودَ وَلَا تَكُفَّ عَنِ الْعَزْفِ وَالْفِئَاءِ ،
 حَتَّى يَصْحَى حَظُّكَ مِنْ نَوْمِهِ الطَّوِيلِ ."

Shantah returns the sack to his brother's store.

Shantah asks the old man : "Can't you go to my Luck to wake him up ?"

The old man says : "You alone can do that.



No one except you can wake him up from his sleep."

Shantah says : "How can I reach my Luck ?"

The old man tells him the way and says : "You are a skilful player and a clever singer.

You will find a lute by your sleeping Luck.

Pick the lute up and do not stop playing and singing till your Luck wakes up from his long sleep."

- "شَطْحٌ" يُسَافِرُ فِي فَجْرِ الْيَوْمِ الْتَّالِي .
- "شَطْحٌ" يَمْشِي فِي طَرِيقِهِ إِلَى جَبَلِ السَّعَادَةِ .
- "شَطْحٌ" يَمْشِي فِي طَرِيقِهِ أَيَّامًا وَلِيَالِي .
- "شَطْحٌ" يَمْشِي وَلَا يَنَامُ إِلَّا قَلِيلًا .
- أَرْبَعَةَ عَشَرَ يَوْمًا قَضَاهَا فِي سَفَرِهِ .
- فِي صَبَاحِ الْيَوْمِ الْخَامِسِ عَشَرَ "شَطْحٌ"
- يَصِلُ إِلَى وَادِي الْأَسْوَدِ .
- "شَطْحٌ" يَمْشِي فِي وَادِي الْأَسْوَدِ .
- "أَسَدُ الْوَادِي" يَرَاهُ .
- "أَسَدُ الْوَادِي" يَفْتَرِبُ مِنْهُ .
- "شَطْحٌ" لَا يَرَى "أَسَدَ الْوَادِي" .
- "شَطْحٌ" مَشْغُولُ الْفِكْرِ بِحَظِّهِ النَّائِمِ .

Next day Shantah leaves at dawn.

Shantah goes on his way to the Mountain of Happiness.

Shantah travels for days and nights.

Shantah keeps travelling with little sleep.



He travels for fourteen days.

On the morning of the fifteenth day, Shantah reaches the Valley of Lions.

Shantah proceeds through the Valley of Lions.

The Lion of the Valley sees him.

The Lion of the Valley approaches him.

Shantah does not see the Lion of the Valley.

Shantah's mind is preoccupied with his sleeping Luck.

"أَسَدُ الْوَادِي" يَعْتَرِضُ طَرِيقَ "شَنْطَح"
 "شَنْطَحٌ" يَصْحَى مِنْ تَفْكِيرِهِ .
 "أَسَدُ الْوَادِي" يُسَلِّمُ عَلَى "شَنْطَح"
 "شَنْطَحٌ" يَرُدُّ السَّلَامَ ، فِي آدَبٍ وَاحْتِرَامٍ
 "أَسَدُ الْوَادِي" يَسْأَلُهُ عَنْ غَايَتِهِ ، فَيُخْبِرُهُ بِقِصَّتِهِ .
 "أَسَدُ الْوَادِي" يَتَعَجَّبُ . "أَسَدُ الْوَادِي" يَقُولُ :
 "سِبُلُ الْعَرِينِ مَرِيضٌ : جَوْعَانُ ، جَوْعَانُ :
 دَائِمًا جَوْعَانُ : مَهْمَا يَا كُلُّ لَا يَشْبَعُ !
 لِي عِنْدَكَ رَجَاءٌ يَا شَنْطَحُ" : حِينَ يَصْحَى
 حَظُّكَ مِنْ نَوْمِهِ ، إِسْأَلُهُ عَنْ دَوَاءِ يَشْفِي
 وَادِي "سِبُلِ الْعَرِينِ" ، مِنْ مَرَضِهِ .
 "شَنْطَحٌ" يَقُولُ : "لَكَ مَا تُرِيدُ . " ثُمَّ يُودِّعُهُ .

The Lion of the Valley stands in Shantah's way.

Shantah is roused from his preoccupation.

The Lion of the Valley greets Shantah.

Shantah returns his greeting politely and respectfully.



The Lion of the Valley asks him about the object of his journey.

Shantah tells him his story.

The Lion of the Valley is amazed.

The Lion of the Valley says :

“The “cub of the den” is sick. Hungry ! Hungry ! Always hungry. However much he eats, he is never satisfied.

I want you to do me a favour, Shantah. When your Luck wakes up from his sleep, ask him for a medicine which will cure my son the “cub of the den”, of his sickness.”

Shantah says : “You will have your wish”, and bids him good-bye.

”شَطْحٌ“ يَسْتَأْنِفُ السَّيْرَ فِي طَرِيقِهِ إِلَى

جَبَلِ السَّعَادَةِ .

”شَطْحٌ“ يُوَصِّلُ السَّيْرَ لَيْلَ نَهَارَ .

ثَمَانِيَةَ عَشَرَ يَوْمًا قَضَاهَا بَعْدَ أَنْ تَرَكَ

وَادِي الْأَسْوَدِ .

تُرَى كَمْ يَوْمًا قَضَى فِي رِحْلَتِهِ مُنْذُ

خَرَجَ مِنْ بَلَدَتِهِ ؟

فِي ضُحَى الْيَوْمِ التَّالِيِ ، ”شَطْحٌ“ شَافَ

ثَلَاثَةَ رِجَالٍ يَتَحَدَّثُونَ .

كَانُوا ثَلَاثَةَ إِخْوَةٍ مِنَ الزُّرَّاعِ .

”شَطْحٌ“ يَمْشِي فِي طَرِيقِهِ إِلَيْهِمْ .

”شَطْحٌ“ يَقْتَرِبُ مِنْهُمْ .

Shantah resumes his journey to the Mountain of Happiness.

Shantah goes on travelling day and night.

He spends eighteen days, after leaving the Valley of Lions.



I wonder how many days he has been travelling since he left his home town ?

During the forenoon of the next day, Shantah sees three men talking.

They were three farmer brothers.

Shantah goes up to them.

Shantah approaches them.

"سَنَطَحُ" يُسَلِّمُ عَلَى الزَّرَّاعِ الثَّلَاثَةِ .
 الزَّرَّاعُ الثَّلَاثَةُ يُرَحِّبُونَ بِهِ وَيَسْأَلُونَهُ
 عَنْ غَايَتِهِ . "سَنَطَحُ" يُخْبِرُهُمْ بِقِصَّتِهِ .
 الزَّرَّاعُ يَقُولُونَ لَهُ : "نَحْنُ إِخْوَةٌ ثَلَاثَةٌ .
 كُلُّ وَاحِدٍ مِنَّا لَهُ أُسْرَةٌ كَبِيرَةٌ .
 أَوْلَادُنَا كَثُرَ عَدَدُهُمْ وَزَادَتْ مَطَالِبُهُمْ .
 الْفَقْرُ أَشَدَّ بِنَا .
 أَصْبَحْنَا لِأَنَحْصُلُ عَلَى حَاجَتِنَا مِنَ الْقَوْتِ
 إِلَّا بَعْدَ تَعَبٍ شَدِيدٍ .
 لَنَا عِنْدَكَ رَجَاءٌ : إِسْأَلُ حَظَّكَ حِينَ
 يَصْحَى : مَاذَا نَصْنَعُ لِنُفْرَجَ كُرْبَتَنَا ؟"
 "سَنَطَحُ" يَقُولُ : "لَكُمْ مَا تُرِيدُونَ ثُمَّ يُودِّعُهُمْ .

Shantah greets the three farmers.

The three farmers welcome him and ask him about the object of his journey. Shantah tells them his story.

The farmers say to him : " We are three brothers. Each of us has a big family.



Our children have increased in number, and their wants have increased.

We are getting much poorer.

We have become unable to obtain the food we need, except with great difficulty.

We want a favour from you. When your Luck wakes up, ask him what we can do to relieve our 'distress.'

Shantah says: "You will have your wish" and bids them good-bye.

”شَطْحٌ“ يَسْتَأْنِفُ السَّيْرَ أَيَّامًا

وَأَسَابِيعَ .

”شَطْحٌ“ يَصِلُ إِلَى مَدِينَةٍ كَبِيرَةٍ .

”شَطْحٌ“ يَمُرُّ بِدُكَّانِ خِيَّاطٍ .

”شَطْحٌ“ يُحْيِيهِ .

الْخِيَّاطُ يَرُدُّ التَّحِيَّةَ .

الْخِيَّاطُ يُرَحِّبُ بِهِ، وَيَسْأَلُهُ عَنْ غَايَتِهِ .

”شَطْحٌ“ يُحَدِّثُ الْخِيَّاطَ بِقِصَّتِهِ .

الْخِيَّاطُ يَقُولُ : ”قِصَّتُكَ تُعْجِبُ

الْمَلِكَ“ بَهْرَمَانَ إِذَا سَمِعَهَا .

Shantah resumes his journey for days and weeks.

Shantah arrives at a big city.

Shantah passes a tailor's shop.

Shantah greets the tailor.



The tailor returns his greeting.

The tailor welcomes him, and asks him about the object of his journey.

Shantah tells his story to the tailor.

The tailor says : " Your story will please King Bahraman, if he hears it."

شَطْحٌ يَذْهَبُ إِلَى الْمَلِكِ .

الْمَلِكُ يَسْمَعُ قِصَّةَ شَطْحٍ .

الْمَلِكُ يَقُولُ :

”كُلُّ شَيْءٍ هُنَا عَلَى أَحْسَنِ حَالٍ .

وَلَكِنْ مُنْذُ أَيَّامٍ ، ظَهَرَتْ جَمَاعَةٌ مِنْ

الْأَشْرَارِ عَجَزَتْ عَنْ تَأْدِيبِهِمْ .

لِحِ رَجَاءٍ : إِسْأَلُ حَظَّكَ حِينَ يَصْحَى :

مَاذَا أَصْنَعُ لِأُخَلِّصَ الْبِلَادَ مِنْ شَرِّهِمْ ؟

شَطْحٌ يَقُولُ : ”لَكَ مَا تُرِيدُ“ ثُمَّ يُودِّعُهُ .

Shantah goes to
the king.

The king listens to
Shantah's story.

The king says :
“ Everything here
is at its best .



But a few days ago there appeared a
group of wicked people whom I have failed
to punish.

I want a favour. Ask your Luck, when he
wakes up, what I can do to save the country
from their evil.”

Shantah says : “ You will have your wish” ,
and bids him good-bye.

- "شَطْحٌ" يَسْتَأْنِفُ السَّيْرَ .
- "شَطْحٌ" يَصِلُ إِلَى جَبَلِ السَّعَادَةِ .
- "شَطْحٌ" يَصْعَدُ إِلَى الْقِمَّةِ .
- "شَطْحٌ" يَرَى حَظَّهُ فِي قِمَّةِ الْجَبَلِ .
- الْحَظُّ نَائِمٌ : عَيْنَاهُ مُغْمَضَتَانِ .
- "شَطْحٌ" يُسْرِعُ إِلَى حَظِّهِ النَّائِمِ لِصِحِّيهِ .
- "شَطْحٌ" يُنَادِي الْحَظَّ . الْحَظُّ لَا يَسْمَعُ .
- "شَطْحٌ" يَتَعَجَّبُ : مَا بَالُ حَظِّهِ نَائِمًا .
- لَا يَسْتَجِيبُ لِنِدَائِهِ وَلَا يَسْتَمِعُ إِلَى دُعَائِهِ .
- "شَطْحٌ" يَرَى الْعُودَ بِجِوَارِ حَظِّهِ النَّائِمِ .
- "شَطْحٌ" يَذْكُرُ النَّصِيحَةَ الَّتِي سَمِعَهَا مِنْ حَظِّ أَخِيهِ .

Shantah resumes his journey.

Shantah reaches the Mountain of Happiness.

Shantah climbs to the top.

Shantah sees his Luck at the top of the mountain.



His Luck is asleep ; his eyes are closed.

Shantah hurries towards his sleeping Luck to wake him up.

Shantah calls his Luck. His Luck does not hear.

Shantah wonders why his Luck is asleep, and does not answer his call, or hear his summons.

Shantah sees the lute beside his sleeping Luck.

Shantah remembers the advice given to him by his brother's Luck.

”سَنَطَحُ“ يَأْخُذُ الْعُودَ : يَعْرِفُ وَيُنْفِي .
”سَنَطَحُ“ عَارِضٌ مَاهِرٌ . ”سَنَطَحُ“ مُغْنٌ بَارِعٌ .

الْحَظُّ لَا يَزَالُ نَائِمًا .

”سَنَطَحُ“ لَا يَكْفُ عَنِ الْعَرْفِ وَالْفِنَاءِ .
”سَنَطَحُ“ يُرَاقِبُ حَظَّهُ النَّائِمَ .

يَا لَلدَّهْشَةِ ! مَا أَعْجَبَ مَا يَرَى !

الْحَظُّ يَتَحَرَّكُ . الْحَظُّ يَفْتَحُ عَيْنَيْهِ .

الْحَظُّ يَصْحَى مِنَ النَّوْمِ .

الْحَظُّ يُظْهِرُ إِعْجَابَهُ بِعَرْفِهِ وَغِنَائِهِ .

الْحَظُّ يَقُولُ : ”أَحْسَنْتَ ، يَا سَنَطَحُ“ .

أَنَا صَاحِبِي . أَنَا أَشْهَرُ عَلَى مَصْلَحَتِكَ

كَمَا يَسْهَرُ أَخِي عَلَى مَصْلَحَةِ أَخِيكَ .

Shantah takes up the lute. He plays and sings.

Shantah is a skilful player. Shantah is a clever singer.

His Luck is still asleep.

Shantah does not stop playing or singing

Shantah watches his sleeping Luck.

Behold ! What a wonderful sight !

His Luck moves. His Luck opens his eyes.

His Luck awakes from sleep.

His Luck seems pleased with Shantah's playing and singing.

His Luck says : " Well done, Shantah, I have woken up. I guard your interest, the same as my brother guards your brother's interest."



شَنْطَحُ "يَحْمَدُ اللَّهَ ، عَلَى نَجَاحِ مَسْعَاهُ .
 شَنْطَحُ "يُخْبِرُ حَظَّهُ الصَّاحِي بِمَا يَطْلُبُهُ
 "أَسَدُ الْوَادِي وَالزُّرَاعُ الثَّلَاثَةُ وَبَهْرَمَانُ .
 الْحَظُّ الصَّاحِي يُخْبِرُهُ بِجَوَابِ مَا سَأَلَ :
 يَصِفُ لَهُ الدَّوَاءَ الَّذِي يَشْفِي "شَيْبَلُ الْعَرِينِ"
 مِنْ الْجُوعِ . وَيُخْبِرُهُ بِمَا يَصْنَعُهُ الزُّرَاعُ
 الثَّلَاثَةُ الْفُقَرَاءُ ، لِيُصْبِحُوا أَغْنِيَاءَ .
 ثُمَّ يُحَدِّثُهُ بِحَقِيقَةِ "بَهْرَمَانِ" .
 "شَنْطَحُ" يَذْهَبُ إِلَى قَصْرِ "بَهْرَمَانِ" .
 "شَنْطَحُ" يُخْبِرُ "بَهْرَمَانِ" بِمَا سَمِعَهُ .
 "شَنْطَحُ" يَقُولُ : "مَا أَعْجَبَهَا قِصَّةً !
 سَأَلْتُ حَظِّي فَقَالَ :

Shantah thanks God for the success of his effort.

Shantah tells his woken Luck about the requests of the Lion of the Valley, the three farmers, and Bahraman.



His woken Luck gives him the answers to his requests.

He prescribes medicine which will cure the "cub of the den" of hunger. He tells him what the three poor farmers should do in order to become rich.

Then he talks to him of the truth about Bahraman.

Shantah goes to the palace of Bahraman. Shantah tells Bahraman what he has heard. Shantah says : "What a wonderful story ! I asked my Luck, so he said :

"الْمَلِكُ سِرْحَانُ" يَتَمَنَّى أَنْ يَرْزُقَهُ اللَّهُ
 غُلَامًا يَخْلُقُهُ بَعْدَ مَوْتِهِ. عَلَى عَرْشِ مَمْلَكَتِهِ .
 زَوْجَتُهُ تَلِدُ "بَهْرَمَانَ" . "سِرْحَانُ" يُعْلِنُ أَنَّهُ
 رَزِقَ غُلَامًا . "بَهْرَمَانُ" تَجْلِسُ عَلَى
 عَرْشِ أَبِيهَا بَعْدَ مَوْتِهِ . "بَهْرَمَانُ" فَتَاةٌ
 وَدِيعةٌ . وَدَاعَتْهَا أَطْمَعَتِ الْأَشْرَارَ .
 خَيْرٌ لِلْفَتَاةِ أَنْ تُخْبِرَ شَعْبَهَا بِحَقِيقَتِهَا ،
 ثُمَّ تَخْتَارَ لَهَا زَوْجًا يُعَاوِنُهَا .
 "بَهْرَمَانُ" يَقُولُ : "أَنْتِ أَوْلَى بِالْمَلِكِ مِنِّي .
 أَنْتِ عَرَفْتِ سِرِّي وَأَخْلَصْتِ فِي نُصْحِي .
 أَنَا لَا أَخْتَارُ زَوْجًا سِوَاكَ ."
 "سِنْطَحُ" يَقُولُ : "لَا حَاجَةَ لِي بِذَلِكَ" .

'King Serhan wishes that God may bless him with a boy to succeed him on the throne of his kingdom after his death.



His wife gives birth to Bahraman. Serhan announces that he has been blessed with a boy. Bahraman accedes to the throne after her father's death. Bahraman is a gentle maiden. Her gentleness made the wicked people take advantage of her.

It would be better for a maiden to tell her people the truth about herself, then choose a husband to help her'."

Bahraman says : "You are more fit to rule than I.

You knew my secrets and gave me sincere advice.

I choose no husband other than you."

Shantah says : "I am in no need of this."

”شَطْحٌ“ يَسْتَأْنِفُ الرَّحِيلَ .
”شَطْحٌ“ يُقَابِلُ الزُّرَاعَ الثَّلَاثَةَ .
الزُّرَاعُ يَسْأَلُونَهُ عَمَّا قَالَهُ أَحْظُ .
”شَطْحٌ“ يَقُولُ : ” أَنْتُمْ تُوَاصِلُونَ الْعَمَلَ
لَيْلَ نَهَارٍ ، لِتَحْصُلُوا عَلَى الْقُوتِ . تَعَالَوْا
أُرْسِدْكُمْ إِلَى كَنْزٍ مَمْلُوءٍ بِالذَّهَبِ .“
الزُّرَاعُ يَعْتُرُونَ عَلَى الْكَنْزِ .
الزُّرَاعُ يَقُولُونَ : ” أَنْتَ وَحَدَاكَ صَاحِبُ الْكَنْزِ .
أَنْتَ رَبُّيْنَا مِنْذُ الْيَوْمِ . أَحْظُ أَقْبَلَ
لَمَّا أَقْبَلْتَ عَلَيْنَا . “ شَطْحٌ يَقُولُ :
” مَاذَا أَصْنَعُ بِالْكَنْزِ بَعْدَ أَنْ حَالَفَنِي
التَّوْفِيقُ وَصَبِحَ حَظِّي مِنْ نَوْمِهِ الْعَمِيقِ ؟“

Shantah resumes his travelling.

Shantah meets the three farmers.

The farmers ask him what his Luck said.

Shantah says : "You keep on working day and night in order to earn your bread. Come, let me show you a golden treasure."



The farmers find the treasure.

The farmers say : " You alone are the owner of the treasure.

From to-day you are our chief. Luck came with you, when you came to us." Shantah says :

"What good is the treasure to me, now that I have become fortunate, and my Luck has woken up from his deep sleep ?"

شَنْطَحٌ يَسْتَأْنِفُ السَّيْرَ . شَنْطَحٌ يَصِلُ إِلَى
 وَادِي الْأُسُودِ . شَنْطَحٌ يُقَابِلُ "أَسَدَ الْوَادِي"
 شَنْطَحٌ يَرَى "شِبْلَ الْعَرِينِ" بِجِوَارِ أَبِيهِ .
 شَنْطَحٌ يُحَيِّيهِمَا وَيُسَلِّمُ عَلَيْهِمَا .
 "أَسَدُ الْوَادِي" وَ "شِبْلُ الْعَرِينِ" يُسَلِّمَانِ عَلَى
 "شَنْطَحٍ" ، وَيُرَدَّانِ التَّحِيَّةَ بِأَحْسَنَ مِنْهَا .
 "أَسَدُ الْوَادِي" فَرِحَانُ بِعَوْدَةِ "شَنْطَحٍ" .
 "شِبْلُ الْعَرِينِ" فَرِحَانُ بِعَوْدَةِ "شَنْطَحٍ" .
 "شَنْطَحٌ" فَرِحَانُ بِلِقَاءِ "أَسَدِ الْوَادِي"
 وَ "شِبْلِ الْعَرِينِ" .
 "شَنْطَحٌ" فَرِحَانُ : حَظَّهُ الصَّاحِي يَشْهَرُ
 عَلَيْهِ وَيَرْعَاهُ ، وَيُحَقِّقُ لَهُ كُلَّ مَا يَتَمَنَّاهُ .

Shantah resumes
his travelling.

Shantah reaches the
Valley of Lions.

Shantah meets the
Lion of the Valley.

Shantah sees the
“cub of the den”
beside his father.



Shantah greets them and shakes hands
with them.

The Lion of the Valley and the “cub of
the den” shake hands with Shantah and return
his greeting with a better one.

The Lion of the Valley is pleased at the
return of Shantah.

The “cub of the den” is pleased at the
return of Shantah.

Shantah is pleased to meet the Lion of the
Valley and the “cub of the den”

Shantah is glad. His woken Luck guards
him, takes care of him, and grants all his wishes.

أَسَدُ الْوَادِي يَقُولُ : "مَاذَا صَنَعْتَ يَا سَنْطَحُ ؟"
 فَيُخْبِرُهُ بِقِصَّتِهِ ، مُنْذُ رَحِيلِهِ إِلَى عَوْدَتِهِ .
 أَسَدُ الْوَادِي وَ"شِبْلُ الْعَرِينِ" يُصْغِيَانِ إِلَى
 حَدِيثِهِ وَيَسْتَعْجِبَانِ مِمَّا يَسْمَعَانِ .
 أَسَدُ الْوَادِي يَقُولُ : "هَلْ سَأَلْتَ حَظَّكَ
 عَنْ دَوَاءٍ يَشْفِي وَلَدِي مِنْ جُوعِهِ ؟"
 مَاذَا قُلْتَ ؟ وَبِمَاذَا أَجَابَ ؟"
 "سَنْطَحُ" يَقُولُ : "أَخْبَرْتُهُ أَنَّ "شِبْلَ الْعَرِينِ"
 جُوعَانُ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ ."
 الْحَظُّ قَالَ : "يُشْفَى إِذَا أَكَلَ لَحْمَ غَبِيٍّ أَحْمَقٍ"
 "شِبْلُ الْعَرِينِ" يَقُولُ : "وَجَدْنَا الدَّوَاءَ يَا أَبِي"
 أَسَدُ الْوَادِي يَقُولُ : "صَدَقْتَ ، يَا وَلَدِي"

The Lion of the Valley says : "What have you done, Shantah ?"

So he tells him the whole story from start to finish.

The Lion of the Valley and the "cub of the den" listen to his talk and wonder about what they hear.



The Lion of the Valley says : "Have you asked your Luck about a medicine which will cure my son of his hunger ?

What did you say ? And what did he answer ?"

Shantah says : "I told him that the "cub of the den" was hungry, and however much he ate he was never satisfied.

My Luck said : 'He will be cured if he eats the flesh of an idiot'."

The "cub of the den" says : "We have found the medicine, father."

The Lion of the Valley says : "You are right, my son."

أَسَدُ الْوَادِي " كَانَ يَبْحَثُ عَنْ دَوَاءٍ يَشْفِي
 وَلَدَهُ مِنَ الْجُوعِ . الْآنَ عَرَفَ الدَّوَاءَ .
 أَتْرَاهُ يُضَيِّعُ الْفُرْصَةَ كَمَا ضَيَّعَهَا "سَنْطَحُ" ؟
 "أَسَدُ الْوَادِي" ذِكْرِي عَاقِلٌ : يَعْلَمُ أَنَّ
 الْفُرْصَةَ إِذَا ضَاعَتْ لَا تَعُودُ .
 الْفُرْصَةَ لَا يُضَيِّعُهَا إِلَّا غَبِيٌّ أَخْمَقُ .
 "سَنْطَحُ" غَبِيٌّ أَخْمَقُ : عَرَّضَ نَفْسَهُ لِلتَّهْلُكَةِ ،
 بَعْدَ أَنْ ضَيَّعَ كَثْرًا وَمَمْلَكَةً .
 فُرْصَتَانِ ضَيَّعَهُمَا ! مَاذَا يُرِيدُ بَعْدَهُمَا ؟
 الْحِطُّ يَنْسَ مِنْ نَجَاحِهِ ، فَعَادَ إِلَى تَوْمِهِ .
 "أَسَدُ الْوَادِي" يَفْتَرِسُ التَّاعِسَ الْمِسْكِينَ
 وَيُقَدِّمُ لِحْمَهُ دَوَاءً لِوَلَدِهِ "سَبِيلِ الْعَرِينِ" .

The Lion of the Valley has been looking for a medicine to cure his son of hunger. Now he knows the medicine.

Will he lose the chance as Shantah did?

The Lion of the Valley is intelligent and wise. He knows that the chance will not return, if it is lost.

No one but a complete idiot loses his chance.

Shantah is a complete idiot. He is exposing himself to death, after he has lost a treasure and a kingdom.

He has lost two chances. What more does he want ?

His Luck lost hope of his success, so he went to sleep again.

The Lion of the Valley attacks the miserable creature, and offers his flesh as medicine to his son, the "cub of the den"





مكتبة الكيلاني للأطفال

أول مؤسسة عربية لتثقيف الطفل

١٥٠ قصة مشكولة مصوّرة

مُتَدْرِجَةٌ مِنْ رِيَاضِ الْأَطْفَالِ إِلَى التَّوْحِيدِيَّةِ

العاهة (فرع الدار ٢٨ شارع البساتين) ٥٠٨١٨



مَجْمُوعَاتُهَا : سَائِرُ التَّلْمِيذِ فِي نَحْوِ مِائَةٍ وَخَمْسِينَ قِصَّةً ، رَائِعَةٌ
الصُّورِ ، بَدِيعَةُ الْإِخْرَاجِ ، مُتَدْرِجَةٌ بِهِ مِنْ رِيَاضِ الْأَطْفَالِ إِلَى حِمَامِ
التَّعْلِيمِ النَّائِبِ . ثُمَّ تُسَلِّمُهُ إِلَى مَكْتَبَةِ الْكَيْلَانِيِّ لِلشَّبَابِ
مَادَّتْهَا : تَفْهُومُ الْخُلُقِ ، وَتَرْبِيَةُ الدِّهْنِ ، وَتَعَلُّمُ الْأَدَبِ
فَنَهَا . يَشُوقُ الْقَارِئُ وَيُتِمُّهُ ، وَيَجِبُ الْكِتَابُ إِلَيْهِ .
لَقَّتْهَا تُنْسَى مَلَكَهَ التَّعْبِيرِ ، وَتَطْبَعُ اللِّسَانَ عَلَى فَصِيحِ الْبَيَانِ .
تُورَثُهُ رَشِيدَةٌ ، أَجْمَعُ عَلَى تَأْيِيدِهَا وَزُرَّاهُ التَّرْبِيَّةِ وَرِعْمَاءُ التَّعْلِيمِ
وَقَادَةُ الرَّأْيِ فِي الشَّرْقِ ، وَكِبَارُ الْمُسْتَشْرِقِينَ وَأَعْلَامُ التَّرْبِيَّةِ فِي الْمَغْرِبِ .
أَوَّلُ مَكْتَبَةٍ عَرَبِيَّةٍ عُنِيَتْ بِنَشِئَةِ الطِّفْلِ عَلَى أَحَدَثِ أُسُسِ
التَّرْبِيَّةِ الصَّحِيحَةِ . تَوَالَتْ طَمَعَاتُهَا الْعَرَبِيَّةُ ، فَتَشَقَّفَ بِهَا الْجِيلُ
الْجَدِيدُ فِي بِلَادِ الْمُرُوتَةِ ، وَلَمْ يَحُلْ مِنْهَا يَبُ عَرَبِيٌّ .
تُرْجِمَتْ إِلَى أَكْثَرِ اللُّغَاتِ الشَّرْقِيَّةِ وَنَعَسَ اللُّغَاتِ الْعَرَبِيَّةِ .
مَدْرَسَةٌ حُرَّةٌ ، إِذَا عَرَفَهَا التَّلْمِيذُ ، سَعَى إِلَيْهَا بِلا نَزْعِيٍّ وَلَا تَرْهِيْبِ
كَانَتْ أَكْثَرَ أُمِّيَّةٍ لِلآبَاءِ ، وَهِيَ الْيَوْمَ أَشْهَى عِدَاءِ تَقَايُيِّ لِلْأَبْنَاءِ
نُصِدِرُهَا أَكْثَرَ دُورِ النُّشْرِ فِي الشَّرْقِ .

Al-Kilany's Arabic Library for children.

The first Arabic institution for the cultural development of children

150 gradual vocalised and illustrated stories destined for classes from the kindergarten to the end of the secondary course.

Headquarters. 32, Hassan Ul-Akbar street.

Branch : 28, Al-Boustan street

Telephone : 50818

The library's collection of some 150 stories and fairy tales, beautifully produced and elegantly illustrated, accompanies the child from the kindergarten to the final year of the secondary education. From there it leads him to Al-Kilany's library for youth

Its subject-matter . Promotes character, develops the intellect, and teaches literature.

Its technique intensifies the reader's desire and interest and stimulates his love for reading.

Its language enriches the faculty of self-expression and rhetoric

In fact, it is a rational literary revolution which has won the support of most ministers of education, leaders of public opinion in the East, and well known orientalis

The library was the first of its kind to follow the most modern methods of education in the Arabic speaking countries. The successive editions of its books have contributed a great deal towards the culture of the youth in the Arab East and have had access to every Arab home. In addition they have been translated into several Oriental, and some Occidental languages

In fact, they are in themselves a free institution which attracts the pupil without persuasion or intimidation

Kilany's Library was once the aspiration of every parent Today it is the children's most delightful food for thought It is published by the largest publishing houses in the East

ΠΑΙΔΙΚΗ ΑΡΑΒΙΚΗ ΒΙΒΛΙΟΘΗΚΗ "ΑΛ ΚΙΛΑΝΙ"

Τὸ πρῶτον ἀραβικὸν ἐκπαιδευτήριον διὰ τὴν πνευματικὴν κατάρτισιν τοῦ παιδιοῦ — .

Περιλαμβάνει 150 διηγήματα τονισμένα καὶ εἰκονογραφημένα διὰ τοὺς μαθητάς, ἀπὸ τοῦ νηπιαγωγείου μέχρι καὶ τοῦ τέλους τῆς Μέσης Ἐκπαιδεύσεως.—

Κυρία Ἔδρα . 32 Χάσαν Ἐλ Ἀκμπασ —

Κλάδος . 28, Ὀδὸς Ἐλ Μπουστάν. — Τηλ.φ. 50818

Ἡ Βιβλιοθήκη "ΑΛ ΚΙΛΑΝΙ" : Περιλαμβάνει 150 τρεπνὰ διηγήματα, κομψῶς εἰκονογραφημένα καὶ ὑπέροχα εἰς εἰκονισμὸν. — Παρακολουθεῖ τὸν μαθητὴν ἀπὸ τοῦ παιδοκλήπου μέχρι τῆς τελευταίας τάξεως τῆς Μέσης Ἐκπαιδεύσεως, ἐν τῆς ὁποίας τὸν μεταφέρει εἰς τὴν Βιβλιοθήκην Κιλάνι δι' ἰφιθους —

Διδασκομένη ὕλη. Τὰ ὑπὸ τῶν διηγημάτων τούτων ἐξεταζόμενα θέματα, τελειοποιοῦν τὴν διαπαιδαγώγησιν ἀναπτύσσουσαν τὴν εὐφυΐαν καὶ διδάσκουσαν τὴν φιλολογοίαν.—

Τεχνική. Γοητεύουσαν τὸν ἀναγνώστην, ἀναπτύσσουσαν τὸ ἐνδιωρίζον του καὶ διεγείρουσαν τὴν ἀγάπην του πρὸς τὰ γράμματα.—

Δεξιλόγιον Ἀναπτύσσουσαν τὸ χάρισμα τῆς ἐκφράσεως καὶ συμβάλλουσαν εἰς τὴν εὐχέρειαν τῆς προφορᾶς.—

Πρόκειται περὶ μιᾶς πεφωτισμένης παιδαγωγικῆς ἐπαναστάσεως, τὴν ὁποίαν πολλοὶ Ὑπουργοὶ τῆς Παιδείας, ἀρχηγοὶ τῆς ἐκπαιδεύσεως καὶ τῆς δημοσίας γνώμης ἐν τῇ Ἀνατολῇ, ὡς καὶ οἱ μεγάλοι ἀνατολισταὶ καὶ παιδαγωγοὶ τῆς Δύσεως, ὁμοφώνως ὑπεστήριξαν.—

Εἶναι ἡ πρώτη ἀραβικὴ βιβλιοθήκη ἣτις δίδει εἰς τὸ παιδί τὰς πλέον σύγχρονους μεθόδους ἐκπαιδεύσεως.—

Αἱ ἀραβικαὶ ἐκδόσεις τῆς πολλαπλασιάζονται καὶ δίδουσι εἰς τὰς νέας γενεὰς τῶν ἀραβικῶν χωρῶν μίαν σοβαρὰν μόρφωσιν.— Εὐρίσκονται σὲ κάθε σπίτι.—

Τὰ διηγήματά τῆς μετεφράσθησαν εἰς τὰς περισσοτέρας τῶν ἀνατολικῶν γλωσσῶν καὶ εἰς ὠρισμένας ἐκ τῶν δυτικῶν —

Πρόκειται περὶ μιᾶς ἐλευθέρως σχολῆς, εἰς τὴν ὁποίαν ὁ μαθητὴς προστρέχει ἀπόβως καὶ ἄνευ πειθαναγκασμοῦ —

Ἦτο ἡ πλέον ἀγαπητὴ εὐχὴ τῶν γονέων καὶ εἶναι σήμερον ἡ πλέον κατ'ἀλλήλους πνευματικὴ τροφή διὰ τὰ παιδιά.—

Ἐξεδόθησαν ὑπὸ τῶν μεγαλειτέρων ἐκδοτικῶν οἴνων τῆς Ἀνατολῆς —

BIBLIOTECA "AL KILANI"

PER BAMBINI

È la prima istituzione araba per la formazione culturale del bambino

Comprende 150 racconti vocalizzati ed illustrati con testi graduati dalla classe preparatoria (asilo infantile) ai licei ed istituti medi superiori.

Sede Centrale: Via Hasan el Akbar N° 32 Cairo

Surcursale: Via El Bustan N° 28 Cairo (tel. 50818)

La "Biblioteca al Kilani" comprende una raccolta di circa 150 racconti divertenti riccamente illustrati e presentati in bella forma tipografica che accompagnano l'alunno dalla classe preparatoria fino alla fine degli studi secondari per poi portarlo alla Biblioteca al Kilani per la gioventù.

Gli argomenti trattati in questi racconti formano il carattere del lettore ne sviluppano l'intelligenza e gli insegnano la letteratura.

La tecnica dei racconti mira ad incantare e a divertire il lettore stimolandone l'amore per la lettura.

La lingua in cui sono scritti i racconti permette di arricchire il vocabolario del lettore abituandolo ad esprimersi correttamente e con uno stile elegante.

La Biblioteca al Kilani costituisce una illuminata rivoluzione a cui hanno dato il loro assenso ed appoggio in Oriente, vari Ministri dell'Istruzione, personalità del campo dell'insegnamento dirigenti della pubblica opinione, e in Occidente i più noti orientalisti e gli specialisti nel campo dell'istruzione.

La Biblioteca al Kilani la prima del genere nel mondo arabo vuole che il fanciullo cresca secondo i più moderni sistemi di educazione.

Le edizioni in lingua araba della Biblioteca Al Kilani sono ormai numerose ed hanno permesso alle nuove generazioni nei Paesi arabi di instruirsi in nessuna casa araba mancano i volumetti della Biblioteca Al Kilani.

I racconti della Biblioteca Al Kilani sono stati tradotti nella maggior parte delle lingue orientali ed in alcune lingue occidentali.

La Biblioteca "o una scuola privata quando l'allievo la conosce, vi accorre senza bisogno di costrizioni o intimidimenti.

Essa era la maggiore aspirazione dei padri ed è oggi il cibo culturale più appetitoso per i figli.

La Biblioteca Al Kilani viene pubblicata dalle مکتبات Case editrici d'Oriente.

Librairie "AL KILANY" Pour Enfants

La première institution arabe pour la formation culturelle de l'enfant

150 contes vocalisés et illustrés

Destinés aux élèves, de la classe enfantine jusqu'au baccalauréat

Siege Principal 32 Rue Hassan El Akbar
Branche 28 Rue Al Boustane Tel 50818

Collection Elle comprend environ 150 contes divertissants pour l'élève élégamment illustrés et magnifiquement présentés. Elle accompagne l'élève du jardin d'enfants jusqu'à la fin de l'enseignement secondaire. De là, elle l'amène à la bibliothèque Kilany pour adultes.

Matière Les sujets que traitent ces contes perfectionnent la conduite, développent l'intelligence et enseignent la littérature.

Art Ils charment le lecteur, l'intéressent et stimulent son amour de la lecture.

Vocabulaire Ils développent le don de s'exprimer et contribuent à une réelle facilité d'élocution.

C'est une révolution pédagogique éclairée que les Ministres de l'Instruction Publique, les dirigeants de l'enseignement et de l'opinion en Orient, les grands Orientalistes et éducateurs de l'Occident, ont été unanimes à appuyer.

C'est la première bibliothèque arabe à inculquer à l'enfant les méthodes d'enseignement les plus modernes.

Ses éditions arabes se succèdent et donnent aux nouvelles générations des pays arabes une solide culture. Elles ont accès à toutes les maisons.

Ces contes ont été traduits dans la plupart des langues orientales et en certaines langues occidentales.

C'est une école libre à laquelle l'élève accourt sans contrainte ni intimidation.

C'était le vœu le plus cher des parents et c'est aujourd'hui la plus savoureuse nourriture culturelle pour les enfants.

Ils ont été publiés par les plus grandes maisons d'édition en Orient.

Excerpts from reviews
of Al Kilany's Library

The Poet Ibrahim Abdul Kader El Mazni said .

The main features which stand out in Kilany's books are simplicity of expression, accuracy of vocabulary and exactness of meaning. In a word, his sound and facile pen, avoids all that is strange or archaic, guiding the child along a perfectly graduated path

Moreover, complete vocalisation is a guarantee against error, and elaborate illustrations are most conducive to reading . "

Dr Ali Mustafa Musharrafa said

" . . I sincerely hope that the day will come when our young scholars will know good Arabic by instinct . When this happens most of the credit will be due to Professor Kilany's books "

Prof Carlo Nallino said .

" . . I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third . and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series "

فطوف من الآراء
في مكتبة الكيلاني

الشاعر إبراهيم عبد القادر المازني قال :

« .. وتتميز توالييف الكيلاني بالبساطة في التعبير ، والصحة في الألفاظ ، والرقّة في التراكيب ، والدقّة في الأداء ، والسلاسه والسهولة ، مع اجتناب كل غريب وناث ، ومع توخي التدرج بالطفل .

هذا إلى الشكل الكامل حتى يؤمن الحظاً ، والإكثار من الصور الخيطة المغربية القراءة . . . »

دكتور علي مصطفى مشرفة قال

«... وإني لأرجو أن يأتي اليوم الذي تصير فيه اللغة العربية سليقة عند متعلمينا . فإذا قبض لها ذلك كان الفضل راجعاً في معظمه إلى كتب الأستاذ الكيلاني . . . »

الأستاذ كارلو نالينو قال :

«... وإني لأحيد أوفى تمجيد ، تلك العناية التي تبدّتها في انتقاء الموضوعات أولاً ، والأساليب ثانياً ، وأحجام الحروف ثالثاً ، وترتيب ذلك ترتيباً يتمشى بنجاح تام من الأطفال إلى الشباب ، وفق تدرجهم في أسنانهم ، ومداركهم كما يسرى أن أنوه بالرشاقة والوصوح ، اللذين يتحلان في فن تلك الصور المدعة التي أزدانت بها هذه الكتب ..

To Kamil Kilany.

From Professor Carlo Nallino

Professor in the University of Rome and Member of the
Academy of the Arabic Language

Sir,

My heart has overflowed with joy to read during these last few years a considerable number of your publications by which you have formed the children's library.

If my conviction is true, you are undoubtedly unmatched in the sphere of children's publications in the entire Arabic World, for I know of no rival to you in this sphere in any country where the letter *dad* (لغة الصاد) is uttered.

Your books have combined skilful entertainment with excellent style and abundant informations. I can find no equal to them except among the books studied in addition to the curriculum in the schools of Europe, for stimulating a love of reading and entertainment in the minds of children and young people, just as they stimulate in them — in addition to this — the love of reflection, and prepare the way for it. I feel sure that your books have filled this void in the world of pedagogy in the East by this ideal method, for the attraction of these stories does not lose its beauty and charm. Everything in it shows perfect taste, as it is outstanding in its excellent choice of subject-matter, in the soundness and accuracy of its expression, and in the simplicity of its language, while its phraseology and the choice of its vocabulary are well-designed for showing the perfect fruit of the mature and true Arabic taste which pervades the whole.

I do not except from this the stories which you have derived from European literature, for the excellence of their style, their well-chosen vocabulary and their stamp of pure Arabic, leave no room for doubt that these tales are — in their form — essentially Arabic.

I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third, and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series.

To conclude, I congratulate you most sincerely on this praiseworthy work, and pray from the bottom of my heart that this series may become widespread in all Arabic countries.

Nothing could be more worthy of these books than that every child should read them and every young person should profit by them and that every school and institution should teach them, nor could anything be fitter than that they should act as a guide for foreigners studying Arabic, who desire to attain this goal in the shortest way, and most direct method.

Please accept, Mr. Kilany, my sincerest good wishes and esteem

Carlo Nallino.



مكتبة الكيلاني للأطفال

٣٢ شارع حسون الكبير تلفون
٢٨ شارع الستات ٥٠٨١٨

فائه عما اخرجيه دار مكتبة الاطفال
من مؤلفات كامل كيلاني

مكتبة الكيلاني لرياض الأطفال



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٥	الامير شمس	٥	عدو المعمر	٥	دندش العجيب
٥	شنطح	٥	الارنب والصاد	٥	سعرور الحطاب
٥	التاحر مرمر	٥	الساظر كاك	٥	أحلام بسسه
٥	الاميرة لولمة				ريجان الكداب
فالت شهر زاد					
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٧	عراان الغاة	٣	الاميرالحاديوالخمسون	٣	بنب الوزير
٧	الاميرة ورده	٣	الحواد الطيار	٣	أمير العقاريت
٧	السحاب الصغير	٥	عجبة وعجسه	٣	قاهر الجبانة
١٥	عجائب الدنيا الثلاث	٥	كرم الشمردل	٣	حصان الجو
١٥	الامر المسحور	٥	صانع الاعاصب		
قصص الجيب			قصص ججا		
١	اللحة الرفاء	١٠	احقا في بلاد الحن	١	الحمار القارى
٢	السعد حسن	١٠	سارق الحمار	٣	وره السلطان
٢	أرنب فى القمر	١٠	ترمل العسل	٣	سوق الشطار
عجائب القصص			قصص الكيلاني وترجمها		
٣	الساحر الاحمر	بالعربية والانجليزية			
٨	مدينة الريحاح	بالعربية والفرنسية			
١٠	الكومنديا الالهة	٥	شمشون ودليله	٥	شمشون ودليله
		٥	أبو حروبوش (سلطان القرد)	٥	أبو حروبوش (سلطان القرد)
				٥	دمية وشربة

(٢) لطلاب الحملة حسي حاص

(١) تصاف ال هذه الاسمار احرة البريد والارسال

(٣) كل طلب غير مصحح يعينه لا تلعت اليه

(٤) جميع المراسلات والصكوك (الشيكات) ترسل باسم رشاد كامل كيلاني

قالت شهر زاد بقلم كامل كيلاني

- ح
- ١ الأكدوبة
- ٣ بنت الوزبر
- ١ أمير العفارب
- ١ فاهر الجبابرة
- ١ حصان الجو
- ١ الأمير الحادي والخمسون
- ٣ الشمعدان الحديدي
- ٣ الجواد الطيار
- ٥ عجيبة وعجيبة
- ٥ كنز السمردل
- ٥ شجرة الحياة
- ٧ غزلان الغابة
- ٧ الاميرة وردة
- ٧ السنجاب الصغير
- ٨ صانع الاعاجيب
- ١٥ الامير المسحور
- ١٥ عجائب الدنيا الثلاث



دار الكتب والأمن
١٩٦٩ - ١٩٦٨

في هذه المجموعة القصصية الشائقة بعثت شهر زاد مبدعة الفاعيلة لتسامر الناشئة الحديثة بفنون من القصص تسحر القارئ الصغير بطلاوتها ، وتبسط له أمثلة طيبة من مكارم الأخلاق . فيشب قارئها ، وقد انطبعت نفسه على حب الفضيلة ، وايتار الخير .

قصص الكيلاني وترجمتها

- ترجمة امينة سهلة تواجه الأصل العربي .
- يسرت درس اللغات الأجنبية على قراء العربية ، كما يسرت
- درس اللسان العربي على قراء اللغات الاجنبية .

أبو خربوش
سلطان القروذ

عربي - انجليزي
عربي - فرنسي

شمشون الجبار

عربي - انجليزي
عربي - فرنسي

دمية

عربي -

ر

عربي -

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ثمن القصة خمسة قروش

مطابع مجلس الخدمات