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رَحْلَةُ شَنْطَاح

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Shantah's Journey



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مكتبة ٣٢ شارع سلطان
برج الدار ٢٨ شارع النصارى

دار مكتبة الأطفال
لؤلؤة قرية التنمية للعلم
ت ٥-٨١٨ القاهرة

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

كامل كيانى

رحلة شنتاح

Shantah's Journey

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أَخَوَانِ شَقِيقَانِ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخَوَانِ شَقِيقَانِ .

”شَطْحٌ“ أَخُو ”صَيْحٍ“ .

”صَيْحٌ“ أَخُو ”شَطْحٍ“ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخَوَانِ 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 أَخَذْتَ لِنَفْسِكَ أَرْضًا خَصِيْبَةً .

أَنْتَ أَخَذْتَ لِي أَرْضًا جَدْبَةً .

أَنْتَ أَخَذْتَ الْحَقْلَ الْخَصِيْبَ .

أَنْتَ أَعْطَيْتَنِي الْحَقْلَ الْجَدِيْبَ ."

"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 . "شَطْحُ" لَازِمَةٌ النَّحْسُ
الْحَقْلُ الْجَدِيدُ أَخْصَبَ . الْحَقْلُ الْخَصِيبُ
أَجْدَبَ حَقْلُ صَيْحٍ مَمْلُوءٌ بِالشَّمْرِ . حَقْلُ شَطْحٍ
خَالٍ مِنَ الشَّمْرِ . "صَيْحُ" قَرِيرُ الْعَيْنِ :
حَالْفَهُ التَّوْفِيقُ مَرَّتَيْنِ .

"شَطْحُ" بَأْسِ الْعَيْنِ : لَازِمَةٌ النَّحْسُ مَرَّتَيْنِ .
"شَطْحُ" قَالَ لِنَفْسِهِ : "أَرْضُ أَخِي كَانَتْ أَرْضِي .
لِمَاذَا أَخَذَهَا مِنِّي ؟ أَخِي ظَلَمَنِي .

أَنَا أَحَقُّ مِنْهُ بِالشَّمْرِ ."
لَمَّا جَاءَ اللَّيْلُ ، "شَطْحُ" تَسَلَّلَ إِلَى أَرْضِ أَخِيهِ .
"شَطْحُ" 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.



سَطَّحَ يَهُمُّ بِالْخُرُوجِ مِنْ أَرْضِ أَخِيهِ .
شَيْخٌ كَبِيرٌ يَعْتَرِضُ طَرِيقَهُ .

الشَّيْخُ يَقُولُ : " أَنْتَ تَسْرِقُ مَالَ أَخِيكَ !
إِرْجِعِ الزَّكَايَةَ إِلَى مَخْزَنِ أَخِيكَ . "

يَاللَّعَجِبِ ! مِنْ أَيْنَ جَاءَ هَذَا الشَّيْخُ ؟

سَطَّحَ لَمْ يَكِرْهُ قَبْلَ هَذِهِ اللَّيْلَةِ .

سَطَّحَ يَقُولُ : " مَاذَا تُرِيدُ مِنِّي ؟

مَنْ جَاءَ بِكَ إِلَى هُنَا ؟

هَذِهِ أَرْضُ أَخِي . مَا شَأْنُكَ أَنْتَ ؟

الشَّيْخُ يَقُولُ : " أَفَاحْظُ أَخِيكَ :

أَخْرَسُ مَالَهُ وَأَرْعَاهُ ، وَلَا أُمَكِّنُ 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."



”شَطَّحٌ“ لِيَشْتَدَّ عَجِبُهُ .

”شَطَّحٌ“ يَقُولُ : ”أَخِي لَهُ حَظٌّ يَحْرُسُ مَالَهُ

وَيَرْعَاهُ ، وَلَا يُمَكِّنُ أَحَدًا مِنْ سَرِقَتِهِ

وَلَوْ كَانَ أَخَاهُ .

أَمَّا أَنَا فَلَيْسَ لِي حَظٌّ ... وَأَسْفَاهُ !”

السَّيِّحُ يَقُولُ :

”لِكُلِّ إِنْسَانٍ حَظٌّ فِي هَذِهِ الْحَيَاةِ .”

شَطَّحٌ يَقُولُ :

”أَيْنَ حَظِّي ؟ أُرِيدُ أَنْ أَرَاهُ !”

السَّيِّحُ يَقُولُ :

”حَظُّكَ نَائِمٌ فِي قِمَّةِ جَبَلِ السَّعَادَةِ .”

إِذْهَبْ 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."

”شَطَحٌ“ يُرَدُّ الزَّكِيَّةَ إِلَى مَخْرَنِ أَخِيهِ .
”شَطَحٌ“ يَسْأَلُ الشَّيْخَ : ”أَلَا تَسْتَطِيعُ
أَنْ تَذَهَبَ إِلَى حَظِّي لِصُحْبِيهِ؟“
الشَّيْخُ يَقُولُ :

”أَنْتَ وَحَدِّكَ الْقَادِرُ عَلَى ذَلِكَ :
لَا يُصْحِيهِ - مِنْ نَوْمِهِ - أَحَدٌ سِوَاكَ“
”شَطَحٌ“ يَقُولُ : ”كَيْفَ أَصِلُ إِلَى حَظِّي؟“
الشَّيْخُ يَصِفُ لَهُ الطَّرِيقَ ، ثُمَّ يَقُولُ :
”أَنْتَ عَازِفٌ مَاهِرٌ ، وَمُعَنٌّ بَارِعٌ .
سَتَرَى عُودًا يَجُورُ حَظَّكَ النَّامِرُ .
خُذِ الْعُودَ وَلَا تَكُفَّ عَنِ الْعَرْفِ وَالْغِنَاءِ ،
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."

"سَنَطَحُ" يُسَافِرُ فِي فَجْرِ الْيَوْمِ الْتَّالِي .
 "سَنَطَحُ" يَمْشِي فِي طَرِيقِهِ إِلَى جَبَلِ السَّعَادَةِ .
 "سَنَطَحُ" يَمْشِي فِي طَرِيقِهِ أَيَّامًا وَلَيَالِي .
 "سَنَطَحُ" يَمْشِي وَلَا يَنَامُ إِلَّا قَلِيلًا .
 أَرْبَعَةَ عَشَرَ يَوْمًا قَضَاهَا فِي سَفَرِهِ .
 فِي صَبَاحِ الْيَوْمِ الْخَامِسِ عَشَرَ "سَنَطَحُ"
 يَصِلُ إِلَى وَادِي الْأَسْوَدِ .
 "سَنَطَحُ" يَمْشِي فِي وَادِي الْأَسْوَدِ .
 أَسَدُ الْوَادِي "بِرَاهُ" .
 أَسَدُ الْوَادِي "يَقْتَرِبُ مِنْهُ" .
 "سَنَطَحُ" لَا يَرَى "أَسَدَ الْوَادِي" .
 "سَنَطَحُ" 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 شَنْطَحٍ
 شَنْطَحٌ يَصْحَى مِنْ تَفْكِيرِهِ .
 أَسَدُ الْوَادِي يُسَلِّمُ عَلَى شَنْطَحٍ
 شَنْطَحٌ يَرُدُّ السَّلَامَ ، فِي آدَبٍ وَاحْتِرَامٍ
 أَسَدُ الْوَادِي يَسْأَلُهُ عَنْ غَايَتِهِ ، فَيُخْبِرُهُ بِقِصَّتِهِ .
 أَسَدُ الْوَادِي يَتَعَجَّبُ . " أَسَدُ الْوَادِي يَقُولُ :
 " سِبْلُ الْعَرِينِ مَرِيضٌ : جَوْعَانٌ ، جَوْعَانٌ :
 دَائِمًا جَوْعَانٌ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ !
 لِي عِنْدَكَ رَجَاءٌ " يَا شَنْطَحُ : حِينَ يَصْحَى
 حَظَّكَ مِنْ نَوْمِهِ ، إِسْأَلُهُ عَنْ دَوَاءٍ يَشْفِي
 وَادِي سِبْلَ 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.

سَنْطَحٌ يَسْتَأْنِفُ السَّيْرَ فِي طَرِيقِهِ إِلَى

جَبَلِ السَّعَادَةِ .

سَنْطَحٌ يُوَاصِلُ 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 ، سَنْطَحٌ شَافَ

ثَلَاثَةَ رِجَالٍ يَتَحَدَّثُونَ .

كَانُوا ثَلَاثَةَ إِخْوَةٍ مِنَ الزُّرَّاعِ .

سَنْطَحٌ يَمْشِي فِي طَرِيقِهِ إِلَيْهِمْ .

سَنْطَحٌ يَفْتَرِبُ 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.

سَطْحٌ يُسَلَّمُ عَلَى الزُّرَّاعِ الثَّلَاثَةِ .
الزُّرَّاعُ الثَّلَاثَةُ يُرَحِّبُونَ بِهِ وَيَسْأَلُونَهُ
عَنْ غَايَتِهِ . " سَطْحٌ " يُخْبِرُهُمْ بِقِصَّتِهِ .
الزُّرَّاعُ يَقُولُونَ لَهُ : " نَحْنُ إِخْوَةٌ ثَلَاثَةٌ .
كُلُّ وَاحِدٍ مِنَّا لَهُ أُسْرَةٌ كَبِيرَةٌ .
أَوْلَادُنَا كَثْرٌ عَدَدُهُمْ وَزَادَتْ مَطَالِبُهُمْ .
الْفَقْرُ أَشَدُّ مِنَّا .
أَصْبَحْنَا لِأَنَحْضُلُ عَلَى حَاجَتِنَا مِنَ الْقَوْتِ
إِلَّا بَعْدَ تَعَبٍ شَدِيدٍ .
لَنَا عِنْدَكَ رَجَاءٌ : إِسْأَلُ حَظَّكَ حِينَ
يُصْحَى : مَاذَا نَصْنَعُ لِنُفْرَجَ كُرْبَتَنَا ؟
سَطْحٌ يَقُولُ : " لَكُمْ مَا تَرِيدُونَ 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 يُحَيِّهِ .

الْخِيَّاطُ يَرُدُّ التَّحِيَّةَ .

الْخِيَّاطُ يُرَحِّبُ بِهِ، وَيَسْأَلُهُ عَنْ غَايَتِهِ .

شَطْحٌ يُحَدِّثُ الْخِيَّاطَ بِقِصَّتِهِ .

الْخِيَّاطُ يَقُولُ : " قِصَّتُكَ تُعْجِبُ

الْمَلِكَ بِهَرَمَانَ 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."

سَطْحٌ يَذْهَبُ إِلَى الْمَلِكِ .

الْمَلِكُ يَسْمَعُ قِصَّةَ سَطْحٍ .

الْمَلِكُ يَقُولُ :

كُلُّ شَيْءٍ هُنَا عَلَى أَحْسَنِ حَالٍ .

وَلَكِنْ مُنْذُ أَيَّامٍ ، ظَهَرَتْ جَمَاعَةٌ مِنْ

الْأَشْرَارِ عَجَزَتْ عَنْ تَأْدِيبِهِمْ .

لِحِ رَجَاءٍ : إِسْأَلُ حَظَّكَ حِينَ يَصْبَحِي :

مَاذَا أَصْنَعُ لِأُخَلِّصَ الْبِلَادَ مِنْ شَرِّهِمْ ؟

سَطْحٌ يَقُولُ : بَلِّغْ مَا تُرِيدُ . ثُمَّ يُوَدِّعُهُ .

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 لِصِحِيهِ .
 "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.

سَنَطَحٌ يَأْخُذُ الْعُودَ : يَعْرِفُ وَيُعْنَى .
سَنَطَحٌ عَارِفٌ مَاهِرٌ . سَنَطَحٌ مُعَنَّ بَارِعٌ .
الْحَظُّ لَا يَزَالُ نَائِمًا .

سَنَطَحٌ لَا يَكْفُ عَنِ الْعَرْفِ وَالْفِنَاءِ .
سَنَطَحٌ يُرَاقِبُ حَظَّهُ النَّائِمَ .

يَا لِدَاهِشَةٍ ! مَا أَعْجَبَ مَا يَرَى !
الْحَظُّ يَتَحَرَّكُ . الْحَظُّ يَفْتَحُ عَيْنَيْهِ .
الْحَظُّ يَصْحَى مِنَ النَّوْمِ .

الْحَظُّ يُظْهِرُ إِعْجَابَهُ بِعَرْفِهِ وَغِنَائِهِ .
الْحَظُّ يَقُولُ : " أَحْسَنْتَ ، يَا سَنَطَحُ " .
أَنَا صَحِيحٌ . أَنَا أَشْهُرُ عَلَى مَضْلَحَتِكَ
كَمَا يَشْهُرُ أَخِي عَلَى مَضْلَحَةِ 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."



شَنْطَحٌ يَحْمَدُ اللَّهَ ، عَلَى نَجَاحِ مَسْعَاهُ .
 شَنْطَحٌ يُخْبِرُ حَظَّهُ الصَّاحِي بِمَا يَطْلُبُهُ
 أَسَدُ الْوَادِي وَالزُّرَّاعُ الثَّلَاثَةُ وَبَهْرَمَانُ .
 الْحَظُّ الصَّاحِي يُخْبِرُهُ بِجَوَابِ مَا سَأَلَ :
 يَصِفُ لَهُ الدَّوَاءَ الَّذِي يَشْفِي شَيْبَلَ الْعَرِينِ
 مِنَ الْجُوعِ . وَيُخْبِرُهُ بِمَا يَصْنَعُهُ الزُّرَّاعُ
 الثَّلَاثَةُ الْفُقَرَاءُ ، لِيُصْبِحُوا أَغْنِيَاءَ .
 ثُمَّ يُحَدِّثُهُ بِحَقِيقَةِ "بَهْرَمَانِ" .
 شَنْطَحٌ يَذْهَبُ إِلَى قَصْرِ بَهْرَمَانِ .
 شَنْطَحٌ يُخْبِرُ بَهْرَمَانَ بِمَا سَمِعَهُ .
 شَنْطَحٌ يَقُولُ : " مَا أَعْجَبَهَا قِصَّةٌ !
 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 يُرْزَقَهُ اللَّهُ
عُلَامًا يَخْلُقُهُ بَعْدَ مَوْتِهِ. عَلَى عَرْشِ مَمْلَكِيهِ .
زَوْجَتُهُ تَلِدُ بَهْرَمَانَ . . سِرْحَانُ يُعْلِنُ أَنَّهُ
رُزِقَ عُلَامًا . بَهْرَمَانُ تَجْلِسُ عَلَى
عَرْشِ أَبِيهَا بَعْدَ مَوْتِهِ . بَهْرَمَانُ فَتَاةٌ
وَدِيعَةٌ . وَدَاعَتْهَا أَطْمَعَتِ الْأَشْرَارَ .
خَيْرٌ لِلْفَتَاةِ أَنْ تُخْبِرَ شَعْبَهَا بِحَقِيقَتِهَا ،
ثُمَّ تَخْتَارَ لَهَا زَوْجًا يُعَاوِنُهَا .
بَهْرَمَانُ يَقُولُ : “أَنْتِ أَوْلَى بِالْمَلِكِ مِنِّي .
أَنْتِ عَرَفْتَ سِرِّي وَأَخْلَصْتَ فِي نُصْحِي .
أَنَا لَا أَخْتَارُ زَوْجًا سِوَاكَ .”
شَطْحٌ 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."

"سَنَطَحُ" يَسْتَأْنِفُ الرَّحِيلَ .
 "سَنَطَحُ" يُقَابِلُ الزَّرَاعَ الشَّلَاثَةَ .
 الزَّرَاعُ يَسْأَلُونَهُ عَمَّا قَالَهُ أَحْظُ .
 "سَنَطَحُ" يَقُولُ : " أَنْتُمْ تُوَاصِلُونَ الْعَمَلَ
 لَيْلَ نَهَارٍ ، لِتَحْضَبُوا عَلَى الْقُوتِ . تَعَالُوا
 أُرْسِدْكُمْ إِلَى كَنْزٍ مَمْلُوءٍ بِالذَّهَبِ " .
 الزَّرَاعُ يَعْتُرُونَ عَلَى الْكَنْزِ .
 الزَّرَاعُ يَقُولُونَ : " أَنْتَ وَخَدَاكَ صَاحِبُ الْكَنْزِ .
 أَنْتَ رَبَّنَا مِنْذُ الْيَوْمِ . أَحْظُ أَقْبَلَ
 لَمَّا أَقْبَلْتَ عَلَيْنَا " " سَنَطَحُ" يَقُولُ :
 " مَاذَا أَصْنَعُ بِالْكَنْزِ بَعْدَ أَنْ حَالَفَنِي
 التَّوْفِيقُ وَصَبِحَ حَظِّي مِنْ تَوَمِهِ 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 الْأَسْوَدِ . شَنْطَحٌ يُقَابِلُ أَسَدَ الْوَادِي .
شَنْطَحٌ يَرَى شَيْبَلُ الْعَرِينِ بِجِوَارِ أَبِيهِ .
شَنْطَحٌ يُحْيِيهِمَا وَيُسَلِّمُ عَلَيْهِمَا .
أَسَدُ الْوَادِي وَ شَيْبَلُ الْعَرِينِ يُسَلِّمَانِ عَلَى
شَنْطَحٍ ، وَيُرْدَانِ التَّجِيَّةَ بِأَحْسَنَ مِنْهَا .
أَسَدُ الْوَادِي قَرْحَانُ بَعُودَةَ شَنْطَحٍ .
شَيْبَلُ الْعَرِينِ قَرْحَانُ بَعُودَةَ شَنْطَحٍ .
شَنْطَحٌ قَرْحَانُ بِلِقَاءِ أَسَدِ الْوَادِي
وَ شَيْبَلِ الْعَرِينِ .
شَنْطَحٌ قَرْحَانُ : حَظُّهُ الصَّاحِي يَسْهَرُ
عَلَيْهِ وَيُرْعَاهُ ، 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 شَنْطَحُ ؟"
 فَيُخْبِرُهُ بِقِصَّتِهِ ، مُنْذُ رَحِيلِهِ إِلَى عَوْدَتِهِ .
 أَسَدُ الْوَادِي وَشَيْبَلُ الْعَرِينِ يُضْغِيَانِ إِلَى
 حَدِيثِهِ وَيَسْتَعْجِبَانِ مِمَّا يَسْمَعَانِ .
 أَسَدُ الْوَادِي يَقُولُ : "هَلْ سَأَلْتَ حَظَّكَ
 عَنْ دَوَاءٍ يُشْفِي وَلَدِي مِنْ جُوعِهِ ؟"
 مَاذَا قُلْتَ ؟ وَبِمَاذَا أَجَابَ ؟"
 شَنْطَحٌ يَقُولُ : "أَخْبَرْتُهُ أَنَّ شَيْبَلَ الْعَرِينِ
 جُوعَانٌ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ ."
 الْحَظُّ قَالَ : "يُشْفِي إِذَا أَكَلَ لَحْمَ غِيٍّ أَحْمَقٍ ."
 شَيْبَلُ 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 " ذِكِّي عَاقِلٌ : يَعْلَمُ أَنَّ
الْفُرْصَةَ إِذَا ضَاعَتْ لَا تَعُودُ .
الْفُرْصَةُ لَا يُضَيِّعُهَا إِلَّا غَبِيٌّ أَخْمَقُ .
"سَنْطَحُ" غَبِيٌّ أَخْمَقُ : عَرَّضَ نَفْسَهُ لِلتَّهْلُكَةِ ،
بَعْدَ أَنْ ضَيَّعَ كَثْرًا وَمَمْلَكَةً .
فُرْصَتَانِ ضَيَّعَهُمَا ! مَاذَا يُرِيدُ بَعْدَهُمَا ؟
الْحَظُّ يَنْسَى مِنْ نَجَاحِهِ ، فَعَادَ إِلَى تَوَمِهِ .
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 مضمونة

مُتَدِجَةٌ مِنْ رِيَاضِ الْأَطْفَالِ إِلَى التَّوْحِيدِ

العاصمة (فرع الدار ٢٢ شارع مولد الكبر) ٥٠٨١٨
الرياض (فرع الدار ٢٨ شارع البستان) ٥٠٨١٨



مَجْمُوعَاتُهَا : سُارِ الْتَلْمِيزِ فِي نَحْوِ مِائَةِ وَخَمْسِينَ قِصَّةً ، رَائِمَةً
الصُّورِ ، بَدِيئَةً الْإِخْرَاجِ ، مُتَدَرِّجَةً بِهِ مِنْ رِيَاضِ الْأَطْفَالِ إِلَى حِمَامِ
التَّعْلِيمِ النَّائِبِ . ثُمَّ تُسَلِّمُهُ إِلَى مَكْتَبَةِ الْكَيْلَانِيِّ لِلشَّبَابِ
مَادَّتُهَا : تَقْوَمُ الْخُلُقُ ، وَتَرْبِي النَّهْجِ ، وَتَعَلُّمُ الْأَدَبِ
فَنَهَا . يَشُوقُ الْقَارِئَ وَيُبْنِيهِ ، وَتُجَبِّبُ الْكِتَابَ إِلَيْهِ .
لَقَّتْهَا تَمَنَّى مَلَكَةَ التَّعْمِيرِ ، وَتَطْبَعُ اللِّسَانَ عَلَى فَصِيحِ الْبَيَانِ .
تَوَرَّهَ رَشِيدَةٌ ، أَجْمَعُ عَلَى تَأْيِيدِهَا وَزُرَّاءُ التَّرْبِيَةِ وَرُعَمَاءُ التَّعْلِيمِ
وَقَادَةُ الرَّأْيِ فِي الشَّرْقِ ، وَكِبَارُ الْمُسْتَشْرِفِينَ وَأَعْلَامُ التَّرْبِيَةِ فِي التَّرَبِّ .
أَوَّلُ مَكْتَبَةٍ عَرَبِيَّةٍ عُنِيَتْ بِتَنْشِئَةِ الطِّفْلِ عَلَى أُسُسِ
التَّرْبِيَةِ الْمَحِيضَةِ . تَوَالَتْ طَلَمَاتُهَا الْمَرِيئَةُ ، فَتَقَفَ بِهَا الْجِيلُ
الْجَدِيدُ فِي بِلَادِ الْعُرُوبَةِ ، وَلَمْ يَحُلْ مِنْهَا يَتُّ عَرَبِيٌّ .
تُرْجِمَتْ إِلَى أَكْثَرِ اللُّغَاتِ الشَّرْقِيَّةِ وَتَعْصِ اللُّغَاتِ الْعَرَبِيَّةِ .
مَدْرَسَةٌ حُرَّةٌ ، إِذَا عَرَفَهَا التَّلْمِيزُ ، سَمَى إِلَيْهَا بِلا تَرْعِيْبٍ وَلَا تَرْهِيْبٍ
كَانَتْ أَكْثَرَ أُمِّيَّةٍ لِلآمَاءِ ، وَهِيَ الْيَوْمَ أَشْهَى عِدَاؤِ تَهَابِي لِلْأَبْنَاءِ
صُنْدُوقُهَا أَكْثَرُ 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, accom-
panies 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 orientalisists*

*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 μαθητὰς, ἀπὸ τοῦ νηπιαγωγείου μέχρι καὶ τοῦ τέλους τῆς Μέσης Ἐκπαίδευστος.—

Κυρία Ἔδρα . 32 Χάσαν Ἐλ Ἀκμαρ —

Κλάδος . 28, Ὀδὸς Ἐλ Μκουστάν. — Τηλέφ. 50818

Ἡ Βιβλιοθήκη "ΑΛ ΚΙΛΑΝΙ" : Περιλαμβάνει 150 τετραὰ διηγήματα, κομψῶς εἰκονογραφημένα καὶ ὑπέροχα εἰς εἰκόνας. — Παρακολουθεῖ τὸν μαθητὴν ἀπὸ τοῦ παιδοεργείου μέχρι τῆς τελευταίας τάξεως τῆς Μέσης Ἐκπαίδευστος, ἐν τῆς ὁποίας τὸν μεταφέρει εἰς τὴν Βιβλιοθήκην Κιλάνι δι' ἰψήβους —

Διδασκομένη ὄλη. Τὰ ὑπὸ τῶν διηγημάτων τούτων ἐξετάζόμενα θέματα τελειοποιῦν τὴν διαπαιδαγώγησιν ἀναπτύσσουσαν τὴν εὐφυΐαν καὶ διδάσκουσιν τὴν φιλολογοίαν.—

Τεχνική. Γοητεύουσιν τὸν ἀναγνώστην, ἀναπτύσσουσιν τὸ ἐνδιωριζόν του καὶ διεγείρουσιν τὴν ἀγάπην του πρὸς τὰ γράμματα.—

Δεξιλόγιον Ἀναπτύσσουσιν τὸ χάρισμα τῆς ἐκφράσεως καὶ συμβάλλουσιν εἰς τὴν εὐχέρειαν τῆς προφορᾶς.—

Πρόκειται περὶ μιᾶς περρωτισμένης παιδαγωγικῆς ἐπαναστάσεως, τὴν ὁποίαν πολλοὶ Ὑπουργοὶ τῆς Παιδείας, ἀρχηγοὶ τῆς ἐκπαίδευστος 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 συγχρόνους μεθόδους ἐκπαίδευστος.—

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

Τὰ διηγήματὰ τῆς μεταφράσθησαν εἰς τὰς περισσοτέρας τῶν ἀνατολικῶν γλωσσῶν καὶ εἰς ὠρισμένας ἐκ τῶν δυτικῶν —

Πρόκειται περὶ μιᾶς ἐλευθέρας σχολῆς, εἰς τὴν ὁποίαν ὁ μαθητὴς προστρεφεί ἀπόβως καὶ ἄνευ κειθαναγκαμοῦ —

Ἦτο ἡ κλίον ἀγαπητὴ εὐχὴ τῶν γονέων καὶ εἶναι σήμερον ἡ πλέον καλλιλληλος πνευματικὴ τροφή διὰ τὰ παιδιὰ.—

Ἐξεδόθησαν ὑπὸ τῶν μεγαλειτέρων ἐκδοτικῶν οἴγων 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 (solo infantile) ai licei ed istituti medi superiori.

Sede Centrale - Via Hasan el Akbar N° 32 Cairo

Succursale - 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'allievo 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 divenire il lettore stimolando 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 dei giovani 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 ritrovarsi 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 " è una scuola privata quando l'allievo la conosce, vi accorre senza bisogno di costrizione 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 dalla maison Case édifici d'Orient.

Librairie "AL KILANI" 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
Branch 28 Rue El Boustane Tel 50918

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 Kilani 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'enfant 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 "

قطوف من الآراء
في مكتبة الكيلاني

الشاعر إبراهيم عبد القادر المارني قال :

.. وتتماز تواليف الكيلاني بالبساطة في التعبير ، والصحة في الألفاظ ، والراحة في التراكيب ، والدقة في الأداء ، والسلاسة والسهولة ، مع اجتناب كل غريب وناث ، ومع توخي التدرج بالطفل .

هنا إلى الشكل الكامل حتى يؤمن الحظا ، والإكثار من الصور الخيالية المغربية القراءة .. "

دكتور علي مصطفى مشرفة قال

... وإني لأرجو أن يأتي اليوم الذي تصير فيه اللغة العربية سليقة عند متعلمينا . فإذا قيس لما ذلك كان الفضل راجعا في معظمه إلى كتب الأستاذ الكيلاني .. "

الأستاذ كارلو نالينو قال :

... وإني لأجد أوى تمييز ، تلك العناية التي تبذلها في انتقاء الموضوعات أولا ، والأساليب ثانيا ، وأحجام الحروف ثالثا ، وترتيب ذلك ترتيبا يتشى بنجاح تام من الأطفال إلى الشباب ، وهي تدرجهم في أسنانهم ، ومداركهم كما يسرى أن أنوه بالرشاقة والوضوح ، اللذين يتحيان في فن تلك الصور المدعة التي ازدهانت 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* (لدة الصاد) is uttered.

Your books have combined skilful entertainment with excellent style and abundant information. 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 هسواؤكبيرم عسقول
٢٨ شارع السنان ٥٠٨١٨

فانك ما اخرجك دار مكنبه الاطفال
من مؤلفات كامل كيلاني

مكتبة الكيلاني لرياض الأطفال



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٥	الامير شمس	٥	عدو العمر	٥	دمش العجيب
٥	شنتح	٥	الارث والصاد	٥	سوروب الخطان
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٥	الاميرة لولة	٥		٥	ريخان الكتاب
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٧	عرلان القاة	٢	الامير الحادي والخمسون	٢	بنف الوزير
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١٥	عجائب الدنيا الثلاث	٥	كر الشمردل	٢	حصان الجو
١٥	الامر المسجور	٥	صانع الاعاحب	٢	
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١	اللحة الررفاء	١٠	حفا في بلاد الحن	١	الحمار القاري
٢	السعد حس	١٠	سارق الحمار	٢	ورده السلطان
٢	أرث في العمر	١٠	ترمل العسل	٢	سوق الشطار
عجائب العصص			قصص الكيلاني وترجمها		
٢	الساحر الاحمر	بالعرمة والعرسة		بالعربية والايطيريه	
٨	مدينة الرياح	٥	شمشون ودليله	٥	شمشون ودليله
١٠	الكومنديا الالهة	٥	اموروش (سطق العرود)	٥	أبو خربوش (سطق العرود)
				٥	دعة وشسرة

(٢) لطالب العلة حسب طقس

(١) تصاف ال عده الاسمار لمره المررد والارسل

(٢) كل طلب غير مصحح مبيته لا طمت اليه .

(٣) جميع الترسلات والصكوك (الشيكات) ترسل باسم وشاد كامل كيلاني

قالت شهر زاد بقلم كامل كيلاني

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



داركت سنن الأندلس ٢٠٠٠ م - ١٤٢١ هـ

في هذه المجموعة القصصية الشائقة بعثت شهر زاد مبدعة الفطيلة 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 ، وايتثار الخير .

قصص الكيلاني وترجمتها

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

أبو خربوش
سلطان القروء

عربي - انجليزي
عربي - فرنسي

شمشون الجبار

عربي - انجليزي
عربي - فرنسي

دمية

عربي -

و

عربي -



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ثمان القصة خمسة قروش

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