

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Frères Mentouri University- Constantine 1
Faculty of Arts and Languages
Department of Arts and the English Language

Linguistics and Translation Practice Lessons
(First Year Master Degree)

Dr. Ouided SEKHRI

Lesson One: Translation of Literary Texts

خلوت بنفسي ذات يوم أتأمل الطبيعة
فنظرت للسماء الصافية وبهرت بالأشجار الرائعة
وتعجبت من البحار الهائجة وطربت لألحان الطيور
الهادئة.

شاهدت الجمال الرباني وكيف رسم أجمل المناظر
الخلابة بكل دقة وعظمة، هذا الورد يبث برائحته
الزكية ليعطر الوجود، وهذه العصافير تغني أجمل
الالحان لتكتمل الطبيعة ببهائها.

هنا وهناك ورقات خضراء ورمال صفراء تعانق
السماء وتخطب ود المكان لتمطر قطرات من الماء
على الأرض العشبية المزهرة فيتنفس الوجود
وتزهر الورود.

ما أجملها من مناظر تسر العين. فوق التل تزداد
الأرض اخضراراً والهواء الطلق تنعش نسماته
النفس.

تبدو الطبيعة كل يوم تلبس أجمل الخلل لتزين بها
لوحة فنية مرسومة باقتدار.

هذا هو ما خبأه لنا الكون من أرضه، لكن ماذا عن
سماهه؟ هي تلك السماء الساطعة بزرقته التي
تحمل بين جنباتها تلك الغيوم التي تلبدت فيها
لتخرج الكون لنا بأحسن صورة.

One day I went into seclusion to contemplate nature, I looked at the clear blue sky and was fascinated by the amazing trees. I was taken aback by the tumultuous seas and felt too much glee at the cool singing birds.

I sighted God's beauty and the way he drew the most beautiful and enchanting landscapes with such accuracy and greatness, roses released their scent to perfume the world around me, birds were singing the most formidable tunes to add a great touch to the beauty of nature.

Green leaves and yellow grains of sand embraced the sky seeking the love of the place, and raindrops fell on the grassy and flowery land; the world breathed and roses bloomed.

What an amazing sight in was! Up the hill, the land became greener, and the breeze of cool air refreshed my soul.

Nature wore, each day, the best garment to ornament even more a painting drawn with utmost skill.

That was what the world disclosed down in the land; what was up in the sky? The sky was crystal blue mingled with white clouds offering the world the best picture ever.

Lesson Two: Translation of Poetry

<p>Dust of Snow</p> <p>The way a crow Shook down on me The dust of snow From a hemlock tree</p> <p>Has given my heart A change of mood And saved some part Of a day I had rued.</p>	<p>غبار الثلج</p> <p>كنت منعزلاً ذات يوم وفي انزواء و قلبي يحذوه ألم وحزن و انطواء فجلست تحت شجرة شوكران غناء فهز غراب علي فرعها في استواء و نفض غبار ثلجها شديد النقاء ليغير ما بقلبي من نصب و عناء و يحفظ بقية يوم كنت فيه مستاء</p> <p>(د. و داد صخري، الإثنين 30 أبريل 2018م / 14 شعبان 1439هـ في الساعة 22:15)</p>
--	---

<p>سليمان والهدهد لأمير الشعراء أحمد شوقي</p> <p>وقف الهدهد في باب سليمان بذلة قال يا مولاي كن لي عيشتي صارت مملة ضقت من حبة بر أحدثت في الصدر غلة لا مياه النيل تُرويهها ولا أمواه دجلة وإذا دامت قليلاً قتلتني شر قتلة فأشار السيد العالي إلى من كان حوله قد جنى الهدهد ذنبا وأتى في اللوم فعلة تلك نار الإثم في الصدر وذو الشكوى تعلة ما أرى الحبة إلا سُرقت من بيت نملة إن للظالم صدرا يشتكي من غير علة</p>	<p>Solomon and the Hoopoe</p> <p>With shame stood the hoopoe by Solomon's gate, Addressing a man so great, confessing his state:</p> <p>"Behold, I barely hold the ache and the pain, I experience this serious decay because of grain, And the flame in my chest overwhelms the Nile, Even Tigris River cannot relieve me for a while.</p> <p>Behold, I barely hold the way it hurts; I would die at once the longer it bursts."</p> <p>Pointed Solomon to the people around, And spoke wisdom in a deeper sound:</p> <p>"The hoopoe has sinned and lived to feel The way his guilt has cause him fear;</p> <p>The whole he barely holds inside his chest Was a shameful deed he couldn't adjust.</p> <p>He stole, I say, he stole the grain he ate From a house of an ant and cursed his fate;</p> <p>With shame, he stands now before my gate, Seeking relief, but O, so late.</p> <p>He, who has shown but hurt and abuse, Has an aching soul with a deadly accuse."</p>
---	---

Lesson Three: Translation of Religious Texts

Translation of Time in the Quran

According to Cambridge; “the indefinite continued progress of existence and events in the past, present and future regarded as a whole”

Alexander Philip¹ explains; “There are three possible forms of a calendar: (1) a solar calendar -that is so to say, one which adheres to the true length of the year , but gives an arbitrary length to the month, irrespective of the length of the lunation;

(2) a lunar calendar, in which lunar month-lengths are adhered to , but the length of the year is arbitrary;

(3) a luni-solar, in which an endeavour is made to observe the true length of both the month and the year,

And to adjust their inequalities by means of what are called interlocations”.

Romulus

William Ramsay² said, “The year of 304 days corresponds with the course neither of the sun nor of the moon”.

“.. the ‘Year of Romulus’ divided into ten months – Martius, Aprilis, Maius, Iunius, Quintilis, Sextilis, September, October, November, December. Of these, March , May, Quintilis and October, Contained thirty-one days, the rest thirty”.³

Numa Pompilius

“The year of Romulus was succeeded by a pure lunar year introduced ...

By Numa, who retained the names of the ten months already in use, and added two more, Ianuarius, from the god Janus, and Februarius, from Februus, the deity who presides over expiatory.

Numa ordered that in the course of every eight years ninety days should be intercalated, namely, a month of 22 days in every second and sixth year, and one of 23 days in every fourth and eighth year”⁴

“The year of the Decemviri, nominally a lunar year like the former, but which, from the intercalations employed, ceased to correspond with the phases of the moon”.

¹Alexander, Philip: *The Calendar: its history, structure and Improvement*, Cambridge University Press, London, UK, 1921, p.06

²William Ramsay: *Ovid, selections for the use of schools*, p. 07

³Ibid. p. 324

⁴Beaumont Burnaby: *Elements of the Jewish and Mohammadan calendars*; George bell & sons, London, U.K.; p. 511.

The Translation of Verses Pointing Time in the Quran

ترجمة الأستاذ يوسف علي	الآية
<p>“Early <u>on the morrow</u> and abiding punishment seized them:”</p> <p>And they say: “Tales of the ancients, which he has caused to be written and they are dictated before him <u>morning and evening</u>”.</p> <p>And glorify Him <u>morning and evening</u>.</p> <p>In order that ye (o men) may believe in Allah and His; Messenger, that ye may assist and honor Him, and celebrate His praises <u>morning and evening</u>.</p> <p>And celebrate the name of thy Lord <u>morning and evening</u>.</p> <p>So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah’s Praises in the <u>morning and in the evening</u>.</p>	<p>1. "بكرة"</p> <p>قال الله تعالى: " وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقَرٌّ " (القمر 37)</p> <p>2. "بكرة و أصيلاً"</p> <p>قال تعالى: " وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا " (الفرقان 5)</p> <p>قال تعالى: " وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا " (الأحزاب 42)</p> <p>قال تعالى: " لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا " (الفتح 9)</p> <p>قال تعالى: " وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا " (الإنسان 25)</p> <p>3. "بكرة و عشياً"</p> <p>قال تعالى: " فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا " (مريم 11)</p>

They will not there hear any vain discourse, but only salutations of peace: And they will have therein their sustenance, **morning and evening**.

Establish regular prayers **at the sun's decline till the darkness of the night**, and the morning prayer and reading. For the prayer and reading in the morning carry their testimony.

We sent against them a violent tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by **early dawn** —

Those who show patience, firmness and self-control, who are true (in word and deed) who worship devoutly, who spend (in the way of Allah); and who pray for forgiveness in **the early hours of morning**.

And in the hours of **early dawn**, they were found praying for forgiveness;

So I do call to witness **the ruddy glow of sunset**.

قال تعالى: " لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ رِزْقُهَا فِيهَا بُكْرَةً وَعَشِيًّا " (مریم 62)

4. "دلوك الشمس"

قال تعالى: " أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا " (الإسراء 78)

5. "سحر" و "أسحار"

قال تعالى: " إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُمْ بِسَحَرٍ " (القمر 34)

قال تعالى: " الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ " (آل عمران 17)

قال تعالى: " وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ " (الذاريات 18)

6. "الشفق"

قال تعالى: " فَلَا أُقْسِمُ بِالشَّفَقِ " (الانشقاق 16)

(The Messengers) said

“O Lut! We are Messengers from thy Lord! By no means shall they reach thee!

Now travel with thy family while yet a part of the night remains, and let not any of you look back: But thy wife (will remain behind): To her will happen what happens to the people. **Morning** is their appointed time: Is not the **morning** nigh?

And **the dawn** as it shineth forth

—
And **the dawn** as it breathes away the darkness—

He it is that cleaveth **the day-break** (from the dark):

He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering (of Him), the Exalted in power, the Omniscient.

But when it descends into the open space before them, evil will be the **morning** for those who were warned (and heated not)!

7. لفظة "صبح" و صيغها

(1). "الصَّحْح"

قال تعالى: "قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۖ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۖ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۖ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ" (هود 81)

قال تعالى: " وَالصُّبْحُ إِذَا أَسْفَرَ " (المدثر 34)

قال تعالى: " وَالصُّبْحُ إِذَا تَنَفَّسَ " (التكوير 18)

(2). "الإصباح"

قال تعالى: " فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۖ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ " (الأنعام 96)

(3). "صباح/صبحا"

قال تعالى: " فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذِرِينَ " (الصفات 177)

قال تعالى: " فَالْمُغِيرَاتِ صُبْحًا " (العاديات 3)

And push home the charge in the morning

Or else did they feel secure against its coming in broad daylight while they played about (care-free)

Moses said: "your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

By the Glorious Morning Light.

Its night doth He endow with darkness, and its splendour doth He bring out (with light).

By the Sun and his (glorious) splendour;

Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for a part of the hours of the night, and at the sides of the day, that thou mayest have spiritual joy.

Bear, then with patience, all that they say, and celebrate the praises

8. لفظة "ضحاً" و صيغها

(1). "ضحى / الضحى"

قال تعالى: " أَوْأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ " (الأعراف 98)

قال تعالى: " مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَن يُخْشَرَ النَّاسُ ضُحًى " (طه 59)

قال تعالى: " وَالضُّحَى " (الضحى 1)

(2). "ضحاهاً"

قال تعالى: " وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا " (النازعات 29)

قال تعالى: " وَالشَّمْسِ وَضُحَاهَا " (الشمس 1)

9. "قبل طلوع الشمس وقبل الغروب / غروبها"

قال تعالى: " فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ " (طه 130)

قال تعالى: " فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ " (ق 39)

of thy Lord, **before the rising of the sun and before (its) setting.**

O ye who believe ! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions,

- before morning prayers;

- the while ye doff your clothes for the **noonday heat**;

-and after the late night prayer: three times of undress: Outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the signs to you: For Allah is full of knowledge and wisdom.

He said : “O my Lord ! give me a sign !”

“Thy sign,” was the answer, “shall be that thou shalt speak to no man for three days but with signals, Then celebrate the praises of thy Lord again and again, and glorify Him **in the evening and in the morning.**

Yea, to Him be praise, in the heavens and on earth, and **in the late afternoon**, and when the day begins to decline.

10. "الظهيرة"

قال تعالى: " يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ
مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَصْعُقُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ
العِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا
عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ " (النور 58)

11. لفظة "عشا" و صيغها

1. "العشي / عشا / عشية"

قال تعالى: " قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَادْكُرْ رَبَّكَ
كثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ " (آل عمران
41)

قال تعالى: "وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَعَشِيًّا وَحِينَ تُظْهِرُونَ" (الروم 18)
قال تعالى: " إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ
بِالْعَشِيِّ وَالْإِشْرَاقِ " (ص 18)

It was We that made the hills declare, in unison with him, Our Praises at eventide and at break of day.

Behold, There were brought before him, at eventide, courses, of the highest breeding; and swift of foot;

Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.

The day they see it, (it will be) as if they had tarried but a single evening, or (at most till) the following morn!

“Or its morn”, mine

Then they came to their father in the early part of the night weeping.

O ye who believe! Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions,

- before morning prayers;
- the while ye doff your clothes for the noonday heat;

قال تعالى: " إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ " (ص 31)

قال تعالى: " فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ " (غافر 55)

قال تعالى: " كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا " (النازعات 46)

2). عشاء/ العشاء

قال تعالى: " وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ " (يوسف 16)

قال تعالى: " يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ " (النور 58)

-and after the late **night prayer**: three times of undress: Outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the signs to you: For Allah is full of knowledge and wisdom.

By (the token of) - **time** (through the ages).

And do thou (O reader!) Bring thy Lord in remembrance in thy (very) soul, with humility and in reverence, without loudness in words, and **in the morning and evenings**, and be not thou of those who are unheedful.

Whatever beings there are in the Heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows **in the mornings and evenings**.

(Lit in such a light) in houses which Allah hath permitted to be raised to honor; for the celebration, in them, of His name: in them is he glorified **in the mornings and in the evenings**. (again and again) –

12. "العصر"

قال تعالى: " وَالْعَصْرِ " (العصر 1)

13. "الغدو و الأصال"

قال تعالى: " وَإِذْ كَرَّرْنَا فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ " (الأعراف 205)

قال تعالى: " وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ " (الرعد 15)

قال تعالى: " فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ " (النور 36)

14. "الغداة والعشي/غدوا وعشيا"

قال تعالى: " وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن

Send not away those who call on their Lord **morning and evening**, seeking His face. Naught art thou accountable for them, and in naught accountable for thee, that thou shouldest turn them away, and thee be (one) of the unjust.

And keep thy soul content with those who call on their Lord **morning and evening** seeking His face.

In front of the Fire will they be brought, **morning and evening** :

Permitted to you, on the night of fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; But He turned to you and forgave you; so now associative with them, and seek what Allah hath ordained for you, and eat and drink; until the white thread **of dawn** appears to you distinct from its black thread;

شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ " (الأنعام)
(52)

قال تعالى: " وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا " (الكهف 28)

قال تعالى: " النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۗ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ " (غافر 46)

15. "الفجر"

قال تعالى: " أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۗ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ ۗ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ " (البقرة 187)

then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men, that they may learn self-restraint.

Establish regular prayers at the sun's decline till the darkness of the night, and **the morning** prayer and reading. For the prayer and reading **in the morning** carry their testimony.

By the **Break of the Day,**

Peace! This until the rise of **Morn!**

Say : I seek refuge with the Lord of the **Dawn.**

... then complete your fast till **the night** appears;...

Not all of them are alike: of the people of the Book are a portion that stand for the right; they rehearse the signs of Allah **all**

قال تعالى: " أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا " (الإسراء 78)

قال تعالى: " **وَالْفَجْرِ** " (الفجر 1)

قال تعالى: " سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ " (القدر 5)

16. "الفلق"

قال تعالى: " قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ " (الفلق 1)

17. ما أضيف إلى لفظة "ليل" للدلالة على

جزء منه:

-إلى:

قال تعالى: " .. ثُمَّ أَمَمُوا الصِّيَامَ إِلَى اللَّيْلِ "

-آناء الليل:

قال تعالى: " لَيْسُوا سَوَاءً ۚ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ

قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ

يَسْجُدُونَ " (آل عمران 113)

قال تعالى: " فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ

رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۚ وَمِنْ

آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ

تَرْضَىٰ " (طه 130)

night long, and they prostrate themselves in adoration.

Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them **for a part of the hours of the night, and** at the sides of the day, that thou mayest have spiritual joy.

Is one who worships devoutly **during the hours of the night** prostrating himself or standing in adoration, who takes heed of the Hereafter, and who places his hope in the mercy of his Lord like on who does not? Say: are those equal, those who do not know? Those who are endued with understanding that receive admonition.

Half of it, or a little less or a little more.

Thy Lord doth know that thou standest forth to prayer nigh **two thirds of the night, or half of the night, or a third of the night.** And so doth a party of those with thee.

قال تعالى: " أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ " (الزمر 9)

—ثلث / نصف / ثلثي:

قال تعالى: " قُمِ اللَّيْلَ إِلَّا قَلِيلًا " (المزمل 3)

قال تعالى: " إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَّنْ نُحْصِيَهُ فَتَابَ عَلَيْكُمْ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ " (المزمل 20)

—قطع / قطعاً من الليل:

قال تعالى: "وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ ط
كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ء
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ"
(يونس 27)

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered, as it were, **with pieces of the depth of the darkness of Night:** they are companions of the Fire: they will abide therein (for aye!)

Then travel by night with thy household, when **a portion of the night** yet remains, and do thou bring up the rear let us one amongst you look back , but pass on whither ye are ordered.

Truly **the rising by night** is the most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise).

A section of the people of the Book say: Believe **in the morning** what is revealed to the believers, but reject it **at the end**

قال تعالى: " فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ" (الحجر 65)

–ناشئة الليل:

قال تعالى " إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا" (المزمل 6)

18. ما أضيف إلى لفظة "نهار" للدلالة على جزء منه:

–"وجه النهار .. آخره"

قال تعالى: " وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَآكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ" (آل عمران 72)

–ساعة من نهار/النهار:

قال تعالى: " وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ؕ قَدْ حَسِرَ

of the day, perchance they may themselves turn back.

One day He will gather them together: (It will be) as if they had tarried but **an hour of a day**: They will recognize each other: Assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Therefore patiently persevere, as did all messengers of inflexible purpose, and be in no haste about the unbelievers. On punishment promised them, tarried more than **an hour in a single day**. Thine but to proclaim the Message: But shall any be destroyed except those who transgress?

And establish regular prayers **at the two ends of the day and at the approaches of the night**: For those things that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord).

الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ " (يونس 45)

قال تعالى: "فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ" (الأحقاف 35)

—طرفي النهار و زلفا من الليل:

قال تعالى: " وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ " (هود 114)

Lesson Four: Translation of Proverbs

أمثال عربية و ما يوافقها بالانكليزي

اطلبوا العلم من المهد إلى اللحد

Seek knowledge from the cradle to the grave

إذا هبّت رياحك فاغتنمها

Make hay while the sun shines

إضرب حديدا حاميا لانفع منه أن يبرد

Strike while the iron is hot

إن أردت أن تطاع فسل ما يستطاع

If you wish to be obeyed don't ask the impossible

إنّ الطيور على أشكالها تقع

Birds of a feather flock together

إنّ بعد العسر يسرا

After the storm comes sunshine

اتق شرّ من أحسنت إليه

Beware the man who has received charity from you

استجار من الرمضاء بالنار

To jump out of the frying pan into the fire

الأعمال خير من الأقوال

Acts speak louder than words

الأمور بخواتمها

All is well that ends well

الإيمان يزحزح الجبل

Faith may move mountains

الابن سرّ أبيه

Like father like son

الاتحاد قوّة

Union is strength

الإسكافي حاف والحائك عريان

The shoemaker's wife is always the worst shod

الجار قبل الدار

Choose your neighbor before you choose your house

الحاجة أم الاختراع

Necessity is the mother of invention

الحسود لا يسود

Victory does not come by jealousy

الحماس بلا معرفة نور بلا ضياء

Zeal without knowledge is fire without light

الخبز القفار خير من لا شيء

Half a loaf is better than no bread

الشراء خير من الاقتراض

Better buy than borrow

الصبر مفتاح الفرج

Patience is the key to relief

الصديق عند الضيق

A friend in need is a friend indeed

الصيت الحسن خير من المال المجموع

A name is better than riches

الطبع يغلب التطبع

What is bred in the bone cannot come out of the flesh

العادة طبيعة ثانية

Custom is a second nature

العاقل من اتعظ بغيره

He is a happy man who is warned by another man's deeds

العقل السليم في الجسم السليم

A sound mind in a sound body

القناعة كنز لا يفنى

Contentment is an inexhaustible treasure

الملدوغ يخاف من جرّة الحبل

A brunt child dreads the fire

النظافة من الإيمان

Cleanliness is next to godliness

الوحدة خير من قرين السوء

Better be alone than in bad company

تريدون إدراك المعالي رخيصة ولا بدّ دون الشهد من إبر النحل

You wish to reach the heights with little effort, yet he who gathers honey must suffer the stings of the bees

خير الأمور الوسط

The middle way is the best one

درهم وقاية خير من قنطار علاج

Prevention is shall reap better than cure

رأس الحكمة مخافة الله

The fear of God is the beginning of wisdom

ربّ صدفة خير من ميعاد

An accidental meeting may be better than a date

ربّ كلمة جلبت نقمة، وربّ كلمة جلبت نعمة

A word uttered may bring wealth as well as ruin

صنعة في اليد أمان من الفقر

A trade in hand insures against poverty

عدوّ عاقل خير من صديق جاهل

Better have a wise enemy than a foolish friend

عصفور في اليد ولا عشرة على الشجرة

A bird in the hand is worth two on the bush

على قدر بساطك مد رجلك

Cut your coat according to your cloth

عمل من الحبة قبة

To make mountains out of molehills

عن المرء لا تسأل وسلّ عن قرينه

A man is known by the company he keeps

عند الامتحان يكرم المرء أو يهان

A workman is known by his chips

عند البطون ضاعت العقول

A hungry stomach has no ears

في التأتّي السلامة وفي العجلة الندامة

In caution there is safety; in haste repentance

قيمة كل امرئ ما يحسنه

The worth of a man lies in what he does well

كثير الكارات قليل البارات

A rolling stone gathers no moss

كل قليلًا تعش طويلا

Eat little, live long

كل إناء بما فيه ينضح

A vessel filters what it contains

لا تؤجل عمل اليوم إلى الغد

Do not leave for tomorrow what you can do to-day

لا تتبع فروة الدب قبل صيده

Don't count your chickens before they are hatched

لا تعاند من إذا قال فعل

Don't fight the man who does what he says

لا دخان بلا نار

No smoke without fire

لا يفل الحديد إلا الحديد

Diamond cut diamond

لكل جديد لذة

Novelty gives pleasure

لكل جواد كبوة، ولكل عالم هفوة

Any horse may stumble, any sage may err

للضرورة أحكام

Necessity knows no law

ما كلّ سوداء فحمة وما كل حمراء لحمة

All that glitters is not gold

ما كلّ ما يتمنى المرء يدركه تجري الرياح بما لا تشتهي السفن

Man does not attain all his heart's desires for the winds do not blow as the vessels wish

ما كلّ مرّة تسلم الجرّة

The pitcher goes to the well once too often

مصائب قوم عند قوم فوائد

The misfortunes of some people are advantages to others

مفتاح الشرّ كلمة

The key to evil is one word

من أراد إغراق كلبه اتّهمه بالجرب

Give a dog a bad name and hang him

من حسنت سياسته دامت رياسته

He who governs well may govern long

من زرع الريح حصد العاصفة

He that sows the wind shall reap the whirlwind

من طلب العلى سهر الليالي

He who desires the top must sit up many nights

من طلب الكثير أضع القليل

Grasp all, lose all

من كثر ضحكه قلت هييته

As laughter increases respect decreases

نحن في التفكير والله في التدبير

Man proposes and God disposes

يحصد المرء ما زرع

As you sow, so you!