

Ghassan Kanafani: Barndom och uppväxt

Innehåll

Till tredje studiecirkelträffen läser vi följande tre texter, en teoretisk och två skönlitterära:

Denmark: A Study In Media Experience (1972)
ur *Ghassan Kanafani: Selected Political Writings* (2024)

De sorgsna apelsinernas land (1958)
ur *Män i solen och andra palestinska berättelser* (2007)

Den lilla lyktan (2019 [1963])

Alla tre texterna ingår i detta dokument.

Denmark: A Study In Media Experience (1972)

The following media example is presented as a case to study to draw out rules and regulations for communication in our complex battle against what is described, briefly (and sometimes in a blatant distortion), as "world public opinion". Perhaps there is no need to reiterate that our understanding of "world public opinion", and of the media role that the Palestinian resistance needs to play, stems from a written and declared political vision of the nature of our ongoing struggle, its perception locally and internationally, and the nature of the hostile forces facing us. Hence, it is crucial to divide what is simplistically termed "world public opinion" into developed and underdeveloped countries, and into different class interests within and in relation to each other. As a result, we turn our media towards the powers that have an interest in the success of the revolution. The importance of the following example lies in the way it closely deals with details of these generalisations and attempts to explore them empirically. It therefore sets a standard by which to answer questions such as: To what extent can the "persuasive dialogue" be successful within liberal milieu and on what basis does its development depend? And what are the possibilities of its partial success, at least, in clarifying the minor contradictions regarding "the Middle East question", which prevail among middle-class intellectuals in Western Europe?

The example below is a simple "story" and was chosen specifically because of its simplicity: an independent Danish publishing house released a book on Israeli children as part of a series dedicated to the children of the world. Since this book constitutes a model for indirect Zionist indoctrination, as a result of an unquestioned belief in the dominating culture, the Central Media Committee¹ of the Popular Front for the Liberation of Palestine (PFLP) attempted to convince the publishing house to withdraw the book from the markets. The story told here is merely the details of this attempt as it clearly reflects the media laws, rules and regulations that govern such a case, and the crucial [importance] of knowing such rules and regulations, as well as how they function, and their strengths and weaknesses.

We have chosen this Danish publishing house and the aforementioned book due to their representing an "ordinary case". That is, this publishing house is not Zionist and is not assumedly under any direct Zionist pressure. Additionally, the complex of anti-Semitism (which constitutes an immense pressure upon the media) is felt to a lesser degree by Denmark's intellectuals and middle classes than in any other European country. The activity of this publishing house is directed, moreover, from a liberal milieu towards schools where taught subjects are supposedly examined by "public opinion", ensuring an "independent and appropriate educational system". We are, therefore, dealing with an exemplary case, which represents, on the one hand, the minimum threshold of obstacles that the Palestinian media is expected to face when directed towards average European

¹ Kanafani was a member of this committee and represented *al-Hadaf* newspaper in its meetings.

public opinion. On the other hand, this case represents the ultimate level of results that the Palestinian media must expect on this level from a logical "persuasive dialogue" with European public opinion. So, what is the outcome? The publishing house, *Lærerforeningernes materialeudvalg* (LM), specialises in children's books distributed specifically to primary school libraries and used as educational materials. LM published the book *Children in Israel*², aimed at Danish children (and Scandinavian children in general) aged from eight to ten years old. After the Central Media Committee of the PFLP had reviewed the book, it sent the following letter to LM, on 1 February 1971:

We have come across a copy of your book *Children in Israel* by Inger and Clyde Franklin, published in 1964, and again in 1967. We understand that it has recently been distributed widely in Danish primary schools and in other Scandinavian countries. We were prompted to write to you by our reading of this book, which incites racism and hatred, [constituting] another facet of racist fascism being fed into the minds of innocent children in your country, against Arab children. We are asking you to withdraw and abandon the book, and to cease participation in this horrendous brainwashing process aimed at your children, which incites hatred towards our children and our people as a whole.

The "glories" that the authors of your book have attributed to Israel are based in their entirety on an incredible contempt for Arabs. The pictures of Arab children that you have published could only be described as a biased, ill-minded selection, fit only for punishment or medical attention, for they consist not only of forgeries but represent the contemporary and ugly face of anti-Semitism, by which we mean the incitement of hatred against Arabs.

From a political, educational and ethical point of view, your book is a disgrace, and we ask you to halt its influence on the minds of the children of your country. And since we are accusing you of taking part in such a hate campaign against the masses of our people, we are not only asking you to stop this campaign by merely withdrawing and abandoning the book, but also by publicly apologising for it.

Israel, as an aggressor state established through armed repression and terrorism and built upon the dead bodies of thousands of our men, as well as our children, needs such a misinformation campaign to cover its crimes. There is no doubt that such a fact is worth drawing your attention to, the role that you are playing in this campaign: an opportunistic and decadent role of brain-washing, directed, most horrendously, at Danish children.

It is of paramount importance to us, before disseminating this letter more widely, to know your perspective, and your decision regarding this shameful book.

² Inger and Clyde Frankling, *Børn i Israel*, Volume 12 (Denmark: LM, 1964).

We had then to wait until mid-March to receive the following letter from LM publishing house:

We have received your letter dated 1 February 1971 and transferred it to our leadership board due to its harsh and major criticism against one of our published books; we have asked the committee to discuss the issue. We are, of course, aware of the tense situation between Israelis and Arabs in the Middle East, but we do not think that this should prevent us from publishing books describing conditions in that region.

The book you criticise is part of a series of 12 books, all of which describe the lives of two children, usually siblings, in a foreign country. Therefore, when we publish a book about the *Children in Israel*, it is not possible to avoid the fact that two Israeli children are the main subject. Nevertheless, the authors did show a demonstrable interest in describing the conditions of Arab children in the country, by referring to them in the book on numerous occasions.

We have studied the book very carefully and have found that it does not include any directly false information. However, in case there are mistakes, we would be glad if you would identify these for us.

In order for us to arrive at more complete picture of the situation in the region, we welcome any suggestion of an author who is able to write a new book for the series about Arab children in refugee camps. Such a book would be beneficial, [particularly as] we would be keen to publish a book on refugee children for World Refugee Year.³ Since we do not know a competent author, we would like to hear your recommendations, or perhaps you could suggest a translated book. Either way, we ask that the subject of such a book should be treated as objectively as possible. In addition, and in response to your request, the committee has decided to make a critical review of the 12 books in order to, on the one hand, omit outdated topics and, on the other, to delete any false information. A subcommittee has been chosen to review the books carefully and repeatedly. It will then be decided whether these books should be re-edited or withdrawn from circulation once all of the copies are sold.

And in this regard, we would be happy if you could refer to the specific passages, and photos, that you claim contain false information in the book *Children in Israel*.

³ World Refugee Year (WRY) had been initiated by British participants in the UN (it had last been marked in 1959-1969) and was politically focused on what the imperialist countries saw as “victims of communism”, the problems of Jews in Egypt and a scattering of other issues, including the Palestinians. Soviet opposition to WRY expressed the view that Western Europe had the capacity to resolve the forced movement of peoples, if it had the political will. Britain, for one, claimed to have taken in all of the refugees it could absorb and promised only a financial contribution; “World Refugee Year, 1959-60”, *Social Service Review* 33, no. 3 (September 1959): 300.

This letter was not unexpected, as this is the traditional way of avoiding direct dialogue. But what this response did not mention is that the PFLP letter, read during the aforementioned board meeting, had prompted concerns among several of its members that the racist approach was not limited to *Children in Israel*, but rather could be found in other books in the series. This tackled the roots of the subject, raising questions over the competence of the authors, as well as their integrity and adeptness as teachers. Despite this, the PFLP Central Media Committee moved the dialogue a step forward, accepting the challenge posed by the letter from the publishing house. [The PFLP] responded in the following, comprehensive letter:

We have received your correspondence dated 1 March 1971, responding to a letter that we had previously sent you on 1 February, on your publication of the book *Children in Israel*. While we thank you for your letter, in which you have shown an interest in the subject, we would like to answer the concerns that you have raised by reference to the following points:

1. You stated that you do not think the critical situation in the Middle East should prevent the publication of a book describing conditions in the region. We were very surprised by this observation because it is completely irrelevant to the topic in question. In our letter, there is no indication that this should be understood. On the contrary, we believe that the critical nature of the situation urges for the publication of books that detail the situation. What we object to is the *subjectivity* of these books and the extent that they serve peace, truth and justice. Your book does the opposite.
2. It seems from your letter that you were expecting us to find contentment in the fact that the authors of *Children in Israel* mention Arab children and their conditions several times. In fact, our objection lies at this precise point, for [Arab children] are referred to only through an outlook filled with racism and condescension, and which aims at distorting reality and highlighting the *superiority* of the Israeli child when compared with the Arab. Undoubtedly, you do realise that this kind of representation is a remnant of a colonialist culture, which you, as a publishing house targeting innocent children as an audience, should be seeking to eliminate.
3. You claim to have looked *carefully* through the book but found that it does not include any *directly* false information: does this mean that you admit to *indirectly* false information? The latter is more dangerous as it leads to unconscious misinformation. You have asked us to point out such errors. We would be pleased to do so, although we find it unfortunate that you have not noticed such errors having studied the book so "carefully" — because such mistakes, as conspicuous as they are, do not require careful attention to be detected, as you will notice below:

- First, we present the following examples:

- a) "Only 16 years ago did Israel become a nation for the Jews. Before that time, the land was uncultivated and the people who came to settle there faced many threats" (pp. 4-5);
- b) "When the Jews were far from *their country*⁴, they heard their language only in the synagogue" (p. 10);
- c) "All this time we had been dreaming of fertile land, fields of wheat and orchards of oranges, but there was nothing but dust and sand" (p. 14).

These excerpts and many others (which we hope you notice) avoid — in what is assumed to be outstanding proficiency — any mention of Palestine and Palestinians. While we see this negligence as failing to serve the "objectivity" to which you refer in your letter, we may also note that the colonialist discourse on which the Zionist movement is based is not only tirelessly repeated but also deliberate. This discourse challenges historical reality [to assert] that Palestine (to which you refer to as "Israel", even before it was named as such in 1948!) was an uncultivated land, full of sand and danger. This, as you will know, is a discourse used by colonialists to justify their control over and persecution of other nations. It is repeated in pages 15, 16, 19 and 22, and constitutes a false basis upon which condescending, colonialist thought is instilled into the minds of the young, since your use of the words "progress" and "backwardness" are meant to signify subjugation and servitude.

- Second, we find examples of another type:

"Arabs do not like us. It is because they believe that the land we inhabited is theirs" (p. 15).

"These are the Arabs who said they will take the land from us... They said that if we reclaimed our land, they would attack us. The next day, they crossed the new borders... but, luckily, we forced the Arabs out..." (p. 17).

"Why are there Arabs in our country?... A lot of them lived in Israel(?) and they escaped when the war broke out" (p. 17).

These are other examples of misinformation which distort historical facts. When the rights of Palestinians phrases like "they believe" and "crossed the borders" are mentioned, When Israelis speak about [Palestinians], the words used are are used. "our land", "we drove them out of the border" and "escaped." One must be completely absent from our time to not notice the bias and misleading content of these phrases, or at least be completely ignorant of the topic being addressed. You introduce our people, who lived on the land of Palestine for thousands of years, rooted in its history, and established civil- isations and cultures, as a group of

⁴ Emphasis added by Ghassan Kanafani.

gangs invading the land from outside. Your account is based on a fantasy far removed from historical accuracy!

- Third, the book's view of Arabs (the name Palestinians is omitted from a children's textbook that fundamentally looks at the case of Palestine) is purely racist. It is not only based on the traditional colonialist viewpoint that looks at the traditional native population as second-class humans; it also questions their very ability to evolve. It endows settler-colonialism, the vilest form of oppression and exploitation, with a missionary character:

"We must try to help the Arabs who live here, because they have not learned as much as we have, and so if they are going to help us cultivate the land, we must first teach them how to do it" (p. 17).

Based on exploitation, this condescension then becomes insolent, questioning the human value of Arabs:

"Many Jews are impatient with Arabs and say: 'it is useless to teach Arabs anything, they cannot and do not want to learn, but Musa's father does not agree..." (p. 37).

Oppression, persecution and societal racism, would then of course find humorous explanations:

"Some Jews and Arabs in Israel do not like each other. Jewish children and Arab children do not go to the same schools" (p. 17).

While it is labelled differently, this is the same reality existing in South Africa. How else could the following phrases be meant?:

"Arab children are always running... and they are very dirty" (p. 37);

"In an Arab household, you do not see the wife because she stays in the kitchen" (p. 37);

and, of course, when a Jewish girl passes through the village,

"an Arab girl approaches her and touches her beautiful, clean dress" (p. 39).

- Fourth, if the two authors had good intentions, they would not have deliberately chosen specific pictures of Arabs on pages 20, 23, 24, 26 and 38 as the only photos of them in the book. These pictures have been selected carefully (and not by chance, we believe) to instil that condescending outlook, as they are not only old pictures, but were all taken in the desert. They have nothing to do with the Palestinian cause but were selected to present an image that is antithetical to the

pictures published about Israel, which as it is the case with colonisers represent cleanliness, health, innocence, purity and civilisation, surrounded by barbarians and the dangers of their backlash!

We do not comprehend how, with the abundance of images representing all aspects of life in the Arab region, the authors had to select on page 38 pictures from Wilfred Thesiger's books on the Arabian Peninsula, of two children from South Yemen — taken at an unknown time, in an unfamiliar and striking setting — to suggest that they are two Arab children from Palestine!

Do you not notice, even here, the meaning of the bias to which we have been referring?

4. There is a recent tradition in your country allowing the authorities to withdraw books that are described as anti-Semitic. While we believe that this tradition is one of the few lessons learned by the West from the tragedies of the past half century, we very much regret that it does not until now acknowledge that "hatred of Arabs" is a new form of anti-Semitism. This is why, if successful, a brave initiative from individuals and organisations in this regard would have the value of a vanguard, deserving of admiration.

If it is not clear enough by now, our aim from this letter is not to discuss everything included in the book. Our interest in this particular book is primarily because it targets the minds of innocent children who are unable to defend themselves, nor to test the information that is being fed to them in order to prepare them to be habitually anti-Arab and distant from objectivity.

We accuse the authors of this book of deliberately distorting the image of Arabs and Palestinians, and of glorifying a colonialist wave that came on a sea of blood, built upon the skulls of our people, which has survived until now on oppression, subjugation and exploitation, and which resulted in hundreds of thousands of refugees who were expelled under Zionist terrorism, and about whom your book does not mention a single word. If the book was supposed to explain the reason leading Jews to immigrate to Palestine to the children of your country, you have ignored it. Such reasoning would draw the attention of your children to [understand] the gist of the problem early on. It would, therefore, condemn a mode of colonial thinking that is based on racism and oppression, that led Europe to a series of massacres against Jews, and that is still used with extreme audacity in a campaign of hatred, this time against Arabs.

What is happening here is that you are contributing to the brainwashing of your innocent children, with the same kind of culture that has caused all kinds of human tragedies throughout history, whether for Jews, Christians or Muslims. The truth is that, in this book, you are serving the first steps in a cycle of intellectual

dominance practised by the reactionary mentality of the Zionist movement. This occurs not only through distorting historical facts (which is one of the pillars of Israeli media hegemony) but also by promoting a colonial ideology, which — despite its brutality, fascism and oppressiveness — ascribes to itself a missionary character, promoting the logic of contempt against the people of the Third World.

This logic characterises your book from beginning to end. And if this book were given to someone with minimal knowledge on the Palestinian case and Zionist propaganda, and they were objective in a scientific sense, they would simply point out the four pillars on which your book is based: 1) Misinformation and historical distortion, 2) Emphasis on Israeli superiority, 3) Planting the idea of Arabs as being "second-class humans", 4) Presenting the military structure of an invasive Israeli society as a matter of "defence", resulting from the clash between "progress" and "barbarism"! To achieve this end, the book utilises not only a skilful method to deceive the minds of children, but also resorts to pictures.

5. Of course, we have suggestions of Arab institutions that you may contact to inquire about whether they would like to contribute to your project, by writing or nominating someone to write a book about Palestinian children. We guarantee the objectivity of these sources (a condition that you required without actually applying to your book *Children in Israel*). You may also seek advice from the Palestinian Research Centre, the Fifth of June League, or from the Arab Women's Media Committee in Beirut.

6. In addition, we suggest that you consider the possibilities of publishing an objective book on Arab *Children in Israel*. Or, next time, your choice might be two Sephardic *Children in Israel* for a more objective depiction.

7. There are many names that you may contact for advice regarding books of this kind. And, since it seems important to you, many of these names are Jewish, and are familiar with Jews, Zionism, Israel and the crimes committed against the Palestinian people. You may ask Moshe Menuhin or read his publications, or Elmer Berger. On the other hand, you could ask Maxime Rodinson or Ania Francos. If you prefer a further left perspective, we suggest Meir Vilner, Moshé Machover and Akiva Or. We assure you that "objectivity" has no particular religion, nor a specific passport, but is realised when there is a daring scientific mind behind it.

We trust your ability to maintain the educational and objective character of your institution and look forward to your reply.

This time, the reply of LM arrived as late as 12 October 1971! At first, it was said that our letter was not received and so another was hand-delivered to them. After a long wait, we received the following reply:

We thank you a lot on your undated letter (?) which we have received through (...).
5It seems that the original letter was lost, since it had never reached us.

After receiving your first letter, the publishing committee associated with the teachers' union set up a working committee to study all 12 books of our series, including *Children in Israel*. This committee has carefully studied your letters and discussed all the points that you raise. On 28 September, the findings of the committee were presented to the main publications office, which has also received a copy of your letter. After a thorough discussion, the office has decided that the book *Children in Israel* must be reviewed and re-edited upon completion of sales of the printed copies. Now we shall inform the authors, who are of course aware of your objections, of their need to proceed with the reviewing process. In addition, we would still like to publish another book on Arab children. We thank you for your suggestions.

That is all!

The book would not be withdrawn but would be sold and then reviewed by the same authors for republication. The letter sent by the publishing house did not respond to any of the points that were raised by the Front's critical letter and nor was there any mention of the viewpoint [we] opposed.

So, was all of this a mere waste of time? Not completely, because the reactions and consequences of all this were moving forward on another level. It seems that the late reply of LM publishers was not due to the claimed loss of the Front's letter. It was because of a partial deadlock within the committee that was assigned to review the book. It was an impossible situation to contain, so it reached newspapers and magazines specialised in education in Denmark and then, even if partially, other newspapers!

LM is a publishing house which undertakes the printing of educational materials and disseminates them across institutions, schools and educational centres in Denmark. Its main committee is composed of the representatives of 17 educational organisations in the country, in addition to 15 independent members selected for their educational competencies. Its funding is provided by the representative educational organisations and the Ministry of Culture. The main committee, composed of the aforementioned 32 members, elects 4 members who represent its management board.

When the PFLP letter reached the management board, a so-called working committee was elected, during a meeting attended by a number of members from the main committee, in order to follow up the study of the case. This working committee took a number of decisions that closely align with the Front's demands and are based on the same issues raised in the Front's letter. However, when these decisions reached the main committee,

⁵ Deleted by Kanafani, likely to protect the identity of the carrier.

they were completely ignored and a fragmented decision, expressed in the letter sent by the president of LM publishing house to the PFLP, was made instead. Yet, the development of events was taking a different context. Let us follow it:

On 7 May 1971, *Politiken*⁶ newspaper published a short article by a woman named Mary Gilstrap, in which she questions the accuracy of information found in *Children in Israel*. The author focused her criticism on the pictures and biased information included in the book.

Perhaps, as a children's book critic in *Politiken*, she considered this particular book to be an exception in the series published by LM. Two days later, two teachers were encouraged by this article to address LM in a letter harshly criticising the book. This letter pointed out that the article written by Gilstrap was not nearly critical enough. This was only the beginning. In *Folkeskolen* ('popular schools'), a magazine specialising in educational issues, an open letter was published by Elsa Hamrick and Chris Maisel, two members of the working committee created by LM publishing house and of its main committee. This letter, published on 15 October 1971, exposes the truth of what happened behind the scenes. It states the following:

In February 1971, the LM administration created a working committee to review its series of books on the children of foreign countries in order to decide whether these books should be revised or withdrawn. This committee was created following discussions raised by a letter received by LM from the Popular Front for the Liberation of Palestine on the role of these books and specifically on the book *Children in Israel*.

After reviewing all the books in the series, the working committee recommended that all of them should be immediately withdrawn from the market. The reasons for withdrawing these books were to be explained in the pages of educational magazines in order to open a dialogue on educational materials related to international relations.

There was a suggestion, which only received a minority vote, proposing to continue selling the books *Children in Iceland* and *Children in Greenland*, while a special discussion on *Children in Israel* took place. The majority recommendation was to withdraw all of the aforementioned books from the market based on the following:

1. The books' attitude towards other nations is not adequate, with the following points confirmed: the books are based on old materials; there are direct comparisons that stem from a viewpoint that minimises the value of other traditions and considers our lifestyle as exemplary; on many occasions, it has been asserted that poor countries cannot survive without the aid of rich countries

⁶ *Politiken* is a liberal Danish daily.

through programmes viewed with absolute optimism; there are superficial and misleading explanations of underdevelopment in poor countries; there is an absolute neglect of the reality of class differences within the underdeveloped world; "modern life" has often been presented as positive in itself and has always meant the European way of life.

2. In addition, the working committee has seen, from a basic educational perspective, many negative aspects in these books: the pictures and the accompanying captions are inadequate as they impose information on readers without giving them the opportunity to decide on their stance. These books are not scientifically based and are unreliable sources of information. There are many books in the series that contain old information that do not rely on any sources of statistical data. In cases where the books mention statistics, they do not specify the time during which these numbers were accurate.

During the meeting held with representatives of LM publishing house on 28 September 1971, it was decided that "books 1-7 of the series must be withdrawn from circulation immediately". The reason given was that the information in these books is now outdated. Books 9-12 of the series (on Greenland, Alaska, Iceland and Israel) would continue to be sold until they were out of stock. Only then would they be revised or re-edited. We, as members of the working committee, feel that we must protest the fact that the committee's decision to withdraw all the books has been ignored. We regret that the representatives of LM insisted on basing their decision merely on whether the information included in the books is up-to-date or outdated rather than on their educational and humanistic approach, which we consider as more important. This is because we realise that this approach may hinder the students' international understanding. In addition, we feel that LM's refusal to withdraw the books and to take our reasons into consideration has prevented a wide debate on the issue of international relations, towards which we should guide our students according to educational methods. We were both elected as members of LM and are unaffiliated to any specific group or organisation, and so we are acting independently. We believe that since we cannot defend LM's decision, we hereby announce our wish to withdraw from the main committee of the publishing house.

In the same magazine [*Folkeskolen*], Issue 24 in December 1971, an article commenting on Hamrick and Maisel's open letter was published. It suggested considering this specific letter as an occasion to begin a public dialogue on culturally misleading educational approaches in Denmark, [namely] approaches that present racist information and stances towards foreign people and countries. The article raised the case of *Children in Israel*, and its author asserted that the book must be withdrawn immediately from the market because it is insulting and racist. The article also wondered what would have happened if the PFLP had not sent a letter to LM about its educational approach. This letter led to the creation of

the working committee and hence to the discovery of the gross errors in teaching children racism and misinformation. The article pointed out that the working committee's report on *Children in Israel* mentioned almost all the points that were raised and insisted upon by the PFLP's letter. It also pondered the aim of LM in creating the working committee when the intention was to not adopt its decision. The article stated that in a 14 September 1971 discussion as part of Education is our Mission — an educational programme on Danish radio — a representative of LM responded to a question on whether *Children in Israel* would be withdrawn if the committee considered [the book] to be inappropriate. He answered that the committee's decision will be legitimate and that the book would be withdrawn if this is democratically approved. According to the article, one of the participants in this radio discussion stated:

It has been eight months since LM received the letter from the PFLP and the decision has not been made. We wonder if it would have taken the same time to respond to a letter from the Zionist side.

Later on, the [same] woman was dismissed from her position at the radio station under pretence that she had attacked the European Common Market in one of her children's programmes.

In its October 1971 issue, the magazine *Unge Pædagoger* (young pedagogues) published an article stating that *Children in Israel* is a biased book, especially the chapter on the war, which is based entirely on misinformation. [The article] states:

It is possible to find in this book many words that are racially biased. This becomes a dangerous fact when such words are directed towards innocent and vulnerable minds.

The article concludes that: "LM must immediately withdraw the book from the market and burn its unsold copies."

However, as we have seen, LM did not reach the same conclusion and instead took a different decision. In its second issue (December 1971), the magazine raised the topic again. It attacked LM for its position in this case and wrote:

The main committee of LM met on 22 February 1971 and at the top of its agenda was the letter received from the PFLP on the book *Children in Israel*, which was described as racist against Arabs inside and outside of Israel. A working committee was created to discuss this accusation.

The magazine noted that the decision of the working committee was to withdraw all of the books published by LM from circulation immediately. It then stated the reasons on which the committee's decision was based, stressing the importance of constructive public dialogue in educational and pedagogic magazines, as a way to learn from this incident and

to prevent the publication of other similar books. The magazine also reported that, during the committee's meeting in September, only 19 of its 32 members attended, 7 of them voted for and 2 against the aforementioned decision, while the remaining members abstained from voting. The magazine continued:

On 10 October, the two members who were against the decision withdrew [from the committee], and on 7 November, it became clear that all of the books published by LM publishing house were still being sold and have not been withdrawn from the markets.

The magazine seized the opportunity to criticise harshly the working system of LM publishing house; it proposed a new approach of working and asked educators to adopt it as an alternative to the flawed existing system which facilitates such mistakes. The magazine reached the decision that there was no need for representatives from *Unges Pædagog* to remain within the main committee of LM and, hence, they declared their immediate withdrawal from it.

The same magazine began to publish a series of articles critical of some of the books published by LM. A quick reading of these articles shows that Arab children were not the only subject of racism in the publisher's series, but all the children of the underdeveloped world. On 6 January 1972, an article titled "LM House Publishes Racist Books" was unexpectedly published in *Ekstra Bladet*, one of Denmark's biggest tabloids. At its onset, the article indicated that "young teachers in Denmark are protesting vehemently against the racist brainwashing that targets the minds of vulnerable children". The article stressed that teachers are demanding the immediate withdrawal of the book on Israeli children from bookstores, and that the LM administration had ignored these demands.

To the author of the article, a teacher said that: "I was trying to teach the children something on Jewish children when I noticed in the book a blatant form of racism and a campaign of hatred against Arabs." The teacher added that she thinks that LM's refusal to withdraw the book is for two main reasons: first economic, and second that events in the book occur in a distant country that, according to the publishing house, does not concern public opinion and is therefore unimportant. Another teacher said that the racist crusade against Arabs in the book is only one example of the mentality with which the issues of the developing world are perceived and handled. Both teachers mentioned examples of books on Arab and Israeli children taught in Danish schools which contain racist campaigns against Arabs. The first teacher referred to here said that "it is my duty as an educator to refuse and resist the attempts to instil the idea that Arabs are second-class humans".

Despite LM's long silence on the matter, their first [public] response appeared suddenly in an article titled "Who Decides What Danish Textbooks Should Contain?" in *Det fri Aktuelt* newspaper, the mouthpiece of the Social Democrats. The author of this article says that "the Popular Front demanded that LM withdraw the book *Children in Israel* from Danish schools because it is racist". The author continues that the parliamentary education

committee asked the Danish minister of education a question concerning the position of the Danish [Social Democrat] government on such demands and asked what should be done. The parliamentary committee inquired about the possibilities of putting an end to all forms of pressure exercised on LM from groups or organisations.

Det fri Aktuelt published the words of an official in LM, saying that "16 educational organisations have reviewed the aforementioned book and informed LM of their opinions and suggestions, in light of which the book shall be re-edited". However, the official insisted that the book is not racist. The newspaper stated that, "it is very dangerous to succumb to the opinions of foreign organisations on what should be included in Danish textbooks".

On 27 January 1972, another article appeared in *Børn & Unge* ("children and youth") magazine issued by the Danish Boys Organisation, one of the state's social organisations. The article was written by a Danish teacher Minnie Johansson and titled "Palestinians Oppressed in Danish Textbooks". The article re-raised the issue, and its author pointed to the unusually large number of available books and magazines which not only aim to justify Zionist domination of Palestine but also to erase the word "Palestinians" from history. The article also criticised the methods of teaching used for topics that touch upon the Palestinian issue, speaking at length about "making the desert bloom" and other myths that aim at constructing false and devious values in children. The author revealed other books on Israel that are addressed to children in Danish schools. All of these books revolve around the same themes dealt with in *Children in Israel* and share the same level of misinformation and falsification which cannot be ignored.

The case is evolving, and it seems that the publishing house has now been backed into a corner. Even its attempts to raise the issue at the level of parliament were not successful because members of the parliamentary education committee discovered beforehand that they could not openly defend such a book. We are aware, of course, that a miracle will not happen, and that biased pedagogies that reflect the interest of the ruling class will not be changed through persuasion. However, an experience such as this helps gain an unlimited number of lessons and rules that serve to lay down plans for future work.

We will not attempt to summarise these lessons in this study. We are rather interested in pointing out that when a battle becomes a media subject, it immediately takes the form of a confrontation between the society's left and right, and tasks and positions become immediately divided according to the interest of the parties involved. This means that a media battle cannot be won unless it is originally planned to involve left-wing parties in the country concerned and to allow them to completely navigate through the totality of existing contradictions in that society, not above or in isolation from them.

We immediately see that any Arab media case (as with all cases of resistance) can gradually become well established and urgent in the European society in which they are raised. Such cases can become central and closely related to society's everyday issues for which an

ethical position must be taken, away from any personal interests. We have seen how the case of the book *Children in Israel* not only concerns a stance against Zionism or Arabs but is a part of a battle against the domination of reactionary forces, their cultural and educational structures within Denmark, and between it and other countries of the developing world.

A battle of this kind, therefore, needs exposure in the first place. It then requires following and linking its interests to the interests, opinions and positions of far-left forces of the society in which it is raised, with the best of its values. This is perhaps not only the mission of committees that support Arab causes but is also at the core of the tasks of progressive forces that are interested in issues of political struggles in their own societies.

The media model that we have presented in detail here may seem, at first glance, as unimportant and marginal. However, in our opinion, it constitutes an example that enables us to draw a number of indispensable communicative rules and regulations.

De sorgsna apelsinernas land (1958)

Att vi lämnade Jaffa för att bege oss till Akka var på inget sätt en del av tragedin. Liksom många andra brukade vi varje år tillbringa några helgdagar i en annan stad. Våra dagar i Akka förflöt också som vanligt utan några märkvärdigheter och jag kanske rentav njöt av dem, eftersom de befriade mig från skolgång. Hur som helst, natten då det stora anfallet mot Akka satte in började bilden klarna. Natten förgick hård och prövande under männens tystnad och kvinnornas böner. Jag och du liksom våra kamrater var alltför unga för att förstå vad det hela rörde sig om från början till slut, men den natten började ett och annat gå upp för oss. På morgonen, när judarna under vredgade hotelser drog sig tillbaka, stod en stor lastbil utanför porten till vårt hus. Med snabba hektiska rörelser slängdes knyten av sängkläder och annat lösöre upp på flaket. Jag stod lutad mot det gamla husets vägg, där jag såg din mor stiga upp på bilen, följd av din moster och småttingarna, och sedan din far lyfta upp dig och dina syskon på bilen ovanpå bagaget. Därefter grep han tag i mig där jag stod i mitt hörn, lyfte upp mig på sitt huvud och satte mig i järnburen på förarhyttens tak, där jag fann min bror Riad sittande. Innan jag hunnit sätta mig bekvämt till rätta hade bilen satt igång och det kära Akka började försvinna bit för bit längs den vindlande vägen upp mot Ras an-Naqura.

Dagen var kulen och jag huttrade. Riad satt helt lugnt med benen upplyfta över burens kant och ryggen tillbakalutad mot några husgeråd och tittade upp mot himlen. Jag höll tigande hakan mellan knäna och armarna ovanpå dem. Apelsinlundarna susade förbi längs vägen. Frukten gnagde oss alla, medan bilen stänkade upp för de daggiga backarna och avlägsna skott ljud som vore de en avskedssalut.

När Ras an-Naqura började skymta i fjärran, disomhöljt vid den blå horisonten, stannade bilen. Kvinnorna steg ned från lasset av ägodelar och gick fram till en bonde som satt på huk med en korg apelsiner framför sig. De köpte några av dem och utstötte därvid klagorop som nådde våra öron. Det var först där det gick upp för mig hur kära dessa stora välformade frukter var för oss. När kvinnorna kom tillbaka med dem till bilen, steg din far ned från sin plats vid sidan om föraren och sträckte ut handen efter en av dem. Han började stumt betrakta den. Sedan brast han ut i gråt som ett förtvivlat barn.

Framme i Ras an-Naqura hade vi fått sällskap med många andra bilar. Männen började överlämna sina vapen till de poliser som var utposterade där för ändamålet. När vår tur kom såg jag gevär och maskinpistoler torna upp sig på bordet, alltmedan kön av stora bilar ringlade in i Libanon och lämnade apelsinernas land bakom sig i fjärran. Din mor betraktade fortfarande apelsinen i tystnad och i din fars ögon återspeglades glansen från alla de apelsinträd han lämnat efter sig till judarna, alla de välskötta apelsinträd han köpt ett efter ett. De avtecknade sig skimrande i de tårar han inte kunde hålla tillbaka ens inför officeren på gränsstationen.

När vi kom fram till Saida på eftermiddagen hade vi blivit flyktingar.

Den långa resan hade tagit på oss. Din far verkade äldre och såg ut att inte ha sovit på länge. Han stod framför de utströdda ägodelarna vid vägen och jag föreställde mig att om jag gått fram till honom för att säga något skulle han ha brutit ut i förbannelser över mig. Också jag, pojken som gått i en strängt religiös skola, började nu tvivla på att Gud verkligen kunde göra människorna lyckliga. Jag tvivlade på att denna Gud hörde och såg allt. De färggranna bilder som delades ut till oss i skolans kyrka och som föreställde Herren böjd över barnen vänligt leende mot dem framstod som ytterligare en lögn som de personer som öppnar konservativa skolor begagnar sig av för att kunna ta ut maximala terminsavgifter. Jag blev säker på att den Gud vi känt i Palestina begett sig av han också, att han flytt till någon okänd plats, oförmögen att lösa sina egna problem, och att vi, människoflyktingarna som satt vid vägkanten i väntan på ett ingripande av en ny ödesmakt, nu bar ansvaret för att finna ett tak vi kunde tillbringa natten under. Smärtan började tränga undan oskuldsfullheten i den lille pojkens sinne.

Natten är något hemskt. Mörkret som sakta sänkte sig över oss fyllde mitt hjärta med fruktan. Blotta tanken att behöva tillbringa natten på gatan uppväckte den djupaste oro i mig. Det var en hård och obarmhärtig fruktan. Del fanns ingen som var beredd att hysa medömkan med mig. Jag kunde inte finna någon att söka tillflykt hos. Din fars stumma blick skrämde mig, samtidigt som apelsinen i din mors hand tände en eld i mitt huvud. Alla teg vi och med blickarna fastnaglade vid den svarta vägen väntade vi på att ödet skulle dyka upp bakom närmsta krök och ge oss lösningen på våra problem och tak över huvudet. Och ödet uppenbarade sig förvisso också — i din farbrors gestalt. Han hade anlänt till staden före oss.

Din farbror trodde inte mycket på moraliska principer men när han i likhet med oss befann sig utslängd på en gata utan tak över huvudet, upphörde han helt därmed. Han styrde sina steg till ett hus som beboddes av en judisk familj, öppnade dörren, slängde in sina tillhörigheter och sade på klassisk arabiska med en hotande min i sitt runda ansikte: "Ge er av till Palestina!" De for förstås inte iväg. Men de skrämdes av hans förtvivlan och trängde ihop sig i ett angränsande rum och lät honom på så sätt komma i åtnjutande av ett golv och tak över huvudet.

Till det rummet förde din farbror oss. Vi packade ihop oss i det med hans ägodelar och familj. Vi små bredde ut oss på golvet, täckte över oss med männens rockar och somnade. När vi vaknade på morgonen, upptäckte vi att männen hade tillbringat hela natten sittande på stolarna. Tragedins hela räckvidd började nu stå klar för oss.

I Saida bodde vi inte länge. Din farbrors rum rymde inte ens hälften av oss. Trots det tillbringade vi tre nätter där. Därefter bad din mor din far att söka något arbete eller annars återvända till apelsinerna. Men din far skrek till henne med en röst som darrade av förbittring och hon tystnade. Våra familjebekymmer hade börjat. Den lyckliga, harmoniska familjen hade vi lämnat bakom oss samtidigt med jorden, hemmet och våra döda.

Jag vet inte var din far fick pengarna ifrån. Jag vet bara att han sålde guld som han köpt till din mor en gång när han ville göra henne lycklig och stolt över honom. Men guld kunde inte på långt när lösa våra problem. Han måste ha haft en annan inkomstkälla. Lånade han? Sålde han något han tagit med sig som vi inte sett? Jag vet inte. Jag minns bara att vi flyttade till en by i utkanten av Saida. Där satte sig din far på den höga stenverandan och log för första gången. Han väntade på den 15 maj, då han skulle återvända i de triumferande arméernas släptåg.

Den 15 maj kom efter en bitter väntan. Precis klockan tolv, när jag sov som bäst, sparkade din far till mig och sade med en röst som darrade av ett djärvt hopp: "Res dig upp och se på när de arabiska arméerna tågar in i Palestina!" Jag flög upp som en besatt. Vi sprang barfota ned över kullarna mitt i natten till vägen som ligger en kilometer från byn. Alla, små och stora, flämtade vi där vi kom rusande. Bilarnas strålkastare syntes i fjärran på vägen som steg upp mot Ras an-Naqura. När vi kom fram, kände vi kylan, men din fars rop fick oss att glömma den. Han började springa efter bilarna som ett litet barn. Han hojtade till dem. Han skrek med hes röst. Han flämtade, medan han fortsatte att rusa efter konvojen av bilar som ett litet barn. Vi sprang bredvid honom och skrek med. De goda soldaterna betraktade oss stelt och tyst under sina hjälmar. Vi flämtade medan din far, där han med sina femtio år kom rusande, drog upp cigaretter ur fickan och kastade till soldaterna allt under det han fortsatte att ropa för deras seger. Vi sprang vidare vid sidan om honom som en liten skock getter.

Bilkaravanen tog plötsligt slut och vi återvände hemåt utmattade och med pipande andetag. Din far var tyst och inte heller vi orkade säga något. I skenet från en passerande bil syntes tårar på hans kinder.

Därefter utvecklade sig händelserna mycket långsamt. Kommunikéerna bedrog oss. Sedan bedrog oss sanningen i hela dess bitterhet. Tystnaden återvände till anletena och din far började få fruktansvärt svårt att tala om Palestina och sitt lyckliga förflutna i sitt hem och sina apelsinodlingar. Vi utgjorde murarna kring den väldiga tragedi som dominerade hans nya liv. Vi genomsådde med lätthet att den dagliga morgonklättringen upp i bergen skedde på hans order och avsåg hindra oss att be om frukost.

Så började det krångla till sig på allvar. Den minsta bagatell kunde på ett förunderligt sätt få din far att brusa upp. Jag minns så väl den dag då någon bad honom om något, jag kommer inte ihåg vad. Han skakade till, sedan började han darra som om han genomströmmats av elektricitet och ögonen glödde mot oss. En vansinnig idé korsade hans huvud. I en överväldigande känsla av att ha funnit en utväg ur sina problem och samtidigt skräckslagen inför ett sådant företag började han yra och gå i cirklar sökande efter något vi inte såg. Så gick han lös på en låda som vi tagit med oss från Akka och spred ut innehållet omkring sig med skrämmande, nervösa rörelser. På ett ögonblick hade din mor förstått allt. Driven av den oro som griper en mor när hennes barn utsätts för fara körde hon ut oss ur rummet och bad oss fly upp bland bergen. Men vi lämnade inte fönstret utan tryckte

öronen mot träjalusierna. Vettskrämda hörde vi honom skrika: "Jag ska döda dem. Jag ska döda mig själv. Jag vill göra slut på det här. Jag vill..."

Din far tystnade. När vi åter kikade in i rummet genom dörrspringan, fann vi honom ligga utsträckt på golvet. Han flämtade hörbart och grät med sammanbitna tänder, medan din mor satt i ett hörn och såg på honom med fasa.

Först begrep vi inte mycket, men jag minns att när jag såg den svarta pistolen ligga på golvet vid hans sida förstod jag allt. Som om jag plötsligt fått syn på en demon, började jag dödsförskrämd rusa iväg hemifrån mot bergen. När jag avlägsnade mig från hemmet, lämnade jag samtidigt min barndom bakom mig. Jag kände att det inte längre var möjligt för oss att leva ett lugnt och behagligt liv, när det hade gått så långt att problemen inte stod att lösa annat än genom en pistolkula genom huvudet på var och en av oss.

På kvällen, när mörkret lägrat sig, återvände jag. Din far var fortfarande sjuk och din mor satt vid hans sida. Era ögon glimmade som kattögon och era läppar var ihopknipna som om de aldrig någonsin varit öppna, som om de var gamla oläkta ärr. Ni satt där sammanträngda, lika långt från er barndom som från apelsinernas land, apelsinerna om vilka en bonde i vår gamla by sade att de vissnar om de händer som vårdar dem skiftar. Din mor svalde de tragedins tårar som inte försvunnit från hennes ögon intill denna dag.

Jag smög in i rummet som om jag varit en bannlyst. När min blick nådde din fars resignerade ansikte, såg jag samtidigt den svarta pistolen på det låga bordet och bredvid den en apelsin.

Apelsinen var torr och förkrympt.

Förord

Varje år skrev och illustrerade Ghassan en bok till sin systerdotter Lamis på hennes födelsedag. Jag minns hans känsliga händer när han klippte och ritade de vackra illustrationerna till den berättelse han just skrivit åt Lamis på hennes åttårsdag. Vi satt tillsammans hemma i Beirut i januari 1963 och Ghassan översatte *Den lilla lyktan för mig*.

Ghassan var 12 år gammal 1948 när han tvingades lämna sitt hemland Palestina tillsammans med sin familj. De blev flyktingar och slog sig så småningom ner i Damaskus där barnen började skolan. När Ghassan var 20 år flyttade han till Kuwait för att vara tillsammans med sin syster, Lamis mamma, och arbeta som konstlärare.

Lamis föddes 1955 som det första barnbarnet. Hon blev hela familjens stolthet och glädje. Ghassan älskade henne djupt, och hon älskade Ghassan. Bland det första han skrev finns en bok dedikerad till henne. Senare blev han sin tids mest berömda palestinska författare och Lamis beundrade sin morbror. Hon var hans musa hela sitt liv. Deras relation var mycket innerlig, som om det fanns ett särskilt band mellan dem – till och med i döden. De dödades av samma bomb den där lördagsmorgonen i Beirut juli 1972.

Ghassan och Lamis är begravda i skuggan av träden där jorden är röd som marken i Palestina. De lämnade sin bok, *Den lilla lyktan*, efter sig för dig att läsa.

Anni Kanafani

مقدمة

في كل عام، كان غسان كنفاني يكتب قصة ويرسمها للميس، ابنة اخته، في عيد ميلادها. ما زلت أذكر يديه المرهفتين وهو يعد الرسومات الجميلة للقصة التي كان قد انتهى للتو من كتابتها لعيد ميلادها الثامن. وفي كانون الثاني/يناير ١٩٦٣ ترجم لي غسان قصة القنديل الصغير.

كان غسان في الثانية عشرة من عمره في العام ١٩٤٨ عندما أرغم وأسرته على مغادرة وطنه فلسطين. وهكذا تحولوا إلى لاجئين، واستقروا في دمشق، حيث التحق الأبناء بالمدارس. وفي سن العشرين، انتقل غسان إلى الكويت للانضمام إلى اخته، والدة لميس، وبدأ العمل كمدرس للفنون.

ولدت لميس في العام ١٩٥٥ وكانت الحفيدة الأولى في الأسرة ومصدراً للفخر والسعادة في أسرتها. كان غسان يحبها حباً كبيراً وكانت هي تبادل له هذا الحب الكبير. ومن بين كتاباته الأدبية الأولى كتاب مهدى لها.

أصبح غسان كنفاني فيما بعد أحد أشهر الأدباء الفلسطينيين، وأضحى مصدراً لاعتزاز لميس، كما باتت هي مصدراً لـوحيه. كانت علاقتهما عميقة جداً وكان هناك رابط قوي يجمعهما، حتى في الموت. ففي بيروت، صبيحة السبت ٨ تموز/يوليو ١٩٧٢، استشهدت لميس مع خالها غسان، إذ كانت برفقته لحظة اغتياله بتفجير سيارته.

دُفن غسان ولميس في مقبرة الشهداء في بيروت، حيث الأرض حمراء بلون تربة فلسطين، وتركاً لكتابهما «القنديل الصغير» لكم كي تقرأوه.

آني كنفاني



١٩٦٣ / ١ / ٢١

إلى لميس ١٩٦٣/١/٢١
Till Lamis 21/1 1963

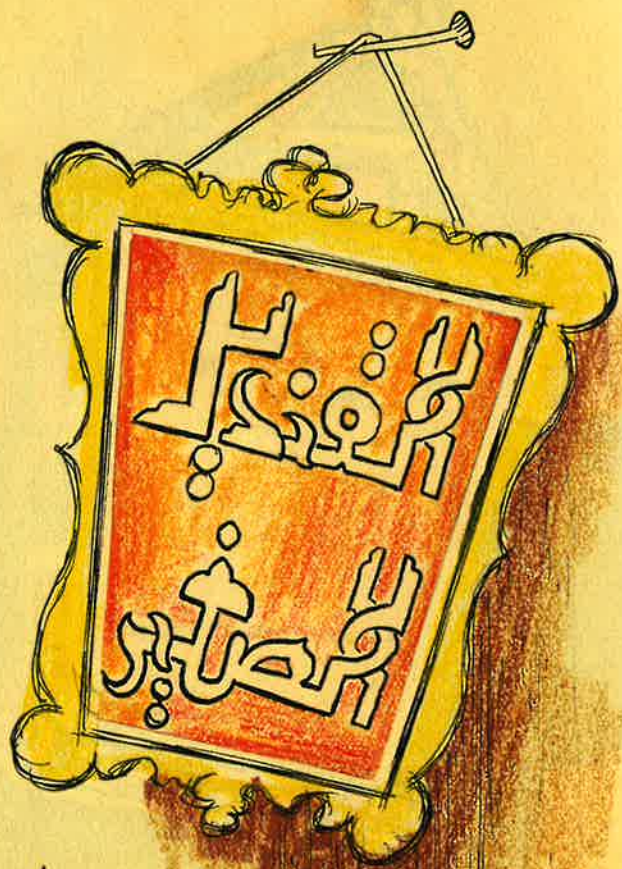
في عيد ميلادك الثامن
På din åttaårsdag



في عيد ميلادك الثامن

På din åttaårsdag

في عيد ميلادك الثامن



غسان كنفاني

DEN LILLA LYKTAN
Skriven och illustrerad av Ghassan Kanafani

القنديل الصغير غسان كنفاني



عَزِيزَتِي لَمِيسَ،
بَعْدَ كُلِّ هَذِهِ السَّنَوَاتِ يَبْدُو لِي أَنِّي عَرَفْتُ أَحْيَرًا،

مَنْ أَنَا وَأَيْنَ طَرِيقِي..
وَلِذَلِكَ فَإِنِّي لَنْ أَسْتَطِيعَ أَنْ أَكْتُبَ لَكَ شِعْرًا؛ لَأَنِّي لَسْتُ شَاعِرًا..
وَلَا مَقَالًا، لَأَنِّي لَسْتُ كَاتِبَ مَقَالٍ..
وَكَيْ أَحَافِظَ عَلَى وَعْدِي لَكَ وَهْدِيَّتِي إِلَيْكَ،
فَرَرْتُ أَنْ أَكْتُبَ لَكَ قِصَّةً،
فَمِهُنَّتِي أَنْ أَكْتُبَ قِصَّةً..
وَسَوْفَ أَكْتُبُ لَكَ وَاحِدَةً،
اسْمُهَا الْقِنْدِيلُ الصَّغِيرُ..
تَكْبُرُ مَعَكَ كُلَّمَا كَبُرَتْ.

غَسَّان

Kära Lamis

Äntligen, efter så många år,
har jag insett vem jag är och vart jag ska.
Därför kommer jag inte att skriva en dikt till dig,
för jag är ingen poet...
inte heller en artikel, för jag är ingen journalist...
för att hålla mitt löfte till dig ska jag ge dig en berättelse...
eftersom jag är en berättare.
Berättelsen jag skrivit till dig,
Den lilla lyktan,
kommer att växa med dig
när du växer.

Ghassan



بعد كل هذه السنوات يبدو لي أنني عرفت ، أخيراً ،
من أنا وأين طريقي .. ولذلك فأنني لن أستطيع
أن أكتب لك شعراً ؛ لأنني لست شاعراً .. ولا مقالاً
لأنني لست كاتب مقال .. وكذا أحافظ على وعدي
لك وهديتي إليك قررت أن أكتب لك قصة ،
فمهنيتي أن أكتب قصة ... وسوف أكتب لك
واحدة اسمها القنديل الصغير ، تكبر معك كلما
كبرت ...

غسان

صَحَّتِ الْمَدِينَةُ ذَاتَ صَبَاحٍ عَلَى خَبَرِ أَلِيمٍ مُحْزِنٍ:
لَقَدْ مَاتَ الْمَلِكُ الطَّيِّبُ الْعَجُوزُ الَّذِي حَكَّمَ طَوَالَ عُمُرِهِ بِالْعَدْلِ،
وَالَّذِي أَحَبَّهُ كَافَّةُ النَّاسِ..

وَلَقَدْ حَزَنَ الْجَمِيعُ أَكْثَرَ لَأَنَّ الْمَلِكَ لَمْ يَكُنْ قَدْ تَرَكَ سِوَى ابْنَةٍ صَغِيرَةٍ،
لَيْسَ بِوُسْعِهَا أَنْ تَحْكُمَ..



صحت المدينة ، ذات صباح
على خبر اليم محزن : لقد
مات الملك الطيب العجوز الذي
حكم طوال عمره بالعدل والذي احبه
كافة الناس .. ولقد حزن الجميع
الكثير لان الملك لم يترك
سوى ابنة صغيرة ليس
بوسعها ان تحكم ..

En morgon vaknade staden till sorgliga och hemiska nyheter.
Den goda, gamla kungen som hade styrt landet rättvist och var älskad
av alla i riket hade dött...

Den sorg hans undersåtar kände blev ännu större eftersom kungens enda arvtagare
till tronen var en ung dotter utan förmåga att styra riket.

وَلَكِنَّ الْمَلِكَ كَانَ قَدْ تَرَكَ أَيْضًا وَصِيَّةً لِابْنَتِهِ الصَّغِيرَةِ،
 قَالَ فِيهَا شَيْئًا قَلِيلًا جَدًّا.. قَالَ:
 «كَيْ تُصْبِحِي مَلِكَةً يَجِبُ أَنْ تَحْمِلِي الشَّمْسَ
 إِلَى الْقَصْرِ»..



Kungen hade efterlämnat ett testamente till sin
 dotter där det stod:

”För att bli drottning, måste du föra in solen i
 palatset.”

وَقَالَ الْمَلِكُ فِي وَصِيَّتِهِ الْقَصِيرَةِ أَيُّضًا:

«وِإِذَا لَمْ تَسْتَطِيعِي حَمْلَ الشَّمْسِ إِلَى الْقَصْرِ،

فَإِنَّكَ سَتَقْضِينَ حَيَاتَكَ فِي صُنْدُوقٍ خَشَبِيٍّ مُغْلَقٍ عِقَابًا لَكَ».

وَبَعْدَ أَنْ قَرَأَتِ الْأَمِيرَةُ وَصِيَّةَ الْمَلِكِ، اسْتَدْعَتْ حَكِيمَ الْقَصْرِ،

وَقَالَتْ لَهُ إِنَّ أَبَاهَا قَدْ كَلَّفَهَا بِمَهْمَةٍ عَسِيرَةٍ،

وَأَنَّهَا لَا تُرِيدُ أَنْ تَكُونَ مَلِكَةً أَبَدًا ..

وقال الملك في وصيته القصيرة، أيضًا: «وإذا
لم تستطعي حمل الشمس إلى القصر فإنه ستقضي
حياتك في صندوق خشبي مغلق عقابًا لك»
وبعد أن قرأت الأميرة الصغيرة وصية الملك استدعت
حكيم القصر وقالت له إنه أباه قد كلفني
بمهمة عسيرة وأنه لا تريد أن تكون
ملكة أبدًا ..



I sitt korta testamente sa kungen också:

”Om du inte lyckas föra in solen i palatset,

kommer du som straff få tillbringa resten av ditt liv i en stängd tråkista.”

När prinsessan läst testamentet kallade hon på palatsets vise man och berättade att hennes far hade lämnat henne en mycket svår uppgift och att hon aldrig någonsin ville bli drottning...

إِلَّا أَنَّ الْحَكِيمَ الْعَجُوزَ قَالَ لَهَا
 إِنَّ قَوَانِينَ الْمَمْلَكَةِ الْمَكْتُوبَةَ مُنْذُ زَمَنٍ بَعِيدٍ
 تُحَرِّمُ عَلَى الْأَمِيرِ أَوْ الْأَمِيرَةِ أَنْ يَرْفُضَا الْحُكْمَ..
 وَقَالَ الْحَكِيمُ الْعَجُوزُ:
 «إِنَّ ابْنَةَ الْمَلِكِ لَا تَسْتَطِيعُ أَنْ تَكُونَ إِلَّا أَمِيرَةً..
 وَقَدْ عَاشَتْ مَمْلَكَتُنَا بِسَعَادَةٍ دَائِمَةٍ
 لِأَنَّ كُلَّ وَاحِدٍ فِيهَا يَعْرِفُ وَاجِبَهُ وَلَا يَهْرُبُ مِنْهُ.
 وَقَدْ كَانَ وَالِدُكَ الْمَلِكُ حَكِيمًا حِينَ قَالَ لَكَ
 أَنْ عَلَيْكَ إِخْضَارُ الشَّمْسِ إِلَى الْقَصْرِ، أَوْ الْعَيْشُ فِي صُنْدُوقٍ».

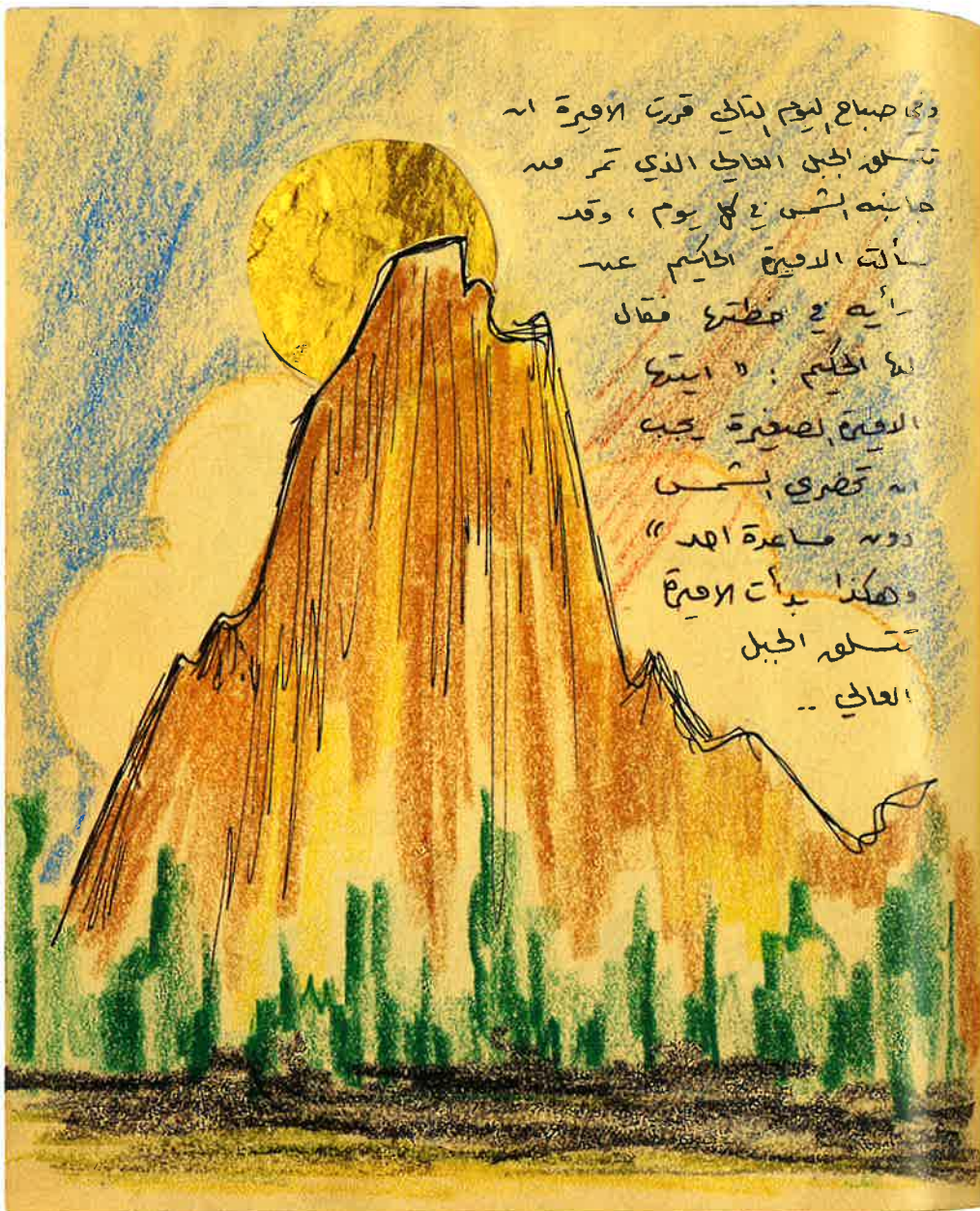
الداه الحكيم العجوز قال لدا اه
 قواني المملكة المكتوبة منذ
 زمة بعيد تحرم على الأمير او
 الأميرة اه يرفض الحكيم .. وقال
 الحكيم العجوز : " اه ابنت
 الملك لا تستطيع اه تكون
 الاميرة .. وقد عاشت مملكتنا
 بعادة دائمة لانه كل واحد فرع
 يعرف واجبه ولا يهرب منه
 وقد كان والدك الملك حكيما حين
 قال لك اه عليك اخضر الشمس
 الى القصر او العيش في صندوق "

Men den vise mannen sa henne
 att kungarikets lagar var skrivna för mycket länge sedan
 och förbjöd en prins eller prinsessa att avsäga sig tronen.
 "Kungens dotter kan inte bli något annat än prinsessa", tillade han.
 "Vårt rike har levt i oavslätlig lycka eftersom
 var och en vet sin plikt utan att försöka smita från den.
 Din far, kungen, var mycket klok när han bad dig
 ta in solen i palatset eller för alltid leva i en stängd träkista."

وَفِي صَبَاحِ الْيَوْمِ التَّالِي،
 قَرَّرَتِ الْأَمِيرَةُ أَنْ تَتَسَلَّقَ الْجَبَلَ الْعَالِي
 الَّذِي تَمُرُّ مِنْ جَانِبِهِ الشَّمْسُ فِي كُلِّ يَوْمٍ،
 وَقَدْ سَأَلَتِ الْأَمِيرَةُ الْحَكِيمَ عَنْ رَأْيِهِ فِي خُطَّتِهَا.
 فَقَالَ لَهَا الْحَكِيمُ:
 «أَيُّهَا الْأَمِيرَةُ الصَّغِيرَةُ، يَجِبُ أَنْ تُخْضِرِيَ الشَّمْسَ
 دُونَ مُسَاعَدَةِ أَحَدٍ»
 وَهَكَذَا بَدَأَتِ الْأَمِيرَةُ تَتَسَلَّقُ الْجَبَلَ الْعَالِي..

Nästa morgon, bestämde sig
 prinsessan för att bestiga det höga
 berget där solen steg var dag, och hon
 frågade den vise mannen vad han tyckte om
 hennes plan. Han sa:
 "Lilla prinsessa, du måste ta in solen i vårt rike utan hjälp."
 Så den lilla prinsessan
 började klättra uppför det höga berget...

وفي صباح اليوم التالي
 قررت الأميرة أن تتسلق الجبل الذي تمر فيه
 الشمس في كل يوم ، وقد
 سألت الأميرة الحكيم عن
 رأيه في خطتها فقال
 لها الحكيم : « ايها
 الأميرة الصغيرة يجب
 ان تخضري الشمس
 دون مساعدة احد »
 وهكذا بدأت الأميرة
 تتسلق الجبل
 العالي ..



وَلَكِنَّ الْأَمِيرَةَ، حِينَ وَصَلَتْ إِلَى قِمَّةِ الْجَبَلِ،
اكتَشَفَتْ أَنَّ الشَّمْسَ مَا تَزَالُ بَعِيدَةً،
وَأَنَّهُ لَا يُمَكِّنُ لِلْإِنْسَانِ أَنْ يُمَسِكَ الشَّمْسَ..
فَعَادَتْ إِلَى الْقَصْرِ حَزِينَةً،
وَأَغْلَقَتْ غُرْفَتَهَا بِالْمِفْتَاحِ وَأَخَذَتْ تَبْكِي.



ولكن الأميرة ، حين وصلت
إلى قمة الجبل اكتشفت
أن الشمس ما تزال
بعيدة وأنه لا يمكن
للإنسان أن يمسك
الشمس .. فعادت إلى
القصر حزينة وأغلقت
غرفتها بالمفتاح وأخذت
تبكي



Först när prinsessan nådde toppen insåg hon att
solen fortfarande var för långt bort-
och utom räckhåll... så hon återvände till palatset,
alldeles nedbruten, och låste in sig på sitt rum och grät.

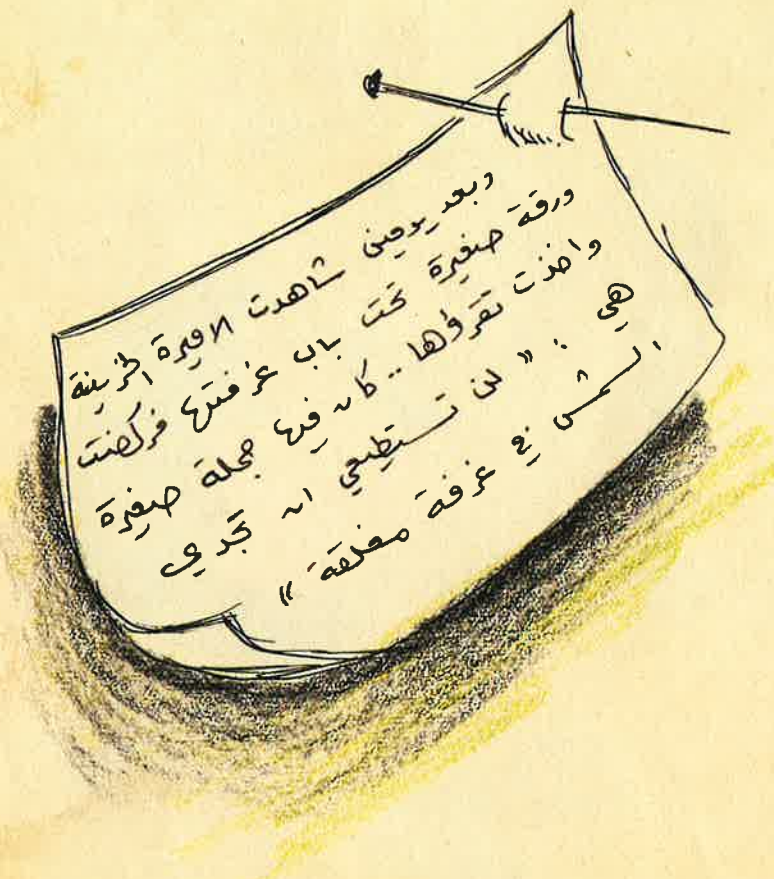
وَبَعْدَ يَوْمَيْنِ، شَاهَدَتِ الْأَمِيرَةُ الْحَزِينَةَ

وَرَقَّةً صَغِيرَةً تَحْتَ بَابِ عُزْفَتِهَا.

فَرَكَضَتْ وَأَخَذَتْ تَقْرُؤَهَا..

كَانَتْ فِيهَا جُمْلَةٌ صَغِيرَةٌ هِيَ:

«لَنْ تَسْتَطِيعِي أَنْ تَجِدِي الشَّمْسَ فِي عُزْفَةٍ مُغْلَقَةٍ».



Två dagar senare såg den sorgsna prinsessan en papperslapp som hade skjutits in under hennes dörr. Hon rusade fram och läste den enda korta mening som stod skriven:

”Du kommer inte att hitta solen i ett låst rum.”

وَاخْتَارَتِ الْأَمِيرَةُ لِأَنَّهَا لَمْ تَعْرِفْ صَاحِبَ الْخَطِّ
الَّذِي كَتَبَ تِلْكَ الْجُمْلَةَ الصَّغِيرَةَ.
وَلَكِنَّهَا قَرَّرَتْ أَنْ تُوَاصِلَ بَحْثَهَا عَنِ الشَّمْسِ،
وَلَوْ اضْطُرَّتْ لِتَسْلُقِ الْجَبَلَ كُلَّ يَوْمٍ..



وَاخْتَارَتِ الْأَمِيرَةُ لِأَنَّهَا لَمْ تَعْرِفْ صَاحِبَ الْخَطِّ
الَّذِي كَتَبَ تِلْكَ الْجُمْلَةَ الصَّغِيرَةَ وَلَكِنَّهَا قَرَّرَتْ
أَنْ تُوَاصِلَ بَحْثَهَا عَنِ الشَّمْسِ وَلَوْ اضْطُرَّتْ
لِتَسْلُقِ الْجَبَلَ كُلَّ يَوْمٍ..

Prinsessan blev förbryllad. Vem hade skrivit lappen?
Men hon bestämde sig för att fortsätta söka
efter solen även om hon var tvungen att klättra
upp för berget varje dag...

وَفِي الْوَقْتِ نَفْسِهِ، عَلَّقَتْ الْأَمِيرَةُ
عَلَى جُذُرَانِ الْقَصْرِ الْخَارِجِيَّةِ بَيَانًا قَالَتْ فِيهِ،
إِنَّ أَيَّ رَجُلٍ يَسْتَطِيعُ أَنْ يُسَاعِدَهَا
فِي حَمْلِ الشَّمْسِ إِلَى الْقَصْرِ،
سَتُعْطِيهِ مَكَاافَةً عَظِيمَةً مِنَ الْمَجُوهَرَاتِ..

وفي الوقت نفسه علقت
الأميرة على جذور القصر
الخارجية بياناً قالت
فيه أنه أي رجل
يستطيع أن يساعدها
في حمل الشمس إلى
القصر ستعطيه مكافأة
من المجوهرات..

Hon satte också upp ett anslag
på palatsets murar. Där stod att den
som kunde hjälpa henne att
få in solen i palatset skulle
bli belönad med dyrbara ädelstenar...

وَفِي أَيَّامٍ قَلِيلَةٍ، عَرَفَ كُلُّ النَّاسِ
أَنَّ الْأَمِيرَةَ الصَّغِيرَةَ تُرِيدُ أَنْ تَحْمِلَ الشَّمْسَ إِلَى الْقَصْرِ،
وَلَكِنْ أَحَدًا لَمْ يَسْتَطِعْ أَنْ يُسَاعِدَهَا.
وَقَرَّرَ بَعْضُ النَّاسِ أَنَّ الْأَمِيرَةَ مَجْنُونَةٌ
لِأَنَّهَا تَطْمَعُ فِي شَيْءٍ مُسْتَحِيلٍ،
وَقَرَّرَ آخَرُونَ أَنَّهَا أَمِيرَةٌ حَكِيمَةٌ
لِأَنَّهَا تُرِيدُ أَنْ تُحَقِّقَ شَيْئًا مُسْتَحِيلًا..
وَلَكِنْ الْجَمِيعُ عَجَزُوا عَنْ مُسَاعَدَتِهَا..



وفي أيام قليلة عرف كل
الناس أن الأميرة الصغيرة
تريد أن تحمل الشمس إلى
القصر ، ولكنهم لم
يستطيعوا مساعدتها ،
وقرر بعض الناس أن

الأميرة مجنونة لأنها تطمح في شيء مستحيل ، وقرر آخرون
أن الأميرة حكيمة لأنها تريد أن تحقق شيئاً مستحيلاً ..
ولكن الجميع عجزوا عن مساعدتها ..

Snart visste alla att den lilla prinsessan
ville föra in solen i palatset, men ingen kunde hjälpa henne.
En del tyckte att prinsessan var galen
eftersom hon försökte åstadkomma det omöjliga,
andra tyckte att hon var klok
eftersom hon ville göra det omöjliga möjligt,
men ingen kunde ge henne någon hjälp...

في صباحِ الْيَوْمِ التَّالِي، جاءَ الْحَكِيمُ الْعَجُوزُ إِلَى الْأَمِيرَةِ،
وَقَالَ لَهَا إِنَّ الْفُرْصَةَ الَّتِي أُعْطِيتَ لَهَا تُوشِكُ أَنْ تَنْتَهِيَ،
وَشَرَحَ الْحَكِيمُ ذَلِكَ فَقَالَ:

«إِنَّ أَبَاكَ الْمَلِكَ كَانَ قَدْ أَوْصَانِي قَبْلَ وَفَاتِهِ أَنْ أُشْعِلَ شَمْعَةً
كَبِيرَةً مُبَاشَرَةً بَعْدَ وَفَاتِهِ،
فَإِذَا ذَابَتْ قَبْلَ أَنْ تَهْتَدِيَ إِلَى الشَّمْسِ،
فَإِنَّ عِقَابَكَ يَصِيرُ وَاجِبًا..»

وفي صباحِ الْيَوْمِ التَّالِي، جاءَ الْحَكِيمُ الْعَجُوزُ إِلَى الْأَمِيرَةِ وَقَالَ
لَهَا إِنَّ الْفُرْصَةَ الَّتِي أُعْطِيتَ لَهَا تُوشِكُ أَنْ تَنْتَهِيَ
وَشَرَحَ الْحَكِيمُ الْعَجُوزُ ذَلِكَ فَقَالَ: «إِنَّ أَبَاكَ الْمَلِكَ كَانَ
أَوْصَانِي قَبْلَ وَفَاتِهِ
أَنْ أُشْعِلَ شَمْعَةً كَبِيرَةً
مُبَاشَرَةً بَعْدَ وَفَاتِهِ
فَإِذَا ذَابَتْ قَبْلَ أَنْ
تَهْتَدِيَ إِلَى الشَّمْسِ
فَإِنَّ عِقَابَكَ يَصِيرُ
وَاجِبًا..»



Nästa morgon kom rikets vise man till prinsessan
och sa att hennes tid höll på att rinna ut.

”Din fader konungen bad mig före sin död att tända ett stort ljus så snart han dött.
Om det brinner ner innan du löst din uppgift blir ditt straff oundvikligt.”

وَحِينَ خَرَجَ الْحَكِيمُ مِنَ الْغُرْفَةِ،

حَزِنَتِ الْأَمِيرَةُ حُزْنًا شَدِيدًا،

وَعَرَفَتْ أَنَّهُ لَنْ يَنْتَسِرَ لَهَا أَبَدًا أَنْ تَصِيرَ مَلِكَةً.

وَأَخَذَتْ تَتَخَيَّلُ نَفْسَهَا فِي الْمَلَابِيسِ الْمَلِكِيَّةِ

الَّتِي لَنْ تَسْتَطِيعَ أَنْ تَلْبَسَهَا أَبَدًا..

دهیه فرج الحکیم من الغرفه

حزنت الامیره حزنا شديدا

دعفت انه لن يتيسر

لها ابدا ان تصير ملكة

وافذت تتخيل نفسها

في الملابس الملكيه

التي لن تستطيع

انه تلبسها

ابدا



När den vise mannen lämnat rummet,
blev prinsessan förtvivlad och insåg
att hon aldrig skulle bli drottning. Hon såg
sig själv i de kungliga klänningar som hon
aldrig skulle få bära...

وَبَيْنَمَا هِيَ غَارِقَةٌ فِي حُزْنِهَا،
كَانَ رَجُلٌ عَجُوزٌ جِدًّا يُحَاوِلُ أَنْ يَدْخُلَ الْقَصْرَ،
لَكِنَّ الْحُرَّاسَ كَانُوا يَمْنَعُونَهُ مِنَ الدُّخُولِ،
وَيُحَاوِلُونَ طَرْدَهُ بِشَتَّى الْوَسَائِلِ.
إِلَّا أَنَّ الْعَجُوزَ كَانَ عَنِيدًا..

دُبْنًا هِيَ غَارِقَةٌ فِي
حُزْنِهَا كَأَنَّهُ رَجُلٌ
عَجُوزٌ جِدًّا يُحَاوِلُ
أَن يَدْخُلَ إِلَى الْقَصْرِ
وَلَكِنَّ الْحُرَّاسَ كَانُوا
يَمْنَعُونَهُ مِنَ الدُّخُولِ
وَيُحَاوِلُونَ طَرْدَهُ
بِشَتَّى الْوَسَائِلِ
إِلَّا أَنَّهُ الْعَجُوزُ
كَانَ عَنِيدًا..

Medan hennes förtvivlan växte
kom en mycket gammal man till palatset.
Vakterna stoppade honom, och försökte
på alla vis bli av med honom,
men den gamle var envis...

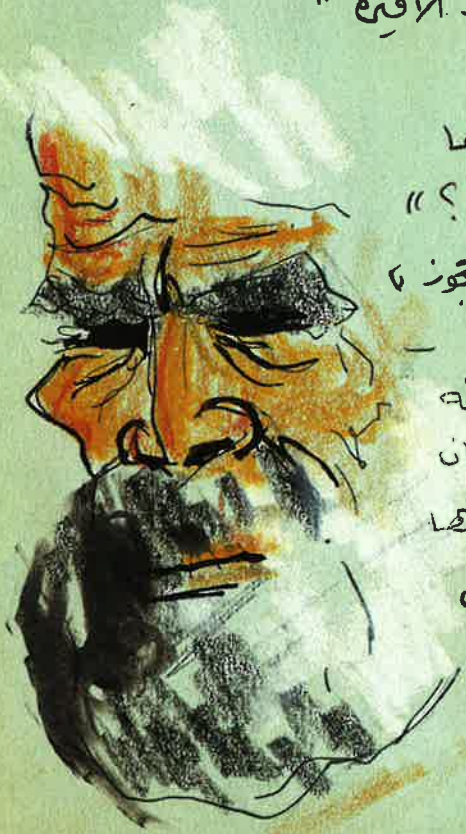
وَمِنْ شُبَّانٍ عُرِفَتْهَا، شَهِدَتْ الْأَمِيرَةُ ذَلِكَ الْمَنْظَرَ،
ثُمَّ سَمِعَتْ صَوْتَ الْعَجُوزِ يَصِيحُ بِالْحَرَسِ:
«أُرِيدُ أَنْ أَدْخُلَ لِأُسَاعِدَ الْأَمِيرَةَ».

وَسَمِعَتْ صَوْتَ الْحَرَسِ:

«هَلْ تَسْتَطِيعُ أَنْ تُسَاعِدَهَا أَنْتَ أَيُّهَا الْعَجُوزُ الْهَرِمُ؟»
وَعَادَتْ تَسْمَعُ صَوْتَ الْعَجُوزِ وَهُوَ يَصِيحُ:
«حَسَنًا. قُولُوا لَهَا إِنَّهُ إِذَا لَمْ يَكُنْ
يُوسَعِ إِنْسَانٍ عَجُوزٍ أَنْ يَدْخُلَ إِلَى قَصْرِهَا،
فَكَيْفَ تَطْمَعُ أَنْ تُدْخِلَ الشَّمْسَ إِلَيْهِ؟»

وحده شبان عرفتها شهدت الأميرة ذلك المنظر
ثم سمعت صوت العجوز يصيح بالحرس:
- "أريد أن ادخل لأساعد الأميرة"
وسمعت صوت الحرس:

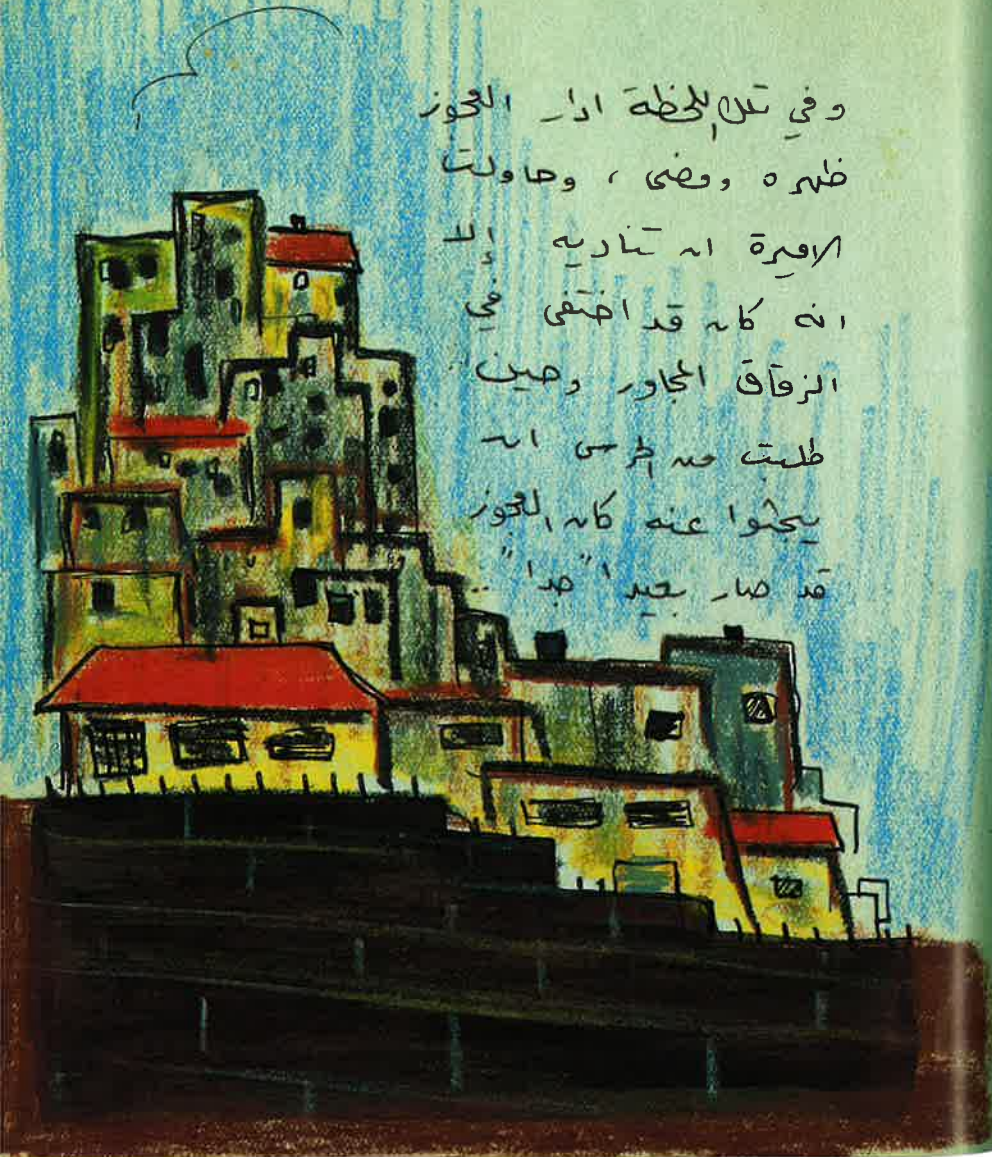
- "هل تستطيع أنت أيها العجوز الهرم؟"
وعادت تسمع صوت العجوز وهو يصيح:
- "حسنًا... قولوا لها إنه
إذا لم يكن يوسع إنسان
عجوز أن يدخل إلى قصرها
فكيف تطمح أن تدخل الشمس إليه؟"



Prinsessan såg detta från sitt fönster och
hörde den gamle ropa åt vakten:
"Jag vill hjälpa prinsessan."
Och vakterna ropade tillbaka:
"Du gamla, svaga man, hur skulle du kunna hjälpa henne?"
Prinsessan hörde honom svara:
"Nåväl... tala om för henne att om en
gammal man inte kan komma in i hennes slott,
hur ska då solen kunna göra det?"

فِي تِلْكَ اللَّحْظَةِ، أَدَارَ الْعُجُوزُ ظَهْرَهُ وَمَضَى.
وَحَاوَلَتْ الْأَمِيرَةُ أَنْ تُنَادِيَهُ،
إِلَّا أَنَّهُ كَانَ قَدْ اخْتَفَى فِي الرُّفَاقِ الْمُجَاوِرِ.
وَحِينَ طَلَبَتْ مِنَ الْحَرَسِ أَنْ يَبْحَثُوا عَنْهُ،
كَانَ الْعُجُوزُ قَدْ صَارَ بَعِيدًا جِدًّا..

وفي تلك اللحظة أدار العجوز
ظهره ومضى، وحاولت
الأميرة أن تناديه
لأنه كان قد اختفى في
الرفاق المجاور. حين
طلبت من الحرس أن
يبحثوا عنه كان العجوز
قد صار بعيداً جداً..



Så vände gamlingen ryggen åt slottet och gick sin väg.
Prinsessan försökte ropa honom tillbaka
men han hade redan försvunnit nerför en gränd.
Hon skickade ut sina vakter att söka rätt på honom,
men han stod ingenstans att finna.

عَادَتِ الْأَمِيرَةُ إِلَى غُرْفَتِهَا حَزِينَةً يَائِسَةً،
وَأَخَذَتْ تُفَكِّرُ فِيمَا قَالَهُ الْعَجُوزُ،
لَكِنَّهَا لَمْ تَسْتَطِعْ أَنْ تَعْرِفَ مَا الَّذِي قَصَدَهُ..
فَجَاءَتْ، قَرَّرَتْ أَنْ تَسْتَدْعِيَ قَائِدَ الْحَرَسِ.



عَادَتِ الْأَمِيرَةُ إِلَى غُرْفَتِهَا
حَزِينَةً يَائِسَةً وَأَخَذَتْ
تُفَكِّرُ فِيمَا قَالَهُ الْعَجُوزُ
لَكِنَّهَا لَمْ تَسْتَطِعْ
أَنْ تَعْرِفَ مَا الَّذِي قَصَدَهُ..
فَجَاءَتْ قَرَّرَتْ أَنْ تَسْتَدْعِيَ
قَائِدَ الْحَرَسِ.

Prinsessan återvände till sitt rum, sorgsen och nedslagen,
och började fundera på vad den gamle mannen
sagt till vakterna. Men hur hon än tänkte förstod hon inte vad
han menat. Så bestämde hon sig för att kalla på chefsvakten.

كَانَ قَائِدُ الْحَرَسِ رَجُلًا قَوِيًّا،

خَدَمَ فِي الْقَصْرِ أَكْثَرَ مِنْ عَشْرِ سَنَوَاتٍ.

وَحِينَ دَخَلَ إِلَى الْغُرْفَةِ، سَأَلَتْهُ عَنِ الرَّجُلِ الْعَجُوزِ الَّذِي طَرَدَهُ

الْحُرَّاسُ، وَهَلْ جَاءَ إِلَى الْقَصْرِ قَبْلَ ذَلِكَ؟

فَقَالَ قَائِدُ الْحَرَسِ: «إِنَّ الرَّجُلَ الْعَجُوزَ يَأْتِي كُلَّ مَسَاءٍ،

إِلَّا أَنَّ الْحُرَّاسَ يَمْنَعُونَهُ مِنَ الدُّخُولِ لِأَنَّهُمْ يَعْتَقِدُونَ أَنَّهُ رَجُلٌ

مَجْنُونٌ...»

قَالَتِ الْأَمِيرَةُ: «صِفْهُ لِي».

فَقَالَ الْقَائِدُ: «إِنَّهُ رَجُلٌ فَقِيرٌ، يَحْمِلُ قِنْدِيلًا صَغِيرًا دَائِمًا...»



كانه قائد الحرس رجلا قويا
خدم في القصر اكثر من عشر
سنوات وحين دخل الى
الغرفة لآلته عن الرجل
العجوز الذي طرده الحراس
وهل جاء الى القصر قبل
ذلك؟ فقال قائد الحرس
انه الرجل العجوز ياتي
كل مساء الا انه الحراس
يمنعونه من الدخول لانهم
يعتقدون انه رجل مجنون..
قالت الاميرة: "صفه
لي" فقال القائد: "انه
رجل فقير يحمل قنديلا صغيرا"
دائما ..

Chefsvakten var en stark man som tjänat vid slottet i mer än tio år. När han kom till hennes rum, frågade hon om den gamle mannen som blivit ivägskickad av vakterna och om det var första gången han kommit till slottet. Chefsvakten sa att den gamle kom var kväll men att vakterna hindrade honom att komma in eftersom de trodde att han var galen.

"Beskriv honom för mig", sa prinsessan.

Vakten svarade: "Han är en fattig man som alltid bär en liten lykta..."

قَالَتِ الْأَمِيرَةُ:

«إِذَا جَاءَ الرَّجُلُ الْعَجُوزُ غَدًا.. فَاسْمَحُوا لَهُ أَنْ يَدْخُلَ».

إِلَّا أَنَّ الرَّجُلَ الْعَجُوزَ لَمْ يَأْتِ فِي الْيَوْمِ التَّالِي،

وَعَادَتِ الْأَمِيرَةُ إِلَى حُزْنِهَا وَيَأْسِهَا..

قَالَتِ الْأَمِيرَةُ: "إِذَا جَاءَ

الرَّجُلُ الْعَجُوزُ غَدًا" ..

فَاسْمَحُوا لَهُ أَنْ يَدْخُلَ"

إِلَّا أَنَّ الرَّجُلَ الْعَجُوزَ

لَمْ يَأْتِ فِي الْيَوْمِ التَّالِي

وَعَادَتِ الْأَمِيرَةُ إِلَى

حُزْنِهَا وَيَأْسِهَا ..



Prinsessan sa:

"Om den gamle mannen kommer imorgon... släpp in honom till mig." Men den gamle mannen kom inte nästa dag och prinsessan försjönk åter i sorg och förtvivlan.

وَيَيْنَمَا كَانَتِ الْأَمِيرَةُ فِي غُرْفَتِهَا تَبْكِي،
شَاهَدَتْ وَرَقَةً أُخْرَى تَحْتَ الْبَابِ،
فَرَكَّضَتْ إِلَيْهَا وَفَتَحَتْهَا، وَقَرَأَتْ فِيهَا:
«الْوَقْتُ ضَيِّقٌ..»

الشَّمْعَةُ الْكَبِيرَةُ عَلَى وَشِكِ أَنْ تَذُوبَ
إِنَّ الْبُكَاءَ وَالْحُزْنَ لَا يَحُلَانِ الْمَشَاكِلَ..»

وَبَيْنَمَا كَانَتِ الْإمِيرَةُ فِي غُرْفَتِهَا تَبْكِي
شَاهَدَتْ وَرَقَةً أُخْرَى تَحْتَ الْبَابِ
فَرَكَّضَتْ إِلَيْهَا وَفَتَحَتْهَا وَقَرَأَتْ
فِيهَا: «الْوَقْتُ ضَيِّقٌ..»
الشَّمْعَةُ الْكَبِيرَةُ عَلَى وَشِكِ أَنْ تَذُوبَ
إِنَّ الْبُكَاءَ وَالْحُزْنَ لَا يَحُلَانِ الْمَشَاكِلَ..»



När hon satt på sitt rum och grät såg
prinsessan en ny lapp under dörren.
Hon hämtade den, öppnade, och läste:
"Tiden rinner ut..."

det stora ljuset har snart brunnit ner...
tårar och sorg löser inga problem."

أَحَسَّتِ الْأَمِيرَةُ الصَّغِيرَةُ أَنَّهَا يَجِبُ أَنْ تَفْعَلَ شَيْئًا،

وَلَا قَضَتْ حَيَاتَهَا فِي صُنْدُوقٍ مُغْلَقٍ،

وَفَجْأَةً اسْتَدْعَتْ قَائِدَ الْحَرَسِ وَقَالَتْ لَهُ:

«أُرِيدُ أَنْ تُحْضِرُوا إِلَيَّ الْقَصْرَ كُلَّ رَجُلٍ فِي الْمَمْلَكَةِ يَحْمِلُ قَنْدِيلًا

صَغِيرًا...»

فَقَالَ قَائِدُ الْحَرَسِ مُتَعَجِّبًا:

«كُلُّ ذَلِكَ مِنْ أَجْلِ الْعَجُوزِ الْمَجْنُونِ؟»

فَقَالَتِ الْأَمِيرَةُ: «يَجِبُ أَنْ أُجَرِّبَ ذَلِكَ الْعَجُوزَ فَقَدْ يَكُونُ الْحُلُّ

عِنْدَهُ.»

امست الاميرة الصغيرة بانها يجب ان تفعل شيئا

والا قضت حياتها في صندوق مغلق ، وفجأة

استدعت قائد الحرس وقالت له :

- " اريد ان تحضروا الي قصر كل رجل في المملكة

يحمل قنديلا صغيرا " .. "

فقال قائد الحرس متعجبا :

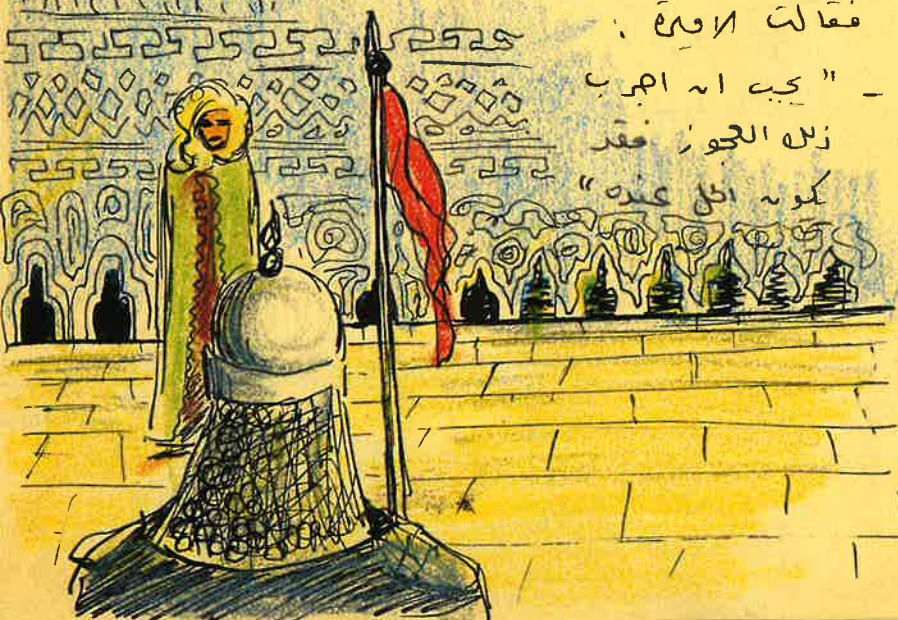
- " كل من هذه اهل العجوز المجنون ؟ " لاله لاله لاله

فقالت الاميرة :

- " يجب ان اجرب

هل العجوز فقد

كونه اهل عنده " لاله لاله لاله



Den lilla prinsessan insåg att hon var tvungen

att göra något för att slippa tillbringa sitt liv i

en stängd tråkista, så hon kallade på chefsvakten.

"Jag vill att du för varje man i riket som bär en liten lykta till slottet",
sa hon.

Förvånad frågade han:

"Allt detta på grund av en gammal man?"

Prinsessan svarade:

"Jag ska hitta den gamle mannen, kanske har han lösningen på mitt
problem."

وَفِي الصَّبَاحِ الْبَاكِرِ،
وَزَعَ قَائِدُ الْحَرَسِ كُلَّ الْبُحْرَاسِ فِي جَمِيعِ أَرْجَاءِ الْمَمْلَكَةِ،
وَقَالَ لَهُمْ أَنْ يَنْتَظِرُوا حَتَّى الْمَسَاءِ،
فَإِذَا حَلَّ الظَّلَامُ فَإِنَّ عَلَيْهِمْ أَنْ يُلقُوا الْقَبْضَ عَلَى كُلِّ رَجُلٍ
يَحْمِلُ فَاثُوسًا صَغِيرًا وَأَنْ يُرْسِلُوهُ قُوْرًا إِلَى الْقَصْرِ.
وَعِنْدَ الْمَسَاءِ جَلَسَتِ الْأَمِيرَةُ أَمَامَ النَّافِذَةِ تَنْظُرُ إِلَى الشَّارِعِ،
وَتَنْتَظِرُ قُدُومَ الرُّجَالِ الَّذِينَ يَحْمِلُونَ الْقَنَادِيلَ الصَّغِيرَةَ..

وفي الصباح الباكر وزع قائد الحرس كل البُحراس في جميع
أرجاء المملكة وقال لهم انه ينتظروا حتى جاء فان
حل الظلام فانه عليهم ان يلقوا القبض على كل رجل
يحمل فانوساً صغيراً وان يرسلوه قوْراً الى القصر
العصر ..

وعند جاء وقت
الرجوع امام النافذة
تنظر الى الشارع وتنتظر
قدوم الرجال الذين
يحملون القناديل الصغيرة ..



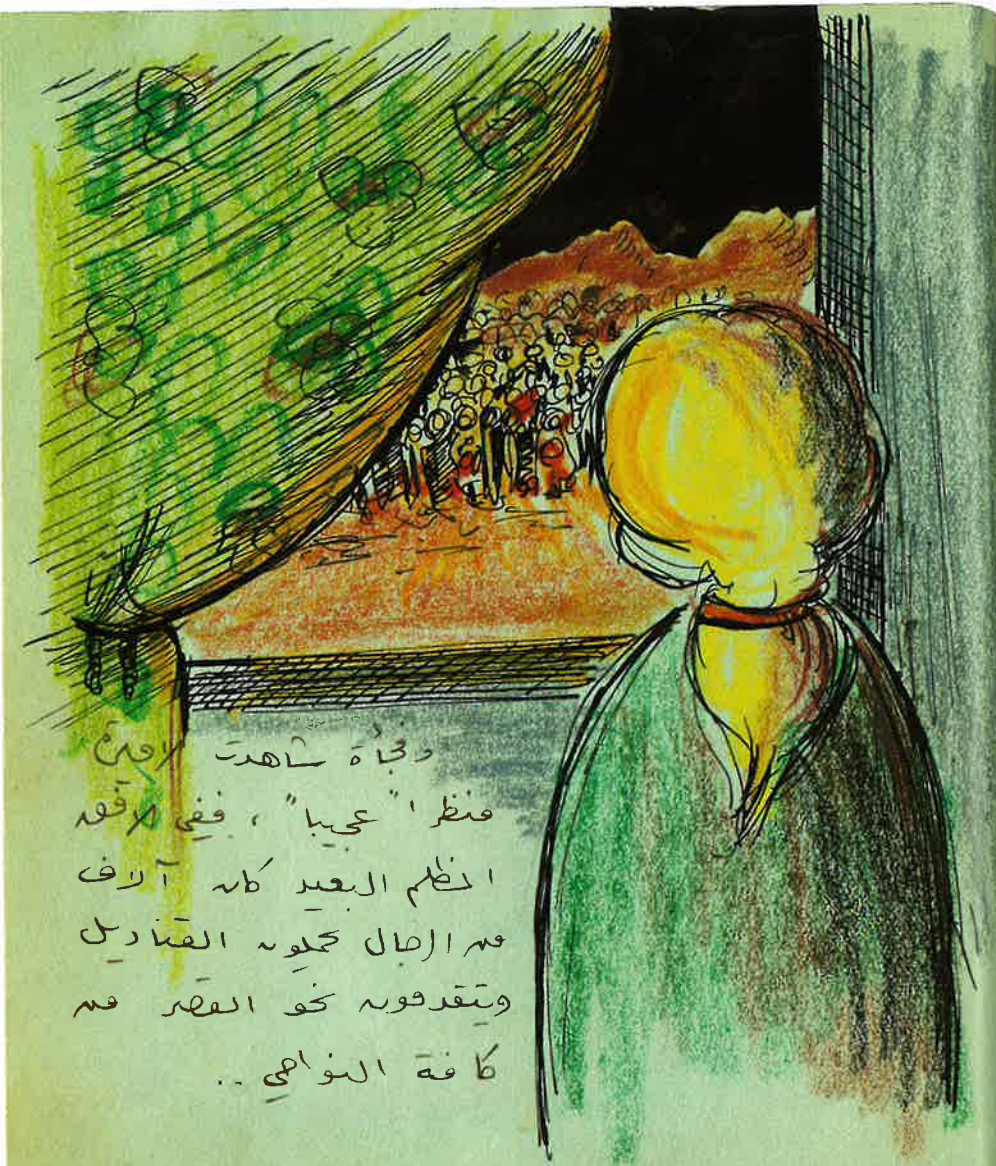
Tidigt nästa morgon,
skickade chefsvakten ut sina män över hela kungariket.
Han sa åt dem att vänta tills mörkret fallit,
då skulle de föra alla män som bar en liten lykta till slottet.
Den kvällen satt prinsessan vid sitt fönster,
såg ut över gatorna och väntade på männen
som skulle komma med sina lyktor...

وَفَجْأَةً شَاهَدَتْ الْأَمِيرَةَ مَنْظَرًا عَجِيبًا،

فَفِي الْأُفُقِ الْمُظْلِمِ الْبَعِيدِ،

كَانَ آلاَفٌ مِنَ الرِّجَالِ يَحْمِلُونَ الْقَنَادِيلَ،

وَيَتَقَدَّمُونَ نَحْوَ الْقَصْرِ مِنْ كُلِّهِ النَّوَاحِي..



وَفَجْأَةً شَاهَدَتْ الْأَمِيرَةَ
مَنْظَرًا عَجِيبًا، فِي الْأُفُقِ
الْمُظْلِمِ الْبَعِيدِ كَانَ
آلاَفٌ مِنَ الرِّجَالِ يَحْمِلُونَ
الْقَنَادِيلَ وَيَتَقَدَّمُونَ
نَحْوَ الْقَصْرِ مِنْ كُلِّهِ
النَّوَاحِي..

Plötsligt såg prinsessan något makalöst.

Långt borta i mörkret närmade sig tusentals män,
bärande lyktor, slottet från alla håll.

وَبَعْدَ قَلِيلٍ، وَصَلَ الْجَمِيعُ إِلَى أَبْوَابِ الْقَصْرِ
الَّتِي كَانَتْ صَغِيرَةً وَمُغْلَقَةً،

وَارْزَحَمُوا أَمَامَهَا..

وَفِي كُلِّ لَحْظَةٍ، كَانَ الرِّجَالُ حَمَلَةُ الْقَنَادِيلِ يَتَكَثَّرُونَ،
دُونَ أَنْ يَسْتَطِيعُوا الدُّخُولَ إِلَى الْقَصْرِ بِسَبَبِ الْأَبْوَابِ الصَّغِيرَةِ،
وَهَكَذَا طَلَبَتِ الْأَمِيرَةُ مِنَ الْخَدَمِ أَنْ يَهْدِمُوا الْأَسْوَارَ الْعَالِيَةَ،
وَأَنْ يُوسِعُوا الْأَبْوَابَ كَيْ يَتَيَسَّرَ لِلْجَمِيعِ الدُّخُولُ إِلَى بَاحَةِ الْقَصْرِ..

وبعد قليل وصل الجميع إلى أبواب
القصر التي كانت صغيرة
ومغلقة وازرحموا أمامها
وفي كل لحظة كان الرجال
حاملة القناديل يتكاثرون
دونه أن يستطيعوا الدخول
بسبب الأبواب الصغيرة
وهكذا فقد طلبت الأميرة
من الخدم أن يهدموا الأسوار
العالية وأن يوسعوا الأبواب
لكي يتيسر للجميع الدخول
إلى باحة القصر..



Snart hade de nått palatsets tränga,
stängda, portar. De samlades framför dem.
Hela tiden kom det fler män med lyktor men de
kunde inte komma in genom de smala portarna. Prinsessan
fann på råd och bad sina tjänare riva ner slottets höga
murar och öppna upp så att alla kunde komma in på borggården.

وَنَزَلَتْ الْأَمِيرَةُ مِنْ غُرْفَتِهَا إِلَى بَاحَةِ الْقَصْرِ،
وَالِى جَانِبِهَا قَائِدُ الْحَرْسِ لِيَدُلَّهَا عَلَى الرَّجُلِ الْعَجُوزِ..

وَحِينَ وَصَلَتْ إِلَى الْبَاحَةِ،

كَانَ الضُّوْءُ يَتَوَهَّجُ كَأَنَّهُ الشَّمْسُ لِكَثْرَةِ الرِّجَالِ وَالْقَنَادِيلِ.

وَقَالَ قَائِدُ الْحَرْسِ:

«أَيُّهَا الْأَمِيرَةُ، لَنْ أَسْتَطِيعَ أَنْ أَعْرِفَ عَلَى الْعَجُوزِ

لِأَنَّ الْوُجُوهُ هُنَا تَتَشَابَهُ.»

وَكَانَتْ الْأَمِيرَةُ لَا تَسْتَطِيعُ أَنْ تَفْتَحَ عَيْنَيْهَا جَيِّدًا لِكَثْرَةِ الضُّوْءِ.



وَنَزَلَتْ الْأَمِيرَةُ مِنْ غُرْفَتِهَا إِلَى بَاحَةِ الْقَصْرِ وَالِى جَانِبِهَا قَائِدُ الْحَرْسِ لِيَدُلَّهَا عَلَى الرَّجُلِ الْعَجُوزِ وَحِينَ وَصَلَتْ إِلَى الْبَاحَةِ كَانَ الضُّوْءُ يَتَوَهَّجُ كَأَنَّهُ الشَّمْسُ لِكَثْرَةِ الرِّجَالِ وَالْقَنَادِيلِ وَقَالَ قَائِدُ الْحَرْسِ: «أَيُّهَا الْأَمِيرَةُ، لَنْ أَسْتَطِيعَ أَنْ أَعْرِفَ عَلَى الْعَجُوزِ لِكَثْرَةِ الْوُجُوهِ هُنَا تَتَشَابَهُ.» وَكَانَتْ الْأَمِيرَةُ لَا تَسْتَطِيعُ أَنْ تَفْتَحَ عَيْنَيْهَا جَيِّدًا لِكَثْرَةِ الضُّوْءِ.

Prinsessan kom ner från sitt rum till borggården med chefsvakten vid sin sida för att han skulle kunna peka ut den gamle mannen. När hon kom ner möttes hon av ett starkt ljussken, lika starkt som solen, från alla människors lyktor.

Chefsvakten sa:

”Min prinsessa, jag kan inte peka ut den gamle mannen, alla ansikten ser lika ut här.”

Prinsessan kunde inte öppna sina ögon i det starka ljuset.

وَقَالَتْ لِقَائِدِ الْحَرَسِ:

«لَمْ أَتَصَوَّرْ أَنَّهُ يَوْجَدُ فِي مَمْلَكَتِي كُلِّ هَذِهِ الْقَنَادِيلِ.»

فَقَالَ قَائِدُ الْحَرَسِ: «إِنَّهُمْ يَخَافُونَ مِنَ اللُّصُوفِ.»

إِلَّا أَنَّ الْحَكِيمَ الْعَجُوزَ قَالَ: «كَلَّا، حِينَ يَهْبُطُ الظَّلَامُ يَحْمِلُ كُلُّ رَجُلٍ قَنَدِيلَهُ الصَّغِيرَ لِيَتَعَرَّفَ عَلَى طَرِيقِهِ.»

وَنَظَرَ الْحَكِيمُ الْعَجُوزُ إِلَى الْأَمِيرَةِ وَقَالَ:

«هَلْ تَسْتَطِيعِينَ أَنْ تَحْمِلِي كُلَّ هَذِهِ الْقَنَادِيلِ دُفْعَةً وَاحِدَةً؟»

قَالَتِ الْأَمِيرَةُ: «طَبَعًا لَا!»

فَقَالَ: «وَكَذَلِكَ الشَّمْسُ، إِنَّهَا أَكْبَرُ مِنْ أَنْ يُمَسِّكَهَا رَجُلٌ وَاحِدٌ.. أَوْ امْرَأَةٌ وَاحِدَةٌ..»

قَالَتِ الْأَمِيرَةُ: «لَقَدْ فَهِمْتُ كُلَّ شَيْءٍ الْآنَ.»

إِنَّ الْقَنَادِيلَ الصَّغِيرَةَ مُجْتَمِعَةً هِيَ الشَّمْسُ الَّتِي قَصَّدهَا وَالِدِي..»

فَقَالَ الْحَكِيمُ: «نَعَمْ، وَلَكِنْ أَنْظِرِي إِلَى هُنَاكَ.»

وَأَشَارَ إِلَى النَّافِذَةِ،

كَانَتِ الشَّمْسُ قَدْ بَدَأَتْ تُشْرِقُ، وَتَدْخُلُ أَشْعَتُهَا إِلَى الْقَصْرِ..

وَصَاحَتِ الْأَمِيرَةُ: «شَيْءٌ عَجِيبٌ! هَذَا يَحْدُثُ لِأَوَّلِ مَرَّةٍ..»

فَقَالَ الْحَكِيمُ:

Hon sa till chefsvakten:

"Aldrig hade jag trott att det fanns så många lyktor i mitt rike."

"De är rädda för tjuvar" förklarade chefsvakten.

Men den vise mannen sa:

"Nej... när mörkret faller bär alla med sig en lykta för att hitta vägen..."

Så såg han på prinsessan och sa:

"Kan du bära alla dessa lyktor samtidigt?"

"Självklart inte" svarade prinsessan.

Den vise mannen sa: "Samma sak gäller för solen. Den är för stor för en man eller kvinna att bära på egen hand."

"Nu förstår jag!" sa prinsessan. "Alla lyktorna samlade tillsammans är solen min far ville att jag skulle finna."

Den vise mannen svarade: "Ja, men se där borta."

Han pekade mot fönstret. Solen hade börjat stiga och dess strålar föll in

i palatset. Prinsessan utropade: "Så märkligt, detta har jag aldrig sett förut!"

Den vise mannen sa:

وقالت لقائد الحرس: «لم ألتصوّر أنه يوجد في مملكتي كل هذه القناديل»
فقال قائد الحرس: «إنهم يخافون من اللصوص»
إلا أن الحكيم العجوز قال: «كلا، حين يهبط الظلام يحمل كل رجل قنديله الصغير ليتعرف على طريقه»
ونظر الحكيم العجوز إلى الأميرة وقال:

«هل تستطيعين أن تحملي كل هذه القناديل دفعة واحدة؟»

قالت الأميرة: «طبعًا لا!»

فقال: «وكذلك الشمس، إنها أكبر من أن يمسكها رجل واحد.. أو امرأة واحدة..»

قالت الأميرة: «لقد فهمت كل شيء الآن.»

إن القناديل الصغيرة مجتمعة هي الشمس التي قصدها والدي..»

فقال الحكيم: «نعم، ولكن انظري إلى هناك.»

وأشار إلى النافذة،

كانت الشمس قد بدأت تشرق، وتدخل أشعتها إلى القصر..

وصاحت الأميرة: «شيء عجيب! هذا يحدث لأول مرة..»

فقال الحكيم:

الصغير ليتعرف على طريقه..

نظر الحكيم العجوز إلى الأميرة

وقال: «هل تستطيعين

أن تحملي كل هذه القناديل

دفعة واحدة؟» قالت

الأميرة: «صعبًا جدًا»

فقال الحكيم: «وكذلك

الشمس.. إنها أكبر من

أن يمسكها رجل واحد..

أو امرأة واحدة..»

قالت الأميرة: «لقد

فهمت كل شيء الآن..»

إن القناديل الصغيرة مجتمعة هي

الشمس التي قصدها والدي..»

فقال الحكيم: «نعم، ولكن

انظري إلى هناك» وأشار إلى النافذة،

كانت الشمس قد بدأت تشرق،

وتدخل أشعتها إلى القصر..

وصاحت الأميرة: «شيء عجيب! هذا يحدث لأول مرة..»

فقال الحكيم:



«نَعَمْ، هَذَا يَحْدُثُ لِأَوَّلِ مَرَّةٍ لِأَنَّكَ هَدَمْتَ الْأَسْوَارَ وَالْأَبْوَابَ..

هَلْ نَسِيتَ؟

لَقَدْ كَانَتْ تِلْكَ الْأَسْوَارُ هِيَ الَّتِي تَحْجُبُ أَشْعَةَ الشَّمْسِ،

وَتَمْنَعُهَا مِنْ دُخُولِ الْقَصْرِ..»

وَبَعْدَ لَحْظَةٍ، أَلْبَسَهَا الْحَكِيمُ التَّاجَ الْمُرْتَزَّ بِالْجَوَاهِرِ، وَقَالَ لَهَا:

«أَصْبَحْتَ مَلِكَةً لِأَنَّكَ نَقَذْتَ وَصِيَّةَ وَالِدِكَ وَاسْتَطَعْتَ أَنْ تَحْمِلِيَ الشَّمْسَ إِلَى

الْقَصْرِ.»

«نعم، هذا حدث لأول مرة لأنك هدمت
الأسوار والأبواب.. هل نسيت؟ لقد
كانت تلك الأسوار هي التي تحجب
أشعة الشمس وتمنعها من دخول



بعد لحظة البسها الحكيم التاج المرتز بالجواهر وقال لها:
«أصبحت ملكة لأنك نقذت وصية والدك واستطعت
أن تحملي الشمس إلى قصر..»

"Ja, det händer för första gången därför att du rev ner murarna och öppnade portarna... minns du? Murarna hindrade solens strålar från att nå palatset..."
Den vise mannen satte den juvelprydda kronan på prinsessans hjässa och sa:
"Du är nu drottning för du har uppfyllt din fars önskan och fört in solen i palatset..."

انتهت

انتهت

SLUT