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A SOBREVIVENCIA DA MUSICA ANTIGA DOS ASSÍRIOS (cont.)

No décimo livro da coleção MARDUTHO DSURYOYE apresentamos 284 grupos musicais de oito melodias diferentes para cada verso, considerada a mesma letra (Seblotho); neste décimo primeiro volume estamos apresentando uma série de 203 músicas envolvendo melodias peculiares, apresentando o que se pode considerar o que há de mais complexo na música sacra assíria dos primeiros sete séculos do cristianismo como segue:

- 133 unos e diálogos,
- 19 cantos gregos,
- 27 exaltações,
- 9 cátedras,
- 13 súplicas, e
- 2 tronos sublimes;

os unos e diálogos, e, os cantos gregos são para coral; e as exaltações, cátedras, súplicas e tronos são especificamente para o canto solo.

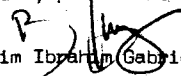
Convém novamente notar que muitas destas melodias como já foi ressaltado, são músicas oriundas de rituais assírios anteriores ao cristianismo introduzidas no cristianismo pelos primeiros assírios convertidos.

Os assírios caracterizaram-se por ter criado uma escala heptafônica (de sete sons) para suas melodias, em vez da pentafônica que predominava entre os outros povos. Exerceram, os assírios, uma incontestável influência em toda a música oriental e ocidental. Acompanhando conquistadores e comerciantes, cantores e músicos, assim como os sábios e pregadores, espalharam da Mesopotâmia - para o Oriente até a Pérsia, Índia e China seu conhecimento musical, bem como para o Ocidente a partir da Ásia Menor pela Europa e o Norte da África.

A competência musical dos assírios e sua influência no cristianismo é inegável, considerando-se que das antigas civilizações só os assírios efetivamente incluíram em suas liturgias, missais, orações, etc., músicas já em uso à época da conversão; a maturidade criativa e artística não poderia de forma alguma ser marginalizada pelos sábios e sacerdotes que abraçavam a nova doutrina.

As músicas apresentadas nos décimo e undécimo volumes desta coleção são - exclusiva transcrição do livro BET GAZO (Tesouro Musical ou Casa do Tesouro) - todos compilados nos primeiros sete séculos do cristianismo, e, que continuam em uso nas Igrejas Assírias Cristãs como a Igreja Assíria Oriental, A Igreja Síriaca Caldáica, A Igreja Siriana Ortodoxa, A Igreja Siriana Católica, e as suas cátedras na Índia, principalmente no estado de Kerala, antiga Malabar.

Além dos hinos registrados nestes dois volumes, existe um grande número a ser compilado e que se encontra espalhado pelos breviários, missais, liturgias, sacramentos, etc., aos quais já demos o início do trabalho de registro musical e que em breve se para tanto tivermos vida, pretendemos publicar para a posteridade.


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SURVIVAL OF ANCIENT ASSYRIAN MUSIC AND ITS TRANSITION TO EARLY CHRISTIAN HYMNS.

In the tenth volume of this book - MARDUTHO DSURYOYE - were presented 284 early Assyrian Ecclesiastical Hymns in groups of eight or more tunes for each verse of the group. They were composed by early Assyrians composers converted into Christianity during the first seven centuries A.D., based on hereditary - musical tunes of Ancient Assyrians, before the Christian Era.

In this eleventh volume of the same title, are being presented 203 more - hymns of one single tune for each verse. These 203 hymns were also composed by Assyrian Converts, of the same period, and were divided under separate names; they are a small part of many hundreds of hymns, which were forgotten and lost for ever, some of them, which are still sung by modern Assyrians, are as follows

(I) -	133 Fer-de and Mad-ro-she	= Odds and dialogues	قدرا همدوما
(II) -	19 Chu-ne Yaw-no-ye	= Greek canticles	ميتا ميتا
(III) -	27 Mawr-be	= Exaltations	موتوما
(IV) -	9 Gni-ze	= Invisibles	حيتا
(V) -	13 Yakhsh-fo-tho	= Supplications	يخشا
(VI) -	2 Maut-be	= Sublime Thrones	موتوما

The 19 Greek music songs presented here, are still sung in Assyrian Churches. They are part of about seventy hymns which were neglected and forgotten, for not agreeing with the Assyrian music taste. They were composed by Andrew of Crete, Guzma, and John Damascene (of Damascus - Syria) during the sixth century A.D.; they were of Byzantine music and mostly sung by the Malkite and Maronite Communities Churches of Syria, Lebanon and Palestine. Then they fell out of use, when these two communities were arabised and had changed their Syriac language with the Arabic language.

These and many others, were composed, based on ancient Assyrian tunes of - temple prayers mostly of:

- (I) - ITHIAN the Assyrian (110 A.D.) of Hadiab city, near Nineveh; author of the Diateseron.
- (II) - BARDAISAN (154 - 222 A.D.) author of 150 dialogue hymns;
- (III) - YACOB DANCEBIN (258 - 338 A.D.) founder and establisher of the first Christian Assyrian University of NCEBIN, near Nineveh.
- (IV) - St. AFREM (303 - 373 A.D.) born in Ncebin, was the son of an Assyrian high priest of the temple of Baal in Ncebin. When quite a young man, AFREM was expelled from his house and the temple of Baal, by his father for frequenting Christian Assyrian Church and University at ... Ncebin. He then adopted Christianity and became one of the greatest Assyrian Christian authors of all times. After the death of Yacoub Dancebin, he became the first dean of that University since 338 till 363 A.D.. He composed thousands of poems and hymns. He was also the first organiser of the Church in the East, as afterwards was St. Agostin in the West. During the last ten years of his life, he also became the rector of the Assyrian University of Ur-Hoy (Edessa) from 363 till 373 A.D.;

- (V) - RABULE D'UR-HOY (340 - 425 A.D.), the bishop of Ur-hoy, was an Assyrian merchant of a great wealth . When converted to Christianity, he distributed all his riches and possessions amongst the poor, churches, monasteries and convents. He composed many Gni-ze and Takhsh-fo -tho, which are being sung like opera solos.

Later on, many other Assyrian authors composed hundreds of other hymns based on Ancient Assyrian Musical tunes, such as YACOB DASROUG, BALAY D'BALASH, SIMON THE POTTER, NARSAY, MARUTHA -DMEIAFARKIN, and - YACOB D'URHOY (633 -708 A.D.).

All the prayers, even the readings, are being sung in the Assyrian Churches. The singing of the Chorus in two groups is usually initiated by the priest; - reason for which he should always be of good voice and good knowledge of the - church hymns.

Most of these early Christian Hymns were composed by Assyrians Converts - who were highly and learned classes of the Assyrian nation. They were either - priests or high-priests, or sons of the priests, such as St. Afrem. It was required from them to be well acquainted with the temple music, and so when converted to Christianity, they transmitted with them, the ancient Assyrian temple music and hymns into Assyrian or Syrian Christian Church, after having - changed the heathen meaning texts of the songs to Christian meaning texts, - which they also inflated with belief in Christ as the Divine Savior, and faith in the Divine Trinity of the three Personates: FATHER, SON and the HOLY GHOST, with the VIRGIN MARY, always mentioned with them, thus replacing the ancient - Mesopotamian Trinity: Ea of Ur, his son Marduk of Babylon, and his Ghost Assur of Assyria, with the goddess Ishtar mentioned with them. This religious resemblance and similarity between the two trinities, smoothed the way to converts to move from heathen ancient Assyrian religion to Assyrian (or Syrian) Christian religion. By this means it is presumed that the ancient Assyrians had rejected heathen polytheistic religion, and accepted rapidly monotheistic Christian religion, because they were a Semitic nation of one race, descendants of one Tribal father Assur (or Ashur) son of Shem, son of Noah (see Gen. 10:22). Assur was adored and worshipped by his descendants as their supreme god. They rejected adoring other gods, after the fall of their second empire, and the - destruction of Nineveh (612 - 606 B.C.) and remained faithful only to Assur, - expecting from him salvation, as usual. But as soon as appeared Salvation .. through faith in Jesus Christ - the Nazarene; they accepted him, instead of Assur, and became Christian Assyrians in race, language and religion, with the - abbreviation of their name from Assyrian into Syrian, which was already abbreviated and in use, since their second empire, when most of the western region, extending from the Tigris river to the Eastern shores of the Mediterranean was - Assyrianized or Syrianized. This next nomination was also applied to the Aramaic language, since the ninth century B.C., when the Assyrian and the Aramaic dialects mixed up, and formed the present Syrian or Syriac language.

Unlike the Assyrians; the Babylonians, who were a mixture of many races - and idioms, were totally destroyed with the destruction of Babel, their Capital

City, by the Persians, during the fifth century B.C.; through assimilation with the Persians, and later on they were arabised, as are now their descendants in Southern Mesopotamia - Modern Irak. There is now, no such a nation called Babylonian; whilst there is a nation called ASSYRIAN in north Mesopotamia, ... which is the ancient, and the actual stateless ASSYRIA, divided among four Islamic nations - Iran, Turkey, Irak, and Syria. Due to the destruction of Babylon and all the cities in Southern Mesopotamia; Christianity did not achieve success and expansion in Babylonia, Southern Mesopotamia, Syria and Palestine as it achieved in Assyria, and so no Babylonian music passed to Christianity, as the Assyrian convert musicians succeeded in passing and transmitting their - heathen Assyrian music to Christian Assyrian music.

With the Babylonians identities, were also destroyed the identities of the Arameans, Ilamites and Phoenicians, so that no Aramaic, Ilamite or Phoenician music passed to Christianity; while the Assyrian nation in homeland and abroad, with its Christian sacred music, flourished by the early Christian Assyrian Hymns. The late Patriarch Afram I (+1957 A.D.). in his book "The Dispersed Pearls" - mentioned that there were more than three thousand Ecclesiastical Syriac Hymns, and that during his visit to the great libraries of Asian, European, American and African nations, he met with, and registered, some two hundred Syriac written books, full of hymns and songs, copied and written by ecclesiastical Syrian authors since the eighth century A.D.,

Most of the hymns presented here in this eleventh volume in modern musical notes, read from right to left, were transmitted by Assyrian converts to Assyrian early Christian hymns during the first five centuries A.D. which gave success to the rapid spread of Christianity, derived from Assyrianism or Syrianism, and not from Judaism as erroneously presumed by some writers, who are less acquainted with the evolution of Assyrian and Jewish religious Cultures, for - whilst Jesus was accepted by the Assyrians in accordance with their ancient religion, He was rejected by his own people as shown in St. John's Gospel(1:1-12), He and His teachings, together with his disciples were rejected for being Galileans, brought up within the Assyrian or Syrian religious cultural sphere, which was then dominating, most of western Asia. This general religious cultural situation of the Assyrians had paved the way to rapid conversion of the Assyrian-Aramaic speaking peoples into Christianity, which is also known by the name of Syrianism (ASSURYDYUTHO or SURYDYUTHO). ܐܡܝܪܐ ܕܡܝܪܐ ܕܡܝܪܐ ܕܡܝܪܐ ܕܡܝܪܐ

Besides the Hymns and songs, appeared in the tenth and eleventh volumes, - extracted from the book of BET-GAZO (Treasure of the Hymns), there are many ... other Assyrian hymns and songs, of various tunes and rhythms, dispersed in Prayer Books, Liturgies, Breviaries and Mass-service books; all full of hymns, - sung by priests, answered by deacons' choires and participated by attending audience, during the Mass-service, which we hope to extract and have them reserved within modern musical notes, for transmission to future generations.

From this continuous Assyrian musical progress, which was passed by Assyrian converts, to early Christian Assyrian Churches, and from them to modern - Assyrian churches of our actual times, may be noted that the Assyrian nation -

did not vanish with the fall of its empire or the destruction of its Capital - Nineveh; for being a strong and a highly civilised nation, with an esteemed - high culture; they survived and started to recover their internal power of administration which endured for many centuries, until at last, it reached to the present Assyrian minorities at home and abroad.

Ancient Greek historians, assert that although Nineveh was destroyed, yet a nominal Assyria kingdom still stood by, for when the Assyrian fighting army in Harran - about a hundred miles westward of Nineveh, declared in 605 A.D., - Prince ASHUR-U-BALLIT, king of Assyria, that kingdom continued to live peacefully, administering its internal affairs, without ambitions for foreign conquests. By then the peaceful kings became kingly-priests and continued until - the third century A.D. ending with the death of SENNACARIB II, father of Prince BEHNAM and Princess SARA, who were martyred and condemned to death by their proper father, for being converted into Christianity. Since then the ruling internal order passed to the Priestly-kings or the Patriarchs of Assyrian Church; leaders and high clergy-men, from whom was required to be good singers, with - beautiful attractive voices, and well acquainted with the hereditary art of - Assyrian music and hymns, to be able to attract attention of church audiences, and succeeded in transmitting the rich Assyrian music cultural inheritance. - Even now it is required from all Assyrian clergymen, to be fluent in the musical art of singing, to inspire in the church attendants, feelings of spiritual joy, consolation, patience and hope for a better life. By this means of musical traditional culture the Assyrians survived as a nation, clinging unitedly around, their mother, the Assyrian Church, till now.

Therefore, whilst the Assyrians maintained their national identity, their language, and their culture, until our present days, in Assyria and abroad, - their sister nation - the Babylonians, composed of remnants of Akkadians, Amorites, Elamites, Phoenicians and Arameans, were lost through assimilation with the Persians, Greeks and Arabs. Since Babel was destroyed during the fifth century B.C. the Persian Capital was removed from Babel to Persepolis, and Nabucadnazar's Babylon was changed into a rubble mound of destruction. With it were also destroyed all signs of Babylonian Civilization including music. Its flourishing cities were totally ruined by continuous wars and raids of the invading barbarian hords, which came from all directions, having lost the defence of - Assyrian power of protection against the foreign invaders' forces since the destruction of Nineveh.

The Assyrians continued developing their National Culture and arts of ... their civilisation which they radiated to other nations - near and far-away, - since the beginning and establishment of their first empire by HADAD NIRIRI I (1308 - 1276 B.C.) and his son SHALMANASR I (1275 - 1247 B.C.) then until the destruction of Nineveh when then they had passed to internal self administration system of state. Again the progress of their culture continued to illuminate the world around them, during the last six hundred years B.C. and during the first seven hundred years A.D., after which, the Assyrian culture of music, based on ecclesiastical hymns remained confined within the Assyrian Churches, in spite of the invading barbarian hords which came from all directions; who -

could not efface the immense wealth of Assyrian music culture and destroy their ecclesiastical hymns, of which about one thousand hymns have survived and are still being sung at Assyrian Churches of their four principal communities of:

- 1- the Assyrian Church of the East and their brothers,
- 2- the Chaldean Church Community;
- 3- the Syrian Orthodox Church Community and their brothers,
- 4- the Syrian Catholic Community Church.

But, the community which possesses more knowledge and practice of the inherited Assyrian Hymns is the Syrian Orthodox Church Community.

Besides the 133 hymns of scattered Odds and Dialogues, and the 19 Greek Canticles, the rest are melodious hymns; are still being sung in Assyrian Churches like opera solos, during the Mass-service, which is also a religious opera conducted by the priest, the Chorus and the audience. They give religious instructions, logical ideas, dialogues of historical discussions, and panoramic biblical views, as may be noted from the meaning of the following hymn of ... MAWT-80 = of the sublime Throne seating, shown on page 100 of this volume, which is a brief history of the Creation of Adam by God and a panoramic view of the Paradise of Eden, as translated here:

When God created Adam
He sat and admired him,
For seeing how beautiful he was created
The created resembled the Creator !
A terrestrial walking amongst
The trees of the Paradise !
Even the Angels admired the terrestrial,
For being so greatly exalted !

Thus it may be observed that the ancient Assyrians, were the first people who dressed their Assyrian speech, with beautiful vestures of their writing figures. They also sweetened the pronounce of their speech with attracting Divine Bliss of Musical Voices, since the eve of Civilisation, with which they made their homeland a real Paradise, from which illuminated the surrounding nations of all the world.

Those miraculous blisses of their cultural arts are, writing and music. In the first is being stored the Wisdom of Humanity; and in the second continues promoting in the mind of humanity a higher sacred inspiration to obtain a continuous civil progress, spiritual content, and happy sensitiveness of Good Hope.

Ibrahim Gabriel Sowmy
Ibrahim Gabriel Sowmy

São Paulo, Brasil
12th, August 1990.

fines are imposed on individuals who do not have their cars
...¹ parked in designated areas.

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میدان افق حیات

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مردم
محل وقوع. حصار

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اهداء تاريخي

يسرني جداً ان أقدم هذا العدد الحادي عشر من كتاب تاريخ النقاة السريانية (عن فن التطويز الموسيقي والكان الكنيسة السريانية) لصديقي المخلص السيد الياس عيسى الخوري حنا (فاشو) زيتون، لذكرى صداقتنا مدّة تزيد عن الخمسين سنة مضت في القدس وفي البرازيل، ولذكرى والديه واجداد المرحومين، ولغيرته الفائقة وجهه لكنيسة السريانية والكانها الشجيرة القديمة العهد.

والسيد الياس، صوفي عائلة سريانية قديمة تعرف باسم آل زيتون، التي قدّمت أكثر من سبعة كهنة لخدمة الكنيسة والملة السريانية في بلدة مدّو، ومدن طور عابدين (في تركيا)، وبيتلحم واورشليم (في فلسطين). وجدّاه الخوري حنا هو آخر الكهنة المتسلّكين من هذه العائلة الكريمة الذي خدم الكهنوت بأمانة وإخلاص لربّه وأمهته، في بلدته مدّو واورشليم وبيتلحم، مدّة ثمان وعشرين سنة منذ سنة ١٩٠٧ الى سنة ١٩٢٥ م. ثم رحل الى حواريّة عن عمر ثمان وستين سنة قضاه في شجوخة صالحة. ودفن في كنيسة مار انطوني في بيتلحم. وقد كان المرحوم يجلس اللغة العربية والسريانية جيداً. وكان له امام خاص بالامكان الكنيسة، اذ كان له صوت كنسي شجيّ وحنون. وكان كاهناً وديعاً خليفاً، ودقوا، ودعّم الاخلاص، ودعماً للجميع، ومثالاً صالحاً للكهنة وجامعة الشعب. ومما يجدر بالذكر ان جاء اسمه في المجلة البطريركية عدد ١٣٥ صفحة ٦ و٧، ٨ شهر آذار سنة ١٩٨٢ فيها يردّ بعض المعلومات والمواد التاريخية الكنسية والطائفة المثلثة الرضات البطريرك افرام الثاني.

والخوري حنا كان ابن الخوري زيتون الثاني، ابن الخوري ميخائيل، ابن الخوري زيتون الاول، ابن الخوري حنا، ابن الخوري كيرلس، ابن الخوري ميخائيل. وكلّهم خدموا الكهنوت الواحد تلو الآخر في كنائس طور عابدين وفلسطين مدّة تزيد عن المائتين سنة، منذ عام ١٧٠٠ م وحتى عام ١٩٢٥ م التي فيها توفي المرحوم الخوري حنا خاتم سلسلة كهنة آل زيتون الكريمة. وعدى عن خدمتهم الكهنوتية فان كهنة بيت زيتون كانوا جبابرة شديدي الاهتمام بامور المؤمنين واموالهم، وانقاذهم من مهالك ومطامع الفزاح والاموص الذين كانوا من وقت الى آخر ينهبون غلات بلدتهم، وسلطون على رعاياهم، ويغزون اموالهم ودمولهم مما يفطر كهنة آل زيتون ان يلقوا انتفاة مباشرة، ويستردوا منهم الغدوة ويعيدوها الى اصحابها.

ومما يقال في هذا الصدد ' ان حدث مرة بينما كان الخوري زيتون والد المرحوم
خوري حنا يقوم بخدمة القديس في كنيسة بلدة مدد امام المؤمنين ، بلغه ان شرذمة
من الفزاة الاكراد ' ابتزوا ' سلبوا ' اغتنام البلدة . وحاميا الخوري زيتون من خدمة
القديس ' تسلح وركب فرسه ' وذهب مسرعا ' مع رجال بلدته ' لمحاربة الفزاة الاكراد '
وارغمهم بارجاع الفزدة الى اصحابها دون نزاع او سفك دماء ' نظرا ' لمركزه القوي والمهم
حتى من قبل الاكراد . ومثل عمله هذا كان يحدث دائما ' في طرور عابدين ' اذ كان ملاويان الكهننة
ان يهتفوا دائما ' بامور ابتداء الطائفة ويردعوا عنهم ظلم الاشرار والطغاة ، ذلك لان كهننة
السيران ان يتولوا ويترأسوا امور الشعب روحيا ' ودينيا ' كما كان كهننة السيران القدماء في
اثور وبابل في ازمدة ما قبل النصرانية ' لانهم كانوا كهننة ملاويين ' مثل ملكي صادق ملك شاليم
الذي عاش قبل اربعة آلاف سنة ' وكان يقدم غنبا ' وخرأ لله العلي . وحتى الآن نرى ان الكهننة
والملكوت عند السيران صُنَّ شبه يسيوع تنفج ' منهم الانظمة والنواميس الارضية والسموية .
مارغب الآن ان يكون اهلائي هذا السيد الياس عيسى الخوري (ثاشو) دائما '
صداقتنا المخلصة والثابتة ' متمنيا ان يرزأ حياة سعيدة وضيئة .

المألف

ابراهيم كبراس صوري

سلك بادلو في ١٤ آب سنة ١٩٩٠ م.

ملا، ملا، ملا - مبهلا، مبهلا

ALLEGRO $\text{♩} = 138$

ملا، ملا، ملا - مبهلا، مبهلا

ملا، ملا، ملا - مبهلا، مبهلا

ملا، ملا، ملا - مبهلا، مبهلا

ملا، ملا، ملا - مبهلا، مبهلا

ملا، ملا، ملا - مبهلا، مبهلا

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

ALLEGRETTO $\text{♩} = 116$

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

اسلا، مبهلا، ملا، ملا - مبهلا، مبهلا

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

ALLEGRO ♩ = 138

②

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

①

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

③

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

④

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

⑤

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

⑥

إِسْمَاعِيلُ مِنْ مِصْرَ مَلَأَ حَبْصًا إِسْمَاعِيلُ وَهَلْ

بِهَ حَبْصًا أَجْنَبًا

VIVACE ♩ = 168

①

بِهَ حَبْصًا أَجْنَبًا

②

بِهَ حَبْصًا أَجْنَبًا

③

بِهَ حَبْصًا أَجْنَبًا

④

بِهَ حَبْصًا أَجْنَبًا

⑤

بِهَ حَبْصًا أَجْنَبًا

⑥

بِهَ حَبْصًا أَجْنَبًا

كَلِمَةُ رَبِّكَ مُبَارَكَةً - الْمَلِكُ الْمُتَكَبِّرُ

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VIVACE ♩ = 160

Handwritten musical score for a piece titled "VIVACE" with a tempo marking of 160 beats per minute. The score is written on two staves. The top staff begins with a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. The melody is written in a fluid, handwritten style with various ornaments and slurs. The bottom staff begins with a bass clef and a key signature of one sharp (F#). It contains a bass line with similar handwritten notation. The music is in a lively, dance-like style, consistent with the "VIVACE" tempo marking.

قَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

MODERATO $\text{♩} = 92$

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

MODERATO $\text{♩} = 92$

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

وَقَدْ جَاءَ الْوَحْيُ بِالْحَقِّ مِنْ رَبِّهِمْ فَاتَّبِعُوا مَا يَأْتِيكُمْ بِهِمْ لَعَلَّكُمْ تَتَّقُونَ

الفصل حسب، الفصل -

MODERATO ♩ = 92

Handwritten musical score for a song, featuring three staves of music with Arabic lyrics. The score includes a tempo marking "MODERATO" and a page number "92". The lyrics are:

أَلَا هَيْتَ قَسَمًا ۖ نَكْتَصِلُ ۖ هَمَّتْ قُلُوبًا
وَأَمَّا حَبَابَةُ لَيْلٍ ۖ عَمَّ حَسْرًا ۖ
لَا تَلْهِي - لَاحِظًا ۖ هَمَّ - لَاحِظًا ۖ حَقْلًا

② ①

حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

اَ - وَ - مَسَا - اَ - تَقَبَّرُ - بِي

الها، سوسا - اه عفا نيسا

ALLEGRETTO ♩ = 116

② ①

اَ - لَها - سَوسا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

اَ - مَسَا - تَسَعُ - اَ - طَرَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

هَسَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

اَ - مَسَا - تَسَعُ - اَ - طَرَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

عفا نيسا (الها، سوسا)

MODERATO ♩ = 104

② ①

مَسَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

اَ - مَسَا - تَسَعُ - اَ - طَرَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

هَسَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

اَ - مَسَا - تَسَعُ - اَ - طَرَا - حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

حَلَا - وَه - اَ - طَرَا - تَسَعُ - اَ - مَسَا - هَسَا

ALLEGRETTO ♩ = 116

Handwritten musical score for "Alma-Laila" in Arabic. The score is written on ten staves. The vocal line is in Arabic script, and the piano accompaniment is in Western musical notation. The key signature is one sharp (F#), and the time signature is 2/4. The score includes various musical notations such as notes, rests, and bar lines. The lyrics are in Arabic, and the title "Alma-Laila" is written in the top right corner.

116 = ALLEGRETTO عننا يا ربنا له صَلِّهِمْ حَمَلًا: وَهَيِّئْ لَنَا

مَنْ يَنْبَغِي لَنَا يَنْبَغِي لَنَا لَقَدْ نَأَمَّ
 مَنْ مَتَّعَنَا بِبَنِي لَدُنْهُ أَمَّا مَعَهُ حَسْبًا حَقَّقَ وَ-
 أَلَمْ يَكُنْ لَهُ الْإِلَٰهُ أَحَدٌ شَاءَ مَا يَحْكُمُ الْقَضَاءُ
 مَعَهُ كِبَرًا - أَلَمْ يَكُنْ لَهُ الْإِلَٰهُ أَحَدٌ صَبَّاحًا وَمَالَهُ أَيْرَعَتَا
 فَعَمَّ لَهُ الْإِلَٰهُ كِبَرًا حَقًّا يَنْبَغِي لَنَا وَهَيِّئْ لَنَا
 رَحْمَةً هَـ مَّا لَنَا كِبَرًا

حَمَلًا حَمَلًا حَمَلًا

MODERATO 92 =

حَمَلًا حَمَلًا حَمَلًا حَمَلًا حَمَلًا
 حَمَلًا حَمَلًا حَمَلًا حَمَلًا حَمَلًا
 حَمَلًا حَمَلًا حَمَلًا حَمَلًا حَمَلًا
 حَمَلًا حَمَلًا حَمَلًا حَمَلًا حَمَلًا
 حَمَلًا حَمَلًا حَمَلًا حَمَلًا حَمَلًا

مُسْتَعِدٌّ سَاحِلًا وَفِيهِ قَرْيَةٌ كَثِيرَةٌ
 قَرْيَةٌ كَثِيرَةٌ وَفِيهَا قَرْيَةٌ كَثِيرَةٌ
 وَفِيهَا قَرْيَةٌ كَثِيرَةٌ وَفِيهَا قَرْيَةٌ كَثِيرَةٌ
 وَفِيهَا قَرْيَةٌ كَثِيرَةٌ وَفِيهَا قَرْيَةٌ كَثِيرَةٌ

أدب سحر

ALLEGRO ♩ = 138

أدب سحر هَمْلًا قَلْبًا كَثِيرًا أَبْ تَلْعَلْ تَلْعَلْ
 سَعْتِي هَمْلًا تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ
 تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ

لحظة قلب

ALLEGRO ♩ = 132

لحظة قلب تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ
 تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ
 تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ تَلْعَلْ

[illegible]

وہذا اہم - شعبہ مسلسل (مہمہ سال)

ALLEGRO  = 132

Handwritten musical score for a single melodic line, likely a vocal or instrumental part. The notation is in Arabic script, with various musical symbols and clefs. The score is divided into measures by vertical bar lines. The text is written in a cursive style, typical of handwritten musical notation from the 19th or 20th century. The score includes various musical notations such as notes, rests, and bar lines, along with handwritten text in Arabic script. The text is written in a cursive style, likely representing the lyrics of the mass. The score is divided into measures by vertical bar lines, and some measures contain multiple notes, indicating a melodic line. The overall appearance is that of a handwritten manuscript, possibly a student exercise or a composer's draft.

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ALLEGRETTO  = 132

[illegible]

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ

ALLEGRO ♩ = 138

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ، وَحَلَالَهُ حَلَالَهُ - يَا أَحْبَبَ حَلَالَهُ
 يَا حَلَالَهُ لَحْدُ بَرَكَةٍ - وَحَلَالَهُ حَلَالَهُ؛ وَحَلَالَهُ حَلَالَهُ حَلَالَهُ
 أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ (وَحَلَالَهُ حَلَالَهُ) (وَحَلَالَهُ حَلَالَهُ) (وَحَلَالَهُ حَلَالَهُ)

ALLEGRO ♩ = 138

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ (وَحَلَالَهُ حَلَالَهُ) (وَحَلَالَهُ حَلَالَهُ) (وَحَلَالَهُ حَلَالَهُ)

ALLEGRO ♩ = 142

أَيُّهَا مَنْ أَحْبَبَ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -
 حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ - يَا حَلَالَهُ حَلَالَهُ -

لَتَسْتَبِيحَ حَمْدُكَ مَلَأَةً - يَا
تَعَمُّدًا مَقْبُولًا - يَا
بَا مُلَّا
وَأَلْفَ نَفْسٍ حَمْدًا جَدِيدًا - يَا
حَسْبُكَ يَا مَلِكُ

تَعَمُّدًا مَقْبُولًا
بَا مُلَّا
تَعَمُّدًا مَقْبُولًا - يَا مَلِكُ

أَلْفَ نَفْسٍ حَمْدًا جَدِيدًا

ALLEGRO ♩ = 138

أَلْفَ نَفْسٍ حَمْدًا جَدِيدًا - يَا
تَعَمُّدًا مَقْبُولًا - يَا
بَا مُلَّا
وَأَلْفَ نَفْسٍ حَمْدًا جَدِيدًا - يَا
حَسْبُكَ يَا مَلِكُ

أَعْمَلًا لِمَهْمَتِنَا

ALLEGRO ♩ = 144

أَعْمَلًا لِمَهْمَتِنَا - يَا
تَعَمُّدًا مَقْبُولًا - يَا
بَا مُلَّا
وَأَلْفَ نَفْسٍ حَمْدًا جَدِيدًا - يَا
حَسْبُكَ يَا مَلِكُ

مَنْ يَدْعُكَ إِلَى الْفِتْنَةِ فَارْتَدَّ
لَمْ يَكُنْ مِنْكُمْ إِنَّكَ
مَنْ يَدْعُكَ إِلَى الْفِتْنَةِ فَارْتَدَّ
لَمْ يَكُنْ مِنْكُمْ إِنَّكَ
مَنْ يَدْعُكَ إِلَى الْفِتْنَةِ فَارْتَدَّ
لَمْ يَكُنْ مِنْكُمْ إِنَّكَ
مَنْ يَدْعُكَ إِلَى الْفِتْنَةِ فَارْتَدَّ
لَمْ يَكُنْ مِنْكُمْ إِنَّكَ

لحم اة فصل

ALLEGRO ♩ = 144

لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ
لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ
لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ
لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ
لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ
لَحْمُ آةٍ فَصَلْ لَحْمُ آةٍ فَصَلْ

١
٢
٣
٤
٥

أَلَا هَـ أَلَا هَـ أَلَا هَـ أَلَا هَـ أَلَا هَـ
مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ
مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ
مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ
مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ مَـ

وَبَرِّا وَصَبْرًا
سَمَاءُ أَيْتَ قَعْبًا

ALLEGRO ♩ = 144

٦
٧
٨
٩
١٠

سَمَاءُ أَيْتَ قَعْبًا
لَحْمَ قَعْبَ سَمَاءُ
سَمَاءُ أَيْتَ قَعْبًا
سَمَاءُ أَيْتَ قَعْبًا
سَمَاءُ أَيْتَ قَعْبًا

لَا حَزَنَ عَدَا وَلا حَزَنَ

ALLEGRETTO ♩ = 116

١١
١٢
١٣
١٤
١٥

لَا حَزَنَ عَدَا وَلا حَزَنَ
لَا حَزَنَ عَدَا وَلا حَزَنَ
لَا حَزَنَ عَدَا وَلا حَزَنَ
لَا حَزَنَ عَدَا وَلا حَزَنَ
لَا حَزَنَ عَدَا وَلا حَزَنَ

ASSAI VIVACE 3/4 = 152

Handwritten musical score for a piece titled "ASSAI VIVACE" with a tempo marking of 152. The score is written on two staves, each featuring a treble clef and a key signature of one sharp (F#). The notation includes various musical symbols such as notes, rests, and dynamic markings (e.g., *p*, *f*). The score is accompanied by handwritten Arabic text, likely a translation or commentary on the music.

Final

ASSAI VIVACE ♩ = 152

Handwritten musical score for 'Final' in 2/4 time, marked 'ASSAI VIVACE' with a tempo of 152. The score consists of two staves. The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and the same key signature. The music is written in a mix of standard notation and Arabic-style rhythmic notation. The first staff ends with a double bar line and a 'Final' marking. The second staff continues the melody and includes a 'Final' marking at the end.

فَمِنْ أَهْلِ مَكَّةَ - سَلَامًا لَكَ
 ASSAI VIVACE ♩ = 152
 سَلَامًا لَكَ يَا كَلْبًا مُخَلَّاجًا مِنْ مَكَّةَ مَوْلَاكَ
 مِنْ - مَكَّةَ مُخَلَّاجًا مِنْ مَكَّةَ

طامی بختما
 ASSAI VIVACE ♩ = 152
 طامی بختما

(2) (2) # #

لَهُ مَلَكٌ قَدْ - لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

أَلَا تَذَكَّرْنَ - نَعْمَ لَهُ.

لَهُ مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ (أَلَا تَسْمَعْنَ مَقِيلًا)

ASSAI VIVACE 152

لَهُ مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

لَهُ مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

لَهُ مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ

ASSAI VIVACE 152

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ

ASSAI VIVACE 152

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

مَلَكٌ قَدْ لَهَا مَلَكٌ مَعَهُنَّ، أَلَا تَسْمَعْنَ مَقِيلًا

[illegible][illegible]

②
 ①
 ASSAI VIVACE ♩ = 152
 ③
 ④

هم حقاً حقاً

ASSAI VIVACE ♩ = 152

Handwritten musical score for a song, featuring five staves of music with Arabic lyrics. The lyrics are:

كَمْ قَبْلًا عَمَلْنَا - لَا إِلَهَ إِلَّا اللَّهُ
كَمْ أَعْمَلْنَا - تَبَارَكَ جَبْرُ عَمَلِنَا
حَمْدُكَ يَا مَنْ لَا يُضَاهَى - تَعَالَى عَمَلُكَ
وَدُخْرُكَ يَا مَنْ لَا يَنْفَدُ - لَكَ الْحَمْدُ

مفتی محمد رفیع الدین

ALLEGRO ♩ = 138

[illegible]

جیزا، داسا - ایلا، لاجا: ملازم

VIVACE ♩ = 168

[illegible]

وَمَلَأَ مَلَأَ لَحْمًا

VIVACE ♩ = 168

وَمَلَأَ مَلَأَ لَحْمًا - أ - مَلَأَ لَحْمًا لَحْمًا -

مَلَأَ لَحْمًا - لَحْمًا. مَلَأَ مَلَأَ مَلَأَ - مَلَأَ لَحْمًا -

لَحْمًا مَلَأَ مَلَأَ مَلَأَ -

وَمَلَأَ مَلَأَ

VIVACE ♩ = 168

وَمَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

وَمَلَأَ مَلَأَ

VIVACE ♩ = 168

وَمَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ - مَلَأَ مَلَأَ -

صتا، انا، صتا

VIVACE ♩ = 168

Handwritten musical score for a piece marked VIVACE. The tempo is indicated as ♩ = 168. The score consists of three staves of music in 4/4 time, featuring a key signature of one sharp (F#). The lyrics are written in Arabic script below the staves. The first staff has a circled '2' above it, and the second staff has a circled '3' above it. The lyrics for the first staff are 'صتا، انا، صتا' and for the second staff are 'صتا، انا، صتا'.

لله، دينا، دينا

ALLEGRO ASSAI ♩ = 152

Handwritten musical score for a piece marked ALLEGRO ASSAI. The tempo is indicated as ♩ = 152. The score consists of four staves of music in 4/4 time, featuring a key signature of one sharp (F#). The lyrics are written in Arabic script below the staves. The first staff has a circled '1' above it, and the second staff has a circled '4' above it. The lyrics for the first staff are 'لله، دينا، دينا' and for the second staff are 'لله، دينا، دينا'.

لله، دينا، دينا

Handwritten musical score for a piece marked ALLEGRO ASSAI. The tempo is indicated as ♩ = 152. The score consists of two staves of music in 4/4 time, featuring a key signature of one sharp (F#). The lyrics are written in Arabic script below the staves. The first staff has a circled '2' above it, and the second staff has a circled '3' above it. The lyrics for the first staff are 'لله، دينا، دينا' and for the second staff are 'لله، دينا، دينا'.

وَلَمْ يَكُنْ لَكُمْ كَافِرٌ وَلَمْ يَكُنْ لَكُمْ كَافِرٌ

صالحه بنت عبد الله (أخت يوسف)

ASSAI VIVACE ♩ = 178

ASSAI VIVACE 1

[illegible]

١٥٠٠

VIVACE = 178

Handwritten musical notation for the first staff of 'The Rose Tree'. The melody is written on a five-line staff with a treble clef. The key signature is one sharp (F#), and the time signature is 2/4. The melody consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (beamed eighth notes), F#4 (quarter), E4 (quarter), D4 (half). There is a circled '2' above the F#4 note and a circled '1' above the final D4 note. The staff ends with a double bar line and a sharp sign.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one sharp (F#). The melody is written in a style that combines Western musical notation with Arabic script. The notes are connected by a continuous line, and there are several accidentals (sharps and flats) indicating the pitch. The Arabic script is written above the staff, likely representing the lyrics or a specific musical notation system. The notation includes various symbols such as circles, lines, and dots, which are characteristic of traditional Arabic musical notation.

وَسَدَّ لَهُمُ الْمَلَكُ سَبِيلَهُ ۖ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ

உயர்வு, இற

VIVACE $\text{♩} = 160$

— ۱ —


 نَمْدُحُكَ يَا رَبِّهِ وَنُحَمِّدُكَ بِحَمْدِكَ الْفَاطِمَةُ

المعتمد عليه في

VIVACE ♩ = 160

لَمُضِيًّا قُلْتُ مَهْمًا لَمْ يَكُنْ لِي - أَيْ - تَكُنْ لِي - يَا
فَتَى - جَهَنَّمَ، وَنَسَمَ، هَلْ أَتَا مَعْمُومٌ لِّلْمَمَةِ.

|| ॐ नमो भगवते वासुदेवाय ||

VIVACE ♩ = 152

أهـ - - - له دجـ - أ جـ - صغـ - باف لفنلا ، اا-أسلا
هفـ - فبم فافب له عفسلاف م زك صفـ

الجزء الثاني، الجزء

VIVACE ♩ = 152

أَبَا، فَرَّاحَ حَا، أَلَا، أَلَا، مَلَا

مَلَا، مَلَا، مَلَا، مَلَا

جاءوا، وضحوا - أها، جها (ا: اوه، حة)

ALLORO ♩ = 132

١. مَآ، يَّيَّأُا حَاجَةً لِّلْأَمَلِ، مَعَهُ - مَآ حُدَّ مَعَهُ كَلْبٌ بِبَدَنٍ

[illegible]

Now; Now

ALLEGRO ♩ = 132

[illegible]

حب لہذا، فرمایا

ALLEGRO ASSAI  = 144

[illegible]

حالت اول: $\frac{1}{2} \leq \frac{1}{2}$

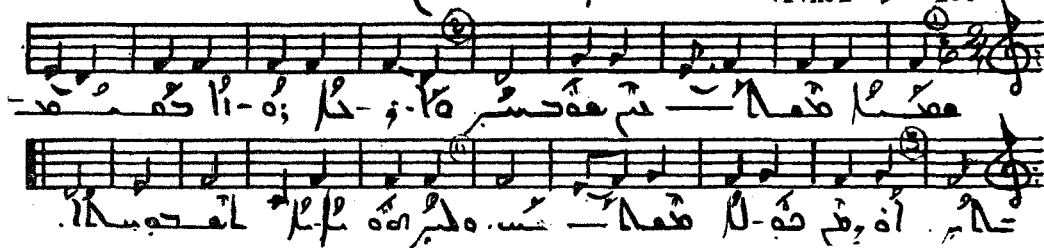
ALLEGRO ASSAI ♩ = 144

ALLEGRO ASSAI = 14

The musical score is written on two staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. It contains a melody with eighth and sixteenth notes, marked with a circled '1' above the first measure and a circled '4' above the fourth measure. Below the staff is a line of Arabic text: 'أحمد الله الذي هدانا لهذا'. The second staff continues the melody with similar notation and is also marked with a circled '4' above the first measure. Below it is another line of Arabic text: 'الذي هدانا لهذا'. The tempo 'ALLEGRO ASSAI' and the number '14' are written at the top right of the page.

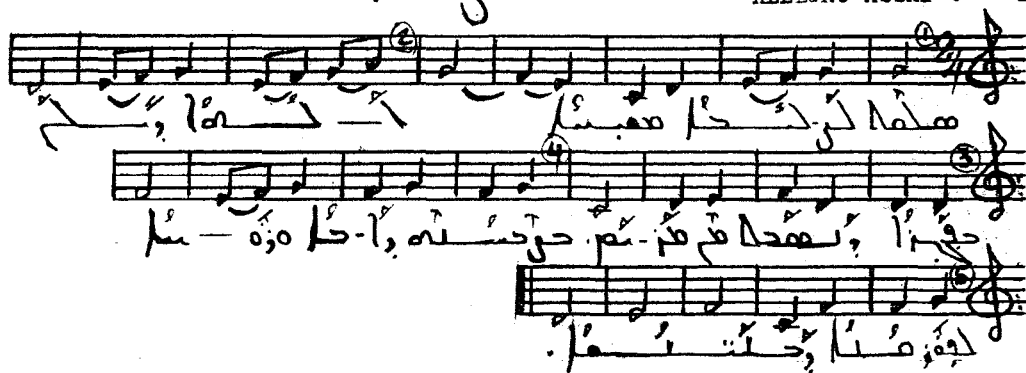
مفتی محمد رفیع

VIVACE ♩ = 160



محمّد جبار

ALLEGRO ASSAI ♩ = 144



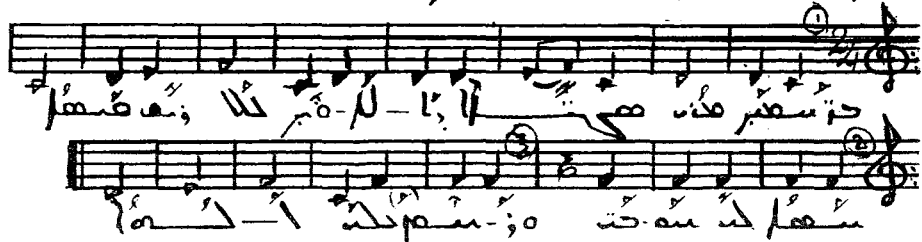
فتاویٰ مصعبیہ - حوالہ یافتہ، مکتبہ اہل

ALLEGRO ASSAI ♩ = 144



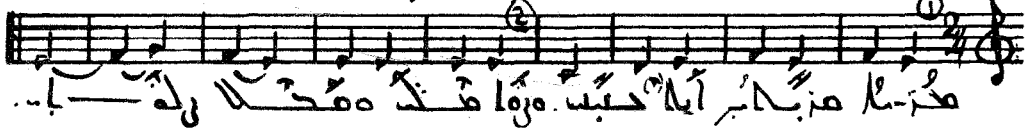
کونستنس فون مکتا

ALLEGRO ASSAI ♩ = 144



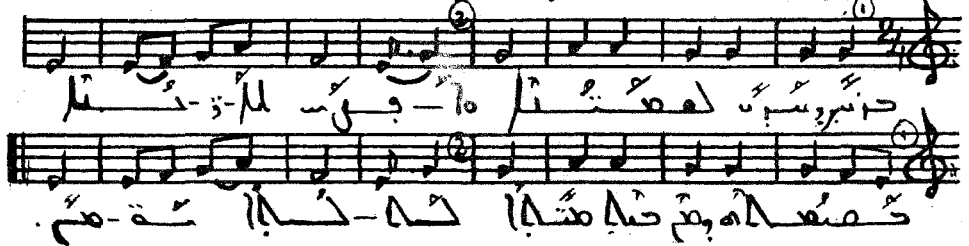
هزنا هزنا بر ايه حس

ALLEGRO ASSAI ♩ = 144



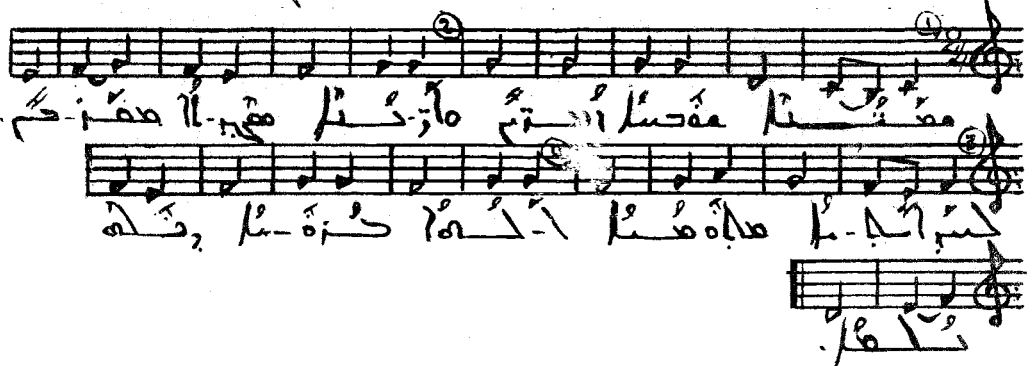
حزير رسي، لعصتا

VIVACE ♩ = 160



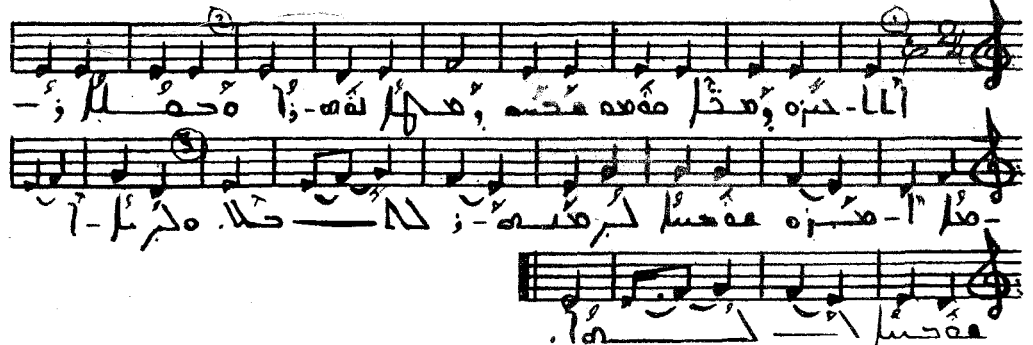
عصتا عاصلا وعترا

VIVACE ♩ = 160



الاحزوه وعترا

ALLEGRO ASSAI ♩ = 144



له جابر مصمم ایل

ASSAI VIVACE ♩ = 150

[illegible]

۵۵ حساب الجبر و معیال : اه حساب الجبر و معیال

ASSAI VIVACE ♯ = 152

160 = $\angle$ VIVACE (اوه حزمه اياه ص - اوه حزمه حتمل)
 160 = $\angle$ VIVACE (اوه حزمه اياه ص - اوه حزمه حتمل)

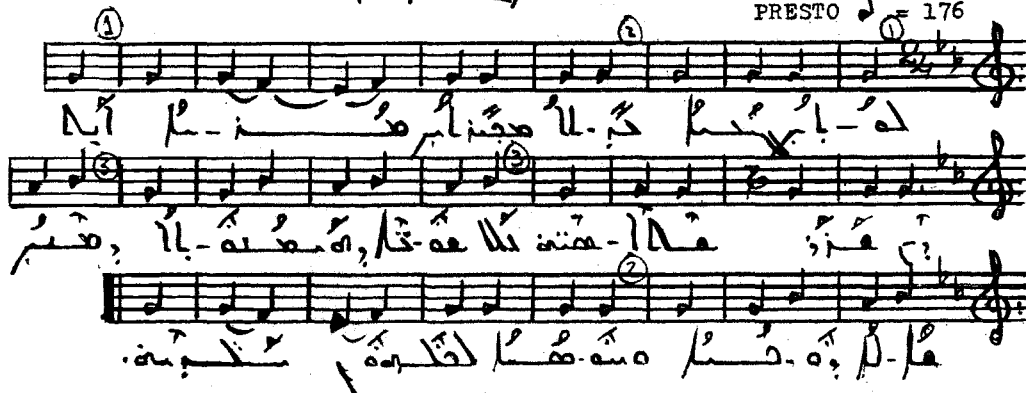
VIVACE ♪ = 160

مَعَهُ يَرْجِعُ فَمَا تَزِيءُ أَفْأَنْتُمْ مُعْتَدِلُونَ
 مَعَهُ سُبْحًا وَمُعْذِرٌ يُتْلَىٰ لَهُ أَفْأَنْتُمْ حَسِبْتُمْ أَنَّ
 إِلَٰهَ أُنْزِلَ إِلَيْهِ مَعَهُ فَرَلَهُ مَا هُمْ بِلِقَائِهِ
 مُعْتَدِلُونَ تِلْكَ آيَاتُ الْقُرْآنِ الَّتِي نُنَزِّلُ بِهَا



لعلهم يحسنوا

PRESTO 176



حَتَّىٰ كُلَّ إِنْسَانٍ مِّنْهُم

MODERATO ♩ = 96



حکومت کے لئے: یہ سب سے زیادہ

MODERATO



Handwritten musical score for 'Al-Fatiha' in Arabic script. The score is written on three staves with musical notation and numbered annotations. The lyrics are:
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 الرَّحْمَنِ الرَّحِيمِ
 مَلِكِ يَوْمِ الدِّينِ
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

The score includes musical notation and numbered annotations (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805,

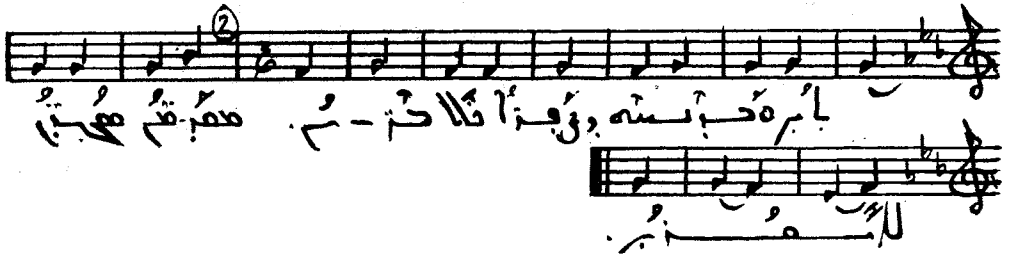
MODERATO ♩ = 96

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VIVACE ♩ = 160

١- جَ - ٢- مَلَّ رَجُلًا
رَجُلًا، دَهْ فِيهِ وَبِقَمِيحٍ هَدَاهُ تَحْتَ حِمَامِهِ، سَبِّحْ

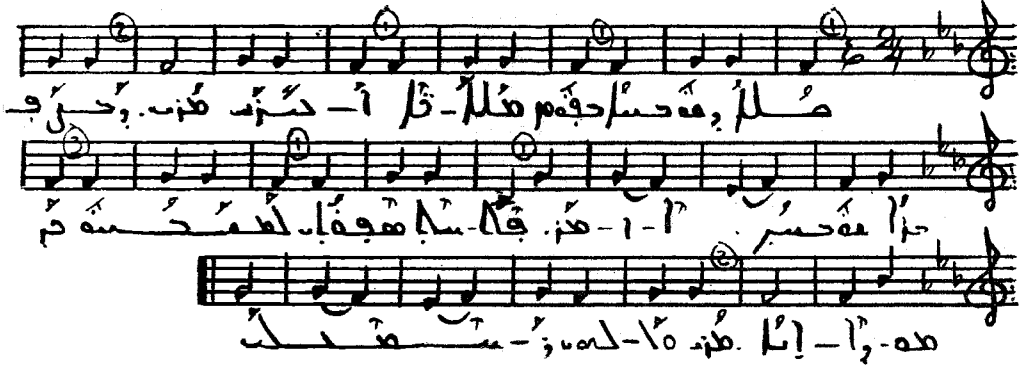
حَمْدٌ لَكَ يَا كَلِيلُ
 VIVACE ♩ = 168
 حَمْدٌ لَكَ يَا كَلِيلُ



بَابُهَا كَيْسُهُ وَوَقْدًا قَلَا حَمَّ - مَطَرًا قَمَّ مَهْرًا
لَا مُمْزِيرَ

مَلَا دَهَحَا

VIVACE ♩ = 168



مَلَا دَهَحَا حَقَمَ مَلَا - قَلَا - حَمَّ دَهَحَا وَحَمَّ
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دَهَحَا دَهَحَا

VIVACE ♩ = 168



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دَهَحَا دَهَحَا

VIVACE ♩ = 168



دَهَحَا دَهَحَا دَهَحَا دَهَحَا دَهَحَا دَهَحَا

سُبُّ - لَمْ يَكُنْ - أَلَا مَعْصِيَةً - لِرَبِّكَ - وَحَدَّثَ

تَحَنُّنًا - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ

حَسْبُ حَقِّكَ حَسْبُ حَقِّكَ

VIVACE ♩ = 160

حَسْبُ حَقِّكَ حَسْبُ حَقِّكَ - أَلَا مَعْصِيَةً - لِرَبِّكَ - وَحَدَّثَ

تَحَنُّنًا - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ

أَيْدِي وَتَرْجَمَةٍ

VIVACE ♩ = 160

أَيْدِي وَتَرْجَمَةٍ - أَلَا مَعْصِيَةً - لِرَبِّكَ - وَحَدَّثَ

تَحَنُّنًا - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ

وَحَدَّثَ وَحَدَّثَ

VIVACE ♩ = 160

وَحَدَّثَ وَحَدَّثَ - أَلَا مَعْصِيَةً - لِرَبِّكَ - وَحَدَّثَ

تَحَنُّنًا - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ - وَكَرَامَةً - لَكَ

حالة - يا مصيبة القلوب يا ربنا يا ربنا يا ربنا
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حبي زفنا

VIVACE ♩ = 160

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ما، انا انا

VIVACE ♩ = 160

ما، انا انا انا انا انا انا انا انا
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ما، انا انا انا انا انا انا انا انا

فلا عجب هو

ASSAI VIVACE ♩ = 152

فَلا عَجَبٌ هُوَ ۚ قُلُوبُهُمْ كُنُوزٌ كُنُوزٌ هُمُ
 وَهِيَ صَالِحَةٌ كَرِيمَةٌ ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ
 هُمُ صَالِحَةٌ كَرِيمَةٌ ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ

أَمْ جَاءَ وَتَرَى مَعْتَجِبًا - هُمُ هُمُ وَهِيَ

ASSAI VIVACE ♩ = 152

هُمُ هُمُ - تَرَى ۚ وَتَرَى ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ
 أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ
 هُمُ هُمُ - تَرَى ۚ وَتَرَى ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ

أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ

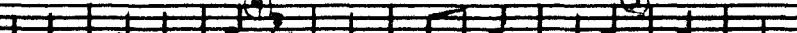
ASSAI VIVACE ♩ = 152

أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ
 وَتَرَى ۚ وَتَرَى ۚ أَلَمْ تَرَ قُلُوبَهُمْ كُنُوزٌ

هَمْسًا وَهَمْسًا

ASSAI VIVACE ♩ = 152

هَمْسًا وَهَمْسًا ۚ هَمْسًا وَهَمْسًا ۚ هَمْسًا وَهَمْسًا ۚ



حَبِّ حَبِّ وَهَبْ لِي حَبِّ
 ASSAI VIVACE ♩ = 152
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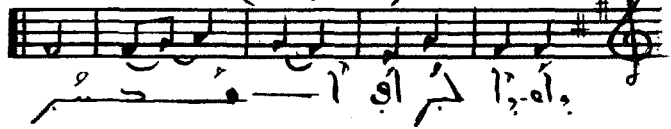
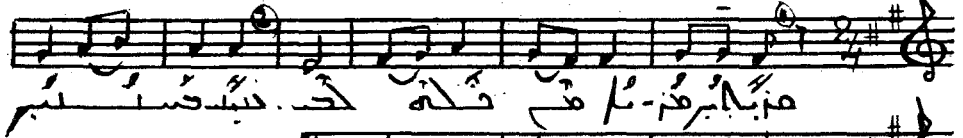
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[illegible]



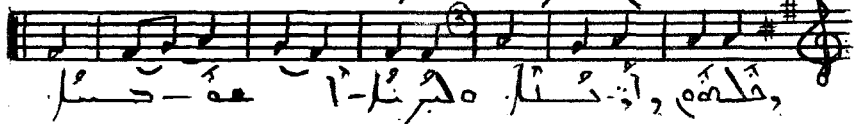
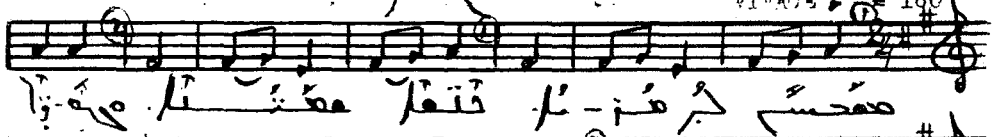
مديان مديان

ALLEGRO ASSAI ♩ = 144



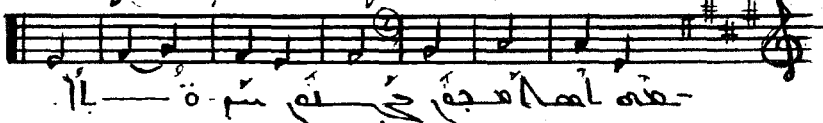
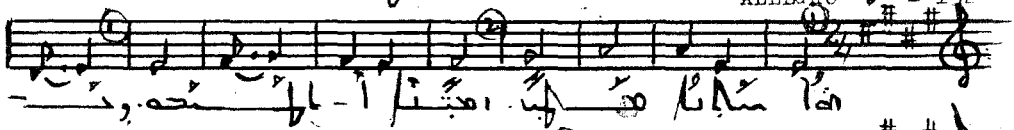
صفيح كبر مديان

VIVACE ♩ = 160



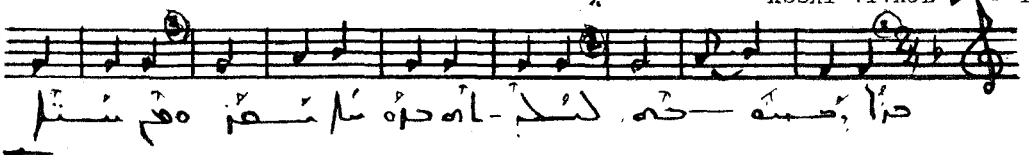
أنا ساجد صلي

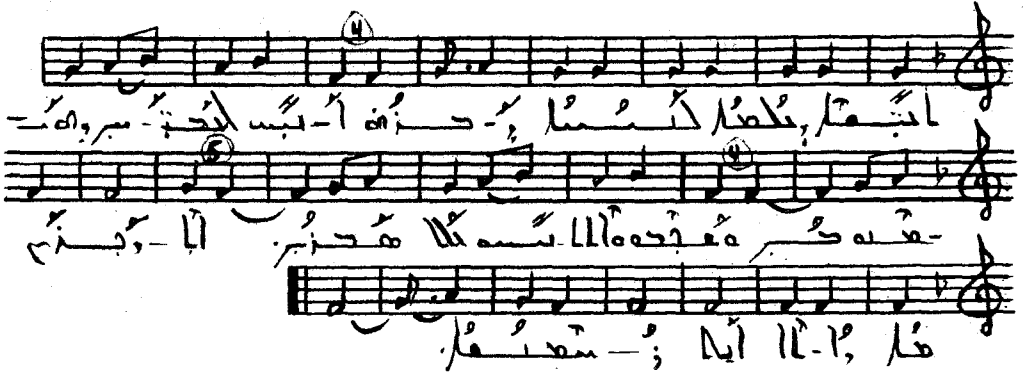
ALLEGRO ♩ = 132



حنا وحده حده

ASSAI VIVACE ♩ = 144





ابْعَثْ عَلَيْنَا كُتُبًا بِحُكْمِ أَيْمَانِ الْوَحْدَةِ بِرُوحِ الْوَحْدَةِ -
 قَدْ كُنَّا نَعْبُدُكَ يَا رَبَّنَا بِقُلُوبِنَا وَبِأَفْئِدَتِنَا -
 يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا

يَا رَبَّنَا يَا رَبَّنَا

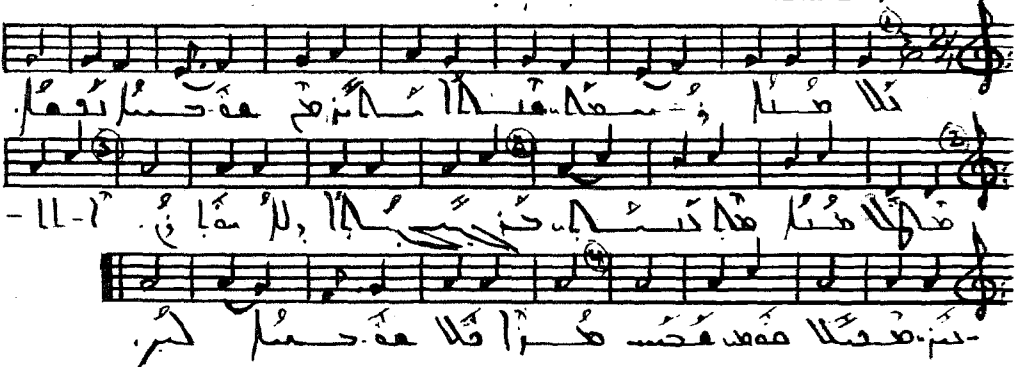
VIVACE ♩ = 160



يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا
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 يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا

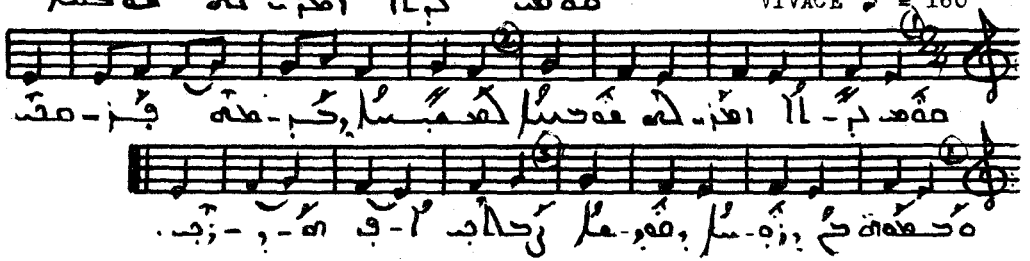
يَا رَبَّنَا يَا رَبَّنَا

VIVACE ♩ = 160



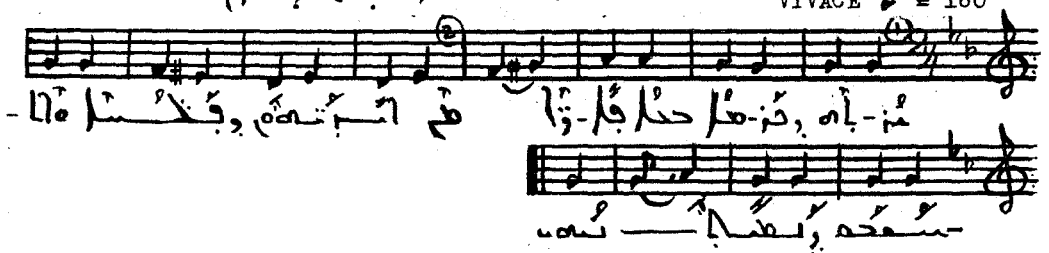
يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا
 يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا
 يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا

معه د لا انا له معسلا VIVACE ♩ = 160



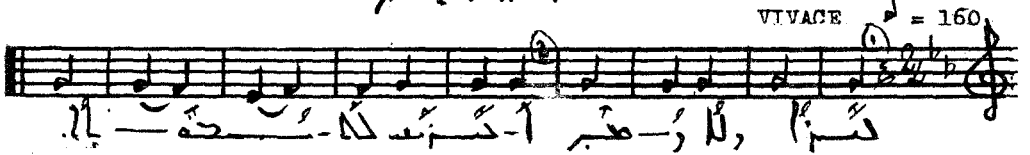
معه د لا انا له معسلا
معه د لا انا له معسلا
معه د لا انا له معسلا

زبا له دنا - (حبيبنا دنا) VIVACE ♩ = 160



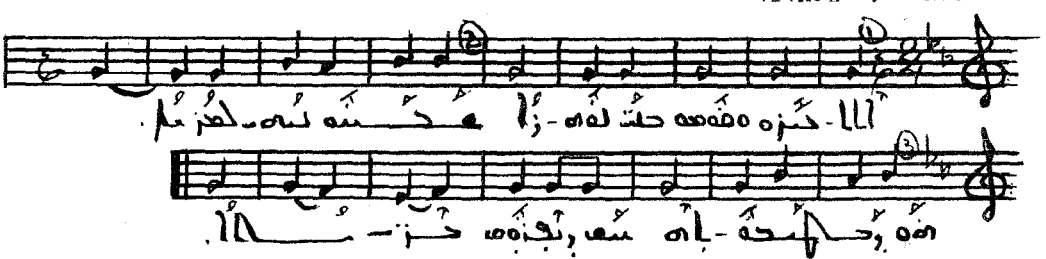
زبا له دنا - (حبيبنا دنا)
زبا له دنا - (حبيبنا دنا)
زبا له دنا - (حبيبنا دنا)

حنا دنا دنا VIVACE ♩ = 160



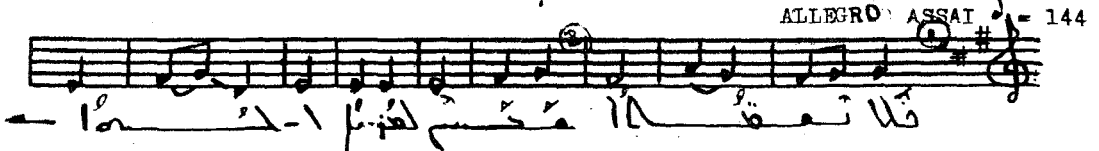
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حنا دنا دنا دنا دنا دنا VIVACE ♩ = 160



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دنا دنا ALLEGRO ASSAI ♩ = 144



دنا دنا
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ALLEGRO  = 132

These No 1 & 2

ASSAI VIVACE ♩ = 152

hufner 1211

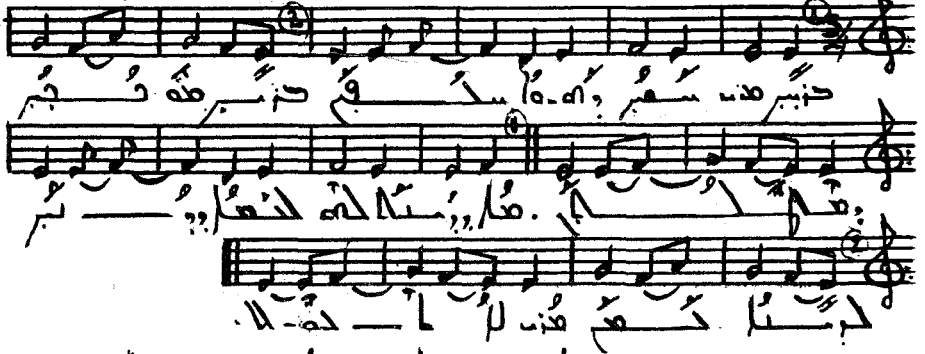
ASSAI VIVACE. ♪ = 152

Handwritten musical notation on two staves. The first staff contains the lyrics: "أَلَا تَسْمَعُونَ نَارًا تَهِبُّ فِي الْوُجُوهِ" (A-lā ta-sma'ū nāra ta-hibbu fī al-wu-jūh). The second staff contains the lyrics: "مِنْ حَرِّهَا مَسْتَشْتَاتٍ ۖ هَاجِرًا مَهِجًّا" (Min harrihā mastashātāt min harrihā mahijjan). The notation includes various musical symbols such as notes, rests, and bar lines.

هَذَا قَوْلُ حُسَيْنٍ ۱۱. هَذِهِ مِثْلُ سَعْدٍ ۱۲. قَوْلُ مُتِي ۱۳.

حالا : معاً : حذیر ہذا : معاً

ALLEGRO = 132



ایک دم سے - میرا

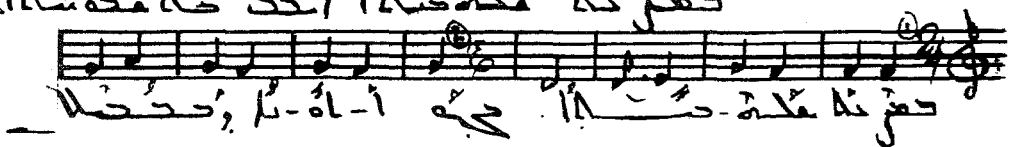
ALLEGRO ♩ = 138



لازم

حضره علامه (حد حاحاحه)

ASSAI VIVACE ♩ = 152



(2)

لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ
قُلْ هُوَ الْقَائِمُ عَلَى الْعَرْشِ الْعَظِيمِ
يَوْمَ لَا يَنْفَعُكُمْ شَيْءٌ مِنْكُمْ وَهُمْ لَا يَمْلِكُونَ

إِسْرَائِيل: حَتَّ حَلَّ حَمْدًا

ASSAI VIVACE ♩ = 152

(2) (3)

حَتَّ حَلَّ حَمْدًا حَمْدًا حَمْدًا
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حَمْدًا حَمْدًا حَمْدًا حَمْدًا

الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا

ASSAI VIVACE ♩ = 152

(2) (3)

الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا
الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا
الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا
الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا
الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا
الْحَمْدُ لِلَّهِ: حَمْدًا حَمْدًا

Handwritten musical notation on three staves. The lyrics are written below the notes. The notation includes various musical symbols such as notes, rests, and bar lines. The lyrics are in Arabic script.

جِبْتًا: لِلدَّيْنِ، حَلَالًا

ASSAI VIVACE ♩ = 152

ASSAI VIVACE

1. 2.

لَا إِلَهَ إِلَّا هُوَ، حَيُّ الْقَيُّومُ، لَا يَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ، لِمَا فِي السَّمَاوَاتِ وَالْأَرْضِ خَبِيرٌ، هُوَ الَّذِي يُفَصِّلُ الْوَحْيَ لِمَنْ يَشَاءُ، إِنَّهُ هُوَ الْغَنِيُّ الْكَرِيمُ،

1. 2.

يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُ الْعُمْرِ وَلَا شَأْنُ الْمَالِ، وَلَمْ يُفَصِّلْ الْوَحْيَ لِمَنْ يَشَاءُ، إِنَّهُ هُوَ الْغَنِيُّ الْكَرِيمُ،

1. 2.

يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُ الْعُمْرِ وَلَا شَأْنُ الْمَالِ، وَلَمْ يُفَصِّلْ الْوَحْيَ لِمَنْ يَشَاءُ، إِنَّهُ هُوَ الْغَنِيُّ الْكَرِيمُ،

معدن، ۱۱ و ۱۲

VIVACE ♩ = 176

⑥ ⑤

مَنْ لَمْ يَدْرِكْهُ أَهْلُ الْبَيْتِ فَدَعُوهُ خَالِدًا
فِي سَبِيلِ اللَّهِ وَمَا هُوَ بِفَارِدٍ

إِسْمُهُ: رَجُلٌ حَمِيدٌ - أَوْ طَائِفٌ حَمِيدٌ - وَالْمَعْنَى

VIVACE ♩ = 176

يَوْمًا حَمِيدًا - وَدَلَّ عَلَى مَدْحِهِ قَوْلُهُ: وَدَلَّ عَلَى مَدْحِهِ
وَمَنْ سَمِعَ مِنْ أَهْلِ الْبَيْتِ - أَوْ تَعَدَّى - فَدَعُوهُ خَالِدًا
فِي سَبِيلِ اللَّهِ - كَيْفَ أَمَّا لَمْ يَدْرِكْهُ أَهْلُ الْبَيْتِ
فَدَعُوهُ خَالِدًا - أَوْ تَعَدَّى - فَدَعُوهُ خَالِدًا

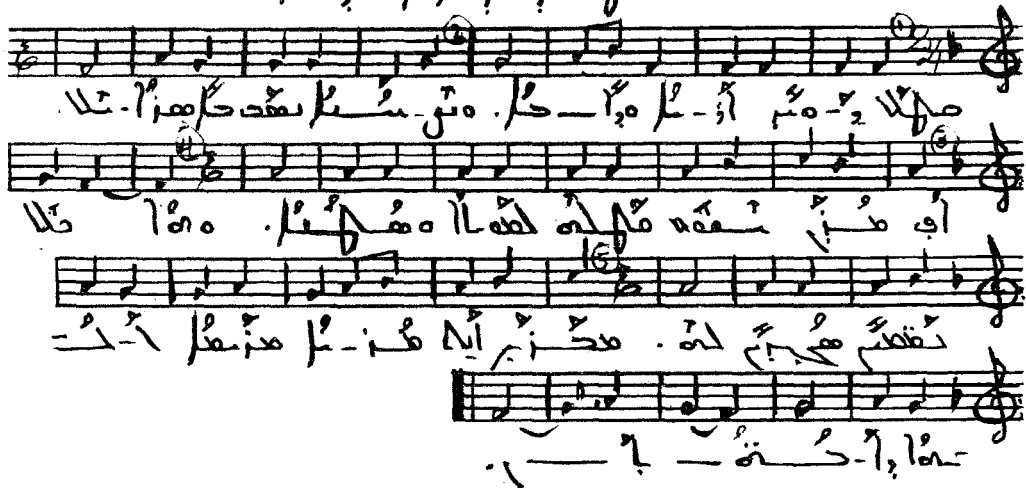
مَعْنَى: رَجُلٌ حَمِيدٌ

VIVACE ♩ = 176

مَنْ لَمْ يَدْرِكْهُ أَهْلُ الْبَيْتِ فَدَعُوهُ خَالِدًا
فِي سَبِيلِ اللَّهِ وَمَا هُوَ بِفَارِدٍ
وَمَنْ سَمِعَ مِنْ أَهْلِ الْبَيْتِ - أَوْ تَعَدَّى - فَدَعُوهُ خَالِدًا
فِي سَبِيلِ اللَّهِ - كَيْفَ أَمَّا لَمْ يَدْرِكْهُ أَهْلُ الْبَيْتِ

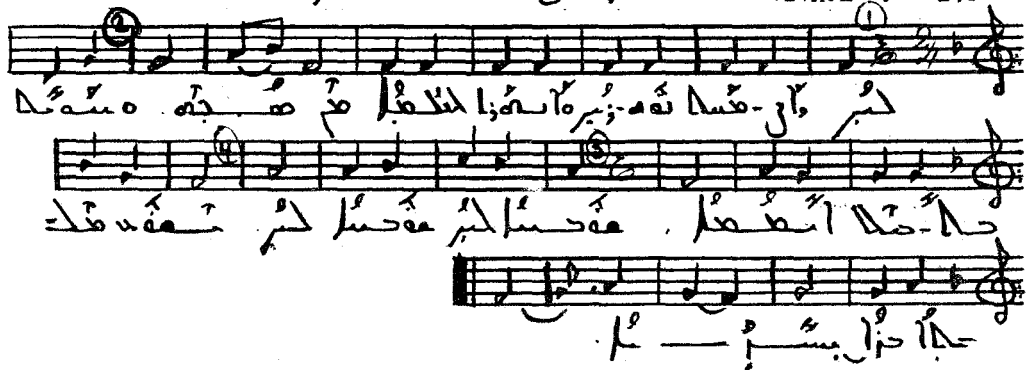
100 100 100 100

VIVACE ♩ = 176



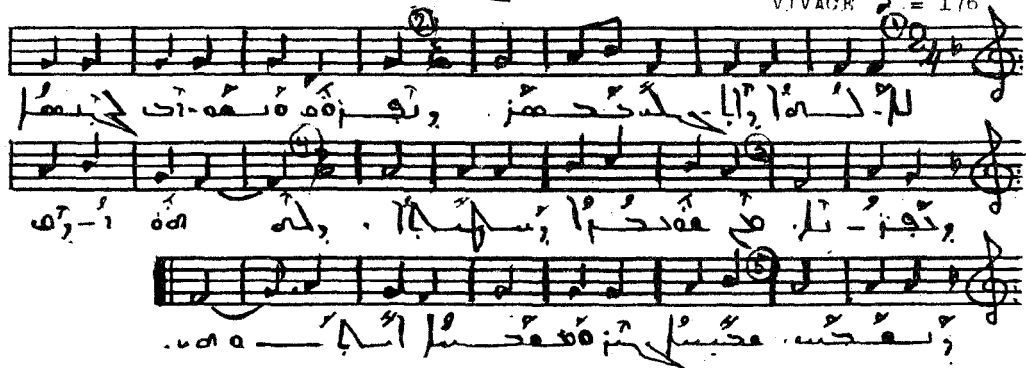
لبر، انحصار و غیر

VIVACE ♩ = 178



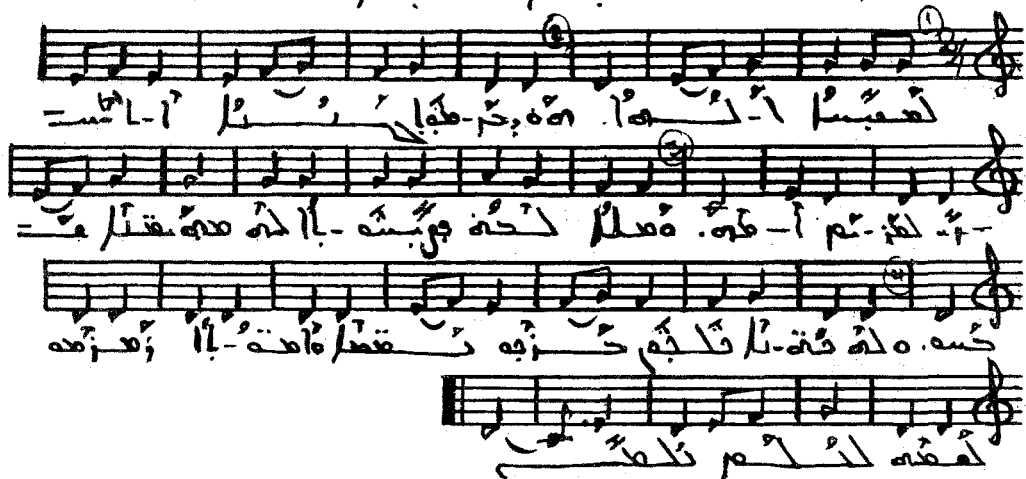
للانسان

VIVACE 2 = 176



مجلس: المجلس الثالث

PRESTO ♭ = 184



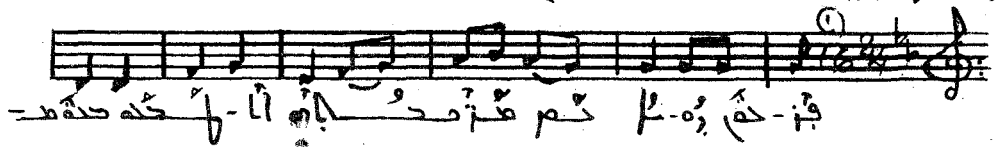
عبدالله بن محمد بن عبد الوهاب

ASSEAI VIVACE ♪ = 152



فصل ۲۵

ASSAI VIVACE ♩ = 152'





بسم الله الرحمن الرحيم

[illegible]

امبير: لافا والا راج

[illegible]

۱۰۰. هم مع حب متبا

VIVACE ♩ = 168

وَأَنْتَ يَا مَنْ جَاءَ بِالنَّجَاتِ، يَا مَنْ جَاءَ بِالنَّجَاتِ

انّ - لم يفسد

وَمَدَّ لَهُ فَجَسَدًا لَقَطَا مِنْهُ فَنَدَا : هَذِهِ هِيَ - أَجْسَادُ الْكَلَمِ

نَا مَسْجِدٌ

فجسدا ومدة حال - من صلبا : فاصحاب من صلبا

ALLEGRETTO ♩ = 112

فَصَلَبٌ مِنْ صُلْبِهَا حَالَةً لَهَا تَلْبِثًا أَيْ - مَدَّةً

أَيْ - مَدَّةً تَلْبِثًا حَقًّا : وَفِيهَا مَدَّةٌ تَلْبِثُ رَحْمَةً

فَالْكَافُ مِنْهَا حَالَةً - مَدَّةً رَأً - كَلَامٌ : لَمْ يَكُنْ مَقْصُودًا -

لَمْ يَكُنْ مَدَّةً رَأً - مَدَّةً رَأً : وَفِيهَا مَدَّةٌ تَلْبِثُ رَحْمَةً

لجب ، ألباب عبيدها

ALLEGRETTO ♩ = 112

لَجِبَ ، أَلْبَابُ عَقْدِهِ - رَأً ، فَمَدَّةً أَيْ - حَالَةً لَهَا تَلْبِثًا أَيْ -

مَدَّةً رَأً : مَدَّةً رَأً : وَفِيهَا مَدَّةٌ تَلْبِثُ رَحْمَةً

مَدَّةً رَأً : مَدَّةً رَأً : وَفِيهَا مَدَّةٌ تَلْبِثُ رَحْمَةً

لأنا حميد

ALLEGRO ASSAI ♩ = 144

لأنا حميد أنا حميد أنا حميد أنا حميد
أنا حميد أنا حميد أنا حميد أنا حميد

لأنا ربح مصير

ALLEGRO ASSAI ♩ = 144

لأنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير
لأنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير

أنا ربح مصير أنا ربح مصير

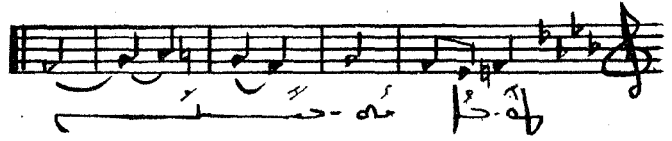
VIVACE ♩ = 152

أنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير
أنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير

أنا ربح مصير أنا ربح مصير

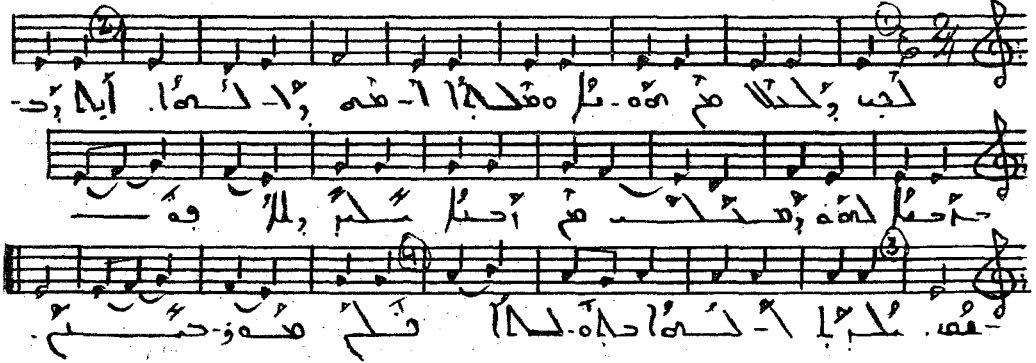
VIVACE ♩ = 152

أنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير
أنا ربح مصير أنا ربح مصير أنا ربح مصير أنا ربح مصير



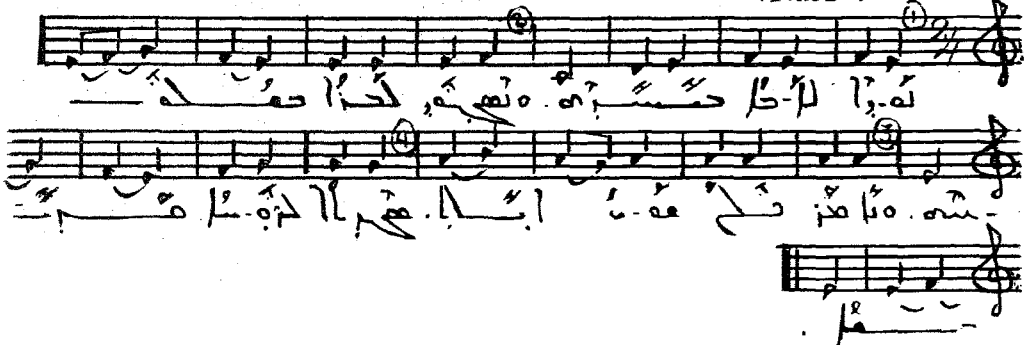
لَبَّ لَكُمَا مَعَهُ

VIVACE ♩ = 168



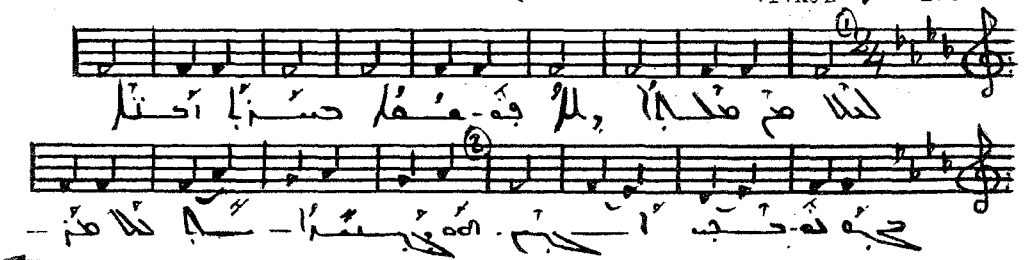
لَبَّ لَكُمَا مَعَهُ

VIVACE ♩ = 168



لَبَّ لَكُمَا مَعَهُ

VIVACE ♩ = 168



(4)

فَعَلًا، مُتَمِّدَةً فَكَّرَ حَالًا؛ كَرِهَ الْغُلُوكَ مَا - دَسَّ

VIVACE ♩ ≈ 168

[illegible]

VIVACE ♪ = 168

[illegible]

VIVACE ♩ = 168

١- اَبَدٌ حَتْمٌ مَعَهُ - اَلَّا مَعَهُ دُلًّا، اَعْبَابٌ مَعَهُ
وَتَ لَئَلَا - اَبَدٌ مَبْنَعًا - لَئَلَا.

لَبَّيْكَ يَا أَلَمَّا مَعَهُ

VIVACE ♩ = 168

Handwritten musical score for 'Labbayk Ya Alamma Ma'ahu'. The score is written on three staves. The first staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 2/4 time signature. The melody is written in a fluid, handwritten style. Below the first staff, the lyrics 'لَبَّيْكَ يَا أَلَمَّا مَعَهُ' are written in Arabic script. The second and third staves continue the melody, with the lyrics 'لَبَّيْكَ يَا أَلَمَّا مَعَهُ' and 'لَبَّيْكَ يَا أَلَمَّا مَعَهُ' repeated. The score ends with a double bar line.

لَبَّيْكَ يَا أَلَمَّا

VIVACE ♩ = 168

Handwritten musical score for 'Labbayk Ya Alamma'. The score is written on four staves. The first staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 2/4 time signature. The melody is written in a fluid, handwritten style. Below the first staff, the lyrics 'لَبَّيْكَ يَا أَلَمَّا' are written in Arabic script. The second and third staves continue the melody, with the lyrics 'لَبَّيْكَ يَا أَلَمَّا' and 'لَبَّيْكَ يَا أَلَمَّا' repeated. The score ends with a double bar line.

مَعَهُ وَاجِبًا

VIVACE ♩ = 160

Handwritten musical score for 'Ma'ahu Wajiba'. The score is written on four staves. The first staff begins with a treble clef, a key signature of two sharps (F# and C#), and a 2/4 time signature. The melody is written in a fluid, handwritten style. Below the first staff, the lyrics 'مَعَهُ وَاجِبًا' are written in Arabic script. The second and third staves continue the melody, with the lyrics 'مَعَهُ وَاجِبًا' and 'مَعَهُ وَاجِبًا' repeated. The score ends with a double bar line.

قَالَ هَذَا هُوَ الَّذِي كَفَّرَ بَيْنَ يَدَيْهِمْ قُلُوبَهُمْ فَلَا يُفْقَهُوا قَوْلَهُمْ

إِسْمَاءُ فَلَا يُفْقَهُوا قَوْلَهُمْ

VIVACE ♩ = 152

قَالَ هَذَا هُوَ الَّذِي كَفَّرَ بَيْنَ يَدَيْهِمْ قُلُوبَهُمْ فَلَا يُفْقَهُوا قَوْلَهُمْ

لَهُ - مَحْمُودًا أَتَقَطُّ حُرْمًا -
 أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا -
 أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا -
 أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا -
 أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا -
 أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا - أَتَقَطُّ حُرْمًا -

استرا - صا، وعا ايه

VIVACE ♩ = 160

صا، وعا ايه - صا، وعا ايه -
 صا، وعا ايه - صا، وعا ايه - صا، وعا ايه -
 صا، وعا ايه - صا، وعا ايه - صا، وعا ايه -
 صا، وعا ايه - صا، وعا ايه - صا، وعا ايه -
 صا، وعا ايه - صا، وعا ايه - صا، وعا ايه -
 صا، وعا ايه - صا، وعا ايه - صا، وعا ايه -

قلا بېتا
ملا مېرزا بېتا : جمہ جمہ

LARGUETTO ♩ = 63

Handwritten musical score for 'The Rose Tree' in Arabic. The score consists of ten staves of music with Arabic lyrics written below the notes. The lyrics are: 'فقد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري - فهد حماري'. The music is written in a traditional Arabic style with a key signature of one sharp (F#) and a 2/4 time signature. The score includes various musical notations such as notes, rests, and bar lines.

Handwritten musical score for a piece, likely a piano or organ. The notation includes various note values, rests, and dynamic markings. There are several circled numbers (2, 5, 6) and some Arabic text interspersed between the staves. The piece concludes with a double bar line and a final chord.

ازملا : و س ح ملاح

ALLEGRETTO = 120

Handwritten musical score for a piece, likely a piano or organ. The notation includes various note values, rests, and dynamic markings. There are several circled numbers (1, 2) and some Arabic text interspersed between the staves. The piece concludes with a double bar line and a final chord.



الجلال : مللا ١٠ ١٠

LARGUETTO ♩ = 60

Ad Libitum

A series of ten musical staves, each containing a melodic line in treble clef and a bass line in bass clef. The music is written in a style that combines Western notation with Arabic musical elements. Arabic lyrics are written below the staves, often with diacritics. Some staves have circled numbers (1, 2, 3, 4, 6) indicating specific measures or phrases. The tempo is marked as LARGUETTO with a quarter note equal to 60 beats, and the performance instruction is Ad Libitum. The lyrics include words like "الجلال", "مللا", "أجسم", and "كأنه".

وَجَدْنَا : مَزَالَهُ مَعَنَا

ANDANTINO ♩ = 76

①
لَهُ مَعَنَا
②
وَجَدْنَا : مَزَالَهُ مَعَنَا
③
لَهُ مَعَنَا
④
وَجَدْنَا : مَزَالَهُ مَعَنَا

PIU ANIMATO = 108

⑤
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑥
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑦
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑧
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑨
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑩
وَجَدْنَا : مَزَالَهُ مَعَنَا

PRIMO TEMPO

⑪
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑫
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑬
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑭
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑮
وَجَدْنَا : مَزَالَهُ مَعَنَا
⑯
وَجَدْنَا : مَزَالَهُ مَعَنَا

سجع: سر عجزا

ALLEGRETTO ♩ = 108

سجع سر عجزا، سجع سر عجزا، سجع سر عجزا، سجع سر عجزا، سجع سر عجزا

سجع: سر عجزا

ANDANTINO ♩ = 88

سجع سر عجزا، سجع سر عجزا، سجع سر عجزا، سجع سر عجزا، سجع سر عجزا

Handwritten musical notation on a single staff, featuring a treble clef and a key signature of one sharp (F#). The notation includes various rhythmic values and accidentals. Below the staff, there is a line of handwritten Arabic text: *محمدا : ايوه : لالا*.

ANDANTE ♩ = 72

A series of ten staves of handwritten musical notation, continuing the piece. The notation is dense, with many notes, rests, and accidentals. Below the staves, there are several lines of handwritten Arabic text, including *محمدا*, *ايوه*, *لالا*, and *محمدا*. The notation includes various rhythmic values and accidentals. The piece concludes with a double bar line and a final note on the tenth staff.

A handwritten musical score consisting of 11 staves. The music is written in a staff with a treble clef and a key signature of one sharp (F#). The notes are primarily eighth and sixteenth notes, often beamed together. Below the staves, there are handwritten Arabic lyrics in a cursive script. Some measures are circled and numbered with Arabic numerals: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and 11. The score is written on a single page, and the handwriting is in dark ink.

صنبا: مع لهما، اقبلا: اقبلا (وجه لهما)
والحما: مع لهما

ADAGIO ♩ = 60

Handwritten musical score for the hymn "Al-Hayy Al-Qayyum" in Arabic. The score consists of ten staves of music, each with Arabic lyrics written below the notes. The music is written in a traditional Arabic style, using a system of dots and lines to represent pitch and rhythm. The lyrics are:

1. مَعْلَمٌ لِّلْغَيْبِ مُبِينٌ لِّدَعْوَةِ الْبُيُوتِ مُبْتَذَنٌ لِّغَيْرِ الْمَوْتِ

2. يُدْعَى بِكَ الْحَمْدُ وَبِكَ الْفَخْرُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

3. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

4. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

5. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

6. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

7. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

8. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

9. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

10. وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ وَبِكَ الْوَجْدُ

Handwritten musical score for the song "Al-Hamdu Lillah" (Praise to Allah). The score is written on ten staves, each containing musical notation and Arabic lyrics. The lyrics are: 1. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 2. الْحَمْدُ لِلَّهِ الْمَنَّانِ 3. الْحَمْدُ لِلَّهِ الْكَرِيمِ 4. الْحَمْدُ لِلَّهِ الْغَنِيِّ 5. الْحَمْدُ لِلَّهِ الْعَلِيِّ 6. الْحَمْدُ لِلَّهِ الْحَكِيمِ 7. الْحَمْدُ لِلَّهِ الْقَدِيرِ 8. الْحَمْدُ لِلَّهِ الْقَبِيلِ 9. الْحَمْدُ لِلَّهِ الْقَبِيلِ 10. الْحَمْدُ لِلَّهِ الْقَبِيلِ. The score includes various musical notations such as notes, rests, and bar lines, along with numerical notation (e.g., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10) indicating the sequence of the staves. The handwriting is in Arabic script.

Handwritten musical score for the first system, featuring four staves with Arabic lyrics and musical notation. The notation includes various note values, rests, and accidentals. The lyrics are written in Arabic script below the staves.

Lyrics (approximate):
 قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لَكَ شَاكِرِينَ
 وَإِنَّا لَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا

لَا إِلَهَ إِلَّا اللَّهُ

LARGHETTO ♩ = 63

Handwritten musical score for the second system, featuring four staves with Arabic lyrics and musical notation. The notation includes various note values, rests, and accidentals. The lyrics are written in Arabic script below the staves.

Lyrics (approximate):
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لَكَ شَاكِرِينَ
 وَإِنَّا لَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا
 وَنَعْبُدُكَ أَفْوَاجًا

Handwritten musical score for "The Rose Tree" in Arabic. The score consists of ten staves of music, each with Arabic lyrics written below the notes. The lyrics are: 1. شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد / شجرة ورد. 2. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 3. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 4. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 5. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 6. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 7. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 8. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 9. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. 10. ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد / ورد. The music is written in a traditional Arabic style with a key signature of one flat and a 2/4 time signature. The notes are written on a five-line staff, and the lyrics are written in Arabic script below the staff. The score is numbered 1 through 10 at the end of each staff.

Handwritten musical score for a piece, measures 1-12. The score is written on ten staves. The first staff has a circled '5' above it. The music is in a key with one sharp (F#) and a 2/4 time signature. The lyrics are in Arabic script below the staves.

حسنا وها هو ذا

LARGHETTO ♩ = 69

Continuation of the musical score, measures 13-15. The score is written on three staves. The music continues in the same key and time signature. The lyrics are in Arabic script below the staves.

Handwritten musical score for the song "The Rose Tree" (Al-Shajarah al-Rubaydiyyah) in Arabic. The score consists of ten staves of music, each with Arabic lyrics written below the notes. The music is written in a traditional Arabic style, using a system of dots and lines to represent pitch and rhythm. The lyrics are in Arabic, and the song is identified as "The Rose Tree" in the title. The score includes numbered measures (3-12) and a key signature of one sharp (F#).

Handwritten musical score for a piece in 4/4 time. The score consists of ten staves of music. The first staff has a circled '4' above it. The second staff has '(Am Harm)' written above it. The lyrics are in Arabic and are written below the staves. The music is written in a style that combines Western notation with Arabic musical notation, including various note values and rests. The key signature has one sharp (F#).

نصائح، يا م حبيب

LARGHETTO ♩ = 63

Handwritten musical score for a piece in 4/4 time. The score consists of two staves of music. The first staff has a circled '1' above it. The second staff has a circled '1' above it. The lyrics are in Arabic and are written below the staves. The music is written in a style that combines Western notation with Arabic musical notation, including various note values and rests. The key signature has one sharp (F#).

فَاِنْ تَرَوْهُ فَقَدْ تَرَوْهُ بِآيَاتِهِ كَذِبًا
لَا تَجْعَلْ لِّدِينِكَ فَتْرًا وَتَكْفُرْ بِاللَّهِ وَرَسُولِهِ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
وَالْحَقُّ أَن رَّأَيْتَهُ بِآيَاتِنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

عَلَامَاتٍ مَّعَ فَلَا مَرَعَا

ALLEGRO ASSAI ♩ = 144

عَلَامَاتٍ مَّعَ فَلَا مَرَعَا لَيْلًا أَلَمَّا مَرَّ نَمْرُودُ

مستوفى حاصل و قسمة

ALLEGRO ♩ = 132

[illegible]

٥- ٤- ٣- ٢- ١- ٠- ١- ٢- ٣- ٤- ٥- ٦- ٧- ٨- ٩- ١٠- ١١- ١٢- ١٣- ١٤- ١٥- ١٦- ١٧- ١٨- ١٩- ٢٠- ٢١- ٢٢- ٢٣- ٢٤- ٢٥- ٢٦- ٢٧- ٢٨- ٢٩- ٣٠- ٣١- ٣٢- ٣٣- ٣٤- ٣٥- ٣٦- ٣٧- ٣٨- ٣٩- ٤٠- ٤١- ٤٢- ٤٣- ٤٤- ٤٥- ٤٦- ٤٧- ٤٨- ٤٩- ٥٠- ٥١- ٥٢- ٥٣- ٥٤- ٥٥- ٥٦- ٥٧- ٥٨- ٥٩- ٦٠- ٦١- ٦٢- ٦٣- ٦٤- ٦٥- ٦٦- ٦٧- ٦٨- ٦٩- ٧٠- ٧١- ٧٢- ٧٣- ٧٤- ٧٥- ٧٦- ٧٧- ٧٨- ٧٩- ٨٠- ٨١- ٨٢- ٨٣- ٨٤- ٨٥- ٨٦- ٨٧- ٨٨- ٨٩- ٩٠- ٩١- ٩٢- ٩٣- ٩٤- ٩٥- ٩٦- ٩٧- ٩٨- ٩٩- ١٠٠-

سبيل معبدا

ANDANTINO ♩ = 94

٢- ٣- ٤- ٥- ٦- ٧- ٨- ٩- ١٠- ١١- ١٢- ١٣- ١٤- ١٥- ١٦- ١٧- ١٨- ١٩- ٢٠- ٢١- ٢٢- ٢٣- ٢٤- ٢٥- ٢٦- ٢٧- ٢٨- ٢٩- ٣٠- ٣١- ٣٢- ٣٣- ٣٤- ٣٥- ٣٦- ٣٧- ٣٨- ٣٩- ٤٠- ٤١- ٤٢- ٤٣- ٤٤- ٤٥- ٤٦- ٤٧- ٤٨- ٤٩- ٥٠- ٥١- ٥٢- ٥٣- ٥٤- ٥٥- ٥٦- ٥٧- ٥٨- ٥٩- ٦٠- ٦١- ٦٢- ٦٣- ٦٤- ٦٥- ٦٦- ٦٧- ٦٨- ٦٩- ٧٠- ٧١- ٧٢- ٧٣- ٧٤- ٧٥- ٧٦- ٧٧- ٧٨- ٧٩- ٨٠- ٨١- ٨٢- ٨٣- ٨٤- ٨٥- ٨٦- ٨٧- ٨٨- ٨٩- ٩٠- ٩١- ٩٢- ٩٣- ٩٤- ٩٥- ٩٦- ٩٧- ٩٨- ٩٩- ١٠٠-

Handwritten musical score for "The Lord's Prayer" in Arabic. The score consists of ten staves of music, each with Arabic lyrics written below the notes. The lyrics are: 1. اَللّٰهُمَّ اِنَّا نَسُبُّكَ 2. وَنُحَمِّدُكَ 3. وَنُثَنِّقُكَ 4. وَنُغَنِّقُكَ 5. وَنُكَبِّرُكَ 6. وَنُكَبِّدُكَ 7. وَنُكَبِّدُكَ 8. وَنُكَبِّدُكَ 9. وَنُكَبِّدُكَ 10. وَنُكَبِّدُكَ. The music is written in a traditional Arabic style with a key signature of one sharp (F#) and a 2/4 time signature. The score is numbered 1 through 10, corresponding to the measures of the prayer.

لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ
 لَا تَأْخُذُكَ سَاعَةٌ وَلَا نَوْمٌ
 لَكَ الْمَلَكُوتُ كُلُّ شَيْءٍ عِنْدَكَ بِحَسَابٍ
 يَوْمَ تَنفَخُ فِي الصُّورِ نَفْثًا
 وَنَحْنُ عُتْبَاءٌ لَكَ يَوْمَئِذٍ مُتَعَاتِلُونَ

اَلْحَمْدُ لِلّٰهِ اَلْجَمِيعُ

ALLEGRETTO ♩ = 108

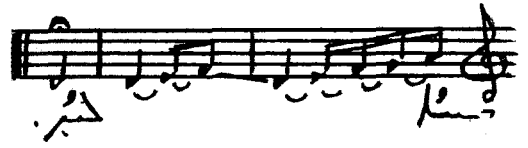
اَلْحَمْدُ لِلّٰهِ اَلْجَمِيعُ
 سُبْحَانَكَ اَللّٰهُمَّ صَلِّ وَسَلِّمْ
 عَلَى نَبِيِّكَ مُحَمَّدٍ وَآلِهِ
 الطَّيِّبِينَ الطَّاهِرِينَ اِنَّكَ اَعْلَمُ
 الْغُيُوبِ

هـ كـ ا هـ جـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ ر مـ و مـ لـ ا هـ سـ لـ ا هـ مـ د كـ سـ لـ ا هـ جـ لـ ا
 ا هـ لـ ا هـ سـ و لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا

ا هـ لـ ا هـ

ADAGIO ♩ = 58
AD LIBITUM

ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا
 ا هـ لـ ا هـ سـ لـ ا هـ جـ لـ ا هـ ر سـ قـ و فـ لـ ا هـ لـ ا



Handwritten musical notation, possibly a title or a specific instruction, written in a stylized script.

ADAGIO ♩ = 58

This page contains a handwritten musical score on ten staves. The music is written in a treble clef with a key signature of two sharps (F# and C#). The notation includes various musical symbols such as eighth notes, sixteenth notes, and rests. Arabic lyrics are written below the staves, often with diacritics. There are several circled numbers (2, 3, 3, 3) indicating specific measures or sections. The handwriting is in black ink on aged paper.

Handwritten musical score on ten staves. The music is written in a treble clef with a key signature of two sharps (F# and C#). The notation includes various musical symbols such as eighth notes, sixteenth notes, and rests. Arabic lyrics are written below the staves, often with diacritics. There are several circled numbers (2, 3, 3, 3) indicating specific measures or sections. The handwriting is in black ink on aged paper.

A handwritten musical score on ten staves. The music is written in a treble clef with a key signature of two sharps (F# and C#). The notation includes various note values, rests, and dynamic markings. Arabic lyrics are written below the staves, corresponding to the melody. The score is organized into four systems of two staves each. The first system has a circled '1' above the first staff. The second system has a circled '2' above the first staff. The third system has a circled '3' above the first staff. The fourth system has a circled '4' above the first staff. The lyrics are written in Arabic script, with some words appearing below the staves and others integrated into the musical notation. The handwriting is in dark ink on a light background.

١
٢
٣
٤

لَيْسَ بِهَذَا

This page contains a handwritten musical score on ten staves. The music is written in a single system, with each staff containing a melodic line. The notation includes various note values (quarter, eighth, and sixteenth notes), rests, and ties. There are several circled numbers (3, 4, 5, 6, 7, 8, 9, 10) placed above specific notes, likely indicating measure numbers or rehearsal marks. The key signature consists of two sharps (F# and C#), and the time signature is not explicitly written but appears to be 4/4 based on the grouping of notes. The handwriting is fluid and characteristic of a working draft. At the bottom of the page, there are some additional markings, including a double bar line and some notes on a lower staff, possibly indicating the end of a section or a continuation on the next page.

حنانة أودنا ألكعبه

ADAGIO ♩ = 59

شجرة الزينة

١

٢

٣

٤

٥

٦

٧

٨

٩

١٠

١١

١٢

A handwritten musical score consisting of ten staves. The notation is in a style typical of early 20th-century Arabic music, featuring a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. The melody is written on the upper staff of each system, with lyrics in Arabic script written below it. The lyrics are:
1. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
2. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
3. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
4. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
5. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
6. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
7. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
8. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
9. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
10. *وَأَمَّا الْفُلُ فَأَسْفَلُ السُّفُلِ*
The score is written in ink on aged paper. There are some corrections and annotations in the margins. The overall style is that of a personal manuscript or a working draft for a musical composition.

Handwritten musical score for a vocal piece, featuring five staves of music with Arabic lyrics. The notation includes treble clefs, a key signature of one sharp (F#), and various musical symbols like notes, rests, and ornaments. Circled numbers 1 through 5 are placed above specific measures. The lyrics are written in Arabic script below the staves.

حلا وها قلا : اذلا بربلا

LARGHETTO = 69

Handwritten musical score for a vocal piece, featuring six staves of music with Arabic lyrics. The notation includes treble clefs, a key signature of one sharp (F#), and various musical symbols like notes, rests, and ornaments. Circled numbers 1 through 5 are placed above specific measures. The lyrics are written in Arabic script below the staves.

A handwritten musical score for the song "The Rose Tree" (Al-Rose Tree) in Arabic notation. The score is written on ten staves, each featuring a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and sixteenth notes, often beamed together in groups. The lyrics are written in Arabic script below the notes. The score includes various musical notations such as accidentals (sharps, flats, naturals), slurs, and dynamic markings. The handwriting is in black ink on aged, slightly yellowed paper.



حطه الله

حَطَّه اللهُ
حَطَّه اللهُ
حَطَّه اللهُ
حَطَّه اللهُ
حَطَّه اللهُ
حَطَّه اللهُ

32	159	32	159
33	159	33	159
33	159	33	159
33	159	33	159
33	159	33	159
34	159	34	159
34	159	34	159
34	159	34	159
34	159	34	159
35	159	35	159
35	159	35	159
35	159	35	159
36	159	36	159
36	159	36	159
36	159	36	159
37	159	37	159
37	159	37	159
37	159	37	159
38	159	38	159
38	159	38	159
38	159	38	159
39	159	39	159
39	159	39	159
39	159	39	159
40	159	40	159
40	159	40	159
40	159	40	159
41	159	41	159
41	159	41	159
42	159	42	159

73	فهم جعلها معك / وحك - / ٥٩	62	والا قد ختمت على
73	ال - / ولسي	63	لكم الله / مع حوزة
	فهم / معك / معك / معك - / معك	63	لحم / واللب / حله
75	م / معك	63	م / معك / معك
77	م / ح / معك	64	لا معك / معك
79	معك / ح / معك	65	لحم / ح / ح
81	معك / ح / معك	65	معك / ح / معك
82	معك / ح / معك	65	معك / ح / معك
83	معك / ح / معك	66	معك / ح / معك
84	معك / ح / معك		- قلم / ح / ح -
86	معك / ح / معك	67	فهم جعلها / ح / ح
87	معك / ح / معك	68	معك / ح / معك
88	معك / ح / معك	69	معك / ح / معك
90	معك / ح / معك	70	معك / ح / معك
94	معك / ح / معك	71	معك / ح / معك
97	معك / ح / معك	71	معك / ح / معك
98	معك / ح / معك	72	معك / ح / معك
100	معك / ح / معك		

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