

شريطي كوم

Ernest Kay

**شراط ملونة ها نى فضل إبراهيم, 2006**  
موضع مشترك عن ثورة مصر \* \* إن الكلام أصبح لا يجدي مع سلطة فقدت كل مقومات الحياة والخجل وأصبح همها الوحيد هو احتكار الشعب والوطن لخدمة هذه السلطة الفاسدة المترقبة على عرش الفساد والحمامة له في كل ربوع الوطن الذي كان يسمى في يوم من الأيام مصر العظيمة القوية الفتية صاحبة العلم والحضارة، سلطة باللغة البسيطة فقدت حتى الخشية والتستر حينما ترتكب الجرائم في حق الوطن والمواطن علي السواء إن هذا الكتاب لا يحاسب المسؤولين السابقين، فقد بدأ حسا بهم الدنوي على يد أهل البلد، ولهم حسا بهم في الآخرة ولكن هذا الكتاب يهتم بأن يعرض الثورة.. مسبباً لها وأحداثها ونتائجها، كتأريخ ضروري لها

**البحار مندي صالح مرسى, 2014-08-01** كان يجلسان على أرض الكابينة المائلة ويسندان ظهريهما إلى الجدار المحطم، فبدت جلستهما وكأنها نوع من الاسترخاء لم يقصد إلينه .. غير أن مُنْدِي ما إن فاه بما فاه به حتى استرخت زغدانة فعلاً ، وأنسنت رأسها للجدار، وأطلقت من عينيها الخضروان تلك النظرة المشعة التي تعود مثمندي -منذ أن أطلقتها عليه لأول مرة- أن يُصاب بنوع غريب من الخدر يحول ثورته إلى استسلام وغضبه إلى طوفان من الحنين كان يتفجر من أعماقه لا إرداة منه..

**الأغنية الدائرية نوال السعداوي, 2021-06-27**

«وَلَكِنْ لَا يُدْرِكِي أَنْ أَنْهُ يَقْصُّهُ  
فَكُلُّ شَيْءٍ لَهُ نِهَايَةٌ، لَكِنْ زُقْطَةَ  
الذَّهَابِيَّةِ فِي هَذِهِ الْقِصَّةِ لَا أَسْتَطِيعُ  
تَحْمِيلَهَا.» فِي مُجْتَمِعِنَا الشَّرِّقِيِّ قَدْ  
يُعَاقَبَ الْمَجْنُونِ عَلَيْهِ؛ لَا زَاهِهَ سَمَاجَ لِلْجَانِي  
أَنْ يَجْنُونِي جِنَانِيَّتِهِ فَرَبِّيَ، فَإِنْ كَانَ الْجَانِي  
ذَكَرًا وَالْمَجْنُونِي عَلَيْهِ أَزْنَى فَلَا حَرَجَ أَنْ  
تُسْلِمَ بِحَيَاَتِهَا عِقَابًا لَهَا عَلَى اغْتِيَصَابِ  
شَرِّفِهَا. فَعَلَى الرَّغْمِ مِنْ أَنْهُمَا تَوْأِيْمَانِ

تَشَارِكًا مَعَهَا فِي أَحْسَاءِ أُمٍّ وَاحِدَةٍ،  
 وَجَمِيعَهُمَا الشَّبَابُ الْكَبِيرُ بَيْنَهُمَا، وَإِنَّ  
 الْمُجَمَّعَ الَّذِي عَاشَا فِيهِ لَا يَعْتَرِفُ بِكُلِّ  
 هَذِهِ الصَّفَاتِ الْمُشْتَرِكَةِ بَيْنَهُمَا، فَيَضَعُ  
 الْحَوَاجِزَ بَيْنَهُمَا، فَهَذَا ذَكَرُ وَهَذَا  
 أَنْثَى، هَذَا يَكْتُبُ التَّارِيخُ وَبِاسْمِهِ  
 تُكْتَبُ الْأَحْدَاثُ وَالبُطْوَلَاتُ، وَهَذَا أَمْرُ أُمَّةٍ  
 خُلُقَتْ لِتَلْبِيةِ احْتِيَاجَاتِهِ الْجَنْسِيَّةِ  
 وَالجَسَدِيَّةِ. فِي الْأَغْنِيَةِ الدَّائِرِيَّةِ تَعْزَزُ فِ  
 نَوَالِ السَّعْدِ أُوْيَعَلَى وَتَرِ النَّظَامِ  
 الْذُكُورِيِّ الَّذِي سَيِطَرَ عَلَى كُلِّ شَيْءٍ وَلَمْ  
 يَتَرُكَ لِلمرأةِ سَوْى مَكَانَةِ ثَانَوَيَّةِ عَلَى  
 هَامِشِ نِظَامِهِ.

Hāy, 2004

وثانياً الكومي شلبي، خيري، 1993

Ahmad  
Sh Khatib, 1982

«لقد  
 كان همّي دوماً البحث عن وحدة التجربة الروحية  
 للإنسان عبر التاريخ، بصرف النظر عن مصدر الخبرة  
 الدينية، وهل هي من أصل ما وراثي أم نتاج تجربة  
 إنسانية وكدح روحي.» على الرغم من دخول التفكير  
 العلمي لقيمة الأسطورة في القرن الثامن عشر، فإن  
 الثورة الفنية والجمالية خلال القرن التاسع عشر أعادت  
 إليها رونقها باعتبارها أصلاً للفن والدين والتاريخ،  
 ثم اتجهت العلوم الإنسانية للبحث، خلف الشكل الظاهر  
 لها، عن رموز كامنة ومعانٍ عميقية لفهم الإنسان  
 وسلوكه وحياته الروحية والنفسية؛ ومن ثم راج  
 المُفكِّر «فراس السواح» يُقدِّم دراسةً  
 ميتولوجيةً لأساطير الشرق الأدنى القديم، وبالأخص  
 الأساطير السورية والبابلية، للوقوف على الدلالات  
 والرمزيات النفسية والتاريخية والاقتصادية التي  
 تحملها الأسطورة، موضحاً أنها ليست خرافةً أو  
 حكايةً شعبية، وإنما هي المحاولات الأولى للعقل البشري

لفهم ماهيتها، ولفهم نسأة الكون، وما يُقدّر من طواهر كونية عجز عن تفسيرها ومواجهتها، فلجلأ إلى الأسطورة التي تشكّلت في سياقٍ تاريخيٍّ ونفسيٍّ وثقافيٍّ، عكست خياله ومخاوفه وطموحاته، وشكّلت معتقداته الدينية.

**أرشيف نشرة فلسطين اليوم: أيلول / سبتمبر 2015** قسم الأرشيف والمعلومات, 2018-11-12 يجمع هذا الاصدار جميع أعداد نشرة فلسطين اليوم الاخبارية الصادرة عن مركز الزيتونة للدراسات والاستشارات خلال شهر أيلول / سبتمبر 2015

2010, ٢٠٠٠٠

**سيرة عنترة بن شداد 1-8 ج 6** تراث, 1980-01-01 هذا نموذج من الكتابة المبنية على السجع وفيه سيرة عنترة وشجاعته ومعاركه وحبه لعلة وبعض اشعاره وهي منسوبة إلى الاصمعي، وذكر فيها أنها كتبت لهارون الرشيد

**Routledge Library Editions: Language and Literature of the Middle East** Various, 2021-06-23  
This nine volume set provides an overview of many aspects of Middle Eastern language and literature. These books range from discussions of the Arabic language and its publications, to translations of some of the region's most important early works, to a survey of folk tales and modern literature.

**Arabic Military Dictionary** Ernest Kay, 2016-11-25  
With some 7000 entries in each language, this dictionary, first published in 1986, gives clear and comprehensive coverage of all vocabulary areas connected with defence, for military personnel and for anyone who is directly or indirectly involved in military technology. Areas covered extend throughout the sphere of the armed forces of the world, including arms and armaments, land-based weapons and equipment, aircraft, warships and submarines, as well as communications and training

and terms in everyday use in the field.

06-2007, 0000000000

موسم الهجوم على الإسلام والمسلمين إبراهيم عوض،  
يطن السفهاء الحاقدون من أعداء الإسلام أن ساعة الخلاص  
منه قد دنت، فتراهم يحشدون كل قواهم من أجل ما  
يطنونه المعركة الفاصلة معه، ويجدنون كل أذنا بهم  
ويغرونهم بمحاجمة الإسلام كما يغرى صاحب الكلب  
الكلب بالماردة فينبغي لهم ويعضمهم متلذا بالنباح  
والعنص، فإذا بالمفاجأة التي لم يكن يتوقعها أحد، ألا  
وهي انفجار الربيع العربي المسلم وازدهاره وانطلاق  
سيله العرم يجرف في طريقه السفهاء والحاقدون الذين  
طالما حطبو في حال الأعداء وارتموا تحت أقدامهم  
يلعانون أحذية متصورين أن لعق أحذية الأنحاس هو  
الشرف الذي يتقارض دونه كل شرف، وهياتا

معجم مصطلحات البترول والصناعة النفطية Ahmad Sh  
Khatib, 1975

أحمر لارنج شارل عقل، 17-03-2020 بعد جولة تجريبية في أداء موسيقى «الجاز الانطباعية» ما بعد بعد الحداثية، انتقل شارل عقل للكتابة. وفي تلك النصوص المجمعـة عن الأيقونات الموسيقية لتلك الموجـة الطليعـية، وما واجهـ أعضـاهـ من صـعـوبـاتـ إـبدـاعـيةـ وـاجـتمـاعـيةـ وأـحيـاـنـاـ بـيـولـوجـيةـ، تـفسـيرـ لـذـكـ الـانتـقالـ غيرـ المـأسـوفـ عـلـيـهـ. مـوسـيقـىـ «ـالـجازـ الانـطـبـاعـيـةـ»ـ هيـ مـوجـةـ مـصـرـيـةـ ماـ بـعـدـ بـعـدـ حـدـاثـيـةـ، وـضـعـتـهاـ حـفـنـةـ منـ الـمـوـسـيـقـيـيـنـ التـجـريـبـيـيـنـ فـيـ مـطـلـعـ الـأـلـفـيـةـ، بـعـضـهـمـ مـنـ غـيـرـ الـمـتـخـصـمـيـنـ أوـ ذـوـيـ الـمـرـجـعـيـاتـ الـأـكـادـيمـيـةـ. ضـاءـ عـمـلـهـ هـذـهـ الـمـوـجـةـ فـيـ فـحـوةـ زـمـنـيـةـ فـيـ أـثـنـاءـ اـنـتـقالـ صـنـاعـةـ الـموـسـيقـىـ ماـ بـيـنـ الـأـنـالـوـجـ وـالـدـيـجـيـتـالـ. ماـ بـيـنـ عـامـيـ 2005ـ وـ2009ـ كـانـتـ آـلـيـاتـ التـسـجـيلـاتـ الـحـيـةـ وـكـيـاـنـاتـهاـ تـتـفـكـكـ، وـتقـنيـاتـ الـدـيـجـيـتـالـ لـمـ تـتـمـقـرـطـ بـعـدـ. بـزـغـتـ ظـواـهرـ موـسـيقـيـةـ وـاعـدـةـ، وـانـدـثـرـتـ سـرـيعـاـ، وـلـمـ تـرـكـ أيـ أـثـرـ سـوىـ فيـ ذـاـكـرـةـ أـصـحـابـهاـ، وـفـيـ قـلـيلـ مـنـ الـنـصـوصـ الـمـكـتـوـبـةـ، تـأـرـيخـاـ لـهـذـهـ الـمـرـحـلـةـ، وـلـمـعـانـاةـ مـعاـصـرـهاـ فـيـ صـنـاعـةـ

الفنون، هذا الكتاب واحد منها.  
الوعي الاسلامي، 2007  
محمد المهدى، 1883، "العباسى"  
"الكتاب الالكتروني" هو الكتاب الالكتروني

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