

## نشيد المحبة

<sup>1</sup>Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.<sup>2</sup> And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.<sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.<sup>4</sup> Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,<sup>5</sup> Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;<sup>6</sup> Rejoiceth not in iniquity, but rejoiceth in the truth;<sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things.<sup>8</sup> Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.<sup>9</sup> For we know in part, and we prophesy in part.<sup>10</sup> But when that which is perfect is come, then that which is in part shall be done away.<sup>11</sup> When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.<sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.<sup>13</sup> And now abideth faith, hope, charity, these three; but the greatest of these is charity.

<sup>1</sup>إِنْ كُنْتُ أَتَكَلَّمُ بِأَلْسِنَةِ النَّاسِ وَالْمَلَائِكَةِ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ، فَقَدْ صِرْتُ نُحَاسًا يَطْلُقُ أَوْ صَنْجًا يَرِنُ.<sup>2</sup> وَإِنْ كَانَتْ لِي نُبُوَّةٌ وَأَعْلَمْتُ جَمِيعَ الْأَسْرَارِ وَكُلَّ عِلْمٍ وَإِنْ كَانَ لِي كُلُّ الْإِيمَانِ حَتَّى أَقُولَ الْجِبَالَ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ، فَلَسْتُ شَيْئًا.<sup>3</sup> وَإِنْ أَطَعَمْتُ كُلَّ أَمْوَالِي وَإِنْ سَلَّمْتُ جَسَدِي حَتَّى أَحْتَرِقَ وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ، فَلَا أَتَنْفَعُ شَيْئًا.

<sup>4</sup>الْمَحَبَّةُ تَتَأَنَّى وَتَرْفُقُ، الْمَحَبَّةُ لَا تَحْسَدُ، الْمَحَبَّةُ لَا تَتَفَاخَرُ وَلَا تَتَفَيْحُ وَلَا تُقَبِّحُ وَلَا تَطْلُبُ مَا لِنَفْسِهَا وَلَا تَحْتَدُّ وَلَا تَطْرُقُ الشُّوَّ وَلَا تَفْرَحُ بِالْإِنِّمَ بَلْ تَفْرَحُ بِالْحَقِّ وَتَحْتَمِلُ كُلَّ شَيْءٍ وَتُصَدِّقُ كُلَّ شَيْءٍ وَتَرْجُو كُلَّ شَيْءٍ وَتُضَيِّرُ عَلَى كُلِّ شَيْءٍ.<sup>5</sup> الْمَحَبَّةُ لَا تَسْفُطُ أَبَدًا، وَأَمَّا النُّبُوءَاتُ فَتَسْتَبْطُلُ وَالْأَلْسِنَةُ فَتَسْتَنْتَهِي وَالْعِلْمُ فَتَسْتَبْطُلُ.<sup>6</sup> لَأَنْتَا تَعْلَمُ بَعْضَ الْعِلْمِ وَتَسْتَبْأُ بَعْضَ النَّبِيِّ، وَلَكِنْ مَتَى جَاءَ الْكَامِلُ فَجِيئِيذُ يَبْطُلُ مَا هُوَ بَعْضٌ.<sup>7</sup> لَمَّا كُنْتُ طِفْلًا، كَطِفْلٍ كُنْتُ أَتَكَلَّمُ وَكَطِفْلٍ كُنْتُ أَفْطِنُ وَكَطِفْلٍ كُنْتُ أَفْتَكِرُ، وَلَكِنْ لَمَّا صِرْتُ رَجُلًا، أَبْطَلْتُ مَا لِلطِّفْلِ.<sup>8</sup> فَإِنَّا نَنْظُرُ الْآنَ فِي مِرَاةٍ فِي لُغْزٍ لَكِنْ جِيئِيذُ وَجْهًا لَوَجْهِ، الْآنَ أَعْرِفُ بَعْضَ الْمَعْرِفَةِ، لَكِنْ جِيئِيذُ سَأَعْرِفُ كَمَا عُرِفْتُ.<sup>9</sup> أَمَّا الْآنَ فَيَبْئُثُ الْإِيمَانُ وَالرَّجَاءُ وَالْمَحَبَّةُ، هَذِهِ الثَّلَاثَةُ، وَلَكِنْ أَعْظَمُهُنَّ الْمَحَبَّةُ.