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IBN AL-NAQIB AL-FAQISI (687 AH) (HIS LIFE AND PRAISE)

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ABSTRACT

This study aims to reveal a great Arab poet, and to identify his personality, who did not urge study and attention, and did not care for him the care he deserves. The poetry of Ibn al-Naqib al-Faqisi was full of many poetic purposes that our ancient poets addressed, and the most present of these purposes in his poetry, which occupied a part of his poetry, is the purpose of praise. As well as his praise to his friends. Ibn al-Naqib al-Faqisi praised sixteen flags of his time.

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon the best of those who uttered the antidote, our master Muhammad, the faithful Prophet, and upon his family and all his companions Poetry is considered the Diwan of the Arabs, which you brag about over the rest of nations and civilizations. Among the poetic texts of different purposes and topics, which were characterized by high language, expressive images, wonderful imagination and beautiful music. The poet Ibn al-Naqib al-Faqisi, who died in 687 AH under the title (Ibn al-Naqib al-Faqisi (687 AH) his life and praise). With study and attention, the information contained in the sources about the poet was very little, and scattered in the folds of the books, and what was mentioned in it is nothing more than brief fragments that do not give a clear picture of the dimensions of his personality His literary work, as well as the study of praise in Al-Faqisi's poetry, and the study of the topics of praise that he touched on in his poetry, namely: praise of the Prophet, praise of kings, princes and ministers, praise of judges, writers and poets, and praise of friends.

The Life of The Poet Ibn Al-Naqib Al-Faqisi

He is Nasir al-Din al-Hasan ibn Shawar ibn Tarkhan ibn al-Hasan al-Kinani,

known as (Ibn al-Naqeeb al-Masri) and al-Faqisi or Ibn al-Faqisi, and it was distorted into (Al-Nafisi) , and (Al-Tanisi)), and (Al-Qaisi). There were many nicknames by which Ibn al-Naqib was known, so he was nicknamed: (Abu Muhammad) , (Abu Nasr), and (Abu Ali). He is from the Kinana tribe, as evidenced by his saying at the conclusion of a long poem by him:

And my tribe is Kinana, and she is one of them	Ahmed Al-Mustafa, the Prophet and the Guide
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And the saying of his friend Al-Siraj Al-Warraaq in the lamentation of Ibn Al-Naqib:

Kinana escaped from an arrow reaching her	their things right wherever they fell
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The Diwan's investigator (Dr. Abbas Hani Al-Jarrakh) pointed out that the investigators were confused in the translation for him and for others, assuming that they were unchecked. Including what we found in the book (The Paths of the Eyes and the Kingdoms of the Lands) by Ibn Fadlallah Al-Omari (d. 749 AH), he made a mistake when he translated the poet twice, the first was: ((Al-Hassan bin Shawar, Wazir Al-Aded)) and it was brief, and the second time he named it (((Ibn al-Naqeeb, Muhammad ibn al-Hasan ibn Shawar al-Kinani Nasir al-Din, Abu Nasr)).

Al-Suyuti (d. 911 AH) translated for him in his book (Hasan Al-Mahazar) and named it ((Al-Hassan bin Shawar bin Al-Aeded)), and he translated again for him in the correct lineage, and mentioned the year of his death. As for his book (The Planet of the Rawda in the History of the Nile and the Island of Al-Rawdah), he also called it ((Nasir al-Din bin Al-Hassan bin Shawar, Wazir Al-Aded .

His birth

Historians differed in determining the exact year of his birth. Ibn Taghri Barada mentions that the year of his birth (608 AH) is evidenced by his saying: ((and he is seventy-nine years old)). It is the year that Dr. Shawqi Dhaif said: ((He was born in Fustat in the year 608.... Thus, he is one of the poets of the two states: the Ayyubid and the Mamluk)). Al-Maqrizi makes the poet's birth year 606 AH: ((He was born in the year six hundred six)), and Muhammad bin Shakir Al-Ketbi makes the year of his birth 606 AH, with evidence of his saying: "He has exceeded eighty years of age", and they are the oldest from a translation of the poet.

Its upbringing

The sources did not provide detailed information about his upbringing, except that he grew up in Fustat and lived there, and lived in the Ayyubid and Mamluk states, and contacted Al-Zahir Baybars and Sultan Qalawun in Egypt, and had care of the Prophet's hadith, and contacted the Ayyubids, so they appointed him in their offices, and there are those who called him the prince, and Ibn Sa'id al-

Andalusi mentioned that he was the governor of Egypt (the mineral of emerald).

Al-Dhahabi (d. 748 AH) called him “The Soldier” , which means that he is one of the poets of the military, and in his poetry there are some pieces in which he described his condition in the battles, whether at the time of their occurrence or after their end, as well as mentioning some military terms. He described the battles and armies, saying:

He came to drag an Ahmadi army	It reminds of those who saw it in the Dara's army
Like a wave in number and tide	And like a torrent if it ravages the homes
He crushes the mountains of Rum, Dhaka	You blow it up and turn it to dust

And his saying from a poem in the year (658 AH):

And when we crossed the Euphrates with our horses,	We made him drunk with strength and standing
and stopped the flow of	To where we came back with riches and spoils

It seems that he was one of the soldiers participating in this battle, so he is proud of the strength and abundance of the Muslim army, even to us, as if when they fought the Euphrates River, they drunk it with their horses, and stopped the current from its flow until they returned with riches and lists, victorious over their enemies. We got drunk, we went back, to join the fighting soldiers. It is mentioned by Dr. Muhammad Abdul Majeed Lashin: ((He was one of the men of jihad who were stationed in the frontiers)) Derived from the saying of Al-Sarraaj Al-Warraaq in the lamentation of Ibn Al-Naqib:

Mourabitat in the gaps of Muslims film	He sleeps and his sword is not in God, he does not sleep
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And it happened that he was imprisoned, because of his saying praising Prince Rukn al-Din Abaju (d. 686 AH):

Glory and the sun is Makki	Kabkajri and Abaju
This is the torture of the Euphrates	And that is salty

The glory and the sun were Makki eyebrows for the friend (Bahaa al-Din Ibn Hanna), and when he heard that, he caught my head and said to him: “Yakhund Ibn al-Naqib has gone and praised Rukn al-Din Abaju, or he likened you, Yakhund to the two captains who were before me, Yakhund, and sang the two verses. He is in prison, so he remains until he intercedes for him.”

His Worth

There has been much praise about Ibn al-Naqib al-Faqisi in many of the books that have been translated for him. Ibn Sa'id al-Andalusi praised him, saying: ((He is to me one of the poets of the era who were deeply involved in diving

into meanings, possessing of the goals of charity what he falls short of in his temptation with the triangles and the syllables. For himself, I made him in this book a ray indicating his sun.”

And he mentioned in another place: ((He is one of the virtues of the Sixth Hundred, and I came across his Diwan, and he is famous among the people, close to the public’s understanding.... But I included his translation of the fame of his dhikr and his Diwan, and it is often sold in the Fustat market and the Cairo market. The praiseworthy and his innovated words encourage people to find out about it)

Ibn Iyas al-Hanafî said about him: ((He was one of the stallions of poets and had good hair) Al-Safadi said about him in Al-Wafi on Deaths: ((He said Sheikh Imam Athir Al-Din Abu Hayyan told me, he said: I sat with him in Cairo many times and wrote about him, and he arranged it well)), ((His poetry is good, tortured, harmonious, and it has a clear, decent and capable pun, and he is one of the horse of that ring , who were among the poets of Egypt at that time, and his pieces are good to the end unlike his poems) And Ibn Taghri Barada: ((He was one of the virtuous writers)), and ((He was brilliant, skillful, intelligent, he excelled in verse and prose, and he said the superior poetry)

And it came in Maslak Al-Absar by Al-Omari: He takes his kindness to the hearts, and the poets of Egypt and the Levant, and he is considered one of the most eminent and eminent faces of literature, and he brought strange meanings, and the strangeness of words, and he was a class that slips from him the body of all the dead and the sea that has less the value of all these.

As for Al-Omari, he said about him: ((A poet, one of the best of Egypt. He has (Diwan Maqati’) in two volumes, and the Book of Manazel Al Ahabab and Manazah Al Albab, two volumes, and his poetry is sweet)).

Among the evidence that indicate the high status of the poet Ibn al-Naqib al-Faqisi is that a man named (Abd al-Rahman ibn Muhammad al-Qazwini) had memorized nearly twenty thousand verses of the poetry of a group of poets, including Ibn al-Naqib al-Faqisi.

Among the princes were those who admired his poetry, such as Prince Nasir al-Din Muhammad ibn Jankali , and he had a fine taste in literature, he understood and understood the subtle meanings and was vibrant for the easy pronunciation, and he was delighted with the jokes in Ibn al-Naqeeb’s poetry . And Ibn Said Al-Andalusi: ((He is one of the glorious poets of Egypt in his time)).

Ibn Al-Naqib Al-Faqisi Left Us Traces of His Ingenuity, Which Are:

1- Diwan of Poetry: Suleiman bin Ibrahim bin Suleiman Al-Qadi, known as Ibn Kateb Qarasqur compiled the recitations of Ibn Al-Naqeeb Al-Faqisi in two volumes. Al-Safadi mentioned: ((I stood on his fragments with a plan while they were in a large volume, and I moved it from a good side). As for Al-Zarkali, he said: ((He has a collection of fragments in two volumes)), but his poetry has not reached us in full.

2- The book (The Houses of the Loved Ones and the Manazah of the Hearts)
Al-Safadi said: He has a book called (Manazil Al-Ahbab and Mana'il Al-Albab) in which he mentioned the match that took place between him and the people of his time of beginnings and revisions, and it is in two volumes, from which things were selected from what I commented in (The Tadhkirah).

Al-Zarkali mentioned: ((He has a book, Manazel Al-Ahbab fi Manazh Al-Albab, in two volumes)).

His Friendships

Friendship held its bonds between Ibn al-Naqib and a group of his poet contemporaries, through what we find in his poetry, represented by the poetry of reviews, humor, praise and others. Including his Mtarhath for Siraj Al-Warraq and Abu Al-Hussein Al-Butcher and Mahmoud Al-Halabi. He wrote to Siraj al-Warraq in response:

I know, by God, from my conscience	What you said was straightforward
And you have a hair horse	All the wrath has been destroyed before you

And his saying he wrote to the butcher on verses he sent to him:

I answered the sea when it called me	With the call of his call to increase
And for you, he made the connections and the connections	Every day I am from her in return
To Him belongs all glory, old and new.	In his lowliness to us and his remoteness

His Death

The sources are unanimously agreed that the poet Ibn al-Naqib al-Faqisi died in the year 687 AH. 61) It came in the shining stars: ((He died on Sunday night in the middle of the month of Rabi' Al-Awwal and was buried at the foot of Mokattam)), which is the year that Al-Zarkali took in his book Al-Alam, and Dr. Shawqi Deif in his book The Age of Countries and Emirates (Egypt). And Imam Shihab al-Din al-Dimashqi in his book Shazarat al-Dhahab, and for al-Safadi: "He died in the year six hundred and eighty-seven."

His friend Siraj Al-Din Al-Warraq lamented him with a wonderful poem in which he says:

The pockets of rhymes and hearts were slit together	The two pasts felt fear and dread
And I sailed the hair when I was no longer	From you Hebron, and the course of poetry has flown
And the sufferings are not granted to those who practice them	after the emir, and she was subservient to him

And not open a door in Budaiya,	He killed his baptist forever, and he was afflicted.
My desire for a language was from good	So that if he said, listen to the saying,
If he overthrows our property,	From him, she gave him money and divorce
Kinana was left with a arrow	Objectives correctly wherever they fall
An arrow is gone, when should it be returned?	It's not easy, a bitter arrow is irreversible
Honor the tribes, do not allocate to his tribe	In the name of Allah, the Most Gracious, the Most Merciful
stationed in the Muslim frontiers, so he did not	He slumbers, and there is no sword in God that slumbers
Sir and my baby are from the benefits of Allah	Her successors breastfed a child, and they were breastfed
Abu Ali, praise be to you from the Mostafa	The best of savings, and the best of savings, that which is beneficial
So go to Hamida, for how long have you kept a burial site?	Ibn al-Naqib, how many times have you made a bed?

Praise

It is one of the most prevalent poetic purposes in Arabic poetry, so most poets intended it, and many of its systems, and they mastered it, deriving that from their culture and the nature of the Arab and Islamic environment. In many poems and pieces of poetry.

And the critics made conditions for the poet who pursues this purpose, which is to follow the method of clarification and praise by his mention of the praised one, and to make his meanings abundant, and his words pure, not vulgar and vulgar, and he avoids - with that - shortening, transgression and lengthening, for the king is poisonous and bored.

The poets took the purpose of praise as a means of earning, and made gaining praise poetry a reason to disdain this color of hair. The tendency of poets to compose for this purpose and make their poetry a store in which they earn, and many poets received great money, great giving, and great wealth.

And Omar Ibn Al-Khattab (may God be pleased with him) said: ((The best of Arab craftsmanship is verses that a man presents before his needs, wooing the generous, and sympathizing with the mean)). Praise is an enumeration of the beautiful features, a description of the merits of a generous person, and an expression of the poet's appreciation for those who have these advantages, and for those who know those merits.

The purpose of praise was not a phenomenon of the recent past, nor is it restricted to a generation without a generation, for it is one of the oldest literary arts. The primitives knew it on the day they raised their prayers to their lords, praised their idols, and sang the glory of their gods, as civilized people also

knew it, so they praised kings, princes, ministers and the greats from People of honour, high status and desirable qualities, and they also praised scientists, thinkers, inventors, writers and poets, either with pure admiration and appreciation, or in pursuit of gain, closeness, and a request for elevation.

However, Arabic poetry did not originate in praise out of profit at first, and the poets did not seek adulation and profit and intended a poetic goal that they would achieve through their poetry. And the art of praise, by its nature and being heard by the praised ones, and to them he addresses the speech, must depend on careful expression, refinement of words, good selection and harmony, providing harmony between their tones, and keenness on what pleases the praised one.

We find that Ibn al-Naqib al-Faqisi praised sixteen scholars of his time.

Among The Themes of Praise in His Poetry:

a- Prophetic praises: a form of expression of religious sentiments, and a gateway to high literature; Because it only comes from hearts full of honesty and sincerity, and most of the prophetic praises were said after the death of the Messenger (peace be upon him), and what is said after death is called lamentation, but in the Messenger (peace be upon him) it is called praise as if they noticed that the Messenger (peace be upon him) is connected to life, and they address him as they address the living.

The praises of the Prophet were very few in the Diwan of Ibn al-Naqib al-Faqisi, so we found only one poem for him in ten verses, and perhaps there were poems or poetic passages in the Prophet's praise of Ibn al-Naqib did not reach us, so what we have in our hands is not all his poetry.

Ibn al-Naqib's words in praise of the Prophet:

praisers of the Messenger of God, praise be to you	Refining praise, glorification and lengthening
You have found an ample place to say	If you find our tongue saying, say
Oh, the rhymes of rhymes and the mother-in-law with it	Go with your thoughts in his praise of Jolowa
And multiply the Prophet in his pottery	Enemy and foe, influence and reflection
He is the one who cannot be described as sublime	Praise runs out below and gossip

His poem begins with the letter of the call to draw the attention of the praisers, as he urges poets with a lot of prophetic praise and the repetition and lengthening of their praises, because the praise of the Greatest Messenger (peace be upon him) has a wider space in saying, and how much he praised the poet, and any attributes that our Messenger (peace be upon him) brought are greater than what he brought He commands not only the able poets, but whoever finds in himself a tongue saying that he is able to compose poetry, let him say poetry in praise of the Prophet, then he moves to addressing (the words of rhymes and the protectors with them) i.e. the great poets, so he orders them to roam and

master their thoughts and words in his praise, and to be proud It is the enemies of Islam, for in his praise has an effect on them, and for his greatness (peace and blessings of Allaah be upon him) no matter how much the praisers praise him and the descriptions of those who say, their praise will be implemented and they could not give their description its right, and it suffices him from every praise that the poets brought, is praise of the Creator a download from the Lord of the servants in a book It is preserved for the Day of Judgment in Surahs from the Mighty and Majestic, and Gabriel fulfilled them, and praise for poets is as if it were a chant, and the praise of the Mustafa (peace be upon him) came in the Qur'an and the Bible, and the poet says in the praises there is interpretation, objection, and exaggeration in praise to the common people, except for the praise of the Prophet, which has no interpretation, and his descriptions are like a sea. Of its vastness and greatness Ba He is proud of him, and his praise is always remembered, based on praise for his honorable person (peace be upon him).

B - Praises of kings, princes, and ministers: He praised the kings of his time and their ministers so much that he used the most poetic purposes in his court, including his saying in his longest poems in praise of King Qalawun, which is located in seventy lines.

He is King Al-Mansur, and God will fail	Return it and support it as a text
He is the presenter of repetition in Houmt al-Ugha	If the heroes refrained and were filled with panic
He is the normal lion on the same enemy	He is the guiding moon if the path is darkened
He is the commander of the army behind him	On the kan in Mogán, he asks for it aloud

King Qalawun describes the most beautiful attributes, and that God Almighty supported him with victory and empowered him from his enemies and failed them, he is the presenter of Karar, the normal lion, and the guiding moon that illuminates the nights, and he is the commander of the great army, he describes the courage and strength of the king, repeating the sign tool (he) in four verses successive series to indicate his merits, status and loftiness, and this is consistent with the grandeur and glorification of the image he painted for Mamdouha.

And he said in another place in the same poem:

He protected the Muslim harem with his sword	No one is insulted, and no excuse is trampled
The inhabitants of Egypt are all free	It is not surprising that he enslaves the slave and the free

He also praises King Qalawun for protecting the Muslim harem with the strength and courage of his sword, his defense of Islam and Muslims, and his rejection of oppression and slavery.

And his saying praising the prince (Saif al-Din al-Mashad)

Oh you sword that	It feels famous
I will give you a sword that is still	We like it
His remembrance will be said	And the word essence

And he said in a poem praising the happy king and praising his father, the good king Baibars:

Like a lion chasing its cub	And stronger in leaps, Laith Shebl
And the king stretched the hall over them	And he has all of them and beautify them
King bequeathed by the Crown Prince	The country of the protracted bounty

He describes the late king as if he was a lion preying on his cub to fight and confront the enemies, as if the king derives his beauty and splendor from them and is only suitable for them.

And his saying praising the prince (Taj al-Din Muhammad ibn Muhammad)

Tell the minister, Muhammad bin Muhammad,	Yamen is the smartest for those who enter
You are the one who is the home of happiness	The length of time, and its door is Bab Al-Faraj

And his words praising the king, al-Zahir Baybars, after the fall of the Euphrates in the year 671 AH:

It came to them like morning dawn	He came out of injustice as a denial
And when they saw you, they could	steadfast and do not possess patience
And they are fugitives without brains	And they became frightened and bewildered
This one has ascended a mountain, and this one	Too bad he had a disgrace

Al-Malik al-Zahir praises Baybars and describes him as if his appearance is like morning translucent darkness, so that his enemies, when they saw him, could not stand before him and confront him. The Houbara sees him for their idiocy and foolishness, so he likens them to the Houbara when they see the falcon. And his praise of King Al-Zahir Baybars and his son Al-Malik Al-Saeed Muhammad:

The illusion of the black predators of the yoga	They were not deterred by their prey
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He describes the late King Baibars and his son, the next king, who took the throne after him, and compared them to the fierce lions on the battlefields, with nothing standing in their face, without mentioning the analogy and the similarity

so that the analogy is more exaggerated and falls in the same recipient. The lion has been a symbol of courage, strength and valor since the time of poetry, and that is why many kings took it as a symbol for them. 1272 AH). We find Al-Faqisi does not deviate from the old Arab customs in praise, as his praisers describe them with the qualities of courage and generosity, ancient lineage, enumerating their merits and praising them, and keeping away from complex and repulsive words for hearing.

C- Praise for Judges, Writers and Poets:

His saying he wrote to (Ibn Daqiq Al-Abd) in the year (674 AH) when he came to Egypt:

You are like al-Shafi'i when he becomes adamant	He is among them knowledge, even if it is too late
We have seen you since you came to us	And we heard it after the graves
We are pleased with you as an owner and an imam	Go ahead with us rulings, forbidding and forbidding

And the poet's saying in verses he wrote to (Sa'ad al-Din al-Farqi) (90) in response to verses of poetry sent to him:

Saad Al-Din's intuition is like he takes care of him	There is no likeness in this world, nor any other
And his risk is like fire and torrent	This one has parchment, and this one has a length
Prefer in verses of praise	It is the Durr, but it is regulated by the Decade
Still in good excellency necklace	You get lost in the supreme and bask in glory
So proud of those who don't like him	This is the exalted glory and happiness

He praises verses of poetry by Saad al-Din al-Fariqi that I reached and responds to as unparalleled and unparalleled, and describes the speed of his mind in bringing images and ideas as the speed of the burning of fire and the speed of the extension of the torrent, and describes the words of his poetry as pearls, and arrange them like knots, and the pride of the city of Mayafariqin in his example. And his saying in praise of (the virtuous judge) in a two-line segment:

Besan, my height is on the horizons and I'm proud	Peak of your land raised on Saturn
How can you not be proud of the land?	And from you is Abd al-Rahim al-Fadil Ibn Ali

He praises the virtuous judge and praises his town for being proud of it, and it is a blessed and elevated land because Abd al-Rahim Fadhil bin Ali is among them. He wrote to (Shihab al-Din Muhammad Ibn al-Khaymi) a short poem, including his saying:

Shihab-al-Din, man of grace!	Like the light of the sun or like the flag
I miss hearing your meanings	You still explain the ambiguous wear
Every meaning of the word shines with it	Like shining God with inspiration
Any word that tastes in my ear	Like the taste of martyrdom in my mouth

His praise is like the light of the sun or like science, for the accuracy and beauty of his words and how they touch the hearing, clarify the vague, and remove confusion from him, until he borrowed the adjective sunrise for his words, likening it to the shining of the high with enthusiasm, and then describes his words as having a taste in the ear, using (communication of the senses) to paint us a more picture Beautiful and clear, so the taste of the words in his ear is like the taste of witness in his mouth, then he describes the origin and generosity of the praised one, and this is what most poets describe their praises with.

D- Praise from friends:

The praise of friends had a share in Ibn al-Naqeeb al-Faqisi's diwan, and this includes his saying in a poetic stanza in praise of his close friend, Siraj al-Warraaq:

Tell the siraj and who is behind it	It erases the darkness and clears the clothes
It does not represent you, and it does not represent you	By God, there is no moon or sun

So much in his poetry is his praise of Al-Sarraaj Al-Warraaq, so he describes Al-Sarraaj as if his appearance was a light to erase the darkness, so that neither the moon nor the sun could replace him. And his saying in praise of Al-Siraj Al-Warraaq also:

Dear brother, eloquence, morning and excellency	The meanings of the last words and phrases
How much joy and pleasure you have come	Since I was listening and noticing
And I say, I have come to you standing	Give grandfathers eloquence and caution
And people have listened and listened	What we missed a priest in Souk Okaz

He praises him with the most beautiful words and phrases, for he is eloquent and luminous in beauty, in addition to the beauty of his poetry and his words that the ear is pleased to hear. Everyone who hears his poetry listens to him and listens to his eloquence and beauty. And his saying in praise of (the butcher) in a short excerpt:

I answered the sea when he called me	The call of his call is increasing
And you made contact receipts	Every day I am from her in return
He has merit, ancient and modern	In his devotion to us and his return

He describes his praise as the sea in his greatness, giving and generosity, and he has merit in his closeness and even in his distance.

CONCLUSION

Praise be to God, by whose grace and by whose presence good works are accomplished, and prayers and peace be upon the master of the first and the last, the mercy bestowed upon our master Muhammad and upon his family and companions. Our journey with the poet Ibn Al-Naqeeb Al-Fakisi and talking about his praise reached its last stop after we spent an enjoyable time tracing the birth, upbringing and poeticity of this wonderful poet, as well as highlighting the important aspects of his praise. The research came out with a number of results, namely:

1. The poet Ibn al-Naqib al-Faqisi is one of the Egyptian poets in the Middle Ages, a contemporary of the Ayyubid and Mamluk states, and there are some translators who made a mistake in translating him.
2. It seems that he was a soldier in the Muslim army, and this is evident from what he said in some of his poems and poetic pieces.
3. It becomes clear to us that Ibn al-Naqeeb was a social man through what we find in his poetry of his tendency to flirtation, circumstance and negligence.
4. Ibn Al-Naqeeb Al-Faqisi organized various poetic purposes, and praise was the most frequent poetic purpose in his diwan, most of his praise was in kings, princes and ministers in his poems and many pieces of poetry.

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- Al-Muqafi Al-Kabeer, Taqi Al-Din Al-Maqrizi, d. (845 AH - 1441 AD), investigation: Muhammad Al-Ailawi, Dar Al-Gharb Al-Islami, Beirut - Lebanon, i. 1411 AH - 1991 AD, 3 / 324
- The Diwan of Ibn Al-Naqeeb Al-Faqisi (687 AH), collected, investigated and studied by: Dr. Abbas Hani Al-Jarakh, Dar Sader - Beirut, 1, 1436 AH - 2015 AD, poem 82, p. 217.
- He is Omar Bin Muhammad Bin Hassan, Siraj Al-Din Al-Warraaq, a famous poet who is glorified in fragments and poems, his collection is in seven major parts, a lot of diving into meanings, good imagination, good intentions, true meanings, true words, famous for puns, knowledge of badi and its types. He was blond with blue eyes, see: Al-Wafi with deaths 23/33, see: Al-Alam 5/63, and see: Al-Nujum Al-Zahirah, 8/83.
- The Shining Stars in the Kings of Egypt and Cairo, 7/376, and see: Hassan Al-Maharah, 1/376.
- The Age of Countries and Emirates (Egypt), Dr. Shawki Dhaif, Dar Al Maaref - Egypt, 2.7/233 edition.
- The Maghrib looks at the jewelry of Morocco, 2/258.
- The era of states and emirates (Egypt), 7/233.
- Saraf Al-Ain, authored by Abi Al-Safa Khalil bin Aybak Al-Safadi (d. 764 AH), study and investigation: Muhammad Abdul Majeed Lashin, Arab Horizons House - Cairo, 1, 1425 AH - 2005 AD.
- See: The Maghrib in the Jewelry of Morocco, 2/258.
- The History of Islam and the Deaths of Celebrities and Flags, by the historian Shams al-Din Muhammad bin Ahmed bin Othman al-Dhahabi (died 748 AH), investigation: Dr. Omar Abd al-Salam Tadmuri, Dar al-Kitab al-Arabi, Beirut - Lebanon, 1, 1419 AH - 1999 AD, 51/300.
- Saraf Al-Ain, Abi Al-Safa Khalil bin Aybak Al-Safadi (d. 764 AH), study and investigation: Muhammad Abdul Majeed Lashin, Dar Al-Afaq Al-Arabiya, Cairo - Egypt, 1, 1425 AH - 2005 AD, 2/346.
- Tareekh al-Malik al-Zahir, 243, Abaju: Prince Rukn al-Din Abaju, he was one of the greatest princes and famous people, and he was very benevolent, he died in Gaza (686 AH), al-Wafi sees deaths, 5/197.
- Badaa' al-Zohour fi Waqa'iq al-Daur, Muhammad bin Ahmed bin Iyas al-Hanafi, investigation: Muhammad Mustafa, Dar Al-Baz Library - Makkah Al-Mukarramah, d.T, 1/1/357.
- Badaa'i al-Zohour fi Waqa'i al-Duhur, Ibn Iyas al-Hanafi (d. 930 AH), investigation: Muhammad Mustafa Ziada, The Egyptian General Book Organization, Cairo, 1402 AH-1982 AD, 1/357.
- What is meant by the Knights of the Ring are Al-Sarraj Al-Warraaq, Al-Jazzar, and Al-Hamamy, whose names were on every tongue because of the lightness of their spirit, and the large number of puns that they organized. See: The Age of Countries and Emirates, 7/234.

- Abd al-Rahman ibn Muhammad ibn Abd al-Rahman al-Qazwini, he was among the kings of money, palaces and concubines, and he memorized the entire diwan of Ibn al-Farid and memorized from the poetry of a group of poets, including Ibn al-Naqib, (d. 743 AH) see: *Notables of the Age and Auxiliaries of Victory*, 2/724 - 727.
- Notables of the Age and Helpers of Victory*, Salah Al-Din Khalil bin Aybak Al-Safadi, investigation: Dr. Nabil Abu Amsha, d. Ali Abu Zaid, d. Muhammad Mawd, Dr. Mahmoud Salem Muhammad, presented to him by: Mazen Abdel Qader Al Mubarak, Dar Al Fikr - Damascus, 1, 1418 AH - 1998 AD, 2/724-727.
- He was the beauty of the planets, the best of God's creation in face and stature, with the kindness of the breeze, and the finest hair whose weaves, befitting his approach, and he was a sign in the knowledge of the jurisprudence of the predecessors and the transmission of their doctrines, (T. *Notables of the Age and Helpers of Victory*, 4/381.
- Notables of the Age and Helpers of Victory*, 4/381.
- Morocco in the jewelry of Morocco, 2/258. See: *Al-Mukhtar from the History of Ibn Al-Jazari*, 327.
- Suleiman bin Ibrahim bin Suleiman, known as Ibn Kateb Qarasqur, (677 AH - 744 AH), owner of the Diwan in Damascus, a man of virility, a lot of tolerance for forgiveness, a dear friend of courtship and righteousness, a group of books, and he has a long hand in composing and the ability to improvise. Al-Safadi mentioned: I was amazed at the composure of the system to him, I did not see faster than his intuition, and I did not print from his intelligibility, almost only speaks well-measured, see: *Al-Wafi Bal al-Wafayat*, 15/211.
- Al-Umda fi Beauties of Poetry, Etiquette and Criticism*, Abi Al-Hasan bin Rashid Al-Qayrawani Al-Azdi, edited, separated and commented on his footnotes: Muhammad Muhyi Al-Din Abdul Hamid, Dar Al-Jeel, 5th edition, 1401 AH - 1981 AD, 128/2.
- See: *Foundations of Literary Criticism for Arabs*, d. Ahmed Ahmed Badawy, Egypt Renaissance House for Printing and Publishing - Cairo, d., 1996 AD, 179.
- Al-Bayan wa Al-Tabeen*, Abi Othman Amr bin Bahr Al-Jahiz, investigation: Abdel Salam Muhammad Haroun, Al-Madani Press - Cairo, 7th edition, 1418 AH 1998-AD, .101/2.
- Seif Al-Din Abu Al-Hassan Ali bin Amr bin Qazel, known as the corset, the famous poet. He was born in Egypt in Shawwal (620-656 AH) and took over the collection of offices. He has a famous poetry book, and his office is verified by Dr. Abbas Hani Al-Jarraj. See: *Hasan Al-Muhazar*, 1/567, and see: *Al-Nujum Al-Zahira*, 7/64.
- Muhammad bin Muhammad bin Ali bin Salim Taj Al-Din, the son of the vizier Bahaa Al-Din Ibn Hanna, took over the Ministry of Egypt twice. He owns the hearts of the small and the great. See: *A'ayan Al-Asr*, 5/112-113.
- The Mamluks of Egypt and the Levant (their coins - their inscriptions - their coins - their titles - their sultans) 648-922 AH/1250-1517 AD*, d. Shafiq Mahdi, Arab House of Encyclopedias - Lebanon, 1, 1428 AH - 2008 AD, 38-39.
- Muhammad bin Ali bin Wahb bin Muti', the imam, the scholar Sheikh al-Islam

Taqi al-Din Abu al-Fath Ibn Daqiq al-Abd al-Manfaluti al-Masri al-Shafi'i, one of the scholars and a judge of judges, and he was an accomplished imam, scholar, jurist, proofreader, fundamentalist, writer, grammarian, poet and intelligent prose. Abundant in mind, few words, very religious, he isolated himself from the judges groups, then he is asked and returned to him, and he has several books. See: Al-Wafi with Deaths 4/137-140, and see: A'ayan Al-Asr: 4/576.

Saad al-Din bin Marwan, the site, was an eloquent originator, a poet and benefactor, he spoke in Egypt and Damascus, he died and was buried in Damascus at the foot of Qasioun in the year (690 AH), and he died in old age, see: Al-Wafi Balofyat 15/116-118, and see: Shazarat Al-Dhahab 5/418 .

Maya Farikin: An ancient city in Turkey, northeast of Diyarbakir, and it is one of the cities of the Euphrates Island, and it is between the Euphrates Island and Armenia. See: Mu'jam Al-Buldan 5/235-236.

Abd al-Rahman bin Ali al-Bisani al-Lakhmi al-Asqalani, by birth, the imam of his time and the Wahid of his life, known as (the virtuous judge), nicknamed Muhyi al-Din, the minister of Sultan al-Nasir Salah al-Din Yusuf ibn Ayyub, and he has a stature with him. Do not think that I owned the country with your swords, but with the pen of the virtuous. See: The Shining Stars, 6/139-140, and see: Fragments of Gold, 324-327.

Muhammad ibn Abd al-Mun'im ibn Muhammad Shihab al-Din ibn al-Khaymi al-Ansari of Yemeni origin, the house of the poet, and updated on many of his narrations, and he was ahead of the poets of his time with participation in many sciences, and he was known for his silent answers, and no anger was known from him, he lived eighty-two year and died in Cairo in the year (685 AH). See: Al-Wafi with Deaths, 4/38-39, and see: Al-Nujoum Al-Zahirah, 7/369-370.

(Abu al-Hussein al-Jazzar) is Yahya ibn Abd al-Azim. At first he was a butcher like his father and his people. Then he dabbled in literature for a while, so a banner was raised for him in Qurayd, which was presented by a group of poets of his time. He was famous for his humor, puns, wonderful ideas, and strange meanings , which indicates diving