

PalArch's Journal of Archaeology
of Egypt / Egyptology

**BUDAIYA AL-MAWALII IS A RHETORICAL STUDY, AL-
ZAMAKHSHARI AS A MODEL.**

Duaa Rhaif Lahoo

Al Muthanna Education Directorate.

**Duaa Rhaif Lahoo , Budaiya Al-Mawalii Is A Rhetorical Study, Al-
Zamakhshari As A Model , Palarch's Journal Of Archaeology Of
Egypt/Egyptology 18(8). ISSN 1567-214x.**

Key words: Zamakhshari, matching, interviewing, exaggeration, dumping.

Abstract:

The stage of the sixth century AH is considered one of the stages in which Badi science flourished, and Ali

The head of its developers (Al-Zamakhshari) in his book "The Scouts", as he created other new types of science

Budaiya, and among the pioneers of this stage also (Rashid Al-Din Al-Omari) known as the Watts,

He is the author of the book "Gardens of Magic in the Realities of Poetry", as well as (Usama Ibn al-Munqidh), and he

He is the author of the book "Badi' fi Criticism of Poetry," and it should be noted that after this stage he did not

New types are mentioned in the science of Badi, but I mean in dividing it and summarizing it. I dealt with this

The research is one of the sciences of Arabic rhetoric, which is the science of Badi 'in its moral section, or what is called

With the moral enhancements that concern the meanings mentioned in the literary text, Which aim

To improve it and beautify it, it examines the meanings of some benefactors, both language and idiomatically, and was a title

The research "Moral Badi'ah is a rhetorical study, Al-Zamakhshari as a model" in which the sciences are shown

That makes up the Arabic rhetoric and the application to its poetic evidence, and it took the approach

The inductive description in this rhetorical study which contains the moral section of

Badi science includes verbal and idiomatic definitions with application to poetic evidence

By Al-Zamakhshari, this research also contained a conclusion and findings that the researcher then reached

Sources .

Introduction:

This research is titled “The moral Badi'ah is a rhetorical study, al-Zamakhshari as a model” as the study of one of the sciences of rhetoric, which is the science of badi 'and subjugating some examples of the arts of badi science in the poetic evidence of al-Zamakhshari.

And the study of rhetoric is not only necessary for those who want to make language from the side of his specialization, but rather it is necessary for the critic and the writer alike, so there were reasons for choosing this topic from them.

1- The importance of studying the rhetoric of many interpretations of the Holy Qur'an

2- Collecting the different rhetorical opinions about the science of the methods of the Badi

3- The necessity of linking the applied study through Arabic poetry and the Holy Quran

The researcher followed the inductive descriptive approach in the study of the innovation methods of al-Zamakhshari and made it a field for the application of the Badi'ah images. This research also contained three studies

The first topic: matching, the interview with the application

The second topic: Exaggeration with application

The third topic: dumping with application

Then the research contained the conclusion, and then the findings of the researcher.

The first topic:

Matching - the interview - language and idiom.

Matching:

Its definition is a language: - It is the plate that covers everything, and the plural is dishes. Al-Qazwini defined it idiomatically “conformity” and it is called congruence and contradiction. The Almighty: “She has what she earned, and she must have what she acquired.” Or of two types toward the Almighty's saying: “Or he who is dead, let him live.”

And the congruence in the terminology ((It is the combination of the two opposites or between something and against it in speech or verse)) "2"

Zaki al-Din al-Masri said: “Muthaqat is two beating that comes with real words, and beating comes with metaphors.

The beating that comes in metaphors is called Qudamah bin Jaafar al-Tawfu '4, Ibn Rashiqa said

And they extinguished the sun of the day and lit the stars of Awali in the sky of Ajaj

The poet says that these people from the large number of their use of swords in war and the large number of dust

Their horses, they extinguished the real sun and showed the shining of their swords as stars in the dust.

Al-Rummani said ((The matching is equal to the amount without an increase or decrease)) 5

Match types:

1- Matching the answer:

It is what was stated in it by showing the two opposites, or it is what the two opposites did not differ positively or negatively, and examples of it that come with the wording of the true as in the Almighty saying:

Negligence Matching:

And it is what was not declared in it to show the two opposites, or it is what the opposites differed, positively and negatively, towards the Almighty's saying, "Say: Are those who know and those who do not know equal?"

And from matching the robbery, too, is the saying of Emir al-Qais:

I am terrified, and I am not afraid of the house in panic. My heart dies in the planets, fond

The poet also says that women were afraid and I was not afraid of the house, and it is always a frequent reminder when I remember the positions of the stars. The interview is the combination of aghast but not panicked, and it takes place positively and denying panic.

Illusions of Contradiction:

And it is that the word "al-antagonist" delusions that he is against, although it is not against, as in the poetry of Dabal Al-Khuzaie:

I do not like me, peace, of a man who laughed with a gray head and cried "7"

The poet wanted in this house to explain to his beloved that she should not laugh about him when his head was covered with gray hair; because he started to cry for his memory of the boyhood. Laughing here in terms of meaning is not against crying because it is a metaphor for the large number of grievances, but on the one hand the term delusions of conformity.

Examples of matching evidence for Zamakhshari

Al-Buhtari says:

And the break of dawn appears before it is white and the first raindrops, and then it spills out "8"

The Almighty said in his saying, "The fall of the morning," there are two sides, one of which is the breaking of the darkness of the morning, which is the darkness at the end of the night and its passage

The one that follows the morning and the second means the morning fall, which is the pillar of the dawn from the whiteness of the day and its travels. As the poet said in his house that the dawn is a dawn, so we find the mother of the first thin by striking the blue and the second white spread over the horizon, and the first is called the false dawn. It is not permissible to pray Fajr and food is not forbidden for those who want to fast, and the second dawn is the first time of dawn. The prayer is permissible and food is forbidden for fasting. If the two words in the words "blue dawn" and "white" are forbidden between them there is a clear contradiction in meaning and the type of dish in the house is a positive response.

As Abu Bakr Al-Khwarizmi said:

My channel was relentless to Games, because it was mornings and evening "9"

It was mentioned when the Almighty said, "He said that I am sick." Some people may lie in intrigue in war and piety and in placating the husband and reconciliation between quarrels and immigrants. Lying is forbidden if he is exposed and disgraced. And the poet here describes his strength in youth and his weakness in old age and the

passage of morning and evening. The poet in this verse between the two words "al-sabah" and "evening" between them is a clear contradiction in meaning, as the meaning of the first rising of the sun and the second of its sunset, and the congruence here corresponds to an affirmative.

A man of measure says:

If you bury the disease, we do not hide it

And to send up the war does not hold him

It came in Surat Taha when the Almighty said, "The hour is coming I will almost conceal it."

Hide it by opening it from its concealment if it shows it, that is, to show it nearness, and as the Almighty saying "the hour is approaching." And it came in some languages that he concealed it in the sense of its concealment. Between them there is a contradiction between the words "burial" and "resurrect", and the two words are a positive coin

As Al-Asha says

You want an infection and then claim that I am your friend, not your single niggler.

The Almighty said: "The believer does not take the unbelievers as guardians without the believers."

The loyalty of the guardian and the loyalty of his enemy are mutually exclusive, and a true friend is someone who is a friend of a friend of his friend and hates the hatred of his friend and takes care of the brothers with the back of others, not with the eyes.

So, the coincidence in this verse is the combination of the two words "enemy" and "friend," and between them there is a clear contradiction in meaning between the two opposing words and antagonism here, a positive coincidence.

As the poet Abu Nawas said:

As if the small and major of its bubbles are gravel on a land of gold "11"

As it says in Surat Al-Insan: "If you see them, you count them as pearls scattered."

If they likened their goodness, clarity of colors, and their emission in their councils and homes to scattered pearls, and it was said that the poet likened them to wet pearls if they were scattered from a coincidence, because it is better and more water.

Al-Tabaq was mentioned here in the words "minor" and "major" if there is a clear contradiction between them in the meaning, as the meaning of minor means the stage of youth or childhood, while the major means the stage of old age, and the presence of the two opposing words in this house made its effect clear on attention and contradiction in the home. Positive

As Zaid bin Amr said:

Generosity is great in the country, and if they say the same as others, say, and if they multiply. "12"

I mean, the people of guidance in themselves, and when they are described as a few, they are described by the likeness to the people of delusion. And also, the few of the converts are many in fact.

Tabulation in the home is the combination of "said," since the meaning of "said" came in simplicity, meaning a few, and the meaning of "increased" means abundance, meaning abundance. And the two are positive.

Al-Asha says:

Dar, when you did not laugh on that day, I cried tomorrow from the house

As stated in Surat Al-Imran, "We will cast into the hearts of those who disbelieve horror of what they have partnered with God as long as no authority has been revealed by him."

What is meant here in this negation verse is the argument and its descent all, as the poet used to laugh and play in this house in the past, so this house began for him as ruins that collapsed after parting this house and became far from crying. Happiness and the meaning of "crying" is sadness and grief. The dish at home is a positive effect, and its effect is clear.

Second: The interview:

Ibn Rushiq al-Qayrawani defined it: "conformity is the opposite of the word that it deserves in the ruling, and this is a limit between the corresponding and the contradiction in the division"

He mentioned that they are types whose origin is the arrangement of speech according to what is required, so he gives the first speech what befits him first and the last one what befits him last and comes in the agreement with what he agrees and in the violator with what he contradicts.

Al-Sakaky mentioned that it comes in opposites, where he said, "If you stipulate there is a condition, it is conditional against him." "14" It was also known by Qudamah bin Jaafar, who was one of the first to talk about the interview. He mentioned it in the course of talking about some stylistic characteristics that add an advantage to the value of poetry. " And what is called poetry is superior, if it is combined in it, it is recommended that the interview is correct, good rhythm, delicacy, moderate weight, correctness of the analogy, good preference, lack of affection, and the problem of matching and deviating from the description of the statement "15"

Al-Qazwini also defined the interview in the book of summary "is to bring two concordant and more concordant meanings with what corresponds to that in the order."

There is a difference between interviewing and matching, and it comes in two ways
1- The match can only be a combination of two opposites, as for the interview, it is usually by combining four opposites: two opposites at the front of the speech and two in the deficit, and the interview may reach a combination of ten opposites, five in the chest and five in the disability.

That the matching is only with opposites, while the interview is with opposites and not opposites, but they are in opposites, the highest rank and greatest position towards the Almighty's saying, "And from His mercy He has set the night and day for you to dwell in him and to abstain from his bounty." It is clear to us from the previous definitions that the interview may come with two or three compatible meanings Then he offsets her in order

The rhetoricians differ in the matter of the interview. Some of them make it an independent type of the good, and this is true because it is more general than conformity.

Interviewing two by two, as in the Almighty saying: (Let them laugh a little and cry a lot)

An interview of three for three, as in the Almighty's saying: (Good things are permissible for them and evil for them is forbidden).

An interview four by four, as in the Almighty's saying, "As for whoever gives and pious and believes in goodness, we will facilitate it to the left, and as for those who are miserly, indulge and lie with goodness, we will facilitate it for the left-handers."

The scholars of al-Badi'i scholars believe that the highest ranks of the interview and who are informed of it is that the number of interviews has increased, provided that this large number does not lead to impiety or lead to it "17"

It is noticeable in this verse that there is a large number of interviews, as he interviewed four by four, and this indicates its eloquence and clarity. It was mentioned in Surat Yunus, "To him is your all reference, and God has rightly promised that he will begin creation and then restore it."

As the poet Abu Al-Saud said:

Their shortness with worries is long, and their length with pleasure is short "18"

The poet means the women in this house that their shortcomings in the abundance of worries are long and their length with pleasure and joy is short, i.e. the poet met the word of their shortness with their length and the word of worries with pleasure, and this is a clear display to show what was found in the house of moderation in weight and quality in detail as he met two by two

As a man of Qais said:

If you bury the disease, we do not hide it, and you raise war, not sit down

It came in Surat Taha when the Almighty said, "The hour is coming I will almost conceal it."

It came in Surat Taha when the Almighty said, "The hour is coming I almost conceal it." Between us and you send for war, meaning you go back to it, we return to it.

We find the interview in this verse, as it met the word "van" and "and" and "buried" "by resurrecting" and "performing with war." "Do not fear it without sitting."

In order to retrieve the first meanings and stand on them to clarify the intention of the speaker and the type of interview, interview four by four

As Abu Al Saud said

A time we spend the joy of an hour and take over the misfortune in a year

It came in Surat Yunus when the Almighty said, "To him is your reference, all of you have promised God is true that he will start creation and then restore it."

He says, so how is the pleasure of an hour and it falls because of that pleasure in the hardship of eternity, and that is like the bliss of the world and its joy, after which its owner falls into the torment of the hereafter.

The second topic

Exaggeration is a language:

That in the sense it attains its ultimate goal and its end, and is not limited to expressing about it its lowest homes and its closest ranks and example in the Holy Qur'an as the Almighty says: "On the day you see her, every breastfeeding woman will lose what she breastfed, and every woman gives birth to her pregnancy, and she sees people drunk and they are not drunk."

If he said that every woman is amazed about her child, it would have been a good statement and full rhetoric. Rather, the breastfeeding woman was singled out for exaggeration, because the breastfeeding woman took pity on her child because she knew her need for her, and pity him for his closeness to her and her necessity for him not to leave her night or day, and according to closeness, love and affection would be.

Exaggeration in making poetry is like taking a break from the poet. If the meaning of the meaning is exaggerated by the poet, he will occupy the hearing with what is impossible. In spite of that, it makes the listeners intimidate. In the saying of Abu Nawas:

When we drank her and her teddy bears moved to the place of secrets, I told her to stand

For fear that her rays will be robbed, so my blood will see my hidden secret

If the exaggeration in the flow of alcohol in his mind because it leaves him speaking in a way that is hidden and at home there is a good explanation if he is asked why he tells her to stand up?

He defined it as "excessive adjective."

As Abu Nawas says:

The king of Agger if he liked to save him the branch of the skulls and the scallops to rise

Then he came after Ibn al-Mu'taz Qudamah bin Jaafar, and he talked about the excess of the adjective and counted them from the epithets of the meanings. Overpowering:

And we honor our neighbor as long as he is in us, and we follow the dignity where the money "20" As Al-Asha said:

My friend, I am in the chandeliers for envious, and I have to doubt the time will exist
A total of them is included, which is nine, and my quote is taken from me, and he is one

It was mentioned in the interpretation of Surat al-Waqi'ah when the Almighty said, "and Hor al-Ayn," by raising it and it

Populus, or sympathy for two children, and love for the gardens of bliss.

It is as if he said: They are in gardens, fruits, meat and poplar, or on cups, meaning that two children go around immortalized with cups and poplar. Exaggeration in the first verse if the poet wants to show the pain, which has reached a far point by making this comparison

And then he attains in the form of envy and conscience over this phenomenon because his soul has gone beyond envy to all the things that he depicts as united or persistent in isolation, so he increases in deep sadness whenever he sees such scenes that contradict a scene, so it is as if he thinks that he alone who happened to him that separation and no one outperforms He stuck to himself envy and find

Ibn al-Mu'taz says:

And the cup rained with water from its pitchers

Durr grew in a land of gold

And the people praised when they saw a wonder

A light of water in the fire of grapes "21"

It was mentioned in Surat Al-Dahr: "If you see them, you count them as pearls scattered."



Jamal claimed that scene that he looted and who was able to revive minerals and grow plants in a beautiful view that amazes people because they saw a painting of something beautiful. And Kaaba bin Saad mourns his brother Sheba and his name is Haram in his famous poem:

He shrieked, Have you seen or heard a shrew in the udder answering what he said in the containers? 22

It was mentioned in Surat al-Ma'un when the Almighty said: "I saw a person who lies about religion is an exaggerated characteristic of praise for Abi al-Maghwar, who hears someone calling him, responds to his call, and responds to him who was



He has whatever his difficulties, how is he who returns the milk to his udder? He remembers that praising him for his severity and strength, he can return the milk from the vessel to his udder, and this is an exaggeration.

Abu Al-Tayyib Al-Lughi says:

I have the greatest sadness in the pleasure of which the owner is sure of a transmission "23"

In the interpretation of Surat al-Ahzab when the Almighty said: "They think in God our suspicions." He described the event that was suspended by himself from an ambiguous soul, even because it asserted the certainty that in the state of joy that passes over him, he is connected to the sadness that will follow the joy, but it is more gloomy for him because he knows that the joy will not last. He lives in a psychological atmosphere dominated by sadness in every case. Abu Al-Saud says:

I do not forget, but an angel descends from the sky, pointing out

It was mentioned in Surat Maryam: "We do not descend except by the command of your Lord." The meaning of descending at ease and the meaning of descent is absolutely appropriate for this topic is a slow descent. Al-Mamdouh has been described as having reached a far point in looking at him when he sees without the quality of people because of the extraordinary splendor that he has. Act as an angel.

The third topic:

Dumping Language:

It is above exaggeration and without exaggeration, and in the term it is the description that can occur with reason not

Usually or in other words, it is the excessive description of the thing with what is reasonable and excludes its occurrence

Usually, it is the saying of Amir Al-Taghalabi

We honor our neighbor as long as it is in us

And we follow dignity where money

So honor them to the neighbor for the duration of his stay among them from the beautiful described morals, and for a period of generosity at

His departure and make this generosity follow him and include him wherever he was and in every direction to which he is inclined

Dumping is here, and this is a matter that is usually abstained even if it is not refrained by reason Exaggeration is not considered good in saying and wonderful in meaning, unless it enters into it, or is associated with it

Accuracy and acceptance bring him closer to "might" for the possibility "even if" and for "not for abstinence" and almost "for the approach and what

Similar to that from the approximation tools "24" and an example of that is the words of God Almighty "Almost a kind of lightning."

Sightseeing "If it is not impossible in the mind that lightning grabs the eyes, but it is prevented

Usually. What added to dumping sentences here is its approximation to validity with the word "almost"

This sentence came close to what was that which led it to the truth, so it was turned from abstinence to place

Examples of evidence include approximating the type of dumping with the word "if".

As Zuhair says:

If he was sitting on the sun from a vineyard of the first people or their glory, they would sit

This sentence was also coupled with the refusal of the people to sit on top of the sun, which is learned

The joy of its sun at the door of dumping.

Among the examples of dumping in order to be one of the tools of the report is the saying of Ibn Hajjah Al-Hamwi:

My body has exceeded the limit of all my distress, and I am not imagined today

From all the foregoing, it is clear that dumping is a description that can occur, not usually, and it is of two types

1- Dumping in the description with a tool that brings him closer to validity and acceptance

2- Dumping in description is just a tool for approximation.

There is no doubt that the comparison between the two types and in light of previous evidence shows that dumping

Associated with the approximation tool is the most eloquent of the clarity of the meaning and its addition

Morally, with what makes him glow, splendor and acceptance, but in spite of everything, the dumping remains

Both types are a free-standing art from the Badi'ah intangible arts "25"

As Zuhair bin Abi Salma said:

The egg has counted my head, I do not feed sleep other than the spit

And it was mentioned in the interpretation of Surat Al-Zariyat as in the Almighty's saying, "They seek forgiveness." In it, they are

Those who seek forgiveness are entitled to seek forgiveness, excluding Egyptians, as if they are the ones who are in favor of it because they maintain it

He told them about it. If talk is possible in this house, which is the lack of sleep and rest

And receding hair from the head as wearing forgiveness and addiction to it.

Standing on these meanings is adorable, but by commenting on it and taking it as a rest for the addressee, he says his vision in his poem:

And if they read in the board what was written in it of a distortion in his way, they would be slow

It was mentioned in the interpretation of Surat Al-Hajj when the Almighty said: "Among the people are those who argue about God without knowledge

And he follows all the demons, wanting to speak in this house, and it is possible that they will read what was written in me

The board preserved from the misguidance of that man and his seduction in his belief and his way of making a loud noise

Beseeching God Almighty to be those whom God said about them.

As Abu Nawas says:

Sugar has improved in my eyes what I have done so that I can see well what is not good

It was mentioned in the Almighty's saying, "It is not necessary" to estimate the reading by fraction, in that it is almost like

By saying: And you, therefore, in that it is a circumstance that disconnected from the added to it and substituted with the intentions because the original

It is not time for your health, and we have talked about it in the past, while any bad reminders of you remain as a consequence

He asked when I was correct. If it is possible to speak at home, he said to the bartender, "Water me until I am drunk, so ugly as I have it."

Al Farazdaq said:

And if they are not, I have fasted my dowry, and in the Most Merciful, for the weak is sufficient

It was mentioned in Surat Al Rahman when God Almighty said, "Like what they spend," which is similar to what they spent

They do not seek honor and glory from their money, gaining praise and good remembrance among people

From the face of God Almighty with the seed that he sensed cold, so he went devastatingly in the estimation that it be from your saying: If so and so miss me, then God suffices.

The one who looks at the speech from the first glance finds that the poet had something or a defect, but because of these

Women refrained from that defect.

Conclusion:

With the grace of God and his success, I reached the conclusion of this research, and I wanted to present the most important findings and recommendations by studying the art of Badi'ah according to Zamakhshari, therefore, the Badi 'is not a good presentation, but rather it is considered a science that is no less than the science of statement and meanings.

It is difficult for some scholars of rhetoric to master the knowledge of bid'i methods completely because the affirmation in it leads to ambiguity in the meaning.

Recommendations:

1- Making separate studies of Arabic poetry so that the student can understand the art of the bad, which strengthens argument, logic, and good speech.

2- Unifying names for Badi art and choosing the best and easiest ones, so that this art becomes easy and understandable and not to be confused with it.

3- Moving away from making the art of the wonderful art an insignificant art, i.e. a good show, because that leads to its end.

Sources and references

First - the Holy Quran

Second

1- Al-Hamwi, Taqi al-Din Abu Bakr Ali bin Abdullah al-Hamwi, Edited by Essam Shuaib, First Edition - without history.

2- Abu Al-Aseba Al-Masry, Abu Muhammad Zaki Al-Din, edited by Hefni Muhammad Sharif, first edition 1377 AH-1957 CE.

- 3- Qudamah, Jaafar Ibn Qudamah, Criticism of Poetry, Edited by Abdel MoneimKhafajah, First Edition 1962
- 4- Al-Rummani, Ali bin Isa al-Ramani, Dictionary of Literature, Fourteenth Edition
- 5- Al-Maraghi, Ahmad Mustafa Al-Maraghi, Science of Rhetoric, Second Edition 1986 AD
- 6- Imru 'al-Qais, Imru al-Qais ibn Hafiz ibn Umar al-Kindi, Divan of Imru al-Qais, Beirut
Seventh edition.
- 7-Dabal Al-Khuzai, Dabal Bin Ali Bin Razeen, Diwan Al-Khuzai, 3rd Edition, edited by Al-Saheb Muhammad Al-Rajili.
- 8- Al-Buhtari, Al-Walid Bin Ubaid Allah Bin Yahya, 2nd Edition, Cairo, by Hassan Kamel Al-Sayrafi
- 9-Al-Zamakhshari, Abu al-QasimJarallah Muhammad bin Mahmoud, Al-Kashaf, the latest edition 1972 AD, edited by Muhammad Al-Sadiq.
- 10 - Al-Asha, Abdullah bin Kharjah bin Habib bin Qais bin Omar bin Haritha, ed. 2, explained by Mahdi Muhammad Nasir al-Din.
- 11-Abu Nawas, Al-Hassan Bin Hani, Dar Al-Jeel Beirut, explained by Omar.
- 12- Zaid bin Omar bin Nafil, songs, edited by Samir Jabbar.
- 13-Ibn Rashiqa, Abu Ali al-Hasan bin Rashid al-Qayrawani, al-Umda, verified by Muhammad Muhi al-Din, 3rd Edition / 1972 AD
- 14-Al-Sakaki, Siraj Abu Ya`qub Yusuf bin Muhammad, Miftah al-Uloom, TahqiqyahZarzur, First Edition 1987 AD
- 15 - Al-Qazwini, Jalal al-Din Muhammad bin Omar Abd al-Rahman al-Qazwini, Summarizing Sciences of Rhetoric, Dar al-Fikr al-Qahira, edited by Abd al-Rahman al-Barquni.
- 16 - Safi al-Din al-Hilli, Abu al-MahasinAbd al-Aziz bin Ali bin Saraya, Divan of Safi al-Din al-Hilli, 1st ed. 1983 AD
- 17 - Abu Al-Saud, Abdullah Abu Al-Saud bin Al-Sheikh Abdullah, History of Arabic Literature, 3 ed. 447 AH-1313 AH.
- 18- Abu Nawas, Abu NawasDiwan, 1st edition, edited by Omar al-Nadr.
- 19 - Amir al-Thalabi, Umayrah bin Ja'al bin Amr bin Malik bin Thaleb, Aalam al-Tarajim Dictionary, 4th Edition, 1979 AD, Verifying Khair al-Din Al-Zarkali
- 20- Ibn al-Mu'taz, Abu al-Abbas Abdullah bin al-Mu'taz, al-Badi ', edited by MatatiusKrachvoFaski.
- 21- Abu Al-Tayyib Al-Lingui, Abdul Wahid Bin Ali Al-Halabi, Poetry and Poets, Part 1.
- 22-Ibn Manzur, Jamal al-Din Muhammad Ibn Makram al-Ansari, Lisan al-Arab.
- 23-Ateeq, Abd al-Aziz Ateeq, BadiAlam, Beirut, 1985
- 24- Zuhair bin Abi Salma, Zuhair bin Abi Rabi'a, DiwanZuhair, C1, i 1, edited by Imam Abu al-Abbas Ahmad bin YahyaTiglbi.
- 25 - Al Farazdaq, Humam Bin Malik Bin Sa`sa Bin Najia, Divan Al Farazdaq, Part 2, the investigation of Karam Al Bustani.