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THE NIGHT IN SIFAT AL MUTANABBI (ARTISTIC STUDY)

Naim Jassim Mohammed Fahad

Research Division, General Directorate of Education Anbar, Ministry of Education, Iraq.

Email: Naimjassim87479@uoabar.edu.iq

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ABSTRACT

This topic aims to shed light on the description of the night by Al-Mutanabbi in all its descriptions of length in the days of difficulties or by representing the praised in him as his stars or in the dark and staying up with the beloved or in regular expressions and describes the sword of the state for what he did to his enemies and made the night long for his enemies and in satire he has mastered it The best craftsmanship. The problem: There are several questions that we are trying to answer within the aspects of the subject, including the following: How did Al-Mutanabbi deal with the night in his swords from an analytical point of view?

INTRODUCTION

When I dealt with this subject, I realized that I was in front of a mountain of literature and many writers and critics who dealt with Al-Mutanabbi's poetry until I found it very difficult in this research in terms of choosing the opinion that would benefit me in my research, but that no example or wisdom is mentioned except that he has a house in it, I realized things that I did not I knew her about the poet in particular and his poetry in general, so I cannot distinguish between the commentators of the Diwan because their opinions are similar in many of the verses (that Al-Mutanabbi is served, his explanations are available, and the material is abundant) (Al-Barquqi: 2018 AD) not without wisdom or a wonderful picture of poetry , as well as the durability and sobriety of the phrase, which critics consider it easy to refrain. As for the research, I thought it short because the research is broad and sprawling because of its wide meanings and many explanations, as we mentioned previously. I did not find titles for the investigations that make up the research, but I divided it according to the number of verses that were mentioned in Mamdouhiya. Now many poetry was said in Saif al-Dawla. Even some of the explanations are titled as al-Siyyat, which are poems that praise Saif al-Dawla or lament him in a family. As for the sources that I drew from in this research, they are many and varied from sources and references, but the main sources I relied on in my research explain the poetry of Al-Mutanabbi by Al-Aflili because of the full explanation of the verses by Mu`ajar Ahmad Al-Tanukhi and the explanation of Al-Mutanabbi's Diwan by Al-Wahidi, then the conclusion, and the list of sources and references. The Night in Al-Mutanabbi's Swords: A Sword's Praise of a State\

So sleepless nights... The godfather will be disappointed by the poison Throw to a horse: He moved his days, and left him all in the enemy. Al-Masawmah: the mark, which is a metaphor for the large number of stationed and marching in the pursuit of enemies, that is, the marked Arab horses encroach on you, meaning the animate beings in their request. We find Al-Mutanabbi praising the sword of a state [from the abundance] nor madness by night, nor by day... nor horses, lambs, nor stirrups. Neither the darkness of the night nor its darkness was able to protect the enemies of the sword of the state, nor the day they were able to flee from what he saw of their brutality, then he says, confirming what he presented: Nor was the night more maddened by those who tried to hide in it, nor did the day benefit from Ram in it to flee, nor did the horses carry those who rode them for their speed, Nor did the passengers carry him because of her strength, he wants: that the army of Saif al-Dawla caught their gathering, and owned their harem (Al-Aflili: 1992 AD).

Laments Saif's sister to a country [from the simple] I see Iraq all night long since I was mourned How is the night of the boys in Aleppo. Here, Saif al-Dawla consoles his sister and mourns her, as he says: I am in Iraq, and my nights have been long since I mourned her, so how about his condition, and she is his sister and close to her. The state; the young boy, the guardian of charity in Aleppo; the home of his king, and a stable place. The aesthetic style of Al-Mutanabbi makes the hearts happy (Al-Aflaili: 1992 AD). the simple] The nights do not come to them when their hands. If they strike, they will break the spring in the west. So he made the nights of Ida as a metaphor. He wants the nights, and if they are pleased

with a loved one, they are saddened by his loss, and if we forget him, they will follow him after him, and he has come to you, addressing Saif al-Dawla, from the two cases; In the joy of the one with whom you used to be familiar, and the sadness of what followed that of his death, and the regret for him, with wonder (Al-Aflaili: 1992 AD). Praise Seif Al-Dawla [from Al-Wafer] He fights me over you all night and when I leave him, he takes up arms At night, he says, "Go away, leaning towards the emir and his council, and disobeying him, for the dispute occurred, so he made that Then he said: And if I left, I helped him against myself, and it may be that the meaning is that the night is the coolness of its tears. And dispersing his companions begging to be alone with him, so my departure took his weapon and was aware of what he wanted (Al-Barquqi: 2018AD). And in his saying praising the sword of the state [from the mansarh] And the night threw you at the soldiers, and you threw their eyelids with sahih He said: And you threw the night in march to them with your soldiers, and the sleepers calmed their eyelids, hurrying with them without stopping, and in advance without fear. Although this phrase was not in a word, it was indicated by his reference (Al-Aflaili: 1992 AD). As for praising the sword of the state [from Al-Taweel] I am more important than something and the nights are as if they chase me from being it and I am being chased. He says I want something dangerous and I try to do it, and the nights prevent me and him and push me away from him, as if she is expelling me from reaching him and I am by my request and my intention is to expel her from preventing me and him from preventing me from asking for that matter (Al-Barquqi: 2018AD).

Praise Seif Al-Dawla [from Al-Wafer]

When the day turns away its light from them	it begins with two nights: night and dust
And if the darkness begets them	the light of honor and the day

He says: If the day diverts its light from them by its setting, it overwhelms them with two nights: a night of darkness, and a night of darkness. And if the darkness of the night was revealed to them by its passing, two lights would shine for them: the shining of swords, and the brightness of the sun, indicating the severity of their ordeal, because it was impossible for them to escape at night, and they were not able to demand them by day (Al-Afilili: 1992 AD). He said: That is, if the light of day is removed, they enter into the darkness of the night and the darkness of dust, as if there are two nights. And likewise he said in the house that follows it (in the description of the night), which is the same in its meaning. Al-Nabigha came to the meaning of these two houses in one house in his saying describing the army (the simple). Its stars and the sun appear to be rising light with light, and darkness with darkness, He means that they are in two dark nights of night and dust, and two days of light of the sword and day (Al-Barquqi: 2018AD). Likewise we find him praising the sword of the state [from Al-Wafer] So he did not release money for them in the morning and no fire was kindled for them at night From the severity of their fear: No cattle were released to them during the day; because of their severity and fear, and no fire was lit for them at night; To strengthen their fear and caution (Al-Aflaili: 1992 AD). Because of their fear,

they did not release their blessings by day, nor did they kindle their fires at night (Al-Barquqi: 2018AD). And he says in praise of Saif al-Dawla [from the abundance] So you still see, as the night approaches the sword of the state, the King, slamming into each other's hands Sparkle: luminescence and luster.

He says: Still, when the night fell, and the darkness objected to her, Jesus saw the sword of the state, the King, Zia leading her, and a light shining for her, a reference to what he demonstrated in his land from his grace, and shone in it from the lights of his glory (Al-Afilili: 1992 AD). He says: Al-Iss still sees the brilliance of the sword of the state in the darkness of the night, so it is guided by the light of his surprise on its way to it. His generosity is that he lights a fire for guests in every place, so Al-Ess sees that and finds it comfortable. The first is the apparent (Al-Tanukhi: 2010AD). He continues to praise the sword of the state [from the long] And at night we had a thuya covered under it as if it had a dormitory in the facilities. Then he said: And he remembered us at night, and we slept in the goodness of that soil, and we slept in the goodness of that goodness. He referred to the place of that country from himself, and represented it in his remembrance and thought (Al-Aflaili: 1992 AD). Al-Thuwayyya is a place near Kufa, he says, "I remembered the night when we took this place as cushions for us, meaning we slept on it, and it was good soil, as if the soil with which our companions grew when we leaned on it was amber in it. Rather, he describes his affliction, his companions' affliction, and their patience in the hardships of travel, and that the broken scraps of swords are their range, and the earth is their cushion, because he placed his head on the elbow from his hand. And its soil is a musk that looks like ginger (Al-Muhallabi: 2003 AD). Praise Seif Al-Dawla [from Al-Wafer] Do you take care of all those who threw away the nights and publish all the burials of idleness. He says: Everyone who was afflicted by nights and befallen him with adversity, you protect him and save him from it by your kindness, and everyone who dies of inactivity, you revive him, make him famous, and raise his remembrance of your blessings upon him. He said: I rent it to everyone whom the nights threw with its money, and you meant it with its fertility, and you greet everyone who lost his memory, and he buried him by his idleness, so you rent that by protecting him, and you revive this by honoring him (Al-Afilili: 1992 AD). Laments Umm Seif Al-Dawla [from Al-Waffer] And we associate the antecedents with approximations and what they save from the stupor of the nights. We relate: any sing. Antecedents: horses. And closeness: any cities from homes and trotting: fast walking. He said: We are linked to the freeing of horses and their precedents, and we honor them with the closeness of their stables, and yet they do not protect us by their effort and free them from the punishment of eternity for us, and their nights dazzle in our tracks, but that forgiveness overcomes their efforts, and fails the farthest ends of our quest. Afili: 1992 AD). This is a lot of talk and it is fascist, so changing the colors of the nights is what he explained other than that iron burns and its luster is corrupt, because iron does not shine in the dark at all, as for fire, yes, as mentioned. The nights are illuminated by the abundance of fires that his camp descends on (Al-Zawzani: 2006 AD). Praise Seif Al-Dawla [from Al-Wafer] If you put out his fire you would read the calligraphy in the blackness of the nights, He says to Saif al-Dawla: If you put out your saddle, which you use to light yourself at night, in the presence of this

weapon; To enrich you with it, and to give you its brilliance, until you read what is written in the papers in the dark nights, and the dark black nights (Al-Afilili: 1992 AD). It is a reference to the lamp that says: If your lamp is extinguished, you can read the calligraphy in the dark night, because weapons will shine and shine (Al-Tanukhi: 2010 AD). Praise Saif Al-Dawla [from Al-Taweel] The nights after the deceivers are forms All the lovers' nights are long The shape of any are similar. It may mean that people's nights shorten and lengthen according to time. If it was summer, it was short. Although the winter was long. However, the nights are always long because the beloved is far from me, so I refrain from sleeping, as the saying of the one who says: How long is the night for the one who does not sleep (Al-Boroujerdi: 1987 AD). He says: The nights after the two of my loved ones are the same in length, the same in my torment with them, and the nights of lovers are long for them, because of what they suffer from staying up late, and their thoughts renewed in it (Al-Afilili: 1992 AD). Shapes similar in length plural the shape and form of a thing like it, and that is that people's nights shorten and lengthen according to the difference of winter and summer, and their nights are long because of the distance of the lover and the abstention of sleep. It is as if it is against the saying of the one who said, If you want to entertain a friend, then add the number of nights to him, then tell about its length, so he said, "It is long and so are the nights of lovers" (Al-Barquqi: 2018AD). He also praises the sword of the state in another place [from the long] Did your eyes not see this night my vision So tenderness and slenderness would appear in it. He said: Addressing his beloved: Did not this glorious night see his sermons, continuous in length, your eyes my vision of them, and witness what you witnessed of their magic, so much less of it, and shortening of what it called, and tenderness for those who bewitched him, and he met with weakness and sickness what he met (Al-Afilili: 1992 AD). Meaning that he addressed his beloved, he said the pain seen the night of Galilee speeches related to the length of your eyes as I saw them and testify witnessed from Sharhama were less than what many and falls short of it is long and lived up to those who Shrtah and deliver a weakness and slenderness what speech Vingela Me (Akbari: 2012). And the best of those who expressed it in the explanation is the one who said about him. Narrated: Delicate and accurate, he says: Did not this long night see your eyes, my love, as I saw them?! Until it melts and disappears, it becomes an accurate solution like me. It was said: It means my vision. Means. Did the night not see your eyes, my vision?! He did not want to be with them and turn them, so he would have mercy on me and be kind to me, and show sluggishness and shortness as gentleness to me, so the night passes and becomes shorter (Al-Tanukhi: 2010AD).

Among his praises to Saif al-Dawla is also [from al-Taweel]. In the path of the few, I met the dawn I healed my tide and the night in which there was a slain He says: I met the dawn in this place in a state of joy, and a way of bliss, I saw my stomach as the night lengthened, and I showed him to get out of it, and he is like a dead person whose period has expired, and I fell from those who warn him of his provisions (Al-Afilili: 1992 AD). He made his victory heal his own anger, and he imagined the period of stagnation prior to this victory in a heavy night, and it was a night that was soon stabbed by the sword of the state, Najla's stab, so the nail became clear and the light of joy spread in the souls (Guest: 2006 AD). Abu Al-

Ala Al-Maari explained: He did not want the reality of dawn, but rather wanted a fire that was lit by the sword of the state in the path of the few, and its light was mixed with smoke, so he likened the mixing of light with smoke to the dawn in which darkness is mixed with light. And on the authority of Ibn Jinni, he said: I asked him at the time of reading to him about the meaning of this, and he said: We were keeping pace with the sword of the state, so we met a few at the time of dawn with the dawn, it was as if I had met the dawn with it, then we walked on the morning of that day to the afternoon and launched raids (Al-Tanukhi: 2010AD). And more than one explained: And if you wanted, I said: The night was long in the sky, as if it had seen me, so I necessitated that I ask him for my revenge: So the sword of the state kindled in the path a fire, and its light mixed with its smoke, so it seemed to me from the light mixed with smoke, a tan like the tan of dawn, before the time of dawn, as if this king He killed the night by igniting these fires, which shattered the intensity of the darkness, so I will be able to take my revenge, and my tibia will be cured (Sayyidah: 2019 AD). He also praises Saif al-Dawla [from al-Taweel] The light of the morning is full of what changes it and the darkness of the night is tired of what swarms it. As for Abu Al-Ala' Al-Ma'arri, he says: The morning is tired of the frequent raiding of the praised One, and the darkness of the night is tired of walking in it and crowding with it (Al-Tanukhi: 2010AD). Likewise, Al-Wahidi has a detailed explanation regarding that, when he added his saying: He wanted what changed in it, so he deleted the neighbor and connected the distraction, as the saying of the disbeliever, at an hour when you love food, meaning when you love food, and they used to change the time of the morning in order to ignore the people, and that is why they used to say at the time of the raid and in the morning he says because of your many raids in the morning time. The morning is tired of it, and the night is tired of your crowding with it, which is that it reaches every place the night reaches. The night will go away with the light of your weapons (Al-Barquqi: 2018 AD). And that he continues to change in the morning, and runs at night, and is stabbed with spears until their breasts are broken, and he is lashed with swords until he wears them out. Saying: It is possible that (his change) is from jealousy, so you attack him with a hamza because you say: I was deceived and I deceived others, that is: you made him jealous; It is as if he says: The light of the morning is tired of the abundance of what it changes with iron light in the raids on the enemies, and this assessment is similar to rhyme because it is transgressive by itself, so (changing it) is like (crowding) (Al-Muhallabi: 2003 AD). And praise of Saif al-Dawla [from al-Taweel]

And if I had performed a faraway land I would go to sleep, and I would have kept the secret, and the night kept it secret.

He says: It is because of his resolve, and the severity of his skin, that if he goes to a far land, he shields the night and the night, and hides with it, and continues the secrecy in it, and his position is from the night's inclusion in it, and the concealment in it, the place of the secret from its bearer, and the preserved conscience from its silencer (Al-Afilili: 1992 AD).

He says, "If I went to a distant land, I would walk at night surrounded by darkness, as if I were a secret, and the night concealed that secret. (Al-Barqooqi:

2018 AD). And praises Saif al-Dawla [from al-Taweel]

The ejaculation stars compete every night There are stars that have roses and blacks

Ejection stars: the meteors that the demons shoot with. He said: Ejection stars compete with the speed of their effusion and the severity of their decline, his horses are like stars in the intensity of their enemy, and the speed of their running, among them are roses and Adham (Al-Ahlili: 1992). He says: His horses oppose the falling stars in speed and in throwing the enemies, just as the stars are only thrown by demons and they burn them, so are his horses, including roses and adham, they go to the enemies and burn them like the stars that fall on the devils (Al-Tanoukhi: 2010 AD).

He has mastered the depiction of the attack on the enemies and how the shine of iron in the night resembles meteors and is similar to the shooting stars that are thrown by the devils. They move on the earth as the planets move in the sky (Al-Barquqi: 2018AD). Perhaps the most beautiful expressions in explaining this verse are what the revolving astronomer said, where he said: "You ride at noon to race the path of its meteors, and you come after the distance to achieve its demand, but that clears the depths of the shadows, and this clears the depths of the deserts" (Tabana: 1984 AD).

The horses, the night, and the desert know me\... and war, and beating, and the stationery and the pen.

In another place he praises Saif al-Dawla [from al-Basat].

This is one of the most beautiful things that Al-Mutanabbi said, for he collected all kinds of courage and knowledge in one house. Ibn Jinni said: People have previously mentioned what he collected in this house, but he did not gather like him in a house as far as I knew, and Al-Buhturi said (from Al-Khafif): Ask for a third Other than me... I am the fourth of Al-Eis, Al-Dajja and Al-Bayd (Al-Tha'alibi: 2011 AD). He said: The horse knows me for my progress in its prey, and my skill in riding it, and the night knows me for my secret in it, and the length of my arms for it, and the desert knows me by my persistence in cutting it, and my ease in its command, and war and beating testify to my skill in them, and my progress In them, and the crayons are witnesses, to inform me of what they contain, and the pen (scientist) for my creativity in what it restricts (Al-Aflaili: 1992 AD).

He says: I combine the etiquette of the sword and the pen: the horse introduces me to equestrianism because I am addicted to riding it, the night knows me because I keep walking in its darkness, and the desert knows me because I am addicted to cutting it, and my permanence in it, and war knows me because of my frequent contact with it, and the stationery and the pen know me because I am a literary writer, and it was said: It was wanted by the people of The horses, the people of al-Baida, etc. know me (Al-Tanoukhi: 2010 AD).

He described himself with courage and eloquence that these things did not deny him the length of his companionship with him and from the virtue of this house. Abu Al-Fadl Al-Hamdani said, If you want, you know my rank from manners, and that I have been nourished by virtue and blessings, so the tip, the bow and the bows bear witness to me, and the sword, dice, chess, and pen (Al-Barquqi:

2018AD). The horses, the night and the desert know me, and this is apparent from the Arab proverbs:) Horses are known by their knights (Al-Ma'arri).

And praise of Saif al-Dawla [from al-Taweel]

The nights give away everything we took\ and they are what they take away from you

Ta in Tveit speech. And the nights: in a place in the accusative position, meaning: everything that the nights have taken, you will pay it off. That is, you take it from her, and if she takes something from you, she will fine it for you, and no one else is able to do that (Al-Tanukhi: 2010AD).

He says: You, Seif al-Dawla, pay the nights for everything you took, so the nights are not able to take it back from you. Attribute or praise of the nights, and the second is praise of Saif al-Dawla (Al-Zawzani: 2006 AD).

He says the nights: If you take something, you take it, and if you take it, you will be fined, because you are obligated to pay it, and it is permissible for her to fulfill her speech, and on this he narrated, I took it with a t. I disagree with you and this is what some of them say, so the seekers in us did not realize their witr, and we did not miss from the rest of the people a water, and Al-Tarmah said: If we take people, you do not realize our enemy, or we ask, we transgress the right to demand (Al-Barquqi: 2018AD).

Conclusion:

Praise be to God, whose grace good deeds are accomplished, and by His facilitation and help the tasks are accomplished, and prayers and peace be upon the ominous, warner, luminous, the light and the caller to God by His permission, our Prophet Muhammad and upon all his family and companions, and then:

After a pleasant journey that I spent between the pages of books, and the texts of knowledge, I reached the end, so I put the travels, at the conclusion of my marked research, and after searching in Al-Mutanabbi's Diwan and the explanations of the Diwan, I found and realized that Al-Mutanabbi is one of the poets who are not matched by anyone with poetry, wisdom and good phrases. Myself that all poets are dependent on Al-Mutanabbi, and I did not find a place where he did not delve into it and excel in describing and in its poetic representation, the best representation. In the evening and staying up with the beloved, or in regular expressions, the sword of the state describes what he did to his enemies and made a long night for his enemies, and in satire, he has mastered it with the best ingenuity. These are the most important results that I have reached, through my research. What was right is from God alone and has no partner, and what was wrong is from me, and from Satan, and I ask God not to punish us if we forget, or err. And the last of our prayers is that praise be to God, Lord of the worlds, and may God's prayers, peace and blessings be upon our master Muhammad and his family and companions, and those who follow his guidance and call with his invitation to the Day of Judgment, and praise be to God, Lord of the Worlds.

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