

## Subject of Courage and Generosity in the Poetry of Lamenting Friends in the Fourth Century Hijra

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### Courage:

Courage is one of the most important moral values, especially among the Arabs, and throughout the ages, the brave is the one who was bold and daring, fearless of nothing.<sup>(1)</sup>, and it is linked to other moral values, including: reason, justice and chastity.<sup>(2)</sup> ; Therefore, we find courage mainly in moral values, if not to say the most important of them. The limit of courage ((the chest capacity to take the destructive things))<sup>(3)</sup> , The brave must have a mastermind, and a tongue that speaks truth, justice, chastity and integrity, so it is: ((The body of war: courage, its heart: measure, its tongue is plot, its wings are obedience, and its companions are obedience)).<sup>(4)</sup> , There are things that a person must take into account when taking action, for (it is not the courage for a man to make himself perish).<sup>(5)</sup> , The Glory and Exalted have indicated in several places in his blessed book the importance of courage, taking into account the courage to fight and not to attack; God Almighty said<sup>(6)</sup> , Courage is a high moral value, and it is one of the Arabic qualities that have been known since childhood.

The value of courage in lamenting friends in the fourth century AH was very present in the lamentation of well-known or unknown personalities, to the extent that the hereditary was influenced by the courage of the lament, such as the saying of Abu Al-Tayyib Al-Mutanabbi in his friend Fatek Al-Rumi<sup>(7)</sup>: [from Al-Kamil]

I will not respond to the separation of my loved ones I feel good with the bathroom, so I encourage myself

And the anger of the enemy makes me hard And blame the friend's reproach on me, so I am afraid

Here the hereditary poet is inspired by courage and chivalry from the character of Al-Marathi, for this Fatak was an intrepid who did not fear anyone, and a soft side towards a friend, and this value affected the character of the character. (Abi Al-taeeb) For him death and the violence, treachery and loss of life described with it, he does not fear<sup>(8)</sup> , But he fears the separation of loved ones and fears him, and how he is not afraid when the separation of death has deprived him of the dearest of people to him (Abu Shujaa)<sup>(9)</sup>. The Abbasid poets, in general, passed in their elegies to their lost friends with the courage they possessed, and they exerted their efforts to repel calamities, confront calamities and sermons, and say that the good people of the Levant accept that.

<sup>(10)</sup>: [from Al-Kamil]

We used to think his homes were Al-Kamil gold, then he died, and every house was scattered

And this is the generous, strict, and meeting and the daughters of the crooked, all things gather

Abu Shuja did not leave wealth after his departure, but his wealth was evident in what he had in his possession of war equipment, such as horses, swords and spears.<sup>(11)</sup> An indication of his courage and willingness to face every enemy. And Aba al-Tayyib is one of the poets who value the high value of courage, which is strength and valor, facing adversity, fighting the midst of fighting, and achieving victory. They praise this value in their poems, and cherish it in their elegies, so our poet expresses the strength of his friend who lost you in other meanings, saying:<sup>(12)</sup> [from Al-Kamil]

And I have seen you, and you do not know Unless we keep it from you, a deaf heart

It is as if fighting her and attacking her You are obligated to make a donation.

That is, the heart of Abu brave, intelligent, purulent, removes from him the calamities that befall him, just as a fierce fighting hand has been lifted from him, a hand that is always giving to the beggar and the needy, and in the view of the lament it is an obligation and duty, while it results from his high morals being a donation not an obligation.<sup>(13)</sup> Al-Rathi emphasizes the continuity of his friend Al-Marathi in waging wars and helping others, saying:<sup>(14)</sup> [from Al-Kamil]

you still pay every terrible thing until the command that does not pay

In spite of the ability of this brave man, he avoided facing calamities, yet he was not able to face the command of death and push it away. And the poet Al-Rathi is not satisfied with describing the courage of his deceased friend (Fatik) and his bravery, but he also described his merit in helping him with the people, saying<sup>(15)</sup>: [from Al-Kamil]

And pardon Al-Tarad, for there is no sinner Rafeover the canal, and no tooth shines

The guardian and all sympathetic and sympathetic After necessary, mourning and farewell

There was a refuge for every people And his sword is in every people's home

He was the fastest knight in a stab a horse, but death is faster

Courage and courage went with him, no teeth dripping blood, no sword shining, and he left alone to his grave, after he was a refuge and honor for the people in adversity by turning them back from misfortunes and misfortunes, his sword is a breeding ground for enemies quickly stabbed them, but his death was faster than him<sup>(16)</sup>. This friendship was built by correspondence and news before the meeting<sup>(17)</sup>, Al-Mutanabbi, in choosing Fatah Al-Rumi as a friend, looked at his character and morals first, and it was the custom of Abu Al-Tayyib, who was suffering from a lack of true friends in his life.<sup>(18)</sup>: [from Al-tqareb]

And which boy did you rob Al-Mannun you didn't know what his mother gave birth to

nor do you touch her chest And if she knew, it would be included

His saying: (Which boy did you rob me of the omens), a question for the poet lamented by the robbery of the death of his brave friend, my father is brave on the one hand, and from the mother's lack of knowledge of what she was born on the other hand, and if a mother knew that she missed that the one who held him to her breast when she was brave, she would have killed you.<sup>(19)</sup> She panicked by flipping it and carrying it, and for her to bring him to her chest. The poet Abu al-Tayyib sees, after his Al-Taweel travels from Kufa, the place of his birth and upbringing, to the Levant, then Egypt, and back to Kufa. And when he saw in these travels that loftiness, pride and honor were represented by the sword, not by the pen, and his pen testified that he wrote what he saw in these travels (the metaphorical image), so he says in that<sup>(20)</sup>: [from Al-baseet]

until I came back with my pens saying to me Glory to the sword Glory not to the pen

Write to us, never after the book with it                      for we are to the swordsmen as servants

You heard me and my medicine was what you said If I neglected my redemption, my lack of understanding

Whoever needs only the Indian He answered every question about him.

Courage is linked to reason and justice, so the brave usually fears nothing but God, if he has the right opinion, Ibn Nabatah says in that <sup>(21)</sup>: [from the Al-baseet]

He loves disagreement, so if the pigeon says to him    I love souls when I asked for their ancestry

The darkness was not safe from his smile And the appeal is safe from his failure.

Abu Ali al-Katib - according to the saying of Ibn Nabatah - loves disagreement if he is confident of his opinion, and gives it precedence over it because of the correct opinion he possesses, and he is not afraid of death in opposition to it, and if death loves these souls, this courage does not secure from the darkness and does not settle for his smile, as he seeks To achieve what he hoped for from beatings and stabbings at all times, his boldness and courage made him not care about taking action and not looking at the consequences. And no matter how brave a person is, he cannot return the time spent on him. In this, the poet Al-Sharif Al-Radi says in lamenting his friend Abu Al-Qasim, the captain of the Abbasids. <sup>(22)</sup>: [from Al-Taweel]

The horses came to us    and the white and the canna So what prevented us from al-Qana and al-Qadab

The hereditary poet likens the strength of his friend Al-Marathi to (Al-Qana and Al-Qadhab), and (The Horse, Al-Bayd, and Al-Qana) to the deputies. <sup>(23)</sup>, And Ali bin Al-Qadi does not fear anyone, so Al-Sharif Al-Radi (may Allah be pleased with him) says <sup>(24)</sup>: [From Al-Taweel]

It is the ordinary entrapment that does not fear it                      from the door by a gatekeeper and a visor

So (the gatekeeper and the guard) is the one who stands at the gates of the princes with the intention of blocking the people from them, because he possesses the power to prevent the person from entering. The poet Al-Sharif Al-Radi was not satisfied with describing the courage of this friend, in which he says <sup>(25)</sup>: [from Al-Taweel]

It's as if we presented an educated Za'abi On his coffin the arches tried

And I was with him who waged wars and feared So it came from predestination that I would not fight

Soil researchers have contracted, any help that met you met her with the blessed dust

He also says:

as if they were led to the grave in distress slander, and slander    axillary esophagus

And which cutting sword were buried in his grave    As you do not disobey him today

The educated Za'bi, Al-Maqanab, Al-Sajdah, Al-Daghim, and Al-Hassam are descriptions added by the poet Al-Rathi to indicate the courage of his elegy friend. This captain was like a spear prepared and prepared for fighting with it, known for his experiences with groups, so the mourner bemoans a brave lion who has helped and seek refuge in adversity, but fate managed to defeat him, so how does this friend fight after the death of his friend? And even if he roared and rose, the graveyards

would block him and prevent him, for this hussam was a cutting sword in resolving disputes and disagreements, and with his death, there is no striking sword that suffices with it.<sup>(26)</sup> Evidence for the saying of the poet <sup>(27)</sup>: [from Al-Taweel]

So its effects are reddish for his enemy                      And from it, behind the soil is white

The effects of this cutting sword were represented in shedding the blood of enemies <sup>(28)</sup>. The poet Al-Sharif Al-Radi follows the same method in explaining the courage of his friend Al-Maratha Abi Al-Hassan Al-Muzaffar, in which he says <sup>(29)</sup>: [from Al-Kamil]

And build forts to have fun, as if Yesterday was a waste of time

and clear the gates to the enemy, so it is as if For his doves were the ones who cleaned

His building of fortresses made him enjoy an impenetrable dam, and he carved it for the blades of arrows for the enemies, as if at his death he was building and building, so his courage was based on victory or death, and the latter was the one who built and nurtured him in it the poet says <sup>(30)</sup>: [from Al-Kamil]

And the enemies warn him So, I encouraged them to panic.

He led his belt Al-Mannun, so he Mudarib with the pure egg

He was famous when you mentioned it The plans of battle and attitudes of patience

The enemies warned each other in their attack of Abu al-Hasan's strength, strikes, and strides. But Al-Manon did not do justice to that belt and the bats of that sword, and if the soil of men grew according to their rank, it would grow on him from his bravery with brown spears <sup>(31)</sup>. And the brave and courageous one, if his death was not a predestination, then most of the time it is treacherous, especially if he is difficult to handle, and he is surrounded by haters and envious people, as is the case in the killing of Al-Muqallid bin Al-Musayyib, who Al-Sharif Al-Radi lamented him with a poem that was dominated by a statement of the bravery and generosity of the eulogized friend, in which he says <sup>(32)</sup>: [from Al-Taweel]

And tell the fever to the day after it I do not stand without glory and will be established

And for the whites, there is no hand for a Muhannad past. And for the summer there is no high-paid seller

And say to the Uday: Our mother is on every side. from the ground or sleeping on every bed

The vanguard of his fear has vanished Your opposition to every pasture and resource

The protectors have lost their best protector of a high rank, the honorable position they resort to, the decisiveness of the state is a brave knight that no one can match in his bravery, and swords have lost the hand of their owner, the cutter in his strikes, and the flour in the sword of his enemies, as his enemies are stabbed by his enemies. , thinking that he is chasing them everywhere <sup>(33)</sup>, and with his death their souls have settled and their fear has disappeared. The tongue of the deceased friend (Al-Hussein bin Al-Hajjaj) has courage represented in his words in addition to his actions, a tongue like a cutting sword. The Sharif Al-Radi says about it <sup>(34)</sup>: [from Al-tqareb]

And this sword sees that the death that wrapped his body only folded the edges of that sword, so the poet wonders by saying <sup>(35)</sup>:

So where would you hasten to struggle? And his gifts are for Al-Taweel-term.

Plagues paralyze the whipsAnd twist the wings to give me the reins

Where is his acceleration, anticipation and revival in throwing spears, for his strikes and the firing of his spears were paralyzed by calamities like being struck with a whip, and twisting the ribs like folding a horse's bridle, and such a brave man even the brave were cowardly and fearful of him. The friends who were previously mentioned in the elegies of the Sharif Radi, whose death was a fate and destiny, except for Abu Hassan, Al-Muqallid bin Al-Musayyib, the governor of Mosul, and Abu Al-Awwam, Amr bin Laila, his master<sup>(36)</sup> Their murder was premeditated, and Ibn Layla was known to be an aspiring revolutionary<sup>(37)</sup> Al-Sharif Al-Radi says:<sup>(38)</sup> : [from fast]

Tell my father to be promptedby the wrath of the descending fate

O rescue of the fearful of his lifeO culture of the slant corrupt logic

The poet Al-Sharif Al-Radi points to the courage of his friend, the lamented Abu Al-Awwam, and his relief and assistance to the fearful. He is also fair, for his words are like a spear shaft, far from foolish, speechless and corrupt.

### Generosity:

Generosity is a moral value, and one of the characteristics of the ancient Arabs; Which they became famous for, until they became an identity that distinguishes them from all other nations. So, generosity linguistically: ((Al-Kaf, Al-Raa and Mim are a valid origin. It has two chapters. One of them is honor in a thing in itself, or honor in a character of manners. It is said: A generous man)).<sup>(39)</sup> And the Generous: ((The one who honored himself from desecration with something in opposition to his Lord. It is said that this is a man who honored his father, and honored his fathers))<sup>(40)</sup>. In the terminology, it means: ((spending a lot of money easily from oneself on matters of great value of great benefit)).<sup>(41)</sup> and the sacrifice of oneself is unrequited.

The value of generosity has been known to the Arabs since their ignorance; Because their lives in the desert are stingy with provisions, their lives leave and roam, their souls were happy to help the needy, feed the hungry, relief the desperate, and the connection of the wombs. This means perfect hospitality at first sight<sup>(42)</sup>. The poets of this era embodied their pride through the value of generosity in poetry, and when the era of Islam came, the concept of generosity expanded, after it was limited to the material aspect, it included in this era the material and moral aspects. And in this era, there were many areas of the value of generosity, such as generosity with the Almighty with obedience and worship, and with the Messenger, peace be upon him, by following his path, as well as with oneself, family, relatives and people in general, and this means the multiplicity of types of generosity after it was limited to hospitality in the pre-Islamic era. The poets in general from the pre-Islamic era up to the Abbasid era focused on describing the attribute of generosity. Its owner is an indication of the great generosity of the deceased<sup>(43)</sup>, From it is the saying of Abu al-Tayyib al-Mutanabbi in lamenting his friend Abu ShujaFatik al-Rumi.<sup>(44)</sup>: [from Al-Kamil]

We thought his house was Al-Kamilgold, then he died, and every house bore

And this is Al-Makarim, Al-Sawarim, and Al-Qana and daughters of the crooked, all things gather

Glory is lost, and the honorable is a bargain for her to live the most wonderful

The deceased combined between courage and generosity, for the honorable, the generous, and the glory are all qualities that indicated the greatness of the generosity of Abu Shuja.<sup>(45)</sup>, which made him think with people of his time that they knew Abu Shujaa, as the owner of material relics,

but he did not leave anything after his death, because he was a giving horse that collected nothing but generosity and fighting tools. So wretched to go who was strengthening them and victorious for them<sup>(46)</sup>, our poet confirms his friend's lamentation between the values of courage and generosity by saying: <sup>(47)</sup>: [from Al-Kamil]

It's as if you killed her and attacked her    You are obligated to make a donation.

So the friend who lost you will resort to what combines war and fighting, so she honors by giving the best money to the guardians, meaning that he is generous with giving and in his view it is a duty and he is a donation.<sup>(48)</sup> This generosity and generosity in Abu Shuja' is taken by Abu al-Tayyib as a way to discredit others. The lamentation and the objectionable are both of the leaders of Egypt, in that Abu al-Tayyib says<sup>(49)</sup>: [from Al-tqareb]

In Egypt there are kings who have his money But they are not their concern.

The best of their generosity is his generosity    And Ahmad is the one who praised him for his blood.

And he is more honorable than his death and benefit from their absence

His saying (in Egypt are kings) is an insult to one of the kings (Camphor), so the lamented friend and the one who is exposed to him is one of those who have a lot of money, but there is a difference between the two, because my father's determination is high, so his miserliness is more generous than them in giving. He is extravagant in his generosity, rather he risks himself in his feet, and this is considered Ahmed of their praise, and in his death he is more honorable than these living kings, for his generosity with what he finds with him, and they are stingy despite their wealth.<sup>(50)</sup> The poet (Abu al-Tayyib) attributed generosity and generosity to the lamented friend (Fatik), and miserliness to the king of Ikhshidi. The grief of Abu al-Tayyib in such a situation is inevitable, because the lamented friend had noble morals, which are the morals of the hero who lost it.<sup>(51)</sup>

Poets are generally in their poetry, and since the pre-Islamic era they have done well in explaining the extent to which values are intertwined with each other.<sup>(52)</sup>, and when Islam came, the concept of generosity expanded and its fields were multiplied, so the overlap of these values increased with each other, from which generosity intertwined with the power of the pen from him, the poet Ibn Nabatah said in his friend Abi Ali Al-Katib<sup>(53)</sup>: [from Al-baseet]

A traveler that parents do not please or reproach And his remembrance asks the riders of his ways

Even if you are afraid that you will forget his good deeds And the stinger quenches its flame.

So, the friend Abu Ali the writer is a traveler who is begging people to return from the journey, because his honors are not forgotten about them, so these riders ask how to get there? Because of his generosity with them, because of his great generosity, he was like a light for people, different from the rest of the lights (generosity). When death comes, it does not know the generous or the stingy, young or old, the villages of death are the soul, so the lamentable poets continue to grieve for the loss of their friends from the injustice of time that does not know justice and fairness by robbing the honorable of friends<sup>(54)</sup>, so the honorable poet, the honorable, the satisfaction of his friend says in Al-Sabi<sup>(55)</sup>: [from Al-Kamil]

Tell the deputies count his day suffices to enumerate by enumeration

I trimmed the shadows of all the grace after him And he ordered its drinkers to be on the way.

The poet (Al-Sharif Al-Radi) addresses the events of eternity in pain and complaint after the honorable deeds of his eulogized friend in his life. Rather, it is devoid of its sweetness (generosity) to all who accept it he also says in it <sup>(56)</sup>: [From al-Kamil ]

these bounties have overthrown disasters And you promised that horse Awwad

The perishables of eternity destroyed the noble with the death of Abu Ishaq, and thus affected the hardened horse, and sorrows descended and extended to those who were devoted to them, due to the lack of generosity and generosity after him, and dust is the other fond of slowing down those virtues and glories. Banan Al-Sabi has always held on to giving, but the wear and tear removed those generous fingers with their annihilation <sup>(57)</sup>.

### Conclusion:

After delving into the statement of the two most important topics of lamenting friends in general, the most prominent results can be summarized in the following points:

- The subject of lamenting friends was of great importance in Arabic poetry, especially since the friendship relationship exists in every time and place. Their poems show the courage and bravery of their friends, and the abundance of their generosity and generosity.
- It became clear to the researcher on the subject of lamenting friends that the lamented poet often sees himself and himself in the lamented friend; Being a friendship is a relationship of psychological, intellectual and emotional closeness; Therefore, the lamentation poem in this type includes a large extent of sharing in the description between the lamented poet and the lamented friend. Abu Shuja', and the poet Abu Bakr al-Khwarizmi's lament to Abu Saeed al-Shabibi.
- It appeared for research that Al-Sharif Al-Radi was the most poet of the fourth century AH in terms of the number of poems lamenting friends in his poetry, and perhaps the most in Arabic poetry in general. To his friends, and that the friendship relationship has a special place in his thought and himself.
- Some friends received more than one elegy from one poet; As Abu Ishaq al-Sabi had three poems for al-Sharif al-Radi, as well as Abu Shuja', who missed you, as Abu al-Tayyib singled out three poems for him in his lamentation.
- The themes of the lamentation of friends in general were not without the image of the sword (courage) and the pen (science), and this vision resulted from analyzing the vision of two poets: Al-Mutanabbi and Sharif Al-Radi. Different, as the pens take the place of swords with him.

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- 3- Nihayat Al-Arb fi Foun Al-Adab, Shihab Al-Din Al-Nuwairi (d. 733 AH), 3/208.
- 4- Same source: 3/208.
- 5- Diwan Al-Maani, Abu Hilal Al-Askari (d. 395 AH): 1/109.
- 6- Al-Baqarah: 190.
- 7- Diwan of Abu al-Tayyib al-Mutanabbi (d. 354 AH), ed., Abd al-Wahhab Azzam: 399.
- 8- See: Lamentations of Caliphs and Leaders in Abbasid Poetry to the End of the Fourth Century AH, LatifaMahdawi: 202.

- 9- See: Explanation of Al-Mutanabbi's Diwan, Abd al-Rahman al-Barquqi: 2/11, see: Studies in Arabic Literature, Inaam Soldier: 274, 275.
- 10- Diwan of Abu al-Tayyib al-Mutanabbi (d. 354 AH), Abd al-Wahhab Azzam: 399.
- 11- See: Explanation of Al-Mutanabbi's Diwan, Abd al-Rahman al-Barquqi: 2/12, 13.
- 12- Diwan of Abu al-Tayyib al-Mutanabbi (d. 354 AH), Abd al-Wahhab Azzam: 400.
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- 21- Diwan of Ibn Nabatah al-Saadi (d. 405 AH), ed., Abd al-Amir Habib al-Tai: 1/245, 446.
- 22- Diwan Al-Sharif Al-Radi (406 AH): 1/205.
- 23- See: Explanation of Diwan Al-Sharif Al-Radi, Sh, Muhammad Mohi Al-Din: 1/326.
- 24- Diwan Al-Sharif Al-Radi (406 AH): 1/206.
- 25- Same source: 1/208.
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- 27- Diwan Al-Sharif Al-Radi (406 AH): 1/208.
- 28- See: Explanation of Diwan Al-Sharif Al-Radi, Sh, Muhammad Mohi Al-Din: 1/332.
- 29- Diwan Al-Sharif Al-Radi (406 AH): 1/523.
- 30- Diwan Al-Sharif Al-Radi (406 AH): 1/524.
- 31- Diwan Al-Sharif Al-Radi (406 AH): 1/525, verses (45, 46).
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- 34- Diwan Al-Sharif Al-Radi (died 406 AH): 2/377.
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- 38- Diwan Al-Sharif Al-Radi (died 406 AH): 2/223.
- 39- Language standards: Ahmed bin Faris (died 395 AH), t., Abd al-Salam Haroun, article (Karam): 5/171, 172.
- 40- Lisan al-Arab: Ibn Manzur (died 711 AH), article (Karam): 12/77.
- 41- Refinement of morals: Ibn Miskawayh (died 421 AH): 108.
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- 43- See: Lamentations of Caliphs and Leaders in Abbasid Poetry to the Late Fourth Century Hijri: Latifa Mahdawi: 158.
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