

Lamenting Friends in the Poetry of Sharif Al-Radi

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Abu al-Hasan Muhammad ibn al-Husayn, Sharif al-Radhi, is a glorified poet, as the poet al-Sharif al-Radi had wide, deep and Al-Taweel friendships in the fourth century AH, but he was afflicted by the affliction of these friends one after the other, so he left them with a warm and sincere lament, especially since the bond of friendship stands with the level of the bond of family affiliation in al-Radhi's experiences, and perhaps its superiority in the abundance of poems and pieces that emerged from it and expressed its effects and psychological interventions, and at the same time revealed the features of the supreme model that he has been searching for, winning it sometimes and failing it sometimes.⁽¹⁾ Although the sources did not mention anything about some of the eulogized friends, but it is a legacy that is considered from the eyes of what was organized in the lamentation of friends, and we will mention the talk about the friends of the Sharif poet al-Radi according to the chronological order of each friend: Abu Ali al-Farsi, Abu Mansour al-Shirazi the writer, Abu Ishaq al-Sabi, and Abu Al-Qasim Al-Sharif Ali bin Al-Hassan, Al-Muzaffar Abu Al-Hassan, Abu Al-Qasim Abdul-Aziz bin Youssef Al-Hakkar, Abu Al-Hasan Al-Muqallad bin Al-Musayyib, Al-Hussain bin Al-Hajjaj, Abu Abdullah bin Al-Imam Al-Mansouri, Abu Al-Awwam Al-Badawi, and Abu Bakr bin Shahawiya. Knowledge, prestige, leaders, poets and others.

Al-Sharif Al-Radhi was raised in a well-off family, meaning that his life was a life of luxury and bliss under the shadow of his father, Abu Ahmad Al-Hussein Al-Musawi.⁽²⁾ in which the owner of the orphan says: ((He began to say poetry shortly after he exceeded ten years, and today he is the most creative of the sons of the time, and he has given birth to the masters of Iraq. He is the most eminent of the students, those who passed away from them and those who were absent from the abundance of their flawed poets))⁽³⁾, and our poet lived in the midst of painful and harsh events for him, so he witnessed bloody conflicts that filled his soul with grief and heartbreak, from a father imprisoned and his property confiscated, his titles revoked, and the Romans threatening, and the Daylam incursions in The country is corrupt, people are hungry, a friend is afflicted, and calamities follow. Al-Radi describes them, saying⁽⁴⁾: [from the abundant]

Betrothed irresistible remainder	And conditions bring bad luck to her
And the age is not valid for a sick person	How is it healthy when days are sick
And angels see the killing as sheep	And in wealth, if they are satisfied with a ransom
They seized the nobles from us	as seized on the bark out

This means that the era that Al-Sharif Al-Radi lived in Baghdad represented a difficult political and social stage, and Baghdad was one of the Iraqi cities that experienced a violent struggle between policies, doctrines and social contradictions, and this was clearly evident in the poetry of the poets of the fourth century AH in general, and in the poetry of Al-Sharif Al-Radi in general. This turmoil and chaos did not negate the flourishing of the literary movement, as evidenced by the fact that the Abbasid era, especially the fourth century AH, was replete with the stallions of poets, writers, writers and scholars, which was not abundant in the Islamic eras in general⁽⁵⁾.

According to the foregoing, the first friends who were lamented by the poet Sharif Al-Radi is: Abu Ali Al-Farsi (288 AH - Died 377 AH): He is Al-Hassan bin Ahmed bin Abdul Ghaffar bin Aban Al-Farsi Al-Nahwi, he was born in the city of Fasa, and he came to Baghdad and settled there.⁽⁶⁾ And he was one of the linguists and grammarians who had a presence in the court of Seif al-Dawla, in addition to the presence of writers and poets⁽⁷⁾, And the rank of Al-Siddiq, Abi Ali, was high in grammar, ((until some of his students said he is above the cooler, and I know more than him)).⁽⁸⁾ And this scientific status effectively contributed to the consolidation of the friendship relationship that brought together the honorable poet Al-Sharif Al-Radi and the friend Al-Marathi Abu Ali Al-Farsi. In the eighth decade of the fourth century AH, this friend passed away his friend mourned him with a poem of (14) fourteen lines. Its verses from beginning to end included a praise for the value of knowledge that characterizes the friend Abu Ali, and it shows how much the poet Al-Rathi admired the elegy friend as if he was saying a praise to his friend in his life. They get tired of keeping up with him, because he was proactive in answering, and he was right when they made mistakes.

And the value of knowledge appears after the scholars in their students, that is, it is a completion from a scientist to a scholar, and the owner of knowledge usually answers the questioner, and some disagree in his answer, from that Al-Sharif Al-Radi says in lamenting his friend Abu Ali Al-Farsi ⁽⁹⁾: [from the rajaz]

Father Ali forever if he complied And for the adversaries, if you take too Al-Taweel

Intentionally hit if they got it wrong And the shining that reveals their cover

The grammarian Abu Ali al-Farsi is very antagonistic and oppressive to some in his answer, because he is correct and they make mistakes, so they are tired of keeping pace with this stallion in matters of grammar, and the poet's saying: (And they shine through the cover) meaning that his words are jewels that are revealed by their lineage, the evidence, and the second honorable poet who is the second honorable poet Al-Radi is: Abu al-Mansur, al-Marzban al-Shirazi, the writer (d. 383 AH): one of the rhetoricians of his time with Abu Ishaq al-Sabi, and al-Saheb ibn Abbad⁽¹⁰⁾, a writer for whom the sources did not translate, except that his name was mentioned (Ahmed), which was mentioned by his honorable friend in his lament, in his death in the year (383 AH), his friend lamented him with a poem of (38) thirty-eight verses, the verses of which included emphasizing the value of Al-Siddiq Al-Radhi's loyalty represented by his tears, and (((his regret for breaking up the literature boards and his grief for her deceased))⁽¹¹⁾, and for the affection that united them, emphasizing the depth of the friendship relationship, As he opens his elegy in the righteous dad

Mansour, with tears and a troubled heart at the loss of his friend, says ⁽¹²⁾: [from the almunsareh]

What tears have you not shed And any heart against you should not

you got engaged in haste horse-drawing and cantering

Al-Sharif Al-Radi feels the nearness of his death after the death of his friend Abu Mansour (13), stressing at the same time, the depth of the friendship that brought them together. And the third friend who was lamented by Al-Sharif Al-Radi is: Abu Ishaq Al-Sabi (313 AH - Died 384 AH): Ibrahim bin Hilal Al-Sabi, as described by the owner of the orphan saying: ((One of Iraq in rhetoric, and he who has the fingers praised in writing, and testimonies agree with him to reach the goal, in ingenuity and craftsmanship))⁽¹⁴⁾, the writer, the writer, the owner of the transmission, that is, he is glorified in composition and prose ⁽¹⁵⁾, He was mentioned in the horizons, and he was the author of the creation in Baghdad on the authority of the Caliph, and on the authority of Izz al-

Dawla bin Buwayh al-Dailami, and he assumed the Diwan of Letters in the year three hundred and forty-nine⁽¹⁶⁾. And when our poet was a small child, he heard that there was a man of literature and politics, Karim Al Shamael, whose name was Abu Ishaq Al-Sabi, and he was one of his father's pure and loyal friends, a strong friendship that brought together the boy and the father of the two nobles. Its strong evidence appeared since the year (354 AH). That is, five years before the birth of Al-Sharif Al-Radi, especially when it was written in the tradition of Abu Ahmad Al-Mousawi, the Student Union, because kings, caliphs and presidents do not write with their hands, but there are writers who write, so they were asked when they wrote, so a space was provided for them to express their opinion in writing what they intended⁽¹⁷⁾. The relationship of friendship between the Al-Alawite and Al-Sabi's elegies arose out of the intermarriage of the literary schools, a solid interconnection that had the effect of bringing together the hearts of the men of this century. ((Like the soul to its owner, he revives him with breathing, makes him enjoy life, shows him from the world its freshness, and brings him its bliss and pleasure))⁽¹⁸⁾, especially since the young man used to glorify Sharif Al-Radi when he was young, because he saw with his physiognomy that indicated his high energy, that he would be one of the great men in the future, when the year (381 AH) came.⁽¹⁹⁾, the Saabi says about it⁽²⁰⁾: [From the Al-Taweel]

Abu Hassan me in men physiognomy you used to say that you give alms
 And you told me about you that you are inclusive You will ascend farther from the heights
 I gave you the glorification before its time And I said, may God pro Al-Taweel Al-Baqa
 I used a word that I did not allow Until I see her divorce me
 If I live or die, remember my badge And enjoined it You must be investigated

Then his honorable friend, the Radiant, replies to him with a poem, in which he explains that his owner branded him with glory and caliphate, and that he will share with him the glory that will reach him, and take his owner with the half that is all sweetness and richness, and he will go with the half that is full of bitterness and misery, so that he is not like the one who shaved his star and left his company. As the honorable friend, Al-Radi confirms that his friend Abu Ishaq's intuition was achieved in reaching what he wanted, and shame on him if he failed in what his young friend was characterized by, because the latter was honest and right in his thinking. In the year (384 AH) the truthful friend Abu Ishaq al-Sabi died, and he reached the age of ninety-one years, and what a friend according to the noble! The one who kept remembering him, and agonizing over his loss, he mourned him with three poems, the first (Al-Daliyah) the most famous among the three poems.⁽²¹⁾ And it was in the year of his death, and the number of its verses was (82) eighty-two verses. Eloquent and eloquent, his words do what swords do not, demonstrating the generosity of a child, his affection for him, and his loyalty represented between tears and the redemption of the soul⁽²²⁾, he says at the beginning⁽²³⁾: [from Al-Kamil]

I learned of those who carried on the sticks Have you seen how the club has faded?
 A mountain of wind, if it fell into the sea, it would take supper who signed it unfollowed frothing
 I didn't know before you landed on the ground that the earth rises above the mounts

From the beginning of the poem, we note ((the sincerity of the poet's mourning emotions and his perfection of portraying the talents and qualities of the lamentation completely)).⁽²⁴⁾, as he affirms the high status of his Saabi friend, he continues with this description in the entire poem, and he suffers for the loss of every friend he knew and with whom he had literary connections and

scientific councils, including the Persian and Shirazi friend the writer and after them Al-Sabi. For this friend to make him the closest of people to him, rather than his family itself, so he remembers his friend and does not forget him, whether he was present or absent, with evidence that he had lamented him with a second poem, when he passed his grave in Al-Jinaina in Baghdad ⁽²⁵⁾, the number of its verses reached (34) thirty-four verses, most of its verses expressing the loss of a dear friend of our honorable poet Al-Radi, with mentioning the generosity of Al-Siddiq Al-Marathi (Abu Ishaq Al-Sabi), his eloquence and eloquence, he says at the beginning ⁽²⁶⁾: [from Al-Taweel]

Does a grave in the garden know that we We made it mourn the dew and the lofty
We saluted his endeavors that they The bones of the endeavors, not the bones of the
urinary tract

He did not forget this friend after several years, when he crosses the grave of his friend Abu Ishaq, the memories take him back to the time of familiarity, love and mutual affection between them, so he inherited him in the year (393 AH) ⁽²⁷⁾. With a poem of (16) sixteen lines, the first half of which addresses his friend with beautiful memories, and the other half acknowledges the glory of his blessed and immortal friend, and if he perishes, his words will remain, then he addresses him with memories of the beautiful time that brought their company together, and the nights of the mornings, which are short in relation to their friendship, being friendship I combined the Sheikh of the Book, who was seventy-one years old, and a young man who did not exceed twenty-five years of age when his friend died, meaning that the friend Abu Ishaq was forty-six years old before the birth of his honorable friend Al-Radi, so he addresses him, overcoming the age difference between them, saying: ⁽²⁸⁾: [from Al-Kamil]

Do you remember the elegant time and our life It is contemplative and savory.
and the nights of sabbaths are short Snatched the flash with a bright beam

In the entirety of the three poems, Sharif Al-Radi mourns the loss of his young friend, especially in the poem (Al-Daliah) that he composed in the year of his death, and from the severity of his grief, he asks for help when the grave of his young friend is closed, with a hand, a preventer, or a ransom for him. This grief and this heat we do not find. Except for the loss of a dear friend like a child, or a close relative like his mother. ⁽²⁹⁾, therefore, the friendship of Al-Radi Al-Alawi (Sharif Al-Radi) and Al-Siddiq Al-Marathi (Al-Sabi) is considered one of the deepest and most fulfilling friendship relations, not only in the fourth century AH, but also in the Abbasid era as a whole, if not one of the deepest friendship relations in Arab poetry in general. And losing his friends one by one caused him grief and spiritual alienation. In the month of Ramadan in the year (387 AH), the poet wrote a poem in which he remembers some of his family and friends whom he lost, he says at the beginning of it. ⁽³⁰⁾: [from Al-tqareb]

I bid farewell every day my beloved And a stranger was given to the earth
And I return my condolences to him wipe away those who look at the west

As the status of a friend is that of a family member, so a friend is like a close friend of the noble, and at the same time a stranger who is guided to the earth, so he patient himself over the loss of his friends by wiping the tears flowing over them, and with beautiful patience, and contentment with submission to fate ⁽³¹⁾. He emphasizes the qualities of eloquence and eloquence among his friends by saying ⁽³²⁾:

junkies who can't speak And they do not memorize defective speech

the boy throws away his effort If he says eloquently, an orator

So the friends are Abu Ali al-Farsi, Abu Mansour al-Shirazi, and Abu Ishaq al-Sabi, all of them only speak eloquently and beautifully. If they remain silent, their silence will be Al-Taweel, but it does not mean their incapacity. Rather, ((If one of them speaks, he speaks the joint and suffers grief))⁽³³⁾, These friends left a wound in their honorable friend that will not heal or heal. In all of the eleven friendships of the poet Al-Sharif Al-Radi, he fulfilled the contents of friendship, of affection and loyalty, and outlined the characteristics of the friend's morals. One of the fifteen poems was not free from the nature of sadness and crying that clouded it in general, even if it differed from one poem to another.

Results

After delving into the poems of lamenting friends in the poetry of Sharif Al-Radi in general, the most prominent results can be summarized in the following points:

- The research noted that most of the friendship relations that brought together between the poet Al-Sharif Al-Radi and his Marathi friends in the fourth century AH were related to the literary and scientific aspect, including what we noticed in his relationship with most of his friends.
- It became clear to the researcher on the subject of lamenting friends that the lamented poet (Sharif al-Radi) often sees himself and himself in the lamented friend; Any friendship relationship 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.
- 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 of lamenting friends in his poetry, and perhaps the most in Arabic poetry in general. 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 his friend al-Sharif al-Radi, and this matter indicates the great impact that the loss of this distinguished personality of friends had, and the close relationship between the lamented poet and the lamented friend.
- There are friends in whom one poet employed poems on more than one sea, and this is exactly what we noticed in the lament of the personality of (Abu Ishaq al-Sabi). The hereditary poet Al-Sharif Al-Radi employs in the first poem of lament Bahr al-Kamil, and in the second poem he employs the sea of Tawil, and returns after years to employ Bahar al-Kamil also in the third poem to understand the feelings, feelings and visions in himself towards the lamented friend.
- It was found through most of the poems of lamentation of friends that Sharif Radi had a vision in his elegy friends, as he cites qualities of the eulogized friend represented by the eloquence of his words and his wisdom (science), that it takes the place of the sword (courage), and this is what we see in many of his poems that he said in lamentation his friends.

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