

The poetry of bin Talha: Compilation, Documentation, and Study

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ABSTRACT

The poet Ibn Talha's poetry is characterized by several features that appeared in his verses such as the accuracy in choosing vocabulary, the wide range of meaning, narcissism that threw him into perils that led to his killing, in addition to his high ego, and his sense of success and preference over others, as well as a sense of lack of appreciation by his community, which was reflected on his poetry. He lived in the era of Almohads and killed in 632 A.H. In spite of the merits of this era, he had drawn for himself a path that differed from what prevailed in terms of religious orientation. With the little poetry preserved, it is important to direct the attention and shed light on it. Due to frailty and decay that affected the Andalusian literature, many Andalusian monuments were exposed to being lost, so researchers began to document it, cherish its inclusion, and display it to the public, in addition to careful attention in gathering it. With the aim to collect the literature of Ibn Talha, it becomes obvious the extent of the loss and lack of the poetry he wrote, as well as the absence of his prose. Although the sources mentioned the poet's poetry and prose, his prose was lost in light of the information provided by the Andalusian sources documenting it.

And the good of the branch shines in the nights that light up the nights

So I said: Increase your promise. Then he returned and was satisfied with his kindness, and the wandering had raised his nose. He said:

And when the sea of the night swept between me and you, and I made a new remembrance

A person of my eyes wanted to meet you ,so the dream extended to him a bridge over him

I said: What? He said :

And when a person saw my eyes in the cheek plate of him drowning in water

He made excuses for him as a bridge ,as darkness extended over light

So I said: Make it count, then he repeated, and he said: It suffices you so that the meanings do not overwhelm you, so that you do not fulfill the right of its value, and I sing:

Bring Madame if you see her likeness on the horizon, O an individual who is not like her

So the morning has slaughtered the darkness with its blade ,so the doves quarrel over it. ⁽¹⁾

Sadly, we find feelings and this literary and psychological superiority that the poet carries. The sources did not count it except for this small amount of poetry. If the circumstances were better and his poems were preserved, the Andalusian library would have been

Introduction

The poet Abu Jaafar Ahmed bin Muhammad bin Talha Al-Ansari from the famous Bayt Al-Zira * from the works of Valencia was killed on the eighth of Shawwal (d. 632 AH) he wrote about the rulers of the sons of Abd-Mu'min ** and then wrote it. Sultan bin Hood *** when he conquered Andalusia and then left it and joined Ceuta, and perhaps confined it sometimes, Ibn Saeed said: He was one of those with whom my father used to sit often, and only me. He made use of what I had memorized while sitting, and he was very reckless, very reckless, walking alone in every madhhab, I heard him once while he was in a gathering. He wanted courage and courage from him, so he said: O Abu Jaafar, show us the evidence for that. I don't think you mean anything but yourself. He said: Yes, why? I am the one who said what he did not look at and did not find after that:

Hey do you see today from the envelopes say d good sight collar garnet

Paper and speak to Aidanha m dance each rod and saliva

And the sun does not drink wine of dew in al-Rawd, except with brother's cups

They did not do him justice in applauding, and they took him in anger to the narrowest place, so I said to him: Sir, this is lawful magic.

Turn it around, for the sky looked like a bride dressed up in clothes

And take the rudder its authentic redness, and the river's eyelid is eyeliner with shadows

enhances his personality ,composing poetry, saying in it:⁽⁶⁾

I swallowed the saliva of a people for whom I earned nothing but the most valuable good I could.

I killed a fool of the only emerged as a fluctuation in my dresses m buried

It seems that the psychological those possessed that made him settle down place and created his enemies and formed a malevolent and Hankh by groups, and if we come to blame the one we blame someone the poet first and then on the environment in which he lived, faithful see whether one ocean of motivation causes Which made him feel that feeling that he translated into poetry, and the other thing is his hostility by the personalities with whom he works, as he was a minister and a writer for personalities who have weight and position in society, but with that he did not take into account the status they hold him in, and it becomes clear that whenever he gets close to them he finds shallowness in exchange for his arrogance who overshadowed his personality, and did not make him even respect the position they gave him, and this was among the reasons that did not make him settle in a place, which made us link the course of his life with the life of Al-Mutanabbi and what he also met from the society and rulers he intended , and the state of pride and self-admiration that characterized his personality. It should be noted that the position recorded by the rulers is to expose him to Ibn Hood, criticizing and expressing pent-up desires that have come for her to leave, so he declared them and this is evident in his saying:⁽⁷⁾

I became familiar with the war until it taught me to confront accidents and sermons

I was not a scientist and your father was a war without the realization of the great evil

So here I am between that and this afflicted enemy or lover

And the other objection is against Abu Al-Abbas Al-Yanshi * who directed his arrows of criticism at him despite his kindness to him, but he was not satisfied with that kindness, and he used to do something that upset his chest, so he said one day in his assembly: I once threw a bow and the arrow reached such-and-such. Ibn Talha said to someone next to him: If The rainbow was as long as this, so he felt what he said, so he captured it in himself, then he heard that he was slandered by his saying:⁽⁸⁾

We heard about Al-Muwaffaq, so we traveled and interceded for him according to knowledge

I threw a hand to kiss her and another to whom I live ever and lofty

the richest poetry in distinction and prestige, but the state of hatred and envy that afflicted him from the Andalusian society and rulers. A great and effective role in erasing that character that raised her ability and stature and increased her stature in her poetry; Perhaps his poems were many, but they are insulting due to the circumstances of his poetry displaying a deliberate loss of the owner of the characters to assume them, and it seems a clear synchronization between the accused of promiscuity and heresy in his verses that he delivered in the month of brilliance, and between his death in the month of Shawwal that follows the month of Ramadan he took the cause of his death and justifies the general public that he He deserves to be, and the main reason for killing is prejudice and hatred for him. The masterpiece adds that the poet felt a lot, but he did not stand (2) therefore, we say: After the negative attitudes presented to him by a conspiracy, what are the ideas that preserve his poetry? ; It is natural that he is exposed to landfill, and his concise book from the following book also adds a masterpiece to say: "... and he has a lot of poetry." (3) And this look confirms what we went to the poet's poetry that many suffered for the most part. About the intentional loss of references and rulers who scorned him, while Ibn al-Khatib mentions in his description: "It is not hidden from him that he is one of the origins of Andalusia, and the most difficult of them is astonishment." He invented meanings, may God have mercy on him." (4)

Looking at his poetry

Undoubtedly, whenever the poet admires himself and becomes narcissistic and arrogant as it is reflected in his poetry, we find his psychology imprinted on the signs of his poetry. Any impression is translated into my book; P- Seeking transcendence and self-love and clarifying the verses, for example saying (5):

I am astonished by a people who hoped that they would attain an amount of benefit and bounty

From some of the recipients who do not desire despair, who will have what I desire ?

So he reached a high status and a position that no one else has reached, and it seems from the state in which he was and from his pride in himself and the feeling of vanity and narcissism that was a reason for his death .It seems that the poet seeks Maali and virtues and approaching self-mantras and altitude would almost approaching the poet 's life and Mutanabi qualities, the reader alive Te finds psychological aspects similar to the poet Levantine Mutanabi.

And when the poet senses from some of them the lack of respect and appreciation and the low view of others towards him, and the lack of appreciation of the poetics he possesses, he goes outside those tools that he is armed with and that are a motive ? for him that

The brother of curiosity says: And he has seen us on faith, and we will be overcome by insanity

Are you violating the month of fasting, will your mind and religion protect it?

In the month of fasting, to you, from us to you, for in you I disbelieve what we are

up with the poet and were direct causes of what happened to his condition.

Conclusion

It must be said that the issue of collecting the poetry of the poets whose poetry he obliterated is very important and delicate. Because displaying it on the surface and directing studies to it and promoting the abundance of Andalusian poets gives literature a bright side that draws attention and adds a great stock and stock to the Andalusian library, and it is strange that this poet is referred to as promiscuity and immorality. Indeed, we did not find in his poetry what we gathered of chaos or immorality, except that he said verses that detest the month of Ramadan. We do not know what Al-Maqri called this ruling. Is there a poem that we did not recognize that contained this immorality and immorality that he referred to? Obliteration and perhaps limited verses that do not make us utter arbitrary judgments. So his fabrication is heresy and blasphemy, and it may be said that these verses are behind the reaction to the injustice and abuse among these personalities that they saw blasphemy and heresy and demanded religion and they go because he did not invite him to do so Al-Maqri's comment on Nafhi al-Tayyib after re-translating this poet is that he clarifies, refutes or negates the claim that leads to the poet's infidelity by saying: "The imitator of disbelief is not an infidel, and God Almighty is slips. Other than blasphemy is forgiveness (12).

It is noticed that his record that he was the author of the minister for this gave me an impression of his scientific and social standing, but ENH was a fan of himself and lived under the lights of people who could not appreciate his position and his position, and it seems that what happened to the poet was forced him to leave the island. And the recording is in Ceuta, and the year of his death we obey the age in which he lived, which is the era of the Almohads, as the sources mention that he sang a poem in 620 AH. And criticism, so he is forced to leave the place he is from.

Margins

Chikar Island: An island in Andalusia, close to Shatba, eighteen miles between it and Valencia. It is a beautiful

So we sang the tongue of the case in which the hand of a paralyzed one is, and something does not happen

padded compliment ;It is as if he is showing his praise in which he sees giving and giving, but he found it otherwise, as he does not give and does not fulfill an order, so he increased in his anger, and remained stalking him, so I memorized verses from him that he said while he was in a state of recklessness in the month of Ramadan, saying in them: ⁽⁹⁾

The violation and exposure appear in him, as he is one of the people of immorality and heresy, so he describes the opposite as one of the people of curiosity and the people of faith, or is he - the poet - one of the people of immorality and immorality, and the violation comes during the month of fasting, so he directs his words to these people whom he sees as heresy and they do not condemn what he owes. Society is a people who drink and associate with Satan, so he directs his words to that holy month by being far away from him, as it is the most unbelievers in it. What distinguishes his poetry is also the involvement of the words of nature in his poetry and it seems that nature was a participant in everything that is organized, so we find it present and expressing what he used to mix up his inner potential to express what he felt about things, including his saying: ⁽¹⁰⁾

Hey do you see today from the envelopes say d good sight collar garnet

Paper and speak to Aidanha m dance each rod and saliva

And the sun does not drink wine of dew in al-Rawd, except with brother's cups

It is sad that his personality and the contradictions and vicissitudes that he was accused of and the immorality and heresy of which he was accused were the reason behind killing him and depriving us of his poetry .He was the perpetrator and the victim, and the surrounding was the perpetrator and the victim as well .The relationship between them was bad, which led to his death .And because he was mocking personalities who had great weight in the general community, his arrogance, his heresy, and his unjustified pride⁽¹¹⁾ Despite his transcendence, he produced distinguished poetry in which there are styles and the magic of the statement .What is in it despite its sayings ,even if it was a lot of poetry, it would have equaled others in terms of poetry, meanings and words, and what about the psychology and personality that he carried, knowing that in a text he mentions all the sources that were translated for his life blame society Who did not appreciate his poetic and linguistic capabilities ,it seems that hatred and envy have caught

abbreviation of Mualla in the local history, Ibn Saeed Abi al-Hasan bin Musa, abridged: Abu Abdullah Muhammad bin Abdullah bin Khalil, Edited by: Ibrahim Al-Abyari, The General Authority for Amiri Press Affairs, (T), Cairo, 1959: 14417. The Good Breath of the Fresh Branch of Andalusia, authored by: Ahmed bin Muhammad Al-Maqri Al-Tilmisani, investigation: Dr. Ihsan Abbas, Dar Sader, Beirut, (T): 307 and beyond, worthy of the death of Salah al-Din Khalil bin Aybak al-Safadi 764 AH, and the sponsorship of: Ahmad al-Arnaout. And Turki Mustafa, House of Revival of Arab Heritage, Beirut, 1, 2000: 31-32, admirer in summarizing the news of Morocco, Abdel Wahed Al-Marrakchi, Al-Istiqama Press, Cairo, (T): 267. The Encyclopedia of Andalusian Poets: Written by Professor Muhammad Al-Aris, Dar Al Yousef, Beirut 2005: 73-74.

2- See: Tuhfat al-Muqaddam, Ibn al-Abar: 222.

3- An excerpt from the book Tuhfat al-Muqaddam by Ibn al-Abar: 209.

4- Briefing: 1/239.

5- See: Tuhfat al-Najzi: 143. And who died: 8/31-32.

6- See: Al-Wafi with Al-Wafaat: 8/31-32. And the next masterpiece: 142.

7- See: Nafeh al-Tayyib: 3/309. And the abbreviation of Al-Mualla Al-Mualla: 115.

* Abu al-Abbas al-Yinshti, nicknamed al-Muwaffaq, whose translation I could not find

8- See: Al-Itihat: 1/309. The deceased: 8 / 31-32. And the next masterpiece: 143. Nafeh al-Tayyib 3/309. And the summary of Al-Quds Al-Mualla: 116.

9- See: Briefing: 1/238. And Nafeh Al-Tayyib: 3/309. The Abridged Al-Quds Al-Mualla: 117.

10- See: Briefing: 1/236. Nafeh al-Tayyib: 3/307. And Morocco in Morocco Jewellery: 2/365. Abbreviation of Cod Mualla: 114.

11- See: Arabic literature in the Maghreb and Andalusia, the era of the Almoravids and the Almohads, Omar Farroukh, Dar Al-Ilm for Millions, Beirut, 1982: 5/682.

12- See: Nafeh al-Tayyib: 3/310.

Poetry

Due to the large number of ruins and decomposition that appeared in Andalusian literature, many Andalusian antiquities were lost, so researchers began documenting them, and they cherish their inclusion and presentation

spot where trees, fruits and rivers abound, and there are majestic owners, mosques, mosques, hotels and markets. The valley surrounded it and its entrance in the winter with boats, and in the summer in labor... See: Al-Rawd Al-Mufrad fi Khabar Al-Qatar, a geographical dictionary with comprehensive indexes, authored by: Muhammad Abd - Monem Al-Humairi, verified: Dr. Ihsan Abbas, Library of Lebanon, 2nd Edition, 1984: 349.

* *Abd al-Mu'min is the first caliph in the Almohad dynasty. He came after Al-Mahdi Bin Tumart. He assumed the caliphate in (524 AH) until his death in 558 AH. He was known for his scientific councils, which included groups of science students. Look at the margin of briefing in the news of Granada by San Al-Din bin Al-Khatib, and review its text, which was put in its introduction and margins: Muhammad Abdullah Anan, Al-Khonji Library for Publishing, Distribution and Publishing, second edition, Cairo (DT): 3/86, and margin 1/141

*** Ibn Hood: He is Abu Abdullah Muhammad bin Yusuf bin Hood, trust in God, from the descendants of the sons of Hood, the princes of Zaragoza. Ibn al-Khatib adds: when the influence of the Almohads and Christians on Andalusia intensified at the beginning of the seventh century AD in the destinies of Andalusia, Al-Mutawakkil bin Hood, a descendant of the former Bani Hood, appeared the kings of Zaragoza in the days of the sects. The liberation of Andalusia from the Christians and the monotheists together, and strengthened its matter successively, and many of the rules of Andalusia sided with him, such as Jaén and Cordoba, Merida and Badjouz, and in the year 625 AH he was able to take Granada from the Almohads, and at that time the burden of Christians increased on Andalusia, and its rules began to fall into their hands, Respectively, Ibn Hod made efforts to fight them, but he could not stop their aggression to tear apart Andalusia on that day, then Ibn Hood died in the year 635 AH, and at the same time Muhammad Ibn Yusuf Ibn Nasr (Ibn al-Ahmar) was purified in southern Andalusia, and his extension Many abandoned it, then seized Granada after the death of Ibn Hood, and made it the capital of the emirate until it became the Kingdom of Granada. See: the margins of the vicinity of Granada al-Khobar, Ibn al-Khatib: 1/235.

1- Looking at the translation of the poet: The Briefing on the News of Granada by Lisan Al-Din Bin Al-Khatib: 1/235 and beyond. Shawky Deif, Dar Al Maaref, Egypt, editor. 4: 2/364 and beyond, it was restored by Abu Abdullah Muhammad ibn al-Abar al-Qudah al-Balansi, and commented on it: Dr. Ihsan Abbas, House of the West and the Muslim, Beirut, 1st Edition, 1986: 222 et seq. , summary of the masterpiece of the following book, Ibn al-Abar, Fatah: Ibrahim Ibiari, The Book of Egypt, Cairo, and the Lebanese Book House, Beirut, 3rd edition, 1989: 209, the

1. Perfume fragrance: 3/30 9.
2. The abbreviation of Al-Quds Al-Mualla: 115.

Meaning of vocabulary

Knockout: Heroes strike each other with swords in war.
Engagement: a collection of letters of misfortune. I wasn't a war scientist: I knew nothing of war affairs.
Bribery: Ibn al-Ghazal (The Beautiful Boy): The young man who still needs to take care of his mother. See: Margin of the book on Arabic literature in Morocco and Andalusia, the era of the Almoravids and the Almohads, Omar Farroukh: 5/683. Al-Wasit Lexicon: Directed by Ibrahim Mustafa and others, Dar Al-Da`wah, Cairo, 2nd edition, 1972 AD.

Text {3} rhyme signifier

The writer Al-Hasib Abu Jaafar Ahmed bin Talha was in love with "Alij * from the impudence of Ibn Hood, and he followed him in his conquests, in which he says: "Makhla' al-Basit".

1. What a harmful conquest of prayer and no desire for jihad
2. But this is goodbye, and so on, because we are close to the finest jihad

Graduation script:

1. Nafeh al-Tayyib: 3/488. The cure: the strong and strong man. Intermediate lexicon: medicine.

And saying: just dislocated

- King, I see him defeat the enemy era
- It means a thousand secrets that eternity does not leave my heart
- How many pieces in the desert and a gazelle on it, what is the money of the hostile?
- So I said, the heart is a lover and an enemy with jihad
- As long as I still have to defeat you, don't support my desires

1. Briefing: 1/235.
2. Perfume fragrance: 3/308.
3. Morocco in Morocco Jewelry: 2/365.
4. Al-Quds Al-Mualla abbreviation: 114.

Text {5} rhyme jinn

He said: complete

1. It is strange for those who hope to learn about all the heroic deeds and the virtues of the sums
2. From some recipient who does not want to despair, who will get what I want?

to the public, where interest in collecting them appeared. When we came to collect the literature of Ibn Talha, it became clear to us the extent of the loss and the lack of poetry he wrote, and the spread of passages in his poetry gives the impression that he does not hold a long breath. In poetry, the author of the book "Nafeh al-Tayeb" is appreciated for his eloquence and skill in arranging poetry. The poetic verse carries a lot of words, meanings and precise expressions, with easy and simple words that do not complicate or confuse them. He tried what he composed of his poetry and we have come to him from a righteous brother in his community who did not refer to him in poetry; therefore, he was frustrated to meet others with such a cynical look and style. And it must be said: The approach followed in collecting his poetry is to classify it according to rhyme, in reference to the poetic sea to which each text belongs, and to indicate the sources that refer to it, and to clarify some meanings that need clarification from the lexicon.

Text {1} rhyme Hamza

He said: Many

1. And when a person saw my eyes in the cheek dish from which he was drowning in water
2. He made excuses for him as a bridge, as darkness spread over light

Text output:

1. Morocco in Morocco Jewelry: 2/365.
2. Perfume fragrance: 3/308.

Text {2} rhyme ba

He said: Many are divided

1. I became so familiar with war that it taught me to fight accidents and sermons
2. I wasn't a scientist and your father was at war without noticing the master's bribery
3. I am here between that and someone who is afflicted by an enemy or a lover

Graduation script:

Text graduation:

1. The abbreviation of Al-Quds Al-Mualla: 115.

Text {4} rhyme Alra

He said: Many

1. And when the sea of night swept between you and me, and I renewed my memory
2. Someone from my eyes wanted to meet you, so the dream extended to him a bridge over him

Graduation script:

5. Encyclopedia of Andalusian Poets: By Professor Muhammad Al-Aris: 73.

Meaning vocabulary:

Sorry: she spilled her wine on us, and the pump of clothes: in her clothes were good things. Al Ghawali Expensive Collection: A fragrance made of good-smelling blends. His blushing: making him blush and turn red. Al-Aseel: After Asr prayer and sunset and the river: its side, its beach and its shades: a black color appeared on its side because the trees are on its banks. Prevent sunlight from reaching it. Al-Hasan: the neck, God: the collection of pearls, the neck: The rib and the end: the image is far. And if the poet meant "the dew" by the poet, then the dew does not fall on the branches until after midnight. Farroukh: 5/683. Intermediate dictionary.

Text {8}

He said: Fast

1. God has a river, so when I visited it, he saw its two ends with legal magic
2. When the night dawned, and the branch wandered about like a ghost

Graduation script:

1. Briefing: 1/235.
2. Perfume fragrance: 3/308.
3. Morocco in Morocco Jewelry: 365.
4. Al-Quds Al-Mualla abbreviation: 114.

Text {9} rhyme meme

He said: Many

1. We heard the transformer, so we traveled and swam to him
2. I threw one hand to kiss her, and another to live thanks to her forever and rise up
3. We have a mouthpiece in which there is a dchola and it is not

Graduation script:

1. Briefing: 1/309.
2. Those who died: 8/31-32.
3. Masterpiece of Debate 143.
4. Perfume Perfume 3/309.
5. Abbreviation of Qad al-Mulla: 11 6.

Text {10} rhyme n

He said: Many

1. The brother of curiosity says: If he sees us with faith, madness will overcome us

Graduation script:

1. Tuhfat Al-Naqt: 143.
2. Those who died: 8/31-32.

Text {6} rhyme

And saying: Fasting

1. Do you see today from the envelopes Dr. Hassan Tawq Al-Aqeeq says?
2. a paper talk to return it m * every penis and saliva
3. The sun in the garden does not drink the wine of dew except with the cups of a brother

Graduation script:

1. Briefing: 1/236.
2. Perfume fragrance: 3/307. * Singer
3. Morocco in Morocco Jewelry: 2/365.
4. The cup has an abbreviation: 114. * From silver, which is a distortion.
5. The Encyclopedia of Andalusian Poets: Written by Professor Muhammad Al-Aris, Dar Al-Youssef, Beirut, 2005: 73.

Vocabulary meanings:

Matching: make a necklace, good: neck, agate: red gemstone, metaphor for the redness of the eastern horizon at dawn (before dawn) leaf: plural and leaf: dove, chopsticks, plural Oud (the instrument he plays) metaphor of cooing pigeons (singing), A branch, a leaf (a green leaf on it), a brother (anemone flowers: the petals are red) The sun does not drink the wine of dew (the dew does not evaporate that falls at night on branches, leaves and flowers) See: The margin of the book of Arabic literature in Morocco and Andalusia The era of the Almoravids and Almohads Omar Farroukh 5 /682 See: Al-Wasit Dictionary.

Text {7} rhyme L

He said: a lot

1. Flip it over because the sky looked like a fashionable bride
2. Take the rudder blush *authentic and eyeshadow** river eyeliner with shadows
3. The best branch lights up on the nights that light up the night

Graduation transcript:

1. Briefing: 1/236.
2. Perfume fragrance: 3 / 307-308.
3. Jewelry of Morocco in Morocco: 2/365.
4. Mulla Cup abbreviation: 11 4. *Memorize it** this is true and has distortion.

2. Perfume fragrance: 3/308.
3. The abbreviation of Al-Quds Al-Mualla: 115.

Meaning of vocabulary:

Madame: The wine cooked with fire looks like wine on the horizon. O Farda: O beautiful waiter who is unlike anyone in his beauty. With his blade: on the edge of the horizon, because the night descends first on the horizon, then the light rises in the morning little by little, and the mark of the slaughter of darkness is red (dawn) on its edge (on the horizon) Pigeons struggle: Pigeons quarrel in the morning in the slaughter of darkness (night) because they are all They sing in many mixed voices, some of which see each other: The margin of the book of Arabic literature in the Maghreb and Andalusia, the era of the Almoravids and the Almohads Omar Farroukh: 5/683. Intermediate dictionary.

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7. The admirer in summarizing the news of Morocco, Abdel Wahed Al-Marrakchi, Al-Istiqa Press, Cairo, (DT).
8. Intermediate Dictionary: Directed by Ibrahim Mustafa and others, Dar Al-Da`wah, Cairo, 2nd edition, 1972 AD

2. Are you pissing, oh Siam, can you protect him? You say religion
3. I said to the inmates except for us, we are heretics, and we love n.
4. They condemn the religion of g-watching de n valer they never do the ray n religion
5. Live on Aboh forever, the call of the devil says to our secretary
6. During the month of fasting, upon you, upon you, for us, for you, and He will testify what we have disbelieved

Text graduation:

1. Briefing: 1/238.
2. Fulfilling his goodness: 3/309.
3. The abbreviation of "Al-Quds Al-Mualla": 11-7.

Text {11}

Ibn Talha said: The simple

1. I swallowed the saliva of a people for whom I gained nothing but the most valuable thing I could do
2. I killed an idiot who only appeared as the flip of my clothes when I was buried
3. The West End Sale rhyme in my wits involved Sobeb sleeping in the shroud.
4. He has the right to slander the arrogant for his belief in the secret evidence which he publicly denies.
5. The same pests were seen in Cairo and they did not withdraw their tongue or their ton
6. Vlazem canceled the literature of the Sultan, who stabbed him from Egypt to Aden

Graduation transcript:

1. Those who died: 8/31-32.
2. The masterpiece debate 142.

Text {12} rhyming distraction

He said: complete

1. Bring Madame if you see her likeness on the horizon, who is not like her
2. So the dawn slaughtered the darkness with its blade, and the pigeons quarreled with it

Graduation transcript:

1. Mocking the Name and Doctrines of News and Poetry Abu Al-Hasan Ali bin Abdul Rahman bin Hadeel Al-Fazari Presented and commented by: Dr. Abdullah Hammadi, founder of the Abdulaziz Saud Al-Babtain Prize for Poetic Creativity 2004: 157.

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