

The Poetry of Al-Khidhir bin Abi Al-Afiya: Compilation, Documentation and Study

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Abstract

The research paves the way to collect the poetry of one of the poets of bani Al-Ahmar period whose poetry has been forgotten and ignored by studies in spite of their presence in some resources. The poet Al-Khidhir bin Abi Al-Afiya is one of these poets. The researcher sheds light on the Andalusian poetry especially the poets of the period whose poetry was lost and ignored. The research focuses on the poet to encourage other studies to take the poet and his work into consideration, and especially because many studies tackle already investigated areas and well-known poets. Thus, Andalusian literature needs scholars to focus on the great writers and poets who suffered from lack of attention. In this regard, the study is one of the few studies spotting light on this area to call the attention of other studies.

Link,” mentioning two aspects of the poet represented in his being a judge distinguished by the qualities of reflection and contemplation of his peers, and that he is aware and familiar with the rulings and issues of jurisprudence, and he has access to references that mention real and life matters pertaining to society. The one who grew up in him, keeping away from evil and leaving doubts, and characterized by virtue, and good companionship, abundant in goodness, generous and giver whose gifts do not run out, polite, he has the power of perceiving and wit with judgments, and he loves mingling and kindness. This is to remove strange texts, and to remove the rulings on many texts; That is why I praised his merits, magnified his honor, astonished and puzzled others, and surpassed his peers. As for the literary aspect, he was skilled in literature and many poetic systems, and he was correct and did not err in his words or actions (2).

With what Ibn Al-Khatib mentioned in the briefing, quoting from the book “Al-Taj Al-Mahalla”, referring to the literary side with the qualities that he possesses, he is a skilled man who is skilled in explaining arguments and eloquent logic. And the news is not like the eye.” There is no argument or logic in it. He is the bearer of the banner of superiority among the eloquent scholars, and he has reached the desired goal, and the wonder it causes has spread and surrounded him, and he has thrown himself into adversity, wanting to overcome and overcome in order to reach it. They aspire to him, and his poetry evokes the patience of Halim (3), and in

Introduction: research focused on looking at the poetry of one of the Andalusian poets who folded the folds of the Andalusian sources between their covers. From the aspects of the poet's life, and secondly: the technical aspects that were scattered in his verses, and third: collecting and documenting his poetry in order to be available to researchers and scholars in the Andalusian Literature Kindergarten.

First: his life.

The poet is Al-Khidr bin Ahmed bin Al-Khidr bin Ali bin Omar bin Abi Al-Afiya Al-Ansari Al-Gharnati from the people of Granada 745 AH (1).

There are signs and attentions that have given a bright picture that reflects an aspect of the poet's life, and this is what the sources contained in certain pages that translated his life, including what Ibn Al-Khatib mentioned in his translation, and it is worth noting that the translation of the poet's life is almost from the same mold, but the change falls under the change of some words. And the phrases that clarified his life. In the briefing, Ibn Al-Khatib mentions the life of Ibn Abi Al-Afiya with reference to his two books “Ayyed Al-Salaah” and “Al-Taj Al-Mahala” * and these sources also take from them other sources of other authors who had been translated by the poet with some addition and change and an increase in information about the poet that will benefit the researcher with information that enriches his life - and from what he said: Ibn al-Khatib in the briefing, referring to his book “The Return of the

Al-Nabahi adds: He is one of the genius grammarians, and this reinforces the important and wonderful role in which the poet excelled, in knowledge of the sciences of the Arabic language, and among genius grammarians, and as is known, this phrase is only. It is used for one who was acquainted with it, and this is an attribute which distinguished him and made him in a delicate and exquisite position, and imparts a beautiful luster to his rank. At that time (7)

Another author (8) “Sheikh Faqih Qadi” mentioned and this position is almost prevalent and widespread in those places and countries to express his position, which he considered at the time to be the best that he gave to his personality traits. His qualities, and perhaps the qualities that emanated from them, were among its features. The case became clear and showed a distinct position that the poet occupied as a result of his dedication and the qualities he enjoyed at that time, which is almost mixed with his qualities. Customs, customs, and traditions with each other, and the beautiful qualities that she called her personal name for Ibn Abi Al-Aafia were “a good covenant, a good companion, generous of ten, a beautiful affection, fair in discussion, and distinguished by every virtue.” (9) Perhaps these attributes indicate his character, and these attributes, dignity and status, so I do not know whether this is his position as a sheikh, jurist and judge is what I described with these attributes, or that his person has bestowed these attributes on these attributes. From his mother told him and the merit of others, we saw no sign of bad or bad attitude recorded towards him or against his hair, and sources tell us that his hair was lost and erased, or had a number of warts or hatred. His envy for his poetry was not commensurate with a few with his age, and his condition was not commensurate with the age in which he lived, as we compare him with the red-brown poet groups, but it is commensurate with his existence. In that era, which displays poetry and prose to the point of loss and extinction.

It should be noted that Ibn Yafrah al-Maliki was alone in his book, which translates for the poet, whether his life, as his name is Khalaf ibn al-Khidr ibn Abi Qaa'im al-Afiya, and these were two of them, or whether he was negligent or distorted his name for him Its translation was placed under the so-called successor and then it included all the information transmitted by the sources about the poet (10). In the book is sufficient for the needy to know who is not in the brocade touching his name, referring to the translation included in the briefing, and the happy son, the author of the book, took

the book The Local Crown mentioned the social reality. He is a judge who worked hard in cases, worked hard in them, and stood in the handling of problems; He rose to the fore and excelled in matters. He was strong in resolving disputes, surpassing others in knowledge of the origin and branch in matters of jurisprudence, broad in character, advanced in his Egypt, and a master of his time, and he had poetry that expresses his position and status, so others come to him submissive and acknowledged for his eloquence and good saying (4). And in the latent, the first thing that Ibn al-Khatib mentions is the sheikh writer who knows the paths of the discursive argument. For a sermon and a lesson, he sheds light on it, for he is the rose garden, the mohair among the flowers and the springer who spreads his precious will and his precious dowry, known for his eloquence and eloquence. And the jurisprudential and religious study that was prevalent in the era of Bani al-Ahmar, where the religious aspect prevailed among them. The time and this reflects an aspect of his life and reflects the circumstance and path in which he walked, and the other matter is that he is a writer as indicated by the sources and writing that the sources mean that the Sultan writes, so what we found. The poet only has poetry, and we did not find it in prose, and there was no evidence of his writing in prose, so we say that what we got was poetry and we did not get prose because it was lost or obliterated due to factors or events that led to the brother's burial.

And in the history book, judges Andalus Nabha refer to him by saying that the judge knows this character, and then he mentions the reason for the distinction to omit the mention of the most important qualities that overshadowed his personality, and referred to the near and far Mendez presented. Judiciary and critics who are expert in the darkening of matters, and that is from the people of thought and thinking who are determined and committing to solve matters. He is strong over disasters with rulings that guide him to extract strange texts. He removed his hand from many rulings and others, and recorded many cases until he knew his kindness, and surprised others with calculated generosity. And a great honor, so they participated in the problems and starvation for him and his experience in the task. If the sharp opinions and responses that were answered with other verses explain, specify or respond to them, in reference to his mention of this poetry. With the sayings and responses mentioned by Al-Khidr bin Abi Al-Afiya, which clarify the opinion of many authors who praised his poetic and social status (6).

known and distinguished in it, and his expression was accurate, and its meanings were deep with suggestive connotations. The Qur'anic verses enriched it with beauty and gave it elegance, sobriety and breadth in its meanings. Among these verses is his saying: "The lower wing of the humiliation of mercy..." (1 4), and His saying: "If you extend your hand to me to kill me, I will not extend my hand to you..." (1 5) and His saying: The squanderers are brothers of the devils, and the devil is ungrateful to his Lord" (1 6) and his saying □: "And give the family the truth and the poor, and the wayfarer does not waste" (1 7), and he concludes his verses with wisdom by making piety out of every good that man does, and this piety seeks it and eliminates the preservation meanings. From the Qur'an, which was scattered in many confirmed verses on the tongue of our Lord Almighty □: "What is the best of God knows best but the best of the pious and pious, O people of understanding..." (1 8) and his saying □: And rich feathers of bass and piety, so that they may be among the best signs of God that they may remember" (1 9) The religious meanings that dominated his poetry and perhaps the most distinctive of his religious style, which became clear in the era in which he was a feature known in poetry in the era of brown and red from him by saying (20):

I survived thanks to God ,of what I fear was not the best of the world's patron saint

And I am not wasted in this world without intercession ,so how if the intercessor is wasted on me?

The poet employed the topic of intercession found in the verses of the Noble Qur'an, which was confirmed by many, including God's intercession to escape approaching, including, for example, but not limited to: "Say to God intercession for all, because He is the King of the heavens and the earth and to Him you shall be returned" (21). He sticks to what he says. Therefore, he forbade himself to come to the point of suspicion. Because he was afraid and arrogant, adhering to the words of the Messenger, which indicated the fear of the servants, and showed them the clear path that they should follow.

Additionally says (22)

You fear God in what you enjoy and you get rid of the reward

the translation by the poet of the briefing. An eloquent person knows the virtuous" and other attributes that have passed between the sources, then he mentions that he died in a tower, a judge in the forty-five and seven hundred and Peyton mentions him the second artery: Do not shake Zayda and her age.. (1 1). The author of the book "Neil Joy with Embroidered Brocade" mentions the name of the poet S. - Khader bin Ahmed bin Abi Al-Afiya, he mentions that his translation is present in the briefing, and he mentions the words of his Hadrami student in his sheikh, while acknowledging that he is the great jurist, judge, just, just, skilled, intelligent, eloquent, well-known for his good expression in his words. He was distinguished by virtue in his companions, a lot of goodness, Jawad Muti, good accompaniment and companionship, clinging to contemplation and thinking, before the judges, he removed many provisions, knew the conditions, and was skilled in writing, a lot of poetry. He was consulted in many judicial calamities and ethical issues, and discussions took place between him and his student Ibn al-Hadrami in matters of judiciary and rulings, and he mentioned two poetic lines to him: Do not wait for Zaid and Omar. (12)

Second :the artistic aspects of his poetry

In his poetry, features prevailed over most of the poems of the poets of his time, including the name of Bill from that period. He felt that the first of these features was influenced by the poet's formulation of the Qur'an and its meaning, and he cited the text of verses in all meanings of words and meanings, and he will refer to some of them organizing poetic quotes in which the ruling And the proverbs are this saying (1-3)

...

And if he died near him, the wing of humiliation would descend upon him, and he surrendered to those who suffer and insist

Spread your hands when singing, and don't be in what is praiseworthy

If he does not waste on that day, his brother is an accursed person

And combine all the best in piety, so they do not lack the adornment of piety

These verses are from a poem consisting of (16) lines. Each line is independent and carries the meanings of wisdom and preaching, and through it the poet was

**It is as if the lilies that have opened are soft, like NH,
as a white-colored mask**

**The daughter of Al-Nakhil, Lebanon, fought,
received with eyes, the concerns**

We seek from this analogy to the accuracy of his choice of words, and how he established the relationship between the metaphor of the iris and the palm of the girl who is afraid of pigmentation for her so that she does not attract attention, that is, the beauty and splendor that the poet carried to express the beauty of the iris flower and the beauty of the girl's palm. Iris are attractive perennials with scaly shells that vary in color by species, including white, blue, yellow and red, and are aromatic plants that grow in Europe and Mediterranean countries (2 5). The poet recognized the white color from it, and was aware and accurate in identifying it and showing the color of the girl's palm and its exact connection in drawing this picture.

It also included the poet's words, and he mentioned a Quranic verse in his saying (26)

**And shake you with the stem of contentment; your
hopes will fall on fruits**

Where the poet relied on what the Almighty said in addressing Mary, peace be upon her, when he descended upon her, and he used a Quranic verse that indicates that from his saying: "And please the trunk of the palm with fresh dates" (2 7) He means hope after despair, as if contentment brings unambitious aspirations waiting and hoping And be close to him and distract from not letting system time get the two of them together. The poet did not neglect another aspect that prevailed in the poetry of Andalusia, except that he was influenced by the sayings and meanings of those who preceded them from the eastern poets, so they began to weave their poems on it, including his saying (28):

**Accompany the generous origin of virtue, and
whoever accompanies the mean is considered mean**

**Valvdil from wearing esteemed in the aera him not
for what he says generous**

The poet tends to use sayings of the sermon and lesson from life, and he cites the meanings of the East and their words or from his contemporaries, generosity and meanness in the other is evident through his actions and behaviors that are embodied in them. Earth and not just sayings that tempt those who say it. There is another meaning that was speculated in the tongues of the poets

**And God does not shake in attainment, so there is no
need to harm in grating and jostling**

**He is involved or not, God is sooner than the manna,
and his faith is not born**

The piety that the poet intended and referred to in these verses leads a person to what he wants and achieves what he aspires to, and obtains reward as long as he strives to please God and fears His wrath. Secretly and publicly, man does not depend on him, he finds himself in him a polytheist whom the Most High does not believe in. Among the poetic images that formed his poetry and in which he excelled are his sayings (2-3)

**Shepherd's thunderbolt sword Diga P party lent his
blood to the blond diaspora**

**Like the dawn, it sends its threads in the garden and
pulls the garment out of its light in the East**

**I like the water that hides the seabed in Aleppo and
sees it like mercury**

Cale lives on kind, but not for me, if he is discharged

**Like a star, go back to stoning the youth demon, I
hope the youth demon doesn't burn**

**Like a dice, but he only gets a sun bag that does not
flood it**

**I cut off the name of Zen Ji but tears in the eyes of
the metercare**

To note how the fact that the poet is a clear, moving and correct image of the feelings he carries is described as graying hair, and his hair has invaded and the blackness around him has gone from black to white between the two cases. In one comparison we find oscillation and oscillation of txij and aging, which is named for those multiple analogies of LTC. . All his comparisons in which he was based on nature indicate the rapid spread of gray hair and indicate the rapid end of life; If a person came and invaded his hair, he would not have a disease or a ruqyah, so its spread over the head would be like a burnt leaf, and perhaps his similes explain the accuracy of his choice of words with meanings. Which he carried, expressing his sincere and unacceptable feeling?

**In a picture in which the poet adopts the simile (2-4),
he said:**

Those fluctuations, they do not remain the same, and things change and their various disturbances, are many images at that time in which the poet wanted to clarify his actions and what he brings to humans from sudden changes from ease to hardship and from humiliation to glory, and from misery to happiness, and if we want to classify the meanings On which he was based, wisdom and lesson are clear from life, lack of awareness of the situation did not change and remained constant.

It is clear from his statements (3)

Because those little days come back to me with the promises of youth

Once I cried for the men who were waiting for the time of t. Monk

And he interferes with another oriental poet * to present a sad and painful picture in which he lives with regret over the departure of young people and their non-return. The crying is gone, even after a while, and it is not possible to rely on this situation or situation in humans. There are those who describe the poet as one of the greatest grammarians, and the authors have referred to him as being very knowledgeable and skilled in the language. Al-Nabahi cited in his book a dialogue and recording of the poet with other grammarians Moriah in jurisprudence, saying (3 4): I have an old religion in the nights that was fixed in drawing before fifty pilgrimages.

Her mother ruled in old age under the pretext of time

Thus, the poet succeeded in diversifying the presentation and using rhetorical methods and multiple similes that express the depth of his knowledge and his ability to form images, weave ideas and employ the nature that his verses are almost devoid of. All this reveals his linguistic abilities and his ability to navigate the Arab poetic heritage represented in the Qur'an and poetry, and how to link his images to the reality from which he extracts his artistic paintings and what we have done are technical references. His poetry has aspects, and his poetry remains in need of a specialized and deep study that touches on matters and records that we did not publish because they are not from our study, and God is the guardian of success

Conclusion

The sources said that the poet and his poetry are one author, which is Ibn al-Khatib, and the books are, The

of the East * and cited by many sources, which is her paraphrased saying, and its concept and meaning becomes clear from her saying (29)

Comparing with comparison imitating the proverb (running the wind) in the old days

And the poet was able to do that, i.e. the counter-argument, which is the rhetorical and moral means that clarify what he wants with two words that express the goal that the poet wanted, including his saying (30)

You painted your food white with black, as opposed to the usual scribbled font

But, we contacted a thousand Mukul Shin; all of them mistreat Al-Zain Mutaki

Use the saucers (white, black) to refer to the gray color that covers the sides of the head, so that the darkness of the hair turns white, and the dishes between (Shin, Zain) to paint a painting of it expressing offense or abuse. The piety that a person carries in his actions and words.

In his saying that is identical to the opposite between no vas and meanings (31)

Knowledge is good and beautiful, and ignorance is ugly and disgraceful

Money Ez a thousand live poverty and humiliation while

A funny interview that the poet makes between the first and second parts of both verses to give an image and meaning of existence about knowledge and its great benefits to man in exchange for ignorance and the disadvantages it brings to humans as well as money. The one who gives a dignified and precious life, in return for the poverty that brings humiliation and humiliation, and he came up with these words and compared them. He succeeded in explaining the image his wanted. Among his poetry is the wisdom that formed concepts and a vision through which he faced the thoughts of his life, explaining this in his saying (32):

The time I see you face some of Abbosa Vstlqah d that divorced

Do not Ahemenk case that in the frameworks in comfortable eye FH Yeh Miserable?

Any p g I saw or any humiliation for people with cases in eternity remains

6. See: T.R.A., Judges of Andalusia: Abu Al-Hasan bin Abdullah bin Hassan Al-Nabaha Al-Maghay Al-Andalusi and the Book of the Most High Marquba Who Deserves the Judge and Al-Aftiyah, New Horizons House, Beirut, 5983 AD: 149.
7. See: same source and page.
8. I mean here: the joy in brocade embroidery, Hamad Baba Al-Tanbakti, sponsorship and presentation: Dr. Abdul Hamid Abdullah Al-Haramah, Dar Al-Kitab, Tripoli, Second Edition, 2000 AD: 165
9. Same source and page.
10. See: Tanning the Creed in Knowing the Notables of the Doctrine, Ibn Farkoun Al-Maliki: Editing and Commentary: Dr. Ahmadi Muhammad Abu Nour, House of Heritage for Printing and Publishing, Cairo, (d.), (Dr. History): 356.

I could not find a translation of it in the sources.

1. See: Kefayat al-Muhtaj to know who is not in the brokar, Ahmed Baba al-Tanbakti, study and investigation: Professor Muhammad Mutia, Ministry of Endowments and Islamic Affairs, Kingdom of Morocco, 1987 AD: 1/152. .
2. See: Neil rejoices, embroidered brocade: 1/152.
3. See: The Briefing in the News of Granada 1/496, and the Latin Battalion of We Meet in Andalusia from the Eight Hundred Poets: 178.
4. Surah Al-Isra 24.
5. Surah Al-Maidah 28.
6. Surah Al-Isra 27.
7. Surah Al-Isra: 26.
8. Surat Al-Baqarah: 197.
9. Surat Al-A'raf: 26.
10. 2Briefing: 1/449.
11. Surat Az-Zumar: 44. See: Surat Maryam: 87, Surat Taha: 109, Surat Sheba: 23, and Surat Al-Zukhruf: 86.
12. Briefing: 1/449.
13. Briefing: 496-1/497.
14. Briefing: 1/499.
15. See: Intermediate Dictionary: Sawsan.
16. Briefing: 1/499.
17. Surat Maryam 25.
18. Briefing: 1/495.

See: The saying of Tarfa bin Al-Abd :On the authority of a person, do not ask. Ask about his companion, for everyone who is compared to the comparison follows suit.

Return Link, Al-Mahaliya and Al-Taj, Al-Katibah Al-Kathiyat, Al-Muhit, and Al-Mahit. Sources from Umm sources quoted the history of the judges of Andalusia, and there is no doubt that what he distinguished has characteristics and exemplified him from the profession that had a direct impact on his poetry and delving into certain purposes, and aspects of his life - honoring the poet in his talk about this, as well as the nature of the era in which he lived and the circumstances which he lived all the time the poet lived in his possession; The conditions were not suitable, it was marred by tension and turmoil, and it did not follow what was prevalent in that era. If we compare what he composed with what was organized by other poets of that era, we do not find much change that prevailed in them, but rather the same conditions that most of these poets lived through. There is more than one source that narrates the poet's life and documents his poetry, and this makes us revolve in the orbit of his life in two directions, towards his social reality of being a judge, his qualities and qualities, and towards another. In the literary aspect, he is a poet and a sultan writer in a prosperous era like the era of Bani al-Ahmar in which the poet lived. .

Margins

*It should be noted that there is a poet with this name, whose name is Ibn Abi Al-Afiya Al-Kindi Al-Gharnati, and he is not one of us.

1. See: Surrounding Granada News, Ibn Al-Khatib, placing the text and placing its introduction and footnotes: Muhammad Abdullah Annan, Al-Khanji Library for Publishing, Distribution and Publishing, 2nd Edition, Cairo, (T: 1/494). And the capabilities of the battalion in our reception, the eight percent Andalusian poets, Ibn al-Khatib, Fath d. Ihsan Abbas, House of Culture, Beirut, 1983 AD: 177 .We did not find the two books, and they were mentioned by San al-Din ibn al-Khatib, who was translating the poet in his book "Al-Aita," and the rest of the sources mentioned them, quoting Al-contain. I mentioned.
2. See: the briefing in the news of Granada, by San Eddin bin Al-Khatib: 494-495.
3. See: same source and page.
4. See: Same source and page.
5. See: the latent battalion of eight hundred poets we met in Andalusia, Lisan Al-Din bin Al-Khatib: 177.

2. It was mentioned in The History of the Judges of Al-Andalus: 149, according to the second verse:

Distances and by judgment a distance from her or she has a proof for the obsolescence of the covenant

(3It was mentioned in: Al-Katibah Al-Katamin : 182according to the second verse also , saying in it:

Do I promise to rule after her, a mother who has the statute of limitations for her Hajj ?

Rhyme the dal

The text {2} also said: The complete

1. O IDR_s played Almt_y
by Orhan's divisions wind Hawj in a matter
Balomlod
2. and threw away its maximum ride that
of a response and to others Balmurud
3. Hala El Hnnt Z that Be Our
institutes T .ornaments slaughtered and
Table hands
4. And in Riyadh Anas, among the sheikhs, the
doves flew the sound of the oud's rhythm
5. and Mbetna in her and disturb
Mdamna disturb the the affection for
the daughter of the cluster
6. live green and fancy Widney reap the fruits
of flowers gap or FT d
7. and Alqill Rovlh hugging some of her other if
converted Ghosoun Kaddod
8. for heavy Al Z of that time and Tiba
ibex Z and denounced it living envied
9. those nights not for nights later Attln only
m n air and Shod
10. were then Qsara Taln in her Al Tani Z cabin
and stretching

Text graduation:

Briefing: 1/120.121

Text {3} and he said congratulating our honorable Sheikh Bilal :Complete

1. Tvdak ourselves , and I said P da P is not
equivalent to many triple strands da
2. And you were safe from all accidents, and
you remained at the center of the forum in the
sea of dew

And Uday bin Zaid said: Do not ask about one's companion

Every companion in the mujaran is imitated .

1. Briefing: 1/496.
2. Briefing: 1/496.
3. Briefing: 1/498.
4. Same source and page.
5. Same source and page.

*The poet who spoke with him was Abu Al-Atahiah in saying:

I was naked from the youth, and it was as tender as a stick of paper.

P Oh young days back he told him to what making Almsheeb

Third :his hair

The collection of poetry from the various Andalusian sources gives to poets whose curtain has not been closed, great importance and care, as pens and studies are shed around them for research and writing, and the Andalusian library is replete with literature and studies on poets who were covered by Andalusian sources and were not referred to as stubbornness, especially since Andalusian poetry and prose are still We need a study. Therefore, we headed to the collection of poetry and its studies . He collected nearly ninety-six verses, dominated by pieces ranging from two to ten verses, compared to poems that did not exceed two poems. It must be said that the path we followed in collecting the poet's poetry is to follow it in the sources that I mentioned him and referring to the differences mentioned by the sources, as we divided his poetry according to rhyme with mentioning the poetic sea.

The text {1} rhyme

Moriah said in jurisprudence .It is exquisite :light

1. I have an old debt over the nights, the fee
has been fixed for fifty proofs
2. Ohada governance by her
mother in the aging of the eon argument

Text graduation:

1. Briefing: 1/499.

The text {5} said :Long

1. you have to fear God in what Trovernm of it and get rid Balemram wage
2. And do not hope other than God for the attainment of a need, nor repelling harm in secrets, nor out loud.
3. It is not God or share with p later of aphids and his faith and does not generate

Text graduation:

Briefing: 1/499.

The text {6} and among its pieces, is his saying: Al-Mutaqarib

1. A minority, so what is poverty in a person is a disgrace ,and there is no home for one who is familiar with the humiliation is a home
2. and earns only the splendor indispensable for Z self Vatakh slogan
3. and met in other reunion will be well with only DONC widespread
4. P eon Guy PRK not Tnzern in SMART your heart (it) refracts
5. And shake you to the trunk of satisfaction falling Al like aspirations bear fruit

Text graduation:

1. Briefing: 1/497.
2. The latent battalion: 181 .The difference was in his saying
3. Disgrace.....
4. And he does not earnlet her take it....
5. So flower.....don't look.....

1. Briefing: 1/499.
2. Latent Battalion: 182 .

**The text {8} and from his saying in the proverbs:
The simple dislocated**

1. He, who is not of noble origin, does not raise his offspring in the sublime matters.
2. People are undoubtedly like the earth. What is good from it is good for planting

Text graduation:

3. Until the white hair is clear, the goals of life are permissible for a range
4. If passed term called you visit the mole grandfather Karim yolk tide
5. adequate Z Ktabkm alphabet Laage him Ryan complain m n Tbarih mad
6. Ryan M .N .pink tortured his thirsty from h t Jawanh Mkmada
7. and published Loket MATE as though ni saw you with the virtues and Ms. Guevara
8. I called my Lord in a safe stay and perform God in my supplication Moaada

Text graduation:

Latent battalion: 180.

1. The text {4} and from his bidding, he answers the one who gave it a horse: the long one
2. Trafalgar has arrived like na Mama Ghaith Brgaha by surprise T .Huda
3. It seems to me that young people have been me and black me without me
4. Vvdath self and its my few boil the value of the honor of the Mahdi gifts
5. If I Oncefth m a Amttith and I said to him :To Azza Cha cheek
6. and Aqdmth love hearts as Ramah and Sagath m DONC Youth p n Word
7. and dressed for burka No .of boyhood m Ikegami Attvin Bal Hazell and grandpa
8. and I delivered my life in Adhari Ma'dhar Volvih him Al Z page of the cheek

Text graduation:

Latent Battalion: 179.

Rhyme

Eye rhyme

The text {7} and we conclude its pieces by saying: The long one

1. I survived thanks to God , of what I fear was not the best of the worlds patron saint
2. I am not lost in this world without intercession, so how if the intercessor is lost?

Text graduation:

14. it is not that nor the ever denied P Be afraid
of it and what Khvn Fear
15. disease is difficult Al Z doctor
's medication and is wasted in lost Yeh money
spent
16. but not the right to believe Shin
Mukul the haptic E act Zain Mouttqi

Text graduation:

1. Note: 1/496--497.
2. Latent Battalion: 180 - The differences were as follows:
3. The third house: Muharraaq
4. With his whip..darkness..lend.....
5. Weaves.....
6. Bekaa.....
7. Enhancement
8. Just smile with a branch.....
9. with her tears...
10. Anky.....
11. Or make it...
12. we deny it in the case of denial, so be afraid....

Meaning of vocabulary:

Al-Mafraq: From the head where the hair is separated, and from the localized path from which another path diverges. See: Al-Mu'jam Al-Wasit: The material of separation .Al-Maatq: Freed and released from slavery. See: Al-Mu'jam Al-Wasat is the material of freeing .Fudak: The side of the head next to the ear. See: The middle lexicon is a fad material .Al-Muharraaq: The white paper in which he writes, see: Al-Wasat Dictionary: Harq material .Al-Ablaq: black and white in colour. See: Al-Mu'jam Al-Wasat is an article of blaq .Moth: what falls into the eye of dust and other things? See: Al-Muttasim Al-Wasat is a mote substance .The junction: the place where the path crosses. See: The intermediate dictionary is a material difference .Differentiate: the separator between two rows, see: the intermediate dictionary is a difference material.

Text {10} He also said :Light

1. The time and see you face Abbosa Vstlqah
m n after that divorced
2. Do not Ahemenk case that in the frameworks FH
p yen and the rest miserable
3. any p g I saw or any humiliation for people
with cases in eternity remains

Latent Battalion: 181-182.

Rhyme fa

Text { 9 } He said in the pen: The long one

1. you pen top of the long , although his pride
was not only s Asira hollow
2. learn from (people) excelled h punch here
it is spent to be distorted

Text graduation:

1. Briefing: 1/498.
2. Latent Battalion: 182 .The difference was in his saying:
3. Learn from him (the sword)

Rhyme rhyme

The text { 10 } and said he describes the gray hairs from a poem, which is long, the first of which is: al-Kamil

1. The morning appeared, the morning of the
graying of desolation, so I thank you, you are
saved from what you fear
2. Its the gray hair of Islam Vakedr
s d enfranchise T as much as the right vinegars
3. made Bev Dick white in black contrary
uncharacteristically Mehrq line
4. lightning shepherd Bsifa the party Dja Voar
de MATE diaspora Ablaq
5. Kalev Jr .sends in his string
Dignh Wei drag dress Ziaih Palmcherq
6. Cal water concealed seafloor alga Fterah
by which yen as mercury
7. Cal live the Rakeca but it is not
my exonerated him Almllesoa if promoted
8. the star p d for the stoning of Satan
boyhood , my boyhood demon did not wish
to burn
9. as dice , but for m Istnm only for wizened
branch of the paper
10. Ketbsm Zen Jie but his cry the eyes TEAR
Almitrkerk
11. as well as white Mote eyes do not see eye cry
of the whiteness of the junction
12. What to GUANI He's Wen cheeks j Dzan of
the blessings brilliant
13. And I made it empty with swords (and whoever
sniffs with swords) at the junctions shall be
separated

12. and babysit subsistence and not exceeding
h de m in August promise you reap concerns,
13. The simplest of your hands when you sing and
t Be in Lima to be vilified by the praise Lima
14. If b has been humiliated not squander if
the waste of my mischievous brother
and his shaking Lima
15. Oaf roses If contention of Word ,Calc and Rod
water from him close
16. And accompany the noble of origin with
merit, so whoever accompanies the mean of
origin, be considered mean
17. Valvdil from wearing Dear P from him aera
Phil is why what he says generous
18. If the comparative comparator model (such as
happened was wind) out of date
19. And the combination of all goodness in piety,
so do not lack the ornaments of piety, it is
considered null

Text graduation:

1. Briefing: 1/495-496.
2. Latent Battalion: 178 .The differences were as
follows:
3. Come back... awake..... asleep
4. And you have to act on advice that it protects
the healthy or nourishes the sick / not found
in the briefing.
5. As.....introduced....
6. anti-
7. And people blame
8. Say goodbye.... to the fight..... Nadima
9. halima
10. Strangely.....
11. Perplexity.....
12. Want.....
13. That... like his brother was...
14. Naked..... As it is said.

The text {13} and he said, "It is presented to the people of Banu from Banu Arqam: Al -Mutaqarib".

1. If you go down to the valley of Al-Ashi, say,
"Oh my Lord, whoever was bitten by him, give
him peace".
2. How is safety in a place where a group of Banu
Arqam is located

Text graduation:

Briefing: 1/499.

4. Ask the stars of darkness, if they are blinded,
what are they in the noon time?
5. And think and say without doubt, everything
perishes, and your Lord remains.

Text graduation:

Briefing: 1/498 .

The text {11} also said: the complete

1. if the young days come back
to me p and Dr .Allen harmful the s Dab laevi
s
2. Once b Kate Young had y Wei and remained
waiting for the last m Onq

Text graduation:

Briefing: 1/498.

Latent battalion: 181.

Rhyme meme

The text} {12} said about the purpose of wisdom and proverbs: The complete

1. Ezz fancy spin and opinion that will deliver
you from it (if I thought I m Rome)
2. If you see opinion following
the Hui x thousand Vagahma Ta d wise
3. (And how do you fear the forbearing, merciful)
Fear your foolish advice Shuma
4. Uah ther men associated equipment under
guard against them and what you or m Unjust
5. People are either c people do not fear
p Lara nor the Hexi punishment for Ama
6. or sane throws Bs are scheming Kalqos sent
shares poisoned
7. Vahelm sections for receiving them and
plugged in , called Seda and h Lima
8. bade farewell to the habits that m n would not
sustain the serenity s Dima
9. refused the transcendence and Dad q Do not
those choking m a n forget Dima
10. If suffered Vakhvd near him for his wing of
the humiliation and subjected Zaana and
resident
11. The stranger's Kalqdab Mhaar that for m tired
of the wind returned Rum Lima

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Nun rhyme

The text {14} said in the analogy: the simple

1. as if Lilies , which opened soft m NH Kmaimh Bleached color
2. Lebanon as P girl never what Khaddpt received from her eye sees misgivings

Text graduation:

Briefing: 1/499 .And she never told what she was engaged in.

The text {15} He also said: The light is divided

1. The flag Hassan Zein and ignorance QB h and Shin
2. money Ezz p Yesh ,poverty , humiliation and h yen
3. People are members of the body . Some p ast yen
4. these are m told h s what I said in the Maine

Text graduation:

Briefing: 1/498.

Text {16} rhyme distraction

The poet said :Mjzo 'Al-Khafif

1. Do not hope for Zayd and age, and hope for the benefit
2. Zayd is the mortgage of illness and Wow Amr is his increase

Text graduation:

1. Neil Al-Ibtihaj.166 :
2. The sufficiency of the needy.166/1 :

The text {17} The poet said: The long one

1. Is he not the one who cleared the darkness of ignorance, his guidance with a light that we established after him, that we may be guided by it
2. And whoever is not in the habit of thanking a benefactor, then he praises him among the people as he is absent

Text graduation:

Briefing: 3/460.