

Diwan Abdul Rahim bin Ahmed bin Ali Al-Buraie Deceased in (803) For Migration "The Life of a Poet"

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Article Info	Abstract
<p>Article History</p> <p>Received: August 03, 2021</p> <p>Accepted: March 06, 2022</p> <hr/> <p>Keywords : Mamluk-era literature, mysticism poetry, Abdul Rahim bin Ali al-Buraie, praise of Prophet Mohammed</p>	<p><i>It is noticeable that the literature of the Mamluk era has been stricken by injustice and injustice, in terms of the symptom of many who seek it; He was accused of incompetence and deficiencies in his means of expression, and he named the period during which the title "the Dark Ages" appeared, which without a doubt is the name of the "side of truth and right." This literature was therefore shrouded in mystery, and its features were mixed in the minds of science students. But in-depth study will certainly find bright images, reflecting what literature was then. Sufi literature is one such image; He represents a tributary that enriched the literature of that era; It is a moral, philosophical and intellectual phenomenon that has a significant impact on the hearts and ears of the recipients. Sheik Abdul Rahim Al-Borai was one of the most important religious symbols in the world. His selection had a purpose for which he played the feelings of Muslims in the East and the West, and he touched the passions of their hearts and moved their feelings</i></p>
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Introduction

Most of the sources that were translated by the sheik agreed that his name was Abdul Rahim (Al-Buraihi, 1990 : 1/43. Al-Sanaani was singled out by Mohammed bin Yahya Zubarah, a Yemeni. 2/120), followed by the German Orientalist Karl Brockmann. This is what the poet himself refutes by mentioning his own name (Abdul-Rahim) in many of his poems.

As for his father's name, it is Ahmad (Al-Baghdadi, 1951:1/559) from most sources. Their difference is that of Al-Barihi, Ibn Zubarah, and Dr. Shawqi Diif. His father's name is Ali (Shawqi Dif) : 5/195) and the right thing is what the poet himself said in his office; Saying (Quartet:454):

There is a strange part of the Abbey Author Abd El-Rahim Bin Ahmed

Thus, the correct name of the elder is: Abdul Rahim bin Ahmad bin Ali. But the one whose full name is mentioned is Al-Wasili in his book (Published Good Praise), as it says: "From the Mount Baraa, the famous scholar and the incomparable, frosty poet Abdul Rahim bin Ahmed bin Abdul Rahim bin Ismail bin Ismail Bin Ibrahim Bin Muslim Bin Qais Bin Al-Harith Al-Muhajri." (Al-Washli, 2008:3/165).

As for his relativity, most sources remember that he (Al-Hajeri) is related to the abandonment of (Omar Farrukh, 1981:3/821) as well as abandonment: the village in the language of Hamir and the Arab (Al-Hamawi, 1995:5/393), as well as a country in Yemen between him and Athar one day and night (Al-Samani, 1962:13/384). He may even have been called Al-Hajeri because he was taking the flag in the Sufi bond which was then called (Hajr) (Muhammad Saleh, 2006:73). As for Al-Barihi, it is related to the word "Al-Muhajeri" (Al-Berihi, 1990: 1/44), as well as the Al-Washli, in his translation: "Al-Muhajri relative to an immigrant from a tribe from Bura" (Al-Washli, 2008: 3/165).

but the lineage that prevailed over his name was (the flock) until he became known by it; When the flock is mentioned, the mind is turned to him. And Ziphar (Sepher, 2008:3/165): A mountain overlooking Bajel and Al-Maraweh in Tihama (Muhammad Ahmad Darniqa: 1/226), near Wadi Siham, where a fortified castle and several villages inhabited by springs from Hamir (Al-Zubaydi: 20/318), in the district of Zabid (Abbas bin Muhammad Al-Shafi'i, 1926: 1/7). On this mountain are Al-Niabitin (Al-Zarkli, 2002:3/343), the village where Sheik Al-Burai was born. Today, he writes: The Public Prosecutor's Office

Birth

Despite the wide popularity of al-Borai and the wide range of his poems, we find in his translation some unknown aspects that the sources that were translated for him, despite their abundance, did not help us identify them. the date of his birth shall be the first to arrive; No one who translated it stated a specific date of birth. Some of them were even confused about the century to which the poet belongs; Zidane attributes it to the fourth Abbasid century, between the years 447H-656H (Georgy Zidane, 1913:3/33), and to the German Orient

Proklemann, saying: (in the year 450H-1085M), "in the south of the Arabian Peninsula Abdulrahman bin Ahmed Al-Borai" (Brooklyn:5/58). As for the orientalist Nicholson, he believes that he is a 12th century A.D. (Nicholson, 1947:165). All of this was refuted by Dr. Shawqi Daif, Dr. Shawqi Daif, who says that he is a poet of the 15th century A.D. (Shawqi Daif: 5/195). Dr. Mohammed Abdel Moneim Khafaji said that he is a 10th century A.H., and justified this by saying: "However, the diwan and the characteristics of his poetry, and the Sufi flags mentioned to him, such as Al-Bosiri, and the author of the bride Mohammed Murtada Al-Husseini (1205) stated that all of that it is proof that he is late in the 15th century (Hijri) 2). The rest of the translators were attributed to the eighth century A.H. based on the time of his death, including the Berias. This opinion is supported by the fact that Al-Borai praised in his poetry some of the sheiks whose deaths were in the 9th century AH, such as Sheik Ahmad Bin Abi Bakr Al-Raddad (p. 821H) (Al-Sakhawi: 1/260) and Sheik Omar Bin Mohammed Al-Orabi (c. 820H) (Al-Barihi, 1990: 1/41). This proves with conclusive mental evidence that he lived in their time and not in a time before them. Professor Omar Farrukh also said that he searched for Al-Borai's translation, even though he did not mention lesser Yemeni poets (t.) and he did not mention "Al-Al-Al-Aahani (p." (p. 59978) For Hafez Al-Thahabi and Muhammad Bin Ali Al-Husseini (C765H), and not in Emad Al-Hanbali's "Gold Fragments" (C1089H)... The Diwan Al-Buraie has a clear tradition to be proud of those who are late, such as the son of Al-Faher (T632H) and Al-Busairi (T695H) (Omar Farrukh, 1981: 3/821

Origin and demand for information

Poet Abdul Rahim Al-Borai was born during the reign of the Apostolic State, an Arab state established in the south of the Arabian Peninsula. His ancestry rises to the Jabal Ibn Al-Ayham from the Azad (Ali Al-Zubaidi, 1983: 1/36), and it ruled between the years 626 A.H.-858 A.H.). It was founded by Omar Bin Rasul, who declared independence from the Ayyubids in Egypt and was their capital, but their loyalty remained to the Abbasid state (Al-Ayadi, 1949:26). The apostolic State has always revived scientific renaissance in Yemen in general, of any kind; They encouraged the various sects of scientists, both worshipers and researchers. Not surprisingly; The rulers of Bani Rasul's sons may be saturated with science, so that we do not execute among them those who compose, classify, and reason with scholars in matters of research (Ethiopian, 1976:45). Poetry in the era of the Prophet's sons held a high position. It is not surprising that many poets of that era (Al-Abbashiyah, 1980:198). In the midst of an environment that encouraged literature and science, our fond poet was raised, and poetry was not alone; His interpreter stated that he (took the Islamic form and jurisprudence to a group of scholars of his time in order to qualify for teaching, and the students came from various places to study, give a fatwa and become famous for science and poetry) (Zirkli, 2002: 3/343.)

A look at the Diwan Al-Buraie confirms beyond any doubt that it possesses the ability to adapt the Arabic language, and thus to use it in all forms of speech, with obvious eloquence and unmistakable eloquence. In addition, it quotes, includes and terminology that allows it to be familiar with all types of sciences and not to be limited to one color, namely literature, especially the required one. Although the hair has overcome and been recognized. The sources often mentioned his translation into poets, as the owner of the bride's crown describes him as "the fabricated poet Abdul Rahim Ahmed Al-Borai" (Al-Zubaidi: 20/318). For him, Dr. Omar Farrukh says, "Al-Borai is a poet and a big heart" (Farrukh, 1981:3/821). Even though his time and place was full of poets and scholars, his poetic talent qualified him to take an advanced position among his peers, and even his remembrance remained frequent in countries whenever people sang his poems.

His era

An important aspect that should be considered when studying the life of a writer or poet is the study of the age in which he or she grew up; This helps the researcher to understand the social, political, and cultural factors that affected the writer. His orientation is the correct one, and it was the reason for refining his talent and enriching his literary output.

There is a special need to review the era of poet Abdul Rahim al-Borai; It is a moral age, and it is somewhat opaque in the minds of some scholars and readers. From a political point of view, we have learned that Al-Borai lived during the reign of the Apostolic State, which lasted from 1926 A.H. until 858 A.H., almost two centuries ago (Chalabi, 1992:7/449), as most of the historical sources that date to this State mention.

He knew of sultans and rulers of the sons of Rasul who loved science, and the making of books in every field (including the triumphant sultan who studied hadith, jurisprudence, and grammar, among others). He worked since his youth in the study of medicine. His son, King Ashraf Omar Bin Youssef, has also classified a book in "The Astrolabe," "Al-Tabra" in Astrology, "Al-Tabra" in Medicine, "The Singer" in Veterinary and Agricultural Sciences, "The Apple" in Agricultural Science, and "Al-Istiqab" in Genealogy. and other books)(Al-Habashi, 1980:60). Many other kings and sultans of Rusul's age occupied the science, and the writing of books occupied a large part of their lives; They were so eager to study full time at the hands of Yemeni scholars (Al-Habashi, 1980:61). Just as Sultan bin Rasul was interested in science, they took a keen interest in literature (they attracted

poets with their continued kindness, and perhaps presented to them and honored them with many awards that no one had received

from the same scientific category as others, until at that time poetry became a source of profit and great wealth" (Al-Habashi, 1980:141). They also took interest in selecting ministers from among the writers (Al-Qalqashandi:4/29. (

In such an environment, which encourages science and scientists, tastes literature and honors poets, our poet, Sheik Abdul Rahim al-Borai, lived, even though - as is well known - he did not stand at the gates of the sultans, nor did he gain with their praise.

and not to mention the sources that delayed the poet's life the date of his birth; We believe that he may have been obedient to three authorities among Rasul's sons.

1. Al-Mujahid Ali bin Dawud (721H-764H)
2. Al-Afbasi ibn al-Mujahid (764H-778H)
3. Al-Ashraf (II) Ismail Bin Al-Abbas (778H-803H)

Sheiks and students

Sheik Al-Borai was educated about a number of the sheiks of his era, and he probably studied and learned about Sufi associations, which are Sufi educational institutions that are independent from the authority, and whose affairs he runs and which the sheiks and Sufi jurists have established; to offer and shelter to the poor and those who believe in their province (Muhammad Saleh, 2006:73). It was found in Baraa, Haraz, and Tihama. However, we can only find the sources from his sheiks under two names:

- 1Sheik Omar bin Mohammed bin Masoud Al-Shawari, known as Al-Arabi Al-Tahfiyyah, was taken to Yemen by Ahmad Al-Hardhi, who was one of his companions. He then came to Mecca in 1811 A.H. and settled until he died. He only came out to visit Medina. He was blessed with plenty of goodness, goodness, and worship. He died in Makkah in 1827 A.H. (Al-Sakhawi: 6/31.(

- 2Sheik Ali Bin Omar Al-Shazly, Masuf Yamani, known by Al-Sakhawi as the Sheik of Yemen, was born in Al-Qurashya Al-Sufla in Zabid Sunah (755 A.H.). He then traveled to Yemen, and then made a tour to Iran and Al-Habsha. When he returned to his country, he settled in Al-Mokha and built houses for him and his visitors. He died of it in 1828 A.H. (Al-Zirkli, 2002: 4/316.(

As for his students, even though his interpreter mentioned (he qualified to teach, and the students came from various places and studied and gave a boy) (Al-Sanaani: 2/120), they did not mention the names of those whom Sheik Al-Borai studied.

The way in which the Quartet:

It is well known that Sheik Al-Borai was steeped in the love of God and His Messenger by Sophia, and the fatalist way taken from Sheik Abdul Qader Al-Kilani (Al-Habashi, 1976:34) was almost the only Sufi way in Yemen at the time; So Sheik Al-Borai took this approach from his sheik and mentor, Omar bin Mohammed Al-Orabi, whose chain ends up with Sheik Al-Kilani. The Shazli method entered Yemen through Sheik Ali Bin Omar Al-Shazly, the Sheik of Yemen, who was mentioned in the mandate and was taken from Nasser Al-Din Bin Milaq, who was the successor to Sheik Abi Al-Hassan Al-Shazli; So they attributed it to Shazliya (Al-Sakhawi:5/263), and the Al-Buraie took the Shazili way from him (Al-Dabai:2014. (

Sheik al-Borai was a lover of the ancients and loyal people of that time and was believed in them, mostly by their side, and traveled around them; Because he saw in them a prophetic light, they inherited from him most of science and truth. Therefore, Al-Borai turned to the Sufi orders, which were spread in Yemen at that time. He drew from their knowledge and followed their method, in addition to providing him with the other types of sciences.

What the scholars said about Sheik Al-Burai:

Scholars described Sheik Abdul Rahim al-Buraie's translation as reverent and reverent, noting his praise and knowledge, and describing his poetry as good, fine, and good. Among them are his words:

1. Al-Barihi said about him: "Among the people of Baraa Al-Faqih is the distinguished scholar Afiuddin Abdul Rahman Bin Ali Al-Muhajri ... Famous for science and work, he is one of the intriguing scientists, and the rest of the good virtues, he preceded the good scientists, the existing poets) (Brea, 1990 :1/43.(
2. The owner of the bride's crown said of him, "The fabricated poet Abdul Rahim bin Ahmed Al-Buraie" (Al-Zubaidi: 20/318. (
3. As for Al-Washli, he said of him: "From the famous Bura Mountain, the famous poet, the eloquent, unparalleled Abdul Rahim Bin Ahmed." (Al-Washli, 2008: 3/165.(
4. Mohamed Bin Yahya Zubarah Al-Hassani said about him: "Sheik Al-Alam, the famous eloquent poet Abdul Rahman Bin Ali Al-Borai, who is a hard-working liberal scholar, and a glorious poet and songwriter" (Al-Sanaani: 2/120.(

His death

The sources that were translated by Sheik Abdul Rahim Al-Borai do not fail to mention the year of his death, but as historians differed in determining the century to which the Sheik belonged, they also differed in determining the precise year of his death. Most of them were inclined to the opinion that his death was in the year 803 A.H.-1400 A.D. Those who have spoken this opinion include Al-Barihi (Al-Barihi, 1990: 1/44), Muhammad bin Yahya Zubarah Al-Hassani (Al-Sanaani: 2/120), Khairuddin Al-Zarkly (Al-Zarkly, 2002: 3/343) and Dr. Shawqi Deif (Shawqi Deif: 5/195). The rest of his translators, such as Brooklyn, Nicholson, and Mohamed Abdel Moneim Khafaji, surely made a mistake in determining the date of his death; Because they originally ascribed it to centuries different from the one that came in.

Al-Washli states that the death of Sheik Abdul Rahim Al-Borai occurred one year later (830H) (Al-Washli, 2008:3/170). The scholar Abu Bakr Bin Abi Al-Qasim Al-Ahdal states that the death of Al-Borai was after one year (836H) (Al-Ahdal:7.)

Al-Washli's opinion is likely to prevail over others, and Allah knows that Al-Borai praised Judge Ahmed Bin Abi Bakr Al-Radad, who assumed the position of Judge in 817 A.H.; With the hope of releasing a number of jurists, Judge Raddad had imprisoned them (Xhosa:1/261), saying at the beginning of the poem (Burai:401 the blood of him that loveth in the ruins is long

and the magic sword of the eyes drawn

Then he says (Buraie): 405

And have mercy on the poor in prison, continue with them

An endless era and a lengthy debt

This incident confirms that Al-Borai's death occurred one year later (830H

Where he died, historians were divided into two parts:

Section I: He said that the place of his death was in Baraa, and they mentioned that (it has a great place for him) (Al-Washli, 2008:3/165). Some of them were even more specific. He said: "Al-Hudaydah is a village in the bottom of the mountain... In it is the tomb of my master Sheik Al-Borai with a dome to visit and to be blessed. (Al-Suwaidi, 2003: 1/316

Section II: He stated that Al-Borai had lived in Hijaz, where he lived a luxuriant wet ground, and when he was traveling to the city, he died long before reaching it, and was buried at his place near it (Khafaji:241), and they stated that his place was known in the Wadi Safra (Faruch, 1981:3/821) between the city and the port of Yanbu Al-Hijazi on the Red Sea (Derniqah:1/226). Some sources reported that people had left for his grave; He asked for help and was told (and they have Al-Borai, a man who goes to his place and town to call him without any problem, from the days and nights' march to ask for help, and the state of affairs. They stay at his tomb for a visit, and they approach him with sacrifices, just as he got his news from a witness of his presence and civilization) (Kamel Mervat:1/60.

Sheik Abdul Rahim Bin Ahmed Al-Borai Cabinet

First: The collection was documented and attributed to the author

The various sources that were translated by Sheik Abdul Rahim Al-Borai were that he has a complete collection of inventions, supplications, appeals, divine figures, and Prophet's praises (Khafaji 241) and that his Diwan, which is in the hands of people, is selected from his poems, or is his small Diwan (Al-Washli 2008:3/165). Dr. Shawqi Dayf also mentioned that the Diwan in its audience is divided between praise of God, supplements, and appeals to Him, and a statement of his unity, kindness, and kindness, and evidence, and a statement praising the Prophet's "Peace and peace be upon him", and his hospitality, and his characteristics, and his hospitality, and prayers 95. It was mentioned that Diwan has a famous poetry collection, and of his poetry is the poem he wrote (Al-Buraie:288:(

Individual pitchers are ruins of study

The Indian family got blinded by the clouds

It is known that the Diwan (most of which are in the prophetic praises) (as a case: 5/202). The Diwan has printed several editions of it (Egypt repeatedly, including 1303 A.H.) (Cornelius, 1896:1/279), (Egypt's stone printing, 1283, and Wahhabism, 1297, Sharaf printing, 1300H, 1301H, 1303H, Abdul Razzaq printing, 1309H Al-Minya, 1313H, Bambi 1291H) (Circus 19:28/155)

Second: The importance of the Office and its contents

Those looking at Sheik Abdul Rahim al-Buraie's poetry collections notice that he did not address many topics in his poetry, but rather limited himself to divine poems and Prophet's praises, in addition to poems in which he praised some sheiks and followers, as well as some poems he preached, and one poem he uttered in the holy Kaaba.

The greatest part of the collection came from praises of the Prophet, followed by Lord's poems, and Sufi poems, the least of which were those of exhortation.

The reader of the Diwan may wonder why the Sheik multiplied the praises of the Prophet, but this question will soon find an answer; He was the one who stirred and motivated this overwhelming longing, and the conscience

that did not quench all that was said was (his feeling of inexcusable guilt among lovers' sect, and a sin in which he had no camel or camel; Al-Borai was poor, dusty and unable to perform the obligatory Hajj except for once, for a few pennies. He experienced a harsh life, as is evident in his poems. When he arrived in Makkah -may God have mercy on him- he did not have enough money left to visit the Prophet (peace be upon him), so he closed, returning to Yemen. By this act the Prophet (peace and blessings of Allah be upon him) dried up, without visiting him. He did not forgive himself, and rushed to commend and humble himself, to weep and to groan; (Al-Habashi, 1980:269). Al-Borai stated this in his Diwan, stating at the position of (Al-Buraie:248:(

I argued and I didn't visit you because of my bad luck

Bad Servant gets used to being old

At a second place (Rev. 224), he says:

And he restrained thee when he visited the company, and visited not

He can't get a thing done

So... The poems compensated for a murderous feeling of guilt towards the beloved (Peace and Blessings of Allah be upon him), which Al-Borai tried to overcome with a wave of praise, which was full of sympathy and apology to the side of the prophet (peace and blessings of Allah be upon him.(

Therefore, we find that the importance of the Diwan lies in the warm stream of feelings of love and respect that the Sheik unleashes towards the person of the Holy Prophet (peace be upon him), so that the reader gets the feeling and it reaches directly into his heart; Because what comes out of the heart reaches the heart. Therefore, we find that these poems are still being heard and are being recited by the tongues of the chanters and commenders in time and place.

Description and arrangement of the Office

Sheik Abd Al-Rahim Al-Burai divided his collection into four sections, the first of which was devoted to Lord's Poems. There were eleven poems he began with a poem (Al-Buri'i:84:(

The oneness of truth is evident in light

I pointed out that inertia is a shame

These poems express the poet's attachment to God; Through them, he describes his lack of generosity, the generosity of the presence and the kindness of the Almighty. But he did not follow the path of the traditional Sufi poets, who take yarn as a way of expressing their love and reverence for the Supreme Godship, but rather through his heart-wrenching feelings as he watched the effects of the Creator's greatness in this vast universe. So... He is inferred by creation from the Creator, and he is thus using a conscious mind that leads the reader to know the qualities and power of God through the eyes, and the human mind that always aspires to the sensory clues to be seen.

Yet Al Borai does not forget to connect the physical world, the world of martyrdom, with the unseen upper world, the world of the invisible; rather, he tries, as hard as he can, to get rid of the material things of the universe around him, and thereby spiritual overlap. He erased all will or ability - he or she has - to act independently. So he hands over the reins of his entire life to the Creator of this glorious universe, and his breakfast is of nothing.

A poet takes many forms to express his amazement at the grand universal verses he sees; He tries hard to read them and describe them in words befitting them. Therefore, we find him painting accurate paintings that describe the wonders of God's creatures; It is enough to take a look around us to find that this vast universe is full of all that is marvelous and fascinating. This simplified earth for creation; It is easy for them to seek sustenance there, which was fixed with high mountains. It is as if it were a tent whose fixed piles prevented collapse by the fierce winds. In addition to their steadfastness, they are adorned with various kinds of vegetation, which delights in sight and soul and satisfies in man his yearning for the beautiful appearance and the good smell. The poet then directs us to a new art painting, and he takes us by our hands to see the great seas before which man stood helpless without the vineyard of the righteous Ojul, and to harness the wind that propels the ark with its good wind. The Spring (Spring:93) says:

how much God's spirit is gone in his creatures, and how much

Tomorrow before the sighter retreats

with the ability of pulling the air, and building the sky

Above the Earth's Ways

And whoever spreads the earth gently

The burden of the people of this world, and their dead is an envelope

And he cast the mountains into it, and dragged them down

And it hath not the same thing before its due date

And he clothed himself with the lace of a jewel

of the girls there isn't a kind that looks like a kind

And he mocked the spreading of the clouds with a lamentation

if it spreads its floating cloud

And he established every garden on the cobbler
with it the father, the smell, the love and the storms

The second part of the collection, which included the largest part, included 44 poems praising the prophet. It is well known that Al-Borai was known among the people (as a commender of the Prophet, peace be upon him, and his poetry is distinguished in this respect, even as he was truly the poet of praise in the era of the Prophet's sons) (Al-Habashi, 1980:269). He boasts of this unique characteristic of the rest of the poets of his time, saying (Al-Buri'i:332:(

So poets praise the lords of their time

You have praised him, who through his light delighted the universe

And if they mention Laila and Lubna, I will

By mentioning the kind and sweet-spoken

Sheik Al-Borai's praise of the Messenger of Allah (Peace and Blessings of Allah be upon him) dealt with many aspects, including the Prophet's lineage; The poet is more than able to mention and praise this blessed series, and he singles out all who are in it for his commendation, saying in the grandfather of the prophet Hashem (Burai:337:(

Hashim's highest frequency

I smell the salesman's welcome

In Ebed-manaf he says (Buri:208:(

He is Shams Abd Manaf Al Ulya

adversity on glory

In his genealogy (peace and blessings of God be upon him) to a conqueror, the Spring says:
the chosen axilla

The Crown of Prophecy, the Capital of the Colony

and many other poems that included this clean holy monument.

Al-Borai referred to the wall where the description of the beloved Mustafa (peace be upon him) reads, "Al-Borai: 175." Al-Borai added, "The Prophet's peace and blessings be upon him. He is a true Muslim, and he is a true Muslim.

there is nothing but praise

And the birds, and the light, and the young lions, and the hairs

Describing his good manners and ethics (Buraie:163), El-Borai says:

Dhul Hasan wa al-Ihsan is the secret behind Yemen and the Levant

who has manners and ethics

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