

Abu Al-Ala Al-Maari: Other Aspects of his Scientific and Literary Biography

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His name and lineage

He is Ahmed bin Abdullah bin Suleiman bin Muhammad bin Suleiman bin Ahmed bin Suleiman Al-Tanukhi Al-Ma'arri. He was nicknamed "Raheen Al-Mahbeseen" when he retired from the people, and his lineage ends with Alhaf bin Quda'ah. Tanukh, it is several tribes that met in Bahrain and allied themselves to support and support, and they resided there and were named so, and a group of them came down after that, Ma'arrat al-Nu'man, and the family of Abu Al-Ala is from its lineage (Book of Fools and Goals, Al-Ma'arri, 2009 AD: 9) and (Dictionary of Writers, Yaqoot Al-Hamawi, 1993 AD: 1/295).

His birth, surname and loss of sight

He was born in 363 AH in Ma'arat al-Nu'man, and they used to keep children from their childhood. Abu Al-Ala says:

Among the people's stumbling block is that they are their offspring, Abu So-and-so, and he has neither offspring nor puberty.

He also said:

I was called Abba Al-Ala, and that is Min, but the correct one is Abu Nuzul.

Then he lost his sight when he was at the age of four as a result of having smallpox, and this did not prevent him from obtaining knowledge. and mosques, and he made trips from them to Tripoli, Lattakia and Antioch to take knowledge and hear hadith from its narrators, and that he only remembered of the colors red because he wore a dress dyed with safflower during his illness. (Abu Al-Ala Al-Ma'arri: A Study of his Religious Beliefs, Narges, 2011: 15, 16) and (Abu Al-A'la Al-Ma'arri Meditating in the Darkness, Edward, 1970: 10, 12, 13, 14, 15) and (The Collector in Abi Al-Ala's News and Effects, Muhammad The soldier, 1962 AD: 1/64, 65)

His request for knowledge and his preference over two sciences

Al-Ma'arri had (read to his father the sciences of grammar and language, then he recited to others of the dignitaries of his time, and took hadiths from his father and grandfather, and narrated and narrated from him, and people learned the arts of science from him, and said poetry when he was eleven or twelve years old. He did not take throughout his life He was rewarded for teaching, and in fact he used to connect the students with little in his hand, as he saw the poets' provision of prayer as forbidden) (Book of Fools and Goals, Abu Ala'a Al-Ma'arri, Introduction to the Book) And Yaqut said of him: "Ghazir al-Fadl was a common man, abundant in knowledge, extremely well-understood, a clever scholar in grammar, good poetry, abundantly spoken, his fame sings about his attributes, and his grace speaks his character." (Dictionary of Writers, Yaqoot al-Hamawi 1993 AD: 1/295)

He was attested that he was more knowledgeable in grammar than Sibawayh. This came in Ibn al-Qarib's letter to Abu al-Ala while he was arrogant and praising him, and he said: (The sheikh is more knowledgeable in grammar than Sibawayh, and in language and honors than al-Khalil). (The Message of Forgiveness, Abi Al-Ala Al-Maarri, 1984 AD: 7).

His students and narrators from him (Abu Al-Ala and the like, Abdul Aziz Al-Maimani 2002 AD: 156-167) and (Abu Al-Ala Al-Ma'arri, Ahmed Taymour Pasha: 29, 30)

A number of scholars and hadith scholars narrated from him, including:

1. Abu al-Makarim Abd al-Warith bin Muhammad al-Abhari
 2. Abu Tammam Ghalib bin Issa Al-Ansari
 3. Al-Khalil bin Abdul-Jabbar Al-Qazwini
 4. Muhammad bin Ahmed bin Abi Al-Saqr Al-Anbari
 5. Judge Abu Al-Qasim Ali bin Al-Qadi Al-Muhsin bin Al-Qadi Al-Tanoukhi
 6. Abu Zakaria Yahya bin Ali Al-Khatib Al-Tabrizi
 7. Muhammad bin Hamad bin Furja al-Boroujerdi
 8. Abu al-Fadl Muhammad al-Darami, the minister of al-Baghdadi
 9. Abu al-Rabee' Suleiman bin Ahmed al-Saraqusti
 10. Abu Al-Khattab Al-Ala bin Abdul-Wahhab bin Ahmed bin Abdul-Rahman bin Saeed bin Hazm Al-Andalusi
 11. Abu Malik Ahmed bin Al-Sanded Al-Iraqi
 12. Abu al-Qasim Abd al-Daim bin Marzouq bin Khair al-Qayrawani
 13. Abu Al-Taher Muhammad bin Ahmed bin Abi Al-Saqr Al-Khatib Al-Anbari
 14. Judge Abu Al-Majd Muhammad bin Abdullah Ibn Abi Al-Majd Muhammad, my brother Abu Al-Ala
 15. Abu Abdullah bin Jaber Al-Qurtubi
 16. Abu Ghalib Hammam bin Al-Fadl bin Jaafar bin Ali bin Al-Muhadhd Al-Maarri
 17. Abul-Hassan Ali bin Ahmed bin Yusuf Al-Hakkari or Al-Harkari
 18. Abul Hassan Ali bin Hammam
 19. Ahmed bin Hammad Al-Maarri is Abu Saad
 20. Abu al-Hasan Ali bin Abdullah bin Abi Hashem
 21. Abu Al-Fath Muhammad
 22. Abu Al-Fadl Heba Allah bin Ahmed bin Yahya bin Zuhair
 23. Judge Abu Al-Fath bin Ahmed Al-Srouji, brother of Judge Abi Al-Muhadhab Abdel-Moneim
 24. Sheikh Abu Muhammad Al-Hamdani
 25. Abu Othman Ismail Al-Sabouni
 26. Abu Al-Waleed Al-Hassan bin Muhammad Al-Balkhi Al-Darbandi
 27. Abu al-Hasan al-Nahwi, who is Muhammad bin Abdullah bin Hamdan
 28. Abu Abdullah Muhammad bin Muhammad bin Abdullah Al-Isfahani
 29. Judge Abu Saad
 30. Abu Omar Al-Safaqusi
 31. His nephew Judge Abu Muhammad Abdullah bin Abi Al-Majd Muhammad
 32. His nephew Abul-Hasan Ali bin Abi Al-Majd Muhammad
 33. Ibrahim bin Ali
 34. Abu Al-Nasr Muhammad Bam Muhammad bin Ahmed bin Hamahah Al-Ramshi Al-Naysaburi Al-Nahwi
 35. Abu al-Ridha Abd al-Wahhab ibn al-Faraj ibn al-Nawt al-Ma'arri
 36. Prince Abu Al-Fath bin Abi Hasina Al-Maarri
 37. Abu al-Abbas Ahmed bin Khalaf al-Muta'a
 38. Muhammad bin Ali Al-Maqri Al-Kazeroni
 39. Al-Mufaddal bin Saeed Al-Azizi
 40. Abu Al-Khattab Ahmed bin Al-Mughira Al-Andalusi
 41. Abu Abdullah Nasr bin Sadaqah al-Qabisi al-Nahwi
- Return and death
- Al-Ma'arri had (departed to the capitals of the Levant and Iraq, then returned to Al-Ma'arra and died between the two evening prayers on the third Friday of the month of Rabi' al-Awwal in the year 449 AH, and his age was eighty-six years except for twenty-four days, he did not eat meat in forty-five years, including asceticism and piety) (Abu Al-Ala' al-Ma'arri, Ahmad Taymour: 29, 30)

They felt the imminence of the death of Al-Ma`arri from Ibn Batlan, so he used to enter upon Al-Ma`arri and know his intelligence and intelligence. He said: This is a clever and clever man, and his habit is not that he persists in oversight or error (Athar Abi Al-Ala Al-Maari, Mustafa Al-Sakka and others 1965 AD: 65).

His books are (Abu Al-Ala Al-Ma`arri, Ahmad Taymour: 65-75), (Athar of Abu Al-Ala' Al-Ma`arri, Mustafa Al-Sakka, and others: 1965: 38-48), and (Al-Tabri from Ma`arrat Al-Ma`arri, 2009: 10, 11).

The researchers mentioned that Abu Al-Ala has famous literary monuments, including:

1. The literature of the two birds: a treatise mentioned by Yaqut, and the author of Kashf Al-Zunun.
2. Ask forgiveness and seek forgiveness: a book in the system, with about ten thousand verses, and it is located in one hundred and twenty pamphlets. Mentioned by sapphire, and neglected by the owner of disclosure.
3. Issa' al-Siddiq: In three parts, it relates to the book "Al-Jamal fi Grammar" by Al-Zajji who died in the year 339. It was mentioned by Yaqut and the author of Al-Kashf.
4. Euclid's Goals: A nice book, limiting it to an explanation of what came from the riddle in his book: Chapters and Goals. Mentioned by sapphire, and the owner of disclosure.
5. Al-Amali: Yaqoot did not mention it, and the author of Al-Kashf said: It is one hundred pamphlets and he did not complete it.
6. Al-Ayk and Al-Ghusun: It was mentioned by Yakut and the author of Al-Kashf in the letter Kaf in the books, and it is also called Hamza and Radf. Because he built it on eleven cases of the hamza in the event of its singularity and addition.
7. Bahr Al-Zajr: It is related to the book (Zajr Al-Nabih). He mentioned sapphire, and did not mention him in the detection of suspicions.
8. Taj al-Hurra: in women's sermons in particular, and its chapters vary, and is located in four hundred pamphlets.
9. Inclusion of the verse: The author of Kashf al-Dunun did not mention it. Yaqoot said: It is a book of various chapters, located in four hundred pamphlets.
10. The companion's comment: which is related to the book Al-Jamal for the glass, in one part. Yakut mentioned it.
11. Interpretation of the Eloquent Sermon: Gharib explained in his book the Eloquent Sermon.
12. Interpretation of the hamza and the spanking: in one part. Sapphire mentioned it was not mentioned in the disclosure.
13. Collector of Weights: It contains poetry organized according to a meaning that pervades the fifteen weights mentioned by Hebron, in all its forms, and mentions the rhymes of each hit. It has nine thousand verses, and its amount is sixty brochures in three parts. Mentioned by sapphire and the owner of the disclosure.
14. Al-Jaly and Al-Halabi: This is how it was mentioned in Yaqoot's version, and he wrote its proofreading: Perhaps (Al-Hilli Al-Halabi). A friend of his from the people of Aleppo asked him about it, known as Ibn al-Hilli, one volume and twenty pamphlets. It was not mentioned in the disclosure of suspicions.
15. Al-Haqir Al-Nafi': A brief grammar. Five pamphlets, as in Yaqoot and Al-Kashf, and Al-Suyuti mentioned it in Banishment of Al-Wa'ah.
16. The servant of the messages: in the interpretation of what was contained in his messages from the stranger, whether they were long messages, such as forgiveness, angels and the like, or less. He only mentioned in it what beginners need in literature, and he called the author of Kashf al-Dunun: the servant of letters.
17. Al-Faseh sermon: He spoke about the chapters on Al-Faseh in fifteen pamphlets, as in Yakut and Al-Kashf.
18. Speeches of horses: He spoke about their tongues in ten pamphlets, as in Yakut and Al-Kashf.

19. Khumsiyat al-Raha: Yaqoot said: It is a nice book about slandering wine, and his name was written on the author of revealing suspicions with the enthusiasm of the soul, so he mentioned it in the letter Ha.
20. The prayer of the seven days: mentioned by Yaqut.
21. An hour's supplication: He also mentioned it.
22. Doaa and Haraz Al-Khail: He also mentioned it.
23. Diwan of Messages: It has three sections, such as Al-Ghufran, Al-Sindia, and the like.
24. Zikra Habib: It was mentioned by the owner of the unveiling, and Yaqoot said: It is abridged in the strange poetry of Abu Tammam, and a friend of his from the book asked him about it. Its amount is sixty brochures in four parts.
25. Al-Rahla: Three parts in what is necessary and what is not necessary. Just mentioned it.
26. Repose of necessity: it explains what is necessary and what is not necessary from the stranger, about a hundred brochures.
27. Al-Risala Al-Hadiya: This is what Yaqoot mentioned.
28. Al-Risala Al-Zaafaraniya: It was mentioned by the author of the revelation, but it was not mentioned by Yaqoot.
29. The Sindhi message: It was mentioned in Yaqoot and al-Kashf.
30. Risala Al-Awad: This is how it is in Kashf al-Dunun, and in the sapphire version: the imposition is by fa' and perhaps it is the qard or qrayd with the qaaf.
31. A message on the lips of the angel of death: mentioned by Yakut.
32. The Message of Forgiveness: It was written by Ali bin Mansour Al-Halabi, known as Ibn Al-Qarih.
33. The Angels' Message: It was composed by Abu Al-Ala Al-Ma'ari in response to morphological questions that some students threw to him, and he answered them in this funny way that includes elegant benefits.
34. The Message of Help: It was written by someone else. Mentioned by sapphire and the owner of the disclosure.
35. The Messengers of Ramos: About thirty pamphlets. Yakut mentioned it.
36. Artificial Feathers: In an explanation of places of the Feathered enthusiasm, in forty pamphlets.
37. The prohibition of the barker: It is related to the necessity of what is necessary, because some ignorant people spoke of verses that are necessary to what is not necessary, intending to cause harm and harm, so Abu Al-Ala obligated his friends to create it.
38. Al-Saden: It was established in a strange interpretation of his book Chapters and Goals, and the mystery in it. It is twenty chairs. Mentioned by sapphire and the owner of the disclosure.
39. The ten saj`at: ten saj`at are placed on each letter of the lexicon in the sermons.
40. Doves' rhyme: Four doves spoke about it, and some of the chiefs asked him to classify him in a classification that he mentioned in it, so he forgot this book, and made what he said on the tongue of the dove.
41. The Royal Assonance: It includes the addresses of kings, ministers and other rulers.
42. Saj' al-Faqih: Part in thirty pamphlets. Mentioned by sapphire and the owner of the disclosure.
43. Saj' al-Mudharin: A nice book he made for a traveling merchant, who uses it for his worldly affairs.
44. The Zand fell: It is a diwan that contains more than three thousand verses, including his poetry in his youth. He called it that because the miscarriage was the first fire to come out of the ulna, so he likened his first hair to it.
45. Saif al-Khatib: This is how it is in the revelation, and in the sapphire (the sword of the sermon). And it's two parts
46. Explanation of the Agrarian Message: It was mentioned by the author of the reveal. It is twenty chairs.

47. Explanation of Sibawayh's Book: On Grammar, in fifty pamphlets, and it was not completed. As in sapphire and detection.
48. Sharaf Al-Saif: Sapphire said: His work was done by Neshtkin Al-Darze, who was residing in Damascus, and the reason was that he was sending greetings to Abu Al-Ala, and he hid the matter from him, so he wanted to be punished for what he did. It is in two parts. And in Kashf al-Dunun: (The honor of the predecessor is twenty, his work brochure for the Commander of the Armies).
49. Al-Sahel and Al-Shahij: He talks about the tongue of a mare and a mule. Its amount is forty.
50. The Light of the Fallen: A strange interpretation of his Diwan is the Ugd. It is twenty chairs.
51. At-Tal al-Tahri: It was created by a man known as Abu Taher.
52. Zaheer Al-Adhdi: It is related to the book known as Al-Adhdi in grammar.
53. Absurd Al-Walid: he summarized and explained the poetry of Al-Buhturi.
54. The sermons of the surahs: Yaqut mentioned it and did not speak of it.
55. Sermons and asceticism: Yaqut did not mention it, and the author of Al-Kashf mentioned him in the letter Kaf in the books, and said: One hundred and twenty pamphlets.
56. Awn al-Jamal: Yaqoot said: It relates to the book of al-Zajji, his work by Abu al-Fath Muhammad bin Ali bin Abi Hashem, and it is the last thing he dictated. And in revealing the suspicions that he explained the evidence of the glass camels.
57. The chapters: The author of Al-Kashf mentioned it and said: It is different from the chapters and the ends, and it is four hundred brochures.
58. Chapters and Goals: It is the book whose authors claim that it contradicted the Holy Qur'an, and called it chapters and goals in opposition to the surahs and verses, and what is meant by goals rhymes; Because the rhyme is the end of the house, any end.
59. The virtues of the Commander of the Faithful, Ali bin Abi Talib: He included some of his virtues, mentioned by Yakut only.
60. Qadi al-Haqq: It is related to the book al-Kafi fi al-Nahhas by Abu Jaafar al-Nahhas, who died in the year 338
61. Al-Qa'if: The author of Al-Kashf mentioned it in the letter Al-Kaf in the books, and it fell from the printed version of Yaqoot, except that in his words on his book called Manar Al-Qa'if, there is evidence that he has a book with that name.
62. Al-Mala'i Al-Azizi: In the explanation of Al-Mutanabbi's poetry. He compiled it for Prince Aziz al-Dawla, Ibn Taj al-Amirah, Abi al-Dawam, Thabit Ibn Thamal. The amount is one hundred and twenty pamphlets.
63. Necessity of what is not necessary: It is a large diwan arranged on the letters of the lexicon that mentions each letter with its four faces: the dammah, the fatha, the kasra and the sukoon. And the meaning of the necessity of what is not necessary, is that he adheres before the narration of a letter if it is changed, and it is not in violation of the order.
64. Mahbj al-Asrar: Yaqoot did not mention it, and the author of Kashf al-Dunun said: It belongs to Abu al-Ala', and he did not say al-Ma'arri, and the name of the book indicates that it belongs to someone else.
65. Whit systems: in presentations. Mentioned by Sapphire and Al-Suyuti in order to watch.
66. Glory of the Ansar: in rhymes. Yakut mentioned it.
67. Al-Mukhtasar Al-Fathi: It is related to the book of Muhammad bin Saadan, classified by a man nicknamed Abu Al-Fath
68. The Miracle of Ahmed: He shortened Al-Mutanabbi's Diwan and spoke about a stranger.
69. Mulqa Al-Sabil: a summary of systems and prose in the sermons arranged according to the letters of the lexicon.
70. Manar Al-Qa'if: In the interpretation of what came from the riddle and the strange in his book Al-Qa'if.
71. The six sermons: mentioned by Yaqut and the owner of the revelation.
72. Publication of the evidence of the crowd: Yaqoot said: It is in three parts and it has not been completed.

73. The surahs were arranged: six pamphlets, mentioned by the author of the revelation, and it was mentioned in the Yaqut version: the surahs are darkened.

74. The sign of the preacher: this is how it is in the copy of Yaqut, and its corrector said: Perhaps it is the sign of the preacher.

His taste in naming books

Abu Al-Ala chooses the names carefully, as they (indicating a moderate mood and gentle taste) (Renewal of the Memory of Abi Al-Ala, Dr. Taha Hussein, 1963: 231). He named his commentary on Abi Tammam's Diwan "Zikra Habib" so he made the book with two meanings, the first: Habib It means the beloved, and the other meaning that al-Ma'arri wanted is Habib ibn Aws al-Ta'i, which is the best pun and choice. Likewise, his reform of al-Buhturi's Diwan was called "The Absence of al-Walid" and it is a copy they brought to him, so he criticized the words mentioned by al-Buhturi (Renewal of the Memory of Abi al-Ala, d. Taha Hussein, 1963: 231 and (The Deaths of Notables Ibn Khalkan, 1978 AD: 1/114)

Dr. Taha Hussein says: (Abu Al-Ala at the end of the book has a darif interpretation of the name of the book, for he said: As for tampering, it is apparent, and as for Al-Walid, it may be intended by Al-Buhturi himself, because it is his name. Dr. Taha Hussein, 1963: 231)

As for the book, which he called "The Miracle of Ahmad," it is known that miracles are in the Holy Qur'an, but he gave this name to bear the meaning of (the pun in the Qur'an). The naming of the books was done well in choosing them and he was perfect in composing their names (Renewal of the Memory of Abu Al-Ala, Dr. Taha Hussein, 1963 AD : 231)

poetry novel

It is intended to narrate speech, whether it is intellectual or imaginary about another person, and it is said: (And he narrated hadith and poetry, he narrates with fractions a narration, so he is a narrator in poetry, water and hadith from a people of narrators, and he narrated poetry, Narrated by Tarawih and Ar-Rayhah: 14).

The word "narration" is most often used in literature to refer to speech, and among the anecdotes it was said: (The one who said the truth in the Arabs: forbid food and give speech) (Amta' and sociability, Abi Hayyan al-Tawhidi, 2011 AD: 327)

Some of them spoke about themselves and others quoted from others, and they were divided into four classes: the first is an ancient pre-Islamic period, the second is an old one, the third is an Islamic one, and the fourth is an updated one. *الَّذِي لَا رَوَايَةَ لَهُ إِلَّا أَنَّهُ مَجُودٌ كَالْخَنْزِيرِ فِي شِعْرِهِ وَشَاعِرٌ فَقَطَّ وَهُوَ الَّذِي فَوْقَ الرَّدِيِّ بِدَرْجَةِ وَشِعْرُورٍ وَهُوَ لَا شَيْءَ وَقِيلَ بَلْ هُمْ شَاعِرٌ مَفْلُوقٌ وَشَاعِرٌ مُطْلَقٌ وَشَوْبَعٌ وَشِعْرُورٌ وَاسْمُ الشَّاعِرِ شَاعِرًا لِأَنَّهُ يَشْعُرُ لَمَّا لَا يَشْعُرُ لَهُ غَيْرُهُ فَإِذَا لَمْ يَكُنْ عِنْدَ الشَّاعِرِ تَوْلِيدٌ مَعْنَى وَاسْتِطْرَافَ لَفْظِ* And its innovation, or an increase in its meanings by other means, or a deficiency of what other words have lengthened, and the meaning of a different meaning was changed to one facet of another.

And (this type of narration is very old, and people are not without it in any age because it is required by the nature of meeting between people and the desire to communicate and have fun, but sometimes benefit) (citing and protesting with language, Dr. Muhammad Eid, 1988 AD: 8)

Abu Al-Ala was a poet who narrated on the authority of others. As for the nature of the novel in poetry, it is divided into:

A - the abstract novel

Al-Ma'arri cites many verses of poetry, in which there are some words that appear in different narrations, and proves this difference, and sometimes attributes it to a particular narrator, and leaves the issue after this without comment or reference. Such was mentioned in the explanation of the poetry of al-Ta'i, and this may be that al-Ma'arri prefers one narration over another. (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982 AD: 37)

B - The novel with weighting

Al-Ma'arri comes with the different poetic narration for the same verse, and he prefers these narrations without giving a reason for this weighting, and perhaps it goes with the meaning in that, so he singled out al-Ta'i with the memory of Habib, and thus the different narrations are

clearly and preferably one, and this is a response to the rest of the narrations according to his opinion. (Abu al-Ala al-Ma'arri as a critic, Walid, 1982 AD: 40)

T- The novel with weighting and explanation

This luminous tendency in giving preference to the narration over another may be, and he mentioned it as reasons for this weighting, and what is important in this place are the reasons mentioned by Al-Ma'arri (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982 AD: 43, 44).

She emphasized several issues, including: (His delicate taste and extreme accuracy in knowing the poets' styles and their poetic methods) (Abu Ala'a Al-Ma'arri as a critic, Walid, 1982 AD: 44).

Thus, he indicates the preference of one of the meanings, or the word is interpreted according to the context in which it came (it is noted that al-Ma'arri does not look at the house in a partial view, but rather sees it connected to other verses and conducts the narration according to this connection, as he excludes some narrations that do not need to be mentioned because they lead to arbitrariness Speech and downloading faces that he does not want) (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982 AD: 55, 54)

bee phenomenon

Some of the poetry is returned slanted to someone who is not saying it, and the bee has been known to have (added to it a saying that someone else said and claimed it, and So-and-so plagiarized someone else's hair, or someone else's saying if he claimed it for himself) (Mukhtar Al-Sahah, Al-Razi, 2014: 334)

This transfer is characterized by theft or scientific dishonesty, and there may be several reasons behind it, including: Social, political and religious reasons.

When Ibn Salam referred to some of the reasons for plagiarism and plagiarism, he put on the tongue of Hassan bin Thabet many poetry that his companions wanted to win a political cause by making the poet of the Messenger (ﷺ) to say poems about them or to mitigate some of the spelling verses he said about them in the days of their polytheism. Al-Amali, Dr. Ibtisam, 2015 AD: 9)

So the bees began with the narrators in the ages that preceded al-Ma'arri, including the pre-Islamic era, and so on. Dr. Nasir al-Din al-Assad says: And bees and plagiarism) (Sources of Pre-Islamic Poetry, Dr. Nasir al-Din, 1978 AD: 323)

He adds to that, saying: (The examples we have before us are few, but they are convincing, as they indicate a clear indication that these literary phenomena were well-known and common since as far as we know from the ages of Arabic poetry) (Sources of Pre-Islamic Poetry, Dr. Nasir al-Din, 1978 AD: 323)

Here, Al-Ma'arri appears prominent and interested in narrating poetry, so he distinguishes between "a good word and another ugly, rare poetry and a cold one" (Al-Balaghah and Application, Dr. Ahmed Matlab, 2015 AD: 18). Through it, he is able to prove the attribution of a certain poetry to its companions, or to deny another poetry that has been attached to other poets and they are free from it) (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982: 62, 63).

Were it not for the consideration of the situation, Al-Ma'arri would have asked, saying:

And in every neighborhood that has been afflicted by grace, there is a right for Shas, from whom there are sins

(Diwan Alqamah Al Fahal, Al Shantamari, 1969 AD: 48)

Is this how you pronounced it in a strong vowel, or did an Arab but you say it? It is permissible for the poet to say the word, so the narrators changed it from that condition) (Risala al-Ghufuran, Abi Al-Ala Al-Ma'arri: 328).

Then after that he says: (I have a need for your words:

A dear cup of grapes liberated by some of its owners

(Diwan Alqamah Al-Fahal, Al-Shantamry, 1969 AD: 68)

The people differed in your saying 'hoom', so it was said: He meant ham, i.e. black, so he substituted one of the right and waw. And it was said: He wanted hawm, i.e., a lot, so he combined hawm for necessity.

Then he comes to other verses, describing them, saying: (Likewise, Al-Bazzaz does not grieve if he delivers his belongings in different order) (Resala Al-Sahel and Al-Shahij, Abi Al-Ala Al-Ma'arri, 1984 AD: 450), and he follows with these words: Al-Sahel and Al-Shahej, Abi Al-Ala Al-Maarri, 1984 AD: 450)

It appears from the verses of "Bayhs", known as: "An ostrich", but I named them as verses because the narrators sign them with this name, and there is no system for them in reality. And the verses:

What a breath, what a taste and peace for her

The people killed her sisters, for every land is an important sanctuary.

So let a people slumber while they are lying down, and the pools of an ostrich

A man grasped and wielded another, and the sword was fined by Osama.

You see the shop, its oval mingled with jujube and cactus, and its drooping with the scion of the afflicted, some fat has fallen into it. Likewise, the coffee-tourist was stubborn with pomegranate and a mixture of necessities, and his energies were enriched by worms, and he followed the change of appearance by the pharmacist) (Risalat Al-Sahel and Al-Shahej, Abi Al-Ala Al-Maarri, 1984 AD: 451, 452) and (Walid Qad Abu Al-Ala Al-Ma'arri, 1982: 63 AD)

Such a description (this does not mean that al-Ma'arri was suspicious of all the narrators and what they narrated, but rather it is a reference to narrators who did not do well in carrying out the narration and did not apply certain criteria in their narrations. In discussing them in some places and making mistakes in others) (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982 AD: 63)

In some of the narrations that Al-Maari mentions, he mentions poetry and indicates that this poetry was not mentioned in the poet's diwan.

Doubt about poetry

Doubt hardly lingered until Al-Ma'arri went to the poet's office, for it is the source of confidence in him, and this method appears in his explanation. Al-Khafaji, 1982 AD: 58

The speech was not eloquent, and the formation of the pronunciation was absent, so the attention began to focus on the poet's poetry, that compiled compiler, and the difference of tongue (to the Bedouins themselves, where their pronouns were corrupted and they entered into melody and error) (Abu Al-Ala Al-Ma'arri, critic, Walid, 1982 AD: 64)

Ibn Jinni narrated on the authority of the Bedouin, and he said: (If it spread among the people of hair, what was common in the language of the people of madness, from the confusion and confusion of the tongues, and the violation and spread of the habit of eloquence, our language must be rejected, and left to receive what is reported about it, and on that work in our time because we hardly see He is an eloquent Bedouin, and although we have become familiar with his eloquence in his words, we hardly lacked something that spoils that, slanders him, and takes advantage of him and enrages him.

This calls on Abu Al-Ala to go to the poet's office to find out whether the poetry belongs to the poet himself or to someone else, and in addition to his reliance on the poet's diwan, he is a memorizer. The traveler Muhyi al-Din, 1934 AD: 411) enabled him to ask the poet himself for verses he said, and the poet justifies them by not remembering them.

I chose from Naaman the oud of Araqah to India, but who would convey it to India?

(The house is attributed to Ibn Abi Rabia. See: A Dictionary of What Is Ittijam, Abi Obaid, 1983 AD: 4/1316)

My unjust friend, may God bless you both, and if India had not intended your land

And say to her: Misguidance is not our refuge, but we were drawn to meet you on purpose.

I did not find it in your Diwan, so is what was narrated true about you?

He says: I have said things, "many of them have been transmitted to you, and some of them have not. It may be that I said these verses," but I wrote them down for a long time) (Risala al-Ghufran, Abi Al-Ala' Al-Ma'arri: 356).

While Al-Ma'arri refers in the explanation that followed the verses of Al-Ta'i, to the copies of the Diwan, and finds a difference in the narration of the word and proves this, and this is due to the

extrapolation and the effort that he has made, and this (indicates a correct scientific approach in trying to track the percentage of poetry and doubt in the poetry that was not mentioned in the Diwan There is no doubt in the Court - in most cases - an objective and objective judgment for the chapter) (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982 AD: 67)

style of explanation

Al-Ma'arri follows the natural steps in explanation and interpretation, so he begins to explain the word, single or complete, and these steps pave the way for a correct understanding of the text. He clarifies the way for those who come after him, and he will find poetry explained and understood, for he has excelled by his nature in understanding and broad knowledge of the stranger and the words of the Arabs, and his knowledge of the poets' doctrines and their different poetic methods (Abu Al-Ala Al-Ma'arri as a critic, Walid, 1982: 172, 173)

The same applies to the poetry of al-Ta'i, who says:

And with a sigh, you give the young man its due and put the trigger of longing under the hard tampon.

"Severe" is a trigger that does not suffice fire. That is: a sigh and a cold breath from a sad person who mourns for you, and yearns for what he has been entrusted to you. Azzam: 2/111, Sharh al-Tabrizi, Raji, 1994 AD: 1/288, The System, Ibn al-Mustafi: 6/121)

In his explanation, he connects the explanation of the subsequent verses with the preceding one, when he mentions his comment on the house of al-Ta'i in which he says:

How much of a reason did he cut the causes of the necks to the narcotic virgin?

(Diwan of Abi Tammam, Al-Khayyat: 11)

The "reasons" are things that can be connected to others, and that is why the rope was said to be a cause, and "the causes of the neck" means what is in it of the veins, he likened it to ropes: and "narcotic" with numbness, and the best here is that it means a woman, and it is common in sex. And it is not impossible for him to mean Ammوريا, because he likened her to a virgin in the beginning of the poem.

Abu Al-Ala referred to Amoriyah and linked it to the verse of al-Ta'i that preceded this verse of the poem, and he recalls the verse in which he says:

Bakr, so she was not scattered by an accident, and the determination of the people did not rise to her.

(Diwan Abi Tammam, Al-Khayyat: 8)

This refers to his mental ability and his linguistic ability, and this appears in the vocabulary and its abundance in use, and the strange technical terms that he put in his books, this is how he used to explain (Abu Al-Ala Al-Ma'arri, the wise poet, Omar Farroukh, 1960 AD: 31)

Excuse the poet

When Al-Ma'arri sees something wrong, he tends to seek an excuse for the poet, so he assumes that he has used this expression, and the poet may have heard it or the Arabs used it, so he says in the commentary of the house of al-Ta'i:

By the eighth ruler, the successor, the bases of the king were stretched out.

(Diwan of Abi Tammam, Al-Khayyat: 227)

It is possible that al-Ta'i had heard "atta" in old poetry, so he used it. Raji, 1994 AD: 2/6, Sharh Al-Souli, Dr. Khalaf 1978 AD: 2/176)

Al-Ma'arri realizes that "the language is very broad, and it cannot be claimed that it has been found in books about the last of it" (Risala al-Angelah, al-Ma'arri, 1991 AD: 230).

The request for an excuse is limited to the three great poets, Abu Tammam, al-Buhturi, and al-Mutanabbi. Al-Ma'arri realizes the superiority of these poets, so they have become in his view a place of trust and good opinion.

1- His conviction that language cannot encompass all of them.

2- His confidence in the three great poets, Abu Tammam, al-Buhturi and al-Mutanabbi.

3- Al-Ma'arri's humility, for in places in his books he was detracting from his knowledge.

His humility is one of the qualities that make him respect the opinions of others and limit his impulses and make the connection between him and those who criticize him (Abu Al-Ala Al-Maarri as a critic, Walid 1982: 183, 184)

And he referred to this humility in the message of the angels, when he said: (And he has a right like me not to ask. Random and I have reached the age of old people) (The Message of the Angels, Al-Ma'arri, 1991 AD: 5)

Praising the quality of expression

Al-Maarri was discovering (the secrets inherent in the language of the text) (Linguistic Criticism of the Arabs, Dr. Nehme, 1978: 360) and (picturing the psychological and emotional values of words and structures) (Linguistic Criticism of the Arabs, Dr. Nehme, 1978: 360)

The meanings are well-known, and the good choice of the pronunciation in them to carry the meaning intended by the poet, and in that Al-Jahiz says: (The meanings are presented in the way known to the non-Arab, the Arab, the Bedouin, the villager, and the civilian. Al-Jahiz, 2003: 3/67 Likewise, al-Ma'arri says in the commentary on the house of al-Ta'i:

He says, then he hears and walks, then he hurries, and he strikes at the same God, and he aches. (Diwan of Abi Tammam, Al-Khayat: 191)

“This verse is one of the strangest things that came in the poetry of al-Ta'i, because he followed the ain waw in non-rhyming, but I forgot it was that the eye is at the end of the first half and at the end of the second half, and there is no doubt that he followed the ain waw in “asm'u” and they may enable movement until it becomes a letter. Still, as it was said that some Arabs say that Zaido stood up, and the waw was confirmed, and I passed Zaydi, and the ya was established, and that is bad and rejected.” (Sharh al-Tabrizi, Azzam: 2/326, Sharh al-Tabrizi, Raji, 1994 AD: 1/400, 401)

semantic change

It is one of the linguistic phenomena that solve some words and change their phonetic, morphological, grammatical, lexical or social significance, so the meaning is different from what was originally set, which is what is called metaphor. : 35, 36, 123)

Language is like a living organism, so it is subject to a steady development in its various elements: its sounds, its rules, its text and its connotations, and that its development does not take place according to whims and coincidences, or according to the will of individuals, but rather is subject in its course to fixed algebraic laws, steady results, clear-cut, realizing effects. No one has the power to stop its work or change what it leads to) (Language and Society, Dr. Ali, 1983: 77) and (Linguistic criticism, Dr. Nima, 1984: 62)

The semantic change in a large number of vocabulary, for example, according to Ibn Qutayba, when he says in the word: (“Al-Tarab” people say that it is in joy and happiness, or because of the intensity of the Jazibah in the word: Al-Jazbah Al-Katib, Muslim, 2009) 23. (“Indecent” people put it in a position of shyness. Al-Asma'i said: It is not like that, but it is the meaning of anger) (Adab al-Kitab, Muslim bin Qutaybah, 2009 AD: 23)

In the view of the rhetoricians, “every station has an article” and this station has an image that varies according to the station, and what is required for this word or that and this method or that of methods of truth, metaphor or interrogation, in their phrase “for every word with its companion a station” in this sense becomes the new science that It comes from the mixing of grammar and meanings “content” because it becomes closely related to the meanings of the sentences and the places of their use (Arabic language, its meaning and structure, Dr. Tammam Hassan, 2009: 337)

The significance of the words has moved and the usage has also changed. Al-Amidi stigmatized Abu Tammam by mistake because he used some words in the unheard of their meanings (Linguistic criticism between liberation and inertia, Dr. Nima Rahim Al-Azzawi, Freedom House - Baghdad, 1984, pp. 68, 69).

Abu Al-Ala says, defending Abu Tammam's poetry: (Do not be deceived about the name of your prayers, for it is the milking of camels.” He made them like these two, as the one who said:

Reciting the zuhr until the afternoon prayer, just as the truth is paired with the remembrance of Allah.

(Diwan Al-Aqisher, Dr. Muhammad, 1997 AD: 82)

And I believe with those limbs that her body would remain praying while it was in the oven, because he was the owner of an innovated way, and meanings like pearls that were followed, extracting them from the mysterious seas and leaving them by the exploited: Abi Al-Muharra`a Al-Ma`fran 4, 88.

And there is what is clearer than this when he says in defense of al-Ta`i's poetry: The correction, so they left the understanding confused in a random, because changing the damma to the fatha and the kasra erupts the fattening in the habala, as for the transfer of the ha' to the kha and the signifier to the dal, so it is spoken of as wearing a dress and an entourage: 1

Here, Al-Ma`arri expresses his opinion on the house of Abu Tammam, in which he says:

It rings, and pierces the hearts on the other side, and it means for the eager gaze, it accompanies (Diwan of Abi Tammam, Al-Khayyat: 40)

The origin of the harran in horses and ungulates, he borrowed it here for consideration, and perhaps it was not described before the Tai. And his saying "accompanies" from their sayings if it is followed after refraining. The meaning: that this bribery is opposed to looking that was not directed to something that is desirable. Al-Tabrizi, Azzam: 1/136, Sharh Al-Tabrizi, Raji, 1994 AD: 1/82. The Nizam, Ibn Al-Mustafi: 2/181, 182)

Commenting on the other verse, he says:

For a day like eternity in the likeness of it, and I found this and that longer

(Diwan of Abi Tammam, Al-Khayyat: 244)

"When he made eternity for eternity, he connected it to eternity with the meaning of metaphor, and there is no reality that eternity should be described as such, rather it is long and nothing else. The length is permissible to bring its opposite." (Sharh al-Tabrizi, Azzam: 3/72, Sharh al-Tabrizi, Raji, 1994 AD: 2/36)

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