

Nature Is A Poetic Reference For The Poet Youssef Bin Lulu' Al-Dhahabi

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Abstract

It was nature's, with its heavens and soil, by its rivers, with its flowers and fruits, with its classes and its volatile conditions, it is a poetic reference whose milk drank most of the poets of the Mamluki era, including our poet the Abu lulua AL-Dahabi. It contacted her and her love. The nature of Egypt and the Levant helped to diversify and vary the kinds of beings in which she lives. However, the study came in four patterns: Style 1: Static nature is a poetry reference in Mamlak poets. Second style: Still nature is a poetry reference when poet. Style III: Moving nature is a poetry reference in Mamlak poets. Style IV: Moving nature is a poetic reference for poet.

Keywords: Nature, Static, Moving, Abu lulua AL-Dahabi, Royal Poetry

1. Introduction

First Style - Static Nature Poetry Reference for Mamlak Poets:

The poets of this era turned to the description, they neglected nothing that fell under their memory in their environment only to describe it. Nature has a prominent place in the Arabic poem, through which poets have expressed many of their conditions [1].

The poets of the nature-owned era, like most of the poets of different times, and morals, are very careful. Because nature was continues to be, the repository of aesthetic secrets, from which poets, artists, philosophers, each in a curve and angle. It does not stand at the limits of external photography or direct trangarden; It goes beyond the invisibility of things, its repercussions on the poet, its finding, so that nature becomes a mirror, on which the inner objects are painted, shadows, or expressions into worlds, and distant horizons, in which imagination transcends, poetry images shine, meanings and reflections deepen [2], [3]. All of them do not depart from the nature of the Earth, the sky, the seas, the rivers, the planets, the paradise, the various plants therein, the night and day, and the various elements, movable or rigid organisms; No way; Because the overlap between natural elements, their faces, and their types is severe. Mamluk poets have diagnosed the manifestations of nature, depicting the manifestations of still nature, its joys, philanthropies, colors, species, shades and sun, flowers, winds and mountains, etc. The poet often blows the soul into these natural manifestations, making them sing, dance, cry, feel, conceal, steal the sermon, or every soul [4].

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When we refer to the conception of the Earth, and its garden at the Mamluk poets, they are worshipped as, so they come in immortal images, captivating to direct sensory transgarden, the diagnostic tendency, in which the poet rises to high artistic quality. The poet Youssef bin Lullah Alghadi * (T680H) is at the forefront of the poets who knocked on this door and gave him due care

There is no doubt that the contemplator of the nature of the monarchy will see her as a speaker, they give her life, they give her will, which is a characteristic of reasonable people; They diagnose her as an overflowing human being with his sense of joy, sadness, anger, habitation and moaning [5], [6]. That is the picture of life in the Mamluk's poetry.

It should be noted that this means is clearly available in many poetry texts of Mamluk poetry; The poet communicates with his physical surroundings of an animal, a plant and frozen, trying to humanize it, or a quality of man, and this means has come to prominence often in the texts of our poet Abu lulu AL-Dahabi.

Especially the image of the kindergarten diagnosis, it captures the imagination of many monarchist poets [7].

The prevalence of blues, roses, daffodils, etc., has caused us to observe that they have not left a stranglehold, or are contained in nature, but describe it in verses that may be short in the form of pieces, or prolong to be a complete poem [8].

It must be noted that nature is an essential material; Because it has a great influence on the psyche of the poet, it is one of the important sources from which the poet draws his material; to convey his poetic experience, when a poet embodies images, he draws them from his natural surroundings; Because the images portrayed by the poet are a window into the poet's world and environment, the poet must draw inspiration from his natural environment because of that environment in which he lived, and nature becomes a material for his description, which is the object of creativity; to say what he sees in them. "

The poets of this era, such as their ancestors of poets, have not failed, or skimmed, in the poetry of description, from innovation and renewal; They may even have been more prolific, more overflowing than former poets

Style II: Static Nature Poetry Reference at Poetry

I came together for the poet, who made him at the forefront of the poets of the Mecca era in the portrayal of nature, and for the poet to reside in Damascus, that spot with rivers and paradise, made him describe parks and flowers [9], [10], [11]. and depicts the Earth with its open flowers, orchards and skies, where songbirds natural manifestations mimicked the description and brought it closer to the hearing's mind, He is a genius artist, who paints and portrays the event and the view of the reader, and describes in words what he saw and what he felt and this is an expression of a quiet spirit, knowing the citizens of beauty, its masterpieces, and all the beauty descriptions of beauty are good and wonderful. "

He portrayed our poet in his pieces of poetry that we are accustomed to, all that he touched himself on, he was given his heart, and his eyes watched him from the picturesque nature, especially the still nature with its divine divisions. sky-containing bodies, stars, planets, clouds, etc, and the other floor section of gardens, rivers, mountains, flowers, trees and many more.. and these axes were of great importance in the description, the still nature of poet poetry I took a big bias. I didn't go through a kindergarten, a flower or a river [12], [13].

In particular, paradise has taken great care of the form, colour in the depiction of the plant and flowers, and it enumerates its motifs, displays the colors of life in which it is abundant, its significance and its fascinated flowers, and the holding of balances and dialogues between each other [14].

All these manifestations; She is a great inspiration to the poet; Because he found a mirror of his feelings and feelings, and he chimed in with them, his worries and suffering [15].

In this spirit, the Abu lulu AL-Dahabi addressed the manifestations of nature, including:

First: Gardens:

Parks are a language: "Green land. Al-Bustan al-Hassan;... It was said: kindergarten is grass and water, and is not a watchdog; Unless water with her, or to her side... He said, "As if the gardens were named the garden; water resilience".

The gardens are calm and reassuring, the water of the torrents is flowing in them. They sprout grass, they do not wilt, and if the gardens are grassed, they are followed by the nomadic quarter of all Arabs, and in some they are streams of small ones, and the gardens are called gardens, if their grass turns around and thickens

So the poet of nature when he photographs the gardens, he must hold a professional artist's feast, Conjure with him all the bright colors he needs [16], [17]. So that he can take out the painting well and luscious, the poet in the corridors, more in need of diversification, In nature, coloring is green, redness and yellowing, with green leaves. Shining light, roses, scent are all around. and that the birds, with clear silvery water in the sacrifice, are the same life guided by the bright dew, which the good makes praise thank, and sing him, please [18], [19].

Abu lulua AL-Dahabi portrayed her as a portrayal of his high taste, as if he were an artist holding his feathers, standing in front of landscapes, describing them in the finest detail, blending his beautiful colors with some of his sensations, emotions and imagination, and finding much in her descriptions with vitality, creativity and activism. The poet expressed his love for the gardens, and we felt that love in his fathers, and that love blended with his spirit, in no place in his poetry, drawing his images from the surrounding environment [20].

2. Methodology

The poet is invited to go to the park; With spectacular views, in which the individual suffering from problems and the pressures of life are breathed from his or her concerns; to illustrate it, with its fresh breeze that caresses its soul, and with its bright flowers, which have begun to bloom, in its green cover, in its different colors, and its glamorous fragrance, it is like a cure, to inhabit its tired soul, to rid it of its grief, and here the poet has added the quality of dance to the flowers from saying:

[Quick]

Come on, my friend, to the park where I am glad I'm having an important repulse.

Her breeze stumbles in his tail

His tail and her flowers dance in his sleeve highlight the beauty of the gardens more; The poet focused on the flowers, how the wind breeze dances them, and here we note how the poet portrays the air breezes as they walk, lending them to the qualities of the organism; He says, [sand]

And a garden that danced its rivers

the breath of the wind walked to it

Our poetry continues to depict the beauty he sees in the gardens, returning to express the trees, their enchanting branches, their green colours and, when driven by the breeze, reeling, aligned with them wherever they are destined and, in the meantime, standing by the birds; to tweet the freshest tunes, he depicts the voice of the branch movement on the stick as singing:

[long]

Ataxia Alban kindness in green blazers

He sang melodies on his lunar lute.

As well as flowers in the gardens, they have become a source of reflection for everyone who looks at them, charming them with their beauty, colours, as well as their blue scent fragrance, especially in the time of sacrifice, at which time visitors' views attract to them and infatuate them, and the Abu lulua AL-Dahabi stops; to depict the response of the gardens at sunrise, how the dew drops, as well as the branches, fall over it, as if it were a pearl necklace put on good, resembling dew drops with pearls, and branch with good, from saying: [long]

And the flowers of the gardens rose in the morning We are looking at the gaze of its fresh light

And the cheek of the roses shone and the freshness dew and a good branch shone in pearl diameter

After the poet portrayed us as a piece of heaven, the gardens, in their finest form, and their vitality, but after all that, he's filming us a garden gear complaint, to the branches how her wind goes, her fragrance, by the high wind, and here she passes the coyotes, Just like these branches are going through, and how the wind moves its veins, and you mess with her water, and in the meantime you cry what's been through these branches, as if she felt what she was going through on a daily basis, he embodied the wheel as if he were a crying human being and complaining, in saying:

And the garden of her cupboard
To the branches have complained
From where her flower was lost
He turned on him and cried

However, the poet came up with paintings that painted the movement and sound, and referred the congregations to people who complained and cried; It feels, rising from the brotherhood to the human level, and has breathed life into it and given it energy. " The poet stands in the gardens pondering, her water, the water gives the gardens more beauty, depicting in his poetic home, how clear water descends on the gravel, as if it breaks from the power of its descent, after which it spreads further in the rest of the gardens, and here the golden pearl son of the reader goes, from a sense of sight, to listening; to enjoy the beauty of the view he describes, he says: [full]

Albumin water breaks on gravel
So there is a bifurcation between the gardens
Night and morning:

Night and morning succeed, in a wonderful and very picturesque system, where the horizons are filled with injustice and light. Night spreads the marbled garment calmly and quietly, with its beauty beyond imagination, followed by the morning sending its light and announcing the beginning of a new day in a new color, in a beautiful harmony and succession, each complementing the other, and after all, you are not darkening. We therefore feel more about them, describing the former only and mentioning the other.

The night is friend, the poet in which his encounters with the beloved have taken place, as well as the books of his poetry, through which he shows us what he lives, what he feels, as well as resorting to him to escape the bitter reality he lives, and if the night is camped out, worries over him, exhausted him with sadness, longing for loved ones and preventing him from sleeping.

After that he wishes it to pass, and by the morning, he wants the night to end; Because his loved one is not with him, and he does not wish to go and wants to be prolonged; That's when he's loved by his side.

The poet complains from the morning, talking to us about his warm encounter with his beloved, as any adoring poet who embodies in his poetry his emotions and feelings, especially at night, and on the night of forgetting that he wants not to lapse, and not to look at the morning quickly, and with all these feelings, he was afraid; When the farewell accompanying the tear is due, and the parting of the beloved is indispensable, the morning sunrise shows us this flop, saying: [Long]

Until he called the farmer's da'i and he was not
Except that he called us
And I didn't know that the morning was being watched.
For us from behind the night until they look forward
And he arose like a sand antelope, and Sinan was afraid.
Stop the fear of separating tears

The poet returns to complain about his longing and heartburn, pouring tears, and his loved one is unaware of his condition, and what he suffers, except his night from which he does not want to close his eyelids, as he does not wish to meet with his loved one; He says:

[complete]

I shed tears on tears, and my night
I know what he threw at her, and he met
The eyelids do not meet in it, but
I do not expect from her and from you will meet ⁽ⁱ⁾

After suffering with the night accompanied by tears, the longing for his boyfriend, and his misfortune for him, the poet awaits the morning by burning him, and awaits his solutions with patience and a fresh morning breath; to reveal to us a self that hates darkness; For the agony of his soul, which burns longingly, he says:

My love to how much I see My tears and my love are always in grabbing?
I watch the morning and the wind of boyhood
And death without boyhood and morning⁽ⁱⁱ⁾

lulua AL-Dahabi depicts to us what he saw of the candle, which does not differ from how much, how it burns at night, and what dissolves from the wax, is its tear, which burned, a flare of the length of its stand, and its loneliness, grappling with the dark, monstrous night, as if she were a good girl who had not grown up, saying: [Simple]

And a candle stood complaining about burning us
And her tears still concern her
Alone in the room for how long I stayed
The night is marred by its melting
The flowers

It is a spectacular manifestation of nature, in which man has taken keen interest, in various times, and over the times, Alsham, Egypt two oasis, to whom the viewer finds the pleasure of the eye, scents the nose, delights the soul and soul, and more poets of floral photography, and expresses what is muddled in their pleasure and splendor, when the flowers' waves in the lawns are shattered; With its fragrant aroma, bright colours, they spoke of its shapes and colours, its recipes, and dropped their feelings and feelings on them, through wonderful art photographs.

And flowers, they're part of the necessities that we talked about earlier, and they're very important. And the poet can't give it up, not describe it in his poetry. It signifies a lot of the poet's luxury, and also develops a high artistic taste. There are several verses depicting flower species in short pieces, and that's what we entrusted to him, he was best known for pieces with a house, and betaine, sometimes no more than four verses of poetry.

The poet, the son of golden pearls, mimicked the minutes of the gardens, and the colors of their radiant flowers such as stars, focused on daffodils roses, pervasive violets and chrysanthemums, and only let a flower that he signed look at and sing with its beauty, describe its fragrance, its expression, its glorious charms, its love for these flowers.

a. Flower daffodils:

Daffodils open the nones and break the gem, which is from the wind, and daffodils supply them with the orchard, described as sprouting from the gardens, originally with small onions likened to leeks, but thinner, smaller, with a hollow leg, with no paper, a length exceeding an inch, and a circle of small yellow paper, and thus.

The daffodil is one of the most important spring flowers, in its various forms, and has become famous among the poets of the Mamluk era, as well as at different times, and has taken a space in their poetry, and of these poets, our poet is the son of golden pearls; He describes it early in the morning, and he looks at it as shyness, and he sees it as a thing of modesty and shame, and he turns a side of it, and it's gentle, from saying:

Tomorrow to kindergarten explored
So her gap in the morning smile
And the young narcissus was filled with life
He turned a blind eye to his infirmities

The poet goes into balancing and differentiating between flowers, following the approach of the poets of his time. He prefers the flower of daffodils of modesty and shame, over the grinning chrysanthemum flower, laughter, and zoomed out on the daffodil flower, whose life has increased them beautifully, beyond the beauty of the resurrected flowers.

[long]

The daffodil has turned a blind eye to those who greeted him

And the Aggis from him smiling gap

b. Violet flower:

This flower, a plant with recyclable paper, has a leg coming out of its origin with yellow fluff on it, on the tip of its leg blossom, and is very good smell, and the color of turquoise springs in good shaded positions.

The poet comes to us with this beautiful flower, the violet flower, this flower, which is characterized by its picturesque colour, which is well matched by the rest of the flowers, and with its fragrant smell, especially in the early morning; To enchant her fragrance, which comforts and greets her, and this flower has many fans, especially poets; For the colour you possess, a delightful fragrance that fascinates the viewers: because it is also a symbol of the expression of silent, stoked love, saying: [simple]

Violets are comfortable for him

And the description can't identify his fan

His leaves ignited the sulfur its view and smell Amber in which souls live

c. Roses:

The son of Manzoor says: "The light of every tree and the blossom of every plant, and the tree is the light of the light, and the glass says:" {It was a rose like Dehan} that became the color of the rose, and the rose is colored in winter other than its color in the summer, and it wanted to be colored from the greater dismay, as colored by the different paints. ")

The rose is a species, the best of the gorge, a barbed tree with yellow, white and red flowers, which smells fragrant, and the poets hope for the roses so much that they will reckon with their souls and minds, describe its glamorous beauty, record their deep admiration for it, seize its time of coming, and live happy moments enjoying its pleasure and splendour (rather than others).⁽

Pictures of roses varied at the poet's disposal, more than blending his description with spinning, likening him to cheeks; For their similarity in colour, the poet saw in the rose his beloved, likening it to having a cheek similar to the color of the rose red, but sapping the eyes, weakening the viewers, showing the beauty of the rose in the morning, especially at the time of sunshine, as it opened its leaves; to show us her well-being and magnificence; It is wet with fallen dew on its branches, as if it were pearls scattered, saying: [long]

And the cheek of the roses shone and the freshness dew

A good branch shone in the pearl diameter

He goes on with this analogy, and he was impressed by Maleh's kiss and wanted to kiss him in his stomach, as our poet described it as a chrysanthemum flower; But the boy refrained and kept him away, and the kiss came in his cheek, depicting the poet the kiss he got from his cheek, as if he were picking a rose, and Rehan, from saying: [long]

I prevented the resorption of the gap, oh very Mona

So you pushed me from him to your cheek and found me

If I missed it I will I got Jinni roses and basil

3. Result and Discussion

1. Stars and planets:

There are a lot of nighttime feats that have appealed to our poets, to add beauty to their beauty, including stars, planets, full moon, chandeliers, etc. Stars, which are meant by the luminous celestial bodies around us: sun, moon, car planets, constant stars, the non-planet star, because the former is illuminated by itself, while the other is illuminated by another, but there is no need for this distinction in moral terms; Long overtaken by poets, they allowed themselves to utter the word "planet" to the star, and vice versa [21], [22].

Star poets have dealt a lot with the description, and it is noticeable that the poet has also dealt with it on more than one occasion, all of them showing their beauty, or reflecting on

the sky at night, calling on others to reflect on it, think about it, and the luminous stars have decorated it

In many verses, the poet has long complained about his beloved, who abandoned him, and subjugated him; After a lot of complaint, and after asking to return to him, he laments himself as enthusiastic as he is, and his beloved one who abandoned him, depicting him as the star in the ark, unstable, and even if he stays a while, he must leave him, because he has repeatedly abandoned him, his beloved only knows to walk away from him:

And to how much I complain about Hajra

And from the beard Malala and blame

And alienation whenever I say: it has passed

We mourned his crow year after year

Circulating like a star in its orbits

He does not see in it a stillness that they have resided

The poet suffered from the torment in his love for his beloved, and demanded that he not be blamed for his love for him; They are excused; Because they did not see his beloved, he charmed him with his well-being and beauty, and he caused his adoration and cynicism, but the star envies him; Because there is no beauty comparable to the beauty of his beloved, even the shiny star in the sky; He says: [Fast]

Don't excuse me in born whim.

I loved a part of it as a magician

If my love wasn't good

The star envies him when he is jealous

Invoked by most of the night's exploits from Badr, Chandelier, and stars, Farah portrays them in various descriptions, the star heralded them with hunting boys, and moon with the triumphant King, who gifts others with life, dignity and dignity⁰, he says:[23]

[Simple]

Moon went out and started her night

The planets of gold in which I have been wasted

V. Rain:

It is one of the most important manifestations of winter, mentioned and sung by the poet, the poets of the Mamluki era, and by identifying our poet does not want any scene to go through without being photographed, lending his poetry expressing his sense of this scene, he is an accomplished artist who paints the picture in the imagination of the recipient, and he sits reading, and goes to the same place [24], [25].

In this regard, the Hashemite says in a description of the introductions to the descent of rain: "The sky wore its siege, the lizards withdrew their tails, the sky was obscured in the clouds, the atmosphere was darkening * *... For the reunification of cloud, the diaspora of clouds were composed".

Thus, the poet, showing us a day of winter, has been raining in Damascus, and the rain has intensified in this city, the streets and the gardens have been flooded with rainwater, and he stands here at this moment if the rain stays like this for a month; The whole city will be overwhelmed by a deluge, such as the deluge of Noah's people [26].

[sand]

His complaint feeds a kind of humour and lightness of spirit:

If the rain stays for a month like this

He came with the flood and the ocean sea

They are from the people of Noah, Sama

Take off from them, for they are from the people of Lot

Lightning and thunder:

One of the phenomena of the sky is lightning and thunder. Lightning is one of the natural phenomena that appears in the sky when the rain comes down, and is accompanied by thunder [27].

The thunder comes at the forefront of the rain, a sign of its marks, and one of its strongest signs, which draws rain, and its voice is intense.

Abu lulua AL-Dahabi has combined them; Because the first one is known to mention only the second one or imagine it with him. When winter came, and the air cooled after him, he heard thunder. that came with a wheel, and then followed by a zipper in the shape of a train and here the poet connects the lightning with his memories. s homes, his memories returned to him, and they had a good heart, and he had a cry for them, as he likened it to the threads that ignited a fire, and he was crying with no great sadness; Because after the rain came, the rivers filled up, the land greened, the grain of rain watched the roses and gardens, and the birds rejoiced, saying: [Full]

Let me lose the cold air and it has come

September extinguishes the displacement of Gemara

And behind him came October with his thunder

Ajlan, they renew a train for the clouds

And the inspirational lightning on the ruins of the fever

In vain there are threads and lights

And the flood is flowing

And the bird in it plays with the current

Trees:

A son of mandhoor defines her as saying: "A single tree is gathered on trees, trees and trees, and a tree of the plant is on a leg..."

Trees can be defined as a term, which is no different from its linguistic definition, it is all that springs on Earth from a plant with a solid stem on which it is based, reaping its fruit, connecting to the Earth, with its height from it, and above it on other plants [28].

The trees spread in the Sham nature, varying from mountainous to coastal to desert. Her portrayal received an abundant share of the creation of the book of the times, and of poets, especially our son of golden pearls; their direct contact with their lives and their relationship to their need, which they rely on in the face of life on the one hand. And because they show their own rust, and they give them grief, grief, and forgetting about them. their concern and the problems of life, with their joy and pleasure on the other hand they were subjected to the depiction of the beauty of its branch, its papers, its shadows, its various fruits, and took off human feelings and living descriptions, Sensory and moral, spread movement and life, paint fascinating portraits of their qualities traces of their predecessors from the poets of feelings. and added their feelings, illustrating their impact on them. "

The poet's poetry was not devoid of trees, both types of fruitful, and non-fruitful, and sung beauty, and the beauty of its leaves, and branches, and likened its beauty sometimes to the beloved, and added many of his feelings on them, and painted some sensory images of them [29], [30] .

.1Non-fruitful trees:

The poets have been exposed to the mention of non-fruitful trees, including the ban, and the arak, and we will explain them successively:

A - Alban: a tree rises, and lengthens in the equator, and be of extreme greenery, and its fruit resembles the horns of cowpea, and was mentioned a lot through the depiction of gardens, gardens, and touched by poets also through spinning

The poet portrayed Alban in his green suit, full of vitality, beauty, and strength, as if he were a woman of his height, and softened his branches, and she was overwhelmed, and her branches surrounded doves, and she tweeted in the most beautiful voice, from his saying: [long]

Ataxia Alban kindness in green blazers He sang melodies on the lunar oud

B- Arak: a fruitless tree, known by another name; It is (a sapac tree), it may be characterized by the greening of its leaves, its smell is good, and the arak tree has also beamed its length, and with its branches, add to its evergreen.

The Arak tree was known for its abundance of pigeons, its attachment to it, its love for this tree, and the poet has always mentioned it; to like it, and from his poetry in the portrayal of Arak, he says: [long]

The baths of the Araks wept and cracked Boyhood has the dresses of her fresh kindergarten

2. Productive trees:

They are trees loaded with fruits, and the people of the Sham were devoted to the name of fruits and pulses, and to fruitful trees, which received their share in the poet's poetry and portrayal; It is, quince, as well as almond tree, pomegranate, and it is noticeable that it has the most poetry of these trees; For his admiration, he expressed his love for her, from which we will address:

A- Almonds: more poets than portraying almond trees, their beautiful flowers, The poet depicts us as the beauty of almond blossom. There was red and white, and the red would be bitter, and it was a little male in the poets. But they focused on the white blossom in their poetry. One of them is our poet, who stands impressed in front of the white almond blossom, so how can he be white, grease and then green! Contrary to reality and to human nature, the knowledge that childhood precedes impregnation, and here he hired the Almighty to say: {Lord said that while I am the greatest of mine, I shall revert to the head, and I shall receive from you the structure of the imaging [31].

Yusuf bin Laleh Alghoubi said: [Simple Disinfectant]

I didn't look at my eyeballs in a strange way Like almonds when Nawara started

The head caught gray from him And green after this excuse

B- Quince: It is one of the trees scattered, famous in the Levant, characterized by the beauty of its flowers, fragrance of its planks, and not without the poet's poetry. It is the poet of the nature that inspired his soul; He says: [Long]

And I miss the almond blossom every night I long for the quince blossom

Pomegranate: Shuaiki, Birdi, Maurdi, Melisi, Kofi, Bourjeniqi, and many more.. And Abu Hanifa al-Dinouri said: "The Pomegranate tree is known, has a red light like buttons, then grows and opens as sugar molds, bright heads, some of which are octagonal and some are pistols, and inside this suppression is a yellow light, topped with thinner red paper than silk."

It is a fruit that has gained its share of the perception of our poet, and has often been likened to the Jews of Charity; This is because of its round fruit, and when the peel was removed from it became similar to the garnet, or the decorated sword strap, saying:

[Available]

And a thin-skinned pomegranate tells The breasts of the ghaid in the dresses of Laad
If you peel it, it will come out to us Cloves of garnet or bjad (*)

In summary, we presented the most important manifestations of still nature, which the Golden Son of Pearls touched upon in his Diwan, and which was a poetic reference, of course, in which we visualized the beauties and how much the poet loved them; For its beauty and chandelihood, some of them are disinterested, others are shared by grief, and we cannot fail to mention the poet's ingenuity in giving vivid descriptions of human personality to many manifestations of still nature.

Third Style - Moving Nature Poetry Reference for Mamluk Poets:

The Mamluk poets, of a plethora of pets and non-pets, described them with great care, and conveyed to us a very perfect image, parked at their exterior features, and their various actions and descriptions, combining in-kind sightings, admiration, news, judgment and thoughts of the skies of the descriptive painting, leaving on the beautiful poetry page without imprint; Because most of what they organized in this door, which is their description of the animal, came from the actual coexistence of what they described and organized, and the poetic tradition in it had no trace, the poet was the son of nature from which it originated, and in its laps it grew up.⁽

The nature in which Egypt and the Levant have been characterized has helped to diversify the animal. The climate is moderate, not hot, not cold, and the terrain is varied, from desert to plains, mountains and plateaus, from areas where water and eyes abound, to almost dry areas, all of which have helped to diversify and vary the species of the animal in which it lives.

Despite the diversity of the natural environment in Egypt, the Levant, the many animals on its territory, from the pet, non-pet, birds of various kinds, reptiles, and many more... However, the poets' portrayal of moving nature came slightly, in parallel to still nature, especially in the Second Mamluk Era, and they touched on the depiction of the animal, in moving living nature, very little, in parallel with their poetry in the depiction of the animal in the first Mamluk era.

Based on the foregoing, Yassin Al-Ayobi says: "While we are looking at the monuments of poets.... We did not find much poetry in the animal, except for [some poets] who singled out a private door they called "in parcels and types of traits..."

This may be due, inter alia, to the decline of life in this era, at all levels, in various respects and, for as long as literature has been a portrayal of the reality of the era of poets; So their literature in it was the dye and color of their reality affected by it. That was reflected in their poetry, or the other reason, in their lack of image of the animal, The poets of this era have limited their efforts in the systems of spinning poetry and praise, They came up with a lot of poetry in them, and the description only got a small percentage of their poetry. And when they describe something, it's in the course of these two artists, and the poets are rarely described exclusively, and in short pieces, as they are entrusted to them. Another important reason is the loss of many of this era's poems, or their disappearance into the bellies of manuscripts, which have not come to light..

One of the most prominent poets in animal portrayal of this era is our poet Youssef bin Lulluh Alghazi, who excelled in depicting animal forms, as well as in employing them for other things.

Style IV - Moving Nature Poetry Reference for Poet:

The poet portrayed the animated nature, following his former approach of poets, in depicting the animals he lived in his environment.⁽

In fact, we noticed that Golden did not touch much on moving nature, it did not occupy a space against his still nature, and he had many fathers in the depiction of pet, the destitute who had the difficulties of life, than other non-pet animals. From songbirds enjoy hearing, excite trees, at our poetry.

This, perhaps due to the abundance of the poet's portrayal of these birds; For their presence in the kindergarten, and on the fortification of trees, draw their images when prescribing Riyadh and orchards, the birds of duty enable them to play their favorite garden in hunting and chasing.

It is worth noting that in his fathers, the poet referred to desert animals. They also had a share, including horses and Abu Dhabi. The rest of the animals, which are few, did not mention them in short verses, and were in the form of pieces, the same house and two houses.

From this point of view, we will present the image of the animal, as described by our poet, in the royal era.

I. The bird:

The different varieties, colours and forms of birds in Egypt and the Levant are clearly abundant in the country of Egypt and the Levant, and have been assisted by the medium location, the moderation of the atmosphere, the abundance of their water, the spread and diversity of trees in their quarters and the abundance of their garden⁽

More poets than mention them, especially when describing the gardens as we mentioned them, irritate them with feelings, blending them with their feelings, of joy or sadness, and beginning to portray them.

He mentions the son of the golden pearls of the bird, connecting him with the feelings of his friend, when they exchanged poetry, telling him of his love for one of the boilers, and after his friend told him that he had rid himself of the love for this boy, whose name is Jarrah.

The poet answered to him, that you got rid of your heart bird, that is, the love lurking in your heart, that he suffered, that you made it go, that your salvation from this love and these feelings, has facilitated and facilitated; If you unleashed this kid, and let him leave, in saying: [full]

You saved the bird of your heart that Who hurts him will eat him and go

And his salvation has been facilitated if you have I saved him from him and there is a soul in him

The poet then returns to portray the bird as applauding the branches of the trees. He sang the freshest tunes, singing on this happy day. To reflect the feelings of joy and joy, which he feels, let the bird share his joy; He says: [Simple]

Good tidings cheered by the lights of rapture And the bird clapped in its branches, and tightened

Today is joyful and the sun is clear Its origin is joyful and has created the country

Our poet touched on the depiction of the bird, in the vintage councils, which were set up in kindergarten. He depicted everything he saw about the landscape of nature, and he was in a state of joy and pleasure, including the bird, who portrayed him as fond of the atmosphere around him.

Turn the rest cups in kindergarten Its flowers have detested, clouds

The bird has a great interest And the water table has pouring

kindergarten pilots continue to sing; to tighten between tree branches the freshest tunes as if they were the bird of garden; to give her brave voice as she sang, here the poet gave a sense of hearing, as well as the pleasure of consideration; To complete the picturesque image, at the reader's, and feel the beauty of the view, he says: [long]

And the bird sang in every Ayka The eyeliner of the shadow has risen in the eyeballs of treachery

In line with this, we will present the species of birds described by the poet in his poetry, namely:

First Resource - Birds of Duty:

They are expressed in Galilee, and are relied upon by hazelnut shooters when hunting; Fourteen birds, on two strokes, the first beating, winter birds, are ten, namely, curleys, goose, gray, hareg, thumb, twin, toys, punishment and eagle, and the Church, which is her honorable, or the second beating, summer birds, which are four: irons, grenos, mardams, and chabetries.

We cannot fail to note that our poet touched on all these species in one poem, recalling his young days, and therefore we will explain all kinds of birds of duty as follows:

1. Alluglug:

It is a "well-known bird, which the age depicts as "... There were ashes flying from a flame, and I was fascinated with better eyes than a gold eye, fighting with the magic of staring. ")

Qalqakshandi (T128 E), in the nest, portrays him as "white eyelid, yellow-eyed... In her own right, if she grows up, she's in the white of her stomachs, she's in black dots, and the chick doesn't. "

She is one of the birds of the poet's fascination, and he is interested in the beauty of her yellow eyes, reminding her of several verses, including:

[complete]

And you see the language asking you with eyes Khazaria yellow-eyelid young

It is as if a wolf in her eyelids He told the freshness and puzzled the glasses

2 - Al Karaki:

It is a dusty, long-legged bird, in the goose pot, collected by Karaki, and in its print a creek that brings him to guard, even if a group of karaki comes together, she must have a guard who deprives her of the seizure between them, of course, the syndicate, which is the most distant of the birds, heard on miles, and in his demand and fishing, the monarchs are indulgent, unaware of his fate, spending vast money, and eating undisputed halal.

The son of pearls reminds us of their gray colour, and the speed of their distaste for shooters and hunters, saying:

[complete]

And you see pike like ash and maybe It exploded and stoked the fire in the hearts

I have written lines in the air She folded the record of her generosity in travels

3. Al anesa:

In the book *Animal Life*, D'Amiri (T. 808H) stated that he was "a sharp-sighted bird whose voice resembles the sound of sentences, its shelter near rivers and many places, ravaged by trees"

It is one of the birds called church by the shooters; It is one of the birds of duty, a good-coloured and picturesque bird that feeds on fruit, lives in rivers, orchards and mysteries, and may even expose sounds like lunar.

Its judgement is dissolved; Because it is kind and unvaccinated, the church is different in colour, its body tends to be dusty, its neck includes green and bluish, and it is said that it is the supervisor of the birds of duty and its dear presence.

The poet sang this bird, and in kindergarten, he likened the whims, as if they were good girls, to the minds of lovers and carers; to the intensity of their beauty and destroy visitors; They have increased the place, with their presence, as they sway with their walks, but stay very careful, keep an eye out for the place, and quickly alienate when feeling afraid, he says: [Full]

And you see the bad ones forget
Among the gardens as if they were virgins
They rob the masters of minds of their minds
And he is afraid of him as a trick and a resourcefulness

4. Al atem:

Opening and tightening the meme, a waterbird; It is a long-necked goose saucepan, with a red beak, with a length, a neck taller than goose, and a solution; Because it is one of the greatest species of birds of duty¹, and I lift it up a pot, it is characterized by its white colour, which lends it a sole and cunning.

Thus, when I accept a swarm of twinning birds, applauding their wings, the poet portrays him as a singer playing strings, with the most beautiful tunes, then moving on to depict the blackness of his legs, his beak while in the dark, saying:

[complete]
So he was singing in the wing as if Qiyan's hands move the strings
He waded through darkness and played in it with corruption
The legs of it and the blacks of the beak

5. Aloqaab:

It is from the bird of duty, and also from the bird of joints, its origin is black but it is black, peachy, pushing, white and blonde. Aloqaab harbours several places, including to the mountains, from to the deserts, from to the mystery, and there are those around cities, known as the fastest flying birds.

It is stated in the animal lexicon that it is: a "bird" of chassis, the greatest of the joints, and it is not located on the drain unless it is bitten by hunger, strong claws are trampled, i.e. in the legs of the feathers, and it has the vulture of any short beak of the upper beak, nicknamed with the intensity and strength; for the interruption and increase above on the bottom, and for the feminized Aloqaab of the male and female, collect it after two obstacles and two Aloqaabs... "

It seems that our poet, filmed this bird, and cared about mentioning its natural descriptions. As we mentioned from bird breaks and its wounds, the poet depicts us as strong when they burglarize their prey, to do what they work with, when they instill their claws in the body of their prey, Aloqaab pies, sometimes give, and others prevent; The reason for this is generosity, jealousy, and may allow what is forbidden, or prevent what was permissible, and available, from saying:

[complete]
And if the Aloqaab is a robbery and a link with his palm
I saw a mighty break from him
He gives and prevents jealousy and generosity
And it is permissible forbidden and prevents a neighbor

6. Al-Hubraj:

It is a well-known bird, the name of a sex located on the male and female, said in the gathering as mats. In its beak, the Egyptians call it some of the zodiac, and it is considered one of the most volatile birds, a long-necked bird, grey, in its beak some of the length, and it is feathered. because it is a good thing.

The poet has spoken to us about some of its qualities, depicting her cat-like feathers, with their various beauty and colours, as well as garden blossoms, when they bloom in bright colours, and **Al-Hubraj** birds abandon their homes from thirst, for the lack of water in them, replacing them with waffles, turning to them, and to farms and gardens, if they feel so bad; So to tell his thirst, he says, [full]

And you see the barges like a cat with their feathers
Or like gardens blooming flowers
She abandoned her homes on the ground of thirst
It replaced a bang and a café

7. Geese:

By breaking the shake and opening the wao, one of which is goose, and collecting it on Geese, which here is meant to be the goose known as turk, which is a bird in the municipal goose pot. It is white, which is one of the birds of water cut off by its sole, and is known to strut in its gait like a partridge, walking a bobbing walk, and resembling in its damage.

Abu lulua AL-Dahabi was keen to portray the beautiful sound of geese, raging as he came at night, and his tone awakened his feelings of nostalgia and longing, and he then filmed his speed of flying, as the morning sun rose, applauding its wings, flying into the sky, saying: [Full]

And the geese how much we have been singing a tonal
At night and how much we have struggled with magic
If the morning light appears, then he bends it
He clapped the wing and flew

8. Alsaogh:

The discarded hunter included a lexicon in the other, a mixed-coloured bird of black and white, and its chest was red, its most inclined and frequent to green and trees.

The son of Fadlullah Al-Omari said: "As if he were a gym slave, or a slander, like the rest of Nargis in it, or night in the morning between his pimps and hides, I might tire the bowler, and put the aims away."

Abu lulua AL-Dahabi stands at the time of formulation, a bird flying into the sky, with the image of the blind if they walk a mirage, the Alsaogh is characterized by the fact that it has a very sharp organ, matching the sharpness of the sword and the spear, and if it uses it then it will overtake its bird peers, he says: [full]

And the forge in the sky's horizon is flying Like a cloud if he rode and walked
Dhul-Mughriz Zarb Flo rob him Exposing the teeth and shaming the petara

9. Beads:

It is a black, white-breasted bird, red of both men and beak, which has become in color against it, and in the shape of its dew; It is as if the night of dawn had joined his chest, or he had an aura in his dahra.

The poet's interest in the beauty of this bird, particularly its black and white colour, depicts it as the dressing of a black dress on a white shirt, intended for its chest; Because he's white, and then he narrowed himself in the black over his white shirt, and he starts unbuttoning the buttons, saying:

[Complete]

As if the goat when it seemed Wearing black over whiteness as a change
As if he had narrowed down on him Over the shirt and unpack the buttons.

10. Eagle:

It is a well-known bird, not the largest, longest-lived body, gathered by an eagle and an eagle, and left, named an eagle; Because he clears and swallows the object, he is

described sharply as the sense of smell and sight, and he is in several colors, including lame black, leopard, red, and white. He has many names.

The poet stated in some of his fathers, portraying him as the sovereign of the birds, its owner and master; For his longevity, and here the poet stopped at this quality that he possessed as a young man with his head as long years passed by, after which he moved to portray his wings, as if it were an iron shield on him, but this shield does not prevent him from being struck by a fate, from saying: [full]

And the Eagle is a king for her, but he

He didn't throw her blood wasted

His head has grown grey from him for as long as I card on him the ages of the roles

He loosened his wings on him like a Jochen.

If it were forbidden without him destinies

11. AlKee:

adequate inclusion; It is the darkest bird of color tilted to whiteness, red beak and urine, whose legs hit into blackness.

The Son of Pearls charmed his beauty, depicting him as the President's Elder * dabbling in his cold, with signs of prestige and reverence. He is one of the vicious birds, attacking their prey forcefully, stealing the fish and attacking them, when hungry, by saying: [Full]

And ironing like Sheikh President Muzammil

In his cold there is prestige and dignity

They steal fish one day whenever

The smartest for him is the heat of famine fire

12. Al-Shabaitar:

It is also called "His surname in the people of Iraq: Abu Khadij, a white bird, black at both ends of the wings, his legs and his beak red, eating life, described as acumen and wit, and in his dissolution at El Shafiyah two sides, possessed in the explanation of polite, presumptuous and inviolable, even from the bird of water"

The poet depicts us as acumen and wit, when he does some of his actions, he builds his house on the tree, or on the wall, he loves his house very much, and the hunters cannot catch him, and he is in his house;

So they wait for him to leave, saying: [full]

And as soon as he has blood

No matter how high a tree is and a wall is solved

And the secret is familiarity with houses

So be patient with him until he leaves Dara.

13. Algharnook:

It is a pirate-like bird, but it is a long-beaked green, collected by a sheep, and one of the most important characteristics of this bird is that its feathers in its youth are grey, and if they grow black, this does not happen with the rest of the bird.

This bird had a share of the poetry of a pearl son, the grungy has two feathers from his head to his back, they are square at his ears, and the grungy with this view is calculated by the poet, as if he were young soup girls, and the poet completes his portrayal of this bird, depicting the beauty of his red eyes, and he likens them to the full cups of wine, saying:

[Full]

And the granites seemed to be melted for them

If it weren't for whiteness, they would have been virgins.

Red-eyed turn from their eyes

We have glasses that have filled a property.

14. Al-Marzam:

It is a white bird, and in the tips of its feathers it is colored with red, and its eatery analyzer, Al-Damiri defines it as "from the bird of water, the long of the two men and the neck, the warp of the beak in the edges of its wings, the blackest of which is fish".

The poet portrays the feathers of the Marzam bird, the restaurant in white and red; He was likened to a red rose scattered between the white jasmine blossom, and the wings of the marzam fail, as if they were fans of saying: [full]

And the eggs and the reds of their feathers
Like roses among jasmine confetti
Whisk with wings on red
As fans kinder than him Jamara

8. Conclusion

Second Resource/Poultry:

1. Pigeon:

The **pigeon** is a collection, one is a pigeon, and it is called male and female. It is of many kinds, different forms, and the pigeons took first place in the photography of our poetry among other birds, the poet does not photograph; It broadcasts its disturbances and dangers, by talking about pigeons; It is in a state of distress and distress.

The depiction of pigeons came in his most beautiful spinners, when he was expressing his beloved, depicting the nights of sorrow he was experiencing with the parting of the beloved, and the pigeons shared this sadness and tears, as well as the grief that took away his art about God's prophet Jacob (peace be upon him), and the melodies about Isaac Mosul, as she warned to our at that moment.

The poet was unable to mute, and he gave her what he felt, and told her his longings, and the pain and sadness he suffered with this parting, and the winger, is a nickname that was given to her by a pearl son, and seems to be the only one who felt the sadness of our poet, without the friends and comrades, and shared his concern, saying: [the Full]

And the same wing was alerted by magicians
In the valleys, and my longings were dashed
Warqa has taken the arts of sadness about
Jacob and the melodies about Isaac
She stood on a leg that was fighting me with love
Without my fever companions and my companions

Then, he demands that the pigeon make him happy by sanding it; to remove it from the gloom and grief; Because they shared the tender stones, his strong solid bypass in her shoulders, and his highly inflammatory embers in his ribs, that is, his great sadness, on the parting of his loved ones, saying: [full]

Valley pigeon in the east of lunch
If you are the gloomy Masadah, come back
We have shared the anger:
In your palms and embers in my ribs

The poet then addresses the poet, asks her to carry his anxieties and suffering, and the grief he experiences for his loved ones, to inform them of what is being done with them, or to lend him her wings; To fly it, see his loved ones and be happy to see them, as she is happy to be on the branches of the Ike Tree, but the poet has a talk with his love, a longing and a heartbreak to see them, in saying:

[Rapid]
What on the fever Ike bird
Inform me of my air and access?
And what a wing it has if
He lent me towards my beloved wing
We have a talk Oh pigeons of fever
Clarified by the trees, i.e. clarification

2. Alshahroor:

A good-sounded black bird, so named; For his colour, the material of the charade means the blackest, and its place of existence in the land of the Sham, one of the restless

pilots described as poets, was portrayed by the poet as well, beside the eloquent bulbul bird in his speech, but the blackness was sad and muttered, and his voice was barely heard, saying: [Quick]

And the Bulbul of Doha is eloquent on the Aika,
And the blackbird is tamtam

I. The gazelle:

It is: "The animal known as deer, and it is true that deer are antelope, gathering is antelope, antelope, The gazelle, female is doe, gathering: dyes, antelopes" Antelope has many varieties of different positions, colors and each type has a label.

The poet flirted with a doe-like hymn; For his good paper and the white of his pristine cheek, which he does not mix or be marred by any blackness, he says: [fully fragmented]

And the richest digested tampon

Like an antelope, but not hunted

The security of whiteness on his cheek than having blackness

He was also a beloved son of pearls in Abu Dhabi; A sign of modesty, shame and indication, which he sees in his beloved, in which he says: [full]

I will be in the sand about you for fear

From Kasheh increased blame and what I feared

The poet's most usage of Abu Dhabi was a resemblance to love; For the beauty he sees in antelope, photographing the encounter with his beloved, and he was afraid and worried until the night passed, Caldaby, on the high sand, said: [long]

And he arose like a sand antelope, and Sinan was afraid.

He will stand behind the night until they look up

Al gazelle:

The antelope was born, until he strengthened and projected his centuries, gathering a yarn and a deer, such as a cloak and a glamour, and the female Al gazelle, like his master's son, said⁽ⁱⁱⁱ⁾, rarely portrayed the deer poet, while his portrayal of antelope came more; Because he saw the beauty in her and he likened her to love.

The poet depicts us as his super-tall beloved, well-textured, with a pan tree surrounded and protected by fences, which he is unable to reach, depicting as her deer-like beloved, he is also unable to meet and reach, saying: [Full]

And my eyes turned to the fever

I saw him for his gazelle savage

We see the poet has likened the beloved to the branch, which bears the best fruits for him, and is pleased to pick it, and the deer in which all the beauty qualities, and is fascinated by its movements, and it is likened to the deer; The sting of his eyes and their beauty, which outweighed the beauty of the deer, is understood by them, as well as using common ideals; to emphasize what he described as good; He says: [Booklet]

A branch from which the genie has pleased me

And deer, the pleasure of flirting with me

Your limb before the humiliation has annihilated me

What is my fraud?"

The Horses:

They are important animals in people Because of the many wars fought by the monarchy, horses played an essential role in the battle, and Sultans and Knights were fond of them, added to their facilitation of many things in life, because they had multiple functions, which to this day Arabs cared a lot about, so they kept their ego, and they immortalized them in their poetry, their poetry was not free from the description of horses⁰.

Our poet had a share in his portrayal. He mentioned a few pieces of poetry to us in horses. He showed her good citizen, her speed to start during battles and her impressive performance in them, saying: [Simple]

And the horses have published newspapers from their soak

Its battalions between us line

Our poet depicts a protective battle, its horseback horseback knights fighting, as if they were drunk, they were in booze boards, they fell dead, they swam with their blood, they looked like a glass of wine, some floating, some of them deposited, they drowned with blood, on the battlefield, saying: [Full]

Look at the pictures of the fawares if they looked

With horses in the cup of the Madama thrown

Between floating in the Madam and failing Like the horses of the spelling swimming in the blood

Thus we have shown the depiction of moving nature, which is to describe animals as a poetic reference for the poet, which had a share of his poetry, and it is noticeable that the birds had an abundant share of the depiction, add to that antelope, deer, horses, and the rest of the animals were not seen in the poet's office.

Conclusion and research results:

1. The poet is leaning on the still nature, particularly the Earth, and has not touched much on the moving nature, which was evident in his poetry.
2. In the poet's portrayal of nature, Al-Nuitat ranked first, describing it and describing everything in it, and expressing his psychological state, happiness, as he wandered around.
3. The depiction of birds in moving nature overwhelmed other animals, most of which are described as Galilee birds, pigeons, and the rest of the animals only got a share of their poetry, but antelope, deer and horses, the descriptions of which came slightly, and the mention of them was superficial, not too deep.
4. The birds of duty took a big place in the portrayal of the poet because of this; Because of its abundant presence in the gardens, the poet, when describing the bird of duty, mixed his description with the feelings of his heart.
5. The poet often lends living human descriptions, to still nature, so he donated to it and was highly capable of filming all natural scenes.
6. The poet, his artistic portraits, analogies, and descriptions of all his surroundings, most of which were ancient heirs, combined tradition with renewal. The poet is the son of his environment, which influences him, and is keen to transmit a similar image, to the reality in which he lives.
7. His poetry portraits came in the depiction of nature often, mixed with the topic of yarn, in the form of short pieces, and he made sure, to be proficient in expression, innovation.

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