



Social Intimacy in the Poetry of the Second Abbasid Era (334-232)Ibn Al-Rumi is a Model

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Abstract

Intimacy is considered as a noble human emotion that the individual enjoys with towards human, animal, and plant. Actually, human being - the poet - cannot live alone in isolation from others and the intimacy that the poet seeks with others fulfills his essence in human existence, thus he sees that he complements the other psychologically and emotionally. He is in a state that is compatible with him within the bonds of familiarity and sympathy, having a great importance in determining and evaluating human behavior and individual's relationships with others.

The collection of "Ibn al-Rumi" was filled with many examples of intimacy , as his intimacy was as diverse as his emotions. The poet was distinguished by his sensitivity, and this is what made him familiar with everything that aroused in him the passion, longing, and love.

Keywords - Intimacy , Love , Longing , isolation , existence

Received: 08 May 2024 **Revised:**10 June 2024 **Accepted:** 25 June 2024

Introduction

The word intimacy refers to the meanings of immanence, combination, and habituation. This term is derived from the linguistic root (intimate). It is said: I am familiar with it, and I am in intimacy with it, and I feel comfortable with it and I love it. Intimacy in the Middle Dictionary means ((meeting and coming together, and it is a connection between two or more people caused by the attraction of psychological tendencies. The word intimacy indicates combination and harmony, and everything that you join together, you have become familiar with as a combination.

It is mentioned in the dictionary of the contemporary Arabic language ((intimacy) means to become acquainted with him, became familiar with him and loved him, and he lived with him, made him feel comfortable, mixed with him, he became a companion in his exile,

Thus, the dictionaries that talked about the concept of intimacy varied in its meaning, which most of them expressed the solidarity of something, meeting, companionship and love, as intimacy fulfills a kind of harmony and meeting between individuals.

As for the term of intimacy , it a psychological attraction in the emotional field through the connection and interconnection of ideas, and in morals, a connection between two or more people caused by the psychological tendencies attraction.

There is another concept of intimacy, which is heart to heart closeness. Intimacy is the type of love ((It is a type of love and it is a transient and satisfied love because it is devoid of passionate excess and longing lack, and the beloved is present in this type of love , therefore intimacy , companionship, and friendship are among its types, and tranquility. It is a combination of harmony and love.

Intimacy is a love in which the beloved is not absent , but rather always present and intimate. Intimacy is closer to the concept of companionship. Thus , companionship, which is based on the beloved's presence, is considered a largely assuming familiarity, If familiarity increases somewhat, it is called "a close association," and it is taken from constantly looking at the beloved with the stillness of the soul. Familiarity is one of the topics that have emerged in Arabic poetry since the pre-Islamic era's poets employed it in their poetry and used it in ways that suit the topics for which it was formulated, and among the images of love and familiarity is the image of "alMunkhil alYashkari" , when he describes his intimacy and his love for his beloved and even there is a mutual intimacy between their two animals, by saying:

"I love her and she loves me" " And her camel loves mine"

The poet began his statement (I love her and she loves me) in order to tell us about the mutual familiarity and intimacy between them and even their two animals are compatible and united by love just as their companions were united because. This kind of intimacy and association is found in the species of beasts, even in the wild animals.

The first requirement: In the study of this research, we will address two requirements: the first requirement includes the private social intimacy represented by the intimacy of the beloved, the intimacy of the wife, the intimacy of the mother, and the intimacy of the children. The second requirement: the general social intimacy represented by the intimacy of the brother, friend, and guest.

Love is one of the most important topics that poets have dealt with throughout the various literary eras. There is hardly a literary era without a poet in love who depicts his feelings for his beloved through the poetry he composes in it ((Love is an overflowing emotion, deposited by God in the human soul. It is only embellished, and the lover pours it into the ear of the one he loves to express his feelings towards her/him. These emotions and feelings cannot be observed with the naked eye, but rather their effect can be seen through the reflection of these feelings on the apparent behavior, that is, the transformation of love and affection from feeling into behavior and action. Poetry: This behavior is reflected through the poems that the poet composes about his beloved, expressing his affection through his poetry, and love is an emotion based on the inclination of the heart, coupled with altruism, the inclination of the soul, and the desire to unify feelings towards things, and to make the beloved become happier, more beautiful, and more forgetful.

This emotion causes the human soul to feel hope and ambition to connect with the beloved, and poets express this most in their poetry because Love beautifies the soul and fills its aspects to imagine the most beautiful, the best, and the most complete, and it forces it to think about the matters of life and human affairs.

There is no harm in love because it is one of the components of the human soul that God Almighty has designated with this emotion, so we see all the poets, good and bad, in all Islamic eras or before them, composing their poems in love ((Love is a heavenly, fragrant scent that saturates the atmosphere of souls with everything that is tender, delicious, and sweet, and it is a strong emotion within the soul filled with tenderness and happiness. Love is defined as a heart feeling and emotional emanation, with which the lover's heart is drawn towards his beloved with human enthusiasm and affection and human love is necessary because it leads to the individual's feeling of belonging and union with his peers, and he cannot live without him, and he is needed for himself because he gives the soul a feeling of satisfaction, and gives us the ability to overcome difficulties.

Love stems from the fact that the human being - the poet - "needs private, intimate relationships that create a high degree of closeness and communication with a sharing self, a need that language responds to with the dual pronoun, its constructions, and all its linguistic expressions. It is a spiritual connection between the parts of the souls . So it is as God Almighty said: {And He has placed between you affection and mercy"

And the Arab poet: "God created loyal, so if he is sincere in love, he preserves and nurtures affection, and the intensity of his affection and attachment is often a source of sadness and sorrow for him when he is supposed to leave what he loves or is familiar with.

Love is a dynamic emotional state that includes a person's entire being, body, mind, and spirit, in which many factors are mixed, such as emotional excitement, passion, kindness, response, sympathy, affection, and apprehension toward sacrifice for the sake of the beloved's interest, contentment, and happiness. Ibn al-Rumi expressed his affection for his beloved Wahid by saying:

Oh my friend, you made me an orphan alone

So my heart is concerned with it

Ghada was adorned and similar to the branch

An beauty is from her cheeks

The religion of that blackness and fluidity

Her beauty kindled his fire alone

Above a cheek that has grooves

There is coolness on her cheek and peace

For lovers, it is a great effort

Ibn al-Rumi loved the extremely beautiful singer Waheed, and he was passionately passionate about her and adored her, and he employed a group of poetic images and ingenious adjectives, because ((most of the exquisite adjectives of alliteration, antithesis, and metaphor go back to music, which increases the effect of speech on the soul by increasing the meaning by clarifying it, to express his love to her and the resistance she meets from her side; In the second verse, he likens his lover (Wahid) to a branch in its slender figure, and to a deer in the beauty of her eyes and neck. The likening of his beloved to a deer is a declarative metaphor. The poet contented himself with mentioning the one who is likened to him, which is (the fawn). The poet's goal in employing these wonderful images is to draw a charming picture of the beauty of his lover, Waheed. It is unparalleled, and it depicts the extent of his love for her, as he is a passionate lover who suffers and is in pain as a result of his beloved's reluctance and reluctance after "(his admiration for her has reached an extreme level. Accordingly, this description and singing of the beauty of the beloved results from the poet's intimacy with her and the extent of his adoration and attachment to her. The meanings of intimacy were clearly embodied in the language of the text and its images. The text is charged with an emotional feeling that indicates the poet's suffering due to love and longing for his beloved.

His thoughts are filled with them and plague him with obsessions and doubts, or as if a strong hand is gripping him. Perhaps he expresses, with the spontaneity of these words, one of the deepest human tragedies. In his attachment to it and his inability to abandon it, he is similar to life that keeps repulsing, hardening, and afflicting him with torment, without him being able to escape from it. Perhaps Wahid is also similar to life. She is life born of newness, tenderness, and abandonment. The poet expressed his own sincere suffering for love. Thus, she is characterized by the soul, like singing or like loneliness. This is because his love for her is another aspect of his love for life

Second: - Mother Intimacy:

One of the basic qualities of a mother is her love for her children, caring for them, and preferring them over herself, whether in immaterial matters or otherwise, out of her sense of the necessity of sacrificing for them, and this is not too much for them, as you see, they are the pleasures of her liver, a piece of her, and signs of affection, love, and familiarity between the mother. And her children remember her to them when they are far away from her and take advantage of opportunities to send them gifts. One of the manifestations of the mother's concern for her children is her guidance to them in all aspects of their lives and in all its phases. This guidance is only for the natural and social connection between her and them, and it may happen that

this guidance is negative, as much as the mother has a sense of reason. With devotion to her motherhood, she enables her children to direct her in good direction. The mother is the one who can play the role of true motherhood in all stages of her children's lives and until the last moments of her life, no matter how much sacrifice and giving it costs her.

The mother cannot play her positive role effectively unless she lives in a safe and reassuring family atmosphere and the mother directs her children regarding their lifestyle and work approach, as the mother is a source of mercy for her children, and they return to her when they feel distress and fear. The warm relationship and accompanying tenderness are among the distinctive features of the relationship that The mother bonds with her children.

The mother is always keen to reunite her family and meet together in order to establish the foundations of intimacy, love and cooperation between the children. She checks on those of her children who are absent and tries to ask about them, check on them, and take advantage of opportunities and occasions to send them gifts. The mother is considered the cornerstone of building a correct family relationship within the family, and she works to provide advice and guidance to all her children, fearing that they will fall into pitfalls and mistakes. A good mother should raise a conscious generation, work to raise her children, raise them correctly, and prepare a strong society in light of all these changes. Ibn al-Rumi, in his eulogy for his mother, urged his eyes to fill with tears to give his affliction its due and he said:

"What a pleasure to live with the one I was satisfied with

The relationship between you and me was cut off and ended

I made a speech that cannot be matched again

Mother is the sweetest of tastes and the most delicious of tastes()

Whose spirit I used to live with

I repel calamity and explore clouds

A mother is only a slave in her life

And a mother if she benefits, and the mother is not among the nations"

The poet begins with the letter call, which indicates the pain and sadness that accompanied him due to the loss of his mother, and indicates the strength of the relationship between the two sides of the call (the poet and his mother). He regrets the days he spent next to his mother, and that these days are gone and the connection between them is severed. The poet used two words that are synonymous in meaning. (It stopped, it stopped), to give the text elegance and attractiveness, and to make room for expressing the intensity of his situation through this verbal diversity. His affliction is great, as he grieved for his mother, and he only shed tears to give this afflicted person his due, and he does not expect his eyes to make her cry with normal tears like other people cried, but rather he wants them to make her cry with copious tears, as she deserves that and more, and it is not too much for them to provide her with blood instead of tears, and it is not Tears alone are all that the poet expects from his eyes out of loyalty to his beloved mother and himself; Rather, he urges them to stay up late and not resort to sleep after crying, as their staying up late helps him escape from deadly boredom, and he addresses her as a friend addresses his friend, and the poet emphasized his need for crying and consolation.

The poet resorted to repetition at the level of the letter, by repeating the letter of negation (no), to show the state of sadness and emptiness that his mother left him with, and repetition represented by the word as in the word (mother), because it is the axis around which the meaning revolves, and this repetitive insistence has a close connection with the emotional feelings of the poet, He used the method of repetition to draw a picture of familiarity with his mother, and to express the feelings and feelings he felt upon parting from her.

Intimacy with the wife

The wife had a special place in Arabic poetry since the pre-Islamic era, no less than the status of the beloved, because poetry at that time painted a clear picture in which the Arab woman appeared clearly and addressed her with calm, tenderness, and friendliness. The poems of flirtation and description that the poets lavished on are nothing but evidence of love, tenderness, familiarity, and elevation of her status. In their opinion) We should not forget that the marital relationship between a man and a woman in the pre-Islamic era was not subject to a rule. It was more like chaos in the number of wives, the combination of two sisters, the choice of a husband, and other things that fall within this matter (), ((Islam has raised the status of women and higher in their status. He freed her from the restrictions and customs that were common in pre-Islamic times, restored to her stolen right to life, and established rights for her that she had not known before. He granted her a legitimate right to inheritance, achieved economic independence for her, made provisions for marriage, placed restrictions on divorce and polygamy, and determined for the spouses mutual rights and duties. Improving intercourse and strengthening the bond.

Marriage in Islam is tranquility, affection, and mercy, according to the Almighty's saying: "And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He has placed between you affection and mercy. Indeed, in that are signs of those who think"

The concept of intimacy between spouses is ((a love contract that unites residence to residence, and a tranquility that God sends down upon the husband when he meets with familiarity)) (); The intimacy of the wife had a distinct presence in Abbasid poetry, which indicates the openness of the Abbasid poet to his family environment, especially when his paths became narrow. The image of the husband does not shine in Abbasid poetry until her person disappears from the poet's sight, so he is deprived of the pleasure of communicating with her and loses the blessing of tranquility towards her () The most important manifestations of intimacy between spouses, through which the truest feelings of love and affection between them are expressed. This was clearly demonstrated through their lamentations for their husbands. In the Abbasid era, she had a share of her husband's poems, and this indicates the extent of familiarity, affection, and harmony between the spouses. The art of lamentation is considered one of the arts that expresses intimacy, the poet towards his deceased wife. The poet Ibn al-Rumi confirms his love and affection for his husband in a poetic piece, expressing his feelings.

"The disease left you dormant

I believe in the validity of loyalty

He only seeks medicine

Seeking a way to survive

And he wants to live after disappointment"

He is a liar with a false appearance

Fourth: Intimacy with children:

The Abbasids cared about the conditions of their children, as love for children is a type of instinctive love, and it constitutes a high percentage of people's emotions. Children are an adornment to their families and families. It is no surprise that children are mentioned after women in the Almighty's saying: "Adorned to mankind is the love of lusts of women and of children and of arched Gold, silver, horses, and this is the pleasure of the present world's life; but Allah has the excellent return with Him".

The more a son is righteous towards his family, the more impact he has on the soul. One of the reasons for the rapport between the son and his family is his good behavior and high morals. His love for his children has been proven from the Prophet Muhammad (peace and blessings of God be upon him). He shed his honorable tears in grief over the death of his son, and at that time he said: ((The eye will shed tears, but the heart will grieve and not... We say only what pleases our Lord, and I am saddened by your separation, O Abraham.

The importance of fatherhood, or the bond that connects a father to his children, is not hidden from all people. This bond is a bond of love, affection, and familiarity most of the time. This does not mean that it is always like this. Rather, this emotion may weaken at times and may disappear for short periods or long moments, but it does not disappear. No matter what the external influences and circumstances are, the love of parents for their children is one of the things that humans are built upon. This love and affection begins from the birth of the newborn, if not before, as the father feels that his son is a part of him, and this love grows with the passage of days, and the father sees in his son the adornment of life and the reason for its joy. This feeling and interest continues by virtue of the father carrying out his duties and providing everything that can be given to him, as if his son were achieving what he aspires to succeed for the father, whom he sees as his creation and one of his qualities.

We find intimacy in lamenting for one's children when Ibn al-Rumi laments his son, Hebaullah, and says:

Oh, is there a good sight to be immortalized?

For fun or good news?

Or is it good for a young person?

So that age is accepted in it () ?

Or will he stay overnight for a century?

How many blessings has he ruined for eternity?

The poet inquires about the state of eternity, which never lasts for anyone. So, again, does it last forever? Or is it okay? Then will he stay overnight? The interrogative method was used, but of a different type, which is the question about the number (how many). The poet denounces the game of eternity by not perpetuating a state. In this text, we feel the call from the poet's self, to indicate the state of sadness and heartbreak that the poet is going through, and through the question that he poses, after... The meaning of this call is determined, and feelings of sorrow and loss become clear. The meaning of the question and its repetition is consistent with the psychological reality of the poet. The text pulsates with the meaning of sadness, but this meaning is charged with signs of familiarity and love of the poet for his son, and this lamentation and sadness stems from the strong love that binds the poet to his son. And his intimacy with him, because the feelings of sadness in the text of lamentation do not occur unless the missing or dead person has a strong position and love for the poet, and hence the meanings of familiarity were embodied in the image of sadness that the poet painted.

Fifth: Brotherly Intimacy

The brother is the other participant in the birth between the two parties, or from one of them, or from breastfeeding, and it is borrowed for every other participant in the tribe, religion, class, treatment, affection, or other occasions. Love for a brother is a manifestation of family bonding, and brother's affection is represented in helping them, giving them advice, praising them, and fearing for them ((There is no doubt that the emotional relationship that arises within a single family between a brother and his brother must usually be characterized by the characteristics of harmony, equality, exchange, and alliance. Blood lines, unity of upbringing, sharing in one family heritage, and the family's sense of unity - all of this creates the reasons for harmony between family members that ensures the harmony of brothers.

There is another image of familiarity and love between brothers, and it shows the intensity of love for them, concern for them, and participation in their concerns, and from here we find such poetry an indicator of the strength of the brotherly relationship in Abbasid society, as Ibn al-Rumi said, pleading with his brother, saying:

"Ibu Ishaq, do not get angry and please me

With your forgiveness without the hope of reward

I ask you to let the Murji say to you:

I was satisfied with what i have

I have the worst opinion of the son of my father and mother

My share of your gifts of desire?

The poet addresses his seeker and asks for his forgiveness, and from here he asks him not to get angry at what he is about to say so that he will have hope to achieve what he wants. The poet tries to win over the seeker by noting his generosity and the abundance of his gifts, but on the contrary, his share of it was anger at his full brother and attributing lineage to the father and mother as an indication of The strength of the brotherly bond between them, then the poet mentions the topic for which he came (asking for forgiveness and giving), so he defends his brother, justifying what he did with forgiveness and pardon, so that love and familiarity will last and we should not forget ((The preachers of love exalt the virtue of forgiveness or forgiveness, because they know the truth Knowing that forgiveness is tantamount to confidence in the person's temporal continuation, and forgiveness is also a form of generosity.

Sixth: The Intimacy of a friend

Friendship is a close social relationship based on mutual feelings of love, familiarity, friendliness, and attraction between two or more people, and is distinguished by several characteristics, including: relative permanence, and closeness in age in most cases between friends, with a degree of similarity between them with regard to personality traits, mental abilities, attitudes, values, and social circumstances. Interaction between friends is characterized by characteristics, including deep mutual understanding, stability in disclosing opinions, experiences, feelings, and personal secrets, with a degree of mutual dependence evident from influence and influence among them. Interaction between friends involves many types of positive behavior, including emotional participation, encouragement, cooperation, and providing all assistance and support. Its manifestations (), and friendship is one of the forms of relationships between members of society because there is a constant need for it, because it is "a necessary social relationship for humans, based on honesty in everything.() "

Friendship is a social and moral behavior that is based on a conflicting will between two parties united by an appropriate choice that is consistent with their natures. The state of closeness seems to be quick at times, as friendship, companionship, and familiarity are established between those who are close in their natures and behaviors, and a behavioral and spiritual response occurs that is achieved in familiarity, and each one of them realizes his closeness to his brother, and with the realization of brotherhood. Sanctity and trust deepen familiarity and love.

The concept of friendship is included within the concept of love because the relationship in it is based on the exchange between the self and the other, and friendship is one of the best foundations for the formation of a strong and cohesive society. The Holy Qur'an has emphasized the importance of this relationship in the formation of a cohesive society in the Almighty's saying: {The second of two when they were in the cave, when He said: To his friend: Do not be sad, for God is with us. () The friend occupies a large space in life. God made him one of the special ones and linked him to the ties of kinship, like a father and a brother, when he permitted entering his house and eating there without embarrassment, according to the Almighty's saying: "Or the keys of which you possess, or your friend" . God gave Glory be to Him, the Almighty, holds great sanctity for this relationship.

Plato emphasized the value of friendship in building the virtuous city and treating the corrupt society ((Because the coalition of a small group of people who share the same opinions makes them the beating heart of the new society. He does not see friendship as merely a harmony between likes, or an attraction between opposites, but rather He links it to the Supreme Beloved from which every connection between people stems, namely the goodness between them that unites them. Friendship, in his opinion, is "a moral bond, or a spiritual relationship, that unites good citizens in one love, uniting their hearts and creating a sound, cohesive society" . Related to familiarity, Abu Hayyan Al-Tawhidi said ((Familiarity is the eighth

level of affirmation of friendship))() and it is ((A familiarity that occurs through sincerity of friendship))() and friendliness, kindness, and honesty between people. As for Ibn al-Rumi's familiarity with a true and loyal friend, when he said:

"What a friend's decency then

It prevented him from disobedience

And it is not preferable to underestimate the duties of rights'

The poet employed the non-demanding constructive method, with the verb of praise (preferably), to create praise as an exaggeration. The poet wants to encourage the friend to do something acceptable and appropriate, as he urges him to be decency in joking that leads to removing the barrier of morality between friends. He encourages decency in friendship that prevents Transgression and disobedience, then the poet uses the word denoting disparagement (not preferable) to indicate the abhorrence of joking that deviates from the duties of rights in friendship relationships, and leads to a lack of respect. The two words are opposites, each of them leads to the opposite of the meaning of the other, and the two verses and their words are almost completely opposite. The first verse corresponds to the second verse in meaning, and this expression gave aesthetic, artistic, and rhythmic value to the poetic text. Friendship is the world of beauty, and a true friend is one who wishes for his friend what he wishes for himself, rejoices at his joy, and mourns his separation until there is a familiarity between them that strengthens the relationship between them. These verses are suggestive, indicating the provision of advice on how to deal with a friendship relationship, and this stems from the familiarity and love that the poet has for his friend

Seventh: *Intimacy* with the guest

The passion of the Arabs to honor the guest was not limited to one aspect of it, and they were not satisfied with the aspects they were acquainted with. Rather, we found the most generous of them competing to invent several methods and means that indicate their honor and generosity to the guest. Islam was keen to strengthen the bonds of love and brotherhood between Muslims, so it called for solidarity and solidarity, taking the following principles: Generosity is a means to achieve his goals and objectives, taking advantage of some of the Arab customs that settled in their souls after he refined them to achieve his goal, including honoring the guest and providing food to all those in need, regardless of their hospitality. So Allah Almighty said in His great book: "Has the story reached you, of the honored guests of Ibrahim?" describing He treated his guests with honor, because he did not neglect his guests when they came down, so before he knew who they were and what they wanted, he rushed to his family due to the inherent generosity that was inherent in him. { Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows. He said, 'Will you not eat?'] And the Arabs loved hospitality there is harmony between the host The guest is the nature that the Arabs had and was characterized by their poetry, which gave us an honest picture of the life of the Arabs. Their poetry dealt with familiarity in various forms and images. The generous people realized that hospitality is not just welcoming people in need and holding banquets and tables where food is served, but rather it is much greater than that, so he was creative with... Honoring his guest and feeling the reasons that bring him joy and satisfaction, so he surrounded him with his care, stood up for his burden, and took care of his comfort, and foundations and rules were formed from this work, and these foundations began to take shape in the form of customs and customs, and they began to pave their gardens in the social reality. It was later called the etiquette of hospitality, and the etiquette of hospitality is the manifestations of generosity that appear on the host when the guest arrives by saying:

His guest in a spring for a long time

And his neighbor every now and then in Rajab

The poet resorted to metonymy in expressing generosity and generosity to the guest, as it was one of the Arab rituals to slaughter in the month of Rajab. The poet wanted to show that all of the months of praise are Rajab, a metaphor for generosity and generosity, and the metonymic image established linguistic brevity, suggesting a hidden meaning behind the apparent word, He emphasized the meaning of the poet's

familiarity with the guest, which gave the text artistic and semantic beauty. Thus, the importance of the metonymic image is highlighted and “its rich value lies not only in conveying the meaning indirectly, but also in the power of suggestion and symbolic significance it contains

Conclusion

Ibn al-Rumi's huge collection included the poet's familiarity with mankind, and it included the familiarity of the woman who represented a reflection of his existence. He treated her as a lover, a wife, and a mother, in addition to the poet's familiarity with his fellow human beings, which was innate and linked him to a group of close people who were specific in time and place, and which was characterized by a nature of spontaneity far from material aspects. The poet was able to achieve his intimacy with his brother, with whom he was linked by a bond of familiarity, love, and participation in life's affairs. The poetic texts showed the sincere feeling of familiarity between the poet and his brother and friend because it was based on the existence of a sincere feeling. The poet cannot live in isolation from others, so he becomes familiar with others and connects with them through strong ties and relationships dominated by love, familiarity, and humanity.

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