

Brave and holdness in Alomeiatol Arab (Ashanfari)

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Abstract: Human thoughts even in a simple person can be so great and complicated which sometimes with complete simplicity and preliminary play and important role that is difficult to believe. The ignorance age which describes with the qualities of human, animal, brutal and murder, looking, fighting and war are the early and continued habits of that time, at the meantime existence of such thoughts which originate from that age tribal system laws, sometime several delicates points combine with rough regulations which their expression is never without grace; The above mentioned poet (Ashanfari) and other ignorant Arab Poets who are the indicators of that age, address brave and courage with different concepts, so their criteria can be different subject-matters including: Strong intention and overcoming sensual desire, defending one's fellow-creatures, not bothering others, fighting alone, and standing against life's hard and difficult problems, courage and fearless against needs, associating with animals in deserts and caves, using different warfare weapons beside his firm intention, laughing at death and Poverty in their real existence, hospitability and sacrificing all his properties for the sake of them, indicating his anger even with a cry and scream, without sitting with wives and bondswomen, always indicating loyalty towards his tribe, presence in battle field consistently, having excellent aspiration and needless of others. Convincing to the least of living affairs, refusing oppression from anybody even from kings and sultans which caused him to spend years of his life in deserts, but doesn't obey any lord or governor. These were among qualities which Arabs considered as bravery and boldness, in particular Ashanfari. These qualities with unique beauty are entirely in a very short but valuable phrase of Holy prophet's precious saying "Ashjaonas man ghalabahawa".

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1. Introduction

The poems of ignorant age with a preliminary description in many ways have ignorant Arab thoughts and reflection as well as their low level theory in some of them, there are many different moral, literary, historical, and social concepts and bravery and boldness, that sometimes these concepts are so considerable as if they are the most important index of Arab Poem. Therefore, the descriptions of ignorance poem were different, including praise, blaming, pride, bravery, lamentation, complaint etc. In this introduction it has been explicit that bold and brave in one of Arab poet's poem will be studied and several questions about those poems capability and capacity answered including:

1. Bravery defining and root-finding, literary and lexically
2. Bravery according to Holy Koran
3. Bravery from Imam Ali's (PBUH) points of view.
4. Studying bravery in Ashanfari and its practical and mental concepts.

2. Therotical literature and research history

With due attention to the study and investigation which has been done, it is believed that so far no other works or articles has dealt with Ashnafari's poem independently of practically except the present paper.

Research method

The method in this research is based on using library and description, and main references are books relate to Arab ignorance poets and those poets who described bravery in their different poems, and bravery of different individuals among different Arab tribes as well as different sites and articles which are available in this area have been used.

Bravery in vocabulary

Shaja'-Shoja'at: kana
jazeianwamoqadamangheiraheiab/ washajah: ghalabah
fi elshojah

Shojao: qawiqalbahwanashatah/ washaja'ahalalam:
jazaohwaAqdamah.

Shajeah: ghalebah fi shoja'at. Shajahmotawa'atshaja
Alshoja'a: jomahshajanma'arafa shin
wakasrehwafathewashajahwashaja'atalalA'arabalsala
sah fi shinah

Alshojaaljeriaalmoqadamelshadidalqalbendahelbas
Alashja m alshoja j shojaesmtafzeel/ al shoja | al asad |
Almoqadammenaljamal (Almonjad fi loghat, Louis
ma'alouf 1998).

Walshoja with an o over ein means being brave in
fighting and war.

Bravery means boldness of man which there isn't
for woman and bravery in men is as if he is mad.
(Lesanal Arab, Volume 7 pages 36-37)

Azhari says bravery means being a lion and bravery
for camel means being fast and move quickly (the
same source, volume 7, Ps 36-37)

Among Arab braves are Abas and his brothers
–Mohammad IbnHanafieh. Imam Ali (PBUH) and his
offsprings, Fatameh, Omolbanian, AmrIbnAbdovad,
AtireIbnshadad, Ibnqamoum, walidIbnAbiRabieh of
moa'alaqat poets and his uncle MolaAlsana and ... and
poems ascribed to (attributed to) omolbanin in
describing Arab braves are well-known as well
(mafatihajanan).

La TadoniwabekahOmolbaninTazkerani bulbous
elarin

KanatBatoul li adeibehemwalyaumasbehata la
men banin

Arba'atmelsanasourelrabiqadwasalawalmawtbl
qatelwatin

Tanazeolkharsanashlaehemfakolhomamsosarian
Taein

Yaleitshe'rikamaakhberou bean Abasanmaqto al
yadein

Bravery among ignorance Arab

The ignorant Arab tribes had warfare life, as
groups of fighters moved to a place for pasturing
livestocks and camel and at the same time they are
equipped to defend against enemy, just in case takes
their pasture or attacks the tents and takes women and
the properties (Arab literary history-ignorance age,
shawqiZeif, translated by Ali Reza
ZekavatiQaragezlou, 1938) Arab famous braves and
heroes that have been mentioned are as follows:

1. MahalhalTaghlabi the champion of Basous
war, AmerIbnTofeil the unique horse rider of
baniAmerIbnSa'sa'eh the most warlike of
Hawazan tribe, AntarehIbnShadadAbsi and
Arab well-knowns including: OrvatIbnelvard,
Tabetshara or sabetIbn jabber Ibnsofian,
alshanfari from AosIbnHajr tribe (Arab
literary history-alsr-e-aljaheli, shawqiZeif,
Translated by Reza ZakavatiQragedlou,
1938).

Here what is in Ashnafari's article is
considerable. And bravery in his poems of alomaiehtol
Arab will be studied.

Let it not remain unsaid that Islam advent which
is not only no distant from ignorance age. But also
associates and connects to ignorance age, other
famous braves that accepted Islam also have been
mentioned.

Bravery according to holy Koran

Bravery is an important virtue, so that Holy
Koran knows it as foundation of God governing and
discusses it in particular:

En allahastafaaleikomwazadahbastahfil elm
waljesm (Baqarah 247).

Truly God has chosen him over you and added to
his knowledge and capability...

Yaayohalazinaamanou man yartadamenkom an
deinehfasawfaya'tellahoyaqoumyohebohomwayohebo
unahoazelahalalmoumeninah a
ezahalalkaferinyojahedounah fi sabilallahwa la
yakhafouna law mahlaem (ma'edah 54).

O' group of believers, any of you that backslide
from his religion, soon God will choose a nation that
he loves them and they love God as well, and they are
humble towards believers, and are honor and powerful
against pagans to help Islam who they participate in
holy war for the sake of God, and in religion path
taking they are not afraid of anybody's blaming and
reproach.

EnaAllahayohebolazinahyoqatelounah fi
sabilehisafanKeanahombonianonmarsous (saff 4). Of
course, God loves those believers who are assisting
each other and are firm like an iron dam in line with
holy war.

In addition, God knows the bravery as believers'
qualities.

Mohammadonrasoul Allah
wallazinama'ahoasheda'aoallalkofarrohamaobeinahom
(Fath 29).

Mohammad is God's messenger and his
companions and followers are very hard on pagans but
are very kind and tender with each other.

In Koran verses the word bravery can be found
with other concepts and strong or powerful is its
synonym, which has been mentioned in units (Soureh)
and verses (Ayat) of holy Koran and they see the
merely power in Almighty God: En
Allahaqawyonshadidoleqab (Enfal 52).

Walyansorna Allah man yansorho en
allahaleqawionaziz (Haj, verse 40)

Also in Koran God's power has been mentioned
with different topics including king and almighty.

Yosalatoroslohoala man yashaowaallahola kola
sheianqadeer (Hashr 6).

Also including prophets characteristics in Koran
are bravery and fearless. The glorious God in

YounesSoureh addresses prophet:

Read the Noah's adventures to them, when told his nation: my people if being among you and reminding God's verses is difficult to you [and unbearable, everything that you can do, do it and don't hesitate; because] I rely on God [and I don't afraid of anybody except God]. Then he says you can stand up, and give and end to my life and don't delay even a second. (Younes 171)

Noah (PBUH) the great messenger of God with a decisiveness that is specific to God prophets, with a merely bravery and boldness and few and limited people who he had, stays against powerful and obstinate enemies and laughs at their power and shows his lack of attention to their plans, thoughts and idols. Regarding these verses which have been descended in Mecca, when prophet (PBUH) also lived in a similar situation to Noah, and believers were in minority, Holy Koran wants to order prophet and Muslims must not only take the enemies' power as unimportant, but also continue to move ahead with more decisiveness and boldness; because their reliance is on God and no force can resist against God's power.

In other verse about Abraham (PBUH) we read. We gave Abraham his tools previously and were aware of his merit. (Anbia 51)

And Abraham with a specific strength and bravery starts his campaign against the most original factor of unfortune of human beings (idolatry) and explicitly and bravely declares that: swear by God I have a plan to destroy these idols in your absence (Anbia 57), Abraham Khalil (PBUH) put his word in a proper time in action eventually, and destroyed all the idols except the biggest idol.

Faja'alohomjozazanelaKabiralahomla'alahomelei heyarjeon. (Anbia 58)

Abraham's bravery campaign against stubborn idolaters, who were prejudice and dangerous and supported by government, is an indicator of his heart strength and fearless which lonely and without and companion, without fear continues his path and to achieve his goal stays and resists till the end.

The glorious God in another verse, sees the characteristic of God's missionaries as only afraid of God and not others and says: [previous prophets] were those who propagandized prophetic mission and were only afraid of Him and not others. (Ahzab 39)

Among factors which has played and plays a key role in victory and successes is bravery and boldness. One of the wars of upper part of Islam, was Ahzab war (Parties war) and an image and report that Holy Koran gives of troops is very instructive. The view of the enemy's equipped troops (division) in Ahzab war, divided Muslims into two groups: The first group was timid and chicken-hearted people who were seeking an excuse (pretext), obstructionism, and war escaping.

Koran says: Remember the time that a group of them (hypocrites) said: O'people of Madina! Here (Ahzab battle-field) is not the place of staying, go back to your houses, and a group of them asked prophet to allow them to go home and claimed that: our houses are without protection.

While they told lie and their houses weren't without protection, and [These claims were pretexts and because of fear and frightening] and wanted to scape. (Ahzab 13) The glorious God says about the timid and feeble individuals who always were seeking pretext and made others' morale weak: "If they go out with you (to battle-field), nothing they will add to you except anxiety and doubt and quickly create disunion and hypocrisy among you and there are only feeble and frail individuals who listen to them completely and God knows the oppressors." (Tawbeh 47)

Second group, they were so brave and fearless that the viewing of the troops didn't affect firm and iron-intention. Holy Koran says: "When believers saw the enemy troops of Ahzab they said: This is the one that God and his messenger promised us and they are true so this added to their trust and obeying." (Ahzab 22)

Imam Ali's view point about bravery

Even though it has been said that such a claim that Imam Ali's saying is above creature and below creator's word isn't a worthy and deserving word because Nahjolbalagheh interprets and analyses the God words so it is light and it is in alliance with God's light (Nahjolbalagheh translated by Mohammad Dashti, introduction, p. 21)

Imam Ali (PBUH) in a guideline to MalekeAstar says: Don't consult with timid and chicken-hearted people because they will weaken your intention and decision and what [in reality] is not big, they make it big to you."

Therefore, he expresses the most meaningful concepts about bravery explicitly and implicitly. He describes Holy war in discourses (Khotbeh) 27 as "Derollahelhasinahwajonatolwaseeqah." (Jahad discourse) and which firm chain mail and certain shield is stronger than God's chain mail and shield and nobody will wear this chain mail and shield unless he is at the climax of bravery, boldness and fearlessness. Explanation of Alomeiatol Arab verses which describe bravery.

1. Aqemou, bani Omi, Sodourmatikom
Faeni, elaqawmonsawakom, la'amiel

In this verse it should be known that the first reliance for each person at any age and place is his family and when the poet easily denies his relatives and tribe and leaves them a considerable degree of bravery he should have, therefore he composes about

his fearlessness and needlessness so he's independent from that important social base, that is his family, implicitly and explicitly.

At the meantime the poet also pays attention to human value, not only he doesn't see it in his society, but also he seeks this unity of bravery and self-respect among animals which in his opinion sometimes the falling of human society is very critical and serious.

2. Wafelarzmanalelkarimanelazi
Wafiha leman khafalqelimota'zal

Although poet in this verse to get away from other's bothering is looking for a refuge and he is worried and afraid but seclusion and lonely can be a symptom of internal bravery.

3. Le omrak ma belarzzieqonalaamri
Seri ragheban aw rahebanwahouaya'qel
Traveling at night and in desert of Arabia Peninsula in dark air and horrible and scary is not in everybody's capacity and the poet has described his wisdom to achieve his expectations in bravely traveling at night and that itself indicates the poet's bravery.

4. Walidounakomahloon: sayedamlas
Wa'rqatzohloolwaarafaojeyal
In descriptions of animals, wolf, leopard, and hyena are among the most rapacious animals. Leopard is the major enemy of the lion. (Farhang-e-farsiMoein) The brave, quick, and strong animals which attack all animals and human, and among them wolf is a smart and meat eater animal which includes the craftiest brutal animals. (DaneshnamehRoshd, Defenders of wildite).

Hyena is also a necrophagous and preyer animal.
Now a poet at night with such animals indicates his bravery and fearlessness.

5. Kola abibaselongheirannati (naei)
Ezagharasatoletaraed, asbal
The word kol (all) is the indicator of being the poet against a lot of people and in second verse he has called himself (asbal), that is, superior than all of them.

To explanation this verse we point to TabatSharan Poem who expresses his bravery symptom by laughing at death with a very beautiful word and intonation.

Ezhazhoo fi asmeqarntahlalta
Nawajezafwaholmanayaazawahek (Ashanfari)

Bravery among ignorant Arabs can also be forgiving a lot of property to other people (generosity). Hatam-e-Taie is the most famous and generous Arab. And Amrolqeis shows a sort of self-bravery in his poems.

Wayawmaaqratolelezarimateety
Fiaajaba men korhaalmotahamel
(amrolqeis, Almajani, alhadisah, volume 1 page ...)
Slaughtering a camel is merely not far the sweet heart and loving her but it shows the poet or the generous people's forgiveness and generosity.

6. Salasonashab: fo'adonmashion
Waabizoeslieton, wasafraoeitelo
The keen and polished sword and the long yellow bow arrow, each shows the boldness of the individuals and the poet after inverting the brave, and he has well-mentioned these two, and truly he has compiled a very powerful triangle of bravery and boldness who with this strong triangle accepts any wars easily and shows his heartily brave, that when these three come together in an individual, he can take any risks. So, for achieving the lost rights of himself and his fellow-creatures in ignorant age he proceeds war.

Sword in long time age has been a tool to fight and a symptom for proud, honor, and nobleness among Arabs in particular, who with it they both defended their limits and by relying on it they attacked their enemies bravely.

Antarah one of Arab's brave in his poetical work also mentions about sword and bravery as follows:

Qatatahberamg soma alotahBemahend safe
alhadidamakhzam
Irony, spear, and Indian sword with the title of keen is a symptom of his bravery and the unique of these descriptions in ignorant poem is explicit to all (Antarah's poetical work, p. 159).

Hatoufah, menalmalselmatoulbaraeiha
Rasae' qadintatelayha, wamakhmal
Scream and cry indicates the human, animal, or birds' voice which is lifeless and loud (Almojedfilloghat-Louis ma'louf)

Human anger scream is an indicator of power and sometimes shows violence along with attacking others which the poet has mentioned anger scream in this verse as indeterminate noun which also can show his bravery meanwhile the paradigm of verbs (faol) which is used as exaggeration formula and in itself indicates exaggeration. Although in above mentioned verse the scream of bow has been mentioned but this bow should be in hands of a brave man to act bravely.

7. Walajebaakheemarbanbearsah
Yatale'ha fi shanahkeifayafal
In this verse, the poet knows the companion beside a wife for a man as symptom of weakness and timidity. And consulting with her is the reason of his

in capable intention. So, he doesn't have such a weak and chicken-hearted personality and he is consistently between campaign and war and in fact instead of timidity he expresses his bravery.

OrvatIbnelvard another ignorance poet say with this concept (Almajanialhadisah volume 1 p. 22)

Yainalnesaalhei ma
yasta'nohFayamsitalihankalbaeralmahsar He who
himself is one of the Arab braves, has introduced the
timid person who helps the tribe's women and at night
sleeping like a tired camel indicates his weakness
while these are among Arab warlikes and braves.
AntarehIbnShadadAbsi expresses his bravery as
follow:

Yakhberak men Shahdelwaqiehenani
Aghshielwaghiwaaef end almgnhem (sharhe Imam
Abdullah Hassan Ibn Ahmed Zouzeni page. 212).

Antareh in above verse in addition to expressing
his high aspiration in warliking, keeps himself
needless of praising and earning properties, and claims
that his bravery is something different from his high
aspiration in being rich and wealthy and takes it into
account as baseness and inferior.

Waastefarabelarz key la yarilah
Ala, man eltawlamromtatoul

Poet in this verse doesn't want to see anyone
superior to himself even if he walks in the desert and
eats the dirt but he doesn't like to bend his waist to beg,
he is boasting to himself and his sensual power to the
extent that, sees himself as the earth's best individual.
Also Zahr in his poem of prey and his praise, praises
his hero end expresses his bravery (the praised) as
follows:

Wa man ma salaHasna fi elghoroub? Wamasalah
Le enkarzama, aw lamer yohawelah
AbelZaim, wano'manyahreqnabeh
Aleihfafzawasoyoufomouqela
Aziziezahelalhalifanholah
Bezilajebblajato, wawasouahela
(Mo'alaqaZahirIbnAbiSalim, volume 1).

In fact, by questioning himself he denies that
nobody can tolerate against his praised and never
accepts oppression also No'man in battle field know
bravery in an individual that never hides behind the
castles and his respectful and powerful being will be
completed by cooperation with Asad and Ghahtan
tribes.

8. WalawlaehtenabaIzam, lam yalfamoshreb

Ya'shbehelaldiwamakel
Walakennafsanmarat la taqeema bi
Alazaim, alareesmaatahawal

To take possession of all the earth's foods and
drinks needs a specific courage which has been
pointed to by the poet, but after that in second verse,
he assumes his sense and honor as on obstacle for this
courage, and he takes this self-respect into account as
a unique brave who doesn't want to oppress any body
and this supports the commander of believer's word
who said (Ashja'onas man ghalabahhawa).

Bravery is with overcoming one's sensual-desire,
and not anything else and also the adage of Imam Ali
(PBUH) in support of this concept who with refusing
his Khlafah (caliphate) and governing right unless
taking the right of oppressed from tyrant so that
nobody be oppressed and also this is a sort of bravery.

Amawalazifalaqalhabawabara'anasmalawla
Hozooelhazerwaqiam al hojahbewojoudenaser
Wa ma akhazalahalalamawa al kazatzalem
Wa la saghbmazloumlalafithabla al ghareba
(NahjjobalaghehKhotbeh 13, Shaqshaqieh)

And the commander of believers (PBUH)
expresses this ability to take the oppressed right from
the oppressor as the cause of accepting the jurisdiction
over people, must feel bravery in himself so that he
can pull down the neck of all refractories.

9. Fa en tabtaes be shanfariomoqastal
Lam aghtabtat be shanfariqabloatoul

In this verse Shanfari has accustomed to war and
bravery to an extent that as if getting away from it is
sorrowful to him, of course, the poet has fought with
bravery for many years and has enjoyed it. What
bravery is this that being away from causes sorrow
and regret! As if the poet has accustomed to his
fighting and showing bravery, such that mota'nabi
another great Arab poet at the fourth century of Hijrah
to praise seifodouleh and his bravery says:

Lekoleamri men dahrah ma Ta'adou
Waadatseifadelatelta'an fi ladi

It must be said that each human being has a habit
and this brave Arab governor's habit is fighting! That
very governor that motanabi describes him even
against the strong stubborns of his age as follow:

Wamotakaber lam ya'rafalahsa'ah
Ray seifah fi kafahfatashhada!
(Almajanialhadisah volume 3 p. 235)

Needless to say that the poet's praised bravery and
enemies' frightening from him splits the ceiling of the
sky!Which by seeing seifodouleh's angry sword even

prouds who hasn't known the true God, bow in front of him.

10. Waa'ademahyananwaaghniwaenama
Yanalalghanizolba'adatolmotbazel

In that verse poet sees his confronting with danger as a normal task and by this encountering he achieves all his requirements and of course Alsamwal in his lamieh even calls the war and warlike as his love and says:

YagrebhabalmawtajalanawatakrahaAjalahom,
fatatawal

(Almajanialhadisah, volume 1, p. 347)

So death is our love and this love brings their death close and near, while life of Amer and Saloul tribes becomes long because they avoid war. Then bravery in the battle-field can be assumed as love to death and never afraid and this is the climax of ignorant Arab bravery.

Ashnafari in several follow-up verses with a firm intention and strong perseverance challenges the poverty and hunger and that was without begging others and of course these have been of Arab love to freedom and free manhood qualities, and he always was patient and self-restraint and fearless.

Adimmetaleljouahataamtiehwarzrebanhozekrsafanfahz
el
Wastaftarabelarz key layorilahala mane
tawlemroumotatawel
Wa law lajtanabalzam lam
yalfamoshrebya'ashobehelaldiwamakelo
Walakennafsah ma ratanlataqem bi
Alalzelarietmaatahawal
WaatwaalalkamsalhawayakamantootKhayoutahmaryt
ogharwataftal
Waghdoualalqoutazahidkamaghadaazlontohadaaltana'
anofathal

(Almajanialhadisah – Ashanfari 1991)

11. Falajaza'ah men khelatenmonkashef

Wa la markhatahtalghani, atakheial
Wa la tazdahielajahalohalmiwa la ari
Soaolanbaeqabelaqaweelmanmal
Da'sat al ghatshawabaghshawasohbati
Sa'arwaarzeerwawajronwafkalon

(Almajanialhadisah, Ashanfari, 1998)

Ashanfari's bravery in above verses despite his poverty is in, first, he doesn't worry about poverty and second even he doesn't express his need in front of people. Regarding the sensual desires which affect many ordinary people cannot overcome his ability and tolerance. Darkness is usually scary everywhere and

every time, but poet has shown his power in darkness and at the same time his heroism will be completed when despite all problems that he tolerates them, he reminds his friends, too, and even he regrets their difficulties and poverties so this regret in others' opinion is a symptom of poet's bravery.

And in these coming lines it is necessary to have a glance at one of the Arab braves who was mentioned before who not only underestimates and takes death inferior but also by doing worthy, suitable and good functions tries to leave his name for eternity, and overcome annihilation and non-existence.

Aqleelaloumyabentamenzen
Wa name, wa an lam tashtahielnoum, fashari
Zareenywanafsi, amahasan, enani
Beha, qalbaan la amlakelbeia, moshtari
Ezahovaamssihamatfawqasabr

(OrvatIbnelvard, 1994)

And poet's morale who is brave, people rights defender, and adventurous isn't consistent with peace and tranquility and lack of feeling responsibility towards others, and according to him living with such characteristics which mentioned doesn't even deserve curse.

Lahi Allah sa'loukanezajanleilah
Mazafialmashash, alefan kola mojerz
Ya'dolfati men dahrahkoleleilah
Asabfaraha, men sadeeqmoyasar
Yanamasha'n soma yashhehnaesar
Yashalhasianjanbehelmota'qar
Yainnasa'alhaya, ma yasta'anah
Fayamsitaliehankalba'earalmahsar

(OrvatIbnelvard, 1994)

4. Discussion

The poems of Arab pagans before Mohammad and ignorant poet's skillfully and subtle descriptions since long have drawn the attention of many individuals, furthermore, reminding these concepts and descriptions, add to this is the time that was famous for ignorance and both poets and people didn't possess the high level thinking and excellent concepts, and didn't have any motivations except to describe their tribe and praising their qualities truly or falsely and praise or blaming others and pride and complaint, but expressing these very available facts is also in need of sharp-slighted thought and they are among ignorant poems in particular in Alomeiat el Arab Ashanfari's poems and it deserves these simple thoughts which even sometimes don't release out of a frame of a closed space and an environment in their turn mentioned and praised, that in such an age such people come into the scene that their names and

memories have been considerable for century and a period of time which has arrived to the time and age of human beings climax in different areas such as scientific, industrial, political, economic, military, cultural, and social. And this itself indicates the subject-matter's importance. In these lines all the ignorant Arab bravery and generosity's spirit as well as his thoughts have been mentioned and these thoughts which are in his poem and feeling is the whole showing mirror of ignorant age of bravery and other human qualities.

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