Praise in the ferocious Mu'allaqat

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Abstract

Praise was a major theme of old poetry in which fans represent commendable character of the admired. Genesis praise goes to the days of ignorance and into two species: the one to thank the nomads (tents) and another to dominate the business of city dwellers or the people of Hatra. The seven pendants are the best thing that we were ignorant of. They include several purposes, one of which is praise. The praise in verse suspended in relation to other purposes. There is little in some of the outstanding poems that have not been found.

Keywords: eulogy, suspended, poetry, ignorant.
Introduction

Arab historians and anthropologists have highlighted the poetic language they collected. They investigated the diversity and richness of Arabic Language and Literature from ancient ages. Examining the Arab rhetoric turn, we can refer to the following factors:

1. The poet learns at home and at migration and addresses people and expressed his feelings. He expresses blame for enemy tribes and praise for friendly tribes.

2. Living in the desert and nature, and far from the urban community and civil luxuries, makes the Arabs so serene and they clean their living entity to continue.

3. The tribal life is another important factor that makes language and processing of high status among Arabs. Arabs in fields had disputes over pastures, water points, border areas and banditry. They had differences and the poet was the most important defender of their rights.

4. According to reliable sources, Arab history was ignorant of the knowledge (Jahiliya). In order to record events they wrote poetry because poetry was more popular than prose. Poetic narrative was easier and that's one of the factors that raised the status of poetry among the tribes. Oratory in the pre-Islamic Arabs had important characteristics. The person who owned such oratory has prestigious position in such society. The poet praised one of the most ferocious kinds of poetic odes to pay. We want to review the most valuable effects of ignorance ion praise and their meanings.

Suspended Odes

Suspended Odes are known to represent technically the highest level of the pre-Islamic Arabic poetry. Researchers have known and suspended seven to ten ones. They have mentioned famous poets who were followers of this ferocious Mu'allaqat. The list includes Zuhair bin Abi Salma al-Obeidi, Amr ibn Kulthum, Ben Hlizah and Walid bin Rabia. In contrast, there are those who have considered it as including dozens of Tabriz Khatib El-Ashry Alqsayd as they cite the poem of "genius" and the ballad of "Al-A'sha" and the ballad of "Obaid Bnalabrs".

Suyuti in his book, "Al Mizhar Fi and a variety of Alghh" mentioned that the number of Mu'allaqat is seven. The number seven is considered and it is the view of the majority of researchers. The various names on the collection of poems were attributed to choose them according to technical and historical approaches and issues. The names, titles or terms can be pendants or “Saba Altval” and “Almjmhrat” and “Almntyqat and Almzhba”t and rearticulated “Almrasy”. The first of this appellation is suspended. It originally hung on what was meant by the term. It changed its meanings over time. Rhyme and Mu'allaqat were the most honest picture of Arab life that they have been demonstrated in “Jahliliya” (Age of Ignorance).
The definition of the term “praise”

The opposite words of praise are used to express various emotions. The traditional habits of Arabs are to praise the rich and to blame the poor. The word in “Cairns” Persian culture means praise. There is a controversial eulogy in Arabian language syllable and the correct source of praise “Medhat” and “Alamdvhh” is plural.

Eulogy of the great views and poets in praise poetry

Poets praise things that should be praised with rich and clear terms. The best praise is that with faithfulness and truth that carries the meaning of a person's worth and high status.

This is the method to pass values and voice out life's dreams and calm the soul down. Ibn Bord says "some good poets praise and commend good works and avoid extreme brief and selective accountability," which is the best kind of praise.

Bilal ibn Jarir ibn Aqeel tells that his grandfather Hariri said to his children that when someone praises you, verses will be conserved in memory and will not be forgotten.

In praise of ignorance:

The old Arab pre-Islamic poetry admired in praise traits such as magnitude. They rejected pride.

The praise of ignorance is divided into two types

1. Thanks and praise for the wonder that is deserted dominance. Zuhair bin Abi Salma surprised Harith bin 'Awf ibn Sinan when praise of the members of the tribe:

"Heart of Stone, Abn Amro ibn admits that the children, the lights are dark." Ibn Rashid in "Al-Omda" says: "Arabic poetry is not doing business, but some of them because they could not make something like “Fkahr” (Pride) high due to the side effects, except for the right to give their thanks and gratitude”.

Sa'd ibn al Jnbab says:

"Damage that is away from me, I give them their due, while anything but appreciation and gratitude, I cannot give you the right."

2. Praise for doing business that this type of traffic on urban city dwellers or those who have had dominance, as we see in the genius and “Al-A'sha”.

But the basis for the defense of the tribe was praise during the age of ignorance. That is why
most of poets have praised the tribes and the princes and horsemen, not out of begging (except a few odes). Begging someone was not praise.

Zuhair was one of the best poets of Mourning. He uttered:

"It is a reliable; wine is not his property and does not destroy"

**Mu'allaqat ferocious eulogy**

In the twinkling of outstanding Amro ibn al-Umar, Ibn Kulthum and Antarah ibn Shaddad had many praise poems.

Many poems were totally ignorant of praise did not leave ferocious and even pendant something out of it is

This implies that praise was not the first thing that preoccupied the poets and not an end in itself

**Abi Salma praise in “MlqhZ·hrybn”**

Zuhair Bin Abi Salma, poet in Najd was born to a rich family and benefited from science and literature. His father was a poet and also was his uncle. He had two sisters named Salma and Khnsa’ who were engaged in poetry. His children, Ka‘b and Bjiyr had inherited poetry from him. Also his grandson was the poet Aqaba bin Ka‘b. Zuhair bin Abi Salma poems were full with praise and glory. But few of his poems were in the tradition of eulogy.

The main theme of his outstanding praise was commending “Awf ibn Sinan” and “Ben Hrs”, for their efforts in the peace between the two tribes Abas and Zbyan. The purpose of the poet was to highlight reforms of Awf ibn Sinan and Ben Hrs Ben in finishing off tribal anger.

Ibn Salam examines exaggeration in praise during pre-Islamic Arabia. He was Harith ibn Hilliza Al-Yashkuri who performed a human role in war between Ehsan and Ghbra tribes. He moved to the Kaaba, the house of God and swore that “Awf ibn Sinan” and “Ben Hrs” were the best in all human beings.

He stressed that they backed peace between the two tribes and addressed the two tribes to prevent them going to war. He believes that Harith established peace without stealing anyone:
"You have restored peace in the best possible way, without vexing friendship or kinship rights."
"You have a big family and lineage is God guide - surely one of the great treasures are considered largely".

The poets were two noble and great ones since they sacrificed three thousand camels to prevent bleeding and war between the two tribes. They did so although they have not committed any sin themselves:

"The camels were to pay reparations, while the strength of a cup horn has shed blood."

His praised these two persons. Unlike the pre-Islamic poets, he talked of peace and reconciliation. He applauded it.

The pre-Islamic poetry is full of revenge and war; we are left with the impression. But Zuhair Ibn Salma portrayed harsh and bitter war to fighters in order to discourage them from doing so ugly war. He called for peace and good reconciliation.

He said:
"But the same the painful events that war has seen; what I say is based on certainty".

«War inspires, ignites and catches fire."

He praised their courage and strength:

"If the honorable people face oppression, no one can say that of them take revenge and they, do not degrade to committing crimes."

He was outstanding in his final will. He showed high maturity and very useful wisdom of his intellect. His character was high.

**Characteristics and meanings of the lyrics praise of Zahir:**

Zuhair highlight human lyrics as noted earlier. Mohammad Zahir portrays the traits and characteristics of the noble Arab Bedouin who loves to be dressed and adorned and shows bravery, courage and good lineage. Zuhair prayers truly value his speech in praise of the same style he founded which was an old imitation of stories.

He commends the outstanding Lubaid Ben Rbyh. Labeed ibn Rabiah was great poet. He was a descendant of the Amir nomadic tribe. Lubaid Ben Rbyh wrote many poems either celebrating his own and his tribe’s bravery or describing the desert (Sahara). Many of his poems are muallaqs—the best pre-Islamic qasidas (suspended poems)—characterized by their simple and punctual language. He died around the year 661. Lubaid was the best poet of his ignorance. The most famous of his odes is his elegiac “Lament for Arbad”. It was so outstanding. In his poetry, he described the wild, praising of the horses and the desert. He was concerned with the cold wind that prevents the fattest camels from food:
"Perhaps the cold materials that are blowing north wind, with hot food that I spend people kept burning cold.
"

"In support of the tribe get up and my leading horse, harness and harness that was in my hand, I carry my weapon."

"What Ashtari deserves is to be gambling and I cut his companions ordered to provide him with the beams of gambling."

"They went to Ashtar iYtrdha Ashtari sterile or germ, kill them and divide among the neighbors."

Lubaid after his praise escaped and got to the praise of his people and said:

"Because local tribes come together, continuing our great achievements, among them a man who achieved the consistency of his work."

He believes that doing things for people is great and they are very generous. Their huge generosity is inherited from forefathers.

"The acquisition of “Maly clan”, is their ancestral traditions. Yes, it is every ethnic tradition and leadership."

"And when the Lord Qassam, trusts between ethnic groups, we have a lot more."
"God raised us the greatness of the head rises to the top. All members of our tribe, both large and small, are in place."

"When an event occurs, tribe clan we fixes it. They also both rider Dlavrnd referees."

Finally, Mlqhash reminds him that people like rain and timely hands shake. As he thought, pickers are not effective:

"Because dry years and drought, long lasting for unmarried women, and their neighbors "Bharannd” likes rain."

**Commending of the outstanding characteristics and meanings Lubaid:**

As we have seen Lubaid powerful poetry, his ability and integrity have earned him so much praise. His actual image was a true icon of simplicity to people. In peace, he is quiet, generous
and honorable man, and in time of war he is a brave warrior. In using the words of great simplicity and strength his style in his eulogy was evident.

**Praise in Al-Harith Ibn Hillizah**

The outstanding Harith bin Hlzh, is full of pride. He was praised by the outstanding Omar bin India Hirah who praised him as the unique prince:

"We the people until the king Mundhir bin Water Alsma’, we rule."

"He is our king”

"He is a king, who defeated mood and made humans unable beat him."

**Conclusion**

1. The creation of praise in poetry dates back to the days of ignorance age (Jahiliya) and at the beginning it was far from the spirit of doing business. It was intended to express thanks and gratitude, because the pagan poet made it so “Srshtyn Nmayan”.

2. The best praise is to get away from extremism and extension words or other words that praise the poet's respect.

3. Zuhair bin Abi Salma was ignorance age’s most famous poet of exaggeration in praise. His poetry praises global peace.

4- Poetry had a fundamental difference with pre-Islamic poetry; the poet of ignorance, acted in the wake of war and bloodshed. But efficient poetry of Zuhair expressed wisdom of the peace. Praise in “ABN Amro”, "Amr Ibn Kulthum" and Anntar bin Shaddad" existed and it is for this reason that praise was not the first thing that preoccupied the poet and not an end in itself.
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