

Mutanabbi S Views in Eulogizing Saif al douleDr.Mohammad Jafari¹, Samad gharavol mohammad abadi²¹ Assistant Professor, Kashmar Branch, Islamic Azad University, Kashmar, iran² Kashmar Branch, Islamic Azad university, Kashmar, Iran

Abstract: Motanabbi praised many people, but after a bit, because Momdohans wanted the things beyond his endurance, Mmdvhyh looked down himself and satirized them. But this is not true about Sayf al-Dawla, in spite of the fact that Sayf al-Dawla expelled the Motanabbi from his court because of stimulating jealous people not only he didn't satirize Motanabbi but also song lyrics for his separation. Motanabbi from 337 until 346 AD. BC was serving Safi Al -Hamdani that at the time he said many odes about praising art. Motanabbi said these odes, not only for obtaining relationship and using their mind but also feeling, emotions and passion involved in it. He in the odes more used affection and feel rather than art and wisdom, so listeners in these odes will not feel cold.

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Introduction:

In the year 336 AH Sayf al-Dawla Hamdani reached Aleppo Emirate. He was Amir Arab, noble, holy, generous, men of letters and loving literature. Among his family people were known poetical art and eloquence such as Bskhnvry, Sayf al-Dawla's cousin Abu Firas al-Hamdani and his nephew, Naser al-Husayn's son and Saif al-Dawla who was also a poet and song good lyrics. Sayf al-Dawla knew Motanabbi by his uncle Abvalshayrin Antioch in 948 and accompanied him to Hallap, Motanabbi found the venerable authority and, he participated in some military expeditions against primitive tribes and the Romans. In this Momahedans but in his poesies, he praised Sayf al-Dawla.

Mourning that seems the purpose of singing that is not only gift and property but also the affection in this odes current that the emotion with reason and the art of poetry manifested in his poems. Although some histories consider this fact that the lyrics are empty of affection but it cannot be true about his poems about Hamdanids because in the part of his quatrains Motanabbi had odes in praising Khvlh, Sayf al-Dawla's big sister that it is probably the only ode in memory of Al Hamdan is said and it enjoyed of fruit of affection.

Affection element is a force that by its internal emotions transfer others and it is the most important foundation of a literary work and its immortality. Several factors can affect a person's emotions, including: successfulness, disappointment and briefly environment and environmental conditions. For example, with investigation of Mibtani Court, we see Sayf al-Dawla's specific favors or Sayf al-Dawla's sister who from afar favored the poet, thus much he affected the emotions of the poet that its effect is clearly visible in the lyrics and music of words. The

most essential part of your affection, and perhaps this own force is lonely the most important foundation of a literary work. Since long it has been considered by literary scholars and literary critics. Even critics such as Ibn Rashid Qyrvny factors that cause a literary work to take an emotional color are the main composing elements of a literary creation. And in his most famous work, the *Almdh* which examines, it includes: interest, fear, joy, anger that any of these includes details and specific types. For example, the element of interest includes praise and thanks and fear contains apology and favor also and joy includes delight and sympathy with wrath and satire, blame. On the other hand, Motanabbi Court has frequently criticized by commentators and researchers, and examined historically and explored the poetic arts and rhetorical points. So in this paper, it is attempted that element of emotion is examined in his prayers at the court of Sayf al-Dawla, Motanabbi's purpose of singing these odes will be visible.

And with representing the evidence of his poems about Sayf al-Dawla, Mamdouh particulars mentioned and examined the affective element in it. With using his court and referring to a valid starting with narrative and rational reasons these poems have been studied.

Mutanabi views in praise of Sayf al-Dawla Life Motanabbi:

Ahmed al-Hussein, Hassan son Abdul Samad son was born in a poor family of the bnkonde tribe in kofe in 304 AD. Motanabbi grew up in Kufa, where part of popular science of his time learned. After the domination of Qarmatians over Kufa, in the year 312 AD, he with his relatives fled to Samawah, in there due to mixing with the Bedouin Arabs in the Arabic original language experted. Then in 316 AD arrived at Baghdad, but his stay was short, and went to Sham.

Motanabbi at the beginning of his life wasn't poor and indigent that his poetry lie as a way for earning his livelihood But since his father died in Sham, He needed to earn his livelihood and property, and he could not lie his poetry as a business way with his ambitious spirit, he was determined to penetrate in the governmental positions, Therefore he prompted the sedition between Arabs and stimulated them not to pay tax. Since his uprising took religious, political color, Lulu King Homs ended his intrigue and he was jailed on charges of alleging prophecies and then there after, he was known to Motanabbi. Motanabbi never dislike this name for himself and never like it, If we want to look Motanabbi poetic life He divided them into four stages: first period of Motanabbi poems is young days. It was time that he wasn't still joined to Sayf al-Dawla. His poems in this period included praise and glory and scorn of era. Motanabbi poem in this period was called conquest poem that it includes pride and threats. The poet in the period speaks of victory and glory and your dreams and he considers himself more worthy than others. The second period of his poetical life relates to be familiar with Sayf al-Dawla Hamdani. In the course Motanabbi song his poems for Amiri who is the representative of Arab ethnicity, then his poem is poem ethnicity and jihad. Poetry who has reached his dream Although it isn't liberated from the jealous people s evil. In the course Motanabbi portrays greatness of Muslims And he exposes his skill in describing wars And his poetry is full of epic and pride. (Brqvqy, 1390, p. 12) Certainly what we in the poems feel it is that Motanabbi keens to satisfy Amir and he can gain friendship and companionship of Amir And in this way he won and became the formal poet of Sayf al-Dawla. Amir was so eager to associate with him and invited him to the companionship in his travels. the third period of his poetical life relates to when Motanabbi separated of Sayf al-Dawla and went to Egypt and in Egypt camphor Akhshydy promised to give him a position in the court But after a while in Egypt he denied his promise, so he satirized them satires due to the use of obscene words in many courts, part of them has been removed. Motanabbi satire in the course is the most powerful satire in Arabic literature. His poetry in the period is full of wisdom and proverb. Fourth period of his poetical life, Motanabbi came out of Egypt, and he went to Iran and Iraq. The Poet in the period, such as a lamp before shutting down, turn down flame. Like from all dreams eye is covered, or from the realization of the dreams is hopeless.

Motanabbi poetic topics:

Motanabbi arrived like other poets in the same limited fields of Arabic poetry and in each one that

this nature tested, he was able to do them correctly. The main themes of his poetry are: 1 Eulogy: Motanabbi eulogized 50 people that the most important of them are: Badr Ben Ammar Asadi, Abvalshayr Hamdani, Syf Aldvlh, camphor and Zd Dawla. Although the poet in his praises chosen the old style, but by his gift, breadth of understanding and inspiration power, new life has breathed into it, a beautiful garment covered upon their body. 2 reprove, Motanabbi acquired rebuke inner folds his praises. His rebuke starts with expressing his virtues, and he wants Mamdouh to reconsider its approach He does not speak him coarsely but he is still hopeful to his friendship. 3 eulogy: Motanabbi because of his life events have been forgotten a way of wailing. Thus in order to cover his inability he use of wise words, sometimes he gave a lead toward pride and denounced enemies. He has 5 odes about elegy 4 However, since Motanabbi enamored of power, more than anything, he described the wars. He described 38 odes in praise of Sayf al-Dawlas battles with the Romans, 8 odes was written about the fight against the Arabs. He described wars dexterously so that the reader take to subtle atmosphere of dust, power, swords and guns, his warriors yell and blood sea. 5 syllable: Motanabbi Great Spirit hates of syllables but his syllables is a hateful feel that the cruelty and baseness of his contemporaries had expressed. Because he believed the days men though to be have a great place. But in presence of he, they have no value that the poet wants to allocate thing to them. 6 Pride: In Motanabbi s court there is pride and he always knows himself as proud of his tribe Because, among his tribe no one deserve to be remembered. 7 lyric: Motanabbi s lyrics at the beginning of the poem is not so much passion. What attracts in his lyric is The poet blends women with war, His love doesn't fall in love And he supposed for reaching such a love he coped with in a hard battle and the disabled, and sometimes war, as a mistress of the guy who is deceived her appearance Emotion and its criteria: Emotion is one of the aesthetic elements of speech which has an important place in the work. The Emotion is a poetic innovation and internal movement that dominates the poet and moves his nature. It engages his emotional, natural forces in a figure to ferment flares them and makes Effect of emotion element in poetry, to the extent that the authors of literary history, if the poet and artist who speaks of him he, loves her/him, Life and his circumstances effect on his emotions and thoughts and his work that inspires of them introduces them honorable and noble and excellent and if they hate him, rebuking his life in relation with his works so that it looks disrespectful and rubbish. Since criteria of emotion plays an important part in the

development of literary effect, Abdul Khfajye numerated scales for it: 1 true affection: it means that the literary text isn't derived from passive false Affection, desire or fear in more eulogistic poems of Arabic literature causes that it isn't appeared true affection Therefore, more critics take defects of it and reject it, unless people who have aesthetic perspective relative to it. 2. Power of Emotion: the meaning of the power emotion isn't surge of emotion intensity, because sometimes quiet affection has a strong impact and significant. Another reason it is that emotions are a source of reflection and thought and every human has her/his own emotion. Indeed, the origin of strong affection depends on the nature and esteem of the poet and writer. So he must have be feel and depth perception, though he have been strong or weak thought. 3 Stability affection: it means that the triumph of emotion over the soul of the poet or writer must in the duration of creating a literary work is continuing so that affection is published in all parts of a literary work 4. The variety of emotion: the greatest poets, who are able to much simulate different emotions in our inside Such as affection, love, epic, surprise, compassion and nobleman. 5 exaltation of affection, critics believe that the emotions that have different scales in greatness, they are all depicted in literature. Surprising and pleasing positions of the elevated senses are beyond the surprising positions of the beauty of style, and the passivity of the stronger points induced by the passivity of the external senses: Ear, eye, and emotional sense. ""So if standards of emotion are considered, and a lasting literary work will create via the common element, a scholar can arrive his audience into his artistic and spiritual poetry.

Saif Al-Hamdani:.

Such as Amra Hamdani who has Arabic temper, noble-born, the Holy and generous hands and he was Sayf al-Dawla, He was generous and man of letters that loved poetry. hewas Saif Al Amiri, who was competing with other Amra. And also he was competing with congregation in Iraq and Egypt. so it was essential that Motanabbieulogized him for his competition. There were many attributes in his nature such as courage and wisdom Rjajt and breadth of understanding and wisdom and strength and good monotonous friends and defeat of the enemy.

Sayf al-Dawla scharacteristics of Motanabbi s view

He knows that the presence of Sayf al-Dawla is proud of his people. Because everything took in possession of him. In examining Motanabbi's Court, Sayf al-Dawla's moral qualities were expressed as compassion, generosity, prudence in matters of war and power. These properties are neither intrinsic to the human and Sayf al-Dawla and nor artificial.

Forgiving of Sayf al-Dawla was somewhat that it includes friends and enemies, good and evil. Sayf al-Dawla's good mood, most of his courage force people to obey him. Motanabbi, forgiving of Sayf al-Dawla some what knows that if, in the midst of war someone also wants of him his horse to give it.

Sayf al-Dawla's courage: Motanabbi know's Sayf al-Dawla's the sword and the spear, as it is visible by his name. Sayf al-Dawla's power so it is expressed that when enemies face with sword of Sayf al-Dawla suggests that bring Shahadahson their language. Motanabbi deftly portrays Sayf al-Dawla sawe some. As in the time of the arrival of the Romans ambassador in the year 343, when the Roman's ambassador coped with Saif al-Dawla, stated that Ambassador has an eye on Saif al-Dawla and an eye going on his sword. And he was between hope and fear of Sayf al-Dawla's sharp sword and forgiveness that was in existence of Sayf al-Dawla.

Motanabbi eulogized 50 people and: in his own praises, the virtues like courage, wisdom Rjajt, area of perception, strong buy, good insight and defeat of the enemy is commendable. He starts his praises with lyrics, and then he escapes from his praises. But with the emergence of mental excitement, his lyrics is slightly discolored.. In the study of Motanabbi's eulogies, we find that his lyrics style is a style of ancient and classical Arabic poetry. Motanabbi before joining the Hamdanids court, he begins his eulogies with praising himself. By this way he outstands the position of Mamdoh, But when the poet found a way to the court of Sayf al-Dawla, he reconsidered in style of the eulogy. Mamdouh's character gives more prominence. He knows himself as a inimitable poet, also he considers Sayf al-Dawla as a inimitable Amir.

Conclusion:

With examining Motanabbi's court, especially his praises the following results can be noted: Motanabbi poetic life is divided into four stages. Most of his praises were sang in the second period of his life means about nine years that he accompanied Sayf al-Dawla, on the other hand, a huge part of his court organized by his praises. In this eulogies praise and glory is visible. Motanabbi praised many people, but his intentions are met because not correct, the satire of payment other than Sayf al-Dawla. It also appears that the prayers praise and glory. Motanabbi many people praise, but because he couldn't reach to his intentions, started to satirize them except Sayf al-Dawla. Because Motanabbi was an arrogant, ambitious man and his ambition was somewhat that it can be said that he had an insanity for the reputation and dignity. So he found all the features of his

behavior in Mamdouh. So we can say that one of the reasons for his praises at the court of Sayf al-Dawla was to obtain famous by his Mamdouh however, contrary to what commentators said Mamdouh's court supposes his praises devoid of affection. According to the lyrics in the field of this emotion element, a kind of affection el-Hub is visible. Because without this element, the drawing of Mamdouh's face, the expression of his prides in battles isn't possible, on the other hand, the effect of these poetries on the emotions of the reader, his affection about Sayf al-Dawla is more cleared. Epic or surprising states that Motanabbi in Sayf al-Dawla's battles feels within himself, the state is that transferred to the reader and listener. And he participate them in his own sense. The state mentioned is nothing but affection, and it manifests with its own criteria. Finally, according to numerous articles and poems have written about the Motanabbi's character, to get acquainted more with rhetoric issues and their relationship with the components of poetry is essential that examine articles in field of metaphorical imagery in the praised lyrics he was Motanabbi.

On the other hand, due to many Motanabbi had, Saif Al-Hamdani had more colorful role in his court. Therefore, it is essential that articles have written about the character of Sayf al-Dawla, for example: According to Saif Al, Amiri was interested in literature, poetry and man of letters, he checked the relationship of emotion and tenderness of his heart with his blood and vengeance and war. And he expressed how they can with friendship and passion justify his bloodshed in the war against the Romans, especially in the castle hadashamra. Because it involves both the spirit and the different character.

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