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## Major Asset in Thinking Grammar in Radhi Astrabadi

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### Abstract:

Alrisalah al-Baghdadiyah, alternatively called Hikayat Abu al-Qasim al-Baghdadi, is adored in the Arab world as one of the most important examples of Arabic narrative heritage. As an author with firm footsteps in Arabic literature, the writer narrates the imaginary Abu al-Qasim story and describes him by paradoxical traits. To this end, he adopts the historical narration style enriched by ironical language and comic interjections. This narrative provides a real picture of the life of the Baghdad inhabitants. It depicts the reality of the life of different social groups and reflects the values of Abbasid-era society as well as the practices and manners of the people living in the fourth century after Hejira. The writer has created an imaginary world as well as a great technique to help correct those values and to express his own ethical mission. To do so, he has used comedy, laughing, and jokes which prevail all parts of the narrative. The author's worldview regarding people's life and thinking style is exemplified in this style of narration. This narrative is recounted in the form of a story along with numerous instances of eloquent poetry and prose. In addition, its interchanges are made by only one main character. Nonetheless, it has two narrators: the main narrator is the author himself and narrates through the character of "Abu al-Mutahhar al-Azdi". Besides, the protagonist of the narrative is used as the secondary narrator. This latter one has been created by the first narrator to express his intended thoughts and opinions. One of the most important artistic techniques of the Risala that has made it outstanding is the duality of place and time: the duality of the open and closed place and the limited and unlimited time. The events of the narrative overlap. However, although at first they are expressed consecutively and orderly, they then become chaotic due to the drunkenness of the narrator, and it becomes a hard task to find a relationship between the narrated stories.

### Keywords:

Factor grammar, Grammatical assets, Hearing, Measurement, Radhi Astrabadi, Sharh al-kafyah.

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## **Illustrations Poverty in the Attitude of the Egyptian Ibn Nabatah**

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### **Abstract:**

Ibn Nabatah, one of the most popular poets in the Mamluk period is compared with his contemporaries. In most issues, language is open to complain In his poems on various subjects, such as life, death, poverty and infectious diseases investigated Note This article explains Ibn Nabatah poverty in food, housing, clothing and supplies, which the compositions and methods tailored to the tragic and sad polluted environment has benefited Although poverty In Nabatah may keep him from addressing social problems and it has been modified, but the poets of his poorest matters related to their community are far Najd Perhaps this should come to an easygoing nature and concern Ibn Nabatah and family life, his address access barriers and Social Affairs is in all cases Social poetry Ibn Nabatah is a small but clear and accurate picture of the Mamluk society exhibit, This descriptive study - an analysis based - on the poems of Ibn Nabatah on poverty was conducted.

### **Keywords:**

Bullying weight, Ibn Nabatah, Mamluk era, Poverty.

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## **Manifestations of Romanticism in Poetry of Baroudi**

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### **Abstract:**

Mahmoud Sami Al-Baroudi is one of pioneers of modern Arabic poetry and one of leaders of literary movement whose purpose was to revive the old poetical inheritance and to return the literature to its honorable past .It was the school converting to prominent and unique one ,later. He attempted to compose wishes and to show the realities of society in his poetry. He must really be considered as the poet with classic style. He had all characteristics that the classical poet has to be engaged in political ,social and cultural issues of the society,although this approach prevents from attending to feelings ,internal affections and its expressing in his poetries. This approach can be seen in his collected poetry whether the description of nature or love ,sadness and eagerness to homeland. This study seeks to reveal such characteristics in his collected poetry on the basis of descriptive-analytic method.

### **Keywords:**

Al-Baroudi, Classicism, Poems, Romanticism.

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## Comparative Study of World Ideology in the Khayyam and al-Zahawi

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### Abstract:

Islamic culture and civilization published by sciences and technologies since the time of the prophet Muhammad and continues to the Umayyads and Abbasids. After the process of coming the nationalities and new ethnic groups that was obtained between the Arabic nations and others such as the Persians and the Turks and Hindi, this process was developed and this culture of unity and patriotism variety (original ,racial) and scientific distinguished so the range of this culture extended into Iran so it cause the rise of unique characters like Abu Bakr al-Razy (251-304 A.H) the book "Al-Hawy" in medicine and "Aljadri and Alhasbe" and "Man la yahzrah I altabyb" and characters such as Abu Ali Sina (371-428 A.H) had book named "Rule" and "Shafa" and "Alarsa" books and people like Omar Khayyam (536-440 A.H) had the treatise "Mizan Al-Hikma" and the treatise "Kon and Taklif" which appear on this civilization. This comparative study intends to study Khayyam Ruba'iyat and Iraqi poet "al-Zahawi" in literature framework and we want to study same point between the two and the effectiveness of al-Zahawi from Khayyam so that we reach to the critical point that however humanity is different in languages but they are same in a lot of things that we will reveal them during this discussion and we need this studies that make the nations closer together to remove rancor and cynicism obtained from thoughts.

### Keywords:

Al-Zahawi, Khayyam, Khayyam philosophy, Ruba'iyat,.

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## The Semantics of Metaphorical Adjective and Subjective Noun in the Quran

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### Abstract:

Arabic language is one the richest language in terms of vocabulary. Perhaps one of the reasons or maybe the most important one is being derivative. Derivation had a lot of impression on this language and gave various meanings to its simple substances. Because of that, there are various structures and rhythm to create numerous vocabularies, such as different rhythm of verbs and adjectives like subjective noun, hyperbole, metaphorical adjective, that each of them is derived from the same root and it is called word etymology. The difference between the meaning of rhythms and structure of subjective noun and metaphorical adjective is because of the word etymology they are derived of, so the main frame of the signification of each metaphorical adjective and subjective noun which makes them subset is semantics of subject noun and metaphorical adjective. The purpose of this research is to study some of the Quranic meaning that has built on rhythm of subjective noun and metaphorical adjective so we tried to study meanings based on the way they being used, furthermore, the relation between rhythms of the subjective noun and metaphorical adjective and implication of the these rhythms meanings on fixing and changing on these rhythm had been studied. Because unlike the main implication of these two rhythms, some of the metaphorical adjectives implicate changing and some of the subjective nouns implicate fixing, so in this research we want to study implication of these two rhythms, metaphorical adjective and subjective noun, due to the semantics. Because there are common rhythms and meaning relation between the two rhythms that because of the limited scale of the research they can't be fully described. because of that in this research just some metaphorical adjective (eg. fo'ol, fael, fa'l, fa'laan) and some subjective noun (eg. fael, mofel, mofalla, mefaal) had been studied, clearly this is acceptable in order to being more accuracy and to get exact results. Selecting passages from Quran in order to extend the results of this research is necessary because former linguists in order to proof the validity of syntactic had adduced to this Holy book.

### Keywords:

Metaphorical adjective, Quran, Semantics, Subjective noun.

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## **A Research on the Term Kara'im Al-Quran (the Delicacies of the Quran) and its Semantic Domain**

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### **Abstract:**

The words hold their Meaning values, inner combination and out combination that which of them have the special meaning concessions, specially, when these words connected with Holy Quran. One of these words is kara'im (dignity) that used in Nahj about inmate's description: (the delicacies of the Quran are about them. The descendants of the prophet). The word root from (kara'im) has a range of great meaning and holds the excellent concepts of human. More translations of Nahj al-Balaghah have translated (Karaem) to well verses of the Quran or good traits. Whereas, Female plural of the word (karimah) is (karimat) and exaggerated plural of it is (kara'im) and (kara'im) hold the concept of highest and noblest. As a result, the noblest virtues in Quran, are about the descendants of the prophet. And Among the virtues love and sacrifice are superior. Also, there are valuable concepts of human consist of Personal and social dimensions.

### **Keywords:**

Features, Implication, Karaem Al-Quran, Nahj al-Balaghah, Virtues.

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## **Stylistic study of "Haroun Hashim's Poem- the Palestinian Poet - a Rose on the Forehead of Jerusalem**

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### **Abstract:**

Poem of the resistance is obligor and clarifies the facts, awakens its addresses against the despotic regimes and the Zionist occupation, and also emphasizes on liberation of the country. The poet specifies his purposes with the symbolic images, elaborates his educational purpose and its characteristics that don't have any complexity. Haroun Hashim was one of the poets of the modernism who had the important role in movement of modernizing the contemporary Arabic poem and he is one of the most important poets of the Palestinian resistance and one of the poets of fifty decade, who called "poets of Nakba" or "poets of the camp". His poem is characterized by a spirit of rebellion, and the revolution, and expresses his thoughts and feelings, as the poet is coupled with the homeland and its agonies. Sometimes, his poem stood for grief over issue of Palestine, mentions pains of the homeland and its calamities, and at other times, his heart does not stop anger, and at other times, requests prosperous future, and the victory of the nation's attention to the Palestinian people. The aim of this article is stylistic study and studying structural of constructive poem of Haroun Hashim named "a rose on the forehead of Jerusalem" to get to shed light on the text with all its connotations, images, aesthetics, technical and structural styles, and clearing it's system according to the acoustic, synthetic and rhetorical levels. This study is in the light of the analytic descriptive approach, that isn't studied in any research else.

### **Keywords:**

Haroun Hashim, Palestine, Poem of the resistance, Stylistic study.

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## **The Humanism in the Poems of Nazok al-Malaika and Parvin's Approach to the Sociology of Literature**

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### **Abstract:**

Sociology of literature is one of the fields of sociology that explores the artistic and literary phenomenon to recognize environmental incentives in which the poet has grown among. Humanism is the most prominent topics in the field that needs to be considered in the study of poetic texts. Humanism focuses on the man as a center. This thought process will make human progress, based on inner contentment to believe human rights and social justice. Manifestations of the phenomenon of humanism in the poems of Nazok al-Malaika and Parvin's phenomenon can be seen in abundance. In this study we have attempted to consider the aspects of common humanity between the two poets from around the sociology of literature. This encounter will pay to corporate social poems and the most prominent human phenomenon that has attracted the attention of two poets and a descriptive - analytical view of comparative literature so that we can analyze social phenomena governing and common in our society. Both poets opted poetry to reach the human events. What provoke them were human events of social and political conditions prevailing impact on their community. In this article we'll show humanism phenomena mentioned above. Furthermore, we study how they take to the women and the men as well as their stand against oppression and tyranny and poverty and class divisions. In this way we came to the conclusion that political and cultural identity and social conditions in Iran and Iraq then leads to consistency in the themes. Nazok's poems came from the heart has endured pains though he didn't believe in rebellion and defiance he left Beyond Iraq's borders and swept the Arab world. He focused on the events in Iranian society, with all classes In contrast to Parvin's look toward women and their feelings which can be seen in her poems.

### **Keywords:**

Comparative Literature, Humanism, Nazok al-Malaika, Sociology, Parvin Etesami.

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