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**Original article**

## Woman image in the mirror ignorant literature

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### ABSTRACT

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Social status of women in any period of, and no secret is hidden. Arab poetry, mirror all had their view of life and language. This is perhaps the popular notion that women in pre-Islamic literature, is standing down, but looking at the history and literature of the ignorant, in we find that women in their lyrics, high places, political, social, economic and etc.. Study, tries, using descriptive - analytical, and the use of the Court ignorant poetry, reviews and determining the position and status of women, in the age of ignorance attempts, and at the end been shown that women have a place otherwise have been.

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### 1. Introduction

With a quick comment on the lyrics ignorant to say, almost no ode not be found, the lyrical introduction and Kinsman is empty, and this is characteristic of poetry, are known to be ignorant., In fact, women, driven by the introduction Odes poets, and evidence of their poetic lyrics, clearly proves that women are an integral component of their poems. Female in this poem lovely as a popular poet, he is keen; she is moaning and crying from far away. Ibn Qotaibeh believes that, " Kinsman, an art which, by its poets, what they have in their hearts, the hearts and ears of listeners do " (Ibn Qotaibeh, 1987: pp. 21-20), the Izzodin Ismail, Kinsman the main components in an ode, which caused a deep dive into the poet 's

own inner being, and he lives by it and interprets 're around him, then life image for the ignorant poet, in spite of his lies (R.T Atwan, 1970: pp. 219). In these verses, we see that the poet himself, with a cry of Ruins enter the start and continue a conversation with his beloved, and complain and moan of parting away and he has started. Joseph Khalif doctor, in his book *The Brat Initiation Assaal* poets, who were ignorant of poets have pointed out that, " No doubt this is an excellent Tact, poets Assaal, start your Odes, the poor woman image picture kill for the sake of his thought, his favorite rejects advice, and moaning poet with a laugh answered the poet in him, much to his trusts, and is working with thought and consideration, their he convinces " (Khalif, 1984: pp. 266). Popular woman poet, many of the lyrics are ignorant, and poet all his love and loyalty and enthusiasm, he has dedicated to " the great poet of the ignorant, than was his favorite, the rest were women, and also due much more than other nations, and the Arab poet's sonnets and Kinsman, and descriptions directly and sometimes indirectly, to describe his popular deals " (Alhashemi, 1960: p 88). "It was the wish of the poet's beloved, his voice could be heard, to gain his consent and popular woman in this sense, there is not a poet caught" (ibid., p 89). The public perception is that, given the ugly phenomenon of as buried alive girls or very long war, the problems absurd and baseless, ignorant of the a, a dark period for humanity Count, but Indeed, looking at the Literature ignorant, it is that much of the poem, we find that in woman, ignorant of the place of literature and great location has. Study, tries, using descriptive - analytical and ignorant poetry, reviews and determining the position and status of women in these poems pay.

## **2. Background research**

Since books and numerous articles, he has written about the place and role of women, such as: " The woman in the poem Jamil Sedghi Zehavi truth " (2007 ), written Shahriar Niazi, and Amene, Zahra Jahangir Esfahani, in the first issue, the fifth round of the women's magazine, which examines the echo thoughts, and comments relating to the freedom of women against men in the Arab world, the campaign aims to, and also challenges the way you think, makes it appear . " Ethnic nationalism Palestinian Women in Literature " ( 2010), written by Izzat Mullah Ibrahim, and Qumars Yazdanpanah, at No. 2, the second volume of the *Journal of Women in Culture and the Arts*, who study Arabic nationalism, Palestinian women in contemporary literature, as well his ideas and concepts towards National, ment deals with the Arabic community. " A historical look at the status of women in Islam " ( 2010), written by Mohammad Javad Vaezi, and Mohammad Reza Jabbari, the second edition, the seventh year, the magazine 's history mirrors the research, the historical method, the status of women in the family, society and Politics in the Age of the Prophet dealt with, and the big change with the advent of Islam, in the field of social and cultural status of women occurred is shown. " manifestation of patriotism, the poetry of Palestinian women, relying on Fadavi Toqan Poems " (2010), written by Izzat Mullah Ibrahim, at No. 4, the first term of the *Journal of Women in Culture and Arts*, which explores contemporary poetry Palestinian Fadavi Toqan special deals, and his mission in the spirit of patriotism, is shown. "Look at the image of women in contemporary Arab poets " (2010), No. 5 in the third year, the *Journal Tahoora*, written by Tayebe Sadat Hosseini, Zahra Rooholahi Amiri, which examines the status of women in a number of Arab poets Poetry So the movement is discussed. " Reflecting the suffering of Arab women in the novels Hifa Bitar' " (2011), written Shahriar Niazi, and somayeh Aqajani Yazdabady, and Yadollah Malayeri, Volume III, No. 2, *Journal of Women in Culture and Arts*, which examines the suffering of women characters in novels the author discusses Syrian . "Look symbolic of women in Palestinian Poetry " (2011), written in Ezzat Mollah Ebrahimi, Zeynab Narimani, and Zeynab Ghanbari, No. 1 in the third period, *Journal of Women in Culture and the Arts*, at the latest iconic Palestinian poets, the women through the works and ideas of Fadavi Toqan and Aboosalami, have dealt ." Enduring symbol of women 's poetry Fadavi Toqan " (2011), written by Ali Akbar Ahmadi Chenari, and Ali Asghar Habibi in *Arabic Language and Literature (4) Journal of Mashhad*, to investigate and analyze the stability of the symbols of women, and women in three iconic Union home, the iconic Palestinian militant girls, and reflect the historical and mythological stories are discussed.

"The woman character in fiction noble Najib Kilani " (2011), in the third issue of the *Journal of Women in Culture and Arts*, the Salahodin Abdi, Shahla Zamani, the inward and outward characteristics of women during the author of three novels deals. " Analysis female symbols, Ghassan Kanfani novels "

(2012), written by Ezzat Mullah Ibrahim and Azad Moonesi at 1 - quarters of women in the arts and culture magazine, explores iconic female characters in both novels " what you needed " And "Umm Saad ", the author deals. " The social status of women in Islam ", by Javad Khorrani, at No. 67, the amount that the behavior and speech of Hazrat Zainab (SA), and compare motivate the participation of women in the West and the Muslim community's view, is elaborated."Look at the character and rights of women in Islam and other nations," written by Ayatollah Mohammad Fazel, at No. 21 Veraq ideas magazine, which examines the vision of former peoples, and also about modern women and the oppression that to them admissibility be dealt with and continue to Islam because of their release of the Oppressions, knows it.

The belief and popular opinion, women have no place in the age of ignorance, but are present tries, with a review of poetry, ignorant, show that women have a great role in this period, although in truth he was much oppressed that writers have tried any reason, to make clear to readers.

### 3. The main topics of research

#### 3.1. Woman ignorant lyrics

Women during the pre Islam as through the Arabic verse, which mirrors the whole layout lives and the language of their lofty places of political, social, and economic affairs have been under try, we A few examples review of pay

##### 3.1.1. Status

Woman ignorant poetry, has a high position, in this poem we see that, improved status of women and men, grace and dignity, she confessed, and to satisfy her, and getting her attempt, and with good characters, and praise him for his attention and affection, to express he said. Antareh, Arabic poetry, myth, his cousin, addressed, and the heroism and sacrifices self, thereby spoken to his heart than his wish to return Ya Hala asked Hebron brick Malek If you are not ignorant of what learning Tells you saw from that I drive a wedge Sheth fainted and feel disgusted about Moghanam (Ibn Shaddad, 1998: pp. 123).

Another reason for the high social status of women, reaching the position of the president and his government, that we're seeing in the historical and religious books like the Zenobia Tadmor rule, and also that the people of Saba Sheba ( now Yemen ), will govern, the Quran, the greatness of his government portrayed " I found a woman ruling and the best of everything and have a great throne " ( Naml / 23 ), and also describe his rule, the Council took has paid " She said: O chiefs warrants in what you're up to something conclusive testify " ( Naml / 32 ).

Many women in this period, intelligence and improvisation, and the words are eloquent and like other famous, such as Hend Bent Anas (Zarqae Yamameh), Jome bent Hames, Rabee Qeysiah, Maaz Adviah and Sakhr bent Loghman and Hezan Bent Rian. Women, too, have been known proverb to say that Marie Bent Zalem Ibn Wahb ibn Hares Kennedy, the mother of Hares Aeraj King of Ghosanian, was the most famous among them.

Hassan ibn Sabet, has praised her good Jaffna children about their father's grave The tomb of Maria Karim favorite (Ibn Sabet, 1986: pp. 148).

Another reason for the high social value of women 's ignorance was that, he has given refuge to men like Fakihat Ibn Ghatadeh to Salikat Ibn Salakeh the shelter is, and this is reflected in the poetry Salik age sons and develop Yes sister to the neighbor built Awara From Alkhvrat did not expose her father Not to raise her siblings Hnara The day has failed to Blade sword and Astalpua Alkhmara (Farahat, 1992: pp. 188-187).

Position of women in this period, and so sublime that sometimes men are participating in the treaty, and a treaty with them, such as routine Atakah Bent Marah Ibn Helal, wife Abdolmanaf Ethiopian Treaty, between Abdmanaf and Khazaeh and Beni Hares Ibn Abdmanaf Ibn Kananah, has now been concluded (R.T. Hoofi, 1980: pp. 536-535).

##### 3.1.2. Women Law

Ignorant woman, has great benefits and rights that maybe other women in neighboring communities, they did not take advantage of, and the lyrics are many reasons behind it, " her father live at home while his, from October he had and has the right, take advantage of the good life, enjoy luxury life nobility especially girls, who witnessed it, the lyrics, which are then covered with fur and Diba, and they serve great Bondwoman they " (Alhashimi, 1960: p 59).

Aesha his poetry, has Treasury sees wear visible And lined with silk without If reduced Masma Ya paper N separation Baldr a happy chapter And the bulk of it Sbergdh And rubies ago something (Aesha, 1996: pp. 131).

Such a cute girl dressed with high dignity in the sight of his parents and family and the tribe, partner had the right to choose his own; Tabot, Shara Girl of Hazil, matchmaking, but she refused Tabt, conditions in poetry itself reflects this has And they said it does not First we get that and find a compound Ray did not see the dead and Hadhirt Of wearing a night Eruaa Azar sleep those few larger main concern Blood revenge or ya convincing (Abootamam, 1995: p 189).

Khansae', Darid Ibn Sameh, husband, and despite his elders, and horseback riding are brave and poet, was rejected (R. T. Abo Ali, 1994: pp. 22-21).

In addition, it was the woman's right to choose her partner, was right in his actions, to intervene because the husband of the woman and wrong back to, for example, Hatam Taei woman, her limits for forgiveness over, blame that, Hatam replied he has composed many beautiful poems ( R.T. Taei, 1981: pp. 104-83-78-74 ).

Aesha the wife replied that she wanted to be and play Fun and play stop eating and said,  
The scourge come Guana You are once its Zraaa cite Sawani (Aesha, 1996: pp. 365).

Another women, especially women of the nobility, was that they had a right to possess, in the sense that they had a right to, whenever they want to be separated from their husbands, " Salma Om Abdolmoteleb Ibn Hesham Ibn Abdmanaf, Feteme Bent Kharshab Anmari, Om Khareje Ibn Bajileh and Mariah Bent Jaed and so Atakah Om Hashem, these women " (alhashimi, 1960: p 60).

The most important right of women to men was that, in times of war and hardship have supported him and defended him with all his power, and "the protection of women in the Arab poets had brought glory" (R.T. Ibn Alnahas, 1393, vol 2 p 122 Maelaghe Ibn Kolsoom).

### **3.1.3. Works of women**

The Arabs, unlike other nations, such as the Persians and the Greeks, women do not get their hard work themselves and their lives to the living conditions of their families, varied, for example, women in affluent families,, less paid work, and Bondwoman affairs and cook, rinse, paid for them, and the middle class and poor women themselves engaged in their work, but Ali despite this, home office actions, most of the women, and woman chores and childrearing, and providing food and supplies to be payments. Arabs, very respectfully kept their women, and with good ethics would deal with him (R.T Esfahani, 1963, vol 21, p 209: Poetry of Shanfari).Arabs, fighting constantly with his days are spent, some of which can take years, and bloodshed, and take them captives and booty, was very hap. If the Arabs, the war was won, proud of it, and also when they failed, their breasts are full of hatred, towards the enemy, and his worldly pleasures, such as women, aroma Hello, clothes and drink and fun until they get revenge exclude, samples of it Mohalhal poetry, and as we can see clearly (R.T. Aljondi, 1989: 196). Women, too, were not spared from the effects of war but were sometimes caused by the war., it was part of the social fabric, the joy and sorrow of the family and the tribe was the combined result of the war. See that women play an important role in motivating their husbands to war, and in every possible way, they had to fight loan, like a poem that Khensa' in Exposing and encouraged his people to avenge his brothers Anthem (R.T. Khensa' no to: pp. 112).

Arab women, sometimes going to war, a lot of courage and strength to fight paid, the date on which it is seen, then the names of some of these women, for us is eternal, like Khoolah Bent Azoor, Om Ammareh, Hafnah Bent Jahsh.

After the war, women Yammer and Requiem, covered the dead, and then slash wrestle, and be Scratch, and " some of them have their hair cut, and shoes on the breast hung, that Khansa', to this point, and they are better known for their wait However, Wright and good patience From sandals and head clean-shaven (Afifi, 1933: pp. 189).

#### 3.1.4. Women suffer

Suffer the most difficult, of course ignorant women were entered, was also captured and buried alive. The Arabs had a passion for bondage women, bondage because it kicks much harder than the sword sharp on the enemy arrives, and the humiliation and ignominy, is for them, for tribes to capture client that honor would. Aamir ibn Tufayl, to capture a woman's honor is considered Abas, which Arvah Ibn Vord has blamed him for it (R.T, Ibn Vord, 1953: p 47). Antare Shadad Abasi, the captive women of Bani Zabeh and Tamim, it is claimed as a source of honor (R.T. Court ibn Shaddad, 1998: pp. 36 and 37). see the Arabs, who captured her respect, and honor and prestige he kept, and his wife chose him, and he has loved the story Orveh and female Kanani, when she got married, and lived with him for several years, and he had five children, in the Alaghani (R.T. Esfahani, 1963, vol 3: pp. 74-72). However, because of the humiliation and ignominy of captivity Arab woman online, it is considered bad because loneliness and being away from home and family, and eating from his captivity on his tribe, prohibitive, so try be any way of avoiding it, and when captured, are constantly looking for ways to save and redeem come (ibid., pp. 74-72). Captive women led to speculation and Been made, which over time and continuously, with Arabs, and they occur before, were looking for a way to get rid of it, so maybe one of the main causes alive girls, by a number of Arab tribes, it is. Women deprived of the blessings of life, the injustice and abuses of their right to be; Some Arabs considered the birth of my daughter, the Quran states, they portrayed the birth of their daughter, " If humans and one female under blackish face and is Kzim \* hide from people of ill A rake as preached by the Hun or Ides in the dirt is not worsened rule" (Nahl / 59-58). Poverty and fear of stigma, their captivity, the two main factors in the phenomenon bad girls buried alive in the ignorant society, with all that Islam, has been struggling with this, " And do not kill your children for fear of poverty and we are Rosie it Beware The killing was a big mistake " ( Esra / 31 ).

Seyyed Qotb, in his commentary, "buried alive girls, in the course of the ignorant fear of disgrace, or poverty, their eating human soul" is known (R.T. Qotb, 2010, vol 6: pp. 39-38).

Perhaps the first person, this hideous phenomenon among the Arabs established Qeis Ibn Asem Manqri, because his daughter captive income (R.T. Afifi, 1933, vol 1, p 44) and Hares Ibn Amrov Kenedi, it is the stump established (R.T. Hoofi, 1980: pp. 209).

In fact, this ugly,, except among groups of Rabieh, Kendi, Tamim and scattered of different tribes was common, and the bad habits, the prevailing bad Arabs, and were rejected is such that Farzdaq Islamic poet - Umayyad in their poetry, rather than his grandfather Saesaeh, this habit is not ugly, ignorant, proud of ( R.T. Farzdaq, 1407: pp. 477 ).

Naturally, this ugly habit, is not universal, because if this was common among all tribes, so that all the hosts of Islam have served, Where are?

And how their generation will continue to?

#### 3.1.5. The relationship between the poet and the beloved ( female )

Poet ignorant, abundant love towards his beloved hold and this is expressed in his poem making. In this section, the research try, we decided to investigate the relationship between the poet and the beloved. Below are some Odes poets to inform the ignorant, who Crying over Ruins and Enter, pointed 'we started.

Amro ibn Baraqeh poet Salook Jaheli, in his ode to inform, to describe popular land deals that led to war between his tribe and the tribe favorite place of pilgrimage which has been excluded. Fact, a corner displacement and transformation expresses the poet's life Salook, which implies being deprived of their emotional life.

I knew from stomach grievances Talla assignor's atmosphere Bashaúm Exempted only chalking up tents Shrouded aspects solemn Aadana that that national And inflicted extensive And if I saw people on the Excused during work A (Ibn Mobarak, 1999: p 845).

Orveh Ibn vord, the land beloved wife Om Hasan spoke while he was away from the parting of the plaintiff, and spoke of the days that favors the popular Tinker, has been Effat after us from Umm Hassan Gaddour And nomads in any of them does not change And Balgr and glue them homes And about Safa, from] her family Matador Layalina as pocket mentor The fragrance and and dormitory Did not learn a O

Mother of Hassan, we Zial mix, not for Shortened And that each tagger Almnaya pagan Is what folk-blocker? (Ibn vord, 1953: p 71).

### 3.1.6. The popular comic

his part of the intro sonnet, the explicit form of awareness and Enter Ruins is empty, poet popular deals constantly preoccupied hearts and minds of the poet, his eyes sleep, and Wandering made no 's. 's part of the most beautiful poems, including the poet has described the beauty of women. Shanfri, Taiyeh his famous, with sonnets and Rejuvenation begun, and describes its popular, well- expressed, and the moral good, and he has spoken (R.T. Mofazzal Zabi, 1998: pp. 108 / Farhat, 1992: p: 17 - 15).

Tabat Shara, the dreamer, "Saad" says Speak, dream made him no, he then goes on to describe the beauty of all (R.T. Farhat, 1992: pp. 168-167).

Sakhralghi Hazli, the popular spoken, he turned around and a lot of grief in the hearts he has left, then stating the charm and wonder him, continuing to pay back his (Abolvafa', 1965: pp. 255-254).

Sometimes, the quiet between poet and beloved poem discussion started, the poet states that are suffering in this way are incurred deals. These conversations, full of love and respect that the beloved poet who often Nisar's wife and the pal way, and values expressed his to . Orveh Ibn Vord, will be the favorite, had left him and blame him for the way that your chosen practice.

Fry the blame ya girl Munther And Nami and if Tstma sleep Vasohra (Ibn vord, 1953: p 67)

Qeis Ibn Hadadieh, will be his beloved, he must take the blame, and wait, maybe God does not work that takes place between the two communities No peaceful day, Wait To assemble as long as God parted ways Shamla The scattered age Shamla between Aftal in blessing him ya agreed ( Farhat, 1992: p 11).

When the round is popular, and he 's elusive, it seemed, influence reaches its highest level of love, and the poet, full of pain and sorrow and makes the burner, which has caused him crying and complaining that the night of grief not get away from him, screaming wail of grief estimate. I Bdehme Ezz and what I find Aodney of sparkles Zad Aodney love and may Aht Exchange nuclei I ( Esfahani, 1963, vol 22, p 379 ).

" Sometimes the clashes between two tribes, the main cause of the distance and saying, between the poet and is popular " ( R.T. J. K. Fadayi, 1979: pp. 52-51 ).

Shanfari about it says: Amr unanimous or not Fastqlt And what its neighbors and nursed it took And may have preceded us about them or Amr And were Boanaq Almti Ozlt With my own eyes what became eventually become Kabbataat Things she spent Fastqlt Volt After the Umaymah Aspired Vhbha grace still live (Mofazzal Zabi, 1998: p 108).

Popular avoid seeing him, then use him again and break Mandy Joiner, has caused the poet, with nightlife and you sleep. Poets, many have pointed out, and the long night to complain and moan that.

Tabat Shara in the rhyme ode to his own awakening at night, and the long nights and the intensity of his passion, spoke of his passes on the popular imagination, speaks of the Ya Eid what of longing and

And the horrors of imagination over Trac The daughter of a nice free Ngeorha Then Avtant out after Altfrac Alain applies to snakes and celebrating Of myself walked on leg Ta God swore after a female security The names of the reign of God and Charter Mamrogh friendliness Pena continued Srmt The first tas before, and the other the rest (Saalebi, 1993: pp. 283-282).

Arabic literature in all periods of his poem, full of popular expression of love. Poetry ignorant, with the traditional imagery and language of his strong and beautiful imagery and poetic sees accurate and consistent weights, most popular names, or descriptions of homes and beloved country, cry and Enter to inform her, parting and saying goodbye to her and she started moaning, and it has been a tradition in poetry ignorant (R.T. Alhashemi, 1960: pp. 117-116).

Great poets, loved women, and fascinated by their to where women, intelligent and brave hearts who have kidnapped. Malek Ibn spaceHarim it says Have not been prosperous in sumptuous Trahh And have not been miserable when Vtgdaa Not disturbed by the concepts of Bana And you are in the above age, divided (Asmai, 1995: p 63).

Sometimes poets, Complaint and supplication to Almighty God, have taken refuge in hopes that the beloved and popular esteem come in the way of long Cries, have a head full of sorrow.

Qeis Ibn Hadadieh it says Rahman complaint to the shrine after her And what obliges me and interruption please (Esfahani, 1963, vol 14, p 150).

Some of the poets, who call themselves the courage and bravery of his lyrics, and the ability to cope with risks, are all proud expression of crying and they moan mentioned, not have any shame, because love is causing the emotion, and parting them, has made them sad. Orveh Ibn Vord, the beloved home (om Amrov) stand on its own and the house is paid to describe the cry A mother did not know the homes Amr Bm narj Alnoasf of Aban Stood out to me with tears Fgas In the slope of the systems Juman And soon arrived but would not live And his grandfather and his face over time (Alkhaje, 1981: pp. 191).

### 3.1.7. Thereby making

Carefully consider poetry can be perceived by the ignorant, the woman was standing worthwhile, and because it, such as summarized cited get him to the presidency and the government, among the Arab tribes and ethnic groups, such as Zenobia in Tadmor and Belqeis in Saba.

Some women, like Fakiheh Bent Qatadeh, etc., are men refuge, and for him, his tribesmen, respect that.

Sometimes, women concluded treaties between tribes or individuals are involved.

Girl's Arab tribes, particularly the nobility, take advantage of living in luxury, and Diba wore fur, and Bondwoman there are many who are seeing it in poetry.

Girls or women, the choice of a spouse or divorce had been and have the right to possess, and the fact that her husband 's involvement and supervision, and was strongly backed tribesmen have .

Women managing all operations of the home, cooking and raising children, etc., are responsible for, and Arabs, with great respect and good morals, dealt with them, they ' witnessed the poetry they're like Shanfari.

Arabs, constantly been at war, the women are also affected by it, and sometimes have a stimulating role, and sometimes fought alongside men, and also after the war, yammer, and Murcia secretly for the Dead are discussed.

The greatest suffering that women in this era have suffered, is captured and buried alive because captivity heavy blows far more trenchant sword, and the fear of poverty or disgrace of captivity, the main reason buried alive make the girls, although this is among the few tribes have been there, and it was common among all of them, then the soldiers of Islam have served, where are?

But another part of the image of women in literature, the ignorant, the relationship between the poet and his beloved wife pity, an aspiring poet, he has been heavily, and even a great poet like Antareh also tried to mention bravery and their champion, won the hearts of her cousin.

Almost all Odes ignorant, but they Lamentations, the cry of Ruins and Enter, popular, crying and wailing, and saying he started parting. Enter Ruins and when, at the beginning of the word is not mentioned, we discussed the popular poet describes the continuous heart and his intellect, self-preoccupied, and his eyes never sleeping and wandering is, that this is the most beautiful part of the poem is foolish. In this poem, mostly poets, spoken popular imagination, and that night he had passed, and he is weepy and tearful. The poet goes on to talk softly with his beloved, and the pain and suffering in this way, become tolerant to express. The dialogue, full of love and respect. When the round is popular, and the visit seems elusive, the effect of love reaches its highest level, and poet, full of pain and burning it, and these caused the night waking and crying and cry, and moan is a poet. It has a beautiful traditional songs, strong language, beautiful imagery and poetic sees accurate and is based on weight, and is often cited by popular name, and the current task is the kind of Wished started. Poets express their cry, do not hesitate, and all his love and respect, has his beloved woman have.

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