

# The Journey Across the Desert to the Poets of the Fourth Century AH

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## Abstract

This paper discusses the journey through the desert to the poets of the fourth century AH, which is a sail-old passenger toward the other bank in its wide varied frames, has excelled poets Abbasids in their description, have lived in their normal lives, and had their goals in the mentioned, They described the trip loved to elsewhere, and the departure of parents leaving only ruins the circuit, and homes with features drawn remember including the homes of family and loved ones, as well as the description of trips to the acclaimer for gifts and gains, or the love and longing him in expressing their emotional language, either the trip of a different kind are Abbasid poet trip for fishing, a hobby for him, in an exhibition stylistic and imaginative pictures which made their poetry fantastic..

**Keywords:** fourth century, poets Abbasids , journey.

## 1. Introduction

The journey is Sail-old passenger to the other side, this journey begins in the sprawling desert, a trip including life itself is different from the one in which the sorrows and fears and satisfaction, security and nostalgia and only that. This is a journey messing by passenger wind at times, and indurate him and persecutes another time, and place him infusion neighborhood Third masquerading as a Wave or extend him a helping hand, as he watched what is happening in his journey, perhaps into satisfied and probably a rebellion against the reality that forced him to this trip away from his family and loved ones and his home, and vary by the sun and rain according to the days of multi-journey, and whip darkness bustling and face the day is nice, but in all of the conditions of keeps on leave or stop, but goes on his journey to what he wants and the purpose for which it paid for so as to achieve than blaming by guesses and aspirations and folding nuisances road and dreaming with new and happy and achieving the wishes on his journey.

## 2. Aim of the research:

This research aims to talk about trips that excelled poets Abbasids in their description, and they have experienced in their lives according to certain goals, described the beloved flight and the departure of parents, leaving only ruins the study, and homes with sights set ... described the Abbasid poet trip to the acclaimer aim of gifts or love him, as well as the poet trip for fishing and practicing his hobby ....

## 3.The protocol:

The protocol taken in the search is the stylistic protocol which is based on the link between word and meaning, and are studying this protocol and apply it to poetry the poets Abbasids in this century to reveal the semantics and meanings, and stated its importance and suitable they are received, and did not lose sight of the descriptive approach, as well as the analytical use in the description what he wanted poets, and analyze what they offered him the infinitely precise, scientific secretariat require us to move in a clear manner explicit.

The poets of the early Abbasids, like poets have excelled me describe their travels they have experienced in their lives, and they have goals in it. Beloved poet, she has gone to another place, and departed parents and remained ruins study and homes with painted monuments to remember the poet including the homes of the people and love it.

Perhaps the poet trip in order to reach acclaimer either for gifts and love him, as we find Abbasid poet trip for fishing, a hobby for them. And each poem begins with an introduction and introductions vary depending on the emotions of the poets, they may be crying at home and standing by or description of the gentle roller, or a dodgy drink and attracted avid life and sorrow for the young people who Pollack or a dialogue in which the poet paints the same picture of the Arab boy who pushes his chest adversity, and given the vicissitudes of days. And weeping behind her and Tell me what it was and ordered her poets with her in a small tale or something like tale.

And the introduction of each public image, which involve them where her sisters, and the special features that characterize all else, get rid of them the poet to the camel, and the means to get rid vary greatly hardly governed command. chatting.

When he stood Abbasid poet of nature and described it was honest in translator about his feelings and his feelings about it honest in expressing against out, and manifested not in the covered only described but in borrowed them a lot of images and fantasies, and in mixed thoroughly and emotion. And it may be a description of the Zaain that bore and weeping behind her and Tell me what it was and ordered her poets with her in a small

tale or something like tale.

#### 4. Description Valentines trip and poets in the case of those moments:

The trips reflect the poet in the same colors of emotions recorded through the registration of the stages of the road slick spot and step by step. If the field descriptions in Arabic poetry limited the desert environment captivated its assets vast decree beauty Bdiei, the Description purpose of old, in which the poet addresses what is under the gaze of assets, including minutes, and play a brush creative in the filmed portrayal pretty impressed souls.

The journey story begins to bear folk belongings, and then describe the response beauty of pasture or she must prepare for departure and parking poet alone, or drank from the water and places and may prescribe subdivision or protector who are going in his shadow, and paints a picture or a small color photographs of what failure of wool, and describes its women. And goes with her to the end, and he says what he says therein lovers in their pets talk pretty good.

It begins with the poet Mutanabi poetic onset of the traditional introduction debris saying those houses in the spring of neighboring houses and women who like antelope eggs, and have brought in the death before his time. The Arabs and to remember the days of spring, because they go out to pasture, congregate with their loved ones, if summer came all the people returned to their house, and tasted the bitterness of separation, when stopping at this Ranches remember the loved ones, And multiplied by concerns for the proliferation of the blame for standing in the Land and may effects of these ranches abundance of rain even though every cloud have had this admen, loved it if it gets them cried, to remember, also wept loops on Afraa through the image of a beautiful simulated as semi abundance rain profusely tear loops on his habit in the heart of analogy, to describe that trip and women on Alhoadj, he even described Alhoadj that beauty is not the domes and it is a Mutanabi life, which deported him after his life was safe Fberahilha deported safety Mutanabi. And in that we find him in the security of his death before parting, wish from God Almighty to slay him before parting, so as not to afflict him. And the grit to make his bones in his view of the dignity of the girls because of the camels of the beauty girls, and it says:

Male youth and widows Mraba erythema	brought before the time of erythema
Intoxicate proliferated worries Ali	Arsatha Ktcather Alloam
As if all cloud stood out crying	my eyes Urwa ibn belt
No domes on passengers	but are Farahl life in peace
Leyte who created the cores made of gravel	Khvaffhn Mphasali and my bones (1)

And that the reader knows that women bevy trip spread in this hair spread women bevy itself in the Arabian desert, as if he wanted to live forever those poets all aspects of their lives in peace and war, and in the fertile and famine and to reside and women bevy.

Mutanabi describes That flock of beautiful girls have deprived women with merits and beautiful him that Squadron near to him, because it is capable of the words, whenever he wants, and he described the described by beautiful Shortly after his As oversaw the bevy of the walking through Mutanabi eyesight tidings it bevy.

He saw his tidings them purest of brow sample when trekking. It is known that tears are a good example for serenity and tenderness and the beautiful poetic image. And we're seeing exaggerated on the impact of camels that were previously women bevy, the camel was thinking that exhalation its behind enjoined subdivision was find in the walking,

Their eye miss moan Mutanabi behind them, the intensity of longing for it if I heard moan found in its progress to increase moan.

They live and it bevy such as trees for height and height and may reap the fruit of these trees, and is dying in his eyes To call on the camels,

He says to her: Never walked and not estimated to walk and if you are over this camel passengers were tears flowing out, and wipe out the effect of characteristics by heat it,

And her hair go and erase the fire, he called for himself and wishes he would carry on bevy of women, while the sucker called bear sorrows and sadness farewell to describe beautiful women in their dress above bevy, he is on the severity of the attachment of including these women and booze are the faces, stop himself from sexual intercourse them, hi opines that his magnanimity and strength weatherproof and his father about a meeting navigator of women and to delight them in the event of being alone, he is not afraid of speakers or their tribes or otherwise, he is not afraid of anyone, and he says in broken lattice made us live with him in the emotional case, and imagine Mutanabi position of the departure of loved ones and bevy and description of where and sucker, and what was done in those vast deserts, he says, describing:

Swarm merits deprived Zutha	Danny long Mousovadtha DETAILS
Astaq Aashm groaning behind her	Fancied Alzfrat enjoined subdivision
The trees looked like but	Maple Djinnit death of Tmradtha
No Sirte Ebel if I above	Glimpsed Mdmaa temperature characteristics

I am including my passion in her wine      To feel disgusted at what Efaniladtha  
The three are Almanati my delight      Kluti not in fear of the consequences  
And demands the destruction Otiha      Proven heavens like I did Atha  
And Mqanb Bmqanb departed      Be the livelihoods monster of sustenance  
Oqubltha tricked horses as if      The hands of Beni Amrane in Jbhattha  
Stationary Frosh Kjlodha      In the back and stabbed in Batha  
Those who know them as I've ever known      The riders grandparents Omadtha  
If they caused standing beneath them      As if they were born on Shoadtha (2)

And we know that this Zaain going in for artistic drawn known poets as ways Zaain itself known Knight Zaain above the desert sands, and stand by those poets Abbasids listen to them in conversations about what they made of the land above the he camels inside them and what emotions of joy, fear and sadness and longing, and what you want them to, and overcoming them their desires and in their conversations about camels Nomadic, complements bisected other homes and other people, and are in the land of their enemies because of the departure of their loved ones and their parents to the homes of other distant strangers.

Journey of women represented in bevy above the camels in the forms and multiple colors also describes us Khajm so bevy and it has some beautiful woman Belle, and his pride beautifies it himself in praise of Abu Ali son Moukla, the bevy covered Webster thin and thin membrane, Atouky by mosquitoes and a wool red is placed at the top of bevy, and the girl who sits inside above the camels are soft to soft, vibrating inside her dress and it seems the freshness of youth, but Khajm end poetic, proud of himself, he is like a mountain that is home to all the needy, such as trees, shade people when the shadow of adversity, and he says:

Entirely to blame others housewife alkylation      unless you creating in me not amusing  
And between Tubik palm branch Limes on      Neka and vibrate for Lane and for dulling  
And you Toda who sheltered corner      to the wall above the shadow of Musharraf (3)

Mutanabi reminds us word (Alhoadj) explicitly in his hair that makes his beloved appointed his heart, making the Caesar and preserve the fractions in one of bevy, and it means so the bevy sweetheart eyeball, eyeball when he traveled from his heart still his Light and eyesight and his heart, became a quarry not eyeball him at likened bell beautiful, and almost by women in the Alhoadj cows monster and her children in a wonderful image as the camels carry this bevy like the garden, as well as garden of housewives bevy but these women hithermost to hearts of Oryx and it says:

Iqian in a Alhoadj eyeball      Cullen and departed her Vwadi quarry  
Carrying such Rawd but Aspe      Mhah hearts and Jadhira (4)

The women have made them poets same herd of antelopes or likened to the brutal cows, they stood at his eyes and horns, and rarely stop poets when other Members for him, and perhaps brings poets in their emphasis on white or white color tinged with black in their talk about.

As it was the bursas and bevy disguise them so too cores disguise for Mutanabi and the face covers and the bevy gets them at their will the migration, and it is the time of the cores, as though the cores helped face covers and bevy, as they are together, and it says:

And blocked cores Zabiya Me      Fassad burqas Alhjala (5)

Mutanabi described us beautiful women who are in Ahadj in serenity Calder as we have been on a camel Beijing went alarmed by parting and green tears are skin them in serenity and tenderness, and every one of them like a Mhah in her good looks and in her eyes as though Mqltha warns people, says: beware caught beware comes to his beloved said in a beautifully accurate description, among these women shed the blood of the swords of her people loved her for naming her to their diet and wanted by his beloved that kill her and spill blood by her eyelid when you said that you love and it says:

To Qanna and pregnancies and are moving der Vzbn Omoaha Each Mhah if Mqltha says: Beware of them (6)

As we mention severed poetry, describes us Sharif Radi through his genius and brilliant and accurate description of the trip of Alhoadj in the desert with a description of the girls saying Belles places animate impact in the psyche of the poet and his feelings, such as Iraq and a ladder,

Before leaving behind the eye and tears begin Almnsalh grief their passing, these ghazals into her extensively in his hair and his office, which is characterized by the printing of chastity and purity, always repeating stated positions Najd and Hijaz. Fmahawkath Hijaziat always has a wonderful piece like Moktuath poetry at the beginning of a wonderful beautiful:

Oh dairy doe grazing in Khmailh      Ihnk today that the heart pasture  
Water have given away to his mustache      not only Lerwick Mdmaa Crying  
Endowed us from the winds of the valley scent after lie we knew Briac  
Then Antnina if shaken us mirth      on the backpacker Tallna Bzkrak

Shares hit and Rame relegated him from Iraq have distanced put yourself  
She told the Hazk what Reem of salt on the meeting, was credited with the phonograph  
What tomorrow Squadron Aatto between Orahlna what it was Azim heart Wallach  
Hammett your eyes did not follow the hu of the eye except you aware that heart Ihuak  
Even the DNA Squadron is revived from the dead a poultice breeze nor Vadit forth thy prisoners  
I would love a whiff passed Pfik us and sperm immersed in Tnayak  
And are encouraged to pause and knees Matvl on the soil where the Khaddt Mtayak (7)

Is the magic to become the heart pasture those gazelle?

Is the magic in that effort does not tell the water, but rather to tell tears shed? Or is that the lover knows what the wind carry them from the hints?

These facts Alnoaassa lover may think you know if it has a stronger memory and imagined considering the features of a lass home and within years, invade, compress Fattan features all the time, and whenever ran nose idea of what his eyes saw in the world of Alveton .... and poets this grant Lord have with flower in different images, and witness the scene Lothario thousands of times we notice in the sixth house shows us the sweetness in the eyes of women, the most enjoyable of sweetness in the eyes of the antelope and the right in this case that the deer's eyes in a very extravaganza, but it is deprived of an essential quality in the eyes of the navigator and are disclosed, appointed doe Troek, but do not you speak either appointed Fteroeck women, and lead you in one moment a thousand talk and talk.

But here we describe us Sharif Razi Tllih stance that you're behind the night, and were the result of patience and sadness of parting sweethearts and tears Ansal from his eyes to prevent him seeing them and not being able to live with them and spend happy times with them, Fmtaaahm ready and their own place is ready to move, and did not leave his night only of star cast and dog loomed voice on the horizon ominous departure of loved ones while their homes are doomed to demise and doom for the departure of loved from their homes, but this tent Gemayel including addition Ghazal beautiful his eyes kill Looking at her and Ham heart in love with her and then tells us by going with them and lead at their self-control, but he did not commit outrageous and not only defiles the fragrant has smacked of his lover, saying in a direct address to the feelings in our souls and we enjoy real hair, which is saying, we feel our response to his passion aware poetic imagination in the description of what he wants:

Oh pause Bora Oahdha night was the result of patience barren Aloutr  
And existence, it angers me Post your heart and tears prevents the thrill of my eyes look  
Trguethm and Almtaya Asturab the night and peered cast Balondjem  
Dog Oassana to show Aqirth and neighborhood on me if Oghafooa tricked  
In the tent, which is an important cardia by Najla from the eyes of the deer do not cow  
Highlighted Vtkhasrna spacing for tents bite stepping Balozr  
Then Antnat and not only fragrant south of Odense on its response to the RIA Attra (8)

"The rules of poetic four: the desire and dread and anger With the Rapture and the desire to be with awe and praise be to apologize and propitiation and with the Rapture be longing and paper Kin and with anger and threats of a spelling and admonition wrenching" (9). حبيبة

The journey of Zaain color of the songs poets full of love and sadness and nostalgia, and inherit generations from generation to generation, read the story of adoring strenuous and bemoaned the veil from the face of the darling (mother - the tribe) and not cracked the heart is more than lover cracked to loss the same heartbreak and vulnerable behind sweetheart I promising bore him who promised, and has created a mortgage in her hand is no fulfill its promise, and not given his heart upon or after the tribe of a friend or relative drifted out hostility Fezant, and in Zanin heart towards an unknown country or information and chapped they leave hearts lover, and backwardness behind a fee study and ruins beloved to the heart of the poet.

And poets have lengthened in the modern epithet women and talk about them and drew them pictures bustles with life and strife bright and made to say in them Hjana opted beauty of self-luck and fortuitous flesh luck and it was for decoration or Hassan fetched share of their hair and have Odhany parting Valentines poets and Harwa in describing and while claiming to have a lover and what to manufacture and innovate? "The study of the floor is the study of the mind, who expressed their mastery and learn methods of construction and the permissibility of meaning to meaning are his ways of thinking and movements in semantic expression of freedom" (10).

And overcome the image Fawn among poets of the Abbasids to describe the women Belle's a lot of poetry in accordance with the multi-purpose and positions of the lattice distinct, image of Antelope embossed with the rosin manifested itself in the image of women that Ahuaha it is beauty are good and the eyes of his creatures distaste and disobedience, and in that says:

Greer Dhabi and in my heart sweepings if Aktenst appointed wilderness  
It created Ojiadha and eyes and his creation disobedience and reluctance (11)

And found poets in the Antelope model loved to liken women do, did not get out of what we found in

this method of display images, and tried to Ahbhoha Bazbah that fishing Ghazalha, because that most of Hawkha and standing to her neck and this is what they want to describe them and did not stray from their minds image of women who despised their will Hoadjan, Vosvojn Bazaba that despised them Mcansha went out of their bodies some of them.

Abu Firas describes our beloved women of Fawn darling and turn his waist and his eyes half-heartedly, and in it he says, describing:

Shaden and he told me when he saw Sagma and the weakness of my body and tears that Ansjima Okhaddt Dmek from my cheeks and your body from the waist and on both sides of the Sagmk a disease (12)

And what went on talking about the poetic experience of Dr. "Nusrat Abdel-Rahman" in his book "The technical picture in the pre-Islamic poetry" that "poetic experience manifests itself through the image provided by the writer and choose the angle at which the stand then that is part of his position" (13).

The lives of the people linked to the land, and it was this link by virtue of their social relationships and Augeunha far and Asbgunha your turquoise of the meeting and the meeting to rupture and literature was formulates these social facts accurately and honestly, traces its forms and appoints her features, and determines the nature and Alunha and sung by the touch of a charming art. And the trip was one of the most prominent of these facts, so it became popular in the literature even or complained to be Ksama for most purposes poetic Fna by poets and filmed what is beautiful photography, and Natoha believe what is the adjective, not to talk about the camel or Zaain or both constraint technically does not have the poet that depart from it, even get rid of its introduction there other images in Moktoathm poetic, and on this we find that the journey in the poem ignorance of two types, namely: the poet trip on camel and we find that "poets have converged conversations about the trip: including news leave Announcement and keep pace with the knees and stand at the Landmark and description Zaain and Alhoadj, as well as the women said, and talk about them Add to that the position of poet Zaain incurred. and may ask the poets for the owners is instilled in these beauties in preparation for departure or this Zaain without are net asking them to a particular person If Sdawa find leave Vanhdrao to the road, and they began Ihdthonna talk about this Zaain in its path. and the first thing that draws attention in this modern naming places and water Tjozha this Zaain or Taatnkpha on the right hand or the North, or that you mean it, has been called the poet of water that drank from it and places Zaaltha and what loomed them from the mountains. And may mention the poet and places the citizen and identifies their locations without increasing or moonshine, as if we feared to deceive the road, and cut-and-clear it appears in the hair poets. Poets as well as paints and descent Zaain Tejeimha and perhaps described the water that he has received, and I got him and description, long or short, and portray women Zaain descent, and were preceded by Alnoasf, and prepared a place down"(14).

Then describes our son Tabataba Almtaya at night and in the daytime during the flight, Fmtaaa night spend the night under the stars twinkling studded sky, the sun shines on this Almtaya and begin the journey through the reins Almtaya and walk in that vast desert and says:

Mtaaa night and spend the night under the applicable encrusted ceiling Bilal

If you see daylight shone Zamilat in the water, such as albumin (15)

And find images heritage has manifested itself in the poetry of Abu Firas through Tknyth atrophy camel and overtaxed in secret to the beloved, and may be keen Ichakl between atrophy camel and turn his beloved here and glided Abu Firas to describe these camels, and draw her pictures of graceful linked Bmahbubth in several pictures of the images metonymy, such as saying:

Nsusha spend the night wandering and apply glue to Jailh mantle (16)

And it has increased in this picture metaphor for Tood sweetheart, along Sarat when epithet Qdha sugar out of control and lack of curiosity and contrast of these images but I for Jamam camel and transform them saying:

And Hamadha sponsor Bmithae moment of eating and leave Khmarvh

I came Bkome If you are approached by calculated relayed a bare (17)

the think to provide a technical framework for a large shrub to express these themes and the grand sense allows the poet to breathe and run to another break in the expression of minutes of his ideas, and this think has occurred suddenly, hit poet who was not expected from the lover or relative and left behind, cut ties love or kinship.

And there is no doubt that the art images show what the imagination of importance to seize the idea and reflected, "and then in the decoration of the idea and clothe the appropriate pictures" (18).

Some students went to the Sultan of language that can't resist that identifies you look at life, and draws our way in, and saw that the man does not act in accordance with the temperament with takes and rejects and heat, and it is a slave malleable in the hands of the language that you know reality and determine the position of the social problems surrounding it from all sides and Sapir said (sapir) the "language guide social reality, and despite the fact that the language does not believe they are necessary for the study of social sciences importance, they are determined by us all our thinking in social problems "(19).

And poets speak for their skills in many aspects of the poetry of nature, whether in terms of images or

meanings, and has allowed them to coordinate this skill subject that treated him, and the order of the ideas that afford their, and the sequence of these ideas and good transition. And from here we find a section of the poets do not take everything Fit the thoughts of meanings, but they still develop and hone and sift, even those equal to them meaning.

### 5. The poet trip to acclaimer:

The Poets talked about their trips to acclaimer in order to access the gifts and gains and perhaps love acclaimer and objective vision and sit with him ...

The poets describe to us what happened to them in the vast spaces, and what happen its of animals and plants and rivers, and what they have suffered from the summer heat and winter cold, and what happened to camel their tired and feeble, with the continuity of their trip for days or several months, according to the place acclaimer term or the reason for their journey, here it is: Mutanabi describe his journey to acclaimer carried out in the choice made by the wild on his feet, though, so find it hard to cut it fast camels strong acclaimer walk and ride. Here, preferably the same on camels, describes himself boldly heart and guidance to learn the wins, maybe his task walked in for the night, and parts alone on foot, not accompanied by a non-sword, and no evidence to guide him but his knowledge and his experience in that wilderness, and have included the dark, and set up the shrine quilt, if the witness from his friend what he hates parting was not difficult for him, and leaves him complete his journey in the wilderness to reach acclaimer, and if fed by anywhere left to another place, because in the ground capacity other place. And this witness poetic taken from "verse": "The land of God and wide" (20) And he says: "Was not God's land vast transmigrate them" (21)

At that describing expressive: Says

And the task of meal on my feet fail him Aerams Alzll  
Besarma apostate, Bmkhberti Mojtzl comprised of darkness  
If a friend had not refuted his appointment in parting tricks  
In Alkhaftiqin twitchy and capacity in the country of her sister instead of (22)

But in other poetic severed describing solid camel, which broke with the vast distances and ground smooth Every subject of a piece Mutanabi with camel is slaughtered fortune of appeal, and here he borrowed this beautiful image appeal of spears female camel tracks described the camel started dancing with joy for the gifts acclaimer, if the power accent skin tumor, she dance has been in turmoil for the intensity of its capacity, and danced with joy for the gifts acclaimer, and it says, expressing:

Here's a challenge to the extent of each Safsaf All in all Wah met with slaughter  
If you threw away the sting Mran have had Nuala morphological skin Naber (23)

And here post camel poet in everything and in this confirmation to the words of the researcher, "Mohamed Abdelaziz Kafrawi" which puts before us what went to him in saying:

"Is not the camel Arab partner in joyful him and grief and accessory him to achieve its objectives and spend their concerns and thus stronger bond between them until almost apostrophize her by ideas himself and she apostrophize him" (24).

It takes a day and night in the vast journey was cut this wilderness sprawling, and benefited from the large number of his travels in spaces, and passed passengers, and exterminated hours of his day and a night in the trips, Across from that by two words morn for the day sentence, and attenuated all night, He says:

The cut in the minimum Fila and Rcaiba the forenoon and my time and Almohna (25)

While little trip during the night on the camel unrest light when he looked where earthquakes injustice Move Who moved his heart pumice the conflict of camels and Eis Callahan expedite slippers, and wanted to do Speaking of travel, to describe the severity of the conduct Eis, if the night had a jacket when secret, saw the feet of these Eis when he signed on the gravel of the severity of the hit gravel or hit each other at Trier torches of light, and means that are clearly an exaggeration, that what shows from the fire when they went was more than the fire of torches and light, and it was Mutanabi of this camel cheek great big cheeks in the wilderness on a wave threw him wave sailors doomed to coast after this wasteland and capacity in the form of a wonderful simulated says:

She says mind that Abrus Tampon unrest Issa Callahan unrest  
If the night and Arana Oratna Khvaffha Bakdh gravel what Atrina torches  
If I were from Aluzhna on a wave threw my sailors what their coasts (26)

To describe the hardship suffered by them with the sucker in the march to this acclaimed, and may pray for Del Messier that he did not mention the matter of the complaint, and it mentioned for Thanksgiving as it led him to it, and has gained because of pride and money and an asset. And has a semi camels and extravaganza auctions and leaving it free of sustenance and the meat to the length of travel such as free intake auction, as if between him and acclaimer far compare, he made this march long length such as displaying Ahmadinejad in the palace, and its proximity to very proximity, and the application of exaggeration in generosity, to say:

May Allah reward you and march to the left Almtaya Kalmzad

Did like our country far Vassar length display Ahmadinejad (27)

The feeling are references positions. And its importance in the hair back to this fact, because the situations are totally raised the important part, and guide what shows poet at the same feelings and emotions and the ability to express and take us to his condition and makes us live with him and sympathize or ..

But in describing the journey of a different kind is found at the Moroccan minister who describes quick trip in two months, from Egypt to Iraq in a quick return. This wilderness vast has been cut in the months of spring are coming from Egypt to Iraq, and when he saw the beloved asked him about his speed to come and his camel that helped him to seek aside religiously taking advantage of it in his poetic remembrance "Buraq" who asked about riding him in the speed of his return in those vast deserts replied that his speed has barely ride "Buraq" and it stand motions of longing and nostalgia for homes and beloved, he spent his journey very quickly and returned to his beloved, then hair Copyright authentic and strong instinct that the mixed emotion poet and his mind and his imagination and is the artistic creativity in general, while he went to Dr. "Hussein Juma" to explain this by saying:

"The artist relies on artistic existence, and intuition and imagination, and this emotion filled with all of them but it carries with it varying degrees of rational reflection of the world of ideas, knowledge and information" (28) and the Moroccan minister says

Earth cut in the months of spring To Egypt and returned to Iraq  
He said to me beloved and has seen me Spoqa the implicit manumission  
Installed on the Wall, I told both However, I installed it on interest me (29)

While we find Rosin, who visited Homs in one of his trips and left in the same memories of the loved ones left behind Ej fancy him at the door of Rastan and in Mimas (30) also found decamp to Damascus, where Yes net times of Chagrin (31).

## 6. The Poets trip for fishing, a hobby to them :

The flights that we're talking about now are trips related to hobbies poets Abbasids alone or with their acclaimers, we found ,they have done has been for the Bedouins fondness for strange fish, and they are fond of him too and for hunting certain date and known to them, they are trips for fishing and the practice of this hobby is not hunt at all times, dismissing spring is the favorite season they have to catch, as it tends Bedouin fishing inadvertently play and fun. تسلية مخففة

Abu Firas was Prince poet spends his spare time in the practice of hunting, which was the earliest hobbies to himself, and is a hobby grainy to many of the princes of his people, and has left us in a double his office is a positive long and funny, as was found in the Sport Fishing and tempered distraction of their governance responsibilities and burdens of horsemanship, as well as he found it on the boards of fancy and hearing. And it was for that attend some monasteries and through, this is fun, and the sport was depicted boards of nature, which is beset with, and may be singled out for expulsion of long poem, stood at seven thirty and one hundred House (137 Beta) Cut the story of his release and his family for hunting once interesting and fun in style and described the game fishing and tools and their places and times, and what is going through the events, the Abu Firas went to the fishing story and began to prepare for the trip with his pals (32).

And is the optical image of the best-known images, but it is important to know that none of the feeling and emotions that manifests itself in the poet to draw that picture poetic visual picture or pictures drawn in the mind represent a prominent place in the literature of criticism, to the point of neglect with different forms of images , as long as it is likely there is an image for each type of sensations correspond with them .... Eyes are drawn and read a succession of diverse words.

The poets has expanded on their selves and Save her freedom of movement and stand they make in all their conditions, stood at the colors ,they brilliance by their paintings, and went on some tracks - for example - Falcon during his battle in the fishing and after the battle, described by a description very beautiful in most cases, as Rosin did, lavish his life had created him to enjoy and a few times on what we imagine to participate in trips for hunting with fierce, vast western region and an accurate description of the eating raptors and their prey more accurate description. Rosin days came out in one of his trips to the fishing hawk bald scary sight a bare head sharp claws to trap him bustard, he says, describing:

Lord did not breach Monosa we visited him and Aeptga Tarasa  
Asset Tkhalh Aatarisa a Mnsr kidnaps Alnfosa  
He suffers more than you see him in the head Tqojsa Mkhalab Brin Hosa  
Matarorh Tmlessa may wear Prada was not smooth Mbosa  
Amnahj for weaving and for the extension of Pisa Alznabe ashamed Altauosa  
Then images lethality fter hunger, to be the fiercest in the fishing, he says, following up:  
Its suspicion of the bride classed thrown Alhabarriet him Bossa  
Grthan which was still locked Tkhalh of Hogg Mslosa  
Fat by the heat of Alrasa even if can I help protect her Aloutisa

Nksha in the cut-throat Tnkisa did Thursday Vdmhn Alkhamisa

Sauda saw and saw Nhosa (33)

Al Sanoubry also brought the other poem when he went to the desert on a fishing trip, in which he described hawk to his friend, "Mohammed bin Abu Tammam al-Hashemi" spoke about the authenticity of this hawk and photos wrist and paw, and then draw a funny picture of the moment that they discovered where their catch, as each of the hunters resorted to stitches, where he settled motionless except to pride and a way of understanding with his comrades, lest terrorizing bird evasion and August this hawk most economical Alqubj hunting of geese and leaving the the effects of its claws, saying in that:

Bazyk this high model	of fine linen saw in models
A Mnsr Ogueny and wrist Clenching	and claw no longer heal beads
Mserbl like Sbak silkworm	or such alarming Yemen Alorzy
G Almhaver severe insults	to the Zzna bird after Allz
At the bottom of the bottom and top Alncz	and erect both in stitches
Invisible to the listener focused Alrkz	Scrapped intimacy without innuendo
August Balqubj us and geese	from Mount hardwood and meadow NZ
Marked Alohb attributes acupuncture (34)	

And We find that the choice of rosin for G. Roya is striking in this Trdah, was riding the rugged rhyme wants to disclose the ability of poetic and linguistic wealth, also aspires to be seen as the challenger the conjunctive poets of Trdiat because at least their affair in the field. As described eating prey, they eat their prey from Qubj and effect and tomb and ducks and geese.

And it has been a desert animal stories arena poetic spacious allowed the poets to address the problems of these major life that haunt the human, has made him a poem struggling upholds life and leave it, and resist aggression ever. Abbasids poets have found that the conflict is the essence of life inherent understanding of high dreaming net lives of love, but they know they are expensive security haunted forever and others.

Since when is a good word generous sound was endearing to the souls connected with the minds entwined minds, and relieved him in the hearts recipes mentioned bogeyed in his description of the term, saying:

"And when was the word generous at the same picked in the race, and it was a sound of curiosity innocent of the complexity dear to the hearts and contact minds land docked minds and Hecht to the ears and relieved him the hearts and sandals on the tongues of the narrators and popularized in the prospects mentioned and bone in people became so dangerous and material to the world the president and sport learner " (35)

And we are to find the old effect in hair Khajm effect in Amroa Qais and olds fishing description monster has set up a color from the hidden interview in this description between the ship and the camel, it stated that the wind beside it and they were not affected by the travel length, and did not move cavalrymen over her back and images relate with surges in its progress at night, and its days filming Elf and love (36).

The poets carefully were not one person's story or aspects that stood portray these characters, and they differed take their breath at times, and their paintings were full of movement and broad emotions and sensations full of self-experimentation.

Based on this, we find that the hair as stated by Dr. "Bradley": "that nature should not be part of the real world and not a copy of it, and generally those words to understand, but from nature to be a world unto itself independent, fully enjoying his self-sovereignty and to own hair perfectly it is necessary to access that world and harmony with the laws and ignore the temporary beliefs and goals are and the special circumstances relating to a man to the other in the real world "(37).

Literature is produced from personal addresses and personal, and it addresses many issues in many of the pictures and what it is essential to raise the kindness and stir feeling, and sends a passion and respect so diverse elements.

And from these poetic images, we find that poets, they imitate their descriptions in the previous lattice models walk in and tracked the movements of these images and colors ways they knew and heard, and they tried to borrow steps from the predecessors of poets in this area, and they could not get out of this border except as allowed them their ability to express and skill in the use of images that were guided to the drawn and attention in the choice of words and the appropriate meanings poetic atmosphere in which they want to express it was these disparate differences that seem to us in each image, but it did not change the general structure, which it objectivity unity, as well as membership of the poem, and we mean the organic unity concise words: "The intensity of feelings and unity of expression and the unity of effect" (38).

## 7. Conclusions:

1. The story of the journey to the poets of the fourth century in the accurate descriptions and meanings of expressive and harmonious with the case of the poet.
2. Talk about trips that excelled in the poets and described in an honest life experiences.
3. Viewing diverse trips according to the purposes and multiple purposes, including the beloved poet trip



and a trip to get to the acclaimed, as well as his trip to the practice of hunting.

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