

PalArch's Journal of Archaeology
of Egypt / Egyptology

CHARACTERISTICS OF THE HERO IN CONTEMPORARY ARABIC POETRY

Wael Turki Madhi¹, Shaker Mahmood Abd²

^{1,2} Dept. Arabic of language\ College of Literature\ Iraqi University

Email ¹: wail_turki0011@gmail.com

Wael Turki Madhi¹, Shaker Mahmood Abd. Characteristics Of the Hero in Contemporary Arabic Poetry-- Palarch's Journal of Archaeology of Egypt/Egyptology 18(9). 1846-1862. ISSN 1567-214x

Keywords: Contemporary Arabic Poetry

ABSTRACT

Undoubtedly, literature expresses the reality in which the society lives and addresses its social, cultural and economic issues, and the nation to which it belongs. Islamic thought and literature in that period occupied itself with confronting the aggression of the invaders, and the brutal aggression that persecutes Muslims, and the most important forms of addressing these issues and linking them to the Islamic faith by addressing the issue of heroism from an Islamic perspective. It differs from one era to another, and from one place to another; Because the historical, geographical or environmental conditions contribute to the crystallization of the personality and give it distinct internal and external dimensions, and the task assigned to the hero changes according to many ideological perceptions and the view of the nature of life and the events taking place in it, the work entrusted to one in it, ways of earning a living, and preoccupation On many issues related to war, politics, economics, daily work, etc., It is (the elements through which the poet absorbed the motives of heroism, and represented them in what he drew from a heroic, poetic and realistic response to the various situations and events of his life. The elements of heroism occupied a wide area of Arab poetry, and the Arab poet's interest in it came in connection with his comprehensive perception of heroism, which is the perception (whose limits were not limited to monitoring the details of the heroic act in the field of war, but also exceeded it to include its human minutes in a state of peace as well.

INTRODUCTION

The poets of the Islamic Literature Association have portrayed the issue of (the hero) from an Islamic perspective by addressing the situations in which this heroism emerged.

The First Requirement: Belief in God Almighty and Do Acts of Obedience:

Obedience to God, Blessed and Exalted be He, and belief in Him are the first causes of victory and empowerment that these poets seek, as Omar Bahaa al-Din al-Amiri says:) Parted Al-Rajz)

recruited to his Lord

diligent in his obedience

victorious for his religion

advocating for his vocation

In the row of fever cubs

Of his companions and brothers

This trait is a prominent and apparent characteristic of the heroes of the Islamic nation, ancient and modern, until God Almighty inherits the earth and what is on it, If the armies moved and the caller of jihad called out to support the religion of God, the Blessed and Exalted, then the Muslim heroes were distinguished by their devotion to God Almighty in their jihad, as the poet Adnan Ali al-Nahwi says: (Al-Basset)

**And in the fields are
knights with their saddles
Here he protected you, so
come back to his eagerness
Here the fields echoes of
conquest**

**On the adversaries the longing
of the young progeny
To meet the beat of
generations and eras
Waves with all the dew of the
sword are tinged**

Here is the blood that shed

**For God is pure in God did not
raise**

Al-Nahwi, during his presentation of this scene, portrayed a picture that illustrates the role of Muslims in believing in God (the Mighty and Sublime) and the necessity of obeying Him. With their sincerity with God Almighty, they will be victorious by His permission, as the poet Amina al-Marini says in describing the jihad of the Prophet (may God bless him and his family and his companions) and the noble Companions in the Battle of Badr: (Al-Baset)

The Muslim, with his faith and guidance, may God Almighty enable him and help him, and victory did not fail the nation except in the absence of these heroes with determination, insight and faith; Therefore, the poet grieves over these heroes and orders her people to weep over them and for the glory and victory they have achieved, and hopes that this glory will return to the nation if heroes like them appear in it.

**Those lions in truth
have come**

**Basin of martyrdom from
human beings**

**May my people be
upon Badr and their
glory**

**Reckless heedlessness lost
his ammo**

**Lose the glory, do
you take pride in his
legions?**

**Without the religion of
guidance, its tidings are
approaching**

**And bless you, my
men, and lions of shri**

**Illuminated by them in
the guidance at night its
beacons**

I depicted their willingness to martyrdom, as if it were a basin of water that they had responded to, just as the lions return the water to drink, enjoying the pleasure of it, so they accept the martyrdom with contentment and anticipation.

Likewise, the Muslim quotes from his certainty and faith a light that illuminates the path of jihad for him, as the poet Mahmoud Muhammad Kalzi says: (Al-Kamil)

**I, my brother - and God knows - I am striving for the truth
I walk this straight path, and I have made truth a shield
I walk and motivate me with submissive certainty, and
faith fills my heart with a radiant light
The voice of a living conscience shakes me... and the
Qur'an knocks on my ears, so I listen carefully
Then in my heart a call: No, I do not accept anything but
this remembrance according to Islamic law**

The Muslim hero, with physical strength and the strength of arms, must be strong in faith, as they are two sides of the jihad action. The poet Mahmoud Muhammad Kalzy says, describing Sheikh Ahmed Yassin: (Al-Mutqarib)

I carried in your chest the light of guidance **A beacon.. and your glorious Quran**

And I was called the Noble Prophet **And you were on our side a star**

I read to people Surah Taha **Yassin sang it with a chant**

**I saddled the martyr's horses for I saw Palestine feel the worst
what**

**Tensions exaggerate its horizons And who was a Jew and who was
a Jew?**

**TYou have heard the male calling To deter the enemy if they revel
h**

**^ePrepare for them what you can And the horses with which you
terrorize the enemy**

p

oet portrayed guidance as a light in his chest, and this is the one who raised his rank and raised his status among them, with his jihad and his call to jihad, directing people with the guidance of the Qur'an and its commands in his call to confront the enemies, and the poet quoted in the last verse God's saying: { Muster against them whatever you are able of force and tethers (ropes) of horses, so that you strike terror into the enemies of Allah and your enemy, and others besides them whom you do not know but Allah does. All that you spend in the Way of Allah shall be repaid to you. You shall not be wronged } (Al-Anfal:60), Sheikh Ahmed Yassin (may God have mercy on him) combined in his upbringing of the Mujahideen and his preparation for the resistance against the Zionist enemy, between the psychological preparation of faith and the physical preparation of the sons of the resistance. The poet Adnan Ali Al-Nahwi says in describing Dr. Sheikh Abdullah Azzam: (Al-Baset)

**It was a school shed its
yard**

**The richest lessons and
learn the lessons then**

**A father who teaches us
monotheism in a flame**

**From the epics, then
recite the surah**

Therefore, the poets of the Islamic Literature Association saw that the first thing that a hero should possess is his launching in his jihad from his faith and certainty, his devotion to God, the Blessed and Exalted, and adhering to the creed and the constants of religion, and the approach of the predecessors in jihad against enemies, this is the only way to achieve victory, glory and honor.

The Second Requirement: Courage and Strength:

The hero conquers the enemies and terrifies them, as the poet Jaber Qumaiha says, describing the life of the heroes of jihad: (Al-Mutadark)

**But the night falls in the mihrab..
men's eyes..**

They set themselves up for God.

They reminded him.. they prayed.. they prostrated

Until they fell from his fear of tasting

The poet here describes their worship and reverence for God Almighty, and the poet was summoned in these verses God's saying: { Say: 'Believe in it, or

do not believe. When it is recited to those to whom knowledge was given before they fall prostrate upon their faces and say, "Exaltations be to our Lord! The promise of our Lord is done" (Al-Isra: 107-108), Then he goes on to describe them when they meet the enemies, saying: (Al-Mutadarek)

**But they...
The sword chanted
And he called for death
I saw them the mightiest knights**

In their lives and worship, they are humiliated, humbled by God Almighty, and if the caller calls for jihad, they are tough and fierce against their enemies. Courage is the number of a hero in war, and it appears in enthusiasm and in fighting, especially when the battle is intense, and daring, fortitude and fortitude, and mastery of the martial arts, and the lethality of enemies, and the steadfastness of the heart. forts, and terrified the armies, east and west, the poet Adnan Al-Nahwi says: (Al-Baset)

**Those lineages of the
championship were
stripped
Faith molds them to the
core of their determination**

**Which of the hills did not
see their blood?
From China, roses flicker
with their fragrance**

**On the splendor blades
and slashed the dwarves**

**And enlighten them
between the nights,
Dararia
On the whiffs of glory
praise your excellency
o the farthest Morocco
and recommend the clubs**

So the poet portrayed their determination emanating from their faith, as if faith had molded them and formed them from the essence of determination, and illuminated them with his light among the dark nights, and depicted their spread throughout the earth for the sake of jihad, when he says: (Which mounds did you not see their blood) as if their blood on the mounds is a witness to their sacrifice and martyrdom, with its perfume and fragrant smell from the far east in China to the farthest countries of the Maghreb, as the poet says: (Al-Mutadarek)

**So ask the field
and get angry**

**In the middle of
the squares and
fought it**

**The tour tells you its
location**

**Jaga and the truth is
looking forward to it**

It was as if the field, with his testimony on their tour, was questioning and asking about their courage and valor. Describing the bravery of the martyr Abd al-Qadir al-Husayni, commander of the Battle of al-Qastal, who fought one of the fiercest battles against the Zionists in the year 1948 AD, he says: (Al-Baset)

**The hazbar is back, why
is the heart disturbed?**

**Al-Bashir came to us and
the obituary together**

**The heart did not accept
other than human beings
from news**

**They said: bullets revive
humankind**

**On the palms, crouched in
his majesty**

**And for the eyes and these
tears are spilling**

**Both are a stroke, victory
and war**

**And he only saw the
obituary approaching**

**And this Jerusalem rushed
towards him to leap**

**And around him are a
group of noble boys or
young men**

He likened him to the Hazar in his courage and strength, and likened their inconceivableness to his death and the rejection of their hearts for him until they saw him with their own eyes, as the poet portrayed his struggle and sacrifice for the sake of Jerusalem, as if Jerusalem rejoiced in him, cheering for him, and confirming that it was coming towards him. The poet Jaber Qameha says, illustrating the valor of the Chechen hero (Gawhar Dudiev), who was assassinated by Russia in 1996 AD: (Al-Khafeef)

**Long live the people proud
and dear**

**In meeting the enemy is
difficult and violent**

**So (Minaya or Dunya) is a
motto**

**His weapon was
determination and fire
With just a little bit, our
army will be crushed**

**The bear swarmed in the
mud, and it became
sacrificed**

It was so snowy in flames

**Standing in the eye of
destruction does not care**

**Do not say (Paradise), what
do you make of Heaven?**

**He is not afraid of the
flame, but he is afraid**

**And he is in his army,
merciful and merciful**

**He adopted it, but the
eclipse did not reach him**

**And Noor met and religion
Hanif**

**From the armies of the
Soviets, and they are
thousands**

**In humiliation, the people
said: Sheep**

**The embers of the embers
are shining**

As if death is a pet friend

Just as Dudiev has come

And in the Palestinian uprising, there are many flags of courage and bravery, they have no weapons but stones in their hands, they have cast terror into the

hearts of the heavily armed Zionist enemy, that courage that characterized their men and women, old and young, even children have drawn with their courage the features of this resistance, says the poet Mahmoud Muhammad Kalzi, describing the bravery of the martyred child Muhammad al-Durra, and other children of the Palestinian Intifada: (Al-Khafeef)

Sow terror in the eyes of snakes	It disappeared, spewing the poison of insolence
Do not hide behind slogans or behind	Barricades call to struggle
Rather, an uprising and a whimper	And ride the wound on a horseback to success
The hordes of dreaming cubs woke up	The whale of every genie

The poet describes Muhammad al-Durra in his courage and sacrifice by saying: "He sowed terror in the eyes of snakes." He likened the soldiers of the Jews to snakes in their malice and bad action, which terrified him.

The poets of the Association of Islamic Literature urged the Mujahid to be brave and take courage in confronting the enemy and fighting him with all ferocity. This is the approach taken by the good of humanity, Muhammad (May God's peace and blessings be upon him and his family and companions) and his pure family and companions (may God be pleased with them).

The Third Requirement: Diligence, Redemption and Sacrifice:

It is clear from these qualities that the poet urges the mujahid to submit to death, and to fight the battlefield, seeking martyrdom as he seeks victory, as the poet Adnan al-Nahwi says: (Al-Baseet)

Tomorrow I will meet you in a fragrant bush	From martyrdom or in victorious pride
A promise from God, one of the two good things to us	And his promise is true, so wait

So the poet asked them, God's good news to the Mujahideen, that one of the two good things would give them either victory or martyrdom, as in God's saying: {Say: 'Are you waiting for anything to befall us except one of the two excellent things (victory or martyrdom)? We are waiting for the punishment of Allah to smite you, either from Him or at our hands. Wait if you will, we are waiting. '} (Al-Tauba: 52), As the poet Mahmoud Mufleh says: (Al-Baseet)

So the poet portrayed their bravery in that they possessed nothing but their bodies with which to confront the weapons of the enemy and their hearts, which were confirmed by the Book of God upon meeting, so he portrayed bodies and hearts as if they were war machines with which these mujahideen fight.

**Behind the Qudsi
wall there are
hearts
They fight with
bodies and hearts
Their roots are in
the dust of Qudsi**

**My heart is broken for her
miserable life**

**And not only the book of God and
the stone!**

And in their eye's history is dying

The brave hero is not afraid of the enemy, is not afraid of his brutality, is not intimidated by his weapons or his prisons, as the poet Mahmoud Muhammad Kalzy says describing the courage of the children of Palestine and their confrontation with the Zionist occupier with all strength, courage and valor in (The Song of Children of Stones): (Al-Remil)

**We are the soldiers of
God, the cubs of the den
And we crawled like a leg
every now and then
We don't care about chains or prisons
So the caller explained
our struggle**

**If the truth calls us, we will
destroy the fortresses
For the sake of truth, we do
not fear the ignorant**

**Like the thunder that grows
stronger in the rust of the
wind**

**And they sent the truth, the
thinnest of the wings**

**We rushed and mocked
the wounds
We have always determined a clear victory
O Palestine, we bring you
good news
And we raised a thousand
beacons to the top
With hearts full of certainty
We have nothing but the
body
Today, you defame the
aggressor's face
Martyrs, we are the submissive**

**We declare victory with
children of stones
So we took precedence from
the Arabs**

**It may be the bomb of the
country
Violet is on the run by the
number**

When the believing hero is certain of the reward of his sacrifice and his redemption with God (the Mighty and Sublime), he will accept death, and the lack of supplies and weapons does not prevent him from waging the midst of the battle, even if this boldness and sacrifice is to lose his soul, then he will receive the greatest honor and the best honor, which is the martyrdom For the sake of God, as the poet Adnan al-Nahawi says in the martyr Abd al-Qadir al-Husayni and his soldiers and those with whom the Zionists fought in the Battle of al-Qastal, despite the lack of numbers and equipment: (Al-Baseet)

**I entered a garrison in
it, and they did not
know
You have no treasure**

**Change lead to food or drink from
you**

Except for a patient boy, for God

**left, so throw it away
The fire broke out and
received its heat**

**will be rewarded
While you are in the red quarry,
you are burning wood**

The martyr Abdul Qadir Al-Husseini and those with him from the soldiers when they were trapped in Qastal, their provisions and promises had run out, and they were left with nothing but patience and the reward of God Almighty for their steadfastness, until he was martyred.

Among the heroic stances that the poets of the association dealt with is the position of the mother who was afflicted by her martyred sons, patiently endured her affliction, and rejoiced over their martyrdom. That mother whose position has been immortalized in history is Al-Khansa, the poet who filled the world with weeping and wailing over her brother Sakhr, but she presented her sons to martyrdom with a reassuring soul. satisfied, in order to attain that great honor for them, as the poet Mahmoud Muhammad Kalazi says: (Al-Kaml)

**In the procession of the
martyrs alive to us
And the mother of
them was honored with
a certificate
A mother who is good
and tears my concern
over**

**He flaunts them at our living
wedding
So, she was glad of paradises Al-
Khansaa
the barren sand, so the desert
will swarm**

What a great sacrifice for a mother to give her children to be martyred in the cause of God (the Mighty and Majestic), and in the battle of (Al-Qadisiyah) Al-Khansa came with her four sons, and she said to them at the beginning of the night: (It is that you are the sons of one man, just as you are the sons of one woman. She has not betrayed your father, nor shamed your uncle, nor humiliated according to you, nor lost your lineage, and you know what God has prepared for Muslims in the war against the unbelievers, and know that the abode that remains is better than the eternal home. Allah says: { Believers, be patient, and race in patience, be steadfast, fear Allah, in order that you will be victorious } (Al Imran: 200), If you become safe tomorrow, God willing, then go to fight your enemy with insight, and by God be victorious over his enemies, and if you see the war has rolled down its stem, and a flash of light ignited on its course, and a fire spread on its leaves, so they swarmed and fought its leader and raged in its honor. and erected), So her sons came out, accepting her advice, determined to her words, and they advanced and fought until they were killed, so the news of them reached her and she said: (Praise be to God who honored me by killing them, and I hope from my Lord to unite me with them in the resting place of His mercy). Umar bin Al-Khattab (may God be pleased with him) used to give Al-Khansa' the livelihood of her four children, each one two hundred dirhams until he died. The brave are the ones who conquer glory with their boldness, and conquer the enemies with their feet. Even the peoples revolting against the occupiers were characterized by the courage of those peoples that shook the pillars of the occupying enemy, broke their hearts and subdued their armies, as the poet Saber Abdel-Dayem

says, describing the struggle of Muslims in defending Al-Aqsa: (A;-Kamil)

**And Muslims on the
palm of the soul They**

**This green blood
writes a story
Fire erupts from its
ribs
And those who believe
in you will crawl their
lives**

**have laid down, and everyone is
eager for redemption**

**Where the stones are valiantly
leafy
And the frantic anger in it drowns
Death without you is a goal that is
achieved**

He likened the Muslims in their sacrifice for the sake of Al-Aqsa Mosque as if they had offered their souls on their hands as a sacrifice for Al-Aqsa Mosque, and he likened them in their anger and revolt against their enemies as if fire was exploding from their ribs, and they did not fear death in order to defend Al-Aqsa. Rather, it is a desired goal for them. The poet portrayed the enthusiasm of Muslims in defending the Al-Aqsa Mosque, it is as if they were stubborn and brave, as if their desired goal and desired goal was death in defense of Al-Aqsa Mosque.

The spirit of courage, strength and high determination in resisting the enemy is the only way to rebuke the enemy and expel the occupier from the country, and restore the glories and heroisms of the ancestors.

The fourth requirement: chivalry and what it entails of pride, pride, jealousy, dignity and pride:

This trait is one of the most obvious characteristics of a Muslim hero who is jealous of his sanctity, gets angry for his religion, and revolts to avenge the truth, as the poet Adnan al-Nahwi says: (Al-Baseet)

**O (son of the battalions)...!
woe from gladiator
The swords responded to
their furrows folded
It is virility! I'm ashamed...
every time I look
Manhood is my anger! The
more you turn**

**You want it! So, see the
events and consider
If there is no longer a trace
of life in you
To you I fell with a broken
end of you
You have tended with
indignation and
discontentment**

So the poet portrayed the heroic warrior in his chivalry, as if chivalry was ashamed of him, and as if manhood angered him and angered him because of his anger, as the poet Mahmoud Muhammad Kalzi says: (Al-Khafeef)

**And I glimpsed pride on his
foreheads,
Revolution and uprising
splinter
It slaps the prostitute and the
tyrant and degrades**

**not defiled by a stain of
humiliation
lava from the clutches of
the volcano
every dwarf who
slanders the slanderers**

The poet portrayed fathers as a crown on the heads of heroes who were not satisfied with humiliation, weakness, humiliation and betrayal, so they revolted against the prostitute.

The poet Zaher bin Awad Al-Alami says: (Al-Kamil)

**And the free believer
who strives in support**

**of God is one of his destinies to
be helped**

The Muslim hero is free and proud, rejects humiliation, and does not compromise in the truth. The poet Adnan al-Nahwi says: (Al-Baseet)

**It is as if he said: Shall
I remain at ease?
I have a banner in the
Book of God that I
raise
I don't stay with a
banner that I collected
I do not compromise
on the right of what he
narrated to us**

**Until he wakes up who slept and
what hair
To jihad and determination to
believe the news**

**A boy flatters a world or a boy
with infidelity
The blood of the ancestors and
the religion of the perfume of the
Sierra**

The poet Adnan al-Nahwi drew a page from the fathers of these heroes, so he does not accept the supplication and does not walk under a banner with him underneath it is painted.

In the face of the enemy and the revolution against him, the rebel arms himself with arrogance, refusing to bow to the oppressive occupier. The Muslim hero refuses to be submissive and submissive, and confronts his enemy with all arrogance, even if he carries only weapons of weapons: as the poet Abd al-Rahman al-Ashmawi says, enumerating the characteristics of the people of Palestine: (Al-Kamil)

**Stretch out the right suit and
support
People, dear Palestine,
sprouted**

**A people, if he mentions
redemption, it appears to him
A people, if a calamity
intensifies upon them,**

**The people of Al-Abaa
are knights
It has pride, but no
humiliation has affected
it
Determination, insight
and insight
The losers are despair
and betrayal**

The poet describes the Palestinian people in their redemption, their loftiness, and their ancestry, and he says: (Dear Palestine, pride has grown in them), as if pride was a plant that was planted in the souls of that proud people, preventing them from being afflicted with dishonor. Betrayal and loss were as if they were betting that the calamity would befall the people of Palestine, so they lost that bet.

The poets looked at what happened in Muslim countries of the domination of the enemy, and what happened to Muslims of weakness in Palestine, Iraq, the Balkans, Chechnya, Bosnia and other Muslim countries, so they found in Muslims the spirit of pride and honor that Islam planted in them, as the poet Mahmoud Muhammad Kalzi says: (Al-Khafeef)

**Raise the banner of truth today,
In Palestine, in Iraq and in the
Balkans,
t is time for the hordes to crush
dwarves**

**In the areas of Islam,
you are arrogant
the invaders are
shamed and oppressed
and throw the slander
at unbelief as revenge**

He likened the banner of victory to the banner of joy, which shrouds itself in arrogance because of its glory and honor. The poets of the Islamic Literature Association address the attribute of pride and honor, so they carry a national message and speak the voice of the nation imbued with pride and glory, so they aimed to instill in the nation the spirit of struggle.

The Fifth Requirement: Leadership:

One of the most prominent characteristics of a hero is leadership, and there is no doubt that the one qualified to lead armies, conquer cities, and conquer enemies, and the hero is the leader who raises the sons of the nation and cultivates in them the spirit of jihad, redemption, and resistance to enemies. in its sacrifice, and that death in its being a soul does not transcend other souls, and thus it falls into the abyss of oblivion, and it falls into the abyss of nothingness, and descends to places where it is not mentioned), The poet Zaher bin Awad Al-Almai says: (Al-Taweel)

**And it was covered by the
desert if he walked in an
invader
A month's distance terror
defeats his opponent
Jealous and bold, don't bend
him
Substitute swords of truth in
every battle**

**And the crow's feet were
trotted by hoofs**

**And between them are those
phenomena
Passengers if the hija is
caused by massacres
It is his fear that the swords
will fall**

The poet in these verses describes the courage of the Prophet of Islam (may God's prayers and peace be upon him, his family and his companions) and he

is the role model and the worst of the heroes and the mujahideen. Her courage, feet and striving. The poet Muhammad Amin Abu Bakr says, describing Muhammad Al-Fateh's leadership of the army in the Battle of Constantinople: (Al-Baseet)

**(Muhammad Al-Fateh) Al-Muqdam was in it
How many leg of their flags in the ground small
On land and at sea, how many were his battalions?**

**He reaps victory from war wherever he leaps
If he leads his leg, or says or books
Touda I smell in its squares a monument**

Heroism is a great characteristic that only the great people who are qualified for it religiously, socially and politically, and the strength of heroism is represented in distinct positions, strong determination and deep faith, and that the hero works for the elevation and progress of the nation.

The sixth requirement: the highness of the purpose:

One of the features that characterizes the hero is the ultimate goal, and the Muslim hero does not strive for personal glory, or worldly luck, but rather struggles for the sake of his nation, defends his homeland, land and freedom, and strives for the sake of his Lord, to the extent that in his struggle life and death are equal to him, both of which are goals Nabila has either life with victory or death with martyrdom, as the poet Amina Al-Marini says: (Al-Baseet)

**God is the greatest, how sweet is the testimony in
This is the lion of oppression in the truth that has been received**

**A religion that is silent on the world is bragging
Basin of martyrdom from human beings**

The poet likened the martyrdom to a sweet drink, and to the water that lions return to humankind and happiness. The path of God is a long life that separates it from its desired goal, as the poet Adnan Ali al-Nahawi says, describing the moments when Umair ibn al-Hamam entered the jihad on the day of the Battle of Badr: (Al-Baseet)

And this (Umair) threw his dates

He goes to a green paradise that has not gone away

Umair ibn al-Hamam (may God be pleased with him) was one of the heroes of the Battle of Badr, when the Prophet (may God bless him and his family and his companions) said to them: "Get up to a paradise as wide as the heavens and the earth." Umair ibn al-Hamam al-Ansari said: O Messenger of God, a paradise as wide as the heavens and the earth? He said: (Yes), he said: spit, slander. The Messenger of God (may God's prayers and peace be upon him and his family and companions) said: (What makes you say sham, slander?) He said: No, by God, O Messenger of God, except in the hope that I will be

one of its people. He said: “You are one of its people.” So he took out dates from his horn and began to eat them, then said: “If I live to eat these dates, it is for a long life.” He said: So he threw with the dates he had, then he fought them until he was killed.

The goal of the mujahid is to take revenge on the unjust enemy and triumph for the truth. Here are the heroes of Palestine who revolted against the Zionist enemy and fought it in order to restore the land and the victory for the truth. In front of this noble and lofty goal, the Muslim hero sacrifices everything precious and precious. The stones revolted against the Zionists in the poem “Fatihah al-Hajar”: (Al-Mutadarek)

**We have given you anger of Mudhar
And we gave you the brown stone
So crack the truth with what you are commanded
Draw a map of the nations**

The poet depicts the impression of jihad and the defense of Palestine in the hearts of the children of Palestine and runs in their blood by drawing inspiration from Quranic methods in his poem, as if they had memorized jihad and struggle as they had memorized the Qur’an.

The Muslim hero whose goal he hopes for is victory, truth, and freedom stemming from Islam, not false freedom or the distorted truth that the enemy has deceived his followers, as the poet Mahmoud Muhammad Kalzy says in the poem (In the Heart of the Battle) illustrating what the Mujahid aspires to in the midst of the battle: (Majzooa Al-Kamil)

**And I knew that victory awaits the truffles revolting against tyrants
And I knew that the truth transcends, despite the nose of the oppressors,
to the preachers**

The poet depicted the victory of the revolutionaries, as if victory awaited them on the road until it came upon them, for they were victorious; Because they have the right and the right transcends despite the nose of the oppressors.

The freedom that the Muslim seeks is freedom from tyrants and victory over the oppressors, not the atheism that the corrupt call for under the guise of freedom, progress and civility. Then the poet says, speaking about the hypocrites who fell into the arms of the enemies: (Majzooa Al-Kamil)

**And I saw the impudent face.. the most despicable color of impiety
So, they are in the procession of the West (the friend) and the procession
of the East, the companion
They walked and did not know that the poison was trampled with
honeyed nectar
They walked with shameless looks on the cheeky face
They wanted the dawn to emerge from these paths.. and cracks**

These people erred in the path, and were deceived by the sweet talk that hides

ugly intentions behind them, and the contrast between (poison and sweet nectar) suggests the trick that was launched upon them in following them every croaking illusion that he is a caller to freedom and progress, while he hides an evil that has an evil intent which is the destruction of their religion and their values, then The poet mentions his defiance and unveiling of these swords, and anointing him with their Islam, which he sees as his victory is approaching, as he says: (Majzooa Al-Kamil)

But I have smelled the dawn of truth and Islam tends to rise

The poet depicted the approaching return of Islam's power and victory by saying: (And Islam tends to rise) as if Islam is a sun waiting for people to rise again to illuminate this darkness that pervaded humanity, and its sunrise has approached, as he says: (Majzooa Al-Kamil)

No.. I will not eat.. I will not hope.. I will not humiliate.. and I will not relent

As long as God inspires me... with his guiding and clear light

So our enemy wanted to mislead the sons of Islam through the path of truth and victory that Islam had drawn for them, and he charted a false path for them that appeared to be freedom and fairness, in which he had planted his poison of unbelief and atheism.

And the Muslim hero in the sublimeness of his goal is not satisfied with an alternative and does not accept bargaining from his enemy over it, as the poet Jaber Qameiha says, describing the leader's refusal to bargain with the Russians on the condition that he abandon their jihad:

**They bargained for you
safety and money**

**He said - and the earth is
rippled with waves**

**My goal is my creator, dear
victory**

**And the influence of Sama
and Munif Palace**

**The fire came out, and the
smoke was thick**

**He does justice to the truth,
or the honorable dies**

CONCLUSION

The poet Azza Commander Dzhokhar Daudaev made it clear that he is not deceived by these temptations, as he strives for one of the two virtues, either victory or martyrdom.

Thus, the Muslim hero in his jihad, and everything that is less than victory or martyrdom is a worldly matter that does not deserve to be sought and sought, rather his goal is one of the two good things, not the other of the worldly honors.

After the end of each literary work, it is necessary to arrive at and stop at the most important results that appeared prominent in the course of the research, which I summarized as follows:

1. Belief in God, the Most High, and working to obey Him is one of the most important basic pillars that cause victory for the Muslim, and which the poets of the association dealt with; It is one of the main characteristics of a hero.
2. The courage and strength of the Muslim hero made him a humble worshiper of God Almighty, terrifying his enemies.
3. That the resistance fighters (the Mujahideen) confront the invaders while they do not possess any weapon, but that is evidence of their steadfastness and determination, sacrificing the most precious. I made them sacrifice their lives in the cause of God to attain the highest ranks, which is martyrdom.
4. One of the characteristics of a Muslim hero is pride, dignity, and jealousy for his religion, which made him change for the sake of it.
5. The Islamic hero in his strength and strength and his ability to bear difficulties and defend the principles of the Islamic faith and his quest to conquer cities and conquer enemies is represented by his being a leader who raises the sons of the nation and implants in them the spirit of jihad and redemption.
6. Victory can only be achieved through the transcendence of the goal, which is to exalt the word of God and make it the highest, and the word of those who disbelieve is the lowest. There must be a lofty goal that makes a heroic Muslim a goal.

REFERENCES

- Assimilation in the Knowledge of the Companions, Abu Omar Youssef bin Abdullah bin Muhammad bin Abdul Barr bin Asim Al-Nimri Al-Qurtubi, edited by: Ali Muhammad Al-Bajawi, Dar Al-Jeel, Beirut, 1, 1412 AH - 1992 AD.
- Championship: Dr. Abdul Rahman Raafat Al-Basha, Dar Al-Adab Al-Islami, Edition 1, 1417 AH - 1996 AD.
- The Diwan of Israa for an Uncultivated Valley, Mahmoud Muhammad Kalzy, Al-Obaikan Library, Riyadh, 1st Edition, 1431 AH - 2010AD.
- Diwan of the Blessed Land: Dr. Adnan Al-Nahawi, Dar Al-Nahawi for Publishing and Distribution, Riyadh, 6th edition, 1415 AH - 1994 AD.
- Diwan of Al-Ma'ayat: Dr. Zaher bin Awad Al-Almai, 3rd Edition, 1403 AH, 1983 AD.
- Diwan Al-Quds You: Dr. Abdul Rahman Saleh Al-Ashmawi, Obeikan Library, Riyadh, 2nd floor, 1428 AH - 2007 AD.
- Diwan but you are a balm: Mahmoud Mufleh, Rawafed Al-Kuwait, Edition 1, 1431 AH - 2010AD.
- A modern hadith diwan to Abu Ayyub Al-Ansari: Dr. Jaber Qameha, Sheikh's poem, Obeikan Library, 1, 1418 AH - 1997 AD.
- Diwan Winds of Paradise, Poetry in Childhood and Children: Omar Bahaa Al-Din Al-Amiri, Al-Obaikan Library, i: 2, 1997 AD.
- Diwan of Mada'in Al-Fajr: Saber Abdel Dayem, Dar Al-Bashir, Amman, 1,

1415 AH - 1994 AD

- Diwan Al-Qased Festival: Dr. Adnan Ali Al-Nahawi, Dar Al-Nahawi for Publishing and Distribution, Riyadh, I 1, 1414 AH - 1993 AD.
- Diwan of the Light Procession: Dr. Adnan Ali Al-Nahawi, Dar Al-Nahawi for Publishing and Distribution, 4th edition, 1415 AH - 1995 AD.
- Diwan, Including Rivers Explode: Amina Al-Marini, Tributaries, Kuwait, I, 1, 1430 AH - 2009 AD.
- Poetry of Jihad in the Era of the Almohads, Shafiq Muhammad Abd al-Raqab, Al-Aqsa Library, Amman - Jordan, 1404 AH, 1984 AD.
- The Palestinian Issue in the Poetry of Abd al-Rahman Baroud: Abd al-Aziz Muhammad al-Asmari, a master's thesis supervised by Prof. Samir Mahmoud al-Droubi, Umm al-Qura University / College of Arabic Language, 1435 AH - 2014 AD.
- An Introduction to Islamic Literature, Dr. Najeeb Al-Kilani, 1st Edition, issued by the Presidency of Sharia Courts and Religious Affairs, Qatar, 1407 AH.
- Diwan of Bosnia and Herzegovina, Selections from the Poets of the Association (Muhammad Amin Abu Bakr), Obeikan Library, Riyadh, 2nd Edition, 1414 AH 1993.
- The Championship in the Poetry of the Kharijites, Thaer Shaaban Muhammad Abu Rukbah, Master's Thesis in Literature and Criticism, Islamic University - Gaza, 1433 AH, 2012 AD.
- Sahih Muslim, by Imam Abu Al-Hussein Muslim bin Al-Hajjaj Al-Nisuri, Dar Al-Kutub Al-II