

## Outcast in the Poem of Urwah Ibn Al-Vard

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**Abstract:** One of the social problems of pre-Islamic Arabs was “outcast” phenomenon in which a group of tribesmen were marginalized in order to live with poverty, homelessness, hunger and vagrancy. They were not born with such features and characteristics but it was inevitable fate that their tribe condemned and gave them as a gift. “Urwah bin Al-Vard” is one of the pre-Islamic out-casted and chivalrous poets who is different from other out-casted people and poets of that period in characteristics and behaviours as well as poetic styles. He is a poet that due to his special attention to the poor and needy, especially out-casted ones were known as “Arwa Al-Saalik” and “Abu Al-Saalik”. This study aims to examine Saalik (out-casted) in his poetries has been written and tries to eliminate slanders that were made to this liberal and chivalrous people from their suffering face thus seek the main factors of this phenomenon in society itself.

**Key words:** Outcast, poetry, Urwah Ibn Al-Vard, hunge, chivalrous

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### INTRODUCTION

Saaluk (Arabian form of Saluk) means common and poor; he/she who usually was a bandit in a manner of slidewalk or even ride to a small convoy or villages do robbery and often with little to get by this leave the scene. To become an outcast were a social rebellion and usually done as a sign of revenge. The outcast people were called as “Arab Wolves”. Sometimes robbery of out-casted people have had the aspects of revenge and never were empty of social rebellion that has been noted previously.

Outcast feels the humility as in view of his/her people have not the value of a black sheep. He/she embarrassed to take a rope without a camel on the ground (Betlimousi and Ayub, 1942).

Outcast shows of hunger and poverty in the desert. Such a hunger that makes eyes light-free in the summer. Such a thirsty feeling that a competition begins with the out-casted poet and desert birds over a drop of water and in the end, the human leaves the birds thirsty. The out-casted poet in his/her runnings gets help from two other feet in order to be fast as a deer. The out-casted make familiarity with the beasts of Sahara and live in the mountain caches in a very primitive form.

Even though the Arab out-casted people rejected by tribal system but he loves his family and all his attention in to his wife and children that left them hungry and to demand their daily needs choose the desert way. Woman in the poetry of out-casted people is virtuous and patient and concern about the life of her

husband. Arab out-casted pay so much attention to his comrade, the accomplice of his career and brilliantly praises him.

### ROBLEM STATEMENT

“Urwah Ibn Al-Vard” is one of the most gracious and the most famous poets of pre-Islamic Arabs. His poetry contains manifestation of fine poems on praise, eulogy, prideness, petition and involves moral concepts for fighting with the scrimp and envy of the rich in giving to the needy. He was one of the greatest poets that time who because of defending the oppressed and poor people for supporting them has become famous as “Urwah Al-Saalik” and “Abu Al-Saalik”.

The researchers of this study have tried to describe the thoughts and ideas of Urwah bin Al-Vard, examine the life of the poet, his characteristics and factors of extending ideas of such groups among poets and their features. Also, they try to oppress the power of poet among his vigour and in his interests to help the poor.

### RESEARCH QUESTIONS

The research questions are:

- Lyrics of Urwah bin Al-Vard in what extents are affected by the social, political and economical situation of pre-Islamic period?
- Who are out-casted people and they have what positions in Urwah poetry?

## LITERATURE

Lyrics of Urwah have been compiled when linguists and writers try to compile poems in the second and third centuries because the tribe of Urwah to keep their narrative and poetry, Urwah is one of those few poets whose poems had been found written as a Court, his court by "Ibn Al-Sakit" explained and on the contemporary era lots of interests are focused to them by Arab literature experts such as "Asma Abubakr Mohammed", "Edward Champion", "Mohammed Fouad Nahnah", "Umar Farouk Al-Tabah" and "Abdul Moien Al-Maluhi". These experts have commented about his poems.

### THE IMPORTANCE AND NECESSITY OF THE RESEARCH

One of the major and important sources of the pre-Islamic period is Urwah bin Al-Vard poems court that has been drawn a different expression of opinions and ideas about that era. The researchers of this study have tried to paint a picture of out-casted people in poetry of Urwah bin Al-Vard and explain their characteristics.

### OUT-CASTED PEOPLE IN URWAH IBN AL-WARD POETRY

**Biography of Urwah Ibn Al-Ward:** Arwah's life events are in ambiguity; "Ibn Zaid Omar" he descends to "Abs bin Baghiz" and is known as the most gracious of out-casted, Urwah because at the trouble and famine times gathered the people for battles and wars to gain food. The exact date of his birth is unknown. He was dead at the year of 596 AD (Fakhouri, 1982). He called as "Urwah Al-Saalik" and "Abu Al-Saalik". He was from the famous clan of "Bani Abs" which was "Qatfani". They were famous for bravery (Boutros, 1989). "Mobarad" said if a young poor man come to him, he gave him a horse and a spear then said if you cannot find your food by them, God does not enrich you.

Urwah Ibn Al-Vard did not understand the Islamic era. His father was a great man and have a prominent official situation in the war of Dahs (Al-Athir and Alshaybani, 1987). His mother was from the tribe of "Bani Nahd" which were not from the superior and elder tribes, respectively. The tribe of Bani Abas called him Master of Poets (Brockelmann, 1959). One of the factors that Urwah turn to be an outcast was his mother's tribe that considered them a kind of disdain for self.

وَمَا بِي مِنْ غَارِ إِخَالٍ عَلَّمْتَهُ سِوَى أَنْ أَخْوَالِي- إِنَّا نَسِيْبُوَانِهِد

(Urwah Ibn Al-Vard-182). "Having my uncles is not a

disgrace because they are from the tribe of "Nahd". This disdain forced him to revolt against the rich and opened the door of chivalry and social cooperation with the tribes poor.

It can be said that most of Urwah's life spend in looting and war but like "Shanfry" and "Tabet Sharaan" has not only focus on robbery but also try to help the poor, the sick and the weak people of his tribe. He did not robbed rich properties of those that help the poor but those who made avarice in forgiveness and not help to the needy and also did not respect the rights of the weak and their relatives (Shoghi, 1960).

Her father have not a proper behaviour with him in childhood and would prefer his older brother and he grew up in a difficult psychological condition; this psychological anxiety led him to rebel against the social community status and suffered from the violence that was inflicted on the oppressed people of the tribe. In revolutionary efforts for the realization of a vision about social justice and economic balance, enhanced this highlight human nature on the poor perspectives; thus, became known as "Aba Al-Asalik".

Urwah revolutionary philosophy which he believes the only way to achieve its objectives in restoring his and the poor right is based on the looting of the curmudgeon wealthy people. He called for equitable distribution of wealth in society and fights all his life with poverty and to help the needy (Khalif, 1983).

Urwah spent all his life to achieve his purposes, establishment of philosophy and out-casting thinking in the minds of his followers and in one of his robberies was killed by a man from the tribe of "Tahyeh". Some researchers such as "Alexander Abkarious" cited in the book of "classes of Arab poets" that Urwah was about 80 years old but in other literature it is not emphasized; therefore, it is difficult to determine the date of his birth and death (Ibid: 1/485).

**Behavioural characteristics Urwah:** Urwah Ibn Al-Vard left the tribal system and lives in deserts and plains gave a beacon of freedom and morality. He indicated ethical and moral values. Considering his poetry, the poet reveals his attention to the values and virtues such as freedom, tolerance, patience, courage, chastity, loyalty, sacrifice and dedication as well as some of the anti-values such as war and pillage, tribal bigotry, violence and revenge.

Urwah moral character can be understood by his poems. He is one of the most dear out-casted who lives more for others than for himself and give everything to others but his out-casting is the result of his interest and willingness to the needy, he as much as possible is trying to find an excuse or to achieve wealth and be rich,

he is not afraid of death but finds it more beautiful than it is incapable of repelling tragedies and avoid death. (Fakhouri, 1982).

Urwah among out-casted people created a type of moral virtue. He was able to create a kind of social solidarity between the outcast and tribes' needy and as great in mercy and compassion, generosity and sacrifice (Shoghi, 1960). Shoghi by quoting "Aghani" provides: "كان معاوية يقول: لو كان عمرو بن الورق وثق لخطبنا ان نزوج النبي" (Esfahani: 3/73). "Mu'awiya said: if Urwah Ibn Al-Vard has had a child, I liked to be relative with him". Abdul Malik bin Mardan said: "من اراد ان يحتمل المشرك المشرك بك فليدع عمرو بن الورق" anyone who assume that Hatam is the most gracious was injustice about Urwah Ibn Al-Vard. Urwah is a great man in an ignorant environment that in order to achieve and do the charity, self-sacrifice and repulsing of problems and tragedies of poverty from the poor could not answer the wishes of his wife to stay with her but believe he is responsible towards the poor and widows right (Ibid: 385).

**His poems degree:** Urwah literature is based on affection and respect to human dignity, along his poems and thoughts some type of socialist policy based on affection to others and kindness with the poor is tangible and concrete. His poetic language is soft and in his poems the violence has not any place, so he has a natural wisdom. His poem is a primitive poem that describes the life of Arabs in pre-islamic period and his poems almost affected by "Tabt shara" and "Shanfari".

Urwah poetry reflects social solidarity, self-sacrifice for others. His thought suggest of his concern for the salvation of his poor people's of the tribe. Using a simple and natural language and descriptions he has made about his society are the highlights in his poem.

Natural and social environment had not let him in his ideas move toward a public and reformative society; thus his wisdom that benefits all (Al-Bustani: 81). "Umar Ibn Khattab" told "Khatiyeh" how they win the war? He answered: "كان يفتخرهم بل ورده و كان ينادي بدمعهم".

Urwah poetry special feature is his simple word and clear meaning, if we compare him with his contemporary poets we'll see in the poetry no strange words as exist in other poets and it's free from focus on meaning that is the exclusive characteristics of the poetry on that time. It seems obvious he likes to spoke about the environment and in fact it's a reflection for Urwah to express his feelings. He's moving toward out-casting is about religiously motivated or led people to acquire wealth. They accepted his invitation and follow his thoughts and his style appears by the name of Shu'abia (Populism) in most of his verses.

The problem of poverty and wealth is evident in his poetry and this is a natural phenomenon in philosophical movement of out-casted during the pre-Islamic period and it's natural that in his poetry the traditional subjects are not empty (Khalif, 1983).

"Yaqut Hamawi" in "Mu'jam Al-Odaba" stated on the behind of Urwah bin Al-Vard poem court which is similar to the handwriting of "Ibn Al-Sheibah", I found this poem: "سبوا عمرو بن العباس فوضعه خلف امره، زانه حسنا و شيبه" (Hamawi: 13/75). "Antareh" believes he is the best of Abs tribe because he like "Antareh" is one of the out-casted (Naji and Hassan, 1954). Author of "Fahoulat Al-shouara" called him as a holy and honorable poet (Al-Shoaraa, 1980).

"Abu Hatim," said one day went to "Abu Obeida" having the lyrics of Urwah; he told me what do you have? I answered: Urwah poetry. He said: "طراغ حش منظر فقير يقرأ شعر فقير" (Al-Din, 1956). Urwah's poetry can be divided into two parts: in earlier parts the out-casting issues deals with war and weapons and transpiration of social and economical ideas and the other parts are about imitating issues that ancient Arabic poetry is known to it such as praise, glory and pride. The poet in many of his poems speaks about various subjects that is normal in the poems of other poets and was very successful. He portrayed the reality and truth of life and the environment in his poems which is elegant (Fouad, 1987).

**Out-casted:** Out-casted was a group that emerged from the pre-Islamic society and were facing them. In this regard, they rebelled against traditions and social, cultural and literary norms. Undoubtedly, targeting social norms and joining a significant number of members of the pagan Arab society to outcast movement, suggests that there has been a fundamental shortcoming in the existed social order of that time.

Assessing the political, social and cultural situation of that period shows an image of a defective and imperfect structure in power system. In this environment, power is monopolized by a certain class and cultural institutions have an ideological function to continue the status quo in the interests of the dominant element.

Outcasts accounts as the desert poets in the literature of pre-Islamic Arabs. These poets are of two groups: one, chivalrous robbers and others who did not bandit. The first group was outcasts who were looting and sometimes by showing generosity their popularity was increased among people. Among these outcast poets were Taabet Sharaa, Shenfri, Urwah Ibn Vard who are well-known: outcast means hidden, needy and poor and Saalik Al-Arab means Arab thieves and beggars; people who do not have wealth.

Among the Saalik poets, Urwah bin Al-Ward less than two poets before him had been blamed and in fact, the chivalrous and morality of him against the evil face of Taabet Sharaa is a good example.

Saalik were poets who are rejected from their tribe and had gone into desert and live with wild animals and through plunder and robbery lived, their actions and habits were against the norms of their tribal. They were strong men who were famous for bravery, courage and fast running that lots of mythology and legendary stores have been said about them. Their weapons were their spiritual and physical abilities and human qualities such as strength and courage, patience and tolerance and kindness to the poor and needy are expressed in their emotions.

More wars and their robberies took place against riches that made avarices toward feed the orphans and widows. Rebellion against social realities which they were rejected because of them; living with wild animals, pride in bravery and courage, hardships and problems tolerance to avoid humiliation and abjection, self-sacrifice and kindness toward orphans and weak rights are some significant characteristics of the Saalik.

Urwah can be considered as the most honorable person among Saalik; according to narratives in the years of famine and distress that all people ignored the old, sick and disabled ones, he gathered them in a shelter that was prepared them, then chose the healthiest one and went away for robbery and until coming a better seasonal situation made everyone satisfied.

Urwah was the poet of desert and has a mood of chivalry. His reputation was because of poems. It's a folk tale and legend which its title is the name of the poet. He was such a champion in pre-Islamic Arab era that called him generous than Hatim.

Self-sacrificing for society and saving the poor and weak show some high characteristics of spiritual and deep sympathy of him. Unlike other Saaluk who prefer living with wild animals rather than human-beings, belongs himself to the poor and weak people of the society that devote his life for fight their rights. In this way, prefer death to a life without struggle, laziness and indolence.

His opinion about poverty is like to imagine face of those evil people who are irresponsible and careless toward the poor community of that era. He accounts himself as the undisputed champion to rescue people from poverty. Endless courage and spiritual qualities led him rid of contravention of an Ethiopian mother and priority of his brother than it reflected in his poems of deteriorating condition (Hussain, 1972; Al-Shaybi, 2002).

“Saalik” were a group of the poor, helpless and hungry Arabs in pre-Islamic era that lived in outskirts of

community and for some reasons were not live with the society. They were not taking into account as the members of their tribes so were forced to seek refuge in desert.

They were called as robbers, thieves and wolves by the people; but impartial researcher believe that “Saalik” were free, ambitious, high spirit and anti-oppression people who rely on themselves and by cut off from society had sought refuge in the mountains and valleys, then chose wild and animals as their people. Fighting hunger as not to grace anyone as to take ravage to feed others and forget their tribes to take revenge to get their rights which have been violated.

The researchers of this study try to assess the meanings of “Saaluk”, its scope and their formation (Saalik):

“Saaluk” means poor have nothing, helpless. “Saalik” is its plural. The term of “Arabian Saalik” interpreted as the Arabs thieves and bandits.

The point have to be consider in examining the literally means of “Saaluk” its equality with thieves and robbers which seems as a kind of reckless and disrespect word and rooting from social injustice and unfair proportions an unhealthy community but helplessness and destitution of “Saaluk” (outcast) is an acceptable issue because “all of them without exception were poor and destitute”.

#### Praising Saaluk (outcast):

و تَكُنْ صَعُوقًا صَاحِبَةً وَجْهَهُ كَقُضُوفِ شَهَابِ النَّاقِصِ الدُّنُورِ

(Urwa bin Al-Vard: 219). “But Darvish has a bright face like a luminous stellar brightness that others are seeking light from it (God give health to such a Dervish)” (Ibid).

مُطَلًّا عَلَى أَعْدَائِهِ يَرْجُرُومَةً بِسَاطِحِهِمْ زَجْرَ النَّسِيجِ الْمُتَطَرِّقِ

“The dervish is constantly dominant over his enemies and they speak loudly to him and they shot him like a poly bow out of thier groups” (Ibid).

إِنَّا نَجْعُوهُ لَا يَأْمُونُ أَقْرَابُهُ تَتَوَقَّأُ أَعْرَابُ الْعَلَبِ الْمُتَطَرِّقِ

“If the enemies away from him, they fear on approaching him and are afraid such as those waiting for coming back of their absent travelled person” (Ibid).

فَتَنَّتْ إِنْ يَأْتِيَ الْمُنِيَّةُ بِهَا حَبِيدًا وَإِنْ يَسْتَلْزِمُ يَوْمًا خَلْبِيرَ

If death find such an outcast, act him with praise and if he would be needy or wealthy, this needless and

wealth is proper for him.” Urwah Ibn Al-Vard, known as “Abu Al-saalik” said in one of his imaginations (Ibid, 231).

بُنِيْتُ عَلَى خُلُقِ الرِّجَالِ بِأَعْظَمِ خِفَافٍ، نَشَى تَحْتَيْنِ المَقَاصِلِ  
وَ قَلْبِ جِلَا عَدَةِ المَكُونِ فَبِنَ شَا يُخَيِّرُكَ، ظَهَرَ الغَيْبِ، مَا أَنتَ فَاعِلٌ

I am created in the image and character of men with busy and active bones, rotating and revolving joints with a pure heart and empty of tears if I ask me, my heart will tell you what you do in hide”.

As can be seen in these verses, he refers to some matters as his face and characters and believes he is indebted to his special creation because of his high speed and agility thanks, ready and active bones, strong joints and a strong heart and pure that tell his owner from unseen.

Urwah in other lines gives a picture of his white hair that believes it is not because of elderly and old age but confrontation with events and destiny make them (Ibid, 69).

فَمَا شَابَ رَأْسِي مِنْ سِتِينَ تَتَابَعَتْ طَوَالَ، وَ لَكِنْ شَيْبَتَهُ الوَقَائِعُ

“My hairs whiten not because of coming years (over time) but events of the time make them.” And then make an image of his thin face and puts it for human reason and a sense of responsibility to defend the right that getting the right is life-saving and problematic (Ibid).

أَتَهَيَّرَ مِنِّي أَنْ سَبَبْتُ وَأَنْ تَرَى بوجهي شُحُوبَ الحَقِّ، وَالحَقُّ جَاهِدُ

“Do you mocky me as I was chubby? And you see that my face has changed color from disease and hunger and the right is to deal with the problems of other”.

In another image he takes into account himself as a strong, experienced that have the subservient comrades to his rule (Ibid).

سَلْبٌ وَ سَيْفٌ صَارِمٌ وَ حَفِظَةٌ وَ رَأْيٌ لِرَاءِ الرِّجَالِ صَرُوعٌ

“I have a sharp sword and tongue, family and honour preserver and I have a thought that hits the thought of other men to the ground.”

Other examples of Saalik poems which are about their invasions and reflect their adventures, one is a night dialogue of “Urwah Ibn Al-Vard” with his wife. In this conversation, she worried about her husband’s life and invited him to stay with his family and leave the incursions, because she sees his end dangerous. But “Urwah” asks to leave this conversation and suggested to sleep or stay awake and make him free to pursue his dreams. Because it seeks before the opportunity is lost

and leave the earth and his soul become a night owl and a make magnificent voice over graves, achieve fame for himself (Ibid, 42).

أظني على اللوم يا بنت منذر  
وتأسي، فإن لم تشتهي النوم، فإسهرني  
ذريتي و نفسي، أم حسنان، إنني  
بها، قبل أن لا أملك البيع، فسهرني  
أحبيبنا تبقى و العنى غير خالد  
إذا هو أمتى هامة فوق صير  
تجواب أحجاز الكناس و نسكي تشكي  
إلى كل مغرور فراد و منكر  
ذريتي أطوفا في البلاد لعلي  
أخذك أو أظيك عن سوء محضر  
فإن فاز سبه للمنة لم أكن  
جزوعا، و هل عن ذاك من منكر  
و إن فاز سبه عن مقاعد  
لتم خلف أبار البيوت و منظر  
غول لك الويلات هل أنت تارك  
ضيوءاً برجل نارة و بمس  
و مستطبت في مالك، العاد، إنني  
أراك على أفتاد صرمامة منكر  
فجوع نامل الصالحين مزلة  
مخوفا رداها أن نصيبك فاحتر  
أبي الخفض من يمشك من ذي قرابة قرابة  
و من كل سواد المعاصم شعري  
و مستهنيء زبأ أبود فلأ أرى  
له حنقفا فاقني حياءك و اصبري

“Poet addresses his wife and says: Oh girl of Mudhar! Blame me low and go to sleep and if you do not want to sleep, stay awake”. Oh, “Mother of Hassan” leave me alone before had not afford to buy, I am a customer (let me before death washed over me, make myself a glory and honour with my wealth so after my death a good name would be remain)”. “(Good) words that remains from (human), while the man condemned to death, when the chivalrous spirit because of not taking revenge have to be turned down on the grave”. Speak with “Stones” of “Kannas” region and sit down near any stranger and acquaintance and complained”. Let me move in many lands, perhaps I may divorce you or (with obtained trophies) clean your face from unpleasant poverty (I am struggling with death) if death conquer me, I won’t restless; no one can postpone death. If I win, prevent you from sitting in the corner of the house and the lower places. His wife says, Oh you! Do you leave a struggle and fight that sometimes is on foot and sometimes on horseback? Are you sure this is what you have on your property? I see you like a man riding a camel without ears (not have milk and do not calve and it is the sign of the worst signs). This camel is like the death that brings the good and gracious people to slip away from edges and its cover is scary, so avoid (riding on it)! Anyone who included relatives that are with you and the hunger and cold weather that comes to you, makes away welfare and happiness from you. The wife replies and he says: those who ask for help and want shelter from me and I do not see no way back for them (I have to mercy me), you make me happy and be patient” (Ibid).

لحي الله صلوكا إذا جن ليلة	مصافي الشمس ألفا كل مجر	أهلك مكرم و زيد و لم أفر	على ندي يومًا و لي نفس مخطر
بعد الغنى من نفسه كل ليلة	أصاب فراها من صدق ميسر	سفرغ بعد اليأس من لا يخافنا	كواسع في أخرى السوام المنفر
يتألم عشاء ثم يصيح ناعسا	يخت الحصى عن جنبه المتفر	يطاعن عنها أول الغوم بالقنا	و ينض خفاف ذات لون مشهر
قليل التماس الزاد إلا لنفسه	إذا فو أمسى كالغريش المجور	فيوما على نجد و غارات أهلها	و يوما بأرض ذات شتا و عرعر
ي عين نساء الحي ما يستعده	و يمسى طليحا كالبعير المحسر	ينافلن بالشمط الكرام أولى القوى	نقاب الحجاز في السريح المستر
و لكن صلوكا صفيحة وجهه	كضوء شهاب القابس المنور	يرجح علي الليل أضاف ماجد كريم،	و مالي سارحا مال مفر
مظلا على أعدائه يزجرونة	بساحتهم زجر المنيح المشور		
إذا بطوا لا يأسون اقترابه	تشوق أهل الغلب المتطر		
فذلك إن يلق المتية تلقها	حميدا، و إن يستن يومًا، فأجدر		

God damn to Darwish when night comes will eat the soft bones and cartilage between the victim's neck. Dervish who every night fulfils his stomach by the food of rich friends and see it as a sign of wealth and independence (and unaware of his wife and close relatives). He goes to sleep at night and (mornings) sleepy and snoozy (wake up) and separate and scattered pebbles from beside his dusty track". Decrease food for all but himself (just increase it for himself), he seems like a canopy tent and a deep pit (which have not any benefit to the others). He would help tribal women when they seek help until he would like a camel exhausted". "But Darwish has a bright face like a luminous stellar brightness that others are seeking light from it (God give health to such a Dervish)". "The dervish is constantly dominant over his enemies and they speak loudly to him and they shot him like a poly bow out of thier groups." "If the enemies away from him, they fear on approaching him and are afraid such as those waiting for coming back of their absent travelled person. "If death find such an outcast, act him with praise and if he would be needy or wealthy, this needless and wealth is proper for him".

In this conversation, "Urwah" recalls his wife to be happy and be patient when relatives and the poor with empty hand ask her for help, do not accept simple living and empty-hands and he has no response for them. When "Urwah" contempt Saalik class, praising the true Saaluk and mention him as a flare of power and strength that fear is from far him and fight with enemies every minutes. Finally, a few verses dedicated to direct incursions in which warns his followers will gain goals make them sense of security or in other words, rich people will placed on the fence of greed and refusal silent and panic sets, defence them with spears and swords spoil of original and sharp.

In the present case, "Urwah" refers to share of plunders and robberies and noted that night when arrived, sent to me the guests and the poor and givers, although at day I am the poor and indigent.

"Is the clans of "Mohtam" and "Zayd" of the tribe of "Abs" will perish and I do not weepand make tears for them and do not put my life at risk". "After the enemies assured we do not fight with them and were not afraid of us, then will arrange such a fight with our horses that their camels are frightened and run away". "With spears and swords hit the forerunners and leaders of the clan". "Once we will be invase on the land of "Najd" and attacks on its people in desert and other day in mountainous land where trees of "Sheth" and "Hor-hor" are abundant". Experienced and wise riders that their hairs are black and white horses with would attack and path through the narrow mountains. "Overnight guests are honored me and I'll sacrifice my camels for them and when morning comes and my camels go to pasture they would outnumbered seems they are camels of a poor man".

## CONCLUSION

"Urwah Ibn Al-Vard" is well-known poets of pre-Islamic era. He became known as "Urwah Al-Saalik" and "Abu Al-Saalik" because of his believing to the way out-casted people lives. Rebellion against social realities, they were despised and hated because of them, living with the wild animals, pride to bravery and courage, tolerance of hardships and problems to avoid humiliation and abjection, self-sacrifice and kindness for the orphans and the weak are some of distinctive characteristics of Saalik. Urwah calls for equitable distribution of wealth and poverty in society so spend all his life to fighting against poverty and poor. To achieve this goal he believes that plundering the property of the rich and gives it to the poor and needy is the only solution. Meditation on his poems expresses his high attention to the affairs of values such as freedom, tolerance, patience, courage, chastity, loyalty, self-sacrifice and dedication as well as some of the anti-values affairs such as war and looting, ethnic prejudice, violence and revenge. Urwah could create a type of social solidarity between Saalik and needy and rise as a great man with mercy and compassion, generosity and self-sacrifice. His literature is based on emotion and humanity. Throughout his poetry and

thoughts a type of socialist policy based on love others and compassion to others is tangible and concrete. Poetic language of him is soft and harsh words are seen rarely. It can be said that the use of natural language and descriptions of that time society are the highlights of his poet.

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