



Comparison and study of the themes of historical prayers of Ibn Hani and Amir Moezi

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ABSTRACT

Using the themes of praise in order to record historical events generally had a special place in Arabic and Persian poetry. But this had been widely and differently emerged in Arabic literature in Abbasid era and Iranian poets of this era had been greatly influenced in recording historical events by Arabic poetry and literature because they had close relationship with Arabic poetry and literature. Accordingly, historical praises of Amir Moezi, as a court poet who was influenced in words, poetic images and themes by the Arabic poets such as Mutanabbi, can be compared with the historical praises of Ibn Hani, who was influenced in terms of various aspects by Mutanabbi. He is called Morocco's Mutanabbi. He adopted many themes of his prayers from Arabic poets directly and deliberately- through the study and mastery of the poems of some contemporary or earlier Arabic poets and indirectly- through the influence of some contemporary or earlier Iranian poets and he had used the overall design, themes and poetic images of Arabic odes in a number of his odes. So, in this research, the historical praises of these two poems were examined and compared and similarities and differences between them were expressed in terms of creating the themes of such historical praises and position of each of them in recording historical events of their eras was shown.

Key words: Ibn Hani, Amir Moezi, praise, versified historiography

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INTRODUCTION

Ibn Hani (941-983) was one of the most famous and outstanding poets of Arabic literature in the Abbasid era and he lived in Morocco and his praises were about the praise of the caliph and his conquests [1, 2]. His Divan is full of the description of battlefield, spear, sword, praised army and their horses, dust of battlefield and the large number of killed enemies and a part of the versified historiography of Fatimids can be found in his poetry. Undoubtedly, this is due to the reflection of theme and structure of historical praises of Mutanabbi, known as a historian poet, in the praises of Ibn Hani [3]. He lived in an era in which panegyric writing, as a motivation of business both in the East and in the West, in Arabic poetry had a close relationship with politics and the poets sought the consent of caliphs and tried to satisfy their political demands. Also, caliphs were aware of the values of poetry and its place in the registration of their fame and publishing of their policies, so they tried to gather the poets in their courts by rewarding. Therefore, panegyric writing became the main theme of many odes in Andalusia [4].

Amir Moezi (d. 542) is one of the outstanding poets of Persian literature in Khorasan and prince of poets of Malekshah and Seljuk Sultan Sanjar's court. He praised and admired the Seljuk kings in his poems and described the events of that time and their victories. His Divan is full of historical and lexical advantages and historians are beholden to him and many events of Seljuk era occurred from the accession of Malekshah in 465 to about 520 (the year of the poet's death) can be found in his odes [5].

Moezi lived in an era in which Persian language had been greatly mixed with Arabic singulars and compound words. In this era, Seljuk Turkish sultans and their court dignitaries had tried more to promote the Arabic language and literature so that they had sometimes blemished the Persian language. So, he has been also heavily influenced by Arabic literature and its vocabulary and singulars [6]. About this, Dodputa

said: "Iranians' mind was saturated by Arabic literature and they confessed that they were the students of Arabic poets and inspired by them. Additionally, since these themes were firstly created by Arabic poets, it is natural to conclude that Iranian poets adopted the themes from them" [7].

So, although it cannot certainly be said that Moezi studied the Divan of Ibn Hani directly and was influenced by it but the widespread use of the images and themes written by the Arabic poets, who lived before him, shows that on the one hand, he was influenced indirectly by the Arabic poets such as Onsoni, Farokhi, etc. and on the other hand, he was influenced directly by the poets such as Mutanabba, Abo Tamam, etc. that Ibn Hani, as one of the famous Arabic poets, was also influenced by them and was inspired in terms of style, poetic images and themes. Due to this, there are many similarities between these two poets. In this study, it is tried to examine and compare them.

PROBLEM STATEMENT

The use of poetry words for recording historical events makes the link between literature and history and in the world literature, majority of the literatures include the genre with the historical theme. Since there has been a close relationship between Persian language and literature and the Arabic ones, in the field of versified historiography, the poem and poets of these two nations have been influenced by each other that there are many common points in the themes and structure of such poems.

So, in this study, it was tried to answer following questions in addition to express the effects of poetry on the record of historical events and to examine and compare the themes of historical praises of these two poets by studying the historical praises of two famous Persian and Arabic poets.

1. Had Amir Moezi been influenced in the field of historical events in his praises directly or indirectly by Ibn Hani?
2. Are the themes and means of expression used in historical praises of Ibn Hani and Amir Moezi similar?

RESEARCH BACKGROUND

About the effectiveness of Arabic literature on Amir Moezi, in general, some texts can be found in some books and some articles such as the article entitle "A Comparative Study on the description of praised and beloved in Amir-Moezi's Divan and some Arabic poets" by Ahmadrza Yalme ha. In his article, in general, the common themes and meanings between the praises of Amir Moezi and several famous Arabic poets were examined. But, no studies have been done on the topic of this study in which the praises of Amir Moezi was compared with the praises of Ibn Hani in terms of historiography. In fact, the researcher examined the praises, which address the record of events, in detail and then, particularly compared the structure and theme of such praises with the praises of Ibn Hani, who has a special place in the field of versified historiography. The approach used in this study was the comparative approach of American school that comparative and balance examination can be done by it and also, according to it, impression and effectiveness are not considered as the main condition of comparative study.

1-3- Research Necessity and importance

Studying valuable historical references such as Tabari History, Al-kamel Ibn Asir, Moravaj Al-Zahab Masoudi and etc. shows that verses and poems are authentic documents that historians had referred to them to explain or prove the occurrence of events [8-10]. This implies the importance and place of versified texts in recording historical events. So, examining the poems of famous poets who lived in different eras, especially who are court poets, can be of great help to prose historiography.

Comparing the record of historical events in Persian and Arabic poetry can be important and attractive for ones who study the Arabic-Persian comparative literature. In depth study of the divans of Ibn Hani and Amir Moezi as two eulogists and court poets and finding many similarities in their praises in terms of recording the events make the importance of this study clear for the researcher, because both poets had consciously or unconsciously played an important and effective role in recording the events by intermingling the historical facts and events with poets and fiction. Also, both of them had influenced by famous Arabic poets such as Mutanabbi who is known as historian poet and this led to many similarities between the themes and structures of their historical praises that if they are studied in the view of comparative literature, necessity of examining and expressing them will become clear [6].

DISCUSSION

Examination and comparison of the themes of historical praises of Ibn Hani and Amir Moezi

As said, in general, they used the praises in their poems to record the events of court and to express the details of wars and events. So, in this study, it was tried to examine a part of those praises written on the same occasions such as victory, holiday greetings, praise, fighting with opponents, etc. to structurally and

literally compare and analyze the styles used in praising the praised and recording the historical events by Ibn Hani and Amir Moezi and to express the similarities and differences between them.

Counterinsurgency and the fight against domestic and foreign invasions

The battles against insurgents or foreign enemies were a part of historical events which had been recorded in historical praises of Ibn Hani. For example, he described the attacks, done against the rebellion of Berber tribes by caliph, his military commandant "Johar" or other rulers, in his poems. He said about the killing of Mohammed Ibn Khazar, of Zanateh tribe, who revolted against the caliph:

"Ibn Kjarar who was an arrogant and tyrant person and didn't obey and was hostile to the caliph, was killed. He denied the religion and the right and he was the enemy of Imams and prophets. But, he came to you with shame and embarrassment because he revolted. His embarrassment liked the shame and embarrassment of beautiful women and maidens (description of state of the heads of Ibn Khazar and his colleagues on top of spears). His head was spinning on top of spear and he seems to be happy and laughing but his laugh was not true and didn't liked the one when he looked at his troops and laughed". [11].

And in a part of his odes that he wrote to praise the caliph and describe his battle with the Romans, he described the ships used in the battle by the caliph:

But the ships where were moving at the sea represent a large number of troops. The domes or bulges of them are similar to palanquins of the women whose eyes are similar to the eyes of wild bulls in terms of beauty. The difference is that there are black heroes on these domes. King of Rome feared and ran away as soon as he was informed of the existence of these ships. On top of these ships, long flags was installed with the rope. (Ibid, 232 and 233)

Also, Amir Moezi, in one of his odes about the conquest of the Levant, recorded the battles of Malekshah with the domestic and foreign opponents and arrogance in addition to congratulation.

As been clear in the above verses, both poets knew the Islamic army as the praised army and the enemy army as the blasphemy army.

Recording events and facts in the chronological order and at the time of the occurrence of events, is a type of history called chronology and it is usually brief and devoid of ant description and analysis but historiography is based on description and analysis and often based on information and data written by chroniclers [12]. With a little reflection on the historical odes and praises of Ibn Hani and Amir Moezi, it can be found that both poets are considered as chronicler. This means that both of them recorded the events at the time of occurrence, but the method of Ibn Hani is close to historiography compared to Amir Moezi, because he recorded the events and described what happened and suggested the details that some of them are not found even in historical books but Amir Moezi named the conquests and achievements of the praised and the places and individuals in almost all his historical praises. Amir Moezi has just chronicled.

When the just king decided to conquer Levant, he killed all his enemies, last year he conquered Balkh and this year, he decides to conquer Levant. One year he went to East and next year he went to West. He defeated his enemies in two years. He defeated his Arabic and Roman enemies in his one campaign. He conquered the property of Arabs and Roman. [5]

Conquests

Both poets listed and described the conquests to praise the caliph or his commandants and recorded their conquests in this way. One of the most important odes of Ibn Hani about the conquests of Moez al-din caliph, is about the conquest of Egypt.

He composed about the conquest of Egypt and the praise of Johar, commandant of Moez al-din caliph, as follows:

"With my eyes, I saw what I had never heard like of it. I saw a day which was scarier than the day of resurrection. Apparently the eastern horizon was covered with the horizon likes itself (second horizon means the praised army) and the sun set where it rose, because the great and mass praised army covered the sunlight." [11]

Also, Amir Moezi, at the beginning of his ode about the conquest of Ghazni and the praises of Sultan Sanjar, said:

As the request of Sultan, he conquered the East. Whoever wants to know his conquests, he should listen to the stories about Zabolistan and India. He should listen to the story on the conquest of Ghazni carefully that there is no more wonderful story than it. Enemy army are afraid of him. [5]

Both poets offhand addressed the main theme of the ode, the story of the conquest without any introduction and made the reader eager to listen to the story by expressing the surprise and wonder of seeing and listening such the scenes of war in the first verses. Then, they continued to describe the praised army. Moezi listed the names of some places in these verses. Also, Ibn Hani expressed the path of army and listed the names of some towns in the final verses of his odes.

"Palestine gave the rein of its entire lands and people to him. The commandant (Johar) conquered all parts of it. You traveled to Fustat and this trip was auspicious. It also was good omen to do what you decided for it."

Then, Ibn Hani described the movement of praised army step by step. Because as he showed in the beginning of the ode, he was with the army in the war but Moezi expressed the story that he heard, so he described the army in limited verses and then he praised the praised and his victory in this war. In final verses of the odes, both poets used the elements of nature to praise the praised.

Ibn Hani said:

The routes that you crossed and walked in them, had been watered and full of flowers and plants. The gardens placed in those routes, spread out the elaborate garment. The garment had no patches. The birds were singing the chant of victory and earth wore costumes of flowers and blossoms [11].

Amir Moezi said:

You brought proper treasure. Be happy for having free treasures. If you seek the fact from the East to the West, you will just see gardens. These gardens are your glory and justice [5].

Weakness of the Abbasid Caliphate

In the eras where these poets lived, Abbasid Dynasty lost its power and greatness and had been in decline and a large part of their territory had been dominated by the dynasties which were apparently under the Abbasid Caliph, but, in fact, they ruled independently and the caliph had become a figurehead. Two of them were the Fatimids in Egypt and Morocco and the Seljuq dynasty in Iran and Ibn Hani and Amir Moezi were of the court poets of them. So, both poets explicitly referred to weakness of the Abbasid Caliphate.

Ibn Hani said mockingly:

Bani Abbas asked: was Egypt conquered? Tell them that no doing could be done [11].

Also Amir Moezi said:

Baghdad people saluted him because of his justice. It is the time of the end of Abbasids. Having a king like you was the wish of Baghdad people. They want good times without oppression [5].

It is evident that such criticism of the Abbasid Caliphate with humiliating and sarcastic expression can be found in the poems of Ibn Hani and Amir Moezi but about the Fatimid caliph and the Seljuk caliph, both poets had acted cautiously and adopted the moderation. They had never criticized and ordered but if it was expedient, they had advised the caliph. For example, Ibn Hadi, in one of his odes, said:

"If a person ensures that forgiveness is better than the sword and war (knows the place of forgiveness), he will forgive more. Right thinking and policy will be achieved after some expectation." (Ali, 1939: 672)

Amir Moezi, as the court poet, had adopted calm and moderate policy and advised the sultans. For example, he said:

If a king has large army, his enemies will be afraid of him and his people will be relaxed and happy because of his justice. [5]

National and religious celebrations

Ibn Hani and Amir Moezi had paid more attentions to celebrations and feasts in their historical praises and some aspects of the history, society and culture of that times can be found in their poems.

Ibn Hani started his odes with lyricism and then, he praised the praised and described the ceremonies and celebrations that none of them were referred in the historical books by the Fatimid and non-Fatimid historians [11]. For example, he described the special ceremonies of Ramadan without any detailed explanation:

The holy month of Ramadan and our prayers will be sacrificed for you and the months after it and our prayers will be sacrificed for you. In this month, Quran was revealed (Allusion to the verse "The month of Ramadan is the month in which the Koran was sent down") and the residents of the house where it was revealed, were lauded [11].

And elsewhere, he referred to al-Fitr Eid and its ceremonies:

"Eid wore that clothing by him that faith wore it from the sharp and shine edge of the sword and he, as a person of the Prophet's family and who has a bright and beautiful face and ethics, revealed Al-Fitr Eid. On top of his head, there were the army that heads of their spears liked shining stars. They were under the flags on which the verse "victory from Allah and an opening that is near" was written and these flags liked clouds which trembled or moved. (In two last verses, the poet described the umbrella or canopy that the Fatimid caliphs used them in feasts and ceremonies when they were on horseback and it demonstrated the glory and grandeur of them. Part of this canopy included 21 flags on which the verse "victory from Allah and an opening that is near" was written and 21 persons carried it and the commandants and elders of the army carried the canopy.)" (Ibid, 485)

Also, the poet used Al-Adha Eid to praise the caliph and described the formal ceremonies in which Moez had participated in them with his concomitant. These descriptions were mentioned in the book of Maqrizi [13].

“Al-Adha Eid is so beautiful and great day that its light and radiance made me wonder. And my eyes are not able to see its sparkling and glittery light. The sky is full of swords and spears that the feet of horses and people slide due to a large number of army and the earth shakes because of overweight. (Then, poet describe the images painted on the canopy placed overhead the caliph.) On them (canopies) there are domes which are not high as the canopies installed on top of the women’s canopies to support them on the paved and uneven paths, they are only the painted and illustrated images.”(Ali, 2007: 560)

Also, Amir Moezi, in his many odes, described different feasts to praise the king in addition to congratulating the feast. But, he didn’t describe the traditions and he just mentioned historical and religious information. Like the coincidence of this Eid with April and the Eid as a tradition among the Arabs. He always remembered the Eid at the beginning of his odes without any introduction and then praised the praised and congratulated the Eid and prayed for him.

He said on the congratulation of Al-Adha Eid and Nowruz:

Al-Adha Eid coincides with Nowruz, Al-Adha Eid is celebrated in the Arabic tradition and Nowruz is celebrated in Persian culture. On the occasion of these Eids, the glory and victory of Moez al-din will be immortal. All of your days will be like Al-Adha Eid and all of your years will be like Nowruz [5].

And he said on Al-Fitr Eid:

Al-Fitr Eid arrives and Ramadan is over in which according to Islam, praying and fasting are halal and affair is unlawful. Although I was poor but I honored. Happy Al-Fitr Eid and God accept your fast. (Ibid, 409)

Praise of the praised caliphate or reign

Both poets spoke about the historical beliefs and events of their times after speaking about when the praised reached the caliphate. For example Ibn Hani said about the caliphate of Moez and his superiority as follows:

People! Be aware that vast territory was taken from Bani Abbas and he had no territory even as the size of the gap between the index finger and thumb. The world rule was returned to Muhammad’s family and the unique government was formed that likes virtuous damsel who drags the skirt with pride on the ground (skirt means army and followers) and the rights of the children of Ali ibn Abi Talib was returned to them and he was in the cradle, his father al-Mansur Billah saw and recognize the virtues and signs of Imamate in him.(Ali, 2007: 335)

And Amir Moezi said about the caliphate of Sanjar and his superiority as follows:

The reign of Seljuk started from Bukhara, and all part of the East and West were under the governance of it. Toqrol and Joqra firstly ruled and were famous due to their conquests. Then, Malekshah Sultan became king and considered justice in the world. During these times, all people were safe and relaxed and then Sanjar Sultan became king. [5]

Ibn Hani spoke about the caliphate of Moez as the Fatimid historian and according his belief (He was Ismaili Shia), he knew him as Imam and his government as the government of Muhammad (p.b.u.h.), so like some historians who write based on their beliefs and opinions, he knew the caliphate as the right of Moez that based on his beliefs, he was of the family of Bani Hashem and the caliphate that had been taken by the Umayyad and Abbasids, was backed to the family of Muhammad (p.b.u.h.) after many years. But Amir Moezi said about the kingdom of Sanjar as a praising poet and listed the names of kings and sultans of government in his poems.

Review and comparison of the means of expression in historical praises of Ibn Hani and Amir Moezi

Means and methods of expression and record of events in historical praises of these poets were record of cultural, social events and literary features of their eras. Therefore, the common points of historical praises of Ibn Hani and Amir Moezi are expressed in following by comparing theses means.

The use of Lyricism

Although most of these praises and odes had epic aspect but both poets, like ancient poets, sometimes started their praises with lyricism and used this method to record the events in their praises. For example Ibn Hani said in the introduction of one of his odes:

That mistress heard a sound and (thought that was the sound of the footsteps of her partner) and said it was the sound of the footsteps of brave and stout person and saw the glitter and said it was the glitter of his sharp sword (that he has come to kill the guards) but that sound was the sound of her ornaments and that glitter and sparkle was the glitter of her jewels [11].

Amir Moezi started one of his odes on the praise of Malekshah with following verses:

My moon shows my onyx on gold like the pomegranate that hides the pearls. He makes a wicket and ball with hair and jaw to make my heart like wicket and ball..[5]

The lyric poem of Amir Moezi is romantic with a subtle and ordinary meanings as expected but the lyric poem of Ibn Hani is a type of lyric poem called "Combat lyricism", because the poet always supposed his beloved locked by the guards and warriors and in order to see her, he put on his sword and became ready for the campaign.

But sometimes, Ibn Hani used romantic sonnet at the beginning of his historical praises. For example, in one of his praises started with the lyricism, he said by knowing the ruins and crying for the land of beloved:

"We passed from the side of the house where you were living in and saw some creatures which were like you (in terms of beauty)"

"We saw a herd of wild cows with beautiful eyes and the striped legs. They were like you in terms of having a pretty face and a way that you were walking. But we did not forget you and we were remembering you."

"Stop my Helper! That day I wept for the country, I saw my senescence and you also wept."

With the loud moaning and groaning look like me and my moaning, whine devastatingly.

Slowly like me but don't wail like me.

Or in another place he said:

"People! Hinder my beloved's camel to move because he doesn't walk on the earth but he walks on the heart which is the way of love and bothers it." [11]

Also, Amir Moezi composed the lyric poems with the same themes at the beginning of one of his praises: Camel driver! Doesn't stop anywhere except my country, because I cry for the ruins. I cry more and more and fill the soil with my tears and make the ruins as Jeyhon River with my tears. I don't see my beloved, who is tall like Cedar, in my house. The cemetery was established instead of pub and the crows are seen and their songs were heard instead of the sounds of trombone and fife. [5]

Direct and indirect effectiveness of Ibn Hani on Amir Moezi is clear in above verses and in fact, another part of similarities between the historical praises of these two poets is understood by studying and comparing these verses.

The use of religious beliefs and values

Since Ibn Hani and Amir Moezi had lived in Islamic era, they also recorded the individual and social values and beliefs of their times in their praises on wars, conquests and other events related to caliph. One of such fundamental values was conviction to Prophet Mohammad (PBUH), his miracles and children that both poets recorded it by assigning the praised to them. For example, Ibn Hani composed some verses on assignment of the government to Fatima (SA):

Children of Fatima, are there anybody except you to support us when we are resurrected? [11].

And elsewhere he said:

He has a pure and noble lineage that backs to Fatima (SA). He has an ancient dignity and honor. His dignity and honor was for relatives of Prophet Mohammad (PBUH) in the Islamic and ignorant era. (Ibid: 781)

Also he knew the Prophet (PBUH) as the father of caliph:

You look like your grandfather and your companions look like the companions of your grandfather and your anger looks like his anger when he saw the lifeless body of Hussain (AS) in front of his eyes. (Ibid, 547)

Also, Amir Moezi, in following verses, knew the caliph like the prophets and as their followers:

The caliph aims the victory of religion (Islam) since he has a soul of Muhammad (PBUH). GOD created you and Mohammad (PBUH) from the soil that its nature is with honor and dignity [5].

And elsewhere he said:

Because of his religiosity, GOD bless Mohammad's soul, Adam and Eve exalt themselves because having a child like him. (Ibid, 26)

Also, he said:

The caliph's doing looks like the prophets' miracles, his doings look like the prophets' greatness. (Ibid, 43)

Advice and expression of ethical issues

Other tools that Ibn Hani and Amir Moezi used in their historical praises are advice and expression of ethical issues. For example, Ibn Hani, in one of his odes, praised the praised and his achievement in addition to expression ethical issues:

I've heard that the Lord clearly calls upon His creatures to be good and kind. When a man is rescued from the world intrigue (worldly possessions and accessories) as if he is rescued from the storm [11].

And also, Amir Moezi, in his ode, praised Malekshah in addition to pointing to the conquest of Turkestan:

Believer is who thanks GOD and unbeliever is who blaspheme. [5].

And elsewhere, he said:

A man becomes famous due to his art and steel is valuable due its quality (Ibid, 138).

Creation of simile and literary images

Ibn Hani used different figures of speech from simple simile to far-fetched metaphors (Ibn Hani, p.317, Alialavi). Also, Amir Moezi used them in his praises widely so that Ofi knew Amir Moezi as the sovereign of the universe of expression, commandant of the army of speech and the knight of eloquence and knew his poetry fluent piece of art [6]. So, there are numerous similarities between the historical praises of these two poets.

There are a lot of methods and various types of simile in their historical praises that a separate research can be done on it. Sometimes the similes and images created by these two poets are similar, for example, they described the sword of their praised as "Zulfaqar". Ibn Hani said:

When your sword invited one of enemy heroes, he happily accepted its invitation as if there was a relationship between it and the souls of enemies invited by it. This means when your sword decides to kill one of them, it will kill him, you grandfather called it Zulfikar but your enemies called it Azrael.[11]

And elsewhere he said:

He brings his sword from the scabbard just for satisfaction of GOD and it is God who strengthens and approved my caliph's vote [11].

And also, Amir Moezi said:

Is his sword revealed from heaven that its edge is inverse like Zulfaqar? [5]

Also, both of them were inspired by religious and ideological elements and nicknamed their praised as "Moez al-din". For example, Ibn Hani said:

And when Moez takes it (sword) to help the religion of Allah, the enemies don't wait for their interim.(Ali, 2007: 342)

And Amir Moezi said:

You are Moez al-din and GOD, who is just, increases the glory of religion and world because of you [5].

And sometimes, these images are different in terms of simile. For example, Ibn Hani analogized the fog of war and the large number of killed enemies as follows:

"At the beginning of the war, when the fog of war spread out, battlefield becomes like a desert that everyone who entered it, cannot exit due to the bustle and plurality of the troops and you invite the beast to eat the meat of the enemies. It seems that the spears like cooks cooked and prepared it." [5].

Also, Moezi said on the fog of battlefield and a plurality of the killed as follows:

Dust looks like a dark cloud and the arrows look like the rain. The shine of sword looks like the light and the sound of bass drum looks like the sound of thunder [5].

Anagram simile has been widely seen in the praises of both poets. For example, on the praise of caliph, Ibn Hani said:

Apparently, the sun's brightness look like the brightness of Jafar's face when he sees enemies on the battlefield and his face's cheerfulness and brightness increase [11].

Amir Moezi said:

King of the world! Your honor is worthy and valuable [5].

And elsewhere he said:

The world is valuable because you are king of the world as if one person becomes famous because of his thoughts.

Also Ibn Hani described the horse by creating beautiful images:

He has hardline horses. When the war intensifies their feet are stained with blood. These horses trample the skull of the enemy troops with their feet. They have shiny skin like a new pearl or heated gold. Also, these horses kill the enemies, conquer the lands and make the roads safe and travel impassable and uneven places one after the other and make them close [11].

And Amir Moezi created the images like above and described the horses as follows:

His horse runs faster than wind. When it looks for something, it looks like a dog moving in the desert (his sense of smell likes the one of dog). Its back, like the one of camel, is strong and height and its teeth look like the ivory of elephant. Its eyelashes are similar to arrow and its mouth is similar to the end of the arrow that the arrow is put in the poly bow by it. Its ears look like the dates and its tail looks like cane stalks. Its horseshoes look like Bulgarian shield and its neck looks like Khwarizmi bow.

Such description about the speed, physique and movement of horses represent the impact of the Arabic ancient poetry and the poets of ignorant era on Ibn Hani and Amir Moezi.

Allusion or quotation from Quran and Hadith

Quranic verses and sayings and stories were differently used in the historical praises by Ibn Hani and Amir Moezi. There are one of the tools that both poets used them in composing historical praises. This reflects the religious beliefs of both of them. For example, Ibn Hani was one of few panegyrists whose praises have belief aspects in addition to political aspects.

I certify that you are a flag and sign of religion and strong strings that won't be cut. Adapted from a verse (He who disbelieves in the idol and believes in Allah has grasped the firmest tie) [11].

Or in the following line, Ibn Hani said:

Whoever you give sustenance, will give sustenance consistently and without account and whoever you do not honor or disgrace, will be destroyed. Referring to verses 26 and 27 of Surah Al-Imran (You exalt whom You will and abase whom You will and You provide without reckoning to whom You will)(Ibid, 670)

And, also, Amir Moezi said:

If you saw the essence of perfection in human, you, accursed Satan, didn't disobey. You didn't proudly tell that you created me from fire and didn't disbelieve and never told that you created him from soil [5].

Did not disobey

And/ or:

In Quran, GOD says: remember me and thank me, although he doesn't want to be thanked and remembered (Ibid: 561).

CONCLUSION

As mentioned, one of the themes that Arabic and Persian poets had addressed in the fourth and fifth centuries, was the praises of caliphs and their ministers. These praises consciously or unconsciously became a treasure trove of historical events of their time that the great historians such as Muhammad bin Jarir Tabari and Ibn Asir cited such poems in their historical books and even, sometimes, some events had been recorded that cannot be found in any historical books. One of these poets in Arabic literature is Ibn Hani nicknamed as Morocco's Mutanabbi. He is one of the greatest poets and panegyrists in Arabic poetry and literature in Andalusia and Morocco. His praises about the Fatimid caliph, Moez al-din Bellah and his commandants and governors, are entirely based on the traditional pattern of Arabic odes in terms of themes and structure and also, they have a special place. Also, Amir Moezi, as a panegyric poet in the court of Seljuq, assigned a large part of his poetry to the praise of Malek Shah Seljuq and Sanjar Sultan. He is comparable with Ibn Hani in terms of the record of historical events in his praises on the one hand and the use of abundance of themes, structure and imagery of Arabic poetry on the other hand. According to what examined and compared, also, historical praises of these two poets are based on realism. Thus, the poet reflects what he see (status of the court, environment of living, war, campaign and etc.) in his poems and also, it is completely clear that Amir Moezi was indirectly influenced by Ibn Hani, because he was entirely familiar with the themes and structure of Mutanabbi's poetry and due to this, the themes and imagery of his poetry are greatly similar to the poetry of Morocco's Mutanabbi. The praises of both poets express the political, social and cultural history of their time and they can be used as versified historiography. Both poets said about the conquests and events without any introduction or lyricism and when they praised who they want, they began with the lyricism as classic and traditional Arabic odes. Also, the poetries of them are similar in terms of the use of figures of speech and expression of religious beliefs that many religious principles of Ismaeili and Sunni Shia can be found in their praises.

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