

AN INTRODUCTION ON THE NICKNAME OF THE HYENA IN ARABIC LANGUAGE

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ABSTRACT

Nickname is one of the Arab characters and its glories. The benefit is the bow and homage and avoidance of mentioning specific names and expression simplicity originally. This phenomenon of language is also established in human, animal and inanimate. While an epithet is applied to disrespect, praise and satirize, and not to respective Arabs like a nickname, but it is prevalent among all nations the Arab and Ajam. It is possible reachability to the animals' properties and status amongst checking their verbal and literary of their nicknames and considering their concepts and semantic burdens. This aims at further recognition of the hyena from the nickname being determined of the Arabic language and proving the relationship between ancient and modern science of zoology, and at what could help a biology science today. In this way, it was found that hyena nicknames have been put on Arab's proverbs; 49 nicknames of that animal have been characterized by physical characteristics and properties of its inner and behavior; and due to achievement of their application, recognizing the hyena and how to behave it will be easier to handle.

Keywords: *Nickname, Nickname Emplacing, Name, Epithet, Parable, Hyena, Hyena Nickname, Zoology*

INTRODUCTION

The nicknames selected by the Arab on every object have been according to the purpose and motive, this purpose, motive and cause are not the same on humans, animals and objects. The nicknames were established to human population because of some factors including chide name such as Abdoullah (Abulahab had been known and famous, on whom god named Zoubeydi, 1992), appearance image like Aboulahab because of his red-color skin (The son of Hamdoun, 1996), specific characteristics such as the Abouzanban is a nickname of Aboudlmalk, son of Marvan, due to stink of his mouth such that housefly died when sat near his mouth (the son of Duraid, 1958), differences in ancestry, such as Ibn Zel, the Arab say someone to be Zal Ibn Zal or Ghale of Ghale to whom they don't know and whose father (Salaby, 1997), loving: such as Abu-tourab (father of the soil) to whom the Prophet (Pbuh) gave because of high interest and love for Imam Ali (AS) (Arbolí, 2002), and other factors, including social relations, behavioral characteristics, the morals, the person's position of the society and so on, we do not enter into, because it will last long and be unnecessary debate. The Arab was affected by various causes, upon making nickname to the inanimate, so that they attributed Aboulabyaz to the milk being drunk, or satiable mode by Aboul Iman (Saleby, 1997), according to the literal meaning of the word "Al-abyaz" and white-color feeding milk, this is because of its appearance and since people feel to be relaxed and "Abul-Imaan" makes association of this characteristic or Abu al-habib to the thin bread (ibid, 15), to the hungry, Abu Omereh and Abu-malek, to the salt: Abu-Oven, to the Faloodah: Abu-Allah (Hariri, 2003). But what is put as the purpose of the nickname in animals different from humans and inanimate, because, for the animals, special apparent features like: Abu-jadeh and Abu-jaadeh because the hair of a wolf's tail got ruffled (Esfahani, 1993); behavioral: like Um-Saher and Um-Sahere to be got her because of the emergence of a scorpion at night (Demiri, 2002), internal: Abu-Jarah due to high avidity of the crow and those cases that are not placed due to high volume in this article, and so we speak of this issue briefly and point out that the causes of nickname emplacing on animals would be affected by other factors like belief in being sinister and malevolent, nobility, power, etc.. This study was about the nicknames of a hyena in Arabic, and shows causes and reasons for emplacing the nicknames, due to the lexical meanings and implications of the Arabic language. This aimed at considering the characteristics that it, in itself, was

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original and would capture a reader's interest and introduce hyena more. Current research answers to the question: what is the nickname and what context is a nickname different from the epithet? In Arabic, how many nicknames are established for a hyena? And, are there relationships between nicknames and each of the features of appearance or behavior of the animal? And, are there relationships between examples mavable specified for the hyena and its nicknames? In terms of historical background, based on a studies were performed an article or research exclusive on this topic has not been observed.

MATERIALS AND METHODS

Research Methodology

Methodology was of taking notes and library way, along with the analysis. The analysis was based on the lexical and semantic nicknames.

RESULTS AND DISCUSSION

Literary Nickname Review

The Nickname Definition

Everything by which the man is called is a nickname such as Abu Abdullah and Abu Mohammad (Abu, 1986), it appertains to the Arab people that make the minor's dignity altitude great by mentioning the nickname and thus becoming needless because of that (Birouni, 2001). That aimed to build awareness of and celebrate, in principle, it has been used to avoid mentioning specific names and simply to speech (Haumeyri, 1998). As mentioned in the introduction, the nickname, in Arabic, not only for humans, takes on animals and inanimate, too.

Genesis of Nickname

Genesis of words in different languages has been influenced by various factors such as the name of any disease, in medicine, discovered a virus or bacteria types and staus is linked to the inventor and location of the discovery of the virus. So, undoubtedly, every word has a root and origin that returns to into the staus and has been derived from them in terms of meaning. With this short introduction, we are looking at the beginning of genesis of the nickname:

Amelie says in a unique book "Arts precious in the eyes brides": "The first person who said poem in Persian was Bahram Gur and this is because he was to Noeman ibn Monzar, Yemen kingdom (Correct to be kingdom of hierah not Yaman), when being a boy; so that Noeman's daughter was his wife and Noeman allowed for him to lodge and it was the Arabs' customs when events and battles to compose paeen and to praise themselves. Bahram had of rhythmic nature because of being ever heard the Arab's paeans; someday, he composed this, in his own eulogy:

I am that expressing tiger and the lion of hero

My name, Bahram Gur, and My nickname, Abu-jaleh

The Arab called him Abu-jaleh to say that he is huge and the nickname to be established of his era and it is because of that when he would go to Yemen, each of grandees' son or brother to get departed; as Bahram came back and those passels came forward, however, he didn't know them, when as defined of every one to be defined who this is after that these nicknames were remained (Ameli, 2002).

Nickname of Morphological and Syntactic

It, in a term, is a singular word with plural of "nicknames". For example, when we say: appealing to something else I would hide from it (Ibn, 1990), it is transitive with dropping of letter b as it is said: "Nun empowered by nickname, Um al-Khair (the mother of goodness)" (Ibn, 1999) that is giving the nickname "benevolent mother" her. Or when it is said: But I Zaid brother or father of Saad Abu Saad; meaning (he called and called him by) her to be named and called. The most use of the words is as "Knah / Knah and Knah, Knah and techniques (Heydari, 2002)". The nickname, in terms of syntax, would be kinds of sciences; the term is mixed started by father and mother like mother of benevolence and father of Abu-Abdoulah (Ibn, 2007). Imam Fakhredin Razi also knows infinitive of son and daughter to be nickname like Ibn Daitya (nickname of a crow) and the daughter of earth (nickname of Hassad). Abu-Taiyeb said in eulogistic description of Azadouleh:

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Iranian brave father, Azodoule, to be sacrificed to King Khousro

Syed Himyarite said of his objective noble ode to:

Lam square Ballvy Tamsh AMR and notifications Blq (Bita Hashemi Khorasani: 160).

Nickname, Epithet and Name

Three types, nickname, epithet and name would be current into both of the person and gender science and they are science and name and what its meaning is something neither nickname nor epithet. Like: Zeid, Amro, Bakr; the epithet is to imply praising or blaming as an Imirmoumenan, Imam fasqyn (Bita Hashemi Khorasani, 161-160).

The Difference between a Nickname, Epithet and Name

The Arab, when bringing a nickname, is going to bow i.e. it is given to the bow. The almighty God would be forbidding the calling and naming someone as ugly and says: "La Tnabzva Balalqab (Hojourat, verse: 11)" (Madani, 2005). From this verse it is understood that the Arabs, to insult, were mentioning nicknames, though later said (Evil immorality name after faith). The poet says:

Aknyh during Anadyh Lakrmh and La Al Qubbah, and Alsvyh Allqb

And study was on the epithet for the use of both praise and satirize. The epithet and nickname are different from both of the literal sense and the meaning. But as a word, the nickname is what an infinitive is of one of four aforementioned words, but the epithet not to infinitival by them.

But as to the meaning, Sheikh Razi said: the difference is that in the epithet, nicknamed person is praised or blamed due to what meaning is, like Jalaluddin, who is praised, and emir sinners, who is censured. The nickname so-called, due to a word, it was not of praising or censuring but of bowing, that not to be specified to his name and it causes a bow and making him pleasing because some people are averse of specification of their name and it will make them uncomfortable, especially if obscene, it becomes to be named due to the name not to eulogy, and it results due to his epithet and eulogy not to appreciation; or satirizing and it gets made due to bowing nickname in fact that his name is not specified. If the nickname is also sometimes called a eulogy or satire like (Abu-al-habr) (Abu-al-shar) (Abu-allah) (Abu-jahl), and sometimes names such as (Hassan) (ALI) (obscene) (evil), saying that the name indicates on the word being named, no according to the praise and satire of being named and to the epithet, the nature and attribute are regarded and to the nickname the bow is considered, neither the nature of being named nor the attribute but bow; and if, sometimes, to imply the praise or satire, it is not meaning and purpose; because a teller will not intend for praise or satire of both; unlike the epithet this means praise or appreciation and partially to the name it is given the nature of being named regardless of all circumstances and descriptions and other than objects' nature, and in the epithet it seems to be the essence, with respect to the descriptions of the attributes, descriptively, of praise and satire and in the nickname seems to be others, like Abu-Omreh, Abu-Ali, Abu-al-Hasan and so on, and if something else are purpose and meaning of one of these, it is a few and contrary to the law of purpose and meaning in the emplacing; and it must be understood that the nickname and epithet are sometimes taken as a name (Bita Hashemi Khorsani:162 -161).

Expressing Nickname and Epithet's Benefit

At the nickname, nicknamed people is praised by that, it has to be intended someone who owns a nickname, like so-called; because it is not performed to bowing like Abu-Omreh or Um Amroh Ibn-Daitya and slight like Abu-al-shar Abu-al-khaire; and can be said that as this kind of word useful as praise and satire, becomes out of the laws of emplacing.

The owner of Kashaaf of Rabi al-Abrar said: the nickname not for any nations and it is the Arabs' characterizations and accounted for one of their glories and benefits of the nickname is to the bow and honor and the noblesse of tribal and the race would be worthy of such this word that the poet has said (Aknyh during Anadyh La Karama ...) that Ejla of specifying the name is why getting a nickname; and putting it in allusion and then getting a nickname hey have to rise to good epithets, and good epithet to be set for themselves, and the few celebrities of Ignorance and Islam were called with no epithets. But epithet is no specified to the Arab like the nickname but is the most prevalent among all the Arab and Ajam nations (Bita Hashemi Khorasani: 163-162).

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Nickname and Epithet of the Animals

Distribution of animal habiting in areas around where Arabs lived, and in proportion to the amount of exposure easy or difficult to the animals, also the culture, customs, traditions and beliefs of Arab and the extent of their understanding of the variety of animal species had been reasons of pretty nicknaming prevalence on all non-intellectual animals. So to express their inner feelings and on the importance, features of intrinsic, behavioral and appearance, divination, pessimism, being plasure or not etc. the Arab put on any one a special nickname. For example: Om Al-kharab (Ibn al-Athir, 631: 53 and Demir, 2002) and Um Al-sbyan (Demir, 2002) were the nickname of the owl, as the bird chooses home in ruins and desolate places and since known by ominous and inauspicious, as given by "Um Al-kharab". Why is this given to the female owl? Because it is believed that anywhere sitting, it to be turned into ruins, getting place ruins and abandoned like a female that lays eggs and makes generation, thereby, said by "Um Al-kharab" not "Abu-Al-kharab, and because the "Um Al-sbyan" to the Arabic, means Um Al-fesad and Um Al-shayatin and according to the characteristics of "owl" as a evil bird wherever chooses to home brings a misery and no one likes to see the bird on the roof of his/her house because corruption is being followed by, the nickname is given it; and as inducing the corruption the nickname given to the female owl and a chigoe as an insect has some nickname in Arab culture like: Abu Tamr (Ibn al-Athir, 631: 76) due to very jump and lunge, Abu Uday (Ibn al-Athir, 631: 79) because of hostility to humans, and Abu-Al-vassab (Ibn al-Athir, 631: 109), because of the great leap and the myriad examples of such do not have enough room. But about the epithet, the animals by themselves, similar to humans, in Arab culture were capture some epithet like Osamh, Sadh Al-Haareth, Qosour, Ghazanfar, Hydareh, Al-Lith, Al-zargham, Al-houzber, Al-zeygham, Al-hyqm, Al-anbas, Al-hourmas (Al-maleki Al-houseieni Al-Musavi in 1995) Al-naj, Al-joukhda, Al-byhes, Al-douras, Al-rybal, Zafar, Al-saab, Al-tysar, Al-metans, Al-fraseh, Al-qousereh, Kehmas, Al-motahyb and Al-varid are all a line's nickname due to its generosity and dignity (Demir, 2002) and countless examples of this. A glance at a culture of getting nickname and an epithet of the Arab indicates no restrictions on their topics and what is mentioned you may know by a handful the whole sack. So we refused to express many epithets and nicknames, howbeit, being expressed their proper place; but for fear that our writing is detailed and makes the reader boring, we inevitably would have grasped talks rein, otherwise, speaking horse is not laming, in God willing.

Nickname of Hyena in Arabic

Indicating with the Hyena

The hyena is of the suborder carnivorous mammal which creates a particular race of hyenas called. This is relatively huge animal and as size as small panther, and hides in the secret cave during days and comes out at night to find prey (Moien, 1992). It is a mischievous (Ibn, 2000) and the most evil predators (the Matrazy, 1979); the animal sees in a sodomy manner, one year it is a male and another one year, a female (Based on newfound researches, of course, this theory was rejected, (see <http://sirtlan.nedir.com>): said that this had been thought due to too many similarities of male- and female-genders' pudendum.) (Ibn Duraid rejected this theory and said who has seen them in a state of sodomy to know they are looking at sodomy mode?). At the year being male, it fertilizes and at the year, being female, it breeds (this has been made by Jahez and Zamakhshari in Rabi al-Abrar, Qazvin in "Wondered Creature" and "Useful sciences" and perishing concerns and others) (Demir, 2002). There is a sever hostility between dogs and hyenas so that if the dog passed under moon on the elevation, and hyena foots on its shadow, the dog falls from an elevation and hyena eats it (Demir, 2002). It behaves to wolf friendly. If a hyena dies, it children are lactated and fostered by a wolf. Even, hyenas and wolves get intercourse together and create offspring. Yes, although these two animals, the hyena and the wolf, are friends to each other, when the story comes to comestible fight to each other (Bita Sabzwari: 706-705).

After a short introduction, to learn more about this animal the hyena, we begin a sweet argument of a hyena's nickname:

Nicknames of the Hyena and their Appellation

As mentioned previously, the Arab would be influenced by various factors of appearance, intrinsic, behavioral, divination, pessimism, being pleasure or not; and the hyena looks like animals that because of

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the close relationship and presence of the various aspects of Arab life in that era are allocated on the elevated position in such a way that even in a speech and assembly takes a large part of allegory and metaphor. For example, Imam Ali (AS) in one of his famous sermon (Sermon of Shaqshaqye) states: "I swear to God I'm not like a hyena that it is been slept with songs and beguiled and hunted" (The first Imam, 1999). With this brief introduction, we start the main discussion: investigations performed suggest that the Arab determined 49 nicknames, for a hyena, on various features that this demonstrates that the identification of the animals. In order to further understanding the meaning and connotation of the nicknames, referring to literary and lexical various books and dictionaries, we would be receiving that:

A – A part of these nicknames includes appearance features of the hyena:

like Ome Tafaal (Ibn al-Athir, 631: 40) for being smelly, dirty skin, dappled skin, Ome Sofal (Ibn al-Athir, 631: 42) on the dirty and opaque skin, Um Jabaal: (Ibn al-Athir, 631: 45) because of a lot of hair in the back of the neck; Um Khosayl (Ibn al-Athir, 631: 53) due to the appearance of the abdomen, because the area between its navel and pudendum would be hanging down and vibrating, Um Khansil: (Ibn al-Athir, 631: 54) because of the soft abdomen, Um Dabkal: (Ibn al-Athir, 631: 57) having thick skin, Um Rashem: (Ibn al-Athir, 631: 62) for being black a face, color of the skin, Um Real (Ibn al-Athir, 631: 62) as the outgrowth above the ears; Um Raam: (Ibn al-Athir, 631: 62) due to suet and fat in the body, Um Regham (Ibn al-Athir, 631: 62) due to the catarrh of the nasal mucosa; Ome Zeyt: (Ibn al-Athir, 631: 65) for suet and fat in the body; Um Attab: (Ibn al-Athir, 631: 80) because of the limping, this stumbles when walking because his left hand and foot shorter than the right and/or due to that side of the body where there is slimy moisture (Demir, 2002), Um asile (Ibn al-Athir, 631: 80) having a scattered hair, a thin fat around the stomach; Um Amro (Ibn al-Athir, 631: 81) when the hyena opens its mouth, its gums are appeared hence being called Um Amro; Um Ansal: (Ibn al-Athir, 631: 81) due to disheveled body hair; Um Warad: (Ibn al-Athir, 631: 110) because of the color of body hair, to color of cavity of mouth.

B- The other part of nicknames consists of the inherent and behavioral characteristics of the hyena:

Like Abu Amer: (Ibn al-Athir, 631: 78 and Demir, 2002) Amer is meant constructor; and to interest of contradiction and contradictory metaphor the hyena is said Abu-Amer virtually, since it is destructive and devastating: Abu-al-Ariz (Ibn Athir 631: 79), the hyena is an animal villainous and prurient. It is a male in one year and a female in another one year. When a female, it breeds and when a male, it get a pair of any species similar to, in this regard, known as prurient (Bita Sabzewari: 706) and taken a nickname of "Abu-al-arize"; Abu Kaldeh: (Ibn al-Athir, 631: 94 and Demir, 2002) to the selected location on the ground hard and without pebble soft and away from woods, Abu Al-henbr: (Ibn al-Athir, 631, 111 and Demir, 1424) because of the life of sabulous and sandy land, Um Bouasar (Ibn al-Athir, 631: 35) of interspersed article (based on veiled) originally meant rummaging and extracting, since when revival of the dead, it digs the graves and it appears what is inside them (Makarem Shirazi, 1992), the hyena is interested vigorously to digging the grave, so captured this nickname; Um Jaour: (Ibn al-Athir, 631: 44) due to howling and screaming; Um Jalas; (Ibn al-Athir, 631: 44) since passes the days into a cave and sleeps at; Um Khazrugh: (Ibn al-Athir, 631: 53) when the hyena shakes the body some things like insects, dust, mud etc. fall from its hair on the ground and taken this due that, Um khenaver: (Ibn al-Athir, 631: 54 and Demir, 2002) due to eating human flesh (Ibn Hamdun, 1996). Because of these features of hyena, and some believe in its meat being unlawful and some lawful (Demir, 2002), but it looks the meat is forbidden because of the messy eater. In verification of unlawful meat, a cabala exists of Imam Ali (as) who said: "Should wolves, leopards, lions, jackals, bears, hyenas, and every animal who have claw not to be eaten (Ibn Hayoun, 2006); Um Rasham: (Ibn al-Athir, 631: 62) because of opaqueness and darkness on the face, Um Rea-al (Ibn al-Athir, 631: 62) being stupid: they are easily preyed (Esfahani, 1993, Vol. 6: 349) said that when the sounds drew of hunters, head immersed in the nest, were unaware of the dangers around and went to sleep and to be preyed (the first Imam, 2000), Also it has been taken this, because of its skin color and the being splotchy by black and white spots; Um Raghham (Ibn al-Athir, 631: 62) because of the getting rage and fury; Um Ramaal: (Ibn al-Athir, 631, 62) living in the abandoned desert, Um Zeighami: (Ibn al-Athir, 631: 75) because it is biting his prey; Um al-tarigh (Ibn al-Athir, 631: 76) as the hyena walks a lot; Um teryegh (Ibn al-Athir, 631: 76 and Demir, 2002) if it observes a man asleep on,

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it makes the hole under his head and assails on flash, rips his stomach open and eats his blood, Um Amer (Ibn al-Athir, 631: 80 and Demir, 2002) Amer means constructor, to interest of contradiction and contradictory metaphor the hyena is said Abu-Amer virtually, since it is destructive and devastating; Um Aisak: (Ibn al-Athir, 631: 80) because of prurient, taken this: as if reaches a flock of sheep, and everyone seems to be killed, Um Ariz (Ibn al-Athir, 631: 81) for abjection and prurient (the reason stated above), Um Ansar: (Ibn al-Athir, 631: 81) due to high speed running; Um Avaf: (Ibn al-Athir, 631: 81) going around the carcass of its prey, Um Ovaymer: (Ibn al-Athir, 631: 81), On the Evils, Um ghemer: (Ibn al-Athir, 631: 86) for a trick and hatred, thirst; Um al-ghobor: (Ibn al-Athir, 631: 89 and Demir, 2002), because much digging graves and eating the flesh of dead man; Um ghashom: (Ibn al-Athir, 631: 90) due to making and lacerating the dead body; Um Ghaasham: (Ibn al-Athir, 631: 90), being old and long-aging and because of predatory, Um al-ghour: (Ibn al-Athir, 631: 90) because live in the woods and forests, Um al-ghavad: (Ibn al-Athir, 631: 90) because of the prurient behavior of the animal in sex abnormally, Um kelvaz: (Ibn al-Athir, 631: 94) live in on the hard earth; Um al-ghaber: (Ibn al-Athir, 631: 99) due to excessive digging graves and eating the flesh of dead man, Um nofal: (Ibn al-Athir, 631: 105) in terms of access to carrion and carcasses, which considers to its booty. Because the hyena is of the carcass eaters, Um Naffal: (Ibn al-Athir, 631, 105 and Demir, 2002) taking advantage of the hunting; Um Veaal: (Ibn al-Athir, 631: 110) live in the mountains, Um al-henber: (Ibn al-Athir, 631: 111) a female hyena has been taken this due to the life of sabulous and sand land; Um Hanaber: (Ibn al-Athir, 631: 112-111) "Al-honabr" plural of "Al-hanber", due to the collective life of the female hyena overlooking the sabulous and sandy prairie; Um al-hounaber: (Ibn al-Athir, 631: 112-111) "Al-henbr" diminutive of "Alhnbr" and it is used for considering the little kids of hyena living in overlooking the sand and gravel. When investigating the individual nickname, we have identified how living in different places, feeding, hunting, apparent characteristics, and other behaviors and intrinsic traits of the hyena, and found out that it belongs to a group which have been allocated the greatest nickname in Arabic language, perhaps because the biological dispersal along the areas that humans have lived, as a result of exposure very easy to this animal, the predator's presence to be felt in their lives and they recognized the animal much more and established many nicknames to it.

2-3-relationship between the nicknames of hyena and allegory

On the relationship between the nicknames of hyena and allegory, and we like to sample content:

Dehkhoda argues on "Adage and Anecdote": "Um Amer is the hyena's nickname. Said that some of young Arabs wanted to hunt a hyena, the animal did not escape and to refuge one Arab's tent and he strived with a naked blade in supporting runaway, and swore not giving up the animal protection, it spent a couple of day in the tents of the Arab, someday he was nude for bath home, the hyena saw him lonely and without weapons, attacked suddenly at him and ripped stomach" (Dehkhoda, 2004); and Naviry at the book "final qualitative of techniques of literature" says: Um Amer is an example for someone who knows no trust in the covenant of the world because the world is guilty of perjury, and after the dimension of comfort, a disaster brings. Therefore, knowing the all habits of the world, the human reside and live in again as the hyena making a trick (Naviry, 2001). As we have seen there is a special relationship between the moving allegories, popular among the Arab, and the hyena's nicknames; we've mentioned in this article just a sample for more information.

2-4-nicknames and names of the hyena and their relationship with the allegories of Al-Arab

In addition to 49 nicknames of the hyena from an exhaustive list, some was also attributable to praise and satirize to the animal a brief reference will be: Among the nicknames of hyena in Arabic language would be: Jill, Jaar, Hfsh (Demir, 2002), Qsam, Jyal, Qsm, debauchery, Fsaq (Moubrad, 1998) Hzajr (Moubrad, 1998; Zamakhshary, 2003). It is said that some of them in Arabic language would be placed in Arabic Allegory. Esfahani at the book "Moving Proverbs to Doing" mention as it makes easy prey of hyenas (Esfahani, 1987). One of the hyena's names in Arabic language "hyaena" was put at Arabic allegory; the Arab makes an example of stupidity by the hyena and says "Idiot of the hyena" (Jaheiz, 2002) because it would be an easy prey (Esfahani, 1993) in "Literature Treasury and pulp-to-door to Arab Language" states that the Arab make an example of a hyena for speaking of prurience and say: "Spoiled hyena":

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because the animal goes beyond the wolf for its prurience (Baghdadi, 1996). Based on the foregoing discussion, it seems, the nickname and name of the hyena also could be remembered as an allegory because many of them were gathered at the “Allegory of Al-Arab”. Of course, a lot of talks exist, due to the prolongation of the word; we'll stick to the brief.

Conclusion

The nickname is of specifications and glories of the Arab overall, the benefits are of reverence and bow. While the nickname was not only the Arabs, but among all nations and religions is prevalence and current. This language feature would be used more to humiliate, insult, praise and get eulogy. The nickname is not limited to humans, but to animals and inanimate, too. The nicknames being put to the animals reflect the unique characteristics of the animal's appearance, behavior and innate. The animals have ever been regarded by the humans, as one continues to seek further understanding of this group. Among these, a hyena, as a wild animal, has been traditionally regarded by zoology in Arabic, because it is put by 49 nicknames based on apparent, internal and behavioral characteristics of the animal and its characteristics have been studied. So has been much for the old man's attention. Even at most the allegory expressed for this animal also associated with the nicknames and characteristics of appearance, behavior and innate.

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