

INSISTENCE IN THE PRE-ISLAMIC POETRY A STUDY OF MOTIVES AND CAUSES

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Insistence and determination are main principles. They can be keys to success in life. Their absence causes a lack in many related values and manners. Therefore, pre-Islamic poets consistently discuss the principles of insistence. They are self-made, insistent on educational, social, political, economic and warfare positive life aspects. Therefore, poets gave some advice and guidance stressing virtues such as kindness, great hospitality and self-preservation even if these principles required leaving the tribe and relatives such as the lovers and family to maintain a social rank and value. Therefore, these ambitions can only be achieved and realized by patience and flexibility. In the pre-Islamic era, personality is valued in terms of rank, value, flourishing, vanity, and pride and dignity.

Keywords: *Insistence, Pre-Islamic Poets, social behaviour, thinking methods, principles.*

Introduction

In the light of the above discussion, insistence seems to be one of the important supreme Arabic self traits. The Arabic personality consistently aims at nobility in the Arabians. This is confirmed by the Arabic studies in the field of social construction.

Arabs are brought up on virtue and originality and noble values. As long people attempt to change others' opinion and the core of their thinking, the Arabic mentality does not easily accept this change regardless of the degree of persuasion. The studies show that insistence in the pre-Islamic poetry lies in the strength of the will and determination believing in the importance of the poetic heritage. This is because poetry can create a strong impression through the unification of the word and its meaning (1) because poetry carries the gist of the image and its glorious frame which are the title that researchers cannot ignore trying to reach

social peculiar facts, and emotional traits. The fact is the spiritual situation which fosters the relations among the sons of the society or city. Therefore, the mind can purify the spirits from 1 whims to cohere in a shared ideal world (2) of originality and values which are part of the Arabic existence in the world and that period of history.

Insistence remains a social behaviour and a conceptual activity that reflect the environment and its current environment. It converts these facts into an emotional conceptual process whose vocabularies are persistence which is a product of the environment that create a social cohesion with a language whose are horses, night, wilderness, Invasions, wars, revenge, stubbornness, conflict, endurance, continuing the struggle and winning the struggle). Other criteria are considered a threat to the personality of the individual who is fully ready to defend rejecting personality change. Because people realize that cooperation fulfils their different needs, each individual is expected to play a role in the cooperation (3) which is a pride source.

The thoughts, ideals, habits, beliefs, traditions, skills, thinking methods, life manners, family systems, parent narration heritages, stories, myths and boldness (4) and self-confidence are some of the attitudes. Humans are a product of culture which is a system of behaviours based on traditions (3). Culture frames poets, poetic ideas and sense imagery. This frame enabled the depiction of the values into masterpieces that stimulate masculinity and authenticity for the hearers when insistence makes people proud and reverent. Poetry is “a language of emotions, agitation, soliloquy and mutual feelings” (5).

This opposition creates positive and negative poles and can lead to alienation, hatred and malignity because the two parties’ ideas utterly disparate. This brings the two parties to a standstill ending in regret or success. If opinions cohere reality and society in which the individual is brought up, positive stubbornness emerges whose main aim is the insistence on the attitude. Stubborn cases confirm masculinity and endurance to win the right. Right, honor, pride and esteem return to those who want them. It is “emotions of a specific type, which take higher ideals as a topic for it such as the love of the truth, just and virtue” (6). Insistence can be:

Insistence and advice

Insistence and advice are abundant in the pre-Islamic poetry showing enhanced persistent pride. Withdrawal which damages pride is forgotten

because it stems from a “voluntary act carried out only by implementation” (6) to reach a goal.

Ibn Al-Abras embodies these ideas describing his tribe, as it is the basis of his social life (7). He is resentful of Tamim’s interfering. The matter is “their anger and condemnation of the deaths of Bani Amer” (8). Therefore, he considers necessarily restraining perpetrators describing them with ridiculous words. This is a threat with some advice not to act otherwise they regret. He is proud of his tribe who do not fear death; they die with dignity or win.

He paints a picture of the terrified women who are between life and death, fleeing or exile (9):

We were informed that the Timeems Despite I lost the vanity of your father	were hated for the slain of ‘Ámir and angered I should not be blamed

He asked Hijrbn, Umm Qattam”, if Patient for our what our allies did Let those cry whose women	the spears, thirsty for blood, stab Cestrum and honey are mixed In the day of women defense ask where to escape

Bad interferences deserve fighting because they hurt agitates others particularly. Those who interfere to what does not concern them will hear something unpleasant. In psychology, truth is made and, on which the practical philosophy is based, negates this possibility (10). However, advice remains a key and a solution for any problems, if the other party takes it.

Ibn Al-Abras uses conditional (if) with the negation in his saying (not mobilized), (did not obey) and (do not listen) at the beginning and end of the first verse. Also, in the second verse, the clause (do not fear) is reinforced by a moral affirmation (whole) to give the tribe a speaking voice rejecting everyone who had their own separate opinions. This is a message that carries a sense of tolerance and giving rights. Thus, the poet prefers wisdom to stubbornness because of its better results than that of stubbornness (9):

If you did not take the opinion and Do not fear the blame of the whole tribe	advice nor listen to a guide nor defend it with the tongue or hand do not ask to suppress a threat
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forgave their ignorance and mistakes, and descend to the place where the virtue if you justify yourself with wishes **is seen in the world than the praiseworthy. you will not have glory nor approach it**

The storytelling among pre-Islamic poets is reinforced by one sided insistence, which is an attempt manage the debate in a persuasive and linguistic manner justified mentally and philosophically. The reprimands wrong insistence. Some people are fully insistent while others not” (11). When these ideas crystallize, facts become clear, and their roots are established one the basis of wisdom and reason of advice.

Ibin Al-Sama presents unreasonable facts which are against the laws of argument and are devoid of evidence. In the first verse, his advice is conditional on acting. The answer to it with (if) is an opportunity to reveal the truth and restrain those who violate it. Similar to other poets, he “is an imitator, like a painter” (12). He depicts event with expressions (12) that are logical, reasonable and close to reality (13):

I blame some of your blame if you know the unseen, please
My blame is for every man and tell
son of his mother like the foods of the passenger
I blame the people like Khalid there is no nobility while people
and by hand perish

The repetition of the vocabulary reinforces the stubborn speaking voice. He starts his verses with the vocative to emphasize the issue and draw attention. He is motivated to react in a manner that he likes, in saying (*I blame, my blame, I blame*) in an artistic technique unique to the poet.

Then he resumes describing his crisis, which deprived him from sleeping and shook his entity because his people do not obey his advice after he forbids them to descend. Thus, he is self-estranged in tension and in psychological strain called despair or frustration (14). Therefore, he cannot regain his ability, superiority and control with competence. Consequently, he expresses his suffering justifying it to the failure to use reason reinforcing his statement with evidence about the opponent’s fight preparations and the lack of equal forces. It is a self-appeal to think and remember his case and the case of his people alike (13):

I told the Arzdhs his companions witness for me Publicly, the believed of thousands armed

I told them that these allies

They did not stay when they raided

When I saw the horses coming

I commanded them not to descend in the zig zag

When I disobeyed me I stayed, with them

I was member of my misguided

and the Sauda'a and people their commanders in the gear tied camped between two lines like a locust flock in a house and desert

like locusts in the wind directions

They did obey the right Opinion and I see they were wrong

and if the tribe guided I am Ghzya tribe guided

Insistence on drinking wine and the issue of revenge: refusal and acceptance

Insistence in the pre-Islamic poetry may be unusual, as it contradicts the tribe's values and customs. It may stem from an ill-considered personal endeavour, lacks of experience, and fulfilling world's temptations such as drinking wine and women accompaniment which they are pound of (15). However, a moderate behavior is important and contradicting traditions is prohibited (16). The poets behave in this way after being convinced with the inevitability of death. Thus, they exerted most of the efforts to please themselves with these things in addition to gambling (17) until Islam came and prohibited them.

Bin Al-Abed insists on drinking it in spite of the blame. Therefore, he is alone in his opinion believing in his ability to address his opponents in words and deeds using an effective language to respond to those who disagree with him. He uses (still) and (Oh) combined with vocative. He wants to close the conversation by repeating the exclamatory verb (leave me) twice in the fifth line and at the beginning of the second part of tenth line insisting on his deed until dies with death spears (18):

Still is my drinking alcohol and my thrill
Until all the clan avoids me
The poor did not deny me
Oh, those who blame me for going to war
Oh, you cannot eternalize me
Because of the three needs of a man
One of which is to drink wine
The second is passion when
I spend the cloudy day
I am kind and we will know

and my sale and my old and new money
like a camel coated with tar
nor do the rich or enjoyment, can
you immortalize me if I give up
leave me spend my money
I do not care when I die
like red wine which creamed
when water added
resorting to me like a running wolf
leave me enjoying chubby nice women
when we die who will die thirty

Thus, Bin Al-Abed loves life with its values, pleasures, and customs with his belief in the extinction of the body. So, in war he fights while in pleasure he would receive the nature of the body (19). He paints a picture of suffering taking the form of a persistent, bold, patient and enabled man (18):

If what has to be faced, comes when it is not lying nor weak so welcome

Pre-Islamic poets portrays life in a bitter complaint with conflict and controversy, whose results yield the victory of destiny (19). With simile, he compares the death power over human, with an animal owner domination (18):

<p> For your life, death did not err a lad Whenever a time leads to his death, I see living as a treasure incomplete, every night </p>	<p> for the loose length and folded by hand and whoever is in rope criticized and the days do nor decrease but age </p>
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In spite of the insistence on worldly temptations aiming at life filled with happiness, destiny, power and control over ability result in sorrow,

Insistence, stability and non-breaking in front of the calamities of eternity

Arabs are created proud, stubborn, insistent regardless of the needs and severity of the circumstances. Thus, it the environment significantly impact refining their personality constructing it with pride, magnanimity, persistence, greatness, and prestige. So we find them sometimes resisting and giving up again (23).

Therefore, sometimes, we find the Arabs accept the circumstances wisely, rationally followed by we comportment to win a struggle. All the environment of the pre-Islam poets motivates excitement, and the exciting scene of their thoughts “so I am created from its sons and strong men because the desert instills courage and strength in them and teaches them pride to raise and adapt them on freedom” (23).

Al-Absi discusses these ideas by asking himself to face the misfortunes with endurance, and insistence in a sharp speech charged with will. He is firm in his opinion, serious in his case, and he continues to discuss his stubborn attitude with an influential language and a will that does not soften or break confirming the saying: “one of the signs of impotence is attributing failure to fate” (24).

He began his speech with a command (fight me) in the first line (exert efforts) in the second, with the second person pronoun (You and God did not know). In addition, he depicts an image of a confident knight for himself in the third line to show the truth of his matter and the strength of his determination, nature and the conditions of eternity. Thus he does not allow restraining his powers or lose his determination (25):

Fight me, night moistures,	on my right and on my left.
Exert efforts to my enmity	you did not come to my mind I
and stubbornness	swear
I have more vigor than rocks,	stronger than a knight
And my teeth, if I were violent	guided me and answered me for
at night,	my delusion.

Thus, he struggles and fights time, especially if the circumstances surrounding him contradict his own aspirations. These contradictions prevent achieving his desired goal, especially the ones related to passion and love. So he closes all the penetration outlets and does not allow all the external attempts to creep into his will to shatter his feelings. Thus he presents

<p>And a distant from a country of failure So I said to him: Do not cry your eyes, It will suffice for you to lose neighborhood meat Did you not think that the eternity, change color</p>	<p>and that the breaches of things it is an issue that is spent for us, and you will be rewarded. and tainted potable water two colors: one time and one lie?</p>
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The wisdom and experience of the poet are prominent and remind those who do not use their minds nor help themselves with farsightedness because the consequences of the eternity are often slowed but not neglected. So, they should improve, resist worldly temptation and not trust the consequences of fate and the power of time. For example, Al-Edwani warns the mockers of time because it could change and is accused of betrayal and treachery (29):

<p>If eternity drags people like him, Tell the mockers “wake up, I am not a coward, This is the age of its own,</p> <p>And whoever is deceived by</p>	<p>I forbid others you will face what we did but death and other people a record of its repetition at times. time will find time a traitor</p>
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According to the poets, stubbornness could be heavy burden on adamant and extremist people with thoughts, if they are not wise and open minded with a perceptive vision. Thus, the poets suffer to change them with advice and are met with violent responses. They advise those people to follow logic and reason based on experience because “everything needs mind, and the mind needs experiments” (30). The poets depend on the saying “consciousness resists and wrestles in an irrational world” (31). So wisdom rationalizes people, and with passion fails them. This happens with those who do not take advice ending in disappointment and loss attached with remorse.

For example, Bin Qais advised his opponent, Bin Mashar, not to fall into: “disappointment and loss”, “scandal and breaking” and “humiliation and insult. It is an affliction when decisions are the hands of those who the own them not those who contemplate them” (30) in particular when they keep wrong attitudes rejecting advice from the good people (32):

<p>I saw the people of Shayban</p> <p>If you become the enemy,</p> <p>So when we left a jeweler after</p> <p>And you will not end until between</p> <p>And until the people stay overnight</p> <p>Standing behind the horses, If they heard the vomiting, Aba steadfast or belonging, When did we receive, horses Whenever you meet us and the horses</p>	<p>intentionally show grief and tyranny.</p> <p>then we were hostile by Rabab and Daram</p> <p>your reign, Zahir and the insistence greed</p> <p>us spears are broken in brave hands</p> <p>saying “light of morning and the night is dark.”</p> <p>their shoulders are stretched they turned from the black, the two incumbent ministries.</p> <p>you see evil in their eyes bear the adulterers of their helms and clasps</p> <p>did not hang their weapons if it was a lame</p>
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The above lines show a visual poetic images in the first verse in the phrase (I saw) to reveal the truth and to prove credibility in judging the opponent for his being intentionally tyrannized. It is a logical expression and with justification, reinforced by evidence to give an excuse to himself for what happened from the reactions such as a threat to those who started the aggression in the seventh line (if they heard). This shows the horror of the scene through hearing. Thus the conditional *if* came to show that the victim's injustice and their right to self-defense on the one hand, and limit the treacherous behaviour on the other hand. The statement is reinforced in the demonstrative (that) in (you are killed every year and reconciled, that makes the forehead white) to uncover the truth with the fact of the white hair that covered the front of the head.

This image depicts an aspect of the suffering caused by criminal injustice, perseverance, by repeated killing for no reason. In this image, various structures are passed on from one poet to another and to achieve the desired goal which is to bring the meaning closer. This is to show how rich is this rhetorical art, and the extent of its ability to continue the renewed output (33).

The obstinate self may enter an internal struggle to assure glory, love for confrontation, and reject despair and breaking. This is because it carries a free ambition to meet the desire of freedom, insistence to

restore rights and deter the perpetrators. Therefore, we find the Obstinate Arabs have something that deserves and requires consideration and confrontation reasonably (34). It is a natural and legitimate right for a man to reject injustice and aggression, because self-assault means attacking the right to live. Also, failure to punish the perpetrator exposes everyone to harm, (35) so determination emerged.

bin Abi Salma shows Ibn Damdam's self-strangeness after the murder of his brother (Haram) by Bin Ward. Therefore, his opinion is different from that of his tribe who wants to acquit the offender, and accept the conciliation while he insists on chasing the perpetrator in a well-prepared plan. He concludes his speech by his courage, ability to remove tyranny and deter the perpetrator with a good end (36):

<p>For my life, bless those living offenders Damam And covered his intention, hesitate to execute I will satisfy my need, then He executed and no houses panicked I have a lion, with edged arms and fat Bold, when tyrannized quickly revenge</p>	<p>who disagreed with Husayn ibn so he never showed it and did not evade my enemy with thousand horses behind me and, war stated quickly with hair and his nails are not trimmed otherwise he tyrannizes others</p>
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He addresses those who trusts his promise, threat in vocabulary suggesting a future full of revenge and revolution until he succeeds to bring the killer to justice (I will satisfy my need, then evade). He strongly evades his relatives to preserve the spirit of victory, which is almost or certain.

Although Arabs are proud of their inherent values in their personality, they are attached to human philosophical and social values to regulate life, especially pride, dignity, hurting the feelings of others, disregarding, assaulting and transgressing. These lead them to insist on responding similarly to others.

Utilitarian persistence and behavior (generosity and wealth as a model)

Arabs are proud of utilitarian, generosity and good hospitality. Generosity "constitutes an emotional outpouring, as the Arabs are generous

in nature because they live in the desert with scarcity of giving, they themselves start to give" (37). Generosity is also a utilitarian behaviour aimed at a lofty humanitarian goal, which is to create a psychological atmosphere that is filled with happiness for the next guest.

"He manages to make it a philosophy they defend according to a reasonable logic, and he adheres to it with an unlimited commitment and makes for what others are keen to collect" (38). Of course, relatives may disagree on this matter, and he might be blamed to hinder those who search for nobility and create a good relationship between the two parties: the next guest and his future host. However, the poet's culture remains the master of the situation for the poet to give his positive hopeful bright ideas. These ideas aim to change blaming minds persuasively with evidences.

Al-Ta'i has lived through this psychological atmosphere with his family and loved ones. He unleashes his cause with a kind of insistence on his stance against the imams and his family with the weapon of faith with no despair and miserliness. He fights his opponents with the persuasive speech and a clear, impressive and influential language aiming to eradicate hopelessness and miserliness. His determined and persistent attitudes increase (39):

Hey Nwar, be patient, blame me,	do not say for the past: what happened
And do not say for money that I perished:	hey, and if I was given paradise and confusion
The miser sees money as one spending	and the generous sees it as many
If a miser does, he is followed by	bad braise and the inheriting owns the money
The true speech is the men are followed	by what they did in life when their coffin is carried
Wish the miser is seen by all people	similarly he does not host guests
Do not blame me for money I spend on	relatives the best spending is on relatives
Lads are working and every day the pigeon	for death pushing him closer to death

Perhaps this feeling is based on the strength and nobility of the will,

which means the “insistence to do something is to overcome the obstacles and difficulties” (40). Insistence is manipulated by confronting wrong ideas and replacing them with new values of virtue and generosity. Also, he addresses Nawar in the form of the command request (“be patient”) and (blame me) in the first part of the first verse, and then apologizes in the form of prohibition (do not say) in the inability of the first line and the beginning of the second line. This repetition is a device for emphasis. When someone believes in something, repeats and insists on it, the subconscious implements it insistently” (21). Also, the poet compares the condition of the miser who monopolizes money with the generous who insists on his belief in order to gain the consent of the Creator and Creature.

With the help of the past verb (I said), Al-Ta’i also responds strongly to those who criticize his speech and opinion, especially those who mistakenly thought that virtue is harmful to the soul and perishing to money. Because generosity is his private habit, others cannot interfere with what does not concern them to shake his consistent behaviour nor to break change his beliefs and their merits (39):

She said: your perished our money with	generosity and yourself until it hurt your self
I said: leave me that is a habit for	every generous a habit they like

In spite of the distinguished presence of the Arab women, and their prominent position among the family and her loved poets, confronting their delusional concepts and false ideas remains in full effect. They are keen on money, and forget the consequences of miserliness. Therefore, the poets continue to describe generosity in some detail.

Bin Al-Atham describes these concepts in a form interspersed with the command appeal (leave me) at the beginning of the first and second line justifying his speech with concrete evidence that generosity covers every defect because it is a form of masculinity believing in the sanctity of this charitable work (23). Thus, opulence, generosity, welcome, cheer, and all the requirements of hospitality are linked ethical values (41):

Leave me, miserliness, Umm Haytham,	steals the good from the morals of men.
Leave me and help me in, And I am a generous with related family,	increasing generosity and passion they get benefits from me

**So I said to him: Welcome, welcome and welcome
Every generous evades vilification by
For your life, no country has narrowed**

**This is a present morning and a friend.
feeding and good is a path for the t good
by its people, but the morals of men are narrowed.**

People face severe economic conditions that make them strong in order to resolve the crises. Although they are in crisis, they remain insistently stubborn.

People seek rights through implementing the issue that requires sacrifice (6). With suffering, poverty and destitution, those words come with all the meanings stubbornness, not listening to others who want to change these ideas. For example, Bin Al sides with other poets to confront those who dispute with him, even if they are his family and loved ones. He uses command (let me) and explains his insistence the values of (His pride and dignity) (His glory and his pride) (42):

**Let me for rich I seek, for I have
To make it far and easy on them
and despise the speaker**

**seen the poor are the evil people
and provide them with originality and good
and hate it wife and children**

Also, Bin Al-Ward confronts every opponent because he defends his concepts. Therefore, he honors, relatives, strangers and acquaintances (15) and guest and help the poor. He presents a poetic image in a dialogue combined with a contrast between *sharing* and *solitude* and I and *you* in the second verse to criticize his opponent through the present tense (you mock) in the second line (42):

**I am a man who shares me
Do you mock me if you be obese
I divide me foods to many and**

**food and you are man who do not
and you see that faint of right in my face
I drink water and the water is cold**

Insistence to keep the self and leave the tribe

Insistence to leave the tribes does not mean that the tramp is intrusive or leaning on others, rather he has self-esteem, strong-willed,

suffering with the pains of life, and does not allow the conditions reduce his ambition. He does not satisfy his whims because he aims at a splendour life and immortality. Thus, he is committed to “insistence to persists in the rejection of affiliation” (43) except to those who help him it or resolve his crisis. Otherwise, he prefers grave over adapting to humans insistently “so determined to implement what he believes in. These thoughts are portrayed in a psychological dialogue between himself and those who matter to him. However, he revealed himself in the dialogue and made others implicit” (44). This happens with Al-Azdi in his illustrative poem, which reiterate these ideas with the credibility and solid determination (45):

<p>Be cautious, pay attention to your The things were happened very clearly There are resorts from hams for the kind For your age sake, there is tense on men in land I have beside you light wolfs and tiger For hunger, I extend the evade</p> <hr/> <p>I put soil in my mouth but not extend If I was not avoiding shame I would get My soul is difficult and does not I told my intestines together</p>	<p>issue I fight people than you and the needs were meet who fear despise isolate walking with fear, wish and have reason heavy haired hyena of mentioning and overcome it</p> <hr/> <p>my hand for a snack from one who mentions it the best food and drink dishonestly accept shame anywhere as if they are robes best woven</p>
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Bin Al Ward wishes to fulfil his desire” (38) in helping his loved ones to overcome this crisis. This feeling leads him to insist on taking risks to benefit the public. Therefore, he encourages a revolution on the rich to change their bitter living reality to regain their dignity and pride. He uses conditional *if* to associate it with the answer to the verb, reinforced the three verbs (he did not send) (he did not rest) (did not sympathize). This is to give an excuse to himself for choosing this

behaviour in the first line and condemning those who disagreed with the opinion. Thus, he promises himself to remain with his poor relatives, just as he could not give up drinking water (45):

If a man does not have a camel nor travel	and his relative do not be passion to him
Death is better for him than living	poor getting donation from those who mention it
I asked where are you leaving My aims are wide	and they asked Tramp, what is the destination
I would not leave the poor for the bad	there is no specific direction as far as water cannot be left

These traits were inherited. They take risks in order to satisfy the sakes and provided money for the poor and dependents.

Conclusions and findings

Pre-Islamic poets are divided in their attitudes to insistence into three groups. The first realized they are right and other discovered they are wrong. The third group adore wrong stubbornness to confront the opponent, and they are aware of it. The latter group believe they will gain victory to merely satisfy a subjective desire and show off rejecting authentic reality with dialogue and sterile argument combined with struggle.

1. Insistence in the pre-Islamic poetry reflects the culture of that era. It confrontation comport to oppose humiliation and insult.
2. Insistence is considered a preventative measure to oppose those who attempt to strip the others' dignity of, violate rights and tyrannize others because they have power. This oppressed, who love dignity, rank, prestige and glory, must obey opinion and follow decision.
3. Insistence is life philosophy to face misfortunes and mystery even without success. It implies being persistent unless the situation is an out of control fate.
4. People feel remorse for the wrong behaviour of the adamant persistence ignoring wisdom and caution.
5. Insistence is a natural human behaviour that reflects the living circumstances in the Arab desert.
6. It is a self-expression to prove vanity, emotional pride and strong personality.
7. It is a sign of flexibility lack of the pre-Islamic poets.
8. It is a procedural thinking for the poets to accept others' opinion.

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