

The Effect of the Pre-Islamic (al-Jahiliyya) Moral Values in the Poetry of Abu Firas al-Hamdani

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Summary---High moral values were manifested in the poetry of the pre-Islamic era through the commitment of most poets to the values and ideals that reflected the reality of the Arab human being in that era. The Arab sons inherited these virtuous values in their society and practiced them in their social life until these values became of customs and traditions. The noble values of the poet and great knight Abu Firas al-Hamdani, were abstinence, generosity, loyalty, patience and self-pride which were significantly present in his poetry, so this study sought to show the impact of those values that were prevalent in the pre-Islamic era in the poetry of one of the great Abbasid poets. Those values reflect the moral and heroic reality of the Arab Knight Abu Firas under the turmoil of conflicts experienced during the rule of al-Hamdanyen in Aleppo. Despite all the challenges faced by the poet, we found him adhered to those original Arab moral values, which were his basic guide to express himself and the sublime values of his people.

Keywords: The Effect of the Pre-Islamic (al-Jahiliyya), Moral Values in the Poetry, Abu Firas al-Hamdani

1. Introduction

Good morals are a sublime character of all nations and peoples, and were represented in their human and cultural behavior. They represent an important factor in the process of civilization progress of those nations, including the Arab nation. The Arab man in the pre-Islamic era has been distinguished with good moral values including generosity, loyalty, abstinence, honesty, delivering the lovelorn, respecting the neighbor, and others. A range of factors contributed to the formation of these values, including the environmental factor and the social factor represented by the tribal system prevailing in Arab society. The tribes lived in a simple desert environment regulating their lives those values that we have mentioned. The members of the tribe respected its leader and fulfilled his call if necessary, and thus they showed the character of cooperation, respect, love and familiarity with each other. As for the tribe leader, his bounty was abundant and generosity was underway, which strengthened his tribesmen to be characterized as generous and bounteous. Thus, the social conditions played a major role in building the personality of the Arab and his morals, which became like custom and traditions cannot be abandoned.

The noble moral values were embodied in the personality of the knight poet Prince Abu Firas, a character descended from authentic Arab roots. He was generous with regard and descent, which made him abide by the morals of his fathers and grandfathers the ancient Arabs, who were characterized by generosity, nobility, tranquility and abstinence. These values were inherent in himself and became part of his life until they became like the golden crown crowned by the kings, and his collection of poetry (diwan) celebrated those noble moral and human values with which his sincere, spontaneous poems reflected his noble ethics. Among these values are the following:

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2. Self-abstinence and conviction

Abstinence in the language: a source taken from the word abstinence, which means to avoid taboos and ugly words or deeds. It also means leaving the lusts of everything, and the chaste female: characterized by abstinence or the virtuous woman, and being chaste means: the person who feigns abstinence¹.

In terminology: it is "restraining the self from the lusts and forcing it to be content with the least that fulfils the needs of the body and preserves only health and avoid extravagance in all pleasures and the intention of moderation"².

The role of poets in the pre-Islamic era represented the role of preachers. They were calling people to war and peace as they called them to do good and having good morals, including abstinence. They also called to restrain the self from committing crimes such as plundering or looting, which was prevailing in that era. The poets have given this difficult task in taming people to love goodness, to abstain and transcend to do sordid deeds. The poet became the hero who changed the nation's moral path. Poets took pride in the abstinence of themselves until it became a proof of the generosity of their morals and the benevolence of their qualities. Here is Ubayd ibn Al-Abras shows off his people with his abstinence, saying³:

By your life, I myself relieved by deigning need I have covered

Thus, poets became proud of those virtues, especially the knights of them, who were characterized by abstinence of their souls, including Antara bin Shaddad who was not attracted by the spoils of the battle; but we see chaste soul for his desire to get rich and collect money, as he says:⁴

Learn, Málík's daughter, how

I rush into the fray,

And how I draw back only

At sharing of the prey.

And Antara is great not only in strike and wars; but is great in his great morals, including his shyness, abstinence and integrity, where his morals radiate light, what a beautiful shyness!, turning a blind eye to his neighbor, saying:⁵

I turn a blind eye if my neighbor appeared to me until my neighbor has been sheltered

They were not the knight to collect money and accumulate it, and food did not concern him despite the hunger suffered by the knight in the desert, but he defeated his desires by his abstinence and overwhelmed them until they died, and this is what we find in the poetry of Shanfara saying:⁶

I prolong hunger until it is being mortified

Not to be told, so I will be baffled

I smell the soil of the earth for not to see

An audacious man trying to insult me

It shows the abstinence of poets even in their tongues for uttering obscenity and the dawn saying, we see Thu Al-Isbi' Al-Audwani distance himself from mentioning obscenity; because it is not worthy of the brave knight who was restraining himself to triumph over them, including his saying:⁷

Neither my tongue at the lower uttered

Of outrages nor is safe my assault

Pardoner and desperate if from a country defamed I feared

Every man comes back to his nature one day even though he feigns high morals to stay

There are many examples of abstinence for the same cavalry poets and their unwillingness to descend into the sordid ranks of morals, so that we can assert that there is no poet of the ancients who did not have this high character. Therefore, their poetry came to us with abstinence and conviction, until some poets became preaching and instructing people to take these morals into consideration, including Auday Bin Zaid who says as a preacher:⁸

**If you asked the men for a gift,
be careful and do not come up with effort.
You will realize from obscenity your whole right
By prudence, mercy, and not be strict**

And the poets intensified their preaching of self-respect and abstained from vulgarity until these instructions turned into a poetic judgment in the history of Arabic literature, and from that judgment what Zuhair bin Abi Salma said about abstinence of the soul and not humiliating it to people; because whoever humiliates himself will obtain remorse, so he says:⁹

**whoever begs people for help, and not be abstinent
To be despised, one day will regret**

The human soul, as usual, desires to obtain all the good that is available to it, but its bearer must restrain it and make it persuade with a little thing so that its owner does not fall into greed and others, and in that Abu Dhu'ib Al-Hudhali says:¹⁰

**The soul is willing if you desired
If she is returned to a little, she will be convinced**

Thus, we see the manifestations of abstinence and contentment evident in pre-Islamic poetry, which made Abu Firas to enjoy this high character from preserving the soul and protecting it from committing the worldly vices, so he says:¹¹

**O myself! that I found from the hustle of fancy
Oh the heart of what the eyes dragged on you
O abstinence, what is the matter with you?
whenever I care about something, you drive me away
As if wisdom, preservation, reason, and piety
For me to veiled women were my housewives**

The poet complains about the flames of passion and the fire of love, and complains about the act of eyes. He explains that whenever he intends to commit vices, his abstinence prevents him. His attributes of honor, reason and piety represent his other wives who seek pleasure from him. In other verses, They show that he loves but abstinence prevents himself of many pleasures to be enjoyed, he says:¹²

**Excess of passion is my leader, but
Your self-upholding is my deterrent
Your abstinence is a seduction , but
the abstinence of the able from pleasures is the real act**

Thus, the poet decides that the claim of abstinence is invalid if one says it with his tongue and is not put to the test. The real chaste, in his opinion, the person who prevents himself from committing vices and is capable of it.

We see the poet defending himself from committing the worldly vices, and he is far from the act of sins, the commission of prohibitions, or the oppression of people. He says:¹³

And whoever has become obnoxious with satisfaction

I am with the sinister matter in isolation

Many poets complained of gray hair when it hinted at his head, but Abu Firas, unlike these poets, he welcomes gray hair, saying:¹⁴

I saw gray hair, so I said hello

I bade farewell to seduction and youth

I have not been grayed for being old, but

The beloveds are the cause of being grayed

The poet does not borrow from the gray hair that befell his head while he is in the prime of the youth, because he has bid farewell to the whims and temptations of the young people and has forgiven himself for the enjoyment of the pleasures of life, and his graying was not due to his old age; rather, it was the result of what the poet suffers from the separation of the beloveds and their torture to him.

The purity of the poet's soul and his abstinence that restricted his behavior amounts to curbing his freaks and upgrading his behavior even in his solitude with his beloved and at the darkness of the night he talks with her, but within the limits of honor and morals; we clearly see the purity of his soul and the killing of his desires in his saying:¹⁵

How many nights did I go through spears

Neither an eye was calm , nor a person slept

When we were alone as God knew,

Our confidential talk was honored, and

Our intentions were innocent

People suspected me in their thought, but

My dress was entirely pure

3. Generosity and bounteousness:

The adjective of generosity is generous, and the antonym of generosity is vileness. A generous thing means to be precious and glorious. The reverse of generosity is miserliness and generosity of the clouds means to be generous in raining. The generosity of the man is to give willingly and earnestly without waiting for a return. The land is generous means that its plant is flourishingly growing. The man is generous means to be noble and exalted. If the generous man promises, he will fulfill his promise.¹⁶

Generosity: is a "morality, innate disposition, and temper which reveals strong will and indomitable determination, because those to whom these attributes relate will have a great deal of patience with them, because they resist the factors of miserliness and scarcity in the soul of man and rise above the demands of narrow selfishness."¹⁷

Generosity is a great moral quality, and the Arabs are accustomed to having this quality, for reasons including:¹⁸

A- Social balance: it is represented by generosity of Salukis (good thieves) and the distribution of looted funds to the poor and needy, and thus a social balance is created between members of Arab society, a system that approaches the principle of social solidarity in Islam.

B- Proving self and establishing existence: Some people sought to be perpetuated by history through the door of generosity, such as the generosity of Harem Ibn Sinan when he paid the wergilds to settle the battle of Dahs and Al-Ghubra between Abs and Dhubyhan, which made Zuhair bin Abi Salma to panegyryze him, as well as the generosity of Saiful Dawla to Al-Mutanabbi, which made the poet panegyryzes Saiful Dawla and places him in high ranks of greatness.

C- Securing the future: Al-Nuwaihi states that the purpose of an Arab from generosity is to secure his future. He says: "The people in al-Jahiliyya converted to generosity as a way to choose from this volatility, and mitigate its worst consequences. It is a kind of guaranteeing the future. Money, as their poet says, is to-and-fro slice, and only the narrations and memories remain. If the Arab is getting fame of generosity in the time of his riches, for this is more appropriate to get others to help him if he lacks and needs help.¹⁹ We reserve on this opinion because generosity is a temper and an innate disposition in the person that does not bear interests and awaits response from the recipient.

The poets were proud of this good moral temper, and considered it virility and magnanimity, therefore, the Arab was keen to adhere to the generosity and make it one of the priorities of his life, because it gives him the prestigious position and supremacy in the social milieu in which he lives, and Al-Samaw'al is among those who pride themselves on generosity:²⁰

She taunts us that we are few

I said: generous men were rare

Imru'u 'l-Qays is proud to slaughter his camel to the virgins, and he says:²¹

One day I slaughtered my camel to the virgins

I wondered of its huge luggage

The virgins swapped its flesh and lard

As fringed, curled, ornamented tissue

The most generous man Hatim al-Ta'i attributes the generosity as the main reason for his sovereignty over the tribe of Tay. He said:²²

They say you have wasted your money, so be thrifty

I said, otherwise, I would not be a master

Eat now from the provision of God and be easy

For your provision will come to you, by the Merciful, in future

The generous man is keen to maintain and sustain this benign quality, so we find some of them undertake heavy debts in order to preserve the reputation and honor of the tribe, and this is what we find with the Al-Muqana' Al-Kindi saying:²³

My people blame me for debts,

My debts are in things that make them praised

Most of my money is for them if rich I have stayed

I would not have them charged if my provision had been diminished

I am a servant of the guest, as long as he is with me, and

There is no other quality similar to the servants

Not only did the Arab provide food to the guest; rather, he greeted him with a laughing face, talked to him, and prepared for him the necessities of comfort and complete hospitality, and this is what we find in the saying of Orwa bin Al-Ward:²⁴

My bed is the guest's bed and my house is his

The masked deer does not dissuade me, to him

I talk and talking to him is my duty of reception

For I know he will calm down

Thus, there are many poetic evidences in the field of generosity, because that good character occupies a great value in the psychology of the Arab, and therefore we did not see a poet who did not boast or mention generosity of his poetry.

We find that Abu Firas' Diwan has been celebrated with this generous moral value, which is one of the qualities of the brave, because whoever does not have the courage to spend money cannot sustain the material momentum required for generosity, so providing money is not a key element in it; rather, the main element in generosity is the courage to spend funds for this.

Since courage is one of the attributes of the Bani Hamdan; therefore, we find their interest in the ultimate generosity, so their generosity is abundant and sustainable. Their generosity was not limited to spend money and provide food. Rather, we see that the poet has another vision of generosity, namely self-sacrifice, and this is what we find in his saying:²⁵

Generous is the man who gives his money, but

The more generous who gives soul as a gift

The poet makes generosity and bounty standards. The highest rank of generosity is self-sacrifice. Certainly, self-sacrifice is the ultimate goal of generosity. The poet Muslim bin Al-Waleed said:²⁶

He gives his soul when the bounteous scrimps

Giving soul is the uttermost of the bounteous

There is nothing more precious for one than himself and his life, but we find the soul of Abu Firas cheap in front of his cousin, as he has made himself a permanent martyrdom project to defend Saif Al-Dawla and his emirate, and this is what we find in his saying:²⁷

Your redemption is my soul

Which has already been sent by my messenger

As a gift, my soul I presented

The great to the great is rewarded

The poet did not find a gift to send to Saif Al-Dawla, better than offering himself as a sacrifice. He made himself a hostage in the hands of his prince and master of his grace, which he raised and made him commander of his armies. The poet is proud of his generosity with his money, as he says:²⁸

I am the neighbor whose food is quickly served

My money for their events to be spent

The poet indicates the spread of his generosity in several fields, including in the field of providing food for all people, as well as in the field of money that must be made available to face the incidents that the emirate of Bani Hamdan is subjected to. His bounties are innumerable, and his house is the home of generosity, because it is a haven for guests and their shelter, and this is what he says:²⁹

Numerous as the number of stars are my gifts

The shelter is my house

For the generous men and the house of guests

It is not surprising that the poet was characterized by this generosity, as Abu Ali Al-Tanukhi said about him: "Abu Firas excelled in every virtue and good personality and manners, complete equestrianism, complete courage and extensive generosity."³⁰

Not only was the characteristic of generosity and bounty determined in the poet himself; it also extended to his people, especially Saif Al-Dawla and his unlimited generosity. He bestowed his grace on Abu Firas and others, and the poet made the generosity of Saif Al-Dawla as a lighthouse and a beacon of light that people see from near and far, so the prince was spending money for his people and defending himself for the dignity of the Islamic nation, and the poet was proud of that generosity, saying:³¹

**Is it an adversity or generosity of you I see
Giving your soul, when the souls are taken away
O, you who give your soul and money
Smiling, don't you fear death or poverty?
As a miser, for us, you scrimp on war
From you, in any case, generosity is known**

The poet refers to the courage of Saif Al-Dawla and the sacrifice of himself among the battlefields, and the death is opening his mouth, and this is considered very generous. The poet gives a new image of generosity, which is the generosity of the leader in the battle. He portrayed the participation of Seif al-Dawla in the battle as a generosity and generosity before him, and the poet is surprised by this self-sacrifice, and do his people and his army empty-handed in the fight until they see their master participating in the fight, especially since they learned generosity and bounty themselves from his heroic school? The poet continues to enumerate the merits and generosity of his master and the prince of his country, Saif al-Dawla, in supporting his brothers in times of distress. He says:³²

**These are the elders of Bani Hamdan,
They took refuge in fear and firmly held
In the most bounteous place they sheltered
Where bounty was established
And generosity got confided
You were one of them, and even when you became their master,
The king's modesty was his greatness.**

The poet refers to the generosity of Seif al-Dawla in protecting his brother Nasser al-Dawla in the year (347 AH), who came fleeing from Mu'iz Al-Dawla, who brought him out of his home, until Seif al-Dawla mediated between them and paid for him the money owed to the Abbasid state.³³ Saif al-Dawla's generosity was issued by an official who takes care of his people with his bounty, so he was the most bounteous and best of generosity, because he gives and grants people without favor or stinginess according to what was stated in the poetry of Abu Firas, saying:³⁴

**You were the best person in charge if he granted
There was neither favour nor miserliness**

The poet is proud of his favour and generosity, identifying them with those of Seif Al-Dawla, because the latter is the origin of all goodness and every virtue found in Abu Firas, since he is the one who nurtured him and supervised his upbringing and thus learned from him the values of horsemanship, generosity, nobility, bounteousness, abstinence, and all that is good, so we see this clearly in his saying:³⁵

**My favour is incapable for the virtuous,
Because you are its origin, and the glory is acquired**

The scope of the poet's generosity extends to include all his people without exception; they are the true quality of generosity, who spent their money to help the poor people, and this is what he says:³⁶

**When you let my people choose,
they did not promote other than the setting up of a convention and charity
How many poor people have enriched, thanks to their generosity,
for the release of prisoners**

The poet also refers to the generosity of his ancestors and their bounteousness; to prove the historical depth of this benign characteristic, so hail to the ancestors in their generosity and bounteousness, and the poet mentioned their generosity saying:³⁷

**One of us who hosted the Imam and his army,
there is no bounty except for hosting soldiers**

The poet refers to the generosity of his grandfather Hamdan bin Hamdoun, according to what Ibn Khalweh mentioned to us, saying: "Al-Mu'tathid passed through to fight Ibn Tulun, so Hamdan bin Hamdoun met him in Haditha of Mosul, so the latter supplied Al-Mu'tathid and his army with food during his stay in the works of Mosul, Diyar Rabia, and he provided him with magnificent things."³⁸

It is not strange for the poet to be proud of the generosity of his ancestors and his people, and they were a symbol of courage, heroism and boldness. They were a symbol of all moral and human values. They are those authentic Arab men who inherited the authentic Arab values from their proud grandfathers, and the poet is proud of Bani Hamdan and limits their creation to three things which are glory, valor, and bounteousness, as in his saying:

The sons of Hamdan were not brought up except for glory, power or bounty

4. Fulfillment

In Al-Waseet, to fulfill his vows means to be performed.³⁹ In the Qur'an: "Let them fulfill their vows", it means to keep their promises. To fulfill his covenant: he fulfills the tasks he committed.³⁹ The person fulfills the promise: keeps it and works with it, complete it and accomplish it, against treachery. In the purpose: he fulfilled the need, and in the thing: becomes abundant, and it means he provided the good this year. And this thing does not fulfill that: He falls short of it and does not parallel him. He kept the promise: he kept his pledge; in the Qur'an: (those who fulfill God's covenant).⁴⁰

In terminology al-Jahiz defines it: "It is patience for what a person executes from himself and depends on his tongue, and leaving what is guaranteed by him, and if he is unfair to him, then he is not considered loyal to those who did not harm him by his loyalty, even though it is less, and the more he harms him to enter under what he decreed for himself, the more he was sound in fulfillment."⁴¹

It is one of the good morals that benefit all people, because whoever knew to fulfill will be acceptable to say, and therefore he will be so prestigious. The people most benefiting from this moral are kings; because if they were known to lack loyalty, people did not trust them and their purposes were not fulfilled, and their soldiers did not defend them.⁴²

Fulfillment has a great value in the hearts of the Arabs in the pre-Islamic era, they would appreciate it and value those who made it up; if one of them gave a promise he would fulfill, and his tribe would fulfill with him even if it costs him his life.⁴³

That moral value has gained a lot of space in the collections of poets, some of them are proud of it and some of them incite and preach to people to show it like Zuhair bin Abi Salma where he was a wise man calling people to show good moral values, including loyalty, as he says:⁴⁴

**Whatever a quality is found in a person
It will be known even though it is hidden
He who fulfills does not satirize,
the one who gives his heart
to the righteous man, does not conceal his secret**

Zuhair was not the only one who called and urged people to fulfill; rather, we find that Al-Aasha took a prominent role in calling for the fulfillment of the covenant and the performance of trusts; and even a person is known of his fulfillment after his death, as he says:⁴⁵

Do not promise what you have not been accomplished,

Do not rebuke a pleasant, refined neighbor

If a person gave you a trust

You should fulfill,

If you died, your name would be the honest

Among the people who do not fulfill the promise and become an example of failure to fulfill, such as the famous story of Arqoub. The proverb was set by most poets, including Ka'b bin Zuhair Al-Muzni who said:

The dates of Arqoub have an example, and their dates are only vanities.

you do not keep the promise

that you claimed except as you catch water by the screeners

He identifies the failure of that woman to abide by the pledge and to fulfill it with not keeping water inside the screen, so her habit is not to fulfill her promise to him, as Arqoub did with his brother.

Al-Samawal was proud of his fulfillment of the pledge that he gave to Imru' Al-Qais when he handed over the trust to him, and endured the killing of his son in front of him, but he did not betray the trust; rather, we see him fulfill his promise despite the harm he faced and became a striking example for fulfillment, and we find him proud of that, saying:⁴⁶

My grandfather, Adia recommended Samaw'al not to waste, "what I built

I fulfilled with the al-Kindi's armors

If some people were defamed, I would be honest.

They said that it was a desirable treasure

No, by God to be treacherous as I walked"

Fulfillment is a supreme characteristic of the Arabs, as it reflects the truth of the ethics of the authentic Arab; it is considered "from the honor of noble souls, decent morals, and good morals, its owner is glorified in the eyes of people, and the dangers of suspicions are validated by it.⁴⁷ So, he felt proud of his loyalty to his country, his family, his companions, and Seif al-Dawla, and this was confirmed by his positions, and his poems clarified that the characteristic of fulfillment was rooted in his personality in word and deed, based on his belief that this characteristic is the most important feature of courage and manliness; therefore he was careful to fulfill his pledge, faithful to his companions who hesitates in their fulfillment, including his saying:⁴⁸

Is in every house I have a friend I would like

if we were separated I kept and he failed

We find him preserving the friendliness of his friend, despite the loss of this friendliness by that friend. The poet suggests the generosity of his morals, the spaciousness of his chest and his great self, and from his loyalty to Bani Warqa, we find:⁴⁹

So tell Bani Warqa that if their houses are far away,

then the covenant will not be forgotten, nor will friendliness pass by

The poet is loyal to his friends even if the houses are far from them, so he does not forget his promises to them nor the affection is obsolete, because his loyalty stems from his proper nature and in a manner compatible with his ideal

personality, but when the poet went through a crisis of captivity the poet found disloyalty and treachery among the closest friends, including his two servants (Daf and Mansour), so he wrote to them saying:⁵⁰

My dear friends in the Levant, be awake!!

Do you feel what I have suffered, comrade, by comrade?

Treachery and betrayal abound in people, rarely I see a true friend

The people of loyalty are less and people follow the path of treachery and dislike.

The poet addresses his servants and says to them: Wake up from your sleep if you were really one of my companions, but he found treachery as one of his closest people and he did not see a loyal friend after that, because the characteristic of treachery is exacerbated and aggravated among people, which led the poet to denounce and reject it, since people went by treachery and disloyalty.

This value was evident in the loyalty of the poet to his prince who raised and taught him equestrianism and courage, and established in his mind science and literature, so we find him expressing his loyalty to him, saying:⁵¹

Is it for the sake of eloquence, leniency, and highness for me to be neutral?

As you were the master who raised me and my father Saeed

Every day I take advantage of highness and I attain more

If I see you a new ethic of generosity in me increases

The poet panegyricizes the favours of Seif al-Dawla, because he planted in him all of these moral honors that the poet showed, from generosity, transcendence and glory all the fruits he planted in the field of the poet's conscience. Therefore, we find him expressing his gratitude and loyalty to him, for the poet is considered the righteous son of his kind father, and like that his saying:⁵²

It was you who introduced me to the ways of highness

You who gave me all of what I longed for

And you who attained me every rank

To which I walked above the necks of my enviers

He expresses the kindness of Seif al-Dawla and his loyalty to him using the denial interrogative denial mode that denies this favour, so he says:⁵³

Have I denied him for his benevolence with me?

I would be unbeliever and deceiver if I did

The poet confirms his loyalty to that bounteous father, who bestowed on him in his upbringing and grace; therefore, we find him refusing to deny that benevolence, and judging himself as deceiving if he did so.

The courageous loyal knight's refusal to treachery is usual, because it is one of the characteristics of cowards, so he was sending his enemies warnings before attacking them, and this is what we find in his saying:⁵⁴

I don't attack a district or an army

Unless warnings precede me

This is an evidence of his high confidence in himself, as he does not need to be surprised, because he is a brave leader who refuses to betray the others, even if they are enemies. Treachery is a reprehensible quality that does not correspond to the poet's high morals.

Therefore, we see the poet vilifying those who did not qualify loyalty, and likening them to human wolves, because the wolf was not a loyal creature; rather it was characterized by perfidy and predation, and this is what we find in his saying:⁵⁵

To whom a human confides his secret?

With what he is afflicted

There are no companions for the noble open-handed

These people become, but few

Wolves with clothes show

It indicates that there are no faithful companions who protect their companions in distress, and most of them have become fierce monsters, as human wolves eat each other.

Thus we saw the high status of the value of loyalty in the self of the poet knight, because it is considered one of the qualities of the brave, so the "Arab was afraid to be known as treacherous, and to be spread among his people and among other tribes, because treachery, breaking the covenant and violating the promise makes him a man who is unreliable in the deputies, so his people neglect him. The requesters of relief and rescue avoid him, and his enemies and friends alienate him.⁵⁶ We see him denying himself the character of treachery, saying:⁵⁷

O redeem my life! Neither treachery was my attribute

Nor helplessness was my doctrine

Suppose I was guilty as you claim

Have you accepted an excuse from a sinner?

It is not for a man like Abu Firas to have such a sordid quality; rather, he is that brave, jealous man with good morals for all people.

5. Dignity and self-esteem:

If I say: I give you this with love and dignity, I mean with pleasure and kindness in mind. He has upon me dignity means honor. Dignity is a respect for one's self, and it is a feeling of honor and personal value that makes him affected and hurt if he detracts his esteem.

Human dignity is an ethical principle that determines that a person should be treated as an end in himself and not a means, and his dignity in terms of a human being is above all else.⁵⁸

Dignity is the extraordinary matter not associated with the challenge and the claim of prophethood, which God shows at the hands of his followers (mystics or Sufis). It is said that a person has a dignity: meaning pride.⁵⁹

Pride and dignity are two sides of one thing and they are the opposite of humiliation and shame, and the most beautiful of what was said in pride and dignity is what Al-Mutanabbi said:⁶⁰

Live as a noble or die while you are generous

between stabbing spears and beating flags

Either a person lives in this life as an honorable and respectful man or dies in honor and dignity in defense of the honor of the nation. The Arab struggles in al-Jahiliyya for his pride and dignity, and we find most of the wars that took place between them out of the defense of honor and dignity, so the dignity is manifested by preserving the honor and dignity of the tribe and its pride. The poets panegyricized those who characterized it, and Shawqi Dhaif says: "There is no feature that confirms the meaning of pride and dignity, but they panegyricize it. They panegyricize the relief of the distressed, protect the weak, and pardon at the ability, as they panegyricize the self-esteem and the rejection of injustice."⁶¹

The poets- knights fought for their pride and dignity; they would not accept humiliation and shame, no matter how much it costs them. Antara was very keen on the pride and dignity of himself, so he says:⁶²

Do not give me the water of life in humiliation,

**but give me with honor a cup of bitter melon
The water of life in humiliation is the hell and
Hell with glory is the best house**

Among the dignities that the people in al-Jahiliyya are proud of is the dignity and pride of the people and tribe, so poets boast of their belonging to these tribes, because there are people of these tribes who help the one who is seeking help and the people who haunt the victim, and they protect the dignity and the honor with their swords that dominate the necks of the enemy. This is what we find in the words of Amer al-Maharbi:⁶³

**We have the high-esteem, and with it, we shatter the enemy
and with it then we are not subjected to be shattered
What people can hold a contract,
and we break it from them, even if it is concluded**

The poet exaggerates the pride and dignity of his people. He says that we conclude contracts with others and terminate them if we want to. The poet expresses the greatness and pride of his tribe among other tribes.

The sword of the Arabs is the guarantor of their dignity and pride. Dignity is taken with blood and defending the lands and honor of the nation, and this is what we find in Zuhair's poetry saying:⁶⁴

**He who does not protect his land with his weapon, will be destroyed
and who does not oppress people is to be oppressed**

Zuhair points out the importance of human dignity and pride, and incites people to maintain their dignity by defending the tribe's lands, otherwise they will be humiliated, humiliated and oppressed by the enemies. The soul of the Arab does not rest except by recovering from the shame of killing, his dignity and the pride of himself lies in taking revenge on his enemy, including the words of Qais bin Zuhair bin Jadimah Al-Absi:⁶⁵

**Avenging Hamal bin Badre, my soul was recovered
The strike of my sword upon Hudhayfah has me healed
My soul was recovered by avenging Hamal bin Badr
and Saifi from Hudhayfah, and he has healed me
If my soul took rest by killing them, I only cut my finger off**

The greatest of what was said in defense of dignity and self-esteem is what we see in the Mu'allaqá of the brave Arab knight Amr ibn Kalthoum who killed King Amr bin Hind, because the latter wanted to insult the poet and crush his dignity in the land, through his agreement with his mother, to order Umm Amr Ibn Kulthum and make her into the rank of maid, but the poet refused and denounced the humiliation and submission, so he bounced against the king with his sword until he killed him and then sang, saying:⁶⁶

**O 'Amr, what mean'st thou?
Are we, we of Taghlib, thy princeling's retinue?
O 'Amr, what mean'st thou? Rating us and hearkening
To tale-bearers untrue?
O 'Amr, what mean'st thou?
That we are to be the vilest
Be careful of your threats!
When were we escorts of your mother?**

**O 'Amr, ere thee full many a time
Our spear-shaft
Has baffled foes to bow
If the King ordained the people in suppression,
we would deny to acknowledge the affliction**

Thus we see the self-esteem of the Arab in insulting his dignity, because it is dear and does not accept for himself to be oppressed, but rather he seeks to elevate it in the highest, so he is proud of his dignity and self-esteem, and this is what we found with Abu Firas, he is a brave knight who does not accept humiliation and shame despite the difficulties he faced in captivity, but he will not relent his side to his Roman enemies; rather, we see him standing with their faces defying them with his courage, dignity and self-esteem, addressing their leader, al- Damask, saying:⁶⁷

**Do you claim? you of huge jowls, that we,
the lions of war, do not know war.
Woe to you, who killed your brother in Mer'ish
and beat the sharp face of your father?
Woe to you, who tied up your nephew?
And let you in Luqqan hurry to the road**

The poet expresses his pride and defends his dignity and the dignity of his people by confronting his enemy face to face, in reminding him of the heroic stances of the army of Bani Hamdan, which strengthens the high confidence in the poet himself. The poet rejected humiliation and oppression, which confirms the highness of his dignity and pride. He was striving to keep his dignity preserved even if this quest costs him effort and struggle, and this is what we find in his saying:⁶⁸

**So, when the splendor is,
I aspire for, even it is far away
I stay not in a place that I dislike but a little
I take a nap the same where to stay
My ardor, the edge of my sword
Resolution, horse, and the wasteland have denied
The soul that is not neighbored
By vices, and high honor as well**

We note the accuracy in the expression in those verses, because the status of dignity and pride is high in the eyes of the poet, he uses the word "transcend" to express the high value of dignity in the poet himself, and he uses the word "little" for not wanting to stay and sleep in the place he does not want, because it is the place of humiliation and it is not his habit to settle in such a place, because he possesses a soul that does not accept worldly affairs and does not accept shame.

And the poet takes upon himself to preserve the dignity of people, just as he refuses that his dignity could be injured. He will not accept that the dignity of others be injured even if they are his enemies, as in his saying:⁶⁹

**I don't aggressively oppress those who are below
Nor am I oppressed**

In each of the positions of Abu Firas, we see his equestrianism and his high importance, as he is the knight who refuses humiliation and oppression, even if it is at the expense of his life. He did not degrade his dignity and pride in himself as Amr bin Al-Aas did when meeting Imam Ali in the battle of Siffin, and this is what he indicated to, as he says:⁷⁰

There is no good to save life with humility

As Amr saved once his life with shame

Likewise, we saw that he refused to escape from the battle before his capture by the Romans, and he preserved his dignity by not escaping, because it is not a feature of the brave men, so he says:⁷¹

My companions said: "escaping or death"

So I said: "two choices, the best is bitter"

But I take the one which doesn't me defect

That is enough for you, of which captivity is the best

His pride refuses to flee the battle and prefers captivity to flee and is said to be a coward, as well as he refuses material gains and wealth if not with dignity and pride, and this position is evident in his saying:⁷²

Nor am I satisfied if my gains multiply

if those gains are not with splendor gained

The benevolent master, for me, is not a master

If from highness, his desires have taken him away

We find the pride of the poet that causes him to refuse money if these gains do not come through pride and dignity, just as he does not consider a man to be a master if he is running and panting behind his desires, because whoever humiliates himself in front of his desires does not deserve sovereignty, whoever wants to be a master must respect the dignity of himself.

In spite of the poet's longing and his affection for parting loved ones, his dignity prevents him from crying and feeling humiliated, and we find that:⁷³

Rather, I miss and have a craving, but like me, no secret is revealed

If the night lit me, I spread the hand of passion and humiliated the proud tears

The poet indicates his refusal to humiliate himself, so we see him safeguarding his dignity and avoids himself from weakness and humiliation, so his tear is precious and only comes when the poet is alone at night so that he will not be informed of his grief and sorrow over the separation of the beloveds. Even when he addresses the dove, we find him telling her about his bad condition and great sadness while he is in prison; but he is not like her, but his tear is dear because of his great dignity and pride, so we see him address that dove, saying:⁷⁴

I say I have come near a pigeon, my neighbor, are you?

I was short of tears and more appropriate,

but my tears in events were high-priced

The poet is more adequate than the dove by crying for difficult circumstances, but his dignity and pride prevent him from doing this, because he possesses a proud soul that refuses humiliation and shame, as he said:⁷⁵

My ordnance to avoid worry is a glorious soul

And a heart that accompanies what I select of worry

Thus, it becomes clear to us the extent of the poet's adherence to that precious value, as it represents the dignity and pride of the human being. There is nothing in life more valuable than the dignity and pride of oneself, represented by maintaining the honor, dignity, belief, defending the tribe's property, land and wealth, protecting the neighbor and the

person seeking help, and other matters that preserve and reinforce human dignity in the society in which he lives. Some of them find his dignity and pride in generosity, courage and abstinence, and thus dignity is a large tent in which all the meanings of morals are gathered.

6. Patience in adversity:

The patient is "the person who endures life and he is not in panic. He waited quietly and reassured without complaint, and to be patient about the matter: bear it and be not in panic. He makes him patient: he invited him to patience and let him love it."⁷⁶

And "patience for hatred or ill-treatment: the burden is less felt by the one who has the best patience. In the hadith of the Prophet: (if you met the enemy, be steadfast and be patient and know that paradise is under the shadows of swords). The Almighty says (seek help with patience and prayer). He makes himself patient: stabilizes the self, locks it up, and set it. The foreign proverb says (Patience gets everything you want) and it is analogous to the Arab sense (patience is the key to relief). Be patient about someone despite his offense to him: to lock himself up and prevent himself to be harmful. And he competed with his brother on patience: he overwhelmed him with patience and endurance. In Qur'an:(O you who have believed, persevere and endure and remained stationed). A patient ruler: lenient, and the proverb says (the patient will be the winner even though after a long time)."⁷⁷

In his book (The Refinement), Al-Jahiz considered patience as one of the good manners, he said: "This moral characteristic is composed of dignity and courage and is highly desirable unless grief is useful, nor sadness and anxiety are useful, nor are artifice and diligence driving the attack of those adversities, so it is better to be patient if the artifice is not done and what is worse than panic if it is not useful."⁷⁸

Patience is a great moral characteristic that most nations and peoples have from ancient times, and the Noble Qur'an has given an example to us in the story of the Prophet Job (pbuh), in his help with patience over disease, poverty, and the separation of the family, so it was an example for each patient. The Almighty said: (Bless the patients Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return"). Arabs were among the people who were patient, and it was a necessary feature for them, as a result of the difficult desert environmental conditions that obliged them to seek patience, so the Arab was patient with disease, poverty, pain, separation, and the death of family and friends as well as to be patient with the beloved. The poems of the pre-Islamic era conveyed to us many examples of the patience of the Arab, including the patience of Amr bin Kulthum, until he obtained his wish in the battle that took place between the tribes of Taghlib and Dhubyan, and in which he won victory and said:⁷⁹

Did you not see that I am a patient man if one does not care with patience?

And in Adana'ib at Khwin's day,

I made a favor for Hudhaifa after his captivity

The patience of the knights in the battlefields had a great impact in achieving victory. Zuhair bin Abi Salma referred to the patience of Harim Bin Sinan until achieving the desired goal, as he said:⁸⁰

His virtue is above people and his glory is what they did not obtain

Even if they are bounteous and generous

Leading horses and the in-laws of kings and patience

In positions if they were there, they felt tired

The poet refers to the role of Harim Bin Sinan in achieving reconciliation between Abs and Dhubyan, after a long fierce war called Dahs and Ghabra. He was patient with them a lot in the areas of war, and if someone else had had the

same role, he would have been tired of them and their stubbornness, only with wisdom and patience this man reconciled between the two parties.

We find Alshenfara leaning several times on patience, and once we find one prefers the death of one who is patient, that is, it is possible for fate, as in his saying:⁸¹

**The most beautiful death of a person,
if he was dead, and his death must happen
when he is patient one day**

And again we see him enduring hunger and did not care about him until he forgot about it, as in his saying:⁸²

**I perpetuate hunger until it is mortified,
It is not mentioned so I will be distracted
I seek the soil of the earth,
so that a lengthy person will not be seen by me**

The poet refers to the dignity and pride of himself, and it is achieved through his patience and his tolerance of hunger. He continues to procrastinate with hunger until he mortifies and forgets it, not to be mentioned, and treats hunger by sleeping on the floor so that he will be in no need for anyone who may give him a charity of food.

Thus, we see the cavalry poets adhering to the feature of patience, because it denotes a balanced, reckless personality who refuses to make decisions until the ideas are mature and brings him to the final decision.

When Islam came, he urged people to be characterized with the feature of patience, carefulness, and not being alarmed. God Almighty commanded us to trust in Him and be patient until we won the bliss of Heaven, and He said: (and be patient. Indeed, Allah is with patients).⁸³ And whoever God is with him will be rewarded with the best reward. For this reason we see Abu Firas Al-Hamdani adhering to patience and characterized with this faithful feature to push the distraction from himself until it became a permanent quality in his personality, so he says:⁸⁴

**I see you holding back your tears, your quality is patience
As for passion, have you been ordered or forbidden?**

The character of patience is evident in his nature, so we see him holding back tears and sadness and not showing them, relieving himself with patience, because it is a good spiritual remedy for those who have been aggravated by the calamities of the age. We find the poet even in his boyhood resists his cry over the separation of his cousin, al-Muhalhil bin Nasr bin Hamdan, and returns to patience, relieving his concern and passion for that separation, so he wrote to him saying:⁸⁵

**I cried when I did not see the tears useful,
I returned to a patience, which was bitter than patience.
I appreciated that patience after their separation
helped me for some time, so I had a solace for my patience**

Despite the bitterness and difficulty of patience, the poet adhered to it until he became a weapon for him to kill his pain, alarm, and sadness, as he says:⁸⁶

**A Patient, even if there is no remnant left of me,
A speaker even if swords are an answer**

The poet indicates the intensity of his patience, even if this patience exhausted all his energy; for he has beautiful patience that strengthens his resolve, and he is the one who says the truth even if he is beaten by swords for that. The poet stresses the importance of being patient, because through it one can realize everything that his soul demands, and this is what we see in his saying:⁸⁷

**People, if you are rich, they are brothers,
and if you are poor, they disperse and keep avoided
Be patient about time, because with patience you realize everything you need**

The poet classifies some persons from his people and makes them hypocrites, because when he is in luxury, they are brothers to him, and when he is in hardship, they dispersed and did not help their friend. However, the poet faces the episodes of the eternity and its setbacks with patience and endurance until he attains what he longs for.

The poet lived under captivity, difficult circumstances, alienation, heartburn, pain and nostalgia for the homeland and companions. Therefore, we find him blaming his servant Mansour for the abandonment and forgetting of his master and expressing his passion for him. We find him trying to seek patience to relieve himself of the burden of that longing but to no avail, and that is what we found in the poet's saying :⁸⁸

**I try to be patient with his desertion
and patience is forbidden for the lover
I have had patience and comfort,
but they were martyred in obedience to love**

The poet could not bear the separation of the companions, including his servant, so he endeavored to relieve himself with patience, but he found that patience is forbidden and forbidden for the lover, and before that he enjoyed patience and solace, but when he was captured and was far from his beloveds, his patience was martyred, as a sacrifice for the love that dwelt in his heart. As a matter of fact, the poet does not want to say I am impatient, but he wanted to show the intensity of his affection and his grief over the separation of the beloveds and companions; therefore he expressed that with this beautiful image in the martyrdom of his patience and its death. The proof is that he addresses Mansour again, saying:⁸⁹

**A fancier, painful, wounded, and prisoner
A heart stands all that is patient
I couldn't stand any movement
How you got to be, Mansour!!**

The poet affirms his commitment to patience because he is a strong deterrent to alarm and confrontation of calamities, and it stands a strong barrier between him and his obedience to love, so he says:⁹⁰

**How, with a heart, is an embryo that is part of passion and calamities
I did not see as patience in disobeying love
if love obeyed the screaming of the criers**

So patience stands disobedient to love, and if patience weakens and obeys love, the fate of the lover is crying and croaking, but the situation for Abu Firas is different as he is not weak before his passions and pleasures, because he is that brave knight who has an iron heart, and adheres to the feature of patience always, calling on God, the Almighty, to open to him a relaxing exit to release his captivity and return into the arms of his homeland. As he says:⁹¹

**If I suffered in an accident,
I would be with it patient
Be patient, may God open the gate for victory**

The severity of captivity that the poet went through was at its apex, so the poet suffered from torture, pain and sorrow over distancing from his people, homeland, the position and the emirate, and all that he enjoyed in the past. So the poet has nothing but his faith in God and using his patience, may God help him in delivering from his captivity. Indeed the poet was patient with this incident until God relieved him and his anguish disappeared, for with patience the believer obtains

the end of his patience as the Almighty said: (and blessed the patients). The poet cites that consequence for the patience that Seif al-Dawla received when he endured the transgressions of one of his military leaders in the fortified frontier towns, and the poet described that incident:⁹²

**A wrongdoer perpetrated, and You were kind with him
He came back so you would be with plentiful generosity
You were patient with him until he voluntarily came
to you and that is the reward of patient**

The poet refers to the situation when Seif al-Dawla was patient with that leader until he attained the consequence of his patience; this is what the poet aspires to achieve his goals and aspirations through the use of patience and obtaining its consequences in this world and the hereafter, and as long as the human being is free and proud, he must be patient in every incident and in every time, This is what the poet pointed to, as he says:⁹³

**The noble man perseveres in what is enduring in every moment and every time
And he sees the help of the esteemed person as gallantry
As long as he is safe from disasters**

After the end and his sense of the urgent departure from this mortal world, he began to recommend his daughter to be patient and be fortified by patience if something bad happened to him, as he says:⁹⁴

**My daughter, don't be sad, all people are to be going
My daughter, be fairly patient with the big atrocities**

Thus we see the patience of this brave, fighting knight, who was challenging the difficulties with his patience and enduring those difficult circumstances that he went through, and the knight was patient with: "Weakness of brotherhood, the struggle with enemy, and the meanness of affliction, his patience in defending injustice and oppressors, patience with the lusts and desires of the soul, ambitions and greed, its weakness and shortage, its hurrying and the hasty feeling of boredom, the patience with people's desires, shortages, weaknesses, ignorance and bad perceptions, deviation of their character, their selfishness and their arrogance, patience over falsehood and rudeness of tyranny, the spread of evil, the dominance of lust, and patience with the lack of the savior and the of weakness of the supporter, the lengthy road and the whispers of Satan in the hours of distress and crisis, the weak confidence sometimes in the goodness and the lack of hope, and patience after that all on self-control in the hour of ability, victory, dominance and receiving prosperity in humility and thanks."⁹⁵

7. Conclusion

By presenting the pre-Islamic poetic models that contain the benign values of Arab morals in that era, it becomes clear to us the extent of their influence and indulgence in the personality of the Arab knight Abu Firas Al-Hamdani, and thus they became behavior and culture of the poet himself. They casted their shadows on his oral poetry, so his poetry contained those virtuous moral values that we can see in it a clear picture of the reality of the era that the poet lived in. The Hamdanids adhered to their authentic Arab values of generosity, abstinence, loyalty, dignity, honor, patience, etc., and the poet portrayed these values to us in a clear way that expresses his pride in his literary and moral heritage, especially the heritage of the True Religion, Islam, and those values were distinguished by new concepts of the poet, including the transformation of generosity from the generosity of food to self-sacrifice, in addition to mixing chivalry with those values, for dignity and pride of the soul comes through sacrifice and patience until the goal that the Arab aims to

achieve. The fulfillment of his trust and honesty are to be honest in his attitude, and to be faithful to his prince and master who raised him up in a manner that made him to be a knight, a poet and a prince.

Notes

1. *The Intermediate Dictionary*, 611. And see: *Lisan Al-Arab*, 9 /253.
2. *Refinement of Morals*, Abu Othman Amr bin Bahr Al-Jahiz, revised by Ibrahim bin Mohammed, Dar Al-Sahaba for Heritage, Tanta, 1st edition, 1410 AH - 1989 AD, 21.
3. *Diwan Obaid bin Al-Abras*, explained by Ahmad Adra, Dar Al-Kitab Al-Arabi, Beirut, 1st edition, 1414 AH-1994 AD, 74.
4. *Explanation of Diwan Antara*, Al-Khatib Al-Tabrizi, rev. by Majeed Tarrad, Dar Al-Kitab Al-Arabi, Beirut, 1st ed., 1412 AH-1992 AD, 171-172.
5. *Ibid.*, 208.
6. *Diwan Al-Shanfara*, 62.
7. *Al-Mifdaliat*, rev. by Ahmed Mohamed Shaker and Abdel Salam Mohamed Haroun, Dar Al-Maaref, Cairo, 6th edition, N. D., 160.
8. *Diwan Adi bin Zaid Al-Abadi*, rev. by Muhammad Jabbar Al-Moaibed, Dar Al-Gomhoria Publishing and Printing Company, Baghdad, 1385 AH - 1965 AD, 105.
9. *Diwan Zuhair bin Abi Salma*, 112.
10. *Al-Mifdaliat*, 422.
11. *Diwan Zuhair bin Abi Salma*, 2/ 112.
12. *Al-Diwan*, 2/106.
13. *Ibid.*, 2/289.
14. *Ibid.*, 2/13.
15. *Ibid.*, 2/105.
16. *The Intermediate Dictionary*, 784.
17. *A Dictionary of Contemporary Arabic*: 1922.
18. *Moral Values in Pre-Islamic Poetry*, 91.
19. *The Moral Values of the Arab through the Pre-Islamic Era*, Dr. Saleh Mafqooda, *Journal of Humanities*, University of Muhammad Khaydar in Biskra, first issue, November 2001 AD, 189.
20. *Pre-Islamic Poetry: An Approach in its Study and Evaluation*, by Muhammad Al-Noihi, National House for Printing and Publishing, Cairo, N.D, 1/235.
21. *Diwan Al-Hamasa*, 21.
22. *Explanation of the Seven Mu'allaqat*, Abi Abdullah Al-Hussein bin Ahmed Al-Zawzni, the revision committee at the International House, Beirut, 1413 AH-1992 AD, 16 and after.
23. *Diwan Hatem Al-Tai*, 41.
24. *Diwan Al-Hamasa*, 219 and after.
25. *Diwan Orwa bin Al-Ward*, 83.
26. *Al-Diwan*, 3/387.
27. *Equestrian Muhammadiyah*, 465; see also: *Diwan Muslim bin Al-Walid*, 164.
28. *Ibid.*, 2/296.
29. *Al-Diwan*, 2/23.

30. Ibid., 2/256.
31. *History of Islam and the Deaths of Celebrities and Luminaries*, Shams al-Din Muhammad bin Ahmed bin Othman al-Thahabi, revised by Dr. Omar Abdul-Salam Tadmari, Dar Al-Kitab Al-Arabi, 1st edition, Beirut, 1989, 159.
32. Al-Diwan, 3/357.
33. Ibid., 3/367.
34. Ibid., 3/365, and after.
35. Ibid., 2/297.
36. Ibid., 2/28.
37. Ibid., 3/415.
38. Ibid., 2/110.
39. Ibid., 2/125.
40. *The Intermediate Dictionary (Al-Waseet)*, 1047.
41. *Contemporary Arabic Dictionary*, 2475.
42. *Refinement of Morals*, 24.
43. Ibid., 24.
44. *History of Arabic Literature - Pre-Islamic Period*, 69.
45. *Diwan Zuhair bin Abi Salma*, 111.
 - - The story of Aurqoob: Aurqoob is a man from Khaybar sets the example in lying and infringement, and he is said to be one of the giants. His brother came to him asking him for help, and then he told him: If that date-palm tree produces spadix, then you will come up with it. He came to him and said: Leave it until it flourishes, then when it was bright, he said: Leave it until it moisturized. Then when it was moisturized, his brother came and he said: leave it until fruition. Then when the tree gave its fruits, he took the fruits for himself without giving his brother anything. See: *The Fruits of Hearts in the Added and Attributed*, Al-Thaalabi, Arabic books, 2005 : 102.
46. *Diwan Kaab bin Zuhair*, rev. by Ali Faour, Dar Al-Kutub Al- Al-Ilmia, Beirut - Lebanon, 1417 AH - 1997 AD, 61 and after.
47. *Al-Samawal Poetry*, rev. by Essa Saba, Dar Sader, Beirut, 1951, 17-19.
48. *Al-Mustatraf Fi Kulli Fanin Mustazraf*, 284.
49. Al-Diwan, 2/247.
50. Ibid., 2/109.
51. Ibid., 2/286.
52. Ibid., 2/72.
53. Ibid., 2/80.
54. Ibid., 2/32.
55. Ibid., 2/212.
56. Ibid., 2/22.
57. *Futuwwa of the Arabs*, Omar El-Desouky, Nahdet Misr Library, Faggala, 1951, 117.
58. *Al-Diwan*, 2/53.
59. *A Dictionary of Contemporary Arabic*: 1923.

60. *The Intermediate Dictionary (Al-Waseet)*, 784.
61. *Explanation of Diwan Al-Mutanabi*, 386.
62. *History of Arabic Literature - Pre-Islamic Period*, 69.
63. *Explanation of Diwan Antara*, 135.
64. *Al-Mifdaliat*, 320-321.
65. *Diwan Zuhair bin Abi Salma*, 111.
66. *Diwan Al-Hamasa*, 36.
67. *Diwan Amr bin Kulthum*, 78-79.
68. *Al-Diwan*, 2/36.
69. *Ibid.*, 2/179.
70. *Ibid.*, 3/370.
71. *Ibid.*, 2/ 213.
72. *Ibid.*, 2/ 213.
73. *Ibid.*, 2/ 33.
74. *Ibid.*, 2/ 209.
75. *Ibid.*, 3/ 325.
76. *Ibid.*, 2/ 30.
77. *The Intermediate Dictionary (Al-Waseet)*, 505.
78. *A Dictionary of Contemporary Arabic*: 1263, the item (be patient).
79. *Refinement of Morals*, 27.
80. *The Holy Quran*; Surat Al-Bakara: 155-156.
81. *Diwan Amr bin Kulthum*, 47.
82. *Diwan Zuhair bin Abi Salma*, 117.
83. *Diwan Al-Shanfara*, 15.
84. *Ibid.*, 62.
85. *The Holy Quran*; Surat Al-Anfal: 46.
86. *Al-Diwan*, 2/209.
87. *Ibid.*, 2/175.
88. *Ibid.*, 2/22.
89. *Ibid.*, 2/51.
90. *Ibid.*, 2/ 205.
91. *Ibid.*, 2/49.
92. *Ibid.*, 2/208.

• - Ibn Khaldawiyah said: (Seiful Dawla put his servant (Naja Al-Kaski) in charge of Tartous and all other matters and the fortified frontier towns. The minister (Abu Abdullah Al-Samri) wrote to him but he refuted him and conquered Manaz Kard, Khalat, Barkazi Dar Al-hoor and Arjish, and killed its governor (Aba Al-Warden Salim). Seiful Dawla wrote to him until the prince went to him. He collapsed down and put himself in the hands of the prince. He returned to the prince and the latter pardoned and promoted him). *Al-Diwan*: 2/190.

93. *Al-Diwan*, 2/190.

94. *Ibid.*, 3/404.

95. Ibid., 2/47.

96. *This is Our Ethics When We are Truly Believers*, Mahmoud Muhammad Al-Khazindar, Thebes House for Publishing and Distribution, 1st edition, 1416 AH-1996, 88.

Sources

- *The Holy Quran*

- [1] *History of Arabic Literature - Pre-Islamic Period*, Shawki Deif, Dar Al-Maarif, Cairo, 11th Edition, N. D.
- [2] *History of Islam and the Deaths of Celebrities and Luminaries*, Shams al-Din Muhammad bin Ahmed bin Othman al-Thahabi, revised by Dr. Omar Abdul-Salam Tadmari, Dar Al-Kitab Al-Arabi, 1st edition, Beirut, 1989.
- [3] *Refinement of Morals*, Abu Othman Amr bin Bahr Al-Jahiz, revised by Ibrahim bin Mohammed, Dar Al-Sahaba for Heritage, Tanta, 1st edition, 1410 AH - 1989 AD.
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