

Research Article

Pride among the city's five poets (critical study).

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Abstract:

Pride has fragmented temporally and existentially, and researchers cannot accurately define it. Traveling in the vast and arid desert land is a matter of admiration and painful astonishment when imagining the image as they roam its lines and dangers, looking for a shelter in which to settle so that they can spread their virtues. And its position in front of other tribes, through its workers who are poets, where they represent the secret of happiness because they stemmed from the homes and obsessions of those tribes.

Key words: Al-Fakhr, the five city poets, a critical study:

Pride:

Emotion, as the inhabitant of the literary text, is a subjective pillar formed in the Arab man by the circumstances surrounding him, as he proceeds from his entity towards the glories and their psychological and moral virtues, away from bragging about matters and their material episodes for ((that the best of pride was not enriching virtues and praising ideals. Without excessive exaggeration and not going beyond the ordinary))((1), the higher values as long as they help the person to push him towards goodness and charity and to seize pride and pomp, but at the same time they refuse humiliation and humiliation until you see the Arabs multiplying the plurality of noble qualities such as (generosity, courage, awareness of revenge, and contempt). cheese) and what is included in its kind, even if we look closely Looking a little with purpose at its first glance, what came in language: Al-Khalil bin Ahmed Al-Farahidi (d. 180 AH) mentioned: ((So your goodness: your pride, like the opponent, you say: you made him proud, so he made him proud, and he spread the virtues and mentioned the noble with generosity)) (2), and Ibn al-Hasan defined it Faris (d. 395 AH) by saying: ((Fa, kha and raa is a sound origin, and it indicates greatness and feet, from that pride. I preferred it over him, and al-Fukhair: the one who boasts about you by the weight of the opponent, and al-Fakheer: a lot of pride. Al-Fakher: the good thing))((3), and the quorum is complemented by what Ibn Manzur said: ((And pride, pottery, pottery, fikhiri and al-Fakhira: praise for qualities and pride, and the promise of the old, and he was proud of pride and good pride,... He is proud and proud, and also proud, and the people boast: The pride of one of them over the other, and bragging: arrogance, and pride: arrogance and arrogance)) ((4), it is clear from the previous sayings that pride is bragging and claiming honor and transcendence, and rejoicing in morals and good morals, and what attracted attention is the phrase (counting the old) as if it contained a return and ((is To evoke the past)) (5), for those noble contents that they had, and to describe what they were experiencing with the effect of effective power,

whether it was an individual or a tribe? It is a state of excitement resulting from the path of influential events and situations, which draws the agitation of feelings and feelings towards remembrance.(6).

As for technically, Ibn Rashiq (d. 456 AH) said: ((Proud is praise itself, except that the poet pertains to himself and his people, and everything that is good in praise is good in boasting)) (7) It was defined by the opinion of Hazem Al-Qartagni (d. 684 AH), saying: ((Fostering is a praise that the speaker repeats on himself or his tribe) (8), it is a well-developed defense method in front of the force opposing it, and we wonder whether pride and praise are both the same or is there a difference between them? In terms of higher values, they are in agreement in the course, because it is like praise in terms of virtues and meanings that the poets were proud of, but they differ in terms of motives and goals, whether they were material or moral. Pride is within oneself, while The praise is outside the self. In the praise poem, positive values remain the focus, but in the poem of pride, the element of human transcendence enters, which gives values a psychological impetus that you do not find in the praise poem, in which the poet tends to include the positive values of the praised one without a deep psychological sense of the importance of proving it to him. As is the case in the poem of pride, and the latter is a poetic purpose representing the poet's effort to portray the positive personality of himself, as he is unique in his characteristics and values until he became an important and main pillar of the poetic purposes because he tightens the bond of speech and the transcendence of his tendency, it is the one who ((involves the pride of the poet and his pride in himself and his people It is the offspring of influence and admiration In particular)) ((9), it is natural for poets to sing of their courage and describe things when they treat life's experiences with moral and psychological competence, so pride in the opinion of the writer Hanna Al-Fakhouri ((is the multiplicity of qualities and the improvement of bad deeds, and it is the companion of all manners since peoples had manners, and for Arabs it is a wide door From the chapters of their poetry, it expresses their natural inclination to self-respect and pride))(10), as admiration for the psychological and tribal self is an instinct that the Arab person has built upon and there is no way to limit it. With his people first and himself second, and the ingredients for pride were: honor of origin, abundance in numbers, courage, generosity, and all that stems from it, and pride in oneself increases over Pride in the tribe (sovereignty), and that is that the proud of his people has become a master of his people) (11), because the pride in virtues and their concentration on a firm ground like the tribe gives high confidence in the strength of their psychological will towards what they aspire to in the existential reality based on the permanent conflict between man and nature, Their vision always tends to be the highest value and principle, Hassan Bin Thabet says: (12) (from Al Taweel)

**Except, O seeker, to realize our glory, we come to you the Most High, and we are four
for you**

seedlings

**Are two green, abundant and sensual waters equal, assuming that its water is not
virtuous?**

virtuous

**Whoever amends the sinners and rubs against the offspring, they have differed in
righteousness that is right**

Voidly

Eat Sohail in the sky, this will make us realize if we eat it

In the name of God Are we not halal, the land of our enemy

in the tribes

You will find us before us in action and in dew and in the command of al-Awali in the early engagements

You will find that we have been preceded by people in glory and supremacy, and a growing remembrance.

The formal formation of events begins towards a circle of admiration and astonishment, by means of plural pronouns such as (our glory, you will realize us, our tongues, us, you will find us, we have preceded) an indication of the “tribal collective he is within” (13), when he depicts the glory of his people and their supremacy over the glories of others. By analogy, in order to demonstrate their lofty and prestigious position among the tribes in the second house, he resorted to comparing his people to pure sea water, unlike the glory of others with sensual, little turbid water, even if they tried to purify it, its foul smell remains stuck to those who suffer from it, he wanted to liken glory to water because the latter if it is not preserved with pride and dignity. It is easy to lose or disturb it as well as the case of glory as well, and completes the beauty. The scene in metaphorical metaphor in the third house when he depicted the shrine of his people and raised them with the seedlings of camels, i.e. their heads.

In his previous poetic verses, the poet discloses two types of men, some of whom do not realize their glory even if you leave behind them for a long time, but for others it is impossible for them to reach the first place. To vent their feelings about realistic situations, and therefore you see them wandering towards the tribe, meditating by mentioning it, and it was one of the most important influences that inflate their collective self-inclination, so you see them more coherent. And they are rushing towards their desired goal, because there is a tendency ((psychologically in man to see what he wants to see, or what he expects to see)) (14), so their steadfastness towards pomp and lofty is a goal contained in their feelings of arrogance towards their people towards the situation of the event, and goes towards including boxes. He photographed him with a high view towards the window of the fourth house. It becomes very admirable when depicting his people again that their destiny and their endeavors cannot be reached no matter what the reasons are. He was accurate when he portrayed them as being like a star in the sky, so whoever wants to catch them or reach them is as if he wants to hold the star with a simple hand, so it is impossible for such a thing to happen because the difference between the glory of the poet and others was great.(15)

The heroic when he repeated the (find us) window, it added to the image the power and impregnable control that the poet's people possessed, because the repetition of stimuli “is an effective way to link the poem with a positive impulse to achieve harmony and harmony, as repetition is an indicative indicator of the regularity of the linguistic relationships on which the poetic systems are based. , to stimulate its vision of all its textual implications, the strength of its interrelationship and its open semantic fields))(16), and one of the researchers believes that the concept of repetition and its use in the poem goes beyond what was previously mentioned, in order to strengthen the musical bell in the interconnected verses of

the text, for ((every repetition, regardless of its type, is benefited from it. Increasing the melody and strengthening the bell)(17), in addition to being considered an emitter Psychologically, the poet prepares him with a tone that takes the listeners into its music))(18), and the poet's employment was manifested in order to achieve the meaning intended to be conveyed with a vision that follows the capabilities of his people ahead of others towards higher values, a lofty goal that has been associated with the tribe's blends because they see strength and courage that must be accompanied by generosity and giving. Despite the harsh reality at that time, you will find his people wielding nobility and honor, which called the other to emulate him, and Ka'b bin Malik said on the Day of Al-Khandaq:

If we ride on it the horses of controversy in the straitened knees

We tossed in the spurs every cream hawk without the trigger

I smell like a lion frowning in the morning dew in the belly of the torso

Sneaks important smart hero sword boy Relaxed upholstery

Let us manifest your religion, O God, we are in your hand and guide us to the paths of guidance.

The meanings of pride in its formal horizons point towards highlighting its strength and its abundance in patience, and its eloquent prestige in the souls of the enemies. Most of the time(19), perhaps he chose for their brave knights a mythical image in which strength and agility share the same with the falcon and the lion because of their fierceness in battle, so that it would not be a joke with the polytheists when they wanted to subjugate the fever of Islam. The battle takes place, and the voice of poetry rises to it, igniting the spirit of enthusiasm at times, and calling for patience And steadfastness and determination in the battle at other times))(20) so proud of those who belong to them made him an impenetrable fortress that no one is able to penetrate or approach, until their enemies become unable in front of her strong men and her rightful knights in the battle, who seemed as if they were lions, preying on anyone who crossed their path, so the lion He has a special prestige that has been circulated by the Arabs, for ((the leaders and the greats have likened him to positions of power, sovereignty and heroism, especially in fighting battles in a large way)) (21), when he gave an analogy to one of the fighters with his overwhelming desire to take revenge on his enemies Like the angry lion that bares its fangs at the time of hunger, the photography is accurate when it comes to the window (in the morning) to confirm the state of the scene at noon when it roars outside in order to pounce on its prey. From an authentic source, the proportion that he deliberately brought with great care when he borrowed a window (a falcon) indicates their good training in hunting their enemies, like the appearance of a hungry lion longing for its prey. Against Carrying swords in their hands is a beautiful painting that resembles a thin branch with (relaxed upholstered) a metaphor that balances the length of the fighters and the severity of their forearms and the gentleness of relaxation while carrying the war machines. The signification))(22), what is meant to be conveyed is that they were a reason for the manifestation of the true religion, then the Prophet (peace be upon him) pleads the reference in guiding people towards good and the paths of happiness after the dark path overcame it for many years, so the upright Islamic spirit appeared, so they began to feed from it in their feet and honor and all the credit It returns to God Almighty, and Abdullah bin Rawahah says proudly: (23)

(from plenty)

He taught the tribes without pride if they became firm according to their existence

If it is not the duty of the hosts in the evening, and their villages are scattered and stagnant

That winters will come out of us if they become firm according to our existence

Pots drowned in the joints of the color: white and black

And if messengers are raised after a bait, then he returns to be brought back to him

Whenever you come to Yathrib or visit it, you will find that we are the most generous in existence

The honorary extension of the poet constitutes a hopeful goal whose goal is the effect of the resulting fusion with the tribal selves. Belonging to the center of the other self gives a great motive that provides him with the equipment of authenticity and the elements of belonging, and does not suffice the presence of one as a substitute for the other. and their position, so he refutes all the immoral attributes attributed to them, such as defects and defects (24), and the poet has mobilized in his previous text a number of qualities represented by glory and generosity with (hospitals).(25) Than he makes the Arabs look at him with admiration and appreciation, for they have exaggerated their interest in the guest to the maximum, and you see him at the same time slandering the other through the window (their villages are scattered and stony). He was rich and rich, and it was (We bring out winters) for every needy, and the truth is that winter does not come out in the material sense, but he wanted it as a metaphor for generosity and giving, so their pots would be filled with delicious meat (26), because winter is a season of less movement between tribes, which leads to a shortage of supplies, which drives the Arab To keep some of it, “the Arabs were the most numerous in number, especially those of them who lived in the desert, where food is less available, and the means of sustenance hardly suffices the need” (27) but the matter does not happen with a people The poet, as they used to give everything they had to the coming to them, so pots and utensils in the fourth house constituted a psychological kindness with which the reader would be at ease. It suffices from meat and other things, and its lower color is shown with the sign of not extinguishing the fire beneath it towards (Khadeeb its color), and it occupied a distinguished position with which these pots were decorated with a lot of ignition around it. In the days of hardship so that he could remain full of its speculations, when he began with a sincere emotion that seized his imaginative feelings until the painting appeared in its splendid and splendid appearance because ((the power of Passion is what gives the poem this attractive magic in it))(28) The strength of its construction goes back to the revolution of its emotions. It is a real emotion, no matter how strong and constructive it is. It irritates a person’s inner feelings and feelings, which motivates him to offer the purest and best of what he possesses, so generosity has become for them the social contract that must be preserved, unlike escaping, which is considered an unforgivable betrayal of society.

(from long)

I avenged Udaya and Al-Khatim, so I did not set up a guardianship for the things I set about her

I struck the neck of Malik with these two buttons, but I refused to heal a soul that I had injured

And the son of Amr bin Amer Khadash forgave me in it, so he fulfilled a blessing and benefited from it

I stabbed Ibn Abd al-Qais, a rebel, who would have done it had it not been for the rays that would have lit her

I took possession of her, and she collapsed, so her hernia could be seen standing behind her and behind her

The contemplator of the poet's verses above, finds that the issue of revenge seems more flamboyant and attached to the poet's psychological self because it is a cry of courage and defiance, which leaves no room for doubt in his direction towards winning the killer. The response to the challenge has reached a high degree. Or it may go further when they ask for the head of their elder at the other, especially ((if the murdered was an honorable leader in his people, the matter does not end, often, when revenge is realized from the killer... but the motorists seek to kill a master who is competent for their owner in status and honor) (29) The dead man was not a simple, socially worthless individual, as if he was hinting at his father or grandfather. His goal from an early age was to avenge them, bearing in mind that the poet did not reveal their names apparently, but they are represented to him Or calm down except by his return from the war of his enemies victorious and victorious, and the commandment of his elders for revenge was the main pillar that made him responsible for it(30), the value of this heroic deed has grown due to the sensory influences regarding the old attitudes that he experienced since his youth, so (Badha Al-Zarrin) is a revelation indicating his strength and valor Through the sword, as it became a mainstay on which the knight relied. The weapon, in his view, is a spiritual and psychological channel that transmits the frequencies of determination and courage towards others. Without it, there is no reason to be proud at all. towards the other, with a residual (raqqa) smooth and precise flowing towards the neck of the interviewer, which makes the self more comfortable and relaxed, and then moves the reader towards a personal I have brought up the event, which helped him to take revenge. He (Al-Khadash) reflects in him a view of the place of familiarity and help and its prevalence in the Arab society. They rush to your aid. In a long hadith, the issue of revenge is detailed by what came in the Book of Songs, with a beginning about their acquaintance. After that, Khaddash descended under the shade of the tree, and Qais came out until al-Abdi came to him and said to him: What Khadash commanded him, so he preserved it... Then he revolted to him and Qais stabbed him until he ran out of it. The other side (31), his sincerity to the covenant and loyalty left an indelible mark on the poet by photographing his likeness in rich and bright colors, then he brings a breathtaking event towards (I stabbed) the severity of the penetration On the body of the other, it made its impact himself. Without the blood, he would have seen the light through the hole behind him, and the image would deepen more and more when the machine entered, leaving behind a larger area of the wound in his body. With the air (32), deprivation of the sources of life, and self-preservation in the face of perdition, is a pillar by which the poet removes the ghost of darkness that has haunted him since his childhood. (33), and thus expresses his emotional will in the face of the suffering that has accumulated over him for a long time, due to what happened to his family and cousins.

(from quick)

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She said, and you didn't mean to tell Khanna, hey, I heard

You denied him when you called him and the war is a ghoulish with aches

Whoever beats war finds its bitter taste and locks it up with hunger

I strive for most of the sons of Malik, everyone is a courier

I have prepared for the enemies a loose fashion, such as ending at the bottom

I dig it for me with the luster of Muhannad like salt a strip

Hossam's truthfulness, the most accurate of his sharpness, and the madman of Asmar
Qara'

The mechanisms of the heroic fighter are formed through a series of exciting events when the war conditions condemned him to permanent readiness and preparation for it. The battle lasted for nearly months until his color turned pale in relation to what happened, and when the bloody flames of war were extinguished, he returned to his house at night and knocked on the door, then the wife opened for him, so he approached her and she pushed him and denied him. He said to her: Woe to you! I spoke (34), the event reflects the reader The fact that the feelings of the knight always tend towards the midst of war, storming, indifferent and indifferent to what will happen through the (war) window. The one who asks about their glory in wars is foretold, told, and it happens))(35) It is like sweetness that he enjoys in front of others, drawn to what he left behind with his emotional reality, with courage and dignity. It is possible in every moment that a person lives. Those machines such as (the shield, the sword, and the spear) are represented to him as the imagination inherent in man, and they have a great aspect in shaping the features of the brave knight who fights with them on the battlefields, gaining spoils and achieving the highest goals, as they are considered one of the main causes and the prominent support in arousing the angry soul towards the enemies and winning them over.), it is not surprising that he came up with a window (illustrated) in the wonderful way, as he wanted to attract the reader to interact with it and photograph its shape when he combined it with two rings front and back in order to protect him or protect him from the prick of weapons during the battle, and at the same time complete the qualities through (loose), which gave him freedom The entire battle took place without any obstacle, so its purity (like forbidding at the bottom) was subjected to a wonderful analogy when it was like a barrier that ends Crossing the water around it, like shields that do not allow the machine to penetrate into it, so ((the analogy comes to prove a case, especially if it is a case that is not easy to accept)) (36), these things described were not ordinary or worthless, but rather it was a case by which the poet leads towards his goal What is desired, you see him sing about their descriptions and their aesthetic appearance, for the atmosphere of battle requires this lively atmosphere and the percussion of (Al-Muhannad), so he gave a wonderful description that fits with the atmosphere of heroism and valor. Which gives him strength and courage to overcome the difficulties of life. And resisting the causes of intense conflict in order to establish his existence in life. From an equilibrium census or a result in which the criteria for which the city's poets passed through two important periods are recognized: the first was represented by the great similarity that appeared in some poets of both tribes between the self-reproduction of the voice of the tribal conscience, and the individual individual belonging to this main mold, so you see them resurrected Words and meanings, with elaborate and collected craftsmanship, impose on the reader and listener a transcendent emotional

accumulation stemming from their prideful instincts, a unified method for formulating events and selecting the time for their release and construction. In the horizons of the new religion, the changes were clear, whether it was at the level of words and the way they were presented, or what was known about their unity and principle, especially among the poets of Al-Khazraj, so you see them turning With one honest vision, which is to raise and defend noble principles and values in accordance with the new faith without flattery or intimidation, unlike the Aws poets, their visions of reality remained confined to the gate of psychological and tribal pride without making radical changes at the level of words and adapting their content and keeping pace with civilized modernity.

Conclusion

Pride in their feelings constituted the supreme sign between holding on to the past and raising it, and between the preference for religious developments that made a difference in their visions towards the developed present for one goal that appears in their souls, which is service and certainty of what they believed in. They take it as an ornament that the poor and the rich wear despite their noses in the challenges of the complex reality of events and repeated combat scenes that require a valiant effort in order to obtain booty, whether it is fertile pastures or for the purpose of greed in return.

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