

SIGNALS COMPREHENSIVENESS IN PRE-ISLAMIC POETRY

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Perhaps most of what a person seeks in his life is to prove himself or his existence mediated by. The moral or material actions he does contribute to the spread of his reputation and the news converges him to become a societal icon. However, there are strict laws that governed the pre-Islamic society and subjected all its sons to it, which were represented in the tribal fanaticism and the hierarchy of its categories. The matter was marginalized, so the one who had neither power nor strength obeyed, and those who did not insult themselves rose up and stood in the face of those laws, declaring their rebellion, and there were those who sought to survive.,And theBut with the pride of a soul in pursuit of that dream in proving himself and his existence, and there was no way to spread the advantages of the individual and the group other than poetry, so the purpose of pride came as an existential purpose in which the poet mobilized his virtues, his people and his history in it. I appeared conscientious to attend(Ego and we),Perhaps we are underestimated if we say that all pre-Islamic pride is built by circulating these two references, especially if we know that the poet seeks in his poetry to question a poetic function, according to Jakobson's opinion.soIt seeks to (targeting the message as a message and focusing on the message for its own sake is what characterizes the poetic function of language...and the poetic function is not the only function of language art, but rather its dominant and defining function)¹Therefore, the poet's employment of pronouns is manifested in addition to the poetic function of the attentional functionin(Establishing and extending communication or separating it and employed to check whether the speech cycle is working ... and employed to arouse the attention of the addressee or ensure his attention)²As for MacDonald, he believes that the function of poetry is a social function, as he says: (The common feature among the literature of pre-writing societies is functional, this literature in that it serves a specific social purpose, and in many cases it is an essential part of the social system to the extent that society hardly works without it)³ One of the most important reasons that made the poet make the self a source of his distinctionhis appearanceIt is (what is known as an innate tendency to sing praises to oneself and the values that ignite in oneself, then nostalgia for the past, and to sing of its glories, as a successful means of linking these selves with the selves of others, and strengthening the sense of belonging that represents the permanence of life, especially that the bonds of kinship represented by parents and grandparents make the poet live a strong sense of that The close relationship between him and those who represent the family and the clan through both the past and the present)⁴Therefore, the ego is one of the psychological concepts that constitute a perception resulting from awareness

¹Poetic Issues, Roman Yakobsen, Investigation: Muhammad Al-Wali and Mubarak Hanoun, Dar Toubkal Publishing, 1st Edition, Morocco, 1988 AD, 31

²Oral and Written, and Al-Tarj Ong, translated by Dr. Hassan Al-Banna Izz Al-Din, revised by Muhammad Asfour, The World of Arafa 1994 AD, 297

³ the words and things, Dr.Hassan Building Almighty Religion,Dar: house thought Arabi,Cairo, 12

⁴Dialectic of values in pre-Islamic poetryA Contemporary Critical Vision, Boudjemaa Boubaio, Union of Arab Writers, Damascus, 2001,57

and knowledge because it is the center of feeling, whether it is internal or external, as well as being the component of personality, whether it is rebellious or normal and the extent of its relationship with the environment and people⁵

As we have learned that context is the mainstay of all kinds of denotations, it has many different kinds within the circumstances of life. Minetheir likeness through which you know the form of the speech)⁶To understand from this that the maqam context is the origin of the context's branches, as it is (the common data of the sender and the receiver about the cultural and psychological status, experiences and knowledge of each one of them).⁷From here, we find that the thread linking context and poetry is the social function performed by poetry, and the success of any discourse requires the existence of the pillars upon which the discourse is based, represented by the presence of the speaker and the recipient. To the general Arabs to achieve a goal or a social virtue. The first type was in the context of pride, which is the center of the research here. A discourse, whatever its gender, must be achieved without the parties involved in the continuity of the context and understanding its dimensions. These parties are represented by the existential pronouns that existed by force before the discourse was created, but when it entered the process of completing the discourse, its existence became actual by employing it in linguistic expression.⁸The existence of man, as Sartre sees it, contradicts inactivity, for the existence of man is nothing but his actions, and therefore the value of those actions that are consistent with noble values is a cause for optimism.⁹This was evident in the personality of the pre-Islamic individual, and poetry played its role in activating these values. The Arab man, whether he was a poet or not, sought to achieve his existence after realizing that material immortality is impossible, so he relied on the values that we can say seemed innate in Arab society, so he fulfilled them in his generosity, courage and relief to the anxious. And he recorded it in the immortal Arab record - pre-Islamic poetry - and when the situation called for it, he evoked it with pride over his peers, so pride in both parts, self and collective, achieved Arab human existence. The poets themselves cannot be devoid of mentioning the tribe and singing about it, and this is more than the collective pronoun "we" in the pre-Islamic poems, out of the poet's awareness of the recipient's taste when he wanted to fill his listener with enthusiasm, which is raised by the tribal spirit through this poetry.¹⁰In addition, the emphasis on the inclusion of this pronoun in the context of pride and enthusiasm came fromCareThe poet is the recipient and reminds him that their existence and their cause are one¹¹Pride is also a form of proof of dominance or authority. Therefore, this hegemony

⁵lookBinaryme and the otherbetweentrampsThe Pre-Islamic Society, Abdullah bin Taher Tracy, (Search) Journal of Arab Heritage Double Issue 120-121, January-April 2011, Damascus 170

⁶Quoting from the context and the Case-Deliberative follow-up- (Research) Badis Lahoumel, Journal of the Mokhber, University of Biskra, Algeria, Ninth Issue 2013 AD, 166

⁷From

⁸Ahmed Al-Zaatar's poem by the poet Mahmoud Darwish, a pragmatic study (research), prof. Hadi Sadakh, the professor's magazineIssue 221The first volume 2017 AD 23

⁹See: Existentialism is a Human Prejudice, Jean-Paul Sartre, Arabization of Muhammad Najib Abd al-Mawla and Zuhair al-Menini, Dar Muhammad Ali Publishing, Tunisia, and the Super Printing and Publishing Lebanon, 1, 2012 AD, 31

¹⁰Creativity and Receiving, (Research) Dr. Omar Bin Harba, Al-Athar Magazine, Issue 13, 2013 AD, 235

¹¹See: The deliberativeness of the sign according to Nizar Qabbani, a poem of commando publications On the walls of Israel as a model, (research) Dr. Dhaif Abdel Moneim Al-Farhani, Issue 1, July 2018, 157

represents an entry point for imposing an identity. If we encounter the chant of Bani Taghlib, we will notice that it underlines the meanings of pride, sovereignty and values, which formed the focus of lofty, nobility, non-compliance and strength with which we distinguished her children. He begins his speech first by addressing the king as if he were an ordinary person, unlike what is customary in addressing kings:

Aba Hind, do not rush to us, and see us, and we will inform you of our certainty.

That we turn the flags white and issue them red We have seen¹²

And he continues to mention his feats. Make it by the functions of the pronouns (we, our) that confirm the presence-deliberative dimension. As two indicative features: *mettle* (Subjugation to a collective force that may be the result of fixed ideologies in society) and *her* (The speaker can achieve his goals through the assignment to me). The ideological position, it is determined where used. A weapon in conflict. This is what made the poetic text a pragmatic and existential value after history and values, which constitute an eternal glory, were identified in it.¹³ This was outstanding on time: *treasure* (a sequential circulation):

And there are days when we have been deceived, in which we disobeyed the King if we

And the master of a coven crowned with the king's crown protects our two quarries

We left the horses perching on it, imitating them, our class insulted them.

When do we pass on to a people who will meet her with flour?

Its pods are east of Najd, and its pods are all of us.

Except let no one be ignorant of us, so we become ignorant above the ignorance of our ignorant ones¹⁴

that benefits the speaker signals. It achieved its validity with all the values of pride. (Referring a textual structure to a specific creative context, subject to conditions and considerations, including the affiliation of text structures to a unified production context, and violating the structures may refer to a complete change of the external context)¹⁵ The poem, as mentioned above, is a reinforcement of the tribal existence and reverence for what the ancestors achieved, and they are nothing but their actions, despite the confirmation that their existence was only achieved through killing and oppression and the inclusion of all members of the tribe in this, as the group's denotations led to that comprehensiveness, which gave it that social and exclusive dimension. For the sons of the tribe. Which may not rise to human virtues, but it enters the field of tribal fanaticism, that virtue that legitimizes revenge and thirst for bloodshed in order to establish the existential identity and the exclusion of the other. To chronicle the glory of the tribe and impose its hegemony through poetic art that involved exaggerations and repetition of the pronouns of attendance, which is an indicator of *amy speecha* (The speaker gathers with other interlocutors, whether he is an individual or a group, as the communicative process is shared to strengthen the relationship between them, and it may be intended to exaggerate or exaggerate the matter.¹⁶ After attributing the essence and merits of courage to the conscience of the group and emphasizing it with letters of emphasis, he

¹² The Diwan of Amr Ibn Kulthum, compiled, verified and explained by Dr. Emil Badi' Yaqoub, Dar Al-Kitab Al-Arabi, Beirut, 2, 1996 AD, 71

¹³ See: Introduction to Discourse Analysis Theories, Diane McDonnell, translated and presented by Dr. Ezz El-Din Ismail, Academic Library, 1st Edition, Cairo 2001 CE, 173

¹⁴ Diwan Amr bin Kulthum, 71-91

¹⁵ The pragmatics of the poetic text in the crowd of Arab poetry, 253

¹⁶ Discourse Strategies, 252

moved to the social values that the Arab community desires in each individual: generosity, frank lineage, loyalty, help and love with that virtue (our readers, And the We hasten the villages, And they are our people, and pardon them, And they prevent those who follow us, And the We inherited the glory of Alqamah bin Saif, And the We got the legacy of the carmina, And the We prevent them from slander, And they are the eaters)

The advent of pre-Islamic poetry as a reflection of social life and its realistic portrayal was the urgent need of the recipient, so he imposed his dominance on the poet and was present in the poet's thinking and saying, whatever the context of poetry. Al-Sattar Jabr in his book "Identity and Collective Memory" defines the types of collective memory that linked the Arab community, depending on a group of Western references. that transmit Bossa The information passed from one generation to the next, and a third memory he called the historical memory: a memory freed from its social foundations. As for the cultural memory, it is a memory that is embodied in texts, rituals, and decrees that call for the life of a nation and a fifth memory he called the communicative memory that carries daily forms of communication through which the past is discussed and exchanged. It gives an added meaning¹⁷In all, the pre-Islamic poet draws from a deep heritage horizontally and vertically according to a poetic taste that determined the pattern of interaction between him and the recipient and accordingly (the taste of the recipient was formed in the same direction, components and style that the poet and his critical face took, and later defended by the whole audience until the audience had a taste poetry that pushes him to fuse with what he finds of poetry and to distinguish between good and bad.¹⁸ This means that the producer of the poetic text does not suffer from delivering the content of his text to the recipients, whether this content is good or bad.

, And the story of Al-Rabi' bin Ziyad and Labid bin Rabi'a Al-Amiri in the presence of Al-Nu'man is the best proof of that. The competition of Al-Rabee' was pushed to Labid, despite the age difference between them, for Labid to get up on the spur of the moment:

Oh Lord, Hija is better than being left behind
We are the best of Aamir bin Sa'sa'ah, the grafted ones, the staunch side
And the important hitters under the submissive, hey, I refuse to curse, do not eat with him¹⁹

It was Poet He was clever in consolidating his existence, as he began by saying that the life of war is preferred over the life of luxury and prosperity, because war is the attribute of survival and existence for the strongest and evidence that he is the stepson of the wrath of war, and then he followed it by declaring that he and his brothers belong to a free woman.) I added an existential dimension to his position, supplemented by that

¹⁷See: Identity and Collective Memory, Reproduction of Arabic Literature before Islam, Arab Days as a Model, Abdul Sattar Jabr, House of Public Cultural Affairs, Baghdad, 2013, 52

¹⁸Paid poems contributed to the killing of poetic taste, Nasser Al-Humaidhi, (article) published in Al-Riyadh Saudi newspaper, No. 16325, on 3/3/2013 published at the link: WWW.alriyadh.com/2013/3/5/article/815030.html

¹⁹The story looks at songs, by Abu Al-Faraj Ali Bin Al-Hussein Al-Isfahani (d. 356 AH), achieved by Dr. Ihsan Abbas and his colleagues, Dar Sader, Beirut, 3rd edition, 2008 AD 15: 248-250. And the Omda fi Beauties of Poetry, Literature and Criticism, by Al-Hasan bin Rashik Al-Qayrawani (d. 463 AH).) Investigated by Muhammad Muhyi al-Din Abd al-Hamid, Dar al-Jeel Beirut, 5th edition, 1981 AD, 1, 50-51

group affiliation, and he repeated that allusiveness to give an idea that they are among the best people for their adherence to the highest social values, generosity and courage., It was necessary to (In order for the speaker to produce the desired effect that is included in the speech ... to be included in a social context, for the social role played by the speaker is included within the social institution to which he belongs and forms a part of it.²⁰Based on that, we notice in the words of Al-Samaw'al in his poem Al-Asma':

lend us a few So I told her: The honor is few.

And it did not harm us that we were few and our neighbor dear, most servile neighbor

.....

The love of death brings our terms closer to us, and you hate it, so their terms become longer.

And no master of us dies, his nose is dead, and neither of us has been killed since he was slain. shedding on the edge of the sapphire our souls, and not on the other sects²¹

The poet proves mediated by the affiliation indicative represented by using plural pronouns (Madharna, And the dear neighbour, And the us mount, And the I am a people, And the our time, And the What died of us, the master of his nose, And the Our souls) that the immortality of a person is achieved through moral virtues, not material ones, by which we mean the large number of individuals. Otherwise, the number of Arabs on the day of Dhi Qar did not surpass that of the Persians, but it was that determination and enthusiasm that took it upon itself to direct the collective awareness by reminding the victories and raising the spirit of the group, as studies of social psychology proved (The collective consciousness, the consciousness of us, reaches such a depth that every attempt to synthesise the distinct groups becomes a procedure that creates a state of tension and turmoil within the sector of one category, which means that every social system (tribal, for example) is a closed loop on itself and strives to survive In this case, not only because of the tendency of us, but because of the tendency of conservatism that exists in man)²²:

And we kept our forefathers from their heritage Pillars of glory was in the people a teacher

And we are anchored to a germ that realized for us a new and ordinary one of glory as green

Whoever of them built a building, then they made a place for us high and peaceful

Those are my people, if a brother takes pleasure in their homes one day, they will not be digested

.....

.....

Our pride with it, then we will not be able to destroy it

And we were stars Whenever a planet pounces, it looks brighter than them, not darker

What can a contract that we seek and break from them, even if it is concluded?²³

The poet By using it for the affiliational signacID his identity and his people that they are the descendants of those ancestors who achieved their existence and left an incomparable legacy for them, which is the eternal glory that they built with their hands until tomorrow is referred to by their stubbornness in their battles and the preservation of common social virtues The poets were

²⁰The pragmatic approach to literature, 57

²¹Diwan Al-Samawal, the work of Abi Abdullah Naftawiya, investigation and explanation by Dr. Wadeh Al-Samad, Dar Jil, Beirut, 1, 1996 AD, 767-671

²²The Contents of the Underlying Contents of the Mu'allaqat, Al-Mawqif Al-Adabiya Magazine, Damascus, Issue 63 "July 1976 AD", 44

²³Favorites, investigated by Ahmed Muhammad Shaker and his colleague, Dar Al-Maaref, Cairo, 6th edition: 356, and the text is by Amer Al-Muharbi

keen to come up with pronouns related to verbs as evidence of their achievement and doing. And because of their strong adherence to that, it has become like an innate command from them that they inherit as relief for the one who seeks help from them. Then the poet rushes to defend that natural extension by keeping pace with what he ended up with. His father and his parents are proud to preserve it to keep that authenticity through the use of conscience group speaker:

We are people who do not go to the Hijaz of our land, with the rain we do not meet and who is dominant²⁴

Pride in the life of the Bedouin life is nothing but an affirmation of that identity and the collective self of that group of people, and the affiliational sign helped in achieving this existential identity based on nomadism, so the text came as an idiom for that life, and it is the core of the deliberative process with its various repercussions, as (the text should relate to a situation in which a situation occurs. ...in which a set of foundations and expectations interact, and this environment is called the context of the situation.²⁵ .

Self-pride (the ego, we) may be an enclosed pride (the ego, we together) or it may be pride possessed by the (ego) only. (We) and (I) are indicative of (I), and each includes the other through deliberative denotations, which were classified by the critic (Lakoff) on two parts: We are the comprehensive: it means the element that brings together the parties to the communicative process represented by the sender and the receiver, based on the principle of synergy and cooperation. ²⁶ The extrapolation of pride in pre-Islamic poetry indicates that subjective pride may be tribal, and that tribal pride may be subjective by alternating the two signs in the field of belonging. As we have seen in the previous examples or like that be proud with it Audi on me brouwn Amer (she was evidence and between them blood, and realized his revenge and increased and gave them dat From killing, As well as About dead his people :

quench domino did not We find for them Hello field to you Hey Almighty may be Rabni fields
we fight peoples Fence their women and why yr with Almighty for our ladies partridge
cash And we refuse that critics And the to see for people We in their honors As well as
and i slow Walking when our women as such tied summer Najdia pea
we stay my spare when All jacket overturn well clear and grilled ablaze

Except they reported About Me Increases The son of Amer by me people no get lost Our shovel
and i let's give Money Without our blood And we refuse so what breeze Without blood mind²⁷

The one who looks at the text notices that conscience community (we) he is dominant on me Text poetic Except in uttered y (Rabni, and me) Than confirms intentional use Poet for pronouns the speaker in . form plural (we) on behalf of (ego) What he is Except magnification for himself and elevate for value his tribe From corner Other he is Believes that his presence Not possible that Checks Except by his affiliation to force central represented by out gesticulate gave him From his house social prize gesticulate I hoped it on him From Covenants in defender about her please

²⁴Explanation of the Diwan of enthusiasm, by Abu Ali Ahmed bin Muhammad Al-Hassan Al-Marzouqi (d. 321 AH), published by Ahmed Amin and his colleague, Dar Al-Jeel, Beirut, 1, 1991, :2/ 472 The text of Al-Akhnas Ibn Shihab Al-Taghlibi

²⁵Text, discourse, and procedure Robert de Beaugrand, translated by Dr. Tammam Hassan, World of Books, Cairo, 1, 1998, p 91

²⁶See: Discourse Strategies 293

²⁷100 his office: explained and achieve Mohammed Tonji, Dar export Beirut, i1, 1998M

About being her knight swordsman hitted with his sword the perceiving to avenge him And the man Peace to push him dead he is her tongue that is being sign it tougher From He fell Housama Al Muhannad So resort the tribe to me conclusion a necklace social Memorizes for the poet his status and his place between children the tribe to turn while distance to me a necklace social Technical turn in it I Poet to me we the tribe²⁸, which may come as a means to revolutionize The sons of the tribe, even if they denied it - like what was happening with Antarah - and broadcast spirit enthusiasm as a species From Favor on them that may be lead them in he thought to me confession His presence:

beguile about Fazers when we healed From Farisha kaboda
let us their women bewildered before morning salaam cheeks
we filled other diagonals for fear became worlds Our slaves
And we passed chandelier in high and why we leave to our destination delegations
if reach weaning Our Boy drop out for him brought us back prostration
It is mean a priori to us be seen from U.S titans black
and day the suit we give What our and fill up Earth charity exist
and sole disappoint us in All war bones bloody or skins²⁹

The cruelty nature in Countries Arab fed The human Arabi at that time with behavior social disparate actual though From (Distinguished adjectives aggression not few Because he Much What It was He appears help good participant and yell All wronged Need to me help like him so go upholstered for the oppressed relief the outgoing)³⁰ has Reaches The vineyard when the individual Arabi that He prefers his guest on me his family :

I let's hurry up Balabit for our guest Before the children and ask Strings³¹

Here, the poet employed this social value in directing his affiliational reference as a means of bragging on the one hand, and as a kind of care to take care of it and preserve it.

Or the two indices (me and we) may compete in the same text, meaning that the same poet and the recipient (sons of the tribe) who are close to the poet possess what the poetic text carries of pride in order to replace each one of them instead of the other:

I'm late anticipate life, film find For myself life Such as that go ahead
ours on me the heels bleed we talk But on me our feet drip the blood
we close important From men dear We, delusion they were disable and darkened
be patient, was patience from U.S temper with our swords cut off stop and my wrist
Falst buy it life cursing Nor upgraded From fear the death a ladder³²

But if the pride is reduced to the self saying, then the signs are owned by the (I) only and prevents the participation of the (we) to them, so they become incompatible (minor) signs, which is the second type according to Lakoff's division, and since it was pride by belonging for salad the tribe

²⁸Studies in Pre-Islamic Poetry, Youssef Khalif, Dar Gharib for Printing and Publishing, Cairo, 74

²⁹His office, Dr. Muhammad Shafiq Al-Bitar, Dar Sader Beirut, 1st floor, 1999 AD, 97-98

³⁰The Infrastructure of Our Arab Culture in the Light of Poetry, Dr. Kazem Hamad Mihrath, Dar Al-Diaa, Najaf Al-Ashraf, 2008: 42

³¹Diwan of Amer bin Tufail: 72

³²The Visual Enthusiasm, Sadr Al-Din Ali Bin Al-Hassan Al-Basri (d. 659 AH), Investigated by Mukhtar Al-Din Ahmed, World of Books, Beirut, 3rd Edition, 1983 AD: 1/51-52

and food about her Instrument Psychological to weaken Discount and blow it up and gain leadership From During showing Power Collective with conscience community he is duty to dominate existence collective, we find that command Different when that the Knight that outnumbered worth and his chivalry and his bravery , Supervisor Arab but obstacle conflict class status Without predestination I miss him and pride with him according to Contract social tribal ; Than make it skips for himself from him his method The private proof to his identity And the rooting for his presence that denied it on him his tribe So, the ego rose to him as a repulsive sign that derives from his refusal for his reality Making hair characterized Smile parents And as we said that he skip for himself method no parallels mores Prevailing then this curriculum characterized achieve autism From During virtues humanity and recorded hair And confirmation on me that using pronouns the speaker singular both connected and separated As an indication to promote That retraction so that Self she(Verification Actual mixed From"ego"and verbs selected.that it Personal formed From this mix and selection , Which example that sing"ego"Access mechanism , or the situation the above that wish in reach , so start"ego"thinking while Should that be on him then Move to me verb in Methods Building"Self"to finish with a crystal identity)and realized Antara be same Reprehensible From others show love it for his personality and his pride the humanitarian by itself proud owning it From adjectives What match with it children on him people:

and companions Sniff noses their mission night has money Cree her heroes
and sret in moth the darkness I lead them until I have seen the sun still overnight
and found Before diaspora battalion stabbed first Knight first
and hit horny her ram you will argue I got pregnant my dowry middle Vsmha

we notice that verses I overcame In which Signals subjectivity represented with pronouns the speaker singular(t And the ego umbilical and the oath)Which all ego very and in self the time this predestination come From commitment Poet with principles the individual Arabi represented with courage and honesty chastity to declare while distance this predestination that that adjectives What she Except Primitiveness mountain on her did not obey In which swarm self humanity to appear same that outnumbered out peers From Men was apt that fix his presence From During his identity Ethical.

The ego of the poet may rise to the point of narcissism, and the spirit of the group disappears in him:

Foil Whose has become in his sleep see me shake Al-Hassam glaze
and woe Whose thought in Himself that see me lay dead
I vices time that humiliate dear and salutes servile
and in the ladder gave tender So much and in the war stabbed stabbed and Bella³³

The poet in his verses plural between Courage and values moral striving in showing same, and distinguish it About Jealous , rose voice ego he have selected Factors its difference About the others From During Determine same b(I vices time , gave tender So much , stabbed stabbed and Bella)This is Self Different according to context Circumstances to lead What dictate All Circumstance when(realize ego its difference...start first what you start in Determine From similar to her ,And from Differs with her command that Creates specifically to her and for others mostly What get up on me shorthand , Across Concentration some Features and circulate it)the

³³Diwan Duraid Ibn Al-Samma, Edited by Omar Abdel-Rasoul, Dar Al-Maaref, Egypt, 127
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pride singles or self characterized mostly by mixing between Value moral and bravery as a Values moral high on me Reverse pride collective that mostly confine pride alone and that required command It was the classroom obligatory And the reason in that maybe his connection with enthusiasm sometimes and commitment Poet with his mission dumped on me his shoulders in bouncing children the tribe as in hair guidance to commit with controls the tribe and breeding on me obedience , command that make Amer The son of parasite proud by itself individual no tribal From Without Accreditation on me honor descent or victories parents , So he reached glory With his help:

I am and that I was Mr Amer and her knight delegate in All procession
so what you swept me Amer About kinship My Father Allah that I am mother Nor dad
but I protect protect it and meet hurt her and shoot From throw it with a hook³⁴
and appear Equivalent Indicator when blink The son of The slave also:
if the people they said From boy nevertheless I I meant film Axl and why get dull

.....
.....

I am not halal gnawing fear But when benefit the people add
that predestination very tribal Existing but Poet touch her evening so that it as axis to prove
Presence Poet did not stand out , but vanished and became Self individual she the hub the
foundation that spin around it the tribe but life the whole From During Attributes and values that
made Poet shining Without other than him flying in glory , but it's a Reverse the condition that
we could say or heart The equation Valdud About the tribe and identification in spirit community
What he is Except Instrument to protect Energy certain or Collection From judgments that don't
go down Allah In which From Sultan just because that perishable the individual or the Knight ext
about her perishable then That Authority no affected and based on me that visualization announce
his rebellion powerless That systems tribal and found that life the whole Interpreted to me the
death that no escape from him indulge in pleasures and confine it in three pleasures she woman
and the wine and relief eager , and achieved his identity and proud so on me that From virtues
that warble out mentioned I turned to her and stated out she relief , That Attribute Social humanity
that is found In which blink answer to ask him Around What distance the death satisfying Call
any From the humans as That Adjective I broke up on her his nature , go on in upload voice ego
and predominance conscience the speaker to achieve that existence or eternity That desired that
consideration mechanism binoculars philosophical and found that Presence one and the same no
Checks Except perseverely on me All What he is Humanitarian:

I the man beating that you know him rattlesnake as a head the live the ignited
fayette no suffocate skeleton lining to get angry delicate labia majora slandered
Hasam if What I was killed victorious hey Is enough recurrence from him the start Not with
if start the people the weapon you found me impervious if afflicted in his lists my hands

.....
.....

If I die, help me with what I deserve, and make my pocket wretched, O daughter of Ma'bad

.....

³⁴Amer bin Al-Tufail, narrated by Abu Bakr Muhammad bin Al-Qasim Al-Anbari on the authority of Abu Al-Abbas Ahmed bin Yahya Thalab, investigated by Karam Al-Bustani, Dar Sader, Beirut - Lebanon, d. I, 1979 AD, 62

If I were an exaggeration in men, the enmity of my companions and the autistic would have harmed me

But men denied me my boldness against them, my feet, my honesty, and my challenge³⁵
that the scrutinizer in verses blink notice predominance pronouns the speaker As well as About pronouns addressee so It was Poet Smart in Guidance his message Social guiding addressee In which children uncle and his tribe all , but she in the truth she directed for society in the form of general so Assist link that quarrel evidence and between them his will for his wife in method a scar to me Reality say that the tribe no perpetuate her sons but the opposite And the proof on me that deny them for him and helped Signals the speaker and the addressee in Guidance That the message but she lined character philosophical and manifested that From During dialogue that I helped in it Signals in stereotyped philosophically , has represented this is the poem by adopting on me dialogue message Depends on me Bezel equivalent both ends whether whether party Second selected Mother not specific(actual the first when state the message that based on me hypotheses that resides Around don't think Second Around his way in to treat the information that will move mechanism , And for For the future it can't During try it Comprehension that Ignores Intentions chatter or Writer and see him for the world and imagine it The private for the matter or the topic Healer ; so Supposedly both the two activities authorship and assimilation form From parallelism lieutenant To communicate that required)³⁶,that blink From During his pride by itself individual From Without Self tribal It was may be Achieve semaphore mediated by challenge him and rebelled film confined his pride on me enumeration Advantages and dated it in hanging it Just but ban essence his pride From During coup and counter we tribal the controller with ego individual The proclamation with ego and make central for him What he is Except alienation From subjectivity Association to achieve identity individual And if it wasn't for to rise That ego that represent indicative existential and dominance when uniqueness his text and inmaz with it About Jealous and make central for him and the tribe subordinate for him .

Pride is not limited to bravery and war, but it extends to other values such as forbearance, generosity, chivalry, forgiveness, and relief for the afflicted.

and guilt may be sorry for other sold Nor need and about him may be sorry

and spend About seagulls find me so long that I I want out rewarded³⁷

that Context that received in it indicative the retractor represented by with ego he is context my existence to me Limit What , try to in it Poet sublimation with ego and regression by itself When hire indicative the retractor that realize it he is and maybe underestimate her Jealous , Than make recipient the speech they split to me two teams , the first received Just no interlocutor as Poet marginalized When Face the sight for himself Almighty and everyone without it I rose nuclei From During concentration on me pronouns as a elements common and threads amplification meaning:I the free And you slave , I the brave And you cowardly , I Generous And you Scrooge, the intensity of the retracted sign increases to the point where it does not give weight to the other: And I am nothing but an Arab skilled, descended from glories, analyzed by a mule³⁸

so that indicative the retractor she more powerful From pronunciation in zoom out opposite From

³⁵His Diwan: Explained and presented to him by Mahdi Muhammad Nasir al-Din, Dar al-Kutub al-Ilmiyya, Beirut, 3rd edition, 2002 AD: 27-28

³⁶Text Composition and Composition, André-Jacques Dechenne, translated by Haitham Lama, University Foundation for Studies and Publishing, Beirut, 1991: 129

³⁷Diwan Al-Samawal: 84

³⁸The Unique Contract: 7:124 and the text is for Hind bint Noaman

Without declaration , has alert bigeye to me Energy Signal so Says:(and the sign and the pronunciation two partners , and yes help she for him , and yes translator she about him , gesticulate more Matnop About pronunciation and don't sing About Line), and underwent this Type for a sentence Value Social Prevailing.

We note that there is a third type of (we), which we can call the participatory denotations, sometimes represented by in Engage Discount or receiver outer that right label when raging Fighting mostly indicative Participate in the action then that context the speech imperative on me Poet his wife to compare and shows his superiority on me his opponent As the poet said:

and why be patient Our Ghatfan when we meet and scored Women³⁹

In the text, the signs appeared in two manifestations, the first in (us), which represents the first type (affiliation), which means the poet and his people, and the second in (we meet), which means the poet's people and their opponents who participated in the fighting, and at other times it is represented in abundance in the poetry of tramps, and the reason for this is that they did not meet that They lived in a society ruled by class and ruled by ethnic passion, so they suffered exclusion and marginalization. It is not limited by color, race, or lineage, but human virtues and compliance with equitable social values are the ones that determine this. So, the slasher formed a social phenomenon for everyone who suffered from the forced tribal system, so he drew his sword and unleashed his words to prove his existence, even if this proof represented raiding and pillaging, so (we) came as a participatory, not bordered flasksTribal affiliation, which prompted some researchers to say that they were socialist through their texts, which were overshadowed by participatory references (not that aside humanely worthy appreciated noticing him researcher he is solidarity tramps in life economic, on me Toward the whole, and in their loyalty for each other in general, he lost It was tramps they swear What sing equally, whether whether that From fight From Yes booty, Mother From It was sitting down no get stronger on me Exit, And from over here came the talk About features socialism when tramps, As for Wafaa tramp its owner because they are they live minority lurking with them circles, And from then giving birth this cohesion in Fulfillment)⁴⁰The principle of participation was indicative to recover Rights Mental digested: Didn't Souad come from us and write down his duties, with a hand that rises with tramps?

That we became the people in the heat of their home, the German bath, with swords of boats

We killed the best of them in Amr, the Knight of Yazid, Saad, Ibn Awf and Malik

We kept slashing their heads with swords and throwing arrows at them between the decks⁴¹

The poet has a spirit of community, cooperation and dignity, as he declares that belonging (which is built on the basis of humanity, not tribalism), which is considered an insult in that society, to confirm this through the collective pronouns of the speaker (I, we killed, we shaded). The prevailing social, rather, the sacred law of the Arabs, and he was not satisfied with that, but he realized the revenge of his owner with the goodness of a knight, and in this he develops that value and the ruling social custom by realizing the revenge of the master with the master of the people or its equivalent to send a message that there is no difference between the slave and the free. As

³⁹Al-Aghani: 19/16 and the text is by Zuhair bin Janab Al-Kalbi in his conquest of Bani Ghatfan

⁴⁰The Rebellion (article) published on the Old Arabic Literature Forum website, on January 12, 2010, link: tamazigh.ba7r.org/t21-topic

⁴¹His Diwan, Investigated by Emile Badi' Yaqoub, Dar Al-Kitab Al-Arabi, Beirut, 2, 1996 AD, 54

he did not leave the killing of his owner in vain, although there is no connection to kinship, but belonging to a group that suffered from oppression for something innate is the main basis that he referred to in more than one place in his Diwan.

At other times, this participatory sign is represented by the fusion of the “ego” with the “other we,” such as the poet resorting to a tribe other than his own and being proud of them and sharing with them visions and ideas, and examples of that are many.⁴²Including the intruders who lived in other than their tribes, so they were cut off from the faint “I” and identified with the “We”.

Our cousins, who would you take our place?

Did you not know that I am a warrior, rescued, if I am raw in the weak-finned hija?

And we were to them like rain, the wealth of its plant alive for a year, so that the weak were given to it

And we came to the two Saadians, Saad bin Malik and Saad, the sons of the allies, those arrogances

And we said to them, and the horses swarmed us, together we fight those you fought and we ally⁴³
In the text, the participatory sign dominates (our place, we walked, we were to them, we became, we said, we fight, we ally), the principle of similarity is clarified as a social participatory sign between him and the sons of his tribe (Bani our cousin), and from another angle it refers to the principle of political participation (we ally, we fight). between him and the tribe merged with it.

Accordingly, we conclude that the context of pride as an existential sign necessitated this kind of denotes in an effort to consolidate that existence that occupied a space of Arab thinking and questioned concepts rooted in the collective unconscious, which made human beings in a state of sustainable struggle to reach it, and formed conflicts that occupied a period of time, so the survival of the strongest was over The material level. At the same time, some poets depended on their words and their poetry, so they spoke their words in strengthening that existence, so we noticed that it was divided into two parts: Tribal and self, each of them has its own contexts through the alternation of affiliation indices (me and us) in the same context, so they are comprehensive through belonging to the tribe or self, or through withdrawing and exaggerating the self, or through participation (the ego and us) in visions and aspirations or in actions such as fighting, for example, regardless of affiliation The denotations were comprehensive through these branches and took their deliberative dimension through the prevailing values and customs in the Arab society, so they are circulated and used as evidence if necessary, although we hint that they may be deficient as the suspended Amr bin Kulthum, it is not valid to be for other than Banu Taghlib, as the poet mobilized all The values, days, and history of his tribe are in all its verses, so only a tribe can possess it.

⁴²It also includes resorting to the animal community and being proud of it, as Al-Shanfari did

⁴³Diwan of Suhaim Abdel Bani Al-Hashas, investigation by Abdel Aziz Al-Maimani, House of National Books and Documents, Cairo, 3rd edition, 2009 AD: 51

