

Daily life between parents and children^[1]

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Abstract

The research reveals the daily poem in pre-Islamic poetry, especially those that dealt with the diaries of children and what is repeated with parents in their family life that brings together members of the same family. Poets - fathers - were able, with their ingenuity and poetic ability, to depict these diaries, depicting the pattern of those relationships that arose from sons.

the same sex, the girl is affected by her behavior and thinking, and the girl's culture becomes an extension of the mother's culture" (3). The unknown contains surprises that may not be pleasant, which raises anxiety and increases tension in her; it does not have the elements of wealth and stability. Therefore, she had to maintain He who secures her means of livelihood to secure her stability and to secure the necessities of her living life (4) a structure with distinctive characteristics, a structure based on the blood bond between families and individuals. He does both in order to provide and preserve it at the same time.

First: Concern for the father's life and attachment to him

Family relations had an impact on shaping the kind of human requirements that it produced from interventions, problems and dilemmas, which poetry sometimes depicted in different situations, to express the state of facing those problems (5). We have seen the poet draw these requirements in his dialogue with his daughter who blames him for exposing himself to danger, with the intent of explaining the preservation of her safety valve because she is in a state of constant anxiety over fate. About a father and the horrors of war and her fear of losing him forever. The woman was afraid of her fate, especially the girl, because the father occupied a large part of her thinking; because fathers have an effective influence on the lives of their children by paying attention to the energy of life and its value from waste and waste." The wife

Introduction

The pre-Islamic human realized the concept of survival of the strongest, which represents a close connection between life and death, which made the forms of power in the pre-Islamic era the dominant feature of the conditions required by life and its circumstances. Through many struggles, resistance was imposed on her with all her might, "In light of the harsh life that this person lived in his vast desert, he had to remain very vigilant in his dealings with public life, as life before Islam imposed on her sons a private way of life" (1). This ecological attachment was reflected in his life, as there were few reasons for settling down, as he formed a person who is constantly in demand for what is and satisfies what is not. Father and daughter the argument between father and sons represents a form of managing life affairs, as it reveals to us the paternal influence and the duties that it includes as an aspect of education and guidance. It was narrated from him that there is no good in him (2), and the incident gives us an idea of the roles that the father occupies, and an understanding of the family's commitment to and keenness on these roles. From the side of the sons, it is noted that the girl's attitude towards managing pre-Islamic life towards her family is not significantly different from her mother's attitude towards her family, because the psychological impact depends a lot on the nature of the other woman. It's position in a girl's life and affects her daughter, but to a greater and deeper degree; and because the girl and her mother are of

death. By trying to prevent her father from emigrating, but the requirements of daily life were stronger than emotions, and expression within the family usually takes on an influential character, because the nature of the relationship between the family. She is intimate. Therefore, the father resorts to the behavior of the goal and the goal to express his travels, saying: (It is simple).

**My daughter says as I am about to travel, Lord,
next to my father is in pain and in pain.
She asked for intercession from the honorable
woman, because her father disobeyed her and
interceded**

**My son, a man will rise if he mixes the
hemispheres and the ribs
You have to do as you pray, to take a nap for a
day, because one is in a lying position.
Inquire about the caravan of riders, and wait for
the father of the traveler, is he an heir or an
ancestor.**

**Be like the one who, if her visitor is absent,
frightens her from afar (10)**

The text reveals the intimate relationship between father and daughter at the starting point. The father's separation revealed the girl's crying as she bid farewell to her father, the mainstay of her life. Not only did her work stop her in tears, but she tried to intercede for the father through her family to discourage her father from wanting to travel and leave her alone. The suffering of daily life from this separation is clear in the text, because the distance from the girl's paternal tenderness is the loss of all the basic elements of life. Therefore, the poets' portrayal of the farewell situations expresses the depth of family bonding, and reveals the fear that arises in the daughter from her feeling of what threatens the father's safety and interest. For this reason, the poetic heritage revealed to us the feelings of the sons and their fear of the father's death or absence as a force that seeks to crush the family's entity and threaten its stability. Waiting for the return (11), and Al-Asha depicts this in his poem, saying: (From the Meeting)

**My daughter says that when he wanted to leave,
he showed us and who might die.**

was not satisfied with staying away and standing in the face of her husband in preventing him from throwing himself into ruin. His daughter fearing for him and anxious for his safety, when she saw him bent on war and exposure to dangers Dissuade him from what he resolved, because she will lose him and become an orphan after him, and thus deprive him of that.

**My daughter says you once got out of awe, and
you left me no father.**

**Forgive us pity, or give us a moment and die.
I will destroy myself or face an attack that will
injure Thrace in her legs (6)**

The girl's sense of security is closely related to the survival of the father, because he is the sanctuary to which she takes refuge within the family entity. The girl's position here shows her intense sense of the father's responsibility, her need for stability or feeling for him, and her love to stay near someone who achieves this feeling, trying to dissuade the father from going out. ; Because it is incapable of facing the dangers of a conflicting society. The ignorant person feels reassured because he remains in a stable family entity, and the daughter's approach to the father's issue clearly indicates his role in the family, because "the father is responsible for protecting his sons and daughters." She holds a special place in the family with her parents. In showing feelings towards the fathers, they await the response of the fathers with hollow hearts." (7) Pre-Islamic poetry, expressed in the voice of the father, reveals the woman's fear because she "is not afraid in a relative sense." Fear as a physiological phenomenon, but the way fear is expressed in dangerous situations differs about the way of man, so the most dangerous kind of fear for him is the fear of the unknown" (8), which is yet to come, but in spite of all that, the pre-Islamic poet tried to confront the rule of the pre-Islamic poet by immersing himself in the course of daily life (9) which She was running in herself in two opposite directions, one direction full of hope. For victory, victory is able to give life and its continuation, and another direction marred by expected and expected

and desires, which will not be fulfilled without the safe return of her father. She hopes that he will return to her with abundant spoils that will be the source of her livelihood. And a way of life that sings about others. Speaking in the language of his two daughters, he says: (from time immemorial).

My daughters wish their father lived and I am from Rabia or Mudar only?

And two mourn for the faithful and wise brother who has no eye or trace.

And in the children of Nizar, for example: If you are upset, and if you ask them, you know about them.

Among the kings and rulers are the pillars of the throne that time betrayed us and drowned us.

Do not stand and say what you know, do not shave the face and do not shave the hair (14)

The essence of what the daughter wishes in this text is for the father to stay connected in her life, because he is the only contempt for the reassurances of life, and his presence is her permanent treasure in life, and he is the only one who gives care. And attention has an impact on the permanence of family life. Therefore, such as the absence of a father from her life is a factor of loneliness and displacement and turns her life into a busy and controlling mind in the face of the responsibilities of life that she cannot bear alone; Because the absence of security provided by the father generates in her consciousness a state of conflict and incompatibility with society. The individual power represented by the girl is unable to stand in front of the central force that was in the reality of the pre-Islamic society. The only desire that the girl seeks to achieve is for the father to stay in her life, and this is by all means so that he does not remain without a father, breadwinner, or guardian. The father is aware of the family's motives that led his two daughters to say this, represented by the need for him, as the daughter's voice represents the feeling that her father is important and that she would be without him in the world in which she lives. . He needs nurturing and protection, something only the father can do, we hint at the daughter's desire to cling to the father to search for

Dad, don't throw it away from us, we're fine if you don't throw it away.

And my father, don't stay with us because we're afraid you'll be stamped.

Show us that if the state embraces you, we will perish and sever our ties of kinship.

On the raft, do you fear disaster for me, and how many responses were made to its personnel who did not shoot (12)

In the text is the depth of the monologue between the girl and her father. She is fine and stable as long as the father is present with her and complains to him about her loneliness and isolation after him, because the father's departure is the reasons for that. She is alienated from people and does not find someone to protect her and achieve safety for her, especially in a pre-Islamic society, as she becomes an orphan upon the departure of her father. A guard and no breadwinner. After being a father after the same tenderness and persistence of suffering and loneliness. The verses present the image of sons in the absence of their father. They are like orphans who are afraid of the suffering of life on their own and feel distant and tender; This is because the fear of the father's travel represents a difficult experience that he lived in the pre-Islamic era because it is a fear associated with the fear that is represented in the first place, as it becomes lonely and strange in it without a basis on which to rest. To rest. The second on the basis of it is represented in the irreversibility and extermination of them, the absence of sons in the father's life in a concrete way, and living more creatively to provoke deprivation and express the lost, and the ignorant poet by virtue of belonging. The family has this affiliation and the duties that the group performs towards those associated with it (13). The size of the deprivation and the depth of its impact on the human psyche, which was embodied in pre-Islamic poetry for us, were governed by several factors. It depicts suffering and indicates its depth in the souls of those who expressed it and those who suffered from it, and one of the most important of these factors is the degree of kinship. Whoever thinks about the affairs of life reveals to us the girl's hopes

Because their lives will be anxious especially when the crises are severe.

Second: Parents' diaries in light of the children's disobedience

It is pointed out that disobedience to parents is practiced by sons, not daughters, and it became clear to me through research that disobedience exists between male sons and their fathers. Disobedience appears at the heart of family relationships. When parents feel alienation resulting from imbalance in social interaction within the family, the sons - males - reflect undesirable behavior. Through the absence of the logic of fairness in dealing, social gaps occur at the family level, especially if the normative values that govern everyone are shaken, which leads to the creation of psychological cracks due to denial or because of poor upbringing. This psychological understanding of the nature of this relationship and the knowledge of the negative repercussions that it generates in the pace of social relations between family members, as the connection of the uterus is one of the factors affecting the human psyche that is under deprivation. Righteousness of his son, whose expressions are a mixture of psychological feelings; because the father spends a long time of his life raising his children, waiting for their righteousness when he is beyond his age. When one of the sons leaves them and abandons them without respecting the right of fatherhood, and he knows the failure of the father's upbringing (17), this illiterate poet IbnAbi al-Salt draws us to the suffering of his son's ungrateful father. And the limits of that betrayal when he treats him by saying: (from perfection)

**I fed you when you were born, I raised you when
you were a little child, I fed you what I desired,
and you rejoice.**

**If you've been complaining one night, you just
stayed up and tired of your complaining.**

**As if I fell without you, because my eyes are
neglected**

**I fear that my soul will reach you, and I know
that death is deferred.**

**When I reached the age and the goal I wished for
you**

the reasons for life, and he represents the safety valve and a stable environment for him. she has. In the face of practically death, but reveals the state of utter despair that puts the daughter ahead of her inevitable. Saucepan. It is no longer a question of acquiring livelihoods and various means of subsistence, but of transcending the commandment of a rite of grief. Not only did the fathers care about the affairs of the family, but the girls realized the powerlessness that afflicts fathers as a result of time, which makes him feel helpless and unable to influence the social situations he faces, and he cannot decide his fate or influence. The course of events, or making important decisions related to their lives, in addition to physiological impotence, and its profound effect on the individual and those who live with him, "which aroused the girl's longing, and her fears of her father's old age, her old age, so much so that she was not pleased with his appearance when his head turned gray" (15th). About this in their poems, including the saying of Asr bin Saad * in explaining the relationship of the daughter to the father (from al-Kamil)

**Umairah said: What is in your head after the
time has passed, for it has a bad color?**

**Umair, your father has really turned his head
gray with the coming of the night and the change
of seasons (16)**

In this daily family suffering, which represents the father's complaint to his children when he reached old age, in poetic verses that represent an important aspect of the feeling of deprivation in the life of the Arab man, as it reveals a real experience that expresses the heart of daily suffering, at a stage of life, when the prey is weakened And unable to carry out its functions, the father is paid to file his complaint. The state of despair, weakness and impossibility of cognition in young people indicates an increase in the extent of poverty, and the events of a state of family terror that lead to imbalance in children. The father's dialogue with the sons while he was in a state of helplessness made the father think about the daughter's condition and fate. After this incapacity led to the dismay of the children.

the same family that rules it. . Through special relationships within a distinct value system, and getting out of them is a severe social blow that shakes the entity of the mother, disintegrates the bonds of communication, and causes psychological disappointment; It embodies a painful contradiction between reality and hope, and Thawab's mother Al-Hazaniya* embodied this feeling in her son Thawab, who disobeyed her, reviewing her childhood, her disobedience and her surrender to the demands of his wife in his youth. "It's simple," she says wistfully.

Raised him like a chick the greatest mother food.

You see fluff on his skin.

Even if he behaves like a stallion, his wells will cut him off and take the scourge off his saddle. He rips my clothes off, disciplines me, away from me, desires morals.

I could see the way he stumbled, his beard strewn across his face in astonishment.

On his wedding day, she said to him, so you could hear me: Hey, we have a lot on our security.

And if she saw me in a blazing fire from Hell, she would add more wood to it (20)

In this text there is a statement of irony and irony from the mother to the rebellious son who did not preserve for his mother the care she provided, nor did he bear the necessary duty, when his wife seduced him from his mother, and the woman is a factor that affects the other woman, so the woman does not stand in a row in defense against an empty environment of influence. Some of them are especially if the woman is the daughter-in-law like the "mother". She sees that her daughter-in-law was behind this rude treatment, this disgraceful behavior. As he darkens his chest and adorns his flaws, he is not ashamed of his mother's satire in response to the whims of his wife, who was proud of inciting him to this treatment. (21) Perhaps this saying is obligatory. For the psyche of a woman (mother), the more she thinks and behaves, the more she is distinguished from others. The son's affection that makes her attach to her all the reasons, when the mother sees the entry of a new

You have made my reward hard and cruel, as if you were a giver of grace.

I hope you don't respect my father's right to do what the next-door neighbor does

You said I grew up and you tortured me when I wasn't sixty

And you called me by the name of the one who refuted his opinion, and in your opinion you will answer me if you are sane.

You watch me stumble or fall into it, which is a misleading opinion of you (18)

The father expresses his regret for his son's abuse of him, stating the negatives revealed by the son's upbringing, by balancing the father with the father, explaining what the father did towards the son, and what the son did of mistreatment after all. The father did this, reminding him how he used to treat him in his childhood until his youth, as he used to watch him at night while he was restless, if he was in pain or worried, as if he was the one suffering from it. This pain. Fearing for the father and worried about him. He gave him attention, care, and education in his childhood, and he was rewarded for this arrogance and disobedience, as if the son was better than the father, and he blessed with everything he gave her. The text carries a humane attitude full of feelings and is a painful protest. A cry in which a father expresses the tragic fact that he lives in the shadow of a painful daily life with a fickle son who does not care about paternity rights. Social despair from the upbringing that led to negative behavior. The debate between father and son presents an image of the parents' commitment, and an image corresponding to the dissolution of the commitment on the image of this rebellious son (19); For the values of belittling and belittling, exemplified in the behavior of this rebellious son, were the cause of the pain of the father, who hoped to be the object of care and honor from his son, who had deviated from his rightful path and violated him. The upbringing that the father aspires to is disobedience from the son to the mother, and the image becomes more painful for the mother if she takes the opposite path, as the disobedience between the sons becomes within the framework of

**I wasn't afraid to be a funeral for you and
someone who would be deceived by the two
events.**

**Everyone who is equal or permissible does not
live except in hardship and humiliation.**

**All my life I have awakened the one who sleeps
and listens to the one who has two ears (24)**

By comparing the contents of the family budget that the poet worked on, we see in it a great contradiction between the mother's desires for her sincerity and sincere tenderness and his wife, who touched her treachery and disloyalty to the husband when he did so. He was bedridden. She does not hope for his safety. Perhaps this is due to its psychological nature. As for the mother, on the contrary, she is sympathetic to him; she is affectionate and gives him all the attention. He expressed the two positions as a balance between them, showing the nature of the wife who leaves her husband and dictates to him. , thus embodies the contradictions in daily life, and this text is not far away. About our daily life that we live in our present, where we hear and see many situations in which the wife shows her boredom from the husband when he is in dire need of the wife, so do not move a finger, but look for her. Someone who achieves what she aspires to for herself. Perhaps the damages of disobedience were not limited to the son towards his mother, but we find a picture recorded by exceptional pre-Islamic poetry that expresses some cases of the daughter's mistreatment of the mother after the death of her mother.

**If my messenger comes to Umm Saad, my
mother comes, and whoever is concerned is the
pilgrim.**

**But it came from between my veins and between
his heart, the stinging closed.**

**And whoever did not harm him with pain in my
head, and they are only with the result (25)**

This text of life reveals to us about the daily life in the Jahiliyya family, which is not free from the discussions of the girl and the daily suffering she is exposed to from her stepmother who complained to her father about what the wife was doing with her

element into the family represented (the daughter-in-law). Towards the son, we find this clear in the mother's interference in choosing the wife for the son, or the mother's refusal of the wife chosen by the son, who reflects her rejection and burning for the absence of the logic of obedience to the mother's choice. . . This slender mother spells her son; and because he married a woman despite her objection, then he wanted to divorce her, so she prevented him from doing so, and she said: "For too long".

**For my life you disobeyed me and sat me down
and repented of disobedience, so is patient.**

**And never get bored, forgive kinship and do
hateful free work**

**I have suffered from the worst evil, so leave what
I said, Saad, and pay attention.**

**Wait for her the days when she will be cast into
the raging wilderness (22)**

The verses reveal the mother's vision, in contrast to what the son did without consulting and consulting her, so he finds regret and sadness. Perhaps this is a psychological reason because of the tendency of the Arab woman (the mother) to choose the right wife for her son according to what she understands, and not according to what he deems appropriate or inappropriate, as the mother believes that her choice is hers. She is her. Who achieves the desired hope in the family (23)? Pre-Islamic poetry reveals to us a third type of daily relationship with three contents between mother, son and daughter-in-law, and despite being a poetic witness, it gives us an important idea of the nature of this tripartite relationship, as the daily debate in the lives of the pre-Islamic people on the issue of disobedience was not limited to the father and the mother. Rather, the discussion about the family balance between the wife and the mother in terms of care and tenderness, and this shows. In Sakhr bin Shared Al-Salami * He compares between his mother and his wife when he fell ill and his illness prolonged and stayed at home: (from Al Taweel)

**I see Umm Sakhr whose tears did not dry up,
and Salima was tired of my bed and my place.**

revealed the throes of a daily living experience, inspired by a contemplative view that stems from the heart of reality., that everything is inevitably transient” (27), which prompted the parents to leave a clear impact on the social level, because “the pre-Islamic poet used to resort most of the times to A set of commandments that he was giving. His son is old, and it is no wonder that he had the outcome of his life experiences” (28), and he occupied a large space in front of the poet, where “was the literature of the pre-Islamic era. They are stuck in their daily lives, they are closely related to the Arab users ". To quote his personality from his experiences and wisdom, and make it a record of pre-Islamic Arab ideals and morals, and poetic educational documents record those ideals, and end them for the same Arab boy, which made poetry play a role in a field. of education” (29). Parents are accustomed to drawing the daily life of their children by virtue of their previous experiences, so they direct them to what is to come.

Dress if you have money, explain a beautiful life

My dear brothers, if you are able to find a way to cut them.

And they drink from their cups, even if they drink a heavy poison with it.

Conquer peace, and do not be a humiliating camel to escape them.

Verily, honorable ones, if you stay in their camp, you will find them curious (30)

The poet draws for his son the way of daily life that his son will live after his death, and for the importance of this matter, the parents are keen on those commandments, because “the father represents the main moral authority in the family, and he is: the most representative social norms, and the most capable of controlling and linking the family” (31), He explains that he has the company of good people and how he chooses them, while keeping friends, and warns him about brothers and their company. He was keen to perpetuate this relationship and its continuity, and he sought and did his best to preserve it, because he found in it the best assistant to overcome many difficulties and adversities, and the friend had a great impact. In

while she looked at the father’s side against her side against his wife, but she did not see who was any sympathy from him, but the father himself stands by the wife’s side without regard to the father’s tenderness and pity for her, so it turns out that if her complaint reached her mother who bore her, she would have taken care of her needs and stood by her, because no one loves her like the love of her mother who bore her. It differs from the love of the stepmother who did not give birth to this child, that “a girl who loses her mother and lives with her father in the same house, sees that the stepmother is a stranger who has replaced her mother, and this does not try to beautify the image of the first wife, because that lowers her position, but rather She tries to ignore her, and this reflects negatively on the girl” (26), because this woman goes too far with the girl because she is. Part of the first wife's surviving memory, prompting her to expose and physically overtake her. The reality of the wife and her dealings with her cousins upon her death. There were many motives that prompted the act of disobedience, and the diversity of those who did it, while standing on some images that formed unique phenomena in the daily life of ignorance. Complete the phenomenon of sin and its causes and motives.

Third: The commandments of fathers to children

It is natural for parents to be the primary party in crystallizing social values and preserving their identity, in order to benefit the family, as parents seek to enrich their children’s life experience and always choose the best style for them. They view values with more privacy than that of their children; they know the limits of their consciousness, which is incompatible with the consciousness of children. The more the father becomes aware, the more his intelligence appears in guidance, especially what brings benefit and success, so they have a correct life philosophy that they choose for family members, in addition to an early awareness of the reality of the disability that the father has become, which makes him move towards life in a negative way, “the intellectual and philosophical dimensions of inevitable death and its inevitable fate.” Which

permanent disgrace, so being careful and staying away from it was one of the father's duties towards the son, so they were keen to shun him and avoid him with their orders, and we find that the commandments were so. It is not limited to morals and values only, but also carries a tendency towards unity and non-division. This is Qais bin Asim * warns his sons and advises them to unite and unite, saying: (He is light)

Glory is what the father of honesty has built and brought back to the newly born leading life.

Courage and patience are perfect if the presence of chastity adorns them.

Thirty, my sons, if you gather them in the deputies of the covenants

Thirty of a cup, if it stretches out in time, is a strong cup

And you have to protect minors until perjury amounts to effort (36)

Thus, "the commandments remained a resounding voice calling sometimes for the unification of the word and the unity of the word, and at other times warning against discrimination and fragmentation" (37), and they had the effect of spreading values and consolidating them in their souls. Children, and the multiplicity of fathers' commandments for their children (38) in terms of the aspect that the father wants to emphasize, as the commandments carried the moral and social values and life experiences that the father went through, so he transmitted them. to the son. Thus, the will was transformed from a spoken word to a practical and practical reality to face the daily affairs of life. Therefore, the father's keenness indicates the clear relationship between the head of the family and the sons in the pre-Islamic era, where he sees "the father himself." In the person of his son, because sons inherit from their fathers everything that they are distinguished by" (39), in addition to that it indicates the sons' dependence on themselves and their orientation to life and entering into it, because the father's keenness on that. That his son be on a sufficient level of responsibility helps him to face his future.

Margins

1. Dialectic of values in pre-Islamic poetry, 59.

forming the character of his friend "(32) Abdul Qais Al-Barjani gives his son the commandment of high literature and high Arab morals, which represents from beginning to end the life policy drawn by the poet for his son Jbeil, and his life experiences and development, explaining to him his daily lifestyle and his general behavior and this is evidence of the parents' concern He is an expert, a person who has undergone years of studying the society around him in its forms and types of dealings, so he comes up with a psychological and practical analysis to determine for him the goals of his existence in life (33), so he says: - Complete

Ijbel, your father is struggling for his day, so if you are called for great things, hurry up.

Recommend someone's advice, advise your age, don't be inattentive

God feared, and fulfilled his vow, and swore in my way may.

And the guest is kind to him, so his stay is correct, and there is no curse on the inn.

And know that the guest informs his family of his overnight stay, even if he is not asked to do so.

And leave the rodents to the friend and others so that he does not see you among the defenseless lizards

Communicate with the one who loves you and beware of the ropes of the transforming traitor (34)

The father is keen that his son have the virtuous social values in which the Arab believes in the limit of sanctification, so he advises him first to fear God; Because it contains goodness and righteousness, it is a contemplative intellectual view, and not lying degrades the human being and weakens his social status. The account that the Arabs want and seek to achieve represents adherence to honesty with people because it is "a close relationship in social relations. Without it, human bonds would be strong, weak, and lack of trust, and contracts and covenants would lose their value in human interaction" (35), and he warns him against treachery because it is a reprehensible trait. The parents were convinced that treachery is a

21. Umm Thawab Al-Hazaniya, poet of the pre-Islamic era, famous for eloquence and eloquence, see: Balagha al-Nisa, 344.
22. The Book of Aqeeqah and the Righteous 363. Diwan Al-Hamsa 196. Like a chick in weakness and fragility. The mother of food: the stomach. Also: grow. My students: Literature teaches me. Improving his word: combing his hair. Arba: A need.
23. The Family in Pre-Islamic Poetry, 136.
24. Umm al-Nazif, the poet of the pre-Islamic era, looks at the eloquence of women (311)
25. Diwan Al-Hamsa, 483. Al-Warhaa: The Fool.
26. See: Introduction to Women's Psychology, 265.
27. Sakhr bin Amr bin Al-Shared Al-Salami, poet and poet of the pre-Islamic era 1/244. See: Dictionary of Pre-Islamic Poets, 188.
28. Asma, 146. Clinic: The Visit. The funeral: the heavy subject, the two events: the misfortunes of immortality. Tricks: block.
29. Hamas Diwan, 242. Umm Saad: Umm al-Abed. Who helps me in my need: Who takes care of my need? Valve lock: Close the door. Humeral pain: the pain you feel. As a result, there are only two: a woman will see only the woman who gave birth.
30. Introduction to Women's Psychology, 75.
31. Psychological Motives in the Poetry of the Knights of the Pre-Islamic Era, (Message) 144.
32. The Family in Pre-Islamic Poetry, 96.
33. Positive and Negative in Arabic Poetry between Pre-Islamic and Islamic Era, 144.
34. Diwan Al-Shobe Al-Adwani, 72. Al-Thamil: Few. Apply: Easy and easy to manage.
35. Psychology of Socialization, 155.
36. Poetic and prose commandments of the pre-Islamic Arabs, 57.
37. He is Abd al-QaysibnKhafaf al-Burjami, the poet of the pre-Islamic era, al-Mufdiyat 383. See: The Dictionary of Poets by al-Marzbani, 244.
2. See the full story in Zuhair'sDiwan as narrated by Tha'lab al-Kufi, 254.
3. Introduction to Women's Psychology, 73.
4. The Duality of Pleasure and Pain in Pre-Islamic Arabic Poetry, 254.
5. See: Patience and Fear between Excitement and Response in Pre-Islamic Poetry (Risala) 55.
6. DiwanSalama bin Jandal, 198. Vision: War. Lapalia: an orphan who lost her father. Attack: A group of camels between thirty and forty to a hundred. Thracian: singular of the clavicle, which is the upper part of the chest where the soul ascends.
7. Affiliation in Pre-Islamic Poetry, 137.
8. Introduction to Women's Psychology, 91.
9. See: Critical Studies in Arabic Literature, 231.
10. Diwan al-Asha al-Kabir, 101. Al-Hayzoum: Al-Sadr. Prayer: supplication. Reference: noon.
11. See: Studies in Pre-Islamic Poetry with a New Vision, 124.
12. The Great Supper Diwan 41.
13. See: Arabic poetry before Islam between tribal affiliation and national sense, 11.
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