

Arabic Poetry-Based Character Teaching: Pride In Blameworthy Morals In Abbasid Poetry

Khalid bin Fahad Al-Bahlal

Prince Sattam bin Abdulaziz University Al-Kharj, Saudi Arabia

Khfb@hotmail.com

Abstract

Teaching Arabic poetry in addition to learning vocabulary and the uniqueness of Arabic literature students can also learn character. Such as the importance of preserving the moral values, and blameworthy morals, and emphasizing that the violators' existence promotes virtuous morals values, with opposition things are characterized. The nations' power is represented by morals power. The research problem is that blameworthy moral and moral revolt has never been investigated before. The poets expressed their viewpoints that are contrary to the general prevailing, the importance of promoting honored meanings, and staying away from its opposites. The descriptive method and analytical inductive of much Abbasid poetry were used. The result is to warn against revolting and to prove the opposition's existence. The values give humans a lofty goal to pursue, whether they are of his mind, or subject to his Lord's orders. The researcher highlights the morals and warns against their nastiness. By conducting studies on the morals origins and its branches with the witnesses call and proverbs of the Arabs' poetry from various times, the Arabs' poetry contains abundant material of pride in virtuous morals with an interest in clarifying the revolting of poets.

Keywords: Arabic Poetry; Morals; Value; Nastiness; Revolting; Mind; Justice; Generosity; Courage; Patience

INTRODUCTION

People offer moral values, praise them and they don't detract or vilified them because they have a great impact on psychological and moral security. This value's impact isn't on individuals alone, rather, it goes beyond them to influence the family, clan, tribe, and even the nation in general. Nations compete for nobility and decency by spreading positive values and warning against negative values. They preserve life balances; give life a valuable existential meaning, and a higher value. Therefore, it is necessary to warn against underestimating noble morals, or revolting against them whether by a saying or action. Wise people must praise honorable morals, and vilify undesirable morals, but to pay tribute to blameworthy morals is a departure from the unanimous people and revolting against the virtuous and honorable morals. There are several kinds of revolting as revolting in action, or words, and some people praise and glorify honorable morals, and pay tribute to those honorable morals, and worse than that go too far by violating honorable values with their actions and defending them with his words.

The word "revolting" means revolting against bad habits, and the dominance of the wrong customs that gained their strength from the act of the forerunners, and the passage of time. The subject of revolting is very broad. Therefore, the researcher will demonstrate the revolting against the origins of morals, in the Abbasid era, supported by poetic examples and evidence. Demonstrating the importance of preserving the moral

values that people can present and prefer, identifying the vilified morals to avoid them, warning against them, with the assertion that good wording does not do good meaning, and it is clear that there must be violators and oppositions which deviate from the general rule, which people agree on, and that their existence enhances the value of authentic morals with oppositions things are characterized. The opposition illustrates the goodness of the other opposition. Besides, human souls vary in strength and weakness. The power of nations is stemmed from the power of their morals. The research problem is to investigate the moral revolting phenomenon and the Pride of blameworthy Morals, and the verses in which the poets expressed their viewpoints. This is beneficial for teaching Arabic poetry as well as teaching poetry-based characters.

METHOD

The descriptive method was used to edit the term moral values and demonstrate what divisions the behavioral scientists agreed on. The analytical inductive descriptive method was used by inducting many Abbasid poetries to support the research idea.

This research was conducted in the first semester of the academic year 2020-2021 in Saudi. The research tried to clarify the revolting concept with the identification of the origins of the morals by behavioral scientists and addressed the related aspects to "pride with blameworthy morals" by summoning poetic evidence from the poetry of Abbasid poets.

RESULTS AND DISCUSSION

Revolting Concept

Impudent with pride and sins, which go beyond the limit with a subjective case. وَمَرَدَ عَلَى الشَّرِّ وَتَمَرَّدَ أَي عَتَا، وَطَعَى مَارِدٌ means revolted against and وَقَدْ تَمَرَّدَ عَلَيْنَا أَي عَتَا (Ibn Mandhoo,1290) means revolted and transgressed all bounds (Ibn Mandhoo,1290) means revolted against us. Revolting idiomatically means: "Alienation from nature, society, and oneself" that one has to become an independent individual, and self-awareness involves such a snatch. One has to look at him, others, and the world as strange and perplexing entities (Schacht,1980). The term rebellion was first mentioned as "church dissenters". This term was explained, in the British literature dictionary, in its intellectual, social, and religious sense as:

1. Violation: To depart from a prevailing opinion or the opinion imposed by a powerful state authority, and the expression of this violation has become a characteristic of the world intellectuals in a society that accepts severe transgression pressures.
2. Rebellion: Breaking the society's rules and the public laws.
3. Dissidents: "A group of Protestant English came out on the Anglican Church because they believed that they had moved away from the true Christian message over time. (Wahba,1974).

Revolting is subject to the poet's psychological state, the influence of his social environment, and cultural background, which is old and existed with the existence of man. However, it did not go beyond the rebellion against sovereignty and customs inherited in ancient Arabic literature. As the revolting of the brats in the ignorant era, Abu Al-Tayeb, Abu Al-Alaa, and others afterward. The revolting has its various causes, both at the individual and the community levels. When an individual feels his/her mental excellence, or the rhetoric, or being prominent in poetry, it's hard to respond to the

situation in society or undergo to public heritage. He rejects this, which expresses his unique identity. A sense of alienation within society leads to revolting against social values, customs, traditions, everything old, or the political system.

Some researchers believe that revolting is a result of alienation. He defines alienation as "a psychosocial human condition that controls the individual and makes him away from his social reality". Alienation is an old phenomenon. Since the formation of the first societies, problems and crises have arisen with them, which have been inspired by the alienation types. It sometimes led to rebellion and disobedience, confronting society, and then to surrender, isolation, and self-sufficiency (Jaafar,1995), which means that alienation is a psychological phenomenon. Then became a socio-cultural phenomenon based on self- sufficiency. It is based on the dissonance between oneself and the other, nature and activity, time and place which expresses strangeness, uniqueness, and excellence.

Revolting is one of the problems encountered by humanity. It is the feeling of individuals in different societies that they can't achieve goals in life. If their forms differ, they generate frustration that may reach despair and despondency, (Nouri,1990) " and " Ahmed Ezzat Rajeh demonstrated in the Psychology Origins, the causes of psychological revolting in humans are two psychological needs, they are closely linked to security motives:"

1. The need for social appreciation, prompts the individual to be accepted and appreciated, to be considered and respected by others, to have social status, and to be free from the rejection of society.
2. The need to belong, the individual belongs to a strong group that takes on its personality and unites itself, thereby enhancing the sense of security.

Some psychology researchers consider rejection as a revolting type. (Rajeh,1968)

Revolting is an inherited phenomenon that existed where the man was found, but its traits were revealed to the poets. They live in an ideal world, which creates a constant clash with society and power. Poets' revolting has different dimensions as the real rejection and denying the social traditions. Besides, he could go beyond protesting against the regimes under which he lives. The poet may contradict with society.

One of these dimensions is the revolution against the traditions and customs prevailing in the tribe, then the political and social system limitations as in the Da'bel poetry, Al-Mutanabbi, Al-Jawahiri, and Nizar Qabbani after the setback of June 1967. One of them is the poet's escape from the reality of political conflicts, so he takes refuge in wine, and replaces wine with passion and love madness. Consequently, departing the tribe's traditions as happened to Abu Fadl Abbas ibn Al-Ahnaf and the madman Bani Amer.

One of the dimensions that some poets have expressed is death, there's no point in fighting it and whoever's busy with it has no mind". (Zahid.2005) While revolting often carries a negative and unacceptable meaning, it is positive and effective to revolt, especially if the poet carries a message summoning development, and getting rid of old thinking. Revolting may be religious, political, tribal, social, intellectual, or moral, and this latter type is the study subject.

The Morals Concept

"Abu Bakr ibn Al-Anbari said" الخلقُ morals, الدين religion, الطبع traits, السجية, and instinct are descriptions of the inner human being image, and they have good and unpleasant descriptions. Reward and punishment relate more to the inner image descriptions than to the visible image descriptions". (Ibn Mandhoor,1290) The morals idiomatic definitions are close to the linguistic meaning, but they have multiplied due to the conflicting concept of morals between trends and doctrines. Ethicists and philosophers differed in formulating a definition of morals. Miskweh said that morals are a soul state summoning for its actions, without the need for thought or prudence. (Ibn Masquea,1985) Al-Ghazali said: "Morals are a form in the soul that is firmly established, so the acts are issued easily, without thought or prudence. If the form is to issue beautiful and laudable acts of mind and law, such form will be called honorable morals. In contrast, if this form issues undesirable acts, it will be called blameworthy morals". (al-Ghazali,1900).

Al-Ghazali characterized good morals and showed that pretending behavior is not entitled as good morals until the soul habit becomes firmly established. A habit means: the act of a certain thing usually repeats for a long time. (Besar,1968) Likewise, one who lies once is not said to be a liar except when he keeps doing it until it becomes a general character for his behavior. (Abdul Ali,1985) Morals are human behaviors that characterized man, and behavior is man's willful actions towards a certain intended purpose, (Saliba,1982) and it's called a behavior unless it's issued by a will. (Besar,1968) There is a close relationship between the linguistic meaning of morals and its idiomatic meaning. Among its linguistic meanings are instinct, habit, and custom. All these meanings are the inclination and disorientation, and the inclination may be toward good, or it may be towards evil. Accordingly, good is classified as some virtues that man seeks to acquire to please his Lord, himself, or his community. In contrast, evil is some vices that man strives to prevent, or abandon.

Praiseworthy morals are positive behaviors patterns. Blameworthy morals are the opposite, and whoever has blameworthy morals and pride in them and is summoned for it, is a rebel in the general style that the nations have agreed upon. Every human being has his inclinations and instincts. Decent morals have the right to be revered, which is not justified in words, deeds, poetry, and prose. In Al-Gahedh's opinion, one is not characterized as honorable until he is honorable in speech, mind, morals, and look. So, those who are below your class rank and do justice are more honorable than those who are above your class rank. (Haroun,1979) Scientists are to favor four values because they are the combination of moral values, and they are the foundation which is referred to which is mind, courage, justice, and chastity. The one who praised the men with these four qualities was right, and the praise for others was wrong. Poets count the four virtues that are previously mentioned and the varieties of their composition together. They mentioned the mind, science, patience, statement, knowledgeability, politics, argument, and much more alike

Among the sections of chastity are: self-conviction, lack of evil, tongue purity, and so on. Among the sections of courage are: protecting the family and the neighbor, defending the aggressor against others wrongly, taking revenge, killing the enemy, driving the opponents to fear and respect him, walking in the savage wasteland, and much more alike. Among the sections of justice are tolerance, donation, relief of the desirous,

honoring the guests, and much more alike. Each of these four virtues mentioned is in the middle of two vilified characteristics. (al-Kirwani,1972) Because nobility is a requirement, and praiseworthy morals are a goal, it was vilified to be characterized with blameworthy morals, and revolting against people's unanimity and vilifying blameworthy morals, and those who have characterized lying, justify cowardice and fear, hypocrisy, obscenity, and vulgarity except a repellent against praiseworthy morals.

This research presented some poetic evidence of Abbasid poets who are proud of their blameworthy morals, and they vilified the good morals that all nations had agreed upon. The research also identified the next components; vilifying mind, justice, courage, generosity, and patience.

Vilifying Mind

Mind means being firmly stable in all affairs. The mind is the heart, and vice versa. The mind stops its owner from getting involved in destruction, that is, to lock him up. (Ibn Mandhoor,1290) God has honored man over all other creatures with the mind. In addition, God has preferred some of Adam's sons with the health and wisdom of the mind, and the more the mind has a presence in one's life, the mature his opinion will be, and following the rightest path, and having the most decent morals, and speaking the most beautiful words and sentences, and better guidance, and most careful, so the mind is a very precious value. And it's man's dashing courage and his source of power. What distinguishes him from other creatures, is his honor and his pride, and his calmness and guidance if life concerns become tough and go wrong with him.

One of the sayings of Commander of Omar Ibn Al-Khattab said " The man's dashing courage is his mind, and his honor is his money". (Hallel, 2002) It is cited by Al-Ahnaf ibn Qais as saying " The mind is the best partner, and morals are the best heritage, and success is the best leader", (Hallel, 2002) and Al-Ottba cited from his father that the mind is two minds; God's uniqueness created the mind that one benefits from with one's literature and experience, and there is no way to the mind that benefits except the health of the fixed mind. If they meet in the body, each will be strengthened, as the strength of the fire in the darkness just as the light of sight. (Hallel, 2002) Everything is dependent on the mind, derived from it, and its benefits. The mind's experience is by experiments and the length of practice. Moreover, those who are not granted the mind have been deprived of much better and become more like animals that made no distinction between wrong and right.

One of the virtues of mind is that God addressed only those who are granted it, and made commissioning based on it, and he raised his degrees because of it and has subjected to those of mind all his irrational creatures, even if a massive body, strength, and oppression, machines and servants to serve him. The mind is the standard to which morals are preferred over each other. How can the man of mind be underestimated and disparaged his destiny?

He vilified the mind and praised for foolishness and patronage, revolted against what the Arabs agreed upon as its preference. This is a vilified revolting. And who dares to abuse virtues and the praiseworthy morals by vilification and diminishing to be ashamed and deficient, he insults himself and offends to it. One of these sayings; is the first saying: mind and concerns don't come together. The adornment and sweetness of life are for the ignorant, and the bitterness of life is for the sane. (Abdullah Al-Jadir,2002) Ibn

Duraïd sees that the mind of the sane harms its owner, and it's a reason that restrains his progress and lead while the ignorant has the lead because of his ignorance. (Al-Zamakshari, 1992) The poet who justify to the foolish people their foolishness, and he blames people's ignorance and he's proud that his folly is better and sweeter than the minds of the wise. With his foolishness, he became a master. He became the head of his people ahead of others. He says: "They blame me for my foolishness of ignorance. Although my foolishness is better and sweeter than their minds, and if they tried the foolishness and its gains, they would rush to it. With it, I became a majestic master among them. (Al-Najjar,1997) And attributed to Abd Al-Qahir Al-Jarjani's vilification of the mind.

And calling out to abandon it, and to live like animals to be happy, and aware of what a man is aiming at. He says, "Cancel your mind, and pray the prayer of the dead over it" and accept ignorance, and be as a donkey, you live well. (Abbasm,1974) In such a sense Amr Al-Qasafi is astonished - as in *Tabakat Al-Shoa'ra* by Ibn Al-Moa'taz - from the case of the intelligent sane who did not realize the richness, his efforts and endeavors did not work while the ignorant idiot finds his livelihood even as if he was scooping from the sea effortlessly and laboriously. Although he does not deserve it – in his opinion - his livelihood, and that's what made his mind confused, and this causes those with the brains to be atheists and heresy. He says: "I'm astonished by the disparity of people and glorify God who made among them who is loved and hated, and it makes me wonder why those who are smart life in misery and poverty and the ignorant one live in wealth and luxury as if he was scooping from the sea effortlessly and laboriously. That is what makes the minds confused, and summoning for heterodoxy.

(Faraj,1956) One famous verse that reinforces the previous concept is Al-Mutanabbi's saying: " The one with the mind is miserable, even if he is blessed with his mind; and the ignorant is blessed, albeit in misery. (Al-Sakka, et al.,) The sane is miserable, though he is blessed, to think about the consequence of his destiny, of his knowledge of the transformation of conditions. The ignorant enjoys the misery of his inattention due to a lack of thinking about the consequences. The ancients said: " The fruit of the world is pleasure, and there is no pleasure for the sane". (Al-Tabba'a) In addition, he says in another poem, reinforcing that meaning "The adornment of life is for the ignorant that is unaware of the past of his life, and what is expected in the consequences of its extinction". It means the world is a home of fears and dangers. The human being is at great risk, and life doesn't stay. Whoever makes a mistake, including safety and survival? Enjoying the pleasure of living in life, when he does not think about the consequences, and bearing himself asking for the impossible rather than to stay safe, and get what he coveted it. (Al-Tabba'a) Furthermore, Al-Buhtari reinforces this meaning by stating that he has abandoned his childhood and mildness after he became an adult. Then he provided his opinion and evaluation of the mind, indicating that the mind is misery in life. In addition, the ignorant lives in prosperity, get his stuff and achieve his goals, and obey his heart, and he is not to blame. (Al-Bustani,1980).

Vilifying Justice

Justice: What has settled in the souls is that it is straight. It is the opposite of injustice. Justice is one of God's names. Justice is said that he judged rightfully, which means a fair judgment. And justice among the people: which people accept his saying

and judgement. (Ibn Mandhooor,1290) As for justice and injustice, they may be created by nature, and the idea. (Al-Tawhidi, 2017).

Justice is a precious value; the people of the earth agreed to transcend and maximize this value. With it, the heavens and the earth are moderated, and the people are secured from injustice, falsehood, and oppression, and God did not create a sweeter taste than justice, and nothing nicer to the hearts than justice, and no bitterer than injustice, and there is no worse than injustice. (Haroun, 1979). Justice is a fence that is not drowned by water, not burnt by fire, and not to be destroyed by catapults. It was said: Justice exists is better than permanent giving. It was said that there is no urbanization where the ruler is injustice. A Wiseman was asked: What is the value of justice? He replied, "King of eternity." He was asked: What is the value of injustice? He replied, "The humiliation of life." It was said: Justice is for every creature. And injustice falls short of one. (Murad,2004) It said from wisdom: justice is a close fortress on the highest position on the mountain⁵. It's not destroyed by a torrent, and not to be destroyed by catapults, and for some followers: justice is God's balance, and injustice is mikyal (a measuring unit). Ardsher said: If the king abandons justice, the parish abandons to obey. And he says: There is no authority except with men and no men but with the wealth, and there is no wealth except with construction, and no construction except with justice and good policy. (Zamakhshari,1992).

Rarely there is a poet who lacks this precious value. However, some poets complain about the injustice of the authorized and the judges from whom justice is being awaited. Ibn Abu Al-Sa'alat's Al-Abbas ibn Alwaleed Al-Kufi complains about the injustice of the authorized, the unfair rulers, and the judges' weakness: "I complain to God who is enough for protection. The rulers have gone wrongfully far against us, and the judge is weak-minded and ignorant, repels the obvious right path, tends to the wrongfulness, and helps the ruler who eats our wealth and steals our harvests, if the ruler brings false witnesses, the judge accepts and confirms them while our argument and witnesses are rejected, and his injustice was greater and larger." (Al-Najjar,1997). Nayek: The highest position on the mountain. Look at the Lisan Al-Arab, "nayek."

One of the poets considers injustice as the nature of human beings. Injustice is in the natures of souls; it is a self-nature. It turns away because of one of the two reasons either a religious or a political reason, as fear of revenge. (Al-Tabba'a) People don't preserve rights nor do they care about responsibilities. Whoever releases from imprisonment, forgets the charity of those who were better to him, and he who pardons a criminal and an abuser regrets because his favor was forgotten and was not thanked for, so don't be fooled by the crying of the enemy, and have mercy on yourself from an enemy who does not have mercy on you. If he gets you, he will never have mercy on you, and the one who has high honor is not safe from the harm of envy and hostility until he kills his envy and enemies. If he kills them, he surrenders his honor because he becomes majestic, so nobody dares to harm him. (Al-Tabba'a) He has other verses in which he reinforces his previous meanings. He says: "Ignorance is the opposite of knowledge. If your description of being knowledgeable will be unfair to you, then it is wise to be ignorant before you are being dealt with you ignorantly.

The word (Grievances) is the plural form of grievance, which is injustice, and to return the water that was mixed with the blood of those killed for it and to scramble for the competing affair they do. Whoever knows people very well as I know them, will kill

them without mercy because if they get him and take control of him, they will kill him without the slightest pity, so let's kill them before they can. As a result, his happiness will be their misfortune and misery". (Al-Tabba'a) These are false meanings that express a dark and pessimistic vision. These meanings do not belong to Islam morals, which came with the urge to have good thinking and to get people to the best of bearings. Similarly, it is an ignorant heritage like Zuhair ibn Abi Salma said that those who do not oppress people unjustly.

(Al-Hatti) He who deals with people wrongfully and enjoys doing it, and he went too far with it, it became hard for him to do justice or be satisfied with it. For the person who has been dealt with unjustly, it becomes hard for him to be satisfied with justice from those who have been dealt unjustly with him. One of the Hijaz thieves was attacked and dealt unjustly for some time. Then he stopped his injustice, when he repented, people were not satisfied with his new attitude and did not help to go on that way, so he just expressed his anger and that people fell into injustice, and he might not stand that patient. He might be reviewing his old morals. He said: "I dealt with people unjustly, and they confessed to my injustice, and when I repented, they dealt with me unjustly and did not accept my repentance. If they do not retreat from this injustice, I will return to my previous habit, which is dealing with them unjustly (Al-Zamakhshari,1992).

Vilifying Courage

Courage: Strengthened during battle, or the heart strength in the battle. (Ibn Mandhoor,1290) Abu Haiyan al-Tawhidi said that courage is to use the strength of one's nerve as much as it should, and at a certain time, and for the purpose it should be, and in the situation, it should be. The morals that come out of action on what the mind limits. And this is a situation of favoritism between two vilified characteristics. One is being excessive, and the other one is a dearth. In terms of being excessive, it's used too much in all its conditions that are called recklessness. In contrast, the term deficiency is used too little in all its conditions. It is called cowardice. Courage is a word of praise, such as generosity and chastity. We used it as much as the mind could allow with all its conditions. Then it shows an impact on others if it is meant to be an injustice. He defends himself under the said conditions, without being excessive or deficient (Amin,2017).

Abu Haiyan said that Courage and cowardice are creations related to morals. That's why the brave man cannot become a coward that cannot be brave, and they are parts involved in morals such as recklessness and cautiousness. (Al-Tawhidi,1992) A philosopher was asked about courage, and he answered: soul's character of pride. (Murad,2004) The Arabs consider courage a great character, so they praised this great value. Abu Haiyan said: if characters were distinguished, lying would be with cowardice, honesty with courage, comfort with despair, fatigue with greediness, deprivation with care, and humiliation with debt (al-Tawhidi,1992).

Courage is a precious instinct, and a praiseworthy moral, and a shield from hardships. One of the sayings of the Arabs is: Courage is an hour's patience. The Arabs said: Courage is prevention, (Murad,2004) and cowardice is dreadful. If there is nothing in courage, except that the brave will defend his reputation and name from people's hurt, and prevent them from doing it, that it will be sufficient for pride and honor, (Al-Jawziyah) yet you'll find people encourage cowardice and fear, which they always see them as the preferred option, and praise the cowards, and name them with people of

minds and perception. They called cowardice being careful and hesitancy to cautiousness. Some of them believe that courage is self-cheating. Some of them were saying, "Escape in its time is a gain" (Al-Tha'alibi).

Between stinginess and cowardice, there is something in common; they do not have to spend money. Al-Jahedh says: Cowardice and stinginess are considered as one instinct, combined with bad faith in God. (Al-Tha'alibi,1981) The cowards justify their inability as being assertive, although caution does not save them from fate, and patience is one of the greatest causes of gaining. The poet, Ahmed ibn Abi Fennen justifies himself by being characterized with cowardice, and he's not a man who is ready to die. He wants to live, makes a good life, and hates death. How can he walk with his foot to die? He said: How can I walk to death with the chest open, and he was asked: Why don't you conquer? He said: I swear to God I hate death on my bed, so how can I go to it on my feet (Murad,2004).

As the poet Mohammed ibn Abi Hamza Al-Aqili said: Hind urges me to fight and encourages me, and I have learned that courage is joined with death, and the sane does not desire death, and I weren't created for war. Wars have men who have lost their way; they walk to it if it calls them. I'm not one of them, nor do I desire their actions. I am not interested in killing people and stealing their possessions. (Al-Dinouri,1383) Abu Dollama reinforces this meaning, and he demands from the one who blames him to excuse him. He's afraid that his head will be crashed, and he only has one soul that he can't find another to buy from the market. As he fears, his children will be orphaned after him, and his wives will be widowed, so he thinks of this lonesome soul, and he will not give it away (Abu Dallama). A coward was asked: were you defeated, and the prince was angry. He said, "To make the prince angry while I'm alive, better than making him pleased when I'm dead." (Al-Jahedh,1979) These texts are irregularities against what people have written and are known for their pride in courage and showing off it, and praising the courage and his actions.

Vilifying Generosity

It's one of the usual inherited and precious moral values. By generosity, the Arabs are more preferred and raised to other nations. Generosity is one of their biggest feats, greater merits, and precious exploits, so they praise the honorable and noble people with it in their actions and poems, and we seek to be distinguished with generosity by spending their money and precious staff, especially in times of straits and distress, and when the barren and drought.

Abu Haiyan said: "Generosity and stinginess are exclusive morals or close to exclusiveness. That's why praising and vilifying are attached to them and those who are characterized by them, and the generous one may regret doing it a lot for fear of poverty. He can't do it unless he takes it comfortably, or is driven by quick-wittedness. The stingy may blame him a lot if he's taken by sharp tongues or reprimanded. As a result, he became arrogant, peeved, and humiliated. Speaking about these morals is extensive because they are inserted into people's acceptance, life, and behavior (Al-Tawhidi, 2017).

Generosity is a value that people are unanimous in their honor and performance. They vilified those who violated courage, blamed him, and reproached him, and they boasted of leading the fire of hospitality over the nights of the harsh winter to guide the travelers and passersby, and the barking of dogs that guide the traveler to their owner at

night, and the Arabs used to call the dog the call for generosity, reputation maker due to bringing guests with its bark. Then winter gets too harsh and the winds blow, they dispersed the dogs around the neighborhood, and they made a shed for them, and they tied it to the pole to feel strange, bark, and guide the passersby (Al-Baghdadi,1986). The stories of the generous people who do favors for others are more than to be confined until they became models of generosity and giving, and they were praised in the poems and books. How can anyone disagree with this honorable moral? or underestimate the generous people who have endured the sacrifice and openhandedness? Some people are generous by words only, but they hold their hands. However, whoever justifies and encourages the stinginess, blames the generous for his generosity, speaks out loudly, vilifies, and reproaches generosity. He revolted against what people agreed to praise.

He encourages blameworthy stinginess and tightfistedness, and he justified and apologized to Abu Al-Fath Al-Basti by saying: if you do not spend your dirhams and gold, you will have no debts, and you will be strong in your money and your situation. (Abdel Hamid, 1947) Ali ibn Al-Jahm said: " whoever gives his money away in his work is a fool, and whoever gives it away in his imprisonment is crazy, and whoever gives it away from his earnings is ignorant, and whoever gives it away from the benefit of his trick such are those whom God cursed and made them deaf and blinded their sight (Al-Tha'alibi). He has verses in which he compares stinginess with poverty, and spending money is a way to poverty. Then he justifies himself that stinginess is a trait of his own and death is too hard on him, but stinginess is better than asking a stingy, and from meeting people with a humiliated face. (Mardam,1980) It is neither a reasonable nor acceptable explanation.

The literature books narrated about those who are famous for being stingy, and encourage it; the saying of Abu Al-Aswad: "if we hadn't been stingy with what they're asking us, we'd be worse off than them". Sahl ibn Haroun said: "I astonished by those who call skimping stinginess and extravagance generosity". Muhammad ibn Al-Jahm said: "Leave generosity to the kings, it is only suitable for them, and it only works for them, and whoever opposed them in that and then became poor and exposed, so they only blame himself ". (Al-Tha'alibi) Muhammad ibn Al-Hassan ibn Al-Toby excused the stingy because the one who is to blame is the one who spends his, not the one who is skimping. The stingy knows that he's going to get the honor for his lot of earnings and savings; he saves his face water from asking the stingy. (Al-Asbahani) Some can't praise stinginess and miserliness. Then he replaced it by encouraging collecting money and holding the hand and not wasting money. There were many sayings and poems about that. They said, "the man is known with has his money, not poverty". Some of them said to his son: you should have money as much as your eyes are pleased. They said: Money is adored by people, he who does not own it, will be he's ostracized in the desert, and cast away from his people. (Shams EL-Din,2008) Al-Kindi said, "Whoever gives away his money, he gives away himself because he gives away what he has no strength without it." He said: say no, affliction cannot occur, and he says," Say yes, graces will be removed." (Al-Tha'alibi) A stingy man wrote to a generous man to order him to keep his money and frightened him with poverty, He answered him " Allah promises you forgiveness from Him and bounty". Khalid bin Abdullah Al-Qasri was saying on the pulpit " if People perform the good deeds, God will bestow them with his reward (Qameiha,1983).

Vilifying Patience

Patience: confining oneself when panic. (Ibn Mandhooor,1290) Patience is considered a precious moral and an honorable and praiseworthy characteristic. Therefore, God praised patience in over seventy places in the Holy Quran. Patience is to leave complaining about the pain of the affliction to others than God. It was said: Patience: is controlling the soul during hardships. And what you are being called for (Murad,2004), which is the best protection to have at calamities, and the best thing to have to fulfill the desires. Al-Hassan said: We didn't find anything that emotionally beneficial and less hurting when losing than patience. With it, things are healed while patience cannot be healed with things. (Altawhedi) One of the Arabs said " "Patience is the center of things, which is all of them are about," and there is no gain or advantage except patience is its cause". (Altawhedi) Patience is one of the causes of success, and it's one of the granted instincts, and one of the acquired morals, with it, diseases are healed, and bitter griefs have dwindled. Patience is not cured by others, by which differentiation is done.

One form of revolting against patience is dissatisfaction with God's judgment and destiny, considering patience with God's destiny is one of blameworthy deeds that the author of the book Zuhrah addressed, but did not attribute to him. He addressed God, " I stay up at night watching the stars, which I haven't been assigned to watch, and I light a fire in my heart that is severer than embers, and you are the only one who can remove all my hardships and sponsor me, but you don't care about me, and I won't be patient with you, and I know that there is comfort in patience.

But spending on patience is from my time of life. (Jaafar, ١٩٨٦) Abu Al-Qasim bin Abi Al-Alaa said "he is patient and can no longer bear any more of it, and in misery because of poverty and suffering, whoever says to me: be patient I tell him: I have no patience because the days, if long, will get me over, and whoever tells me, "Excuse, I tell him, "I don't excuse who owns this world, and became stingy to me ". (Al-Tha'alibi) The poet Al-Burqa'i was vilifying patience, and he gets weary of it, and he suffered much pain bitter than his name. He was described as ignorant because of his patience, and he cannot distinguish between good and evil, but that did not benefit him. (Al-Tha'alibi) Al-Kadhi Al-Fadhel was astonished by those who praise the consequence of patience, though they don't guarantee anything. Indeed, there is more than one consequence of patience. He might grasp the profit, but surely, he's paying for it with what he's losing in his lifetime. Even if he reaches, (Al-Bisani,1961) what he desires. Ahmed ibn Adhad Al-Dawla said that he bemoaned his past life in detention and that what was lost, would no longer be back, even if he felt satisfied with patience, he lost his youth and his lifetime. I assume the patience satisfied me, and I reached the good after detention, who will bring me back my past days that were lost there? (Al-Baghdadi,1986) Gohdha Al-Barmaki believes that patience is an emergency option because there is no comfort in panic, and if it had fruit, he would have been the most man of panic, but he'll be patient as much as he can, and if he loses his patience, it's out of his control, and beyond his power (Touma,1996).

CONCLUSION

This research study illustrated the vilification of "pride in blameworthy morals" and illustrated the moral revolting concept, the extent to which Arabs care about honorable morals, and their communal agreement with them, and that there are those who revolted against them. Whether by justifying his action when he violates valuable morals,

or by failure to be characterized by these morals, or by underestimating their value, with the presentation of poetic examples of the Abbasid era, so this research is about "pride in blameworthy morals of Abbasid poetry", and what the scientists of morals and ethics have agreed upon that reinforces the existence of precious values, helps to spread them, alienates those against them, and warns against revolting against them. It proves that it is the nature of humans to have a contradiction, and that man's weakness and strength have an impact on his morals. He who is characterized with honorable morals was strong, and whoever abandoned them, that are weakness. It is the lofty values that have taken root in the human soul, and that make human life a dignified meaning and set him an honorable goal that he seeks to achieve under certain rules whether those values are the result of his mind or the subject to God's orders. Without those values, humanity would not have attained what it has to this day. There are ethical standards and precious values that people agreed on and invoked. It has a profound impact on the individual or group's elevation. These virtues are combined in mind, courage, justice, generosity, and patience.

The researcher recommends working to highlight the morals - that Islam came to fulfill them - and warning against the vilified ones and revolting against them, by providing extensive studies on the origins and branches of the morals, summoning the evidence and ideals of the poetry of the Arabs in their various poetic eras, and he dealt with these poetic materials to satisfy the readers' desires. The Arabs' poems contain a rich material of pride in the honors of morals and praising them, and praising those who are characterized by them. With an interest in clarifying the aspects of revolting that occurred from poets who were subjected to a state of weakness in which they disagreed with what the people agreed.

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