

## The future foresight in pre-Islamic prose

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### Abstract:

Foresight the future was evident among the ancient Arabs in the pre-Islamic era, clearly in the literary heritage, called for looking to the future through different types of prose, a taste of a prosperous tomorrow and a bright future, this outlook had clear connotations in prose to emphasize its role in upholding Arab values and instilling hope and change for what is best for the Arab person. This research touched on foresight the future through the many forms of prose that were most prominent in that era, including rhetoric, wills, and proverbs.

**Keywords:** Foresight the future - prose (oratory, will, proverb) - pre-Islamic era.

### Introduction:

The Arabs, in ancient times, paid attention to creative prose, which embodied their culture and level of literary development, and from which their anticipation of the future emerged. Their words multiplied, their meanings competed, and their styles kept pace, showing the artistic image crystallized in the essence of their literary personalities. Prose was a basic structure through which writers set out to the horizons and peaks of high, published literature. With distinctive creativity, writers were able to formulate pre-Islamic life with prose expressions that added a tangible change in the midst of the features of literature. Their return is due to their entry into the arena of eloquence and eloquence, and those connotations added various colors to prose as required by the situation and timing. Sometimes they communicated with people in the style of rhetoric, sometimes in the style of walking, traveling, and traveling, sometimes in the style of theatrical, sometimes in the style of stories, and many others, as these types of prose set the features of literature. It appeared in the first ranks due to the interest of contemporary writers in it.

There is no doubt that pre-Islamic literary prose arose from the natural pleasures of life at that time, and did not arise from scientific platforms and clear rules that governed the course of the writers' race to transcend it. However, that emergence established eloquence and literary linguistic statement, and prose emerged from the product of life events, political changes, administrative arrangements, and the assumption of national and tribal sovereignty. Between the rulers and the ruled, and the president and the subordinates, and from this standpoint, prose is considered the literary equipment that the writer carries in various affairs of pre-Islamic life. "Al-Tha'alabi is correct in his text that what writers work with requires them to have many manners and codified knowledge" (1) since prose emerges from The writer's appreciation of the situations of life as a whole and keeping up with the changes of the era in which he is dealing. Thus, prose no longer needs the organization of rhymes, nor the well-established vocabulary and the metering of words. Rather, it is only etiquette and ideas that are compatible with the writer's fabric in order to produce the published text without rules governing its prose literary emanations.

In light of this, many have delved into prose, each according to his beliefs and prose culture, which he formulates in an individual style studded with rhetorical expressions, where the components of the writer's personality are revealed in prose through his creative component. Prose in general is a mention and detailed statement of the variables of the situation and an indication of good qualities and weighing down the soul with wonderful reverence, as The multiplicity of colors of prose in a single character is an indication of the ability of the pre-Islamic writer to bear the burdens of his time, and also "the Arab has a strong personality that is demonstrated by his selfishness, his inclination towards freedom and independence, his love of goodness for himself and not others, and his monopolization of prestige, good remembrance and praiseworthy qualities" (2). Pre-Islamic prose derived its strength from The bond of tribal affiliation and loyalty to the tribe's master, as this prose is embodied by both women and men, especially since women represent a distinctive position in societies in general and in pre-Islamic Arab society, especially at the poetic and prose

level, from which emerged originality, love of childbirth, tolerance of a humble life, and tribal tendencies.

The most important factors that helped the diversity of prose works and the multiplicity of its spectrums are also their popular lifestyle, their means of living, and the difference in their dialects, as “poets and orators choose words that are familiar to tribes regardless of their dialects, and neglect the ugly words and deviations, and from this arose a polite literary language known as the language of Quraysh.” (3).

The emergence of these colloquial connotations and connotations that illuminated the fields of prose among writers of the pre-Islamic era was a turning point in looking at prose from another angle, as “the making of prose began in the pre-Islamic era in an artistic manner without elegance or complexity, in accordance with the simple life of the Arabs, which did not depend on the difficulty of performance or on “Elaborate” (4). The prose writer who crafts prose is the one with a broad vision and he is the one who employs his intellectual, mental, and literary abilities to anticipate the future through his artistic prose.

Predicting the future through a published text that lists dangers and obstacles has become a tangible thing in pre-Islamic literature, as applying this facilitates the recipient’s understanding of those pressing circumstances that pre-Islamic writers began to create, and it is nothing but “an intuitive skill practiced by writers with a varying degree of success among them depending on their inclinations, talents, and experiences” (5) At first, they were just random visions that came to the mind of the prose writer, and then they were mixed with impurities of language, life knowledge, and experiences. These visions improved to become a basic goal and a literary resource that pre-Islamic writers raced and competed over, each based on his ability to distinguish and anticipate the features of the future in a prose style that has valuable meanings. And instilling ideas that are compatible with the pre-Islamic era, which is considered “a wild vision in the folds of the future, a literary and creative intellectual vision that stands on multiple balconies” (6), and from that perspective, a large part of the prose emerged, that foresight embodied in

a skill that refined itself in the springs of literature to rise in its sky. Formed in his prose production.

Likewise, there is no doubt that foresight the future is the determinants that the proselytizer follows through expectations that lead to dealing with expected events in the future by diagnosing the present and benefiting from the experience of the past, and then to narrating upcoming scenarios that are likely to occur based on the data of the society in which he lives, and from the standpoint of these connotations, the opportunity is created. He has the right to produce future visions according to correct and clear rules in order to avoid future problems that may affect society, as it embodies and achieves the self-satisfaction of the proselyte and the ears of suspicious people. Definition of foresight linguistically and idiomatically:

#### **Foresight in language:**

“Its origin is from honor, which is height, as if one is looking at it from a high position, so it is more perceptible” (7).

#### **Foreseeing the future in terms:**

There are many definitions associated with this concept, as each expert defines it based on his understanding and imbibing of that meaning, but the most prominent thing that can be said about this matter is that it is “a practical skill to extrapolate general trends in the life of humanity, which in one way or another affect the paths of every individual and society” (8), and It is worth noting that anticipation in pre-Islamic prose does not mean the existence of a covenant that proves the correctness of the expected arrival in its place. Rather, they are expectations that bear both the right and wrong options, and this may be related to the extent of the interaction of events between the publisher who publishes his literature and the society that is the home of events and their interaction.

Through the concept of future foresight and its impact on modifying the writer’s perspective in formulating literary prose, as he is concerned with special characteristics and rituals embodied in the gaps of the text and the stations of prose through the culture of the prose, who looks forward to

future expectations that address societal issues as it is linked to “the verbal, structural, or semantic appearance of the text” (9) . Foresight has allowed the prose writer to activate his future intuition so that he can anticipate the future by analyzing the course of events occurring at that time. Foresight takes prose on a unique literary journey of its modern kind that gives it features of change and renewal, and then emerges from it a systematic style and systematic consequences aimed at achieving great benefit for the pre-Islamic society, which It was dominated by prose routine, where writers were required to direct their prose compass towards change and rise to the ranks of literary prose and enhance the future outlook in it. It is recognized that the future vision does not mean the expected actual occurrence and does not require it to recover, return, and correct the past. Rather, the future expectation is meant to gain insight into the mistakes of the past and compensate for them in the future. The future in the form of literary prose, whose horizons are enriched by various prose topics.

Based on these manifestations, we have real visions about the ability of the future visionary that the ancient prose possessed in producing prose, as the future vision embodied by the prose means literary progress and the ability to identify advanced future topics in prose, and that is not a signal to inform us of what will be and what will happen? Rather, they are only indications that illuminate the path to the future for us through published literature and guarding against the treachery of the future by employing lessons learned from the past to avoid what happened and became clear.

There were many colors of pre-Islamic prose, shaped by the art of wording and linguistic expression affecting the hearts of its listeners. Each type had a special mode of production, as if with the aim of “getting rid of the restrictions imposed on it by the narratives of discourse by moving from discourse to a broader circle, which is the text” (10), where it enhances Prose, in the light of foresight the fields of culture and awareness, from imitation to creativity, from stagnation and monotony to diversity and vitality, and thus “the language of prose in ancient peoples has become an imitation of the language of poetry in its metaphor,

imagination, and the music of its words... The language of prose, like the language of poetry, hardly differs except in meters and rhymes” (11) Moreover, the emergence of future prose from the glare of the difficult events that tore at the core of pre-Islamic society, such as wars, death incidents, and the dominance of tribes to control customs and other things, highlighted the conditions of writers and the mobilization of their diverse abilities in formulating prose with its literary derivatives, beautiful use of words, and coming out with a better taste, high meanings, and delicate descriptions that emerged. Suggestive prose mixed with a futuristic vision refuted by the pre-Islamic prose writer.

Pre-Islamic prose was also distinguished by its multiplicity of literary shades, based on the rules and colors of the language, as it was initially based on literary imitation and imitation, but at an advanced stage, branches of culture and knowledge began to grow and increase little by little, as “the pre-Islamic Arabs were passionate about history and stories about their knights and their protectors.” And their kings, thus interrupting their time of sleep at night and around their tents” (12) and the narratives of their prose literature emanating from the positions of heroism and the heritage of war circulating among them, as they depicted this in a purposeful language with valuable meanings determined by the writer through the folds of social councils, expressing their future visions and their practical and cognitive experiences, and based on those prose repercussions. The inherited literary structure has expanded its spectrum to a wide extent, including, for example:

### **First: public speaking**

Rhetoric was widespread before Islam in a style that was eloquent, harmonious, and consistent in its statement. Rhetoric is the most general weapon and the most complete ammunition in confronting society with its various social classes prevailing at the time. It also represented prestige for it and people were considered for it what they did not consider for other proselytized speech. Because they are words that may change the rules and pillars, and they emerge from advice, sermons, and political councils that benefit from the flow of money that pays for sermons, as they build influence, sharpen enthusiasm, address issues, and

strengthen desires. They require sound logic, sober speech, and sound training for the preacher to produce them and spread them in social arenas where people are many and numerous. Listen to him.

There is no doubt that rhetoric “often relies on the strongest and most definitive evidence in reasoning, and the most eloquent speeches are those whose facts are based on the measurements and proofs of logic, as the precision of logic combines with the beauty of style” (13), and the scope of the use of rhetoric has expanded to include the role of the master of the people and the knight. The brave, the common man of the tribe, and other social and political roles.

The preacher is a symbol of pride and dignity among his people. This is because he is the first to speak to the people with his tongue, especially since it became a custom at that time, and has extended to this day, followed by every adult who is familiar with the Arabic language and its venerable rules. Soon, traditions and rituals were established for that type of prose that obligated preachers to follow its approach, not as a matter of literary restriction, but rather to regulate it. Art and its advancement in various fields of science that emerge from the platform of artistic prose.

The status manifested by oratory obliged the orator to seek the appropriate form that befits the oratorical position due to its importance in having the actual effect, the best, the fastest dissemination, and the most eloquent delivery. Meanings are messengers, and words are poured out of them... Good speech with them was clearer and more abundant, and they were more capable of it, and he was more subdued, and each one in himself was more articulate, and his place in eloquence was higher, and their preachers of speech were more effective, and speech is easier for them, and it is easier for them than for them to lack speech. “Reservation” (14), and foresight in public speaking sparked the creativity of writers whose rituals of oratory have always flourished and whose contents have been colored by its purposeful requirements. Among the types of speeches that have included foresight were:

### **1. Dissonance:**

It is a linguistic war waged by people against each other in general, and preachers among them in particular, where each one of them uses his linguistic repertoire accompanied by declarative characteristics that explain the most prominent positive characteristics of the incongruous and strengthen his moral position before his opponent. The incongruous seeks the help of witnesses who prove the truth of his words and the accuracy of his qualities. It is worth strengthening this with the requirements of the future that he anticipated through a contemporary literary outlook in pre-Islamic society, contemplating the mistakes of the past, rectifying the present, addressing negative characteristics, and strengthening literary skills in the future that the repulsive person predicted before his opponent.

Among the most prominent examples of these discords that took a tangible form and character in rhetoric on the one hand and in literature on the other hand is the discord that occurred between Alqamah ibn Ulatha and Amir ibn al-Tufayl Al-Amirin. They were opposing each other in displaying their virtues and virtues among their people with a view of foresight what was coming and what would happen during the period. The next few days, among some of what Alqamah began with, he said:

**“I am better than you in impact, more keen-eyed than you, more honorable than you in person, and more honorable than you in males.” (15).**

In that statement that Alqamah made clear, Amer’s awareness of the future was awakened, then he summarized that with the words (better than you, one, more honorable, more honorable). How did Alqamah learn that? Had he not foreseen his situation in the future of his people, then analyzed and compared what he had with what Amer had, since he had not He forgets his good positions and actions with his people, and that his people appreciated him in their eyes, so he honored them with his intelligence and breadth of awareness, and he made the goal of that “to create a condensed, concise message with a high degree of mastery, that speaks concisely about the responses resulting from those problems, or future opportunities” (16). When Amer received those forward-looking



qualities that Alqama had expressed, he began producing a defensive and offensive means at the same time, and the defensive means became clear in his saying:

**“The Banu Al-Ahwas have no superiority over the Banu Malik in numbers, and my eyesight is imperfect, and yours is healthy” (17).**

In that statement, Amer denied the advantages that Alqamah attributed to himself personally, then moved to the angle from which he would attack Alqamah with the same logic that Alqamah had singled out. Amer said in anticipation:

“But I am in opposition to you. I am more lofty than you, taller than you in stature, finer than you, more curly than you, quicker in mercy than you, and farther removed from you than you in determination” (18).

With the same foresight of Alqamah, Amer looked forward to it, and he built on what Alqamah built of future outlooks that strengthen his position and highlight the components of the personal relationship between Amer and his people, and this is clearly evident in his saying (higher / characteristic - kinship - quicker / mercy, farther / determination). He foresaw this on the scale of hope and was ashamed. A race of dissonance between them with the most powerful logic and most eloquent proof, and then they moved to another stage of dissonance, which is from personal dissonance to genetic/relative dissonance, and from relative dissonance to practical behavioral dissonance.

Their discord was equalized, so they went to Quraysh to seek arbitration there, but they did not get a satisfactory answer and did not find their way, so they went to Haram bin Qutba bin Sinan Al-Fazari and looked at him from the standpoint that he was “the just, insightful, and wise man who penetrates the secrets of matters, and acts according to the facts of matters, so his wisdom is wisdom, and his saying A proverb that should be followed, because of its depth, insight, and penetration into things.” (19), and they told him the news of the discord that had taken place between them, and then he said to them:

**“By my life, I will judge between you and then I will decide, so give me a document with which I can rest assured that you will be satisfied with what I say, and submit to what I have decided between you” (20).**

There is no doubt that the foresight in Haram’s statement revealed his great ability to anticipate the future and end the existing discord between Alqamah and Amer, and this confirms the extent of his ability to foresight the results of his future rule that will occur. That is, he requested a document from Amer and Alqamah to be satisfied with his ruling, and he would take a neutral position to achieve the rational statement in that discord, as they responded to him and looked to a relative.

While the discordants were waiting for the date that Hürrem had set for them, Hürrem took advantage of that waiting and sent to each of them that he wanted to see him secretly, so they did so, as he gave them the same statement and opinion, saying:

**“I thought you had an opinion, and that there was good in you, and I did not think that you these days were merely to turn away from your companion...”(21).**

This is a great statement of future foresight and prediction, as he used a temporal comparison in one character, where the first discordant person thought one thing and expected another thing from him. This is a clear indication in the content of the text that the future vision that was generated by Hürrem was the result of a group of knowledge related to some aspect of the personality. This helps to achieve “the generation of new ideas in the speaker’s mind, not just presenting old ideas” (22), so Haram decided between them, and ended the dissonance with the skill of planning according to the vision of the future that was revealed in the deep thought, eloquent words, and persuasion of Haram Al-Hakim.

## **2. Pride and enthusiasm:**

It is a type of rhetorical prose that the prose sings about, in which he highlights the person’s virtues, noble qualities, and honorable morals that stand out in him without his peers or members of pre-Islamic society.

Therefore, it is a type that raises the soul to the heights of exaltation and sublimity and repel the poisonous traits that pollute its high moral dignity, as it It is known that man is “a prisoner of his own self from birth. He constantly looks into its mirror, highlighting its virtues and highlighting its ugliness in a way that places it in his scale below the ugliness of all people” (23).

One of the utmost pride is to unveil the original metal that is embodied in the publisher, as it takes two curves. The first is the publisher himself, who may enumerate these qualities, forcing them to reveal, show, and conceal the varying position of disadvantages in the personality of the publisher; The other adopts the multiplicity of prominent characteristics that he knows about the person he is talking about because they represent the source of strength and originality that he cherishes and approves of in the person he is talking about. Pride among writers in pre-Islamic times stems from the fact that “their natural inclination toward pride and pride, and it also expresses the swelling of their nerves under the influence of weather and natural factors, and their release.” Pulsation, beyond hopes and atomic "(24).

There is no doubt that the scattered pride emanates from the orbit of freedom prevailing in the pre-Islamic society at that time, and it is also a means of communication and acquaintance between the publisher and the recipient, as in the pre-Islamic society pride was greatly manifested as pride in oneself, the tribe, and lineage. Pride was characterized by short statements and few phrases to crystallize in the meeting without Dialogue and debate with the publisher and discussion of his circumstances. In other words, the recipient builds his personality from the woven fabric of the dear, ambitious publisher. Based on the previous repercussions and the above manifestations, roles of pride are generated little by little. It began with personal, then tribal, then partisan, then warlike, then religious. Pride had special manifestations, behaviors, and rituals that the publisher practiced, taking advantage of it. With his literary culture, which elevated him among his fellow preachers.

The manifestation of pride and enthusiasm coincided with the emergence of “the Arab since he was and since he was thrown into the arms of a

cruel nature that made him an object of the events of the time” (25) and his changing setbacks from time to time, as pride is woven together between the existential emotion of the proselytizer and between two parts of realistic and imaginary circumstances “resulting from the personal experience that distinguished some People with clear minds who have experienced life” (26).

Consequently, the awareness of the publisher and the audience alike grew through the variables of pre-Islamic society, its constant fluctuations, and emotional influences. It was necessary for the publisher to rectify the future and embrace it in the future of Al-Fakhr Al-Manthur to address issues or stabilize them in the long term without doubt and hesitation preventing the publisher’s message from the recipient, as this scenario The prose puts it in the context of his literary structure to ensure that the recipient looks at it with pride, pride, and emotional enthusiasm along with the content of the prose.

The above-mentioned implications sparked the diversifications of this prose and strengthened its literary angles. From this perspective, the writers were creative in employing the prose of pride in the form of a future outlook that was clearly tangible in many places. Among those places is what Sawad bin Qarib Al-Dawsi said on the authority of Abdullah bin Saad bin Al-Hashraj, who came with The four who came to test Sawad's knowledge of his future priesthood, so each one of them approached him to tell them their reality, what they are, his expectations, and what they will be in the future, until he reached Abdullah bin Saad and said to him:

**“I swear by the celibate one, the venerable one who carves, the glorious one who rides, and the warrior Messiah. I have hidden the jet of fain, in a herd that has flexible, or a human being that has run.**

**Abdullah said: I did not make a single mistake, so who am I?**

**He said: You are the son of Saad al-Nawwal. Your giving is a challenge, your evil is intractable, your pillars are long, and your house is unattainable. (27).**

In foresight the darkness of a great statement coming from the near future, this is not a spontaneous sermon, but rather a well-delivered, well-known situation, and very descriptive and clarification. He began by swearing, and this is a metaphor for the truth and reality of what he says, and that what he anticipates is real and must happen, and he swears it in his prose, so it is an affirmation of what he swears to. Of denial or confirmation, but you confirmed your news to remove doubt from the addressee” (28), and he managed the darkness of his prose with a rhetorical perspective of high meanings, as his honorary speech was revealed by the motives of glorification and sublimity. He preceded his speech with a scattered quote inspired by the contemporary nature of the time and noble qualities.

He took the form of assonance as a height by which he rose, especially since “the soothsayers’ assonance has its own method that distinguishes it from the assonance of others. It is short paragraphs, adheres to rhyme, and the intervals of every two or more paragraphs are equal. He resorts to general, ambiguous, and ambiguous words, to forming ambiguous sentences, so that they can be interpreted in different ways.” Multiple, and interpreted with many interpretations” (29), then Abdullah confirmed those prose and followed his words by asking about the name of the owner of those characteristics because the identity of the characteristics with the conditions creates the desired true personality, as he anticipated the darkness of the hidden components of the future with linguistic manifestations that are authentic in origin, correct in logic, and precise in occurrence, and this was through Given the facts that Sawad saw in Abdullah’s character, including (an incurable trap) and (your house will not be harmed), this foresight prompts us to reflect and adhere to the rule that translates to “our understanding of the future can be deepened through a true understanding of the other” (30).

### **3. Marriage:**

Marriage is the natural nature that God Almighty created in the human soul. So that life can continue through offspring and the continuous birth of males and females, since “the origin of the nature cannot be changed, but the nature is obscured by the influence of the surrounding

environment, the closest of which are the parents” (31), especially since it represents a human instinct among all people that must be satisfied in the correct way at some point, and since It is considered the happiest stage in a person’s life, and from the perspective of its importance, it has rituals that are performed according to the culture and customs of the society in which it takes place.

Society before Islam followed more than one Sunnah and goal for marriage, as marriage was an absolute number and not restricted to a specific number, as Islam brought it and limited it to four, and “the types of marriage in pre-Islamic times were of four types” (32) Each type has a specific form and special rituals embodied in the characteristics of that person. era, and the marriage sermon would emerge from the tongues of its speaker as if it were a song that delighted the minds, pleased the ears, and astonished the minds. The sermon was characterized by a beautiful, clear rhyming rhyme, such that it would be “his verse is longer, his words are clearer, long-breathed, and somewhat free from the restrictions of the soothsayers’ rhyme. Between the poverty there is a match in length, And in its poverty there is a bright statement... with syllables that are mostly independent in their meaning, and the speech ends when they end without committing to rhyme... it is a light, acceptable assonance” (33).

There is no doubt that the purpose of marriage is not only to satisfy his sexual instinct, but for many other purposes, including “gaining familiarity and attracting enemies, providing victory, so that the repulsive person returns loyal, and the enemy becomes friendly. It is a political marriage.” (34). Also, the repercussions of marriage were based on the tribal nature to distinguish it from The nature of the desert, and this was done to be free from the conflict of tribal alienation embodied in society at that time and to submit to the ruler; Although it was strange to achieve security in a society that included Semitic and ancient tribes, where marriage was difficult for a woman because it did not fulfill all of her rights, and at the same time, delivering a sermon to the woman’s guardian to authorize the marriage was not an easy thing, as it is a special profession for those who are good at eloquent speech, sound in thought, and foresight of future conditions. He is aware of the social conditions to

achieve “the rule of parity in marriage, and choosing the honorable things of girls over the honorable men” (35).

The preacher who specializes in marriage speeches has begun to look to the outskirts of the near future and to produce visions that permeate its horizons in order to identify its ruins and produce a speech whose approach is futuristic clarity in a unique formula that enjoys the recipient in all his circumstances, and to focus on the joints of existing strength and strengthen the junctures of weakness that fall into the emotional human entity to build... A family society based on emotional and human cohesion and interdependence. However, these reforms that the preacher expects are nothing but efforts that he makes in demonstrating his forward-looking ability and the clarity of his insight into the conditions of pre-Islamic society, inventing new rhetorical methods that enhance harmony between spouses and exploiting the positive points present in the man proposing marriage as long as the marriage is concluded with A woman’s guardian - whether with her consent or not - in that pre-Islamic society.

The positions and circumstances of applying for marriage varied before Islam, due to the diversity of customs, trends, tribal culture, and their intellectual civilization spread within the folds of their tribal masters. The language of the marriage proposal was indispensable for a lot of talking and explaining good morals and bad qualities, as it had a special atmosphere embodied in it, and among the most prominent of those speeches was the one that summarized the lines. The curtain was revealed, and the facts of matters were revealed, was Abu Talib’s engagement to his nephew Muhammad - may God bless him and grant him peace - bin Abdullah, from the guardian of the pure lady Khadija, may God be pleased with her, in his saying:

**Praise be to God, who made us from the offspring of Abraham, and he planted Ismail, and the light of prepared And nobility, virtue, and intelligence, and if there is little money, then money is a fleeting shadow and a matter that is impossible, and Muhammad is one of those whose kinship you have known, and he proposed to you, desiring to your honorable Khadija, and he gave her in charity what**

**was ruled in the immediate and the future of twelve ounces of gold and starch. By God, after this, he has great news and a great and great danger. So the answer of Khadija's guardian was: This piece of food does not bother his nose"(36).**

In that precious and eloquent sermon that descended from the tongue of eloquence and eloquence (Abu Talib), who spoke about their honorable person, their ancient lineage, and the beauty of their culture, starting with praise and praise, Abu Talib devoted himself to explaining their ethnic lineage and their great religious role in serving the House of God Almighty, as his opening with that The introductions alerted the recipient to the importance of the Banu Hashim tribe, and prepared the ears to accept the statement emanating from the sermon. What made Abu Talib begin speaking was his future outlook for the master of creation, Muhammad - may God bless him and grant him peace - and the position he would ascend in a short time, as Abu Talib divided his sermon into three pillars. Temporal (past, present, future).

As for the past, it was to occupy the recipient's mind without interfering between the recipient's attention and the eloquence of the speech text, which was represented by his saying (Praise be to God... and his light is contagious), and the eloquence of the present speech was to enhance acceptance by the recipient by thinking carefully about the marriage offer rooted in the lineage and role of the Bani Hashem lineage in society. Pre-Islamic times, as it was represented in his saying (the custodians of his house...the rulers over the people).

As for the future, it was the fulfillment of a unique vision formulated by Abu Talib from the manifestations of the present. He enumerated the qualities and listed the virtues in the best of them without diminishing, so he used a discretionary rhetorical means to satisfy acceptance with Khadija's guardian - may God be pleased with her - and that is represented in his saying (He cannot be compared to a man). This is Al-Wathiq's speech to Jawad. His rhetorical expression, he refined the future with beautiful rhetorical anticipation that rolls into the mind of the recipient, and he meant that this should emanate from what is known to the recipient in order to refine the future in a way that will mesmerize the



ears. This is evident in his saying (By God, after this, he will have great news and great, grave danger), where the oath was to confirm the statement. And embodying the image with creative, forward-looking art.

### **Second: The commandments**

Wills played an important role in pre-Islamic prose, as the person making the will mentions the most important benefits derived from across time and the characteristics of the era in his will before his death, as the will takes many forms. It may be in the form of the considered guardian, the guardian who is about to die, or the wise guardian who He can gain insight into the conditions of society, and the heir to the will - the beneficiary - must implement those demands that were set forth by the testator. Based on this, the will has become an important matter that requires it to have an eloquent meaning, sound words, noble prose, and generous eloquence. It also includes and includes all aspects of life. In her literary prose dictionary.

The will is considered one of “people’s speech preserved in letters, it contains help in building hearts, polishing them, and clarifying their eyes, reviving thinking, establishing management, and evidence of the goodness of matters and noble morals” (37). In the pre-Islamic era, the will enjoyed its brevity, the coarseness of its words, and the multiplication of its meanings emanating from the moral inculcation that It was prevalent at the time, and it was only advice and guidance to direct individuals towards the clear and correct path, so they took care of it from a linguistic standpoint. Before Islam, testators of life devoted themselves to reducing the phrases of the will and shortening the directive passages. Therefore, they became similar to proverbs in terms of linguistic characteristics, but they differed in their contextual content until It has become an important matter as it “reforms their customs and improves their morals, and after that it serves as a working document and a declaration of sound principles with edifying goals” (38).

A will is one of the closest expressions of the future that is expected to happen. Because it is basically based on the accumulation of experiences, correcting events, insight into past mistakes, and exploring the future, and

it also emerges from the being of the soul and gives the summary of his experience and the product of his journey in life, focusing on its course and fighting psychological battles with it, as it emerges from the testator to another human being who is dear to him; And close to his heart, and this is on the surface of the matter, but inside it, not only one person will benefit, but everyone who reads that will, lives its meanings, dives into its sea, drinks its thoughts, and obtains its treasures. In other words, when the testator writes or delivers his will, he means by it every person it reaches. That commandment, we had to follow the commandments in the pre-Islamic era because of their lofty values, many teachings, and great benefits.

There is no doubt that these repercussions led to a diversity of conditions and colors of wills, as “by extrapolating the wills in the pre-Islamic era, we find that the author of the book (The Collection of Arab Wills) divided them into six types, which are:

1. The wills of kings to the crown princes or their representatives.
2. The advice of the wise men to their children, clan members, and others.
3. Commandments of parents to children and children’s children.
4. Commandments of guidance (marriage).
5. Wills on travel and travelers.
6. Commandments of War. "(39)

This diversity of commandments continues to this day, and has added another beauty to literature, as we will discuss some of the purposes of the commandments that were embodied in the creative pre-Islamic era.

### **1. Parents’ commandments to their children:**

This type of commandment is the most famous and most narrated type of commandment, and no matter how time changes and the situation

changes, it is necessary to make a will from the father to his son in order to avoid the pitfalls of life and bad things, and this was only the product of experience and experience gained from the ebb of life, as the father commands his son to have good morals, good treatment, and beware of injustice. Darkness, and the father's will took the form of "guidance and guidance, so it is considered a form of social criticism through which the testator seeks to distance society from a life of vice to a life of virtue, giving an image of the human model because of the lofty moral values and principles it carries and psychological and intellectual connotations" (40) Amidst literary reinforcements that are rich in meanings and rich in words, in the form of sentences composed of human emotion accompanied by experience and sober linguistic construction.

The terrain of life and society in which the testator lives is considered the mother base from which he derives his psychological emotions and emotions that swarm within him and then his strong literary and linguistic thought, and he programs that and transforms those repercussions into advice and directives simplified in expression that are ready for acceptance and implementation so that his children after him can benefit from them. The forms of the pre-Islamic fathers' commandments were numerous and multiplied due to the nature of life that prevailed at that time, as we will mention some of them - but not limited to them - which were:

1. The advice of the one with the aggressive finger to his son Usaid, he advises him, saying: **"Keep your side towards your people who love you, and be humble to them, they will exalt you, and open your face to them so that they will obey you, and do not monopolize anything over them so that they will lord it over you, and honor their young ones as you honor their elders. Their elders will honor you, and their young ones will be proud of your affection. Allow your wealth and protect Your harem, strengthen your neighbour, help those who seek your help, honor your guest, speed up the revival in the screaming, for you have a deadline that will not exceed you, and protect your face from anyone's question at all, and thus you will achieve mastery."** (41).

In that eloquent will emanating from the fragrance of etiquette, the virtues of morals, and outlooks, the father summoned special aspects of his people in his will to enhance the presence of meaning and the clarity of the idea to be clarified, as he mentions beautiful traces that are clear in eloquence and correct in explanation, and seeks to bridge the gaps that break through between his son and his people and develop moral and social abilities. Enhancing his son's life in the pre-Islamic era.

In a forward-looking language, the father looked to the future based on data present in the situation and seen by the eye-witnesses, as he was able to employ a future vision for his son to open up to him the horizons of knowledge and the conditions of treatment that should be. He was also clearly present in the father's will, using indicative keys that his son understood and contemplated, such as (they love you, they raise you up, He honors you,...) as he concluded his will with beautiful language, polite commandments, and nostalgia of emotion, foresighting the features of the future that would happen if his son did what he commanded, saying (Thus will you be prospered), so it was right for the son, after all these data and estimates, to follow his father's future predictions.

2. Hisn bin Hudhayfah's advice to his sons. He advises them, saying, **"The last of you should not rely on the first of you, for the last will realize what the first has realized, and marry a suitable stranger, for he is a future honor. And if two matters come to you, take the better of the two of them to heart, for every resource is lost, and accompany your people with the best of your morals. And do not disagree with what they have agreed upon, for disagreement brings disrepute to the ruler who is obeyed. And if you disagree, be courteous, then speak the truth, for there is no good in lying. Guard the horses, for they are the fortresses of men, and lengthen the spears, for they are the horns of horses. Honor the elder with arrogance, for by that I was the majority of people. And do not invade. Except with the eyes, and do not leave until you are safe in the morning, and give according to the money, and hasten the guest to the villages, for the best is the one who is the one who hastens, and beware of the scandals of**

**transgression and the frivolities of jest, and do not be unfair to kings, for their hands are longer than your hands” (42).**

Hisn opened his will with bad things to demonstrate the importance of the will and explain its seriousness if the opposite of what he expected would happen. Then he moved on to improving the inner home for his children in forward-looking literary language that stirred up meanings and exploded knowledge, advising them to preserve and take care in choosing their lineage, whether they were non-relatives, and after completing the improvement of the inner home. And arranging his affairs through future aspirations that changed the mind in understanding the rules of social life. He moved to consolidating and developing the relationship between his children and the children of their people so that their lives could enjoy peace and advice, and to eliminate every infection that causes estrangement between each other. He also moved to clarifying the virtues of morals, embodying this through the jurisprudence of high literature that permeated The roots of foresight the future father.

Looking at Hisn’s will, we find that it included three pillars in order (the home, society, and morals), and he made morals the link between the home and society, and what indicates the breadth and maturity of his thought, the sharpness of his vision, and the soundness of his outlook is that he started with the home, which is the foundation of society, and made morals a link between them, to indicate that Ethics are in everything and before anything.

### **3. The advice of the wise men to their clan:**

This is another type of will that is embodied in the culture of the testator and his ability to gain insight into the conditions of his people, to know and document their strengths, and to know and improve their weak points. It is similar to speeches, but differs from them in two matters: First, the speech is said at any time, but the will is only said at a specific time. ; It usually occurs before the testator’s term approaches. Secondly, the sermon is directed only to a group, while a will is directed to a group and to an individual, whether they are present or absent. A will directed to a certain people must be from a man who lived a long life and lived

through the changes of the era and was involved in the storms of things. Otherwise, it is not. The guardian will have a valuable benefit from which his people will benefit due to his lack of experience and limited knowledge. This is based on the fact that the wise “deposit their wills, the bulk of their thoughts and the summaries of their experiences, in the form of moral, edifying messages... It is a literature of life, emotion, and emotion that carries within it the call for guidance, guidance, and guidance, and then it becomes... Literature of opinion and commitment (43).

The prolificators of the pre-Islamic era were characterized by a purposeful expressive style, and their performances were distinctive, giving the real image a clear status, and also giving the imaginary image its due expression. If he was forced to link them, he would place them in a linguistic style with equal meaning and beautiful wording that clarifies the features of each of them. The will is strengthened by the artistic taste that the wise guardian possesses, as it is “a style based on clarity, that words express their meanings, and that they are devoid of all strange, brutal, and colloquial vulgarity” (44), especially if that style is involved with the skill of foresight with careful observation and deep thinking, as it produces rhetorical commandments from it. Its effect reaches the widest and farthest extent.

The types of wills varied as they emanated from a sublime literary eloquence through which the writer could translate reality into aesthetic elements in the scenes of the will. Among the most prominent wills that were revealed by the aforementioned repercussions is the will of Amer ibn al-Darb al-Adwani, where he advised his people, saying:

**“O people of aggression: You have committed unjust action against me. If you honor me, then I have shown you that from myself. How can you have someone like me? Understand what I am telling you. Indeed, whoever combines truth and falsehood, they will not come together for him, and falsehood is more deserving of him, and the truth has never ceased to be alienated from falsehood, and it has not Falsehood alienates from the truth.**

**O people of aggression: do not rejoice in humiliation, and do not rejoice in pride, for with every livelihood the poor lives with the rich, and whoever sees a day will see it, and prepare for every person his answer, for with foolishness is remorse, and punishment is punishment and there is blame, and for the upper hand that punishes and the leader is rest, neither for you nor against you. And if you wish, you will find someone like you. Indeed, it is upon you as it is yours. Fear is due to abundance, and patience is to prevail. Whoever seeks something will find it, and if he does not find it, he will soon fall close to it (45).**

In Amer's will to his people, which is characterized by the etiquette of a guardian who is keen to save his people from the treachery of time, the overwhelming sorrows, and the upheaval of circumstances, he represents a caring father who fears for their children from the mire of darkness and their destruction without salvation. He opened the introduction to his will by thanking them for their trust in him and appointing him as their master, so he summarized This was in the simplest terms and clearest meanings, and this was based on a forward-looking analysis that he drew from his stock of experiences with them and their approach to dealing with each other. Then he began advising them of the highest and highest morals. That is, humility and not being arrogant among themselves or other peoples, as he used *saj'*: "Words are equal to their meanings, neither decrease nor increase, and the meanings lead to an eloquent and sober performance, without intending to add to the expressive beauty of *saj'* or vocal synonymy" (46).

In his moral will, Amer created a future for his people that could be implemented with a clear vision that would enable them and facilitate the exploration of their hidden abilities that would pave the way for them to reach the ideal life, stemming from their emotional feeling that was firmly connected to their master, Amer, as their spiritual father. At the conclusion of his will, he assured them that his commandments were not It is easy or beneficial for those who do not take it seriously and urges them to be patient and persevere in achieving these manifestations.

### **Third: Proverbs**

Proverbs took a prominent position in pre-Islamic life, as they were performed on all occasions and in every place, not as is the case in rhetoric, commandments, and other types of artistic prose. Proverbs are intended words and have a desired goal. They are not just passing words that are said or short texts stored in the mind. Or light phrases said on the tongue; Rather, it is a correct logic and a sound statement that is said in many places similar to the original place from which it was extracted. “Arabic prose has shown great flexibility as it has been able to contain all these springs and expand its depth to them. Indeed, it has become like the course of a large river supplied by streams of cultures that are almost as diverse as It limits or enumerates (47) statements and positions.

The prolificators of the pre-Islamic era paid the utmost attention to this for the eloquence of its wording, the gentleness of its expression, and the beauty of its language. “So they took from it the abundant evidence and built on its foundation the towering buildings of their linguistic construction” (48), both futuristic, and proverbs in pre-Islamic society were used for several purposes that varied according to their nature, and for each proverb. A special position for which he was struck; Therefore, it is a means of expressing things without going overboard in detailing incidents that are difficult to describe to people because of their effective impact on the soul. “It is an outlet for people’s suffering that reflects the personal needs of individuals in a social connotation” (49) as the proverb expresses metonymy in the language and explains the phenomena of events. It “combines three things: brevity of the pronunciation, accuracy of the meaning, and good analogy” (50).

There were many instances of using the proverb and its effects resulting from the first experience varied. In fact, it was used in experiences similar to the first experience and expressed its situation in one way or another. It was also used to describe the manifestations of their affairs and the diversity of their events. The poets tried to collect proverbs according to a unified perspective and approach, but the matter was It was difficult for them due to the mixing of Arabic proverbs with foreign proverbs that were transmitted through foreign trade, and the lack of a mechanism that governs the rules of proverbs. However, they benefited from their Arabic



language, especially if the proverb came from a wise man who was “educated with a culture that encompasses all types of knowledge” (51), and there is no doubt that the proverb emerges. From a large linguistic rule called brevity, due to its ease of transmission and understanding, and despite these repercussions, the forms of proverbs varied among the Arabs in pre-Islamic times, such as (the popular proverb, the standard proverb, the written proverb...) and for each type there is a mechanism through which a proverb is produced that the prose can anticipate through the gaps of the era. And closing the gaps between society and the recipient. The proverbs that anticipate the features of the near future are distinguished by their extreme consistency and solidity of meaning due to ensuring their continuity from era to era and from generation to generation.

In any case, since it became an essential thing in pre-Islamic society and was transmitted by many writers, sages and others, the prose writer was striving hard to seek it and raising his energy and employing it on the path of diligence in collecting proverbs and achieving what is intended, and we can mention some of them - but not limited to them - as follows: Multiplied, including:

1. “Indeed, he is the most brilliant: he strikes the man who is right in his thoughts” (52). Through their experiences, the Arabs were able to formulate proverbs that mimic reality, foresight their public affairs, as they expected the scene to be repeated in a certain place and time. Then they will need to give other proverbs, so repeat this proverb because it is bound to happen, whether soon or far away.
2. “Beware of being lazy in seeking things out, lest men throw you behind their heels: it is used to encourage people to be serious about matters and to avoid neglecting them” (53). This foresight is a charge of enthusiasm and honor for individual abilities, as it instills hope in souls and drives laziness away from the paths of relaxation and sitting. They became certain and saw that There is no good in matters that involve laziness in every aspect, and this confirms to us their ability to see and compare the events expected to occur in light of certain practical data.

3. “The bitch hastened to give birth to one with two eyes: a slander for one who is in a hurry to fulfill his needs” (54), and this is an explanation of temptation and slowness in doing things and completing matters; Because the proverb was not said about an event that had passed and its time had passed, but rather the wise men dealt with it and looked into its conditions, and found that it occurred frequently and its results were unacceptable, so they treated it with the logic of foresight and formulating the future in clear steps that limit the harm that befalls society in general and the individual in particular.

4. “Your brother cooked and then became ashes: he gives an example of the man who corrects a matter and then spoils it, and its origin is that a man cooks meat, then throws it in the ashes and spoils it” (55). They have a special vision that draws before them the future that their families might lead. They advise them not to spoil their work with trivial and trivial matters and to preserve the treasures of their success.

### **Conclusion**

Foresight greatly influenced the improvement of pre-Islamic society, as it was like a screen through which they saw the tranquility and movements of themselves and their nature of life. This made them excel at formulating prose that balanced reality and the future, provided that it was done through a prose literary process.

This ideology, which was embraced by pre-Islamic poets and the generous concern for the future, “centered around the idea of linking the standard or targeted future scenario to the present in which we live, by formulating a sequence of steps or stages to explain how these steps could occur in the imagined future” (56) as well as addressing What happens comes first, and finally, it does not matter if a defect occurs in any work that is done, but it is necessary to benefit and learn from that defect and avoid it in the future in order to develop a future free of troublesome and random interactions.

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- (1) Artistic prose in the fourth century: Zaki Mubarak, Hindawi Foundation for Education and Culture, Cairo, 2012, p. 21.
- (2) Arab writers in pre-Islamic times and early Islam: Boutros Al-Bustani, Hindawi Foundation for Education and Culture, Cairo, 1st edition, 2014, p. 18.
- (3) Arab writers in pre-Islamic times and early Islam: Boutros Al-Bustani, previous reference, pp. 27-28.
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- (5) Foresight - Methods for Exploring the Future: Edward Cornish, translated by: Hassan Al-Sharif, Arab House of Science Publishers - Beirut, 1st edition, 2007, p. 25.
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- (10) Foresight in the Arabic Novel: Abdullah Abu Safiyya, a memorandum submitted for a master's thesis in modern Arabic literature, supervised by: Ismail Zardoumi, Hajj Lakhdar University - Batna -, Algeria, 2013, p. 16.
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