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DEMYSTIFYING ASPECTS OF SAGACITY IN ARAB'S IGNORANT POETRY (A CONTENT ANALYSIS OF ZUHAIR'S SELECTED VERSES)

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ABSTRACT

The Poetry before the advent of Islam is called ignorant poetry. This poetry has a special place and significance in the Arabic literature, as it almost reflects all the aspects of Arab life. There were seven eminent poets in the pre-Islamic period whose masterpieces were hung along the curtains of Kaaba. In terms of wisdom, Zuhair had the first position among those seven poets. He is known as a wise poet as well as a peacemaker. The current study is qualitative in nature and done through the content analysis from Zuhair's selected verses. He produced a sort of poetry distinguished with superiority. He was considered a very pious, humane, wise and peace-loving poet. He is the first person in the ignorant society to have immortality of fellowship, peace and love and sincerity.

INTRODUCTION

This article contains the wise poetry of a great poet of the age of ignorance "Zuhair" and the positive effects on the society. At the beginning of this research, the life situation of "Zuhair" has been described. Then the features of morality in his poetry have been divided into different topics and discussed so that the importance and usefulness of poetry can be clarified. The solution to the social riots has been proposed through the wisdom of his poetry.

OBJECTIVES:

- Positive change in thoughts and ideas is possible through Arabic language because it is an ancient language as well as the language of Qur'an and Hadith.
- It is possible to become a good citizen through Arabic ignorant poetry because it contained nature, courage, truthfulness and was protected from hypocrisy, selfishness and meanness.
- The study has been carried out to create improvement in the society through the wise poetry of "Zuhair".

PRE-ISLAMIC POETRY:

Al-Mu'allaqāt, collection of seven pre-Islamic Arabic qaṣīdahs (odes), are among the dozen or so most famous poets of the 6th century, the selection enjoys a unique position in Arabic literature which represents the finest of early Arabic poetry. Taken together, the poems of Al-Mu'allaqāt provide an excellent picture of Bedouin life, manners, and modes of thought. that the poems were written down in golden letters on scrolls of linen that were then hung, or "suspended" (mu'allaq), on the walls of the Kaaba in Mecca. Most probably, the name Al-Mu'allaqāt in this context is a derivative of the word 'ilq, "a precious thing" so that its meaning would be "the poems which are esteemed precious".⁽¹⁾

The precise poems included in *Al-Mu'allaqāt* present another puzzle. The list usually accepted as standard was recorded by Ibne Abd Rabbehi (860–940) and names poems by:

1. Imru al-Qays,
2. Ṭarafah Bin al-abad,
3. Zuhair bin Abi Sulma,
4. Labīd Bin Rabeah
5. Antarah Bin Shaddad
6. Amir Bin Kalsoom,
7. Al-Hārith ibn Ḥilliza.⁽²⁾

ZUBAIR BIN ABI SULMA:

Zuhair bin Abi Sulma bin Rabia bin Rabah Muzni,⁽³⁾ born in 530AD in Ghatfan near Madinah Munawwara,⁽⁴⁾ his father died in infancy Stayed and brought up in his father's relatives, when he reached the age of youth, he married his uncle's daughter Umm e Aufa.⁽⁵⁾ And his second marriage to Kabsha bint Ammar.⁽⁶⁾ Zuhair was a very wise man, Good mannered, gentle, temperament, opinionated, pious, peaceable and a believer in Allah and the Last Day. Zuhair

¹ Al-Zozni: "Sharhul-Mu'allaqāt al-sabae", Darul Kutub al-Elmia, Beirut, Lebanon, 1989, P: 147.

² Ibne Abd Rabbehi: "Al-Iqdul Fareed", V. 6, P. 119

³ Abu Zaid: "Jamhara Asha'arul-Arb", Maktabatul Hilal, Beirut, Lebanon, 1991, p: 90.

⁴ Al-Baghdadi: "Khazantul Adab", Maktabatul Khanji, Cairo, Egypt, 1997, V:2, P:293.

⁵ Al-Asfhani: "Al-Aghani", Maktabatul Hilal, Beirut, Lebanon, 2000, V: 10, P: 313.

⁶ Al-Asfhani: "Al-Aghani", V: 10, P: 57.

is over 90 years old, as one of his poems shows. He died in 609.⁽⁷⁾ He did not find the time of Islam. He passed away shortly before the proclamation of Prophethood.⁽⁸⁾ But his sons Ka'ab and Bujair embraced Islam.⁽⁹⁾

ZUHAIR'S POETRY:

Zuhair's family was prominent in poetry. His uncles, his two sisters Salma and Khansa and his two sons Kaab and Bujair were among the talented poets and this distinction was not shared by any other family. Some people even consider him better than Imra-ul-Qais and Nabighah Dhubyani. Because his poetry was authentic due to its tone, free from distinguished, poor words, free from vain thoughts and obscenities. His few words consist on a lot of meanings.⁽¹⁰⁾

He is the only poet who excels in composing praises, proverbs and wise sayings. Zuhair was one of those poets who used to write and examine the word and sort it out. His poems are also called "حوليات", because people think that he used to compose a poem for four months and sort it out for four months, in this way, his poem was received after a year.

Zuhair's poetry primarily deals with wisdom, so it is said that he is the wisest poet of Muallaqats' poets. His wisdom prevented him from being attracted or drawn to war and battles, on the contrary, he stood strongly against the voices to urge him using his talent and intellect for war as it was the nature of many distinguished poets of the period preceding Islam. Here Zuhair's verses delineate wisdom in a clear and bright way as under:

- (1) Contradiction in Words and Deeds
- (2) Excellent Character
- (3) Nobility
- (4) Maturity of Intention
- (5) Mercy with Relatives
- (6) Loyalty
- (7) Generosity
- (8) Self-Respect
- (9) Peace
- (10) Reconciliation
- (11) Opposing the Oppression
- (12) Bravery

The explanation of these mentioned above topics is discussed now with the reference of Zuhair's poetry.

Contradiction In Words and Deeds

This means that a person gives advice on something which he himself does not follow. **Allah says:**

⁷ Ahmad Hassan al-Ziyat: "Tareekhul Adabel Arabi", Urdu Bazar, Lahore, P:87.

⁸ Shouqi Zaif: "al-Asar al-Jaheli", Darul Ma'arif, Cairo, Egypt, 1960, V: 4, P: 304.

⁹ Ahmad Hassan al-Ziyat: "Tareekhul Adabel Arabi", P:87.

¹⁰ Hanna Al-Fakhoori: "Al-Moojaz Fil-Adab, Dare Jeel", Beirut, Lebanon, 2003, V: 1, P: 250.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ⁽¹¹⁾

(The meaning): “O you who believe! Why do you say that which you do not do?”. This contradiction of words and deeds is very displeasing in the sight of Allah, because it creates an atmosphere of mistrust and anger in the society.

Zuhair says:

وإنَّ أحسنَ بيتٍ أنتَ قائله
بيتٌ يُقال إذا أنشدته صدقاً⁽¹²⁾

(The meaning): Of course, the most beautiful poetry is that when you read it, the listeners will say that the poet has told the truth.

Zuhair says:

وفيه مَقامات جِسانٌ وجوهُهُم
وأنديةٌ يَنتابها القولُ والفعلُ⁽¹³⁾

(The meaning): Their places are where beautiful faces live and their gatherings are where words and deeds come together.

Zuhair says:

القائلُ القولَ الذي مثله
يَمرغُ منه البلدُ الماجلُ⁽¹⁴⁾

(The meaning): You speak so well that it makes the barren and desolate city green and vibrant.

Excellent Character

Islam has placed great emphasis on compassion and sympathy towards the human being, along with the following of Allah and His Messenger. In order to attain nearness to God, one must have a relationship with His creatures, and this is possible only with a virtuous character, without it, the idea of God's love is only a deception. **Allah says:**

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.⁽¹⁵⁾

(The meaning): “Of course, following the Allah’s Messenger is the best example for you to complete the highest level of morality”. Morality is the common denominator of all the world's religions on which no one disagrees. The real thing that distinguishes man from animals is morality, good deeds and excellent characters. **The Prophet (PBUH) says:**

الخلقُ عيالُ الله فأحبُّهم إلى الله أحسنُّهم لعِيالِهِ.⁽¹⁶⁾

11 Holy Quran, Sura As-Saff: 2

12 Zuhair: “**Diwan**”, Darul Kutub al-Elmia, Beirut, Lebanon, 1988, P: 86.

13 Zuhair: “**Diwan**”, P: 87.

14 Zuhair: “**Diwan**”, P: 87.

15 Holy Quran, Sura al-Ahzab: 21.

16 Al-Tibrani: “**Al-Mujam al-Ausat**”, Darul Haramain, Cairo, Egypt, Hadeth No. 5541.

(The meaning): “The creature is the family of Allah. The one who behaves with his good character is the beloved of Allah”.

Zuhair says:

إلى معشرٍ لم يُورث اللؤمَ جدُّهم
أصاغَهم ، وكلُّ فحلٍ له نجلٌ (17)

(The meaning): Towards a tribe whose descendants did not inherit vulgarities from their ancestors, because the progenies of every virtuous person are also righteous.

Zuhair says:

لو كان يَفْعُدُ فوق الشمسِ من كرمٍ
قومٌ لأولهم يوماً إذا فعدوا (18)

(The meaning): If a nation could one day rise above the sun because of its nobility and generosity, then their leader “Haram bin Sanan” would be the first to reach there.

Zuhair says:

لو نال حيٌّ من الدنيا بمنزلةٍ
وسَطُ السماءِ لنالَتْ كفه الأفقاً (19)

(The meaning): If any tribe in the world could reach the highest level in the sky, the palm of their chief would reach the whole sky.

Zuhair says:

لو يُعدَّلون بوزنٍ أو مُكايَلةٍ
مالوا برضوى ولم يُعدَّلْ بهم أحدٌ (20)

(The meaning): If they could be weighed with any weight or scale, they would be heavier than a mountain of “Rezwa” and no one could be equal to them.

Nobility

A noble man always encourages the deeds of others. He is a man whose influence is preserved in the minds of the people. The gentleman uses positive words and good sentences. A virtuous person would be the product of honorable family. The society needs such family and people. Politeness, good manners, banquet and hospitality are also included in the meaning of nobility. For the Arabs, nobility was considered an important part of life.

Zuhair says:

فضَّلَه فوق أقوامٍ و مجَّده
ما لم يَنالوا وإن جادوا وإن كرموا (21)

17 Zuhair: “**Diwan**”, P: 84.
18 Zuhair: “**Diwan**”, P: 44.
19 Zuhair: “**Diwan**”, P: 77.
20 Zuhair: “**Diwan**”, P: 44.
21 Zuhair: “**Diwan**”, P: 117.

(The meaning): The generosity of “Haram bin Sanan” has given him so much superiority and greatness all over the nations that other people could not reach it, even though he has shown boundless generosity and shown countless nobility.

Zuhair says:

عَظِيمَيْنِ فِي عَلِيَا مَعَدِّ هُدَيْثُمَا
وَمَنْ يَسْتَبِيحُ كَنْزًا مِنَ الْمَجْدِ يَعْظُمُ (22)

(The meaning): O two chiefs of the tribe of “Maad”! You are guided and the greatness is found only by those who lay down treasures.

Zuhair says:

سَبَقَتْ إِلَيْهَا كَلَّ طَلَّقَ مُبَرِّزٍ
سَبُوقٍ إِلَى الْغَايَاتِ غَيْرِ مُجَادٍ (23)

(The meaning): O “Haram bin Sanan” You reach that destination before every donor and every beginner. You reach that destination without any difficulty or fighting.

Maturity Of Intention

"Commitment" means to think carefully about something, to fully evaluate its outcome and consequences, then to take a step towards it with courage. It's called "commitment." The ancient psychic authorities consider "intention" to be a force that works secretly in human beings. According to them, some people have a strong will and some have a weak will. **Allah says:**

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ (24)

(The meaning): “And when you are determined to do something, then put your trust in Me”.

Zuhair says:

فَأَقْصَرَ مِنْهُ عَنْ كَرِيمٍ مُرَّرًا
عَزَوْمٍ عَلَى الْأَمْرَالِذِيِّ هُوَ فَاعِلُهُ (25)

(The meaning): So, they turned away from their chief, who always does upright activities, and that chief organizes whatever he intends.

Mercy With Relatives:

Mercy with relatives means to establish virtuous and well relations with one's close relatives, to live in harmony and unity, to walk side by side in sorrow, pain and joy. The purpose is to take good care of your relationship and take care of

22 Zuhair: “**Diwan**”, P: 106.

23 Zuhair: “**Diwan**”, P: 40.

24 Holy Quran, Sura Ale Imran: 159.

25 Zuhair: “**Diwan**”, P: 106.

each other's rights, to be kind to them, to give charity to them, to help them if they are financially strapped and weak, and to take care of them in every way. It is called a merciful reward. **The Prophet (PBUH) says:**

"صِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَرَمَكَ" (26)

(The meaning): Whoever breaks up with you, join him, and whoever deprives you, give to him.

Zuhair says:

وليس مانع ذي فُربى وذي رَجِمٍ
يوماً ولا مُعديماً من خابِطٍ ورَقاً (27)

(The meaning): He is never going to stop his relatives from his generosity and he is not going to take away any beggar.

Zuhair says:

تَقِيٌّ نَقِيٌّ لَمْ يَكْتِرْ غَنِيمَةً
بِنَهْكَةِ ذِي فُربى وَلَا بِحَقْلَدٍ (28)

(The meaning): He is a pious and pure person, he does not accumulate wealth by harming his relatives, and he is not mischievous or stingy.

Zuhair says:

خُدُوا حَظَّكُمْ مِنْ وِدْيَانَا، إِنَّ فُربِنَا
إِذَا ضَرَّ سُنَّتْنَا الْحَرْبُ نَارٌ تَسْعَرُ (29)

(The meaning): Take your share in our love. When war bites us with its teeth, surely our kinship burns like fire.

Zuhair says:

إِنْ تَلَقَّ يَوْمًا عَلَى عِلَاتِيهِ هَرَمًا
تَلَقَّ السَّمَاحَةَ مِنْهُ وَالنَّدَى خُلُقًا (30)

(The meaning): If one day you meet “Haram bin Sanan” when he has no wealth, you will still find him honorable, generous and worthy.

Loyalty

The spirit of loyalty creates love and kindness in the society, on the contrary, lies and breach of promise create hypocrisy. A person who trusts an unfaithful person suffers disappointment and loss. **Allah says:**

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (31)

26 Al-Hindi: “Kanzul Iman”, Darul Haramain, Cairo, Egypt, Hadeth No. 6934.

27 Zuhair: “Diwan”, P: 77.

28 Zuhair: “Diwan”, P: 40.

29 Zuhair: “Diwan”, P: 57.

30 Zuhair: “Diwan”, P: 77.

31 Holy Quran, Sura Al-Esra: 34.

(The meaning): Fulfill the promise, surely the promise will be questioned. **The Prophet (PBUH) says:**

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ. (32)

(The meaning): He who has no honesty, has no faith, he who has no promise, has no religion.

Zuhair says:

وَأِمَّا أَنْ يَقُولُوا: قَدْ وَفَّيْنَا
بِدِمَّتِنَا فَعَادَتْنَا الْوَفَاءُ (33)

(The meaning): And if they say about us that we have done our duty, then it is our habit to be faithful.

Zuhair says:

أَوْ صَالِحُوا فَلَهُ أَمْنٌ وَ مُنْتَقِدٌ
(34) وَعَقْدُ أَهْلِ وِفَاءٍ غَيْرِ مُخَذُولٍ

(The meaning): Or if they have made peace, then there is peace and refuge for them and the people of faithful promise never fail.

Zuhair says:

وَمَنْ يُوفِ لَا يُذَمُّ وَمَنْ يُهْدِ قَلْبَهُ
(35) إِلَى مُطْمَئِنِّ الدِّيرِ لَا يَتَجَمِّعُ

(The meaning): The one who is faithful is not condemned, and he whose heart is guided to the path of contentment does not waver.

Generosity:

Generosity means that at appropriate times, a person should not limit his material and immaterial resources to his own caste, but should try to reduce the poverty and hardships of others. It is noteworthy that generosity is a combination of stinginess and wasteful spending. Regarding generosity, **The Prophet (PBUH) says:**

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ
أَعْطِ مُمْسِكًا تَلْفًا (36)

(The meaning): Every morning two angels descend from the sky. One of them says, “O Allah, reward the one who spends” and the other says, “O Allah, grant destruction to the one who withholds”

Zuhair says:

أليس بفياض يده غمامة

32 Al-Baihqi: “**Shubul Iman**”, Darul Kutub al-Elmia, Beirut, Lebanon, 1988, Hadeth No. 4352-

33 Zuhair: “**Diwan**”, P: 18.

34 Zuhair: “**Diwan**”, P: 94.

35 Zuhair: “**Diwan**”, P: `111.

36 Al-Bukhari: “**Al-Jame al-Bukhari**”, Maktabah Darussalam, Riyadh, Saudi Arabia, Hadeth No. 237.

ثَمَالِ الْيَتَامَى فِي السَّنِينِ مُحَمَّدٍ (37)

(The meaning): Isn't he so generous that his hands are as generous as a cloud? Feeding orphans in famine and he is praised.

Zuhair says:

فَلَوْلَمْ يَكُنْ فِي كَفِّهِ غَيْرُ نَفْسِهِ
لَجَادَ بِهَا ، فَلْيَتَّقِ اللَّهَ سَائِلُهُ (38)

(The meaning): If he had only his soul in his hand (no other wealth), he would have given generously to that soul too, so his questioner should be to fear Allah.

Zuhair says:

هُوَ الْجَوَادُ الَّذِي يُعْطِيكَ نَائِلَهُ
عَفْوًا وَيُظْلِمُ أَحْيَانًا فَيُظْلِمُ (39)

(The meaning): He is such a generous person that he gives his donations easily and sometimes he also tolerates the injustice done to him, that is, when he is questioned in wrong time.

Zuhair says:

أَخِي ثَقَّةٌ لَا تُتْلَفُ الْخَمْرُ مَالَهُ
وَلَكِنَّهُ قَدْ يُهْلِكُ الْمَالَ نَائِلَهُ (40)

(The meaning): He is confident that he does not spend his wealth on alcohol but he spends all his wealth on generosity.

Self-Respect:

Self-respect is the name of a positive and constructive emotion. It does not mean anger and resentment, but self-importance helps a person to overcome his inferior emotions and arouse his superior emotions. Therefore, **The Prophet (PBUH) says:**

"إِنَّ اللَّهَ يَعَارُ وَإِنَّ الْمُؤْمِنَ يَعَارُ وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ" (41)

(The meaning): Allah is self-respecting and a believer is also self-respecting and the respect of Allah is injured if a believer does what He has forbidden him to do.

Zuhair says:

وَمَنْ يَغْتَرِبُ بِحَسِبِ عَدُوًّا صَدِيقَهُ
وَمَنْ لَمْ يُكْرَمْ نَفْسَهُ لَمْ يُكْرَمْ (42)

37 Zuhair: "Diwan", P: 40.

38 Zuhair: "Diwan", P: 11.

39 Zuhair: "Diwan", P: 115.

40 Zuhair: "Diwan", P: 91.

41 Muslim: "Sahi al-Muslim", Maktabah Darussalam, Riyadh, Saudi Arabia, Hadeth No. 6995.

42 Zuhair: "Diwan", P: 40.

(The meaning): The one who travels considers the enemy a friend (trusts the enemy instead of himself), the one who does not respect himself is not respected-
Zuhair says:

عزيرٌ إذا حلَّ الحليفان حوله
بذي لَجَبٍ لَجَّأته وصواهله (43)

(The meaning): He is very selfish. When two allies come around him, he makes a very loud noise like the sound of horses.

Peace:

Peace literally means is contentment, tranquility and tranquility as well as reconciliation and prosperity. In the same way, instead of peace, the word Islam itself is included, which means the religion of lasting peace and lasting security. There is such a clear concept of peace in Islam that other world religions are unable to set a precedent for it. For example, **Allah says:**

”مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا“ (44)

(The meaning): It is as if one killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would be as if he killed all the people (of society).

The fact of peace is that man should be satisfied with his religion, life, wealth and honor, man should not be in any danger about them. Peace and order are very important for the welfare and development of the society. **The Prophet (PBUH) says:**

«لا ضَرَرَ وَلَا ضِرَارَ» (45)

(The meaning): There should be neither harming nor reciprocating harm.

Zuhair says:

وما الحرب إلا ما علمتم وتقتم
وما هو عنها بالحديث المرجم (46)

(The meaning): You know the battle and have tasted it. And this fight is not a trivial matter.

Zuhair says:

متى تبعثوها تبعثوها ذميمة
وتضر إذا ضر يئموها فتضرم (47)

(The meaning): Whenever you provoke a fight, it is a reprehensible thing, because if you provoke a fight, it will ignite.

43 Zuhair: “**Diwan**”, P: 93.

44 Holy Quran, Sura Al-Maeda: 32.

45 Ibn Majah: “**Sunan Ibn Majah**”, Daruresalah al-Alamiah, Beirut, Lebanon, 2009, Hadeth No. 2340.

V: 3,

P: 430.

46 Zuhair: “**Diwan**”, P: 107.

47 Zuhair: “**Diwan**”, P: 93.

Zuhair says:

فَنَعْرُكُمْ عَزَّكَ الرَّحَى بِثِقَالِهَا
وَتَلْفَحُ كِشَافًا ثُمَّ تَنْتِجُ فَنُتْنِمُ⁽⁴⁸⁾

(The meaning): Fighting will crush you like a mill grinds the grain. The losses of battle are greater than the number of goats that give birth to twins.

فَنُتْنِجُ لَكُمْ غِلْمَانَ أَشْأَمَ كُلِّهِمْ
كَأَحْمَرَ عَادٍ ثُمَّ تُرْضِعُ فَتَقْطِمُ⁽⁴⁹⁾

(The meaning): So the battle brings about the worst of losses, like the people of Aad, and their misfortune was very bad.

Zuhair says:

فَنُغْلِلُ لَكُمْ مَا لَا تُغْلِلُ لِأَهْلِهَا
فُرَى بِالْعِرَاقِ مِنْ قَفِيْزٍ وَدِرْهِمِ⁽⁵⁰⁾

(The meaning): The casualties of the fighting were so great that the Iraqi settlements, despite being green and lush, could not make up for the losses.

Reconciliation:

Eliminating mutual hatred and enmity from the society is called reconciliation. For reconciliation, justice and fairness must be kept in mind and stay away from oppression and injustice. **Allah says:**

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا⁽⁵¹⁾

(The meaning): “If two groups of believers fight, then make peace between them.

Zuhair says:

وَقَدْ قُلْنَا: إِنْ نُدْرِكَ السِّلْمُ وَاسْعًا
بِمَالٍ وَمَعْرُوفٍ مِنَ الْقَوْلِ نَسْلَمُ⁽⁵²⁾

(The meaning): Indeed, you both have said a good thing that if we can achieve complete peace through wealth and good deeds, we will be safe from bloodshed.

Zuhair says:

فَأَصْبَحْنَا مِنْهَا عَلَى خَيْرِ مَوْطِنٍ
بَعِيدَيْنِ فِيهَا مِنْ عُقُوقٍ وَمَأْتِمٍ⁵³

(The meaning): So both of you have reached a high level because of this peace. You have not committed any disobedience or sin in this matter.

48 Zuhair: “**Diwan**”, P: 106.

49 Zuhair: “**Diwan**”, P: 107.

50 Zuhair: “**Diwan**”, P: 93.

51 Holy Quran, Sura Al-Hujurat: 9.

52 Zuhair: “**Diwan**”, P: 106.

53 Zuhair: “**Diwan**”, P: 106.

Zuhair says:

وإنا وإيَّاكم إلى ما نسوؤمكم
لَمَثَلانِ أو أنتم إلى الصُّلحِ أفقرُ (54)

(The meaning): Surely you and I are equally in need of what we call you to, but you are more in need of peace than we are.

Zuhair says:

وَمَنْ لَمْ يَصانِعْ فِي أُمُورٍ كَثِيرَةٍ
يُضْرَسُ بِأَنْيابِ وَيُوطَأُ بِمَنْسِمِ (55)

(The meaning): The man who in most cases does not treat people with Cheerful and kindness is cut with sharp teeth, and trampled with the hoofs of a horse.

Opposing The Oppression:

The meaning of oppression is to keep something other than its original place. Oppression also means killing someone's right, spending something in the wrong place, and punishing someone innocent. It is also oppression to abuse one's authority. **Allah says:**

فَقُطِعَ دَابِرُ الظُّلْمِ الَّذِينَ ظَلَمُوا (56)

(The meaning): So, the root of the wrongdoing and unjust people was cut off. **The Prophet (PBUH) says:**

اتَّقُوا الظُّلْمَ فَإِنَّهُ ظُلْمَاتٌ يَوْمَ الْقِيَامَةِ (57)

(The meaning): Avoid oppression, for it will be dark on the Day of Resurrection". This leads to chaos in the society. Opposing oppression and tyranny has many benefits: Islamic laws can be issued, oppressed people live in peace, injustice is eliminated, enemies of God Almighty break the dominance of people over people, peace and order in society. Is established and the society is saved from destruction.

Zuhair says:

وَمَنْ مَثَلُ جِصْنٍ فِي الْحروبِ وَمِثْلُهُ
لِإِنْكارِ ضِيمٍ أو لِأَمْرِ يُحاولُهُ (58)

(The meaning): Who can be like the tribe "Hisan" due to performance in wars and there is no one like them in ending oppression and striving for a great work.

Zuhair says:

أبى الضيم والنعمان يحرق نابه

54 Zuhair: "Diwan", P: 57.

55 Zuhair: "Diwan", P: 110.

56 Holy Quran, Sura Al-Anam: 45.

57 Al-Kaleeni: "Osoole Kafi", Darukutub al-Islamiah, Beirut, Lebanon, 2010, V: 2, P: 332.

58 Zuhair: "Diwan", P: 92.

عليه فأفضى والسيوفُ مَعاقلةٌ (59)

(The meaning): Numan put an end to oppression and he is the one who raises his voice against oppression so much that it fills the air and swords are his refuge.

Bravery:

The presence of strength and courage in a person is called bravery so that he can eradicate evil from the society and enforce righteous. Courage is a moderate act by which nations are strengthened. If it exceeds moderation, it is called oppression and if it decreases, it is called cowardice. These are both undesirable things. And the level between the two is called bravery. **The Prophet (PBUH) says:**

المؤمنُ القويُّ خيرٌ وأحبُّ إلى اللهِ مِنَ المؤمنِ الضَّعيفِ وفي كلِّ خيرٍ. احرصن على ما ينفعنك، واستعن بالله ولا تعجزن. (60)

(The meaning): The strong Muslim is better and more beloved in the sight of Allah than the weak Muslim and there is good in everyone. Be greedy for that which will benefit you, and seek help from Allah, and do not be of the weak.

Zuhair says:

ولأنتَ أشجعُ حينَ تتَّجهُ الـ
أبطالٌ من ليثٍ أبي أجرٍ (61)

(The meaning): And of course you are the bravest when you compete with each other like the mother lions for children.

Zuhair says:

ليثٌ يعشَّـرُ يصطادُ الرِّجالَ إذا
ما كذبَ الليثُ عن أقرانه صدقاً (62)

(The meaning): He is a lion of the valley of Ushr who hunts men. When a lion does not attack, it also attacks.

Zuhair says:

جِنَّ إذا فرَّعوا، إنسٌ إذا أمَّنوا
مَرَدونَ بَها ليلٌ إذا جَهِدوا (63)

(The meaning): When people are afraid, they are like the jinn, and when they are at peace, they are like humans, and when they lose weight, they are generous and brave.

59 Zuhair: "Diwan", P: 93.

60 Ibn Majah: "Sunan Ibn Majah", Hadeth No. 2144. V: 2, P: 725.

61 Zuhair: "Diwan", P: 17.

62 Zuhair: "Diwan", P: 77.

63 Zuhair: "Diwan", P: 77.

CONCLUSION

Ignorant poetry occupies a high place in Arabic literature, as it mostly reflects all aspects of Arab civilization and cultivation. Zuhair is no doubt a peacemaker although he did not carry a weapon in his hands however he had a very crucial weapon to succeed in his battle against war; it is the word. He struggled all his life long with his peaceful weapon. Zuhair is the wisest poet of the eminent poets during the period prior to Islam. This article describes the wise poetry of Zuhair, a famous poet of the age of ignorance, by dividing it into different topics. For example, contradictions in words and deeds, good character, nobility, maturity of will, kindness, loyalty, generosity, selfishness, peace and reconciliation have been discussed. And the positive effects of these topics on society have been highlighted. Through this research, a plan of action has been put forward to eradicate social evils and riots in the present era.

RESULTS

Although the poet has advised many good deeds to become a social person and has warned of the harms of various bad and wrong deeds, the poet has mentioned all these deeds in three verses. It is proposing these verses as a result of the article-

Zuhair says:

فلو كان حمدٌ يُخِلِدُ الناسَ لم تَمُتْ
ولكنَّ حمدَ الناسِ ليس بمُخِلِدٍ⁽⁶⁴⁾

(The meaning): So, if praise and flattery always kept people alive, people would never die, but praise cannot keep people alive forever.

Zuhair says:

ولكنَّ منه باقياتٍ وراثَةٌ
فأورثُ بَنِيكَ بعضها تزوِدي⁽⁶⁵⁾

(The meaning): But the praiseworthy deeds of people are those which they leave behind them, so still make your children inheritors of good deeds and prepare for yourself the goods for the Hereafter.

Zuhair says:

تزوِّدُ إلى يومِ المماتِ فإنه
ولو كرهته النفسُ آخرُ موْعِدٍ⁽⁶⁶⁾

(The meaning): Prepare for the Day of Death something that will benefit you, even if people dislike it, the day will come.

SUGGESTIONS AND RECOMMENDATIONS

1- The Qur'an is a complete code of life not only for Muslims but for all humanity, which can be understood from the very beginning of the Arabic language.

⁶⁴ Zuhair: "Diwan", P: 41.

⁶⁵ Zuhair: "Diwan", P: 41.

⁶⁶ Zuhair: "Diwan", P: 41.

2- Arabic as an ancient language has been the language of many civilizations, so there are many positive and useful aspects of it which can be discussed.

3- There are innumerable wise ideas and themes in Arabic poetry through which a solution to the social riots can be proposed.