



DUALISM OF DEATH AND LIFE IN PRE-ISLAMIC POETRY: APPLIED STUDY

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ABSTRACT: *This research is seeking to observe the vision of pre-Islamic poets of death and life case. In additional, investigate the method of dealing of poets with this case during their poetry. The death case considers an existential case, which preoccupied the thought of man, as well as the thought of poets. This research consists an introduction, four subjects and a conclusion, where the first subjects consists: introduction, research concepts and methodology. Inevitable, the vision of poets based on their belief that the death is an inevitable. the second subject is the presentation of the multiple images and names that are assigned to the death. While, the third subject is a survey about the desire of human being to be immortal in life, but the faith in the destiny to death is compelling them to leave his desire. While the last subject is about the vision of poet about the death which is the ultimate fate of human being. This Research finding is that the death is an embarrassing issue for a human being and is a major problem in his life.*

KEYWORDS: Death, Life, The Inevitability of Death, Poetry, Poets.

INTRODUCTION

There is no doubt that the poetry has a great status and value, it reflects the needs and human being thought. The ancient Arabs raised the issue of poetry by pointing to their lives in various aspects: religious, cultural, and social one. Ancient critics have talked about poetry, its status and value, as it is a source of their admiration and pride, and we find that in many of criticism works. Where they were classified the poetry in criteria such as: quality of poetry, poetry density, and multipurpose. Poets were preoccupied with various human issues, and their poems dealt with various aspects of life physical and emotional, where the purposes of their poetry were closely related to life. lisle, diatribe, praise, greit and description have been coming from noticeability issues in pre-Islamic poetry. There is no any poem in pre-Islamic poetry that does not mention death and life, either directly or indirectly way.

Although death is a public existential issue, every human being feels and thinks deeply about it. However, there are many reasons that force the poet to think and meditate on this embarrassing case of human being. The elevation of sensuously and thought of the poet was a major reason for his preoccupation in this issue on behalf of his society individuals' people. Also, there was another reason for this preoccupation according to sociology hypothesis "the poet is a charity son to his environment ,"On the base of significant of death and life issue in pre-Islamic poetry, this research has come to survey, highlight aspects, and manifestations observation of this issue among the most prominent poets. The research entitled " Dualism of death and life in pre-Islamic poetry: Applied study "



The research is divided into: introduction, four subjects and conclusion. In the introduction, the research includes a brief overview of the research components, theoretical preface, and research methodology. The first subject entitled inevitable of destiny, poets' vision of death, and that death is a fate that cannot be escaped. The second topic entitled: multiple images and names, the ways in which poets treat the images and names of death in their poems. This indicates the greatness of calamity of death. While, in third topic which entitled durability and survival, the research presents the humans poets desire in durability and survival, sticking to life, despite his belief in the inevitability of death, where the poets went to sticking to life through a charity works which left a human memory.

Fourth topic, entitled after death presented: the poet vision for after death phase, is the soul separated from the body? And what is the fate of the human. The conclusion shows the important results of the research, finally, the study employed a descriptive and analytical design as it fits the research and its objectives.

Dualism of Death and Life: Inevitable of Destiny

Death is one of the most important issues that preoccupied human thought, it's a hope and dreams frustrating, omnipotent, and puts an end to human life without warning, also it's the only force that drives a human to giving up. The pre-Islamic humans believe in inevitability of death, death is written fate, and no force in existence can stop it. This shown through pre-Islamic poetry, where poetry is a mirror of reality and the poet is a charity son for his environment and society. The poet is characterized by having a soft or fragile beauty, exquisite, fine, subtle in quality, character, and construction. Poets believe in the inevitability of death like other human beings, and their poems are full in death images and names either in direct or indirect ways.

The pre-Islamic poets have a special philosophy about the death. Moreover, each poet has his own: death vision and way of expressing his attitude towards the death, although there is a difference in the vision of death between the pre-Islamic poets, but they were agreeing on many things such as: the inevitability of death, the fate of humans, death is overwhelming, and unavoidable. The methods are varied but the content is agreed, death and end are one. We believe that the pre-Islamic poets have wonderfully expressed their vision about the death, and the death is unavoidable fate. Ṭarafah ibn al-ʿAbd said depicted the inevitability of death and the sadness end of the human (Ibn al-ʿAbd, 1975: 38):

LA AMROKA 'ENA ALMAWT MA 'AKHTA AL-FATAA

LAKA LA-TOOL ALMORKHA WA THANAYHO BEL YADI

Ṭarafah ibn al-ʿAbd verse has put us face to face with reality of death, for every beginning an end, Through the magnificent aesthetic image that Ṭarafah ibn al-ʿAbd formulated, it seems that the interspace available to the human is not long. The life of human is bound by the cords of death which is unmistakable. There is no immortality in the life, everyone is going to the annihilation end, and death. The previous verse indicated the deeply believes in inevitability of death, it is the ropes that hold on our necks since birth, and no matter how long life, human is always in the hand of death. Human is always bound to be conscious of death, death is the eternal truth and the life is a constant realization of the truth of death. This eternal presence of death is embodied in magnificent aesthetic image of



Ṭarafah ibn al-‘Abd in which humans is observed present in the context of death (Amshawī, 1979:142).

Ṭarafah ibn al-‘Abd verse talking about the certainty of pre-Islamic poet in inevitability of death and its totality, But he does not know the time of its presence, all he knows, is the inevitability of death and the drift toward the end in one day (Abu Deeb, 1986: 142).

Abu Dhu'ayb al-Hathli contemplates the life around him, and how the people die, and there is no one can stop the death, nothing is worth dying, and all powers and possibilities are disrupted. The death as depicted the verse of Abu Dhu'ayb al-Hathli is shocking, miraculous, superpower, and absolute inevitability, Abu Dhu'ayb al-Hathli says (al-Hathli, 2003):

WA 'EIDA AL-MANEYATI ANSHABAT AZFARAHA

ALFAYT KOL TAMIMAT LA TANFAO

Abu Dhu'ayb depicts in previous verse the inevitability of death, there is a strong link between the act of death and the act of monsters both are compelling and do painful, It's the painful end and surrender. Note that Antarah ibn Shaddad starts from a fixed base that the death is a certain reality that no one can stop it. There is no choice for human no matter how long his life there is death waiting for him. Antarah ibn Shaddad says (Ibn Shaddad, 1985):

'EIDA KAN 'AMRO ALLAH ' AMRAN YUQADARO

FKYF YAFRO ALMAR' MINHO WA YAHDARO

WA MIN DA YURADO ALMAWT ' AWO YADFAOW ALQADA

WA DARABATEHE MAHTOMAT LAYSA TAETHORO

There are two parts: the first part is strong and the second weak and helpless. The first: Is the command of Allah translated by death and the end of human life. The second one: human being who cannot stop the death, helpless, submissive, satisfied to be forced to die. Antarah ibn Shaddad firmly believes that death is a constant fact, there is a force majeure that the human being cannot resist. when the hour of death comes, it is carried out without delay. Also, Antarah ibn Shaddad depicts the accuracy of finite death, and there is no choice for mistake with death. It is nominated by verse of Amro ibn Kulthum, his believes in inevitability of death and fate, there is no choice and no chance to escape, human being is forced to die his inevitable fate.

Amro ibn Kulthum (1991: 66) says:

WA 'EINA SAWOF TUDREKONA ALMANAYA

MUQDAR LANA WA MUQDARENA

There is no doubt that the human being stands helpless in front of the inevitable force of death, all ways are closed and unavailable to escape. The poet has expressed the state of surrender and weakness of human being in front of power of death which oppresses human being wherever he is, the only open door to escape might be the sky. Zuhayr bin Abi Sulma says that escape is impossible even if the human being ascended to the sky, the death hands is long reach everywhere, Zuhayr bin Abi Sulma (2003:70) says:



WA MIN HAAB 'ASBAB ALMANAYA YANLNAHO

WA LAWO RAM 'ASBAB ALSAMA BESLME

Death is deceitful, traitor, does not differentiate between time and time, and does not consider the sanctity, do not delay, and times and individuals have either. Sweid bin Amer expressed this by saying Sweid bin Amer:

LA TA'MN AL-MAWOT FE HELEN WA HARAM

'EINA ALMANAYA TAWAFI KLO 'EINSAN

Obaid ibn al-Abras believe in inevitability of death, in his poetry, he asserts that death is an inevitable destiny of human being no matter how powerful human being is. Perhaps the one who pushed Obaid ibn al-Abras on his faith in the inevitability of fate is aware that death is powerful and comes without a date. Life is like a rope that has a beginning and an end, and the big problem is that the end is endowed with the hand of death. Obaid ibn al-Abras has already described in his poet (Al-Abras,1964:68):

WA LELMAR' O AYAM WA-QAD RA'AT

HIBAL ALMANAYA LELFATA KOL MARSADO

MAYTAT TAJRE LEWAQT AMSARAH

MULAQATOHA YAWOMAN ALA GHYR MAWEDE

FAMAN LAM YAMOT FE ALYOUM FLA BODA ANAHO

SA YOUALEQAHO HABL ALMANYAT FI GHADEN

FAQUL LEL-ADE YOUNBQE KHELAF ALADHI MADAA

TAHIA' LEE OUKHRA METHLAHA FAKAN QAD

Vision of Obaid ibn al-Abras is represented in his absolute faith to the inevitable extent, expressed through a set of homilies and wisdoms, and the need to prepare for the written end, people may enjoy life and had such dreams of longevity and survival, But the shock of death comes to cut the rope of hope, moving the human from the life to hereafter, death is not delayed, and a fact written on every human-being, there are no solutions to escape it, It must be prepared by deeds of charity, not fear, and boldness. Obaid ibn al-Abras focused on guiding homilies and wisdoms of every human being, to take the lesson of what is going on, to be motivated to charity deeds, (Al-Abras,1964:63):

YA AMRO MA RAH QAWOM WALA ABTAKARO

'EILA WA LELMAWOT FE ATHAREHEM HADI

FA'EIN RA'AYT BEWADI HAYAT THKRAN

MA MADA WA DA'NE 'OMARES HAYATA AL-WADI

LA EARFATOKA BA'AD ALMAWOT TANDOANE



WAFE HAYATE MA ZAWADATANE ZADE
 'EIN 'AMAMOKA YOUMAN ANTA TODREKAHO
 LA HADERO FA'ALT MENHO WALA BADI
 FA ANZOR EILA FI MOLAK ANTA TAREKHO
 HAL TARSEN ARADEHO BE-AWTADE

There is no doubt that the world is filled with delectation and pleasures enjoyed by human being in a strong desire. Therefore, human beings are overjoyed the delectation and pleasures the life and has no desire to die and leave the world, but everyone knows that this life is certainly fleeting but they hold on to it. Here come the verses of Obaid bear the lesson to emphasize the need to pay attention at the inevitable fate of death. and prepare for it and doing better to remain in memory after death. Kings may think that their kingdom will remain, and will prevent them from dying, so Obeid reminds them in his verses that the death is inevitable and that their kingdom and destiny cannot prevent them. This is a reminder to them that the moment of death is not stopped by money or position, it is necessary to do better because it will remain their memory after death. Tarafah ibn al-'Abd (1975:68) says:

ALKHAYR KHAYR WA EIN TAL ZAMAAN BEHE
 WA SHARO AKHBATHO MA AWYTA MEN ZAD

There is a balance between two actions: usefulness and evilness deeds, with a tendency to usefulness deeds. Because the impacts and existence of usefulness deeds are continues and linked to time, but evilness deeds is malicious and short-lived, From here we note the desire of the poet to emphasize the act of usefulness and stay away from evilness, Obaid verses reflect his inevitable vision of death, death is the fate of every human being, and indicates an age diminishing, every day a human being goes to the death that awaits him and approaches to the end, (Al-Abras,1964:68): says:

YA HAR MN RAH MEN QAWOM WALA ABTAKARO
 ELA LEL-MAWT FE ATHAREHIM HADI
 YA HAR MA TALA'AT SHAMS WLA GHARABAT
 'EILAA TAQARAB 'AJYAL LE-MEA'AD

The pursuit of death for human being is certain thing, however long life must end, and the human life is decreasing if it appears to be increasing, this shows us the awareness of Obaid in death and its essence and that life is short no matter how long. Obaid ibn al-Abras (1964:72) emphasizes the shape of humans fate, all of them going to death, and there is justice in death, He says, directing his speech to Imru' al-Qais (Al-abras,1964:68)

TAMANA IMRU' AL-QAIS MAWTE WA EIN AMOT
 FATELKA SABEL LAST FEHA BE-'AWHADE
 LA'ALA ALDHY YARJO REDAI WA METATE
 SFAHAN WA JANBAN AN YAKON HOWA AL-RAWAA



Life is equal to Obaid with death, if the end of life is death, the pleasure and life is undoubtedly fleeting, death pursuing the human until his time comes, also Obaid says:

'OWSE BONAYA WA A'A MAMAHOM

BA'N ALMANAYA LAHOM RASEDAH

LAHA MODAT FA NOFOUS AL-EIBAD

'EILAYHA WA 'EIN JAHADO QASEDAH

FA-WALLHE 'EIN EISHTA MA SARANE

WA 'EIN MOTA MA KANT AL-FAE'DAH

The dramatic ending, and the tyranny of grief over the life, contribute to the loss the pleasures and enjoyment of the life. Bliss and joy will inevitably end, there is an inevitable fate awaits a human. There is a dark end, from here we observe the surrender of the poet, and fall into the arms of death.

Duality Life and Death: Multiple Images and Names

The reader of pre-Islamic poetry touches on, the suffering of the pre-Islamic human from the death. It is a fateful issue that occupies a great deal of thought. The reader also feels the tyranny of this issue on large areas of pre-Islamic poetry, and the pre-Islamic poetry dealt with this issue in different methods and ways. We see that the mention of death in pre-Islamic poetry is inherent since its beginning, it confirms the poet's knowledge of what death is, and that fate is inevitable for human being. Because of the death is great, it has been mentioned in the pre-Islamic poetry in more than name and image to show the brutality its deeds and tyranny on the poet's thought. In addition to the name of death, we find many names that refer to the same deeds and fate, and that man is defeated in front of tyranny and greatness of the death. The time, aeons, and the nights are the images and names of death that were mentioned in pre-Islamic poetry and which have significance. It expresses the defeat of human being in front of the death, the wind is considered a method of devastation and perish ability, and some other names and pictures express the greatness and brutality of death.

Al-Khansa's poetry was characterized by the tyranny of sadness, there is a doubled sadness in her poetry, which expresses a sense of loss: parents of loss or self-loss. Al-Khansa's mention the aeon as one of the names, images, and tools of death. As attributed to the death the deeds of robbery and exclusion of human being, Al-Khansa's (1988:49) says:

TBKI KHANSA ALA SAKHR WA HAQA LAHA.

'ETH RABHA ADHRO 'ENNA DAHR DRAR

The verse of Khansa draws her great grief and the continuous crying for loss of Sakhr, it seems that it stems from a firm belief that it is her right to cry brother and stature master, she see that the deeds of the courtyard and death is based on the aeons, where repeated twice and confirmed her awareness that the aeons is close and identical to the death. It is a tool and instrument of death that ultimately shares the dramatic end of life (Shehadeh,2015:119). The image of aeon, nights, time, and days was mentioned by more than one poet, where the Al-



A'sha consider the nights, days, are a tools and image of the death, and the deeds of destruction is attributed to them, Al-A'sha (1972:138) says:

'ALAM TARA 'EIRAMN WA A'ADA

'AWDA BEHA AL-LAYL WA-LNAHAR

He also says Al-A'sha (1972:135):

WAKAN SHAE' 'EILA SHAE' FAFARAQHO

DAHR YAEOD EILA TAFRIQ MA JAM'A

The verse of Al-A'sha combines opposites and antagonism, where he gathered between the gathering and the differentiation, and the positive and negative deeds is attributed to the aeon. Al-A'sha had beginning in combination, then ending in differentiation. The thought of survival may be exhausting his self. The time is one of death names that characterized by containment and breadth, where the poet used to indicate the exclusion and ending the life. Al-A'sha says Al-A'sha (1972:142):

KHAN ALMOLOUK WA ABEED

WA 'AYA 'EIMRAN' LAM YKHONHO AL-ZAMAN

AFAD AL-MOLOUK FA AFNAHOM

WA AKHRAJ MEN BAITEHI THA HOZONO

There is an emphasis on the negative deeds of the time, according to Al-A'sha the time is faithless, where he is beginning his saying by KHAN AL-NU'AIM, and the faithless is a bad character attributed to the time, because it doesn't distinction between a king and a servant. The scene of poets' accusation of time is often repeated, this is Obaid ibn al-Abras confirms the its negative deeds, Obaid says (Al-abras,1964:71):

FANET WA 'AFNANE AZAMAN WA 'ASBAHAT

LETHATE BANO NA'SH WA ZAHRA ALFORAQ

The white hair may be an indication of approaching the death of human being, where expressing the old age which indicates the decrease of time for human being. The white hair comes as indicator for death within a full panel of sadness, murder, and brutality. Obaid says (Al-abras,1964:24):

'EIN BUDELAT MEN 'AHLOHA WOHOSHAN

WA GHYRAT HALOHA ALKHOTOB

'ARDON TAWARATHAHA SHOU'OB

FAKOLO MEN HALAHA MAHROB

'EMMA QATELAAN WA 'EMMA HALEKAN

WA SHYEBO 'ASHYB LEMAN YASHEBO



Through the above verses the poet informs us that the journey of human being upon the earth is short, and there is no permanent residence for the human being, and all those on this earth are averse to death, distribution between death, murder, and destruction. The wind comes as a one of synonym of the death, it is doing the same deeds of destruction and devastation, where Obaid says (Al-abras,1964:99):

WA KHAYARONE THO ALBO'SA FE YAOUM BO'SEHE

KHESALAN 'ARA FE KOLEHA ALMAWOT QAD BARAQ

KAMA KHABRAT AAD MEN ALDAHR MARATAN

SAHAEIB MA FEHA LATHE KHAYRAT ANAQ

SAHAEIB REEH LAM TOAKEL BIBALDAT

FA-TATROKAHA 'EILA KAMA LAYLAT ALTALAQ

The panel of Obaid involved many images and names of death, which comes as indicator of moment of death, the aeon is one of destruction of human being and nation, while the wind, is the instruments of punishment and torment send to destroy the people ('Ād peoples) as example.

Duality of Death and Life: The Continuance and Survival

There is no doubt that the death is coming, and the all are going to the inevitable end of death and annihilation, the believe of the human being in this inevitability drives him to adhere to life, if the survival is impossible the human being seeks to immortalization himself in different ways. The pre-Islamic human being believed that the immortality is not only in the body, but in deeds and words that remain widespread among the people after moving to another life, pre-Islamic human being believes that the charities deeds, spending money, courage, chivalry, faithfulness, and other charity things are seeking to immortalization him. The purpose of human being was self-immolation, but his certain belief that it is impossible derived him to another direction to immortalize himself.

The pre-Islamic human being confirmed that the money does not prolong human life, and the spending of money also does not bring the death (Jiayouk,1977:60). So, the direction of many for them was charities deeds, spending money, courage, chivalry, faithfulness, and other charity things. Urwa ibn al-Ward says (Ibn al-Ward, 1996:144):

'AQELE ALEYA ALLOUM YA BENT MONTHER

WA NAME WA 'EN LAM TASHTAHE ALNONM FA'SHORE

'AHAADETH TABQA WAL FATA GHYRO KHALED

BIHA QABL 'AN LA 'AMLOK ALBAYEA' MUSHTARE

DHUREYATE 'ATOUF FE ELBELAD LA-ALNE

'AKHALEK 'AWO 'AGHNEK AN SUOO' MUHDERE



FA' EN FAZ SAHM ALMANEYAT LAM 'AKUON

JAZO'AN WA HAL MEN THAK MEN MUTA'AKHERE

WA 'ENA FAZ SAHME KAFAAKUOM AN MAQAEDE

LAKUOM KHALF 'ADBAR ALBUOYUOT WA MUTANAZELE

The reality of inevitability of death derived the poets to challenge and resist this terror reality. The tension appears to be on Urwa ibn al-Ward, and this tension resulted from blending of fear and hope in the journey of life. Many poets have taken this challenge as a way of solving problems, most of them are the Al-Sa'aleek poets, this is clear through absence of their poems from the images of death (Jiayouk, 1977: 434, 235).

The realization of the ignorance of death inevitability leads them to resist it, and if escape from death is not possible, the fear from it is inevitable. In the light of these facts formed by the poet about the nature and inevitability of death, make sure that facing death with pleasure is a form of self-expression and proof of existence, therefore, the poet called for a philosophy or an existential way of living whose elements are to achieve the greatest possible energy of sensory pleasures, Tarafah ibn al-'Abd says (Ibn al-'Abd, 1975:55):

FA'EN KONT LA TASTATE' DAFA' METATE

FADAENE 'OBADEROHA BEMA MALAKAT YADE

There is justice in the act of death, does not differentiate between people, all of them to death, so long as it is imperative to the human, Tarafah ibn al-'Abd stems from a philosophy characterized by maximizing the charity effect, leading to charity spending, where the charity is a benefit for human, The face of death by charity is an affirmation of the existence of human and his charity fame after death. Obeid emphasizes that the superiority of charity over evil, and the survival of charity and the disappearance of evil, and we find that spending on charity is necessary for the human because eternity in life is not possible, Obeid says (Al-abras, 1954:55):

'ENE WAJADOKA LAOW 'ASLAHT MA BE YADE

LM YAHAMEDO ALNAAS BA'AD ALMAWOT 'EISLAHE

'ASHRE BEHAMD ALJAR 'ABDHOLHO

HATA 'ASER RAMEMAN TAHT 'EILWAHE

Dualism of Death and Life: After Death, Fate of After Death

The fate of the dead raises many concerns and confusion in the mind of ignorant human, since the thinking of the ignorant human did not reach the degree of certainty of the dead fate when he moved from the world to the isthmus life or the tomb or beyond life, there are many statements that express the lack of access to conviction in the matter of the dead. This issue is very problematic, there are many questions in the mind of ignorant human about the fate of the dead such as: Does the body decay forever, and the fate of the soul. There are beliefs that the soul is connected and attached to the body during life, if death comes, the soul is separated from the body and its leaves (Ibn al-'Abd, 1975:55).



Some of the legends in the ignorant stage indicate that the soul is not destroyed, and the body is the one to be destroyed, so some ignorant human see that the soul is formed in other things, such as trees and stone, and settles in remote and deserted places. In ignorance, if they missed someone, they would go to a distant old well and they are calling him, if he/she were dead, they could not hear a sound inside the well (Jawad, 1980:132). And the slaughter of camels on the graves of religious rites that have to do with the spirit of the dead, they also believe that the death of human does not represent his courtyard, but its transition from state to another one, and slaughter of camels is meant to satisfy the spirits of the dead that float in the existence (Abu Sweilem, 1983:117).

It becomes more complicated if the individual is killed, and the spirit emerges from the wound and turns into a bird flying over the grave and shouting, and the soul remains anxious and wary and does not settle until it is taken revenge. And remains the dead in his grave vigilant tracking the news of his family, and some of them said that the bones of the dead or his soul turns into a bird shouting quench me even kills the killer stops shouting (Jawad, 1980:136). With regard to crying over the dead, it lasts for a long time, and also remains the spectre of death forever. Al-Khansaa believes in this talk, has cried on her brothers for a long time, and did not prevent the Islamic religion from it, despite being prevented from crying over the dead. Where Al-Khansaa' says (Al-Khansaa', 1988: 49):

TBKI KHUNASA' ALAA SAKHR WA HAQA LAHA

'EINA RABAHA ALDAHR 'ENA ALDAHRO DARAR

The prayer of quench for graves is repeated, because the killed soul suffers from thirst according to their belief, and the water is a life, also the water may be in place of the blood quench that the bird requires (Abu Sweilem, 1988:49). The belief in the thirst of the soul and the desire of the dead in the water continued to be a poetic tradition in successive times. It took a new form in the Islamic rituals, as they were washing the graves with water after the burial of the dead, which is present in our present days (Jiayouk, 1977: 354). The ignorant view of human life was considered to be within an oppressive siege consisting of death, weakness and helplessness, which led to the poetry of human preaching in general, based on the pessimistic view of human life in the light of the courtyard that threatens and persecutes it from one place to another. The most sermons that frighten human from the dark destiny that awaits him, Obaid says (Al-abras, 1954: 70): -

MA TABTAGHE MEN BAED HDHA EISHAT

'EILAA ALKHULUD WALAN TANAL KHULUDANA

WA LEUFNYNA HADA WA DHAK KOLAHUMA

'EILAA AL'ELAH WA WAJHEH ALMA'BODA

CONCLUSION

This research sought to investigate the cause of death and life in the pre-Islamic poetry, where it was found that death is an issue of concern to human, and is considered a major problem in human life, it is a major problem in human life, where it cannot cope with the



available tools. the research observative the believe of the pre-Islamic poet in fate of death to which human reaches. Where it is an inevitable fate, human is defeated in front of power of death, as it turns out in the current research that the ignorant poet, despite his belief in the inevitability of fate, had a desire to stay in life. He went to commemorate himself through other things such as charity, it also turned out that the pre-Islamic poet knew the greatness of the calamity of death, therefore, the pre-Islamic poetry expressed the death greatness with different images and names that indicate the cruelty of the act of death. The research has focused on some images: such as night, day, day and time. Finally, the research observed the vision of the poet after death and show that there is a multiplicity of vision in the poets, some of them see that the body is being withered and the soul breaks apart, and others see that the soul does not depart from the body.

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