

Transformation in Mamluk Poetry (religious system) as a model

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Abstract

Talking about the Mamluk era and examining the transformations that distinguished poetic discourse in that era, which formed an exchange between the center and the margin, in fact requires pausing, even if only for a little while, at some of the rhetorical phenomena that had transformations and differences in the stereotypes of sayings and trends that were recorded by poets and were the subject of acceptance and disagreement by some due to the factors available to them that they took as a kind of argument for what the poet was trying to convey and broadcast among the people, in an attempt to attract the attention of the recipient and involve him in this matter, starting from an authoritarian reality characterized by some flexibility and tolerance in penetrating many of the norms that later became a subject of slanderous doubt by some who wanted to find a different system to rely on in charging the recipient's consciousness and attracting him to that point where he could influence him and make him follow that matter unconsciously.

Keywords: (transformation - belief - system - alcohol - marijuana)

Introduction

The resounding poetic speeches of this era were based on a systematic and intellectual foundation that the poet tried to establish at the expense of many of the established norms that obligated their owner to the limits and rules of speech and action. However, what we observed in this era was something of a systematic transformation with a different ideology in intellectual orientation, especially since what the writer presents in speeches is nothing but an explicit document that shows the state of the individual at that time. Especially The poet, through his experience, reflects what he sees and embodies the fluctuations that occur, whether positive or negative. He is part of that environment that casts its shadows on everyone in it, which is originally a source of inspiration that moves the poet's consciousness to interact with those changes and merge with them, depicting that according to a vision and ideology with dimensions and a new intellectual given that differs in most of its aspects from what was known previously. It is a transformation whose effects can be felt by the various groups that merged into it without their awareness. The concept of transformation in the linguistic sense refers to what transforms from one thing to another. It is said that a man's state transforms, meaning he has moved from one place to another. It is said that he has moved to another place, meaning he has transformed. The state of the thing itself transforms in two meanings: it is a change, or it is a transformation. The state of someone from the covenant transforms, meaning he has disappeared. He transformed him to it: he removed it. The nouns are transformation, turning, and turning. The transformation runs the course of transformation. In the hadith, whoever transforms enters Paradise, meaning whoever submits to It has changed from what it was While the concept philosophically refers to the transition from one image to another, or it is a process that calls for replacing the boundaries of a first system with the boundaries of a second system that matches it in a collusive and inverse manner. Jakobson pointed out that the process of transformation is amazing, It goes back to the decline of some dominant systems from their place to be replaced by others of marginal value of the same type, and thus the transformation becomes for him a historical process in which he does not abandon it. This type is not based on its patterns but rather works to add other types. Allowing her to switch roles and take up places This is what some people did in that era, who exploited the deteriorating situation that befell the era due to the many political fluctuations and the control of others who were indifferent to the changes and distortions that were occurring in many orientations, especially religious ones. Where They tried to delve into some of those beliefs and dig into them, to find new systems that would work to

remove what is fixed In awareness of what culture has produced since ancient times and its exclusion, in an attempt To create a new intellectual structure based on different foundations and rules that allow others to do what they do and undertake. Among those systematic aspects is what was related to Entertainment and singing, as well as drinking forbidden things such as alcohol and hashish. Which became famous and spread widely in that era among its different groups according to starting points that were invented by a consciousness that saw nothing before it but finding a new rule or systematic system through which these people could enter into building that hierarchy that calls for rejecting and excluding what does not suit their ideas and intellectual orientations, even if this matter costs them the violation of what the religious system tried to preserve and perpetuate, no matter how the situation changes and the time differs. The dominant characteristic of the people of this era, especially the poets among them, was their frequent talk about wine and their delight in describing it, in addition to their skill in describing the cupbearers and the gatherings and the conversations that took place in them, expressing the poet's desire to reveal what was happening to him and what he was going through at that time, which indicates that it was an important element and pillar in Mamluk life, which makes the other stand and wonder. The reasons for this shift towards this element and the pride in publicly mentioning it in front of everyone without fear of the consequences of this matter, considering that alcohol is one of the forbidden things that Islam has forbidden and prohibited approaching in the Almighty's saying {O you who have believed, indeed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than God], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between your animosity and hatred through intoxicants and gambling and to avert you from the remembrance of God.} The Arab individual is required to be subject to the teachings of religion and to preserve those heavenly laws revealed by God to His Messenger, but what has been observed Through these Poetic texts shows the extent of rebellion and transformation. Religious Which the individual became at that time, and the reasons for this transformation and departure may be attributed to the nature of that The conditions in which the members of these classes live, especially the poor and marginalized ones. MA, after the change in the situation and the difference of most of the customs and traditions that became in the presence of the new ruler are not suitable for their lives, and on the other hand, this extravagance and transformation may be the result of the individual escaping from the real reality placed on his shoulders and to draw a better life in the imaginary reality in which he is far from all the difficulties that life has thrown at him, and thus the search for justifications and arguments has become a path and an end for everyone who tries to reach his real goal, even if this matter requires going against the prevailing religious and societal custom, and openly calling for doing forbidden things and violating the established legal rules, which undoubtedly seek to breach the Islamic system and permit forbidden things and sanctify the profane and place it in a central position so that it becomes a positive system practiced by the social system and accepted by the collective consciousness for an implicit purpose that enables it to destabilize the Islamic religion and undermine it because it opposes what their intellectual and cultural references aim to aspire to, calling for the establishment of what was forbidden by the Islamic system and permitting that according to a vision and system that is different from what is familiar This is what we observe in the thought of Saif al-Din al-Mashhad when he described the life of the individual in that era and what the soul yearns for, saying in it:

We have been contending with the miserly time of singing and idleness.

And relieve us from the large number of students, both male and female. It is not beautiful.

In this text, the poet tries, through references and signs with a systematic significance, to embody the state of reality in which the individual lives, and he searches for a way out that will lead him to a reality different from what is drawn for him, and this can only be achieved by transcending reality in its various manifestations and protesting against the norms whose existence he sees as restricting. And violation Of his freedom that has vanished under that prevailing customary system, therefore he must take a position in which he shows the extent of his desire to get rid of these systemic restrictions and find an alternative that suits the nature of life and the new situation that was imposed on him perhaps without his will, but in the end he found himself imprisoned by these ideas that have penetrated the consciousness, so the poet restricts life and its continuation with the existence of what gives it this permanence and defines that with (wine and singing) as if there is no meaning to life and the existence of man without those causes that grant permanence and enjoyment of bliss, and with this matter he has worked to cause a shock to the cultural system. Conservative thought on the legal rules calls for the rejection of alcohol and singing because it is one of the reprehensible obscenities that religion has always urged

against. Crossed them stay away from him the collision that Despite the sanctity of what Islam brought, the poet's insistence on this transformation with a rebellious character clarifies the extent of the desire lurking deep within him, in which he seeks to absorb these new variables and alien manifestations and reproduce them according to a pattern with a system in which the poet achieves that qualitative shift calling for the passage of what is implicit and contrary to what is prevalent and agreed upon, which means that the poet's attempt in this transformational discourse has worked to raise an issue with intellectual and social dimensions that escalate the confrontation. Through them with the other system to overcome it and break its restrictions and invent another system that takes upon itself the task of directing awareness and making it a prisoner of its cultural sayings and burdens with the new ideology, so that the system takes it as it sees it. (Greats) His role as a guide, and the individual, according to this vision, is bound to act according to what is dictated to him by the cultural system to which their intellectual references extend, in which he believes and draws from its source, so that the poets become According lying front of a new poetic system, it transcends It includes an empirical understanding of social structure as customs, traditions, patterns, and behavior, to reveal the conceptual system of beliefs, rules and values that lie behind these cultural systems. These sprawling tensions between the center and the margin, with their social and real dimensions, or the real dimension dreamed of by the poet, have constituted a major transformation on all levels. They have given it a central intellectual base through which the poet's consciousness and imagination enter worlds that charge the self, making it live in balance between the reality imposed on it and his greedy dreams of a different life characterized by a degree of centrality at the expense of many of the stipulated rules. Thus, it can be said that the marginal discourse, with its involvement of This cognitive system that leads to denying its marginality, does not only aspire to create a new central transformation or to find an intellectual alternative to what it wants to propose and promote, as we will notice. Maybe in the next texts Rather, we find that he has worked to deny and invalidate the most important foundations upon which the central thought itself is based, and thus the dangerous revolutionary dimension of the marginal thought becomes in what it has produced of a system that establishes and is established by it, which ultimately leads to mixing up all the cards and destroying all the artificial borders and confusing all the institutional authoritarian calculations based on the conditions of the ideological system. which has become a hacked target By that other. We also find representations of this transformation clearly in Al-Qirati said:

Come to pleasures from its doors and YHajj to As-Sahba from its Miqat
Oh friend, the joke has spoken, a call to prayer that is worthy of the strings is always silent
Take the sun's rise from our cups and perform the prayer of amusement in her time

There is no doubt that the text has revealed what is happening in terms of separation and the systematic intersection between what the poet calls for and what The religious system brought it and confirmed it, as the apparent indications indicated the state of transformation and rebellion that ascends the self and reveals its external behavior that contradicts the sanctity of those religious rituals and sanctities that Islam has made it obligatory to respect and sanctify and which it has worked to instill in the consciousness and preserve it. However, the poet's desire to penetrate and distort those sanctities is all that the dreaming poet's self aspires to by creating a system that is parallel to the central one and loses its absolute dominance to announce after the birth of his new system, which he considers the master of the situation with its opposing and striking authority to that centrality, through public declaration and transgression of that sanctity by preferring pleasures and amusement over modesty. Asceticism and worship made them the focus of his religion and his new direction. Where the coherent sentences reveal this rebellious act, as he says (We come to the self\We perform Hajj to Al-Sahba from its appointed time\The jester spoke as a muezzin\Establish the prayer, the amusement) What is it? It is clear to the extent of the transformation and behavioral change that affected the individual in a religious society that believes in the laws and follows what is permissible and rejects what is forbidden. However, the poet's revolution against the religious system and beliefs drew a clear systematic picture of the negative rebellion that the poet takes towards religion and its laws. A ritual such as the Hajj, which God imposed on His servants and made for its rituals and duties that cannot be violated, was distorted and violated by the poet's actions. Mamluk His actions, unaware of the extent of the violation that the self-commits in those holy places, the poet has made the Hajj and its sacred rituals an area for attacking religion and violating its sanctity by practicing heinous acts according to a mechanism that does not differ in its rituals from what the pilgrim does and commits, and this if it indicates anything. It is only It indicates the clear distance and wide gap between what this rebel believes in and calls for, and what the religious system

urges, and it is evidence of the state of anger and injustice. who are suffering This poet himself deviates in his behavior from the correct Islamic principle, and perhaps some people find that the reason for the existence of such cases is back To the clear defect in the ruling authoritarian system in that era, the ruler did not understand anything about the affairs of religion and Muslims, considering that he was a distant foreign ruler. On Rules of the religious system And its provisions And those who are surrounded by those in authority are people who have assumed those positions through bribery and servility to their owners, and as is well known, if the ruler becomes corrupt, the subjects become corrupt. As it came in the noble hadith (Each of you is a shepherd and each of you is responsible for his flock), and thus such poets did not find a real deterrent that would make them adhere to the limit in their transgression and rebellion. Drinking alcohol and announcing it in front of everyone became a characteristic of the era and the goal of individuals from its different classes. The absence of a deterrent authority was...Without a doubt The main motive for the existence of this transformational rebellion, which was mainly concerned with infiltrating religious thought and penetrating its connections, and thus becoming a discourse of. A system that bears the character of a rival or opposite to the central discourse that is dominant or prevalent in the arena of actual communication in all its forms, formulas, and fields of work. It is undoubtedly a discourse that is directed primarily against the principle of stability and constancy that the institution seeks, which is rooted in the collective subconscious of the nation with a culture rooted in thought, aiming to change that path and undermine all the foundations and components that the central institution adopts and calls for preserving. Perhaps this type of transformational discourse is an imitation of that changing reality charged with coups, which represented a clear presence and became Towards The official announcement, this is the speech that Many of its private and public members contributed to, who wanted to deviate from the systems of their absolute centrality and make them a subject of ridicule and arrogance on his part, and then he directed the invitation to his companions who participated in this clear behavioral rebellion. The poet and those with him went on the Hajj and went around the wine (the red wine). according to His way and the performance of rituals according to a degenerate vision and ideology expresses the extent of its owner's disdain and indifference to those pillars that he called for receiving and emphasized their sanctity, but he did not care about all of that and made those laws and sanctities a field for achieving his obscene goals that encroach on religion and its rulings. The research also monitored another representation of this transformation in the saying: Son of Mecca NS:

And a cup became pregnant with a generous spirit, in which the king of joys came as a herald.

Batool, if the regretful one gives a companion, I will dedicate to her what is in my heart, freeing it.

She is the wine, says her name and leaves the nickname according to the doctrine of the Nawasi Sharia and speaks out

And perform Hajj to the ancient house in Arafat and circumambulate it, but you will be rewarded for drinking.

The text reveals its truth, which establishes a revolution in the stereotype and works to exchange positions by striking the religious system and transforming it from the path it is known for, which in reality is considered a departure. clear The poet intended to shake the traditions and the system of constants that the religious system has always been keen to maintain according to controls, especially since this departure that the poet led was characterized by two systems, one apparent and the other implicit, containing many intentions that cannot be disclosed. What appeared from it was seeking to build a new system or an opposing pattern through which it calls on its recipient to reconsider the ideas and constants that the system presents, which the poet sees as no longer suitable for the general situation in which the people of that era live in light of those changes that the authorities invented and promoted. for him, as well as Those who tried to exploit the deteriorating situation and people's preoccupation with worldly pleasures and their distancing from religious matters to build this new hierarchy, while the other is undoubtedly represented by the desire of those who have gone outside and violated the sanctity of religion to strike at the religious system and detract from it by practicing such actions and declaring sacred terms and adding them to those taboos to undermine their sanctity and degrade them, thus forming a discourse with a cultural transformation. Displacement In it, the poet went beyond the conventional cultural discourse, to be able to produce a discourse structure that is contrary to the prevailing and traditional system, and it is without No doubt, that this attempt clarified the method of these rebels and their continuous attempts to find a different systematic pattern that competes with what is institutional, in which it addresses the collective consciousness and memory that arose and grew up on a vision and controls that cannot be deviated from.MA, because going out on it And depreciating it means blowing up For these constants and cultural traditions, especially since the transformation

and rebellion against these rituals and religious beliefs was a path and a way through which many social classes far from Religion and social outcast at that time, so She came Poet's invitation Mamluk To follow a new doctrine and declare it in front of everyone without shame or fear as we notice in the coherent sentences (It is wine, declare its name and leave the nicknames\according to the doctrine of the Nawasi Sharia and openly) he does not accept from the other to deal with wine and call it as is prevalent with the nickname and titles, and this is a common matter since ancient times and there is no dispute about it, except that what we observe In fact, it represents a dangerous shift in discourse. This is earlier in The overwhelming desire to break all the rules and turn them into another course. This is clear from the poet's insistence and his addressing of the recipient to abandon these norms and not care about them and to confess in front of everyone and sing the mention of her name without fear or hesitation. His saying (and openly) What is it? A clear and explicit declaration of what he wants to legislate and spread among others. He was not satisfied with this amount of transformation, but we find him including the duties and their sacred rituals in this call. The semantic indications that he implies in his saying (Pilgrimage to the House at Arafat and circumambulate it, but you will be rewarded for drinking) that she unless A clear violation of the sanctity of these places And its sanctity, As well as making fun of those rituals by making them a companion. These taboos are adorned with it, as the cultural or revealing sentences, as some call them, played a major role in revealing these matters, as they made the implicit come to the surface. Through sentences and words The function and the Revealing the cultural system that dominates the poet's mind, revealing the desires of the self that covets control over everything that serves its interests and to strengthen and expand that dominance at the expense of a series of violations that aim to degrade the status of the religious system and its sacred constants. This system forbade the poet and forced him to abandon his promiscuity and does not allow him to persist in his endeavors far from Islamic constants, so he took it upon himself to expose the entire system and undermine it through his anti-transformational system, as he tries to confront these systems by finding an alternative system that rejects all the dictates of religious authority outside its concepts, because it does not harmonize with the intellectual and ideological orientation in which he lives, and thus the circle of conflict between the poet's anti-system and the system of the religious system expands, because each of them has its own orientation and constants, as the poet sees nothing but the act of pleasure with wine and taking it for granted and circling around it and sanctifying its drinker, as a sign of the pleasure of life and its continuity and continuity, while the religious authority and its sacred constants see in the poet's orientation and behaviors nothing but a deviant act that undermines the sanctity of its fixed systems and agreed-upon customary rules, religiously and socially, and is prevalent under the auspices of the religious establishment. He also presents us with such representations. The poet Abdul Salam Al-Manoufi is almost no different from preceded by poets of his time he invented a rhetorical system in which he rebelled against and deceived the religious authority and its sacred heavenly beliefs. Announcing that By saying:-

This is the madam who was freed before the earth called the heavens

Pray for her, as nations have prayed for her. They spent the night devoted to her, just as they spent the night devoted to her.

It has formed this The text is a clear sign of the path of the prevailing and conventional rhetorical transformation, as the discourse reveals the poet's distancing and alienation from Islamic principles and values. He does not fear clashing with the religious system, but rather declares a confrontation with that authority and an attempt to...It is a way to build a new center in which he tries to establish intellectual foundations that express the vision of the poet and those who surround him from those groups that see in the controls and foundations of the religious system a net. It restricts freedom of opinion and action, so going against it and breaching it was a real goal., It lies in the self and consciousness of these poets who were deceived by the illusion of life and taken by its pleasures to stand up and confront the laws of religion and its eternal beliefs, for the signs of the systematic sentences In this text The poet deliberately resorts to it due to his overwhelming desire to find a discourse that is counter to the discourse of constants, which is evidence of the human/poet's failure to adapt to religious authority and its beliefs. Lost The poet's verses revealed here how the poet manipulated those religious principles and his public call for others to participate with him in this violation without fear of God or the ruling authority, considering that what we are talking about is the Islamic reality and what we are conveying is the life of the individual during an authority that rules in the name of the Islamic religion, but in reality, all that can be said is that the religious rulings and heavenly laws were suspended and not Effective This made it easy for these poets to penetrate the religious system and manipulate those constants. The ruling authority at that time had the greatest role in the spread of the rhetorical

transformation, as the entertainment and play councils that were held by the influential authorities and religious sheiks of that era contributed to establishing such cases that sought to undermine the principles of religion and distort its beliefs, especially since the Islamic religion is a religion based on purity, calling from its depths to adhere to morals and good behavior that saves its owner. From Falling into the forbidden, but the deviation of the poet and those poets of his time who shared those transformative visions of Islamic values, who rushed to practice sin and encourage immorality, making that new systematic thought a title He depicts their new life, which is based on principles that he believes in and establishes. His call to perform the prayer over wine and to seclude oneself over it is nothing but marginalization and a violation of one of the most important pillars on which Islam was founded, which is prayer in the sight of everyone, evidence of what the poet wanted to convey, which is that the ruling authority did not... The importance of such behaviors and did not show any position towards this act that contradicts the goals and constants of religion. The tendency to distort the sanctity of the pillar of religion, by making the forbidden a partner to it, is nothing but a clear alienation and a real rift that afflicts the poet to stand as a barrier between him and the religious authority. The evidence for this is the lack of concern for the importance of this sacred pillar among the general public, and foolishness leads him to express it by combining it with wine and methods of drinking, as if he does not care about the sanctity of this pillar to stand up to pray while circling his cup and devoting himself to it as the ascetic worshipper does, and heFIn fact, the most dangerous of the transformation speeches has a direct impact on society, as it can be said that it is a bell that represents a departure from the laws of religious and social norms and its laws, and it even includes the public order, as not recognizing religious authority means encroaching upon it and upon the constants established in the collective unconscious of the nation, and as some describe it as a pattern that rejects all prevailing cultures and social structures, and the rebels in it even seek to replace them with a new one, expressing a systematic vision that is contrary to what was known and prevalent previously. This is what those who tried to justify and find sufficient justifications to convince others of what the poet is trying to call for and promote went to. A group of these people followed this path, headed by...The poet The Charming Young Man goes further in giving sufficient justification for drinking and owning it, as he finds that its existence is not in vain and that God did not create anything. Yes In vain in this world, but it was created for comfort and enjoyment of life, calling its owner to enjoy drinking it and not fear the consequences of things because it is from God's creation, saying in that:

My friend, take the article of a lover and the words of a man who knows things and has experienced them.

The Most Gracious did not create anything in vain, so wine was not created to be avoided.

They sang not about Al-Hutaim and Zamzam but about Al-Hama, its inhabitants, and Zainab.

There is no doubt that what was issued by the poet in this text is considered the most dangerous stage of transformation and rebellion against the religious values system. And social, where Al-Dharif has exceeded all religious norms and constants revealed from heaven, in his penetration of the religious system and distortion of what was revealed to people. He is not satisfied with this amount of negative behavioral change, but we find him going to find justifications calling for the occurrence of a clash. With the system and working to undermine it because it conflicted with his intellectual visions, so he began to violate the constants to create a gap between the poet and the system, after which he formed a new ideological system through which he justified what he wanted to do, forgetting that what was forbidden and prohibited cannot be abandoned, but the poet himself was able to rebel against all of that and adopt the slogan last Exiles Because Islam came with giving others the freedom to play with these rituals, based on a systematic thought that it tried to spread and disseminate through its changing systematic sentences, so it's saying (The Most Gracious did not create anything in vain. Wine was not created to be avoided) What is it? Evidence of the poet's depravity and the transformation of his behavioral discourse, which is deviant and outside the spirit of Islam and its teachings, into an anti-discourse that aims to break the centrality. And hack it And undermine it, in addition to creating a system that is parallel to the prevailing system, so that it would be a discourse that is counter to the discourse known to everyone, and make it a discourse It is characterized by dominance, in terms of using poetic elements to dominate the meaning and take a dynamic position in the text. Via Two things: one is the poet's ability to harness the tools and arguments he possesses to transform this system into ideas that establish a popular base through rhetorical appeals that undoubtedly arouse the admiration of the recipient and the other is embodied in the ability of this new system, as a result of the transformation process, to hide, become established, and endure in practicing dominance and influencing the consciousness of the other who is drawn to the manifestations of the age and its new fluctuations. The text concealed hidden meanings, and deep

reading worked to draw them out and reveal them through its interpretive mechanisms and its pursuit of the indications and signals that suggest what he wanted to convey and broadcast in a way of concealment and concealment. The poet made his flirting with wine and talking about its pleasures a valid reason through which he penetrated the religious system and violated its agreed-upon constants. Wine, as is well known, is...Prohibition In Islam, he is an outcast, but he does not care. Therefore, the prohibition and forbidding, rather, he went to transgress against those constants by directing the recipient's awareness and provoking his mind with the question about the importance of God's creation of things, and that God did not create anything in vain. Therefore, he believes that wine is one of God's creations, and as long as it is thus, it cannot be abandoned or avoided, because it is one of the pleasures of life that God created for His worshippers. This is, of course, a question that aims in its entirety to instill a new and different intellectual system in their consciousness. There is no doubt that it is a slanderous discourse and a trick on the word of God and His heavenly laws regarding the prohibition of wine and the cursing of its drinker. It aims to strike a chord with religion and distort its features that were approved by the heavenly system by exploiting the leniency granted by the ruling authority that desires to obliterate the identity of religion and violate its sanctities, especially since the foreign ruler Mamluk The one who disguises himself under the name of religion is only concerned with achieving his goals, taking all means, even if they clash with the religious system. He makes these outsiders and rebels the striking hand that penetrates those religious values and customs, without moving a finger to pass systems that conflict with the prevailing system among everyone.

This era, in its ideological transformations, was not limited to transgressing religious rulings and heavenly legislation, by supporting the forbidden and striking the sacred and undermining it by permitting and permitting alcohol and entertainment, but it went beyond that to creating a new type of entertainment and intoxicants that were known through the mixing of Mamluk society with other societies, where this communication and homogeneity produced the emergence of a systematic type called drinking (hashish), this system dominated and took control of the minds of some, especially the poets of this era, and thus this attachment to these new prohibitions led to the creation of a type of poetry called hashish poetry, which in fact constituted a systematic transformation in the ideological thought of the rulers of the Mamluk era, its poets and its culture, because what Sort The fluctuations and changes of the times from New systemic phenomena were popular with most groups at that time, especially the debauched and immoral who found refuge in them. Security To escape from the authorities, especially the religious authority, these people tried to find an alternative to alcohol, which God has forbidden to drink or approach, that would make them safe from falling into what is forbidden, considering that no text was revealed My religion is heavenly This is intoxicating (Hashish)As alcohol was forbidden before, in this matter they are trying to create a kind of physical and spiritual stability for the self that covets the pleasures of life and is eager to satisfy its desires, but fears punishment and falling into the trap of the authority that has acknowledged its hostility and expulsion of such cases that are outside the agreed upon religious and social norms, so some went to find a new system that can confront the ideas of the religious system and overcome them, and then work to spread it among others so that it is parallel For the religious system, and Sources indicate that this new system has witnessed a preference for Most of the classes of that society, especially the Sufis, preferred it to wine and called it "Haider's wine," in reference, as some mention, to a poor Sufi from Khorasan called Sheikh Haidara, who they claimed was the first to create it and learn about it and its secrets. They also called it "the wine of the poor" because of its cheap price and its AFarha, as the Sufis and the common people were very passionate about it Daniel referred to this in his speech, saying:

I said to my friends, and the hashish had attacked them and made their eyes red.

Beware of the drunkenness of Haidar's wine, for the Green Battalion has truly come.

The implications of the speech The poetic aspect of this poet's text has reached a state of gradual rhetorical transformation that was evident on the stage. A drink that was loved by Mamluk poets who were fascinated by this new type of drink and lost their minds while drinking it. To the person of Haider, that Sufi man who took this type of New label from it, That substance took its place by enchanting people's minds and stealing their awareness in that era, thus becoming a new system parallel to the system of wine in confronting the system and confronting its stipulated rules. The system of hashish that the Sufis invented constituted a qualitative shift in the course of poetic discourse in that era, where the owners of souls found in it ideologically rebellious A system behind which many of those who wanted to indulge in debauchery and enjoy the pleasures of life that were forbidden to approach, based on a legal principle that it is permissible to drink and consume it without fear of the authorities,

but the indications of the text reveal the hidden meaning that lies behind it, so his saying (the drunkenness of the wine of Haidera) is an indication of the commonality between it and wine, as both of them cause in the drinker what the other causes, which is drunkenness, and drunkenness, as is well known, Change With the mind and the lack of knowledge of the human being about the actions or behaviors that lead its owner to be cursed and ostracized outside the social frameworks, but they ignored this effect and adhered to what is revealed and agreed upon. Whoever acknowledged the prohibition of alcohol, argued that hashish was not mentioned in the revealed book and said that it is not forbidden. Rather, we find him urging its drinking, especially since it is cheap and available to everyone, which made some call it the wine of the poor. This name, in reality, refers to the prohibitions that the Islamic religion recommended avoiding and staying away from to ensure the individual's behavior and reform it, not that the deviation of the behavior of some and their distance from the constants of the religion made them in a continuous search for an alternative that can fulfill their desires and at the same time work to establish the pillars of their new systems dreaming of reaching the central system and overcoming it, to impose their new system on the collective unconscious and implant it in it without what hesitate to face it The evidence for this is what was said: Shihab El Din the painter:

He replied, "Do not thank my creation, but thank your intercessor, for he is the wine of the bankrupt".

The weed of joy intercedes for lovers by making it easy for souls

I thank Haider's gang if they show the immoral people the doctrine of the Mutakhams

Anyone who reads this text will feel that The element of transformation mixed with rebellion against the Islamic religion and its ideological system is Overwhelming In the text above, it is clear that the poet made the new wine an intercessor. A Man and his inseparable companion, so the use of the word "wine" for it is evidence of the clear participation in the effect and effect of what wine shows in its drinker of drunkenness and loss of consciousness, so hashish does not differ in its effect on the one who drinks it, and thus the new systematic concept that tries to By his way The owners of debauchery And the new ideological shift Finding it and presenting it as an alternative that is not forbidden by religion and evil A, Forgetting and ignoring what was mentioned in the hadith about Umm Salamah said: The Messenger of God, may God bless him and grant him peace, forbade all intoxicants, while Ibn Taymiyyah believes that they are worse than...Kbitter and more harmful On people from it, evidence In his prohibition of this, the Messenger, may God bless him and grant him peace, said: "Every intoxicant is alcohol, and every alcohol is forbidden. " What hashish does to the human body is much more severe than alcohol, so it is considered one of the forbidden things that Islam urges us to avoid and not get close to because it robs its user of consciousness and makes him not realize what he is doing., unless that All of the above was ignored by those licentious groups. And the rebel for me religious custom, supported by the Mamluk authority, that dreamy authority. Attacking religious constants and shaking them to undermine them and create a rift that leads to others' reluctance to adhere to what has been revealed by following devious methods and tricks characterized by cunning and deceit that allow them to penetrate the system of religious norms. This trickery begins with asking about an explicit text that shows the prohibition of consuming hashish as is the case with alcohol. This contradicts the words of God and the Messenger, peace be upon him, in most of the transmitted hadiths that show the prohibition of everything that intoxicates and obscures the mind. In the Almighty's saying {Our eyes have only been dazzled} meaning they were covered and concealed, and hashish does what alcohol does, but all of that was not enough. To reverse this shift ideological Rather, we find The invitation increased to him Before a broad spectrum of Mamluk society, Especially the Sufis and some of the jurists who were fond of this new intoxication, considering that there is no limit to its consumption as is the case with alcohol, so these groups set out to establish their new system of rules that permit the drinking and use of hashish among them without embarrassment or fear of the consequences of worldly matters or the consequences of the afterlife, because the ruling authority in Egypt, for example, used to take a guarantee for it, that is, She was taking taxes on it, which indicates the spread of this system in collusion with the ruling authority to create this customary rift among the people of that era. Especially since it has been known and customary since ancient times that The authority is concerned with implementing the Sharia rulings, considering that the rule is based on Islamic rules and constants. However, this reveals the intentions of the new authority, which desires to destroy the customary restrictions and tear up its customs because it does not truly believe in those constants, and everything it pretends to be is nothing but a false face that it shows to the general classes who have these matters and believe them. This has made it easy for these outsiders to change the discourse violate the constants of the institution and destabilize it to overthrow what was revealed and take

revenge on it, by finding what would hasten this change. They have come up with everything that supports their opinions from sayings and hadiths that they have made rules in building new systematic ideas. Among these rules that circumvent the laws is the absence of a text that prohibits and ends its consumption, unlike wine. This is what we observed in the awareness and thought of Ibn Daniel, saying:

Tell the one who left hashish out of ignorance and is craving glasses of wine.

If you want to drink voluntarily, it is forbidden, and hashish is spring.

In this text The poet addresses the other, calling on him to differentiate between what the Sharia has permitted for people and what it has forbidden and prohibited. He describes the one who abandons hashish as ignorant and unaware of the true blessings that God has permitted for His servants and permitted their consumption without prohibition. In reality, this is a clear deception and violation of the rules of the constants that the Islamic religion has outlined for its servants. The comparison between these beliefs and the poet's preference for one over the other is nothing but a breach of the system of religion because of the feeling that dominates him that...

Right, and that these constants are trying to take away the freedom that he has always dreamed of, which is what Albert Camus referred to when he said that the behaviors that these people display that contradict the accepted reality are nothing but a categorical rejection of an intolerable transgression. It is based on the individual's feeling that he is right in some way and some area., This is what illusion depicts and consciousness tries to believe without thinking or trying to think about the aspects of the subject because it is aware and conscious of the truth of what it is doing, but it tries to ignore it to provide itself with a sufficient excuse to penetrate the central system and overcome those obstacles that it sees as a barrier standing in the way of achieving its worldly desires. This is as some of those who described these behaviors interpret it as a manifestation of the internal revolution that lies in the soul and conscience of the writer, as a group of factors that are undoubtedly linked to the events of the writer's era and its developments that help to create it. When the poet's voice rises, declaring rejection and rebellion against all eternal constants, know that this rejection is linked to a self that lives in a state of crisis and psychological conflict with everything that surrounds it, refusing to submit and obey a matter that it does not approve of at all and does not believe in and acknowledge its existence even if arguments are placed before it because the self fears submitting to the dominance of the system and humiliating it, so it tends to create a barrier and a rift between itself and those proofs that have no basis in the poet's dictionary. His saying (that wine is forbidden/hashish is spring)What is it? Referring to the poet's conviction that it is innocent of prohibition, unlike wine, even though the face and effect are the same, in addition to the prohibition being the same, as is known to the general public and the elite., We also monitor This ideological shift In the light of Asa'ardi The one who takes it upon himself to convince the recipient of this new type of system by following the arguments and evidence indicating the validity of what he claims and says, he mobilizes others to be addicted to this intoxicant. Based on the fact he did not reject the religions and heavenly laws that were revealed before, saying:

Good for you, do not listen to the words of the refuter, and you are not an imitator in your youth.

I asked about greenery and wine, so listen to the words of someone with a sound and correct opinion.

By God, some of the qualities of wine are not to be drunk openly in a mosque or a ribat.

You should have it green, not exaggerated, with white paper or red amber.

Rayhaniya, the gardens tell of its greenness and its wine like the burning meadow.

As long as they forget the meanings, this one remembers the secrets of unified beauty.

It is the secret in which the soul ascends to the heights of the landmarks in the ascension of understanding.

Get rid of sin and be united, and you will not see anyone humiliated, and you will be saved from a frivolous companion.

You drink it in good times and bad and do not miss out on the nights of worship.

And you are safe from the attacks and plots of the protectors, and you are saved from the injustice of the rulers, and you do not give in.

And you become not hated by people and you are granted good affection from everyone.

Systematic reading of the implications reveals this The text and its semantic references to the attempts of the new system to follow several methods to surround and impose its hegemony and implant it in the consciousness of the recipient by resorting to creating a dialogue in which it shows what was within the prohibition and rejection and what was outside it and not included in its religious rules. It strikes at the system of prohibition imposed on alcohol and hashish, as it resorts to that Evidence and proof To show the other What the poet and his ilk do in

terms of actions and behaviors is permissible. Transformational Allow them to eat This intoxicating drink In public Without deterrent or supervision because it is not subject to the laws of prohibition and prohibition However, the implications of the text reveal the truth of what the poet wants to do. In this work, he aims to serve the new system and mobilize others to accept it without hesitation or fear of any authority. In that era, He calls and points out in his speech However, its use does not require concealment and hiding from the eyes of others, as is the case with alcohol. Even if it was in the mosque, because there is no sanctity for this matter, as he claims, in religious books and revealed heavenly laws, and this in itself is A clear and explicit violation of all the constants that indicate the sanctity of all intoxicants, sedatives and those that obscure human consciousness. His saying (What are some of the characteristics of wine? I drink it openly in a ribat and a mosque)The totality of the implicit meanings It refers to the poet's call to expose beliefs and transgress against them by giving a signal to some to use it inside mosques without caring about the sanctity and holiness of the place, which is a clear violation that the poet commits with the religious system, and he does not stop at that, but we find him preferring to drink it in the marabouts, i.e. public places in front of everyone's eyes without fear of the consequences of those actions and their effect on the members of society, to cause for This is a rift with the social system, and it is the poet's goal and purpose .in basis end There is an intersection between it and the customary system in its various forms, especially the religious ones because as consciousness depicts to him, it stands as an obstacle and a barrier to his freedom, which has become imprisoned by those eternal constants. So consciousness embodies for him, through the imaginary beating, that image that the self dreams of and wants to live on the ground of reality, but that is not achieved except through reaching the peak of ecstasy, and this ecstasy finds no way except This is the way to drink this type of alcohol. In addition to loading the text with some other things that the individual/poet has always tried to enjoy without falling into error or slip, after he mentioned the differences and otherwise The great rebellion that An event for the self where it touches it, moves to add a kind of enticement that attracts the recipient to enter the worlds of that system, declaring that there is no blame or sin on the drinker even during the days of worship and standing that God imposed on his servants, and it is a dangerous shift in the religious discourse that legislated and established what was permissible and what was forbidden for the Muslim individual, except that the awareness of the poet, far from the customs of religion and dreaming of building a central force that confronts the force of the eternal religious system, made Yes He imagines that he can control the consciousness of others by making them believe that what is forbidden is originally permissible, based on an intellectual perspective and starting point. And there is no divine text that prohibits the use of this type of intoxicants and mind-altering substances. Even if the Qur'an did not explicitly prohibit hashish as it did with alcohol, the Islamic religion, through its noble Messenger, has indicated this in more than one place, explaining what is permissible and what is not permissible for others, but outside of religious custom. His rebels In that era, all these matters were not taken into consideration, and what helped in the innovation and spread of this new systematic thought among the people was the solidarity of the ruling authority and some religious scholars and sheiks with these rebels, and thus the scope of this thought expanded to witness an unprecedented acceptance. Argument It is not prohibited by religion and Sharia and this matter is confirmed by what was observed in the words of Ibn Shukr, commenting on some of the statements of the jurists who prohibited hashish, describing that by saying:

In the hashish drink, there is a meaning to my goals, O people of reason and understanding.

They deprived her without reason or transmission It is forbidden to prohibit anything that is not forbidden.

Here the discourse takes the form of confrontation and clashes with the religious system and the religious system with its various customs and laws in an attempt by the people. To Shaking the pillars of the agreed upon Islamic constants by involving and attracting the recipient's attention to the area of what was specifically forbidden and what was not, and this is a method that indicates the extent of the poet's desire to create a gap and a rift between the system and the other, so drawing attention to these matters and emphasizing them through public speeches is nothing but a real fabrication to strike and penetrate the structure of those eternal beliefs that the religious system has worked to establish since the emergence of Islam, but the awareness of the revolutionary poet does not allow himself and the other to think about the sanctity of these things or not, so the continuous conflict that ascends his self always searches for sources of comfort and achieving centrality even if that is at the expense of violating religion and crushing constants, so the self does not see in those arenas anything but its goals, and these goals are not achieved except by finding what is equivalent to what is prevalent and implanted in the collective unconscious of the nation, as the new system works to fight everything that is agreed upon by stirring

up chaos and planting doubts and relying on flimsy arguments in order to delude the other about the extent of the truth of the claim, and it is What is the coherent sentence? In The above speech, his saying (they forbade it without reason and transmission \ and it is forbidden to forbid something that is not forbidden) is a clear indication and accusation that the poet throws at the religious scholars and the scholars of the nation, that what you issue in terms of rules and principles of jurisprudence that forbid hashish and prohibit its consumption are incorrect opinions that are not based on evidence or texts transmitted from them, therefore it is not possible to forbid what God has permitted for His worship, because it falls on the side of the forbidden that has no basis, and this contradicts the religious teachings that are stipulated, so from these devious ways of circumventing the established constants Poets in this era Try And Attack on the central religious system Tar And to diminish it in order to form a new systematic structure through which some can analyze what is forbidden and forbid what is permitted in order to fulfill their desires mixed with the pleasures and lusts of this world that conflict with the constants of the system. Therefore, the continuous search to find a systematic alternative was a goal that must be worked on and given full authority to dominate the prevailing system and rise above it. And what He should The reference to this matter is that the emergence of this system was a general systemic phenomenon in which most poets of that era participated. The poet Al-Hilli helps He calls without embarrassment or hesitation to smoke marijuana and urges The other to eat it Shamelessly It is not forbidden like alcohol, and there is no disagreement about drinking it openly, and no punishment is imposed on it. It is, in fact, a clear ideological shift. Saying about that:

Singing about nectar with hashish and about old paper with new paper

And the green is different from the red, and how much is between the emerald and the agate?

As long as it is in your pockets, it is protected and you drink on the side of the road

Her crush in the palm of my hand keeps shaking with the sweet scent of deep musk.

So, sterilize her and divorce everyone else, and you will live among people with a cheerful face.

Announces the Jewelry Through this text position rejecting In it Because of the dominance of religious customs and their eternal systems, which he sees as a heavy burden on the individual, and he calls for-all Recipient-To not care about what is issued by some who took a position against the spread of this new system, but he goes further than that in clarifying his point of view on what is disputed, saying that it is permissible to drink it in front of everyone, so his saying (and drink on the side of the road) is an indication that suggests the poet's hidden purpose behind this call, as he urges others to reject customary rules and not to adhere to what has been imposed on them by the authority in its various forms, especially religious ones, because what the individual does is not disputed and is not forbidden by the Sharia. The religious law they adopted in their policy and rule It is as if he forgot what was issued by the Messenger, peace be upon him, of hadiths and commandments in which he emphasized the prohibition of intoxicants and those that obscure human consciousness, and that the Muslim individual is obligated to adhere strictly to these behavioral rules that became in the Mamluk era a subject of clear violation and breach by the weak-willed and weak-faith who were tempted by life and deprived of the ability to control their emotions and instincts, thus creating a negative image of the individual who rebels against religious constants and the fixed central system in the collective consciousness of the nation, especially since the law of domination requires that identification with the system be the most present discourse in the systematic society, while the opposition is an exceptional discourse in which it is difficult for the opposing voice to completely break free from the systematic convictions entrenched in its collective unconscious, no matter how much it rejects these prevailing systems and their constants that are known to everyone, in order to express its positions rejecting and opposing the agreed-upon opinion by presenting it according to methods and styles that take aesthetics as a cover for Atrophy of convictions that contradict what is apparent, where The expression and the implication come according to the circumstances of the statement or that it is MI am related that In the poet's psychological state, or that came According to the positions required by the desired interest, by passing on concepts that are hostile to the systematic culture and its fixed laws. From this false data, the poets of the era, especially Al-Hilli, set out to draw a systematic cultural hegemony that takes upon itself the monopoly of absolute centrality. It has the ability and effectiveness environment with a new intellectual and cultural systemic pattern that can confront what conflicts with it and stands in the way of its centrality. The process of establishing this system witnessed via Artistic traditions and aesthetic methods that give the oppositional poetic consciousness enough freedom to celebrate repressed perceptions in the world of the dominant system in an attempt to reshape a foundation with a systematic structure that believes in the need of the anxious self searching for its ideal reality in a world in which it sees nothing but a

sense of danger and psychological instability due to the existence of those constants imposed on the self and restricting its freedom. Thus, the poets' speeches formed a group of cultural sentences whose implicit patterns supported each other in depicting the systematic action of the poets' vision and their method of describing life, especially since in this matter they started from a base characterized by great distance from...the Religious authority and its fixed principles, this is what was revealed by the cultural reading that gave complete freedom to the recipient of the speech to enter the worlds of the implicit and hidden to reveal the implicit meanings that the speech tried to pass on. Bar Raising questions or through skepticism and sarcasm on which the discourse is built, with changing origins and customs that see their right to dominate the new reality created by these rebels., There was no acceptance and behavioral change. In belief Violating the rules and constants for memen this The era Just, but rather We find this transformative behavior approved and supported by women as well. Perhaps the presence of the rebellious woman who calls for striking beliefs and going against them by preferring forbidden things and permitting prohibited things is an explicit systematic transformation in the beliefs and intellectual ideology witnessed by the Mamluk era. Rather, we find that it has become one of the requirements of the general culture approved politically by those ruling authorities. It was mentioned that women were addicted to it in a controversial way and took it in front of everyone, and even spread it and called for taking it as a companion. The councils held by women at that time, because they found in them a refuge that granted them complete freedom without fear of the consequences of authority and society, because they were favored by society convinced that they were not forbidden by the Islamic religion, and Ibn al-Wardi supports this matter. By saying:

She is a beautiful woman, if you blame her for what happened

Every gazelle says that grazes the green grass

He seeks Poetic discourse In this text and He tries hard to raise the bar. New Transformation, where it reveals the extent of its spread among people and the clear extent of the influence it had on the awareness of others, especially women. However, reading the implications of the text and its semantic indications shows that the line The poem is based in reality on two things, one of which is based on racist foundations that have no goal other than fighting the cultural system and breaching its eternal wall that the religious establishment has always called for preserving because it embodies the structure of society and its basic entity, and the other is the implicit one that lies behind it the poet's intentions in pointing to the laxity of the authority and its lack of seriousness in fighting such matters that disrupt the behavior of the individual and put society in a state of abyss. The poet, in this gesture that showed the behavior of women and what the situation was, was only a semantic reference that reveals the truth of what the poet wants to convey to the recipient, far from being a sponsor of this SQ new and preferred or rejected for him.

Conclusion:-

The texts of this era, which are of a semantic and indicative nature, have attempted to express the extent of the ideological transformation that has affected the official discourse, especially the religious one. APoets were able to uncover and expose what was punished. Authorities from collusion, especially The ruling authority And size It orders the religious system and its fixed rituals. The continent in the collective unconscious, as it is the shepherd and responsible for finding A state of Balance As well as Maintaining the constants that have been established On it Islam And its rules But what happened In the Mamluk era, it indicates the ruling authority's indifference to the phenomena occurring among members of society, which led to a disruption of religious constants and laws, which reveals...on The desire of these rulers to change the course of the religious system and to deviate from it to what achieves their goals, the presence of which in reality constitutes a state of the Conflict and Mr. Dr Direct contact with the religious institution And its laws imposed on others.

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Footer

¹See: Lisan al-Arab, Vol. 3, 400-401.

¹See: Lalande Encyclopedia, translated by Khalil Ahmad Khalil, Awidat Publications, Beirut, 2001, vol. 3, 148.

¹See: The Theory of Formal Methodology, Texts of the Russian Formalists, translated by Ibrahim Al-Khatib, Arab Research Foundation, Beirut, 1st ed., p. 85.

¹Table: 90-91

¹See: Culture of desecration and desecration of the sacred, Prof. Dr. Hussein Al-Dakhili - Doha Najm, International Journal of Humanities and Social Sciences, Issue 42, 2023, p. 56

¹Literature of the First Mamluk Era, p. 338

- ¹See: Representations of the Other, 97
- ¹See: Center and Margin in Arab Culture, a group of authors, p. 59.
- ¹Rehabilitation of the Stranger, 211
- ¹See: The Discourse of the Counter, Abdul-Wasie Al-Himyari, p. 13
- ¹Diwan of Ibn Makanis, 49, quoted from Egyptian Society in the Literature of the First Mamluk Era, p. 342
- ¹See: The Dialectic of Implicit Systems in Cultural Appreciation, p. 141.
- ¹See: The Culture of Desecration and Desecration of the Sacred, Prof. Hussein Al-Dakhili, Doha Najm, p. 63
- ¹Rehabilitation of the Stranger, Shams al-Din al-Nawaji, edited by Ahmad Muhammad Atta, Library of Literature, 1st ed., 2005, p. 169
- ¹See: Alienation, Anxiety about the Future, Iqbal Al-Hamdani, Safaa House, 1st ed., 2011, p. 15.
- ¹The Diwan of the Charming Young Man, p. 53
- ¹See: Discourse Linguistics and Cultural Systems, Abdel Fattah Youssef, p. 160.
- ¹Al-Maqrizi's Plans, 2\658-666
- ¹Selected from the poetry of Ibn Daniyal, 104
- ¹The Comfort of Spirits in Hashish and Spirits, Taqi al-Din Abu al-Taqa al-Badri al-Dimashqi, investigation and study by Danilo Marino, p. 10
- ¹Sunan Abi Dawood 2_320 Chapter on the prohibition of intoxicants
- ¹See: Zahr Al-Arish in the prohibition of hashish, Al-Zarkashi, 54
- ¹ Selected from the poetry of Ibn Daniyal, 104
- ¹See: The Rebel, Albert Camus, translated by Tahad Reda, Beirut, Lebanon, 3rd ed., p. 17.
- ¹See: The Principles of the Theory of Poetry Criticism and Other Orbits, An'ad Ghazwan, 1st ed., Abbadi Publications, Sana'a, 1998, p. 101.
- ¹Deaths of Deaths, Part 2, 333
- ¹Shining Stars 7\380
- ¹Diwan Al-Hilli, p. 63
- ¹See: The Dynamics of the Cultural System, p. 216.
- ¹See: The Dynamics of the Cultural System, p. 225.
- ¹Diwan of Ibn Al-Wardi, p. 276

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