
The Echo of Philosophical Tone in the Poems of Antarah in Modern Society

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Abstract

Tasting linguistic philosophy plays a crucial role in one's daily life behavior. It has rooted origins in the far deep history of humanity and has acquired tremendous attention among educated individuals. Mixing philosophy with equestrianism makes the pleasure of reading more favorable for many. Because his attitude differs from his peers, the present study examines the philosophical aspect within the poetry of one of the ancient Arabs knights, Antarah, the son of Shaddad. The outcome of this examination presupposes that nowadays philosophical expressions are extremely intertextualized with old ones. Such linguistic interrelations may suggest the fact that foreign cultures have close relevance in human educational behavior due to plagiarism in some of the philosophical sayings and aphorisms.

Keywords: Philosophy, Poetry, Equestrianism, Cultural, Intertextuality.

1. Introduction

The present study illustrates and analyzes the philosophical aspect within the poetry of one of the ancient Arabs knights.

He is Antarah, the son of forefathers Amro, Shaddad, Muaawia, Kurrad Al-Absi, from Najed, and his lineage ends with Mudaher. It was said that his grandfather's name 'Shadad' preceded his father's name 'Amro'. And it was said: Shaddad is his uncle, who sponsored him after his father's death, and he grew up under his uncle's custody, so his ancestry belongs to him. His black Ethiopian mother, Zabībah, was captured by his father in one of his incursions (Al-khori, 1893).

She was a black slave with two young sons, Jarreer and Shaiboob. She has wide shoulders, heavy buttocks, and is beautiful like a branch; if it moves, she bends. When Shaddad captured her, she stole his eyes. He tried to seduce her, but she asked him to be her husband. He put his hand in hers, and they became husband and wife. His colleagues tried to imitate him and sleep with her, but he renounced all his spoils for them in return for their request. She gave birth to Antarah, who was raised with his two half-brothers (Shadad, 608)

Antarah inherited his mother's complexion, so he was considered one of the three Arabs who were strangers and black: Antarah, Khafaf bin Nudba al-Salami, and al-Sulaikue bin Sulka al-Saadi.

Among his familiar names were Abi al-mughlas, due to his nocturnal raids, and al-falhaa, due to his chapped lips. He was one of the few Arab knights known for lending a hand, and he was also known as Antarah al-fawares, the knight of knights (Mawlawi, 1964).

Antarah grew up tending camels and sheep. He sold some of them and bought a sword, spear, and shield, and buried them in sand. Although this is close to legendary and unreal, it underscored his keenness to learn equestrianism and martial arts in his youth. He felt his actions, heroism, and courage were not related to growing up, but to the soul and its sublimity (Al-Tabrezi, 1992)

The biography of Antarah had been created in the period when Abbasi rule had collapsed, and the leadership of the Arab race had disappeared, in contrast to the appearance of the leadership of the Persians, Turks, Mongols, and Tatars, where corruption, ignorance, and ruin had hit the Arab Nation. It demonstrates him as a tremendous hero and a legendary knight like epic heroes, fighting battles and horrors, appearing in Persia and the Levant, then moves to Abyssinians and the lands of the Romans, and reaches Sudan and Algeria, and his fame moves far and near. This biography depicts his tribe's sons of Absi as a defeated tribe with the absence of Antra, and suddenly the situation moves upside down, with the appearance of a black knight dipped in iron armor as a piece of a mountain, to be in favor of their clear victory (ibid).

Antarah adored his cousin Ablah, but his uncle refused to accept their marriage since he was still a slave. He had been freed by his father, the thing that incited him to transcendence and great merits. He was infatuated with the sense of strong and graceful poetry, rare knighthood, and the aphorism of chivalry. He spent his whole life fighting in battles and reciting poetry, and Arabs considered him one of their champion knights and told rare stories and tales. His story has been passed down from one generation to another until it became the story of Antarah, the son of Shaddad (Al-Khafaji, 1954).

2. Literature Review

2.1 philosophy in poetry:

The process of incorporating philosophy in poetry must not be accepted unqualifiedly through the poet's opinion on the matter. Coleridge states:

"No man was ever yet a great poet without being at the same time a great philosopher."

This means a great poet is a great philosopher. It is more preferable to consider that some poetry is philosophical, then we will be able to look for the portion of philosophy in certain poetry. Under the term philosopher-poet, we hope the genial spell of poetry more forbidding land of philosophy, may be understood (Perry,1902).

Coleridge's Mariner, as a powerful poet, holds his audience entranced and affects them. He is not a philosopher, and his effect is similar to telling a story and increasing the feeling of mystery (Markano, 2008)

Many British and American philosophical schools in Santayana's lifetime marked down any direct connection of philosophy with poetry but counted its relation with scientific aspects. Santayana's notions were cited by James as "perfection of rottenness", while critic Van Meter Ames depicted the failure of Santayana to demonstrate the artistic capabilities in the literary works through the free spirit of humans (Viana, 2016)

Arguments show the philosophical aspect in both the claim that demonstrates the nature itself as a poem written by a human and the claim that the imagination is the main route of human progress (Rorty, 2016).

Plato's and Heidegger's approaches in dialogue illustrate the philosophical significance of poetry in reflecting reality and how the language of poetry participates in shaping individual thoughts and feelings (Türkmen, 2025).

Cleanthes affirms precisely the moral capabilities of poetry and the influence of employing rhythm to transfer thoughts, feelings, and senses in a more precise way (Talafta et al., 2025).

The philosophical aspects that can be seen to be connected with poetry are related to the understanding and evaluation of the philosophy of literature (Ribeiro, 2008).

2.2 Related Studies:

Welton (2014) inquires why some philosophers once thought philosophy was superior to poetry, and then such prejudices have been undebunked in the contemporary philosophical environment. The study moves beyond underestimating the philosophical aspect in poetry.

Schutrump (2015) examines how poetic language views the contested relation of poetry within the philosophical tone in the mode of truth from Plato to Nietzsche, and demonstrates these philosophical characteristics in understanding latter on poetic works.

Lamarque (2017), examine the importance issues to analyze the perspective philosophy and why poetry is not easy to confirm to standard analytical presuppositions. The philosophy of language (semantics, truth-conditions or speech act theory) needs to be viable to extend of linguistic usage expectations.

Norris (2017), views the underrated virtues of poetic formalism to bring back rhyme and meter as extraordinary aspects in the process of poetic practice writing, on the one hand, and argues the philosophical tone of poetry associated with values of conceptual or rational discourse before a concept of romantic-modernist sits on the lyric intrinsic superiority on the other hand.

Igba-Luga & Kerekaa (2021) state that a poetic vision of life reflects the common experiences among African societies in their philosophical aspect. The study presupposes that poetry combines the aesthetic style with a philosophic viewpoint, as advances intellectual promotion among society members.

Mahawar (2022) reveals the philosophical aspect and experiences of Ezekiel through descriptions of light, darkness, transparency, hill, rocks, burnt boats, broken bridges, masks, face, human body, room, shadows, inferno, winging, earth, etc. He demonstrates the restricted imagery element of Ezekiel's poems that offer an objective correlative in terms of petrification in his experience and philosophical abstract.

Simecek (2022) argues the necessity to extend the conception of the objectives of philosophy beyond focusing on the clear evidence, where the philosophical inquiry focuses on questions of value. It demonstrates how an intellectual virtue essential to philosophy, aimed at uncovering equilibria and collective understanding, is cultivated by poetry. Poetry plays a crucial role in an individual's philosophy by forging connections with the perspectives of communicated society.

Qutbuddin (2023), poetry has a unique combination of philosophical exploration on Islamic theology and morals of living a pure and decent life.

Türkmen (2025), shows the essentiality of the philosophical aspect in poetry to motivate the critical reflection on the nature of truth and the role of language in poems. The study explores the same relationship between philosophy and poetry among different works.

Mohammad (2025), reviews poems as not only to reflect the aesthetic aspect of language, but also as decisive forms. Furthermore, presents a profound revision of the internal experience of human, the poet's thought highlights the principles of enlightenment and the consciousness of different cultures.

3. Practical Approach

The strong impact of philosophy in Antra's poetry can be examined through the lines of his poems:

وَإِذَا نَزَلَتْ بِدَارِ ذَلِّ فَارْحَلْ حَكِّمْ سُبُوفَكُمْ فِي رِقَابِ الْعُدَلِ
وَإِذَا لَقِيتَ ذَوِي الْجَهَالَةِ فَاجْهَلِي وَإِذَا بُلِيتَ بِظَالِمٍ كُنْ ظَالِمًا

Transliteration:

Ha/kem- see/you/fe/ka- fee- re/cab- al/au/the/lee
wa/E/tha- na/zal/ta- be/da/re- the/len- fa/ar/ha/lee
wa/E/tha- boo/lee/ta- bee/za/lee/men- qun- za/lee/man
wa/E/tha la/key/ta- the/we- al/ja/ha/la/tee- faj/ha/lee

Interpretation and Explanation:

“Put your swords at the necks of those who blame you, and if you come to a place of humiliation, you must not stay. And if you are plagued by an oppressor, be oppressive, and if you meet the illiterate, pretend alike”.

The two stanzas address the philosophical point of view of the poet, calling on self-esteem and a confident stand of no weakness or submissiveness. The association of the first verse suggests that you

should prepare the conclusive pretexts (swords) in the face of those who try to undermine your capabilities, and when you find yourself not fit with the situation, just adapt, as the British prefer to say, 'when in Rome, do as the Romans do'. The second stanza illustrates a guiding philosophical approach; it shows the necessity of being strong enough to confront the image of daily life's oppression, to reject others' dominion, and to avoid unproductive communication with the illiterate.

We could address some intertextualized sayings that go along with those of the above two verses. Among these:

"You will never do anything in this world without courage. It is the greatest quality of the mind next to honor," T.S. Elliot

"If man in the state of nature be so free, as has been said; If he be absolute lord of his own person and possessions, equal to the greatest, and subject to nobody, why will he part with his freedom, this empire, and subject himself to the dominion and control of any other power?" John Lock

لا يَحْمِلُ الْحَقْدُ مَنْ تَعَلَوْ بِه الرُّتْبُ وَلَا يَنَالُ الْعُلَا مَنْ طَبَعَهُ الْعَضْبُ

Transliteration:

La- yah/ mel- al/heq/ da- men- ta/loo- be/he- al/roo/ta/boo
wa/la- ya/nal- al/au/la- men- tab/au/hoo- al/gha/za/boo

Interpretation and Explanation:

Moralists bear no hostility and outragests will not gain nobility

Hatred is a bad personal characteristic, and those who have morals and strive to keep their glory shall refrain from such undesired human traits. However, those who are easily affected by rage will miss the right way to nobility. The philosophical image of the above stanza is closely related to the desired straight human behavior.

An intertextualized expression could be seen in the following quoted saying:

"Hatred is blind; rage carries you away; and he who pours out vengeance runs the risk of tasting a bitter draught". Alexandre Dumas

لَئِنْ أَكَّ أَسْوَدًا فَالْمِسْكَ لُونِي وَمَا لِيَسْوَادٍ جِلْدِي مِنْ دَوَاءِ
وَلَكِنْ تَبْعُدُ الْفَحْشَاءُ عَنِّي كَبُعدِ الْأَرْضِ عَن جَوِّ السَّمَاءِ

Transliteration:

La/ in- a/ choo- ace/wa/dan- fa/al/moos/choo- law/knee
Wa/ma- lee/swad- jel/di- min- da/wa/E
Wa/la/ken- tab/au/doo- al/fah/shaa- an/knee
kah/boo/di- al/ar/da- ann-jaw- al/sa/ma/E

Interpretation and Explanation:

"Although I am black, yet my complexion is like the Musk and no cure for my black skin. But the distance between me and indecency is like that of the earth and sky".

In these two verses, Antarah elaborates his instinctive philosophical viewpoint by demonstrating how people of his time reproach him for his color. In order to depict his black identity as a distinctive human feature, he expresses the smell of this blackness like the Musk perfume and extends to affirm his color fact as a reality of his mother's complexion identity, which does not need to be cured, for sure. On the contrary, he prides the knight's chastity he has, and similes the distance between him and the indecency as that between the earth and the sky.

To assign an intertextualized expression, the above intended meaning, one may recall Marcus Garvey's (1887-1940) great saying:

"The black skin is not a badge of shame, but rather a glorious symbol of national greatness."

سَيَذْكُرُنِي قَوْمِي إِذَا الْخَيْلُ أَقْبَلَتْ وَفِي اللَّيْلَةِ الظُّلْمَاءِ يُفْتَقَدُ الْبَدْرُ

Transliteration:

sah/ yaz/ koo/ roo/ knee- cow/me- E/ za- al/ khai/ loo- ak/ bah/l et
wa/fee- al/ lay/ lah/T- al/ zel/ma/E- youf/ ta/ ka/ do- al/ bah/ droo.

Interpretation and Explanation:

If the enemy's horses raid, my people will remember me. It is in the dark night that the full moon will be missed.

This stanza suggests the necessity of one's presence in the most difficult and darkest situations. The philosophical tone emanated by the intentional meaning is to explain one's attitude for drawing on his/her pursuing to attain the real and distinguished reality within the society. to overcome tough situations, the society, of no doubt, remembers the distinguished among its elements. In times of perilous situations, people will remember the poet's bravery whose words imply that he is very brave. The poet similes his attendance among his people to the image of the full moon in the dark night. It is a declaration of pride and honor of his people and himself in facing the circumstances of a tough battle.

The echo of the above poetic image can be tangible in the following modern quote:

"But the warriors true, the brave of heart Who valiantly upheld the right They are raised on high to the velvet sky Bringing light to the darkness of night" Brian Jacques

"The legacy of heroes is the memory of a great name and the inheritance of a great example."
Benjamin Disraeli

وَإِخْتَرِ لِنَفْسِكَ مَنْزِلًا تَعْلُو بِهِ
فَالْمَوْتُ لَا يُنْجِيكَ مِنْ آفَاتِهِ
أَوْ مُتْ كَرِيمًا تَحْتَ ظِلِّ الْقَسْطَلِ
جِصْنٌ وَلَوْ شَيَّدْتَهُ بِالْجَنْدَلِ

Transliteration:

Wa/ akh/ter- le/naf/sick- men/ze/lan- ta/loo- be/he
aw-mute- ka/ri/men- tah/ta- zel- al/kas/te/li
Fa/ al/maw/to- la/yen/ je/ka- min- af/ fa/ te/ he
hus/ none- wa/loo- sha/yah/ ta/ who bel/jun/ da/ lee

Interpretation and Explanation:

Choose for yourself a social status that raises you, or die generous under the dust of the battlefield. Nothing leads you to survive death's lesions, even though a fortress of hard rocks

The poet provides us with philosophical instructions to live for a genuine, real purpose, a thing that elaborates your social identity among the distinguished ones, or to choose dying like a hero under the dust of the battlefield. He extends to describe the impossible attempts of avoiding the scourge of death, even if you confine yourself in a castle made of stone rocks.

Intertextualized modern expressions may be noticed in:

“Live for something rather than die for nothing.” – George Patton.

“Well, there's a remedy for all things but death, which will be sure to lay us flat one time or other.”
—Miguel De Cervantes

“Keep a clear eye toward life's end. Do not forget your purpose and destiny as God's creature. What you are in his sight is what you are and nothing more. Remember that when you leave this earth, you can take nothing that you have received...but only what you have given; a full heart enriched by honest service, love, sacrifice, and courage.” —Francis Of Assisi

لَا تَسْقِنِي مَاءَ الْحَيَاةِ بِذِلَّةٍ
مَاءَ الْحَيَاةِ بِذِلَّةٍ كَجَهَنَّمَ
بَلْ فَاسْقِنِي بِالْعِزِّ كَأْسَ الْخَنْظَلِ
وَجَهَنَّمَ بِالْعِزِّ أَطْيَبُ مَنْزِلٍ

Transliteration:

La- tas/key/knee- ma/ah- al/he/ya/ti bi/zi/li/ten-
bil- faas/ki/ni- bil/aza- kas- al/han/zi/li
ma/ah- al/he/ya/ti bi/zi/li/ten- ka/ja/ha/na/mi
wa- ja/ha/na/mo- bil/aza- at/ya/bo men/ze/li

Interpretation and Explanation:

Do not give me the water of life in the cup of humiliation, but give me the pride in the cup of colocynths. The water of life in the cup of humiliation is hell, and the hell with glory is the best

asylum.

The intended meaning in the above verses is that many humans adjust to live in humiliation, but living with pride and glory is the attribute only of those who do not accept disgrace. It goes to indicate the water of life in the cup of humiliation, like to live in the abyss, but the inferno with the kudos is the ultimate happiness.

One may indicate the following modern proverbs to intertextualize the associated meaning:

A nation that can prefer disgrace to danger is prepared for a master and deserves one. - Alexander Hamilton

I will remember this, thought Ender, when I am defeated. To keep dignity, and give honor where it's due, so that defeat is not disgrace. And I hope I don't have to do it often. - Orson Scott Card

When we have lost everything, including hope, life becomes a disgrace, and death a duty. -W. C. Fields

4. Discussion

The portion of philosophy in the poetry of Antarah is extremely realized within the associated sense of his selected poetic lines. How an individual may react to the others' undermining behavior is based on his/her personal philosophical attitude in showing the convincing logical evidence. As soon as the individual goes through a situation of humiliation s/he is supposed to respond in condescending state of dignity, faces the oppression throughout being oppressive, and redirects his compass away of uneducated ones. Such behavior is considered as a scale measure of the individual social identity that reflects the human sense in the endowed divine bless, and one may find its echo in today's human rights. These rights concentrate on the rejection of hatred; hatred is an undesired human category, and people shall maintain the brotherhood environment. Indeed, the outcomes of such environment establish the bases in which society members move for their legitimate endeavors throughout keeping themselves away of rage and revenge. People are equal without any discrimination on the bases of race, colour, religion, etc.; complexion and believes are no longer account, but rather attributes of decency and morals indicate the individual social status. Only by these attributes, the equestrianism and leadership are made within a healthy human habitat, and dire daily life challenges, indeed, recall the acts and bright memories of brave ones to be optimal models of mankind. The options of community members living styles can take clear disparities; the complex nature of human being creates inequalities among one's like kind. It depends on the way, in which, the individual tends to situate him/herself within the community. It is advisable to choose the social elites' part, to wear the shield of courage, and to end like great warriors, rather than accept the humiliated style of living.

The attitude of distinguished human beings' philosophical tendencies is often directed towards the pride and glory and to be absorbed in the march of nobility; for nuance individual objectives, one may prefer to live within the slogan of 'go with the flow' and used to flatter superiors of his/her kind,

others, who take the route of honorable behavior, prefer to fight degradation, tend to survive in the manner of self-esteem, and to end with happiness of tough, difficult and not easy terms of existence.

The echo of philosophical tone in the poems of Antara is reviewed in the selected modern expressions of some of the well-known figures. Their expressions are imitating the same concepts associated with the selected poems' lines by Antarah as illustrated above.

5. Conclusion

The selected lines out of Antarah's Divan, depict the optimal living style of human beings. This illustration can be realized in some of today's human rights articles, and famous quotes. Nowadays daily life philosophical expressions are extremely intertextualized with the current study's selected lines. The study demonstrates that foreign cultures involve similar human educational identity throughout plagiarism in some of the philosophical sayings and aphorisms.

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