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**AL-HAJJAJ'S INTRODUCTIONS TO POLITICAL POETRY IN THE
FIRST ABBASID ERA**

Bahaa Sarhan Younis and Assist. Prof. Dr. Abdulrahman Khalaf Mutlab

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Abstract:

With regard to this research, I studied the common premises of the pilgrims, and the research included the arguments of the certain premises, which include facts, facts, including scientific facts, and religious facts, and dealt with common values; Including abstract values, and concrete values.

The reason why I chose this topic; It is my strong desire to study the new rhetoric or what is called the rhetoric of Hajjaj; Because I found it the most appropriate in terms of interpretation and analysis of poetic texts, as well as being included in the rest of the human sciences.

Its aim was to show the Arab poetic genius and its ability to form a poetic discourse that carries political and social functions. Poetry is not isolated from life, and the Arab poetic heritage has left a rational legacy that they have used since ancient times in their poetic discourse .

Introduction:

The contemporary rhetorical lesson witnessed a strong renaissance, through which rhetoric regained its presence in the field of thought and knowledge after a break that lasted for many centuries. Its first statement, called "Al-Hajjaj", which establishes a discourse based on influence and persuasion, She was able to include proofs, inference, and arguments to her field, as this stage is considered the beginning of the establishment of a science that studies persuasion, which was able to penetrate into various fields of human sciences. The new one is based on the rationalization of the discourse, from which arguments proceed to prove the correctness of his discourse ⁽¹⁾.

The political poetry represented in the poetry of the parties, which supported their causes and their intellectual adoptions, in the first Abbasid era, specifically from 132 AH the fall of the Umayyad state to 232 AH the end of the Caliphate of Al-Wathiq ⁽²⁾.

Al-Hajjaj scholars have been able to link the subject of the techniques of arguments with their premises, given that they are related to the issues from which the pilgrims form the starting point, and through which the inference is made on a particular issue or opinion.

Therefore, there must be acceptable and agreed-upon premises that are shared between the creator and the recipient. The principle that affects the audience is the addresser's adaptation to his listener, so the speaker should not start from premises not agreed upon with the recipient, i.e. not shared. The compatibility of the discourse with the addressees, and stipulated on the sender, "orator or writer," the necessity of being aware of their levels of knowledge and their diversity. The attention here is focused on the inferential aspects that will work on the solidarity of the addressing minds and their consistency with the proposition presented⁽³⁾.

Perelman stipulates that the speaker must take into consideration in his argumentative discourse the listener's acceptance of the premises from which he proceeds. That the listener accepts them, at a time when these premises are arguing about them.

In this research, I will address the most important argumentative premises in Arabic poetry in the first Abbasid era that poets took as a means of persuasion by the addressee, which are (the arguments of the initiation of certainty, and the arguments of values) that make the argumentative discourse more effective between the two parties, turning from premises into acceptable results that are accepted⁽⁴⁾.

Definite subscription arguments:

By which we mean those mechanisms related to reality, either being facts, facts or assumptions, according to Perelman's division ((The premises that constitute argumentative vectors and bearers of agreement, i.e. to the agreement that comes from the premises to the results, as they are a starting point for the argumentative discourse that indicates what is common to a large number of thinking beings, and it may be common to all)). Among these premises:

1- The incidents:

They are events and facts that represent what is common to several people or among all people, through which the public accepts them. The acquiescence and acceptance of them indicates the value of what the arguments impose on the public, and they are divided into two parts: facts of observation and inspection, and supposed facts ⁽⁵⁾.

That the addressee adopts it in order to give his speech an effective introduction, through which he can win the addressee, in order to achieve persuasion and acceptance, , ((The first goal of it is to reach the influence on the interlocutor's beliefs and behaviors, and this means that dialogue is a dynamic process, the result of which is to enrich the balance of each party participating in the dialogue with general or private knowledge, ... and if these cognitive premises were not present in the speaker's mind And his assumption is that it is present in the addressee's mind when it is possible for the first to include that implicit meaning in his utterance, and the addressee cannot discover it ⁽⁷⁾.

And it may be ((assumptions that the arbiter guides with his cleverness and awareness of the cognitive cards of his addressees and the general conditions of saying)), that the matter of the facts being inspected or seen, and hypothetical facts must obtain general approval, but acceptance of hypothetical facts, and submission to their judgment, is not strong, and the reason for that is that they It is probable, so it can be false, for it is not fixed, rather it changes, unlike the observed facts, depending on the medium, the station, the speaker and the listeners.

As for what was stated in poetry, the addressee directs his assumption and his thoughts on the basis of preconceived ideas that he had, based on that, the destination of the speech that the speaker wants to deliver, and the information it contains, and on which the addressee or the recipient may base his conclusions to interact with the speech and put the appropriate answer and response to it ⁽⁸⁾.

The speaker may choose some facts to put forward in his argumentative discourse that relate to things that serve his argumentative point of view, and the recipient may respond to them, ((The acceptance of the fact by the individual is nothing but his response to what imposes himself on all creation, as reality requires a universal consensus)). In such places and common facts that the recipient voluntarily acknowledges ((he is a deductive argument, as he proceeds from the general to reach the particular)), especially if it is reinforced by evidence and demonstrative systems that support it, the facts are presented from the argumentative premises, the addressee tries to make them fit with the results he intends, in order to obtain through them the required intent, which is persuasion and influence ⁽⁹⁾.

Among the corroboration of this argument is what came on the tongue of Ibrahim bin Harmah when Muhammad bin Abdullah bin Al-Hassan appeared and was killed by Abu Jaafar Al-Mansur in the year 145 AH.

The poet wanted to shed light on an incident that occurred between the Caliph Abu Jaafar al-Mansur, represented by the Abbasid Party, and Muhammad bin Abdullah bin al-Hasan, represented by the Alawi Party, which ended with the defeat of the Alawites and the Abbasids' seizure of power in the year 145 AH ⁽¹⁰⁾.

In his speech, the poet seeks to provide evidence of the eligibility of the Abbasid party to power. He proceeded in his speech based on "the facts" to make it the point of the pilgrims from which he starts by saying: This is a fact and scenes, and there is no way to refute or question it, there was a dominant party, the Abbasids, and a defeated party, the Alawites. The poet was able to exploit this particular incident and make it the case on which the pilgrims lean, i.e. the premise on which the argument rests in negation and affirmation, and this part of the speech was based on the fact of Ain. The defeated party cannot be at the helm of power, and it was a well-established and common argument that people inspected, based on facts that cannot be refuted or doubted. Through these verses, he gives the instrument of contract in the hand of the dominant ruler, and he excludes the defeated party from ruling through the result. to which the battle ensued ⁽¹¹⁾.

The poet described the opponents of the Abbasids as corrupt creed, and that they are the guardians of Satan and that they are misguided in his saying: (They called the devil) and his saying (they lied and harassed) and his saying: (And they were people who obeyed him and he was loyal to him). His speech in support of authority, as for his saying:

And people did not love you for it, but the great king loved you for it

Through this verse, the poet tried to give legitimacy to the Abbasid authority, and make them imams for Muslims by text and not by choice, through this creedal dimension, which was the decisive result of the arguments presented by the poet, as it was preceded by premises (facts), which make the public acquiesce and surrender to the declared result. In the last verse, he says:

Muhammed's legacy to you and you were the foundations of the truth, when the originals were denied⁽¹²⁾.

Through the introductions, the poet was able to open the gate of pilgrims to his opponents. The Abbasid poet portrayed the Abbasids as the true heirs of the Prophet (may God bless him and his family and grant them peace). The issue of inheritance was one of the important issues over which the Alawites and Abbasids competed. Kinship played a major role in the poetry of the first Abbasid era. Before, as they supported the right of the Abbasids as a sacred inherited right, and praised the caliphs as the shadow of God on earth, to give legitimacy to the rulers and this is what we have seen in this text ⁽¹³⁾.

As for Mansour al-Nimri, he resorted to the same argument in praise of the Abbasids and exposing the Alawites, so he said:

Bani Hasan and Bani Hussain agreed that you should pay for the affairs

You have tasted the squash of your father's children in the morning after the fear of male eggs.

When I removed you from every string and brought you together

And they met you in great thirst, you were watered by their abundant famine.

What was disobedience to them as a reward for their actions led to the revolution

And when you inform them of harm, and if they are unjust, the conscience is grieved.

The poetic text is replete with a set of facts and events that the poet was able to employ as a pilgrim. It refers to the historical conflict that took place between the Umayyads, and the Alawites, and he reminds them that the Abbasids are the ones who have great merit over the Alawites, for they are the ones who were able to eliminate their enemy and take their revenge in his saying:

When I removed you from every string and joined you to a pious

And they met you in great thirst, because you were watered by their abundant famine⁽¹⁴⁾.

A reference to the facts that no one can deny, for they are a given, which is not tainted by doubt or contestation, and the uprooting of the previous authority at the hands of the Abbasids, uprooting their roots and victory over them, gives them the right to the exclusivity of the caliphate, using the historical dimension that provides the recipient through The facts and historical events are the persuasive motive, which makes the project of the Alawite opposition very worried, the poet wanted to remind the Alawites that it is not possible for you to continue in this political atmosphere without the Abbasids, a fact that the Abbasids wanted to establish,

which is their appearance of the benefactor and the best over the Alawites. They are the ones who took revenge on their cousins from their enemies, and lifted the curse on their fathers, humiliation, humiliation and persecution for them and their Shiites ⁽¹⁵⁾.

This is what Al-Mansur wrote in his book of Muhammad the pure soul, saying: ((Then more than one of you came out, and the Umayyads killed you, and burned you with fire, and crucified you on palm tree trunks, until we came out against them and realized your revenge when you did not realize it. Your father in the afterlife of the written prayer as the infidels are cursed...)).

It (the facts) was the supporter of the argument in convincing the rational Caliph, so he ordered him thirty thousand dirhams, after he had bored him, and almost lost his life because of the verses he said.

Were it not for the Abbasids, the injustice and killing of the Alawite party would have continued, as the poet focuses on the event of defeat to prove it as his persuasive discourse clarifies through the sequence of events and facts mentioned by the poet, as the conflict that took place between the two parties takes a poem of praise for the sons of Abbas, highlighting their exploits and virtues, and revealing the facts that indicate To defeat their opponents, it is a method to respond to the ideologies of opposition parties, movements and political revolutions ⁽¹⁶⁾.

The poet gave his speech an impressive beginning, through the facts, as it is one of the means of persuasion by witnessing and inspection that people experienced, or transmitted to them by those who believe in its credibility. To be a kind of persuasion, its argument makes the recipient submit to these events that occurred in reality and not as an assumption, and before which he can only accept and accept.

This argument came on the tongue of Al-Attabi, when he says:

You blame each side for leaving the rich with a capacity that has turned away from each other.

You are pleased that I have obtained what Jafar has obtained from the kingdom or what Yahya ibn Khalid has obtained.

And that the Commander of the Faithful, make their stomach ache with bright sunshine.

Leave me, my death is reassuring, and I have not penetrated those resources

The creams of His Excellency are tainted with deposits in the wombs of lions.

The poet presents a text in which he responds to his wife, who was blaming him for his departure from power, after the hand of Al-Baramkeh brought him to Al-Rashid, then he disappeared from view. He often trampled on it, and he was keen to set it up in front of the Caliph ⁽¹⁷⁾.

Al-Attabi addresses his pilgrimage to his wife, who was blaming him for abandoning the money and gifts that poets enjoy, and he is isolated from political life, so he argued against her by saying:

You are pleased that I have attained what Jafar attained from the kingship, or what Yahya ibn Khalid attained.

It was one of the observed and verified facts that led to the catastrophe of Jaafar bin Yahya al-Barmaki, and his father Yahya bin Khalid, so the poet presented a color of the moods of the ruling authority, which is what the fate of al-Barmakeh became in 187 AH, so he tried to distance himself from the threshold of the palaces of the caliphs, because the catastrophe and the fate of the Caliphs Whoever was associated with the Abbasid authority is still witness to their era, because the idea had formed with him and he wanted to invest it to make it the justification for his isolation, especially since he was told why not approach with your poetry to the Sultan?

He replied: ((Because I saw him give ten thousand for nothing and he throws a wall at something else, and I do not know which of the two men I am)). The (facts) were the tributary supporting his definitive answer, which makes its interpretation appeal to the mind of the recipient, thus opening the premises that reinforce the results, on which the argumentative discourse is based, so they constituted a starting point towards a step towards breaking the horizon of the recipient, and responding in a way of warning against the consequences of the unknown fate, represented by the refutation of the thesis that It calls for subservience to the ruling regimes at the time⁽¹⁸⁾.

The poet directed his speech to the recipient on the basis that the facts are known to him, rather they are not alien to him, so that he was able to make the addressee and the recipient the same position in the answer, especially since the question that the poet made requires a negative answer to the validity of the case. As a result, the acknowledgment is obtained by The recipient of the categorical rejection of the presumed issue, in his saying: "You are pleased that I obtained what Jafar achieved," so he tried to refute the thesis directed at him with the opposite analogy by melting the idea in the mold of comparison with the fate of the Barmakeh who were killed by the evil of the killers, so he made them rational in time and place in every instance⁽¹⁹⁾.

After the poet got the silent answer from the recipient, he began to reveal the obsession that worries his being, which is in his saying: (Leave me, my death will come to me reassuring)

The fear of the inevitable fate that fills his heart is what made him stay away from the ruling authorities.

As for the supposed facts, they came on the tongue of Abu Al-Atahia in praise of the Mahdi, and he said:

The caliphate came to him, dragging its tails.

It was not suitable for anyone but him, and it was not suitable for anyone but her.

And if anyone but him were to aim for it, the earth would have shaken with an earthquake.

The poet presents a text praising the Caliph Al-Mahdi, and this text includes representation in pictures, for the purpose of suspense and excitement, and for the sake of capturing the emotions of the recipient. The Caliph and the general public gain the ruling authority represented by the Caliph Al-Mahdi at the time.

The poet presented an assumed fact in his saying: (If someone else accuses him of it) in conditional conjunction, it is just an assumption and it seems to be present in the minds of his opponents. Reality rocking movements and other parties.

To prove real issues that are full of the argumentative dimension, in order to support what he presents of imagination that leads to persuasion, he treats this persuasive ingredient as a mental and propagandistic ingredient. In literary and intellectual ability. This hypothesis argues and convinces the recipient of its ideology through the poetic text. It is not possible to imagine a political confrontation between two parties without imaginary assumptions that fall within the questions revolving in the minds of the opponent, especially since this stage was ravaging the anti-caliphate movements. And the opponent, and gives the strongest and most deterrent response through supposed realism⁽²⁰⁾.

Supposedly, the conclusion that the discourse's logic leads to is that this system is so strong that no one can shake it on the one hand, and on the other hand, the Caliph also urged the completion of what he started his campaign with to root out the opponents of the state, as it gives the text two argumentative functions, mental persuasion on the one hand, And his accomplishment of the act on the other hand.

In the same context, what was mentioned in the poetry of Muslim ibn al-Walid in praise of the leader Yazid ibn Mazyad, when he said:

And the renegade (Ibn Tareef) you brought him a camp of the Minya with a drain that rained down.

When he saw you glory in his death, and that your push could not be done with tricks

The battle took place, so you telegraphed the meeting for him, the one who took the steps in it was unreliable.

They died while you were thirsty in their chests, and your sword was healing from the fetters.

If someone other than my partner (my partner) circulated it, the newborn would win the cup of the virtuous struggler.

And you fulfilled the debt on the Day of Resurrection, and you were moderate from it.

When I met them, their gathering was nothing but like an ostrich roaring from a dried-up tree.

They repented, and if they did not repent of their sins, the father of your army would have taken captives and slandered.

The poet's verses present us with the decisive military results that led to the battle with the head of the Kharijites (Al-Walid bin Tarif), which represented the main obstacle to the ruling authority. The method presented by the poet opens the text to multiple interpretations that make the meaning open to several readings, including the reading that The persuasive aspect is the basis of the discourse, therefore, the text brings us to the year 179 AH, when "Ibn Mazyad attacked his cousin Al-Waleed bin Tarif - after the leaders were incapacitated - so he killed him and his sword became the disease that took the external. Al-Maraa, the Khawarij repented after it)"⁽²¹⁾.

The poet relied on certain premises, so he used the argument of the supposed facts in several places, as in his saying: If someone other than my "partner" went around with it, the newborn would win the mug of the struggler.

And ((Al-Shariki)) is a reference to Banu Shareek from Banu Shayban, to whom Yazid bin Mazyad belongs, and the results changed because the opponent was not easy. The hypothesis that the poet assumed increases the value of the praised meanings on the one hand and gives a message to the opposing parties on the other hand. This piece of praise has been imbued with the supposed realism, as for the second hypothesis, in his saying: They repented, and if they did not repent of their sins, the father of your army would take captives and slander.

The mention of the results of victory in the battle and the defeat of the opponent raises the value of the persuasive discourse, especially for the praised one. The mention of the repentance of the Kharijites after the defeat of their leader forms the axis of the hypothetical argument.

He turned the hypothesis into a tangible and visible reality, which is the return of the army without spoils, as the leader Yazid bin Mazyad became a symbolic heroic legend for the state on the one hand and frightening for the parties and movements opposed to the Abbasid authority on the other hand.

This repeated textual practice that saturated this piece gives the recipient the realistic character of practical results, which is victory after victory, and these results definitely affect the stability and peace of the political process ⁽²²⁾.

What is noteworthy is that this persuasive, credible result of the hero addressed in this poem is not the goal of the discourse, as Al-Mamdouh is part of the ruling Abbasid institution system. Putting forward personal advantages that are growing in shaping the image of the ruling country, the poet's reference to strength in these verses carries with it the elevation of the position of the ruling authority, because the meanings from which the poet began about the personality of the leader stem from reality, as strength and solidity in the qualities of important personalities in the state contribute to making the status of the ruling authority and the inferiority of its opponents, which is An intellectual and persuasive requirement sought by rulers and leaders of states⁽²³⁾.

2- The facts:

Arguments may be based on facts and linking them to facts in order to form argumentative premises for him (which are more complex systems than facts, and are based on linking facts. Their orbit is on scientific theories or philosophical or religious concepts, and the preacher may link between facts and facts as they are topics Agreed upon so that the public's approval of a specific, unknown fact occurs."

Perelman differentiated between them and the facts, saying: "The facts define precise and limited articles of agreement, while what is meant by facts: more complex patterns related to connections between facts, whether it is related to scientific theories or philosophical or religious perceptions that go beyond experience."

The question that arises in this regard is how to object to a fact or fact and exclude it? Perelman answers this question. It is that the most effective way for this is to contradict other facts and facts, as they are more reliable than the first and it would be better if they contradict a package of facts or facts.

Choosing the package of facts and facts at the expense of the first truth during the conflict, may lead to cultural revolutions of a scientific, philosophical or religious nature, and the conflict may not give any decisive result and this case is rare⁽²⁴⁾.

Among the scientific facts is what came on the lips of Safwan Al-Ansari, the Mu'tazila poet, in response to Bashar bin Burd in his preference for fire on earth, so he said:

You claimed that fire is the most honorable element, and that the earth lives with stones and logs.

He creates in her wombs and her wombs wonders that cannot be counted by line or knot.

And at the bottom of the seas are benefits from hidden pearls and rose amber

So is the secret of the earth in all the sea, in the rich grove and the hard mountain.

And he concludes the virtues of the earth - from which we were created - with lessons and wisdom, saying:

Glory to the clay that was our origin and we built it without doubt and without prejudice

That is a measure, benefit, and wisdom, and the clearest proof of the individual.

The poet was able to respond with this text to the representative of the populist poets who were speaking in the mouth of the party loyalist. The most honest person who expressed his attitudes and opinions was Bashar bin Burd, as he was the official spokesman for the populists in the second century AH. The famous house said:

The earth is dark and the fire is shining, and the fire has been worshiped since the fire was

The discourse of the argumentative poet does not involve unilateral meanings of influence, but rather seeks to achieve unlimited goals that always target (persuasion) in order to disturb the mentality of the public interacting with the populist ideology. The poet used some scientific facts and they are in agreement with the public⁽²⁵⁾.

He clarified the virtues of the earth and the good things it contains on land and sea, so he opened the poem with the word (you claimed), which is the most often said in what is doubtful. The first line is in his saying:

You claimed that fire is the most honorable element, and that the earth lives with stones and logs.

It represents the axis of the truth that the poet wanted to refer to, so he used the refutation of facts that cannot be changed, how fire is the most honorable element and it is the one that can exist only from stones and earth, and how do you claim that fire is the origin of existence, so the poet enumerated the virtues The earth is in its land and its sea. As for the last verses that represent the great truth presented by the Qur'an, it is that man was created from dust, and that he is the origin of all creatures. This is a proven scientific fact, and it is a clear proof that the Creator of all these things is one and that is God Almighty.

Al-Hajjaj proceeded from the proven, proven scientific facts ((to invalidate the heretic's "dualism" article claiming that the world is based on light and darkness, so Safwan proves - in the poem - with evidence that the earth is better than fire, because it carried in its hollow of

minerals and on its back of strange creatures Which indicates the power of Allah, the Eternal, the Eternal, who has no partner.

The heresy movement was characterized by a dangerous political dimension to the Abbasid state, ((The heretics of the Persian loyalists wanted to disintegrate the Arab Islamic state, crack its entity, destroy its morals, ideals and values, and torpedo Islam, which is its pillar and foundation, and with its blast, its bases and pillars would be destroyed, its castles and fortresses destroyed, and its heritage prepared for them. cultural and religious, and restore their political glory on its ruins⁽²⁶⁾)).

The poet resorted to scientific facts and linked them to reality in order to produce a polemic discourse based on facts that do not accept doubt or refute to prove that the earth is more generous than fire, and it is a new form of literary conflict that did not exist in the Umayyad era. and heretics, to respond to the ideas imported from the dualistic Magi and to invalidate their misguided beliefs, the Mu'tazila doctrine had a pioneering intellectual and intellectual role in refuting this group, perhaps this is what made them play a role in the state's policy in the first Abbasid era, ((so that many theories of a doctrine such as the Mu'tazila doctrine cannot be understood without knowing these violent disputes that were taking place among the senior Mu'tazilites. And among the heretics, which these latter were provoked by, the people of retirement are compelled to take a stand against them in particular.

Refutation with scientific facts whose validity is trustworthy gives certain results in acceptance and submission, especially if facts are based on empirical scientific and natural concepts, then the listener is forced to be convinced of them, and at the same time he cannot go into their opposition.

And we notice the echo of religious facts in the poetry of Abu Al-Atahiya. Al-Rasheed pleads with Al-Rasheed while he is imprisoned, so he released him because he said:

By God, injustice is blameworthy, and the offender is still the oppressor.

To the Day of Judgment we will go and with God the opponents will gather

For a matter what the nights did, and for a matter you took over the stars

You will know in the account if we meet tomorrow with God who is to blame

Relaxation for people from the world will cease, and worries will cease

until he said:

Is it not, O King, hopefully upon him, the tides of the world are hovering?

Tell me a mistake from which I have not been blamed, and no one like me can be blamed.

And save me, I will be saved on the Day of Resurrection, if for people I will go to hell.

Abu Al-Atahia sends this poem from his prison, and stresses in it some of the real contents, which are religious facts and what human nature leads to, and makes it a prelude to him in order

to make his speech acceptable, and to make Al-Rasheed submit to his call and influence his speech, after he was thrown in prison after the death of Al-Hadi, politically imprisoned⁽²⁷⁾.

The poet addressed the Caliph with the words of the ascetic, understanding, which reminds of the truth that no one can deny in his saying:

To the Day of Judgment we will go, and with God the opponents will gather

As well as saying:

You will know in the account if we meet tomorrow with God who is to blame

It is that injustice cannot last and the oppressor must stand with the oppressed before God, and this is a fact affirmed by all the heavenly religions, and it is an agreed upon religious fact, and as one of the objective elements that imposes itself on everyone, he was able to choose the appropriate and influential idea of the nature The addressee makes it the beginning from which he proceeds in his persuasive speech to achieve his goals that aim at submission and persuasion, and to try to put things in perspective in order to create a disorder in the mentality of the recipient.

The poet drew his political discourse from his ascetic experience ((as he mixed between the doctrine of Islam and the doctrine of Manichaeism)), to influence the recipient and try to change his convictions, so he enters the purpose stated in the poem, which is in his saying:

O King, hopefully upon him, the tides of the world are hovering

Tell me a mistake from which I have not been blamed, and no one like me can be blamed.

And save me, you will be saved on the Day of Resurrection, if for the people Hell will emerge.

Addressing him with (the king) is to give prestige to the addressee, and this is what Dr. Muhammad Hassan Abu Al-Majd calls (the argument of sovereignty), as it is (an argument based on the consideration that the recipient we want to persuade is (the master), and from here the recipient becomes one of the active parties to the argumentative project, Which suggests him to accept the thesis, which he reframes in his mind in proportion to his interpretation given to him of the authority of sovereignty, which is often used in a dramatic context dominated by power⁽²⁸⁾.

The poet asked for justice in his saying (At least a slip), which is a logical and realistic request filled with hope, noting that the poet's speech aims to support Al-Rasheed's political authority and does not have an anti-state character.

Arousing the feelings of the recipient is one of the important pillars in the persuasion process, especially if the reference in it is a presentation of facts that are subject to agreement between the recipients, and this is what the poet intended.

Abu Al-Atahia was able to transcend these worlds in his prison through these argumentative premises, and to convince Al-Rasheed of his innocence and release, thanks to the religious truth he invoked. In this way, he tries to establish a form in which the addressee is within the circle of argumentative influence so as not to leave him room for response He got what he wanted, he was

able to convince him, and ordered his release from prison, so he achieved persuasion and influence on the one hand, and speed in the completion of the act on the other hand, and these are the most important results of the argumentative discourse⁽²⁹⁾.

3- Value:

The core values represent the basis upon which the arguments are based in their introductions. Therefore, Perelman considered the values to be the bases of argumentation. Dr. Samia Al-Daridi considers that they are universal virtues that embody all the Arab values that the recipient finds in a person, ((Values are two types of abstract values and tangible values. Values in the Abbasid era are divided into two parts: abstract values and tangible values.

They are universal values, that is, those that are accepted by all people, regardless of the time and place, such as goodness, justice, and courage. Or it may belong to a human group, or a specific time, such as commercial honesty, sportsmanship, or professional conscience.

Ideological and cultural values that stand as cultural references in the context of the argumentative discourse traditions can be dealt with as critical determinants, because they constitute the cognitive instinct of collective thought

The value of courage is what Al-Hussein bin Mutair Al-Asadi says in praise of the Mahdi, when he said:

To you is the Commander of the Faithful, the hand has wrecked us, and the desert is fading.

And if it were not in front of it, mountains and steppes would not hurl

A boy without manners is virtuous, and without the discipline of men, he is polite.

His character is higher than that of men, and his character, if the morals of men are narrow, is spacious

If he sees the pimp walking in front of them, he is daring in what they fear and a dress

And if he is absent from them, you will witness them reverence by which he vanquishes the enemies when he is absent.

He pardons and is ashamed if he is vacant as he is pardoned and is ashamed so as to be watched

This poem bears in its folds the high status of the Abbasid Caliphate, as the poet invested his laudatory energy to form some of the ideal personal meanings of the Caliph Al-Mahdi. : (He who does not discipline men is polite), not only good manners, but he exceeded the morals of men by a degree, as he entered this trait within the law of the best to give his speech hierarchical hierarchy in the pilgrims, which is the most important in the subject of values and this is one of the keys to persuasion, and one of the processes of influence in the praise speech⁽³⁰⁾.

Employing such values with the popularity they carry, they maintain a persuasive load that could lead to acquiescence to them. The poet paints for Mamdouha the ideal image that outperforms others to mold it into the perfect personality.

((Attributing the attributes of glorification and glorification in poems of praise to those praised – the caliphs – is political praise that has ends and purposes)). In the formation of the Arab character, which is ((a body that attains the power of anger between recklessness and cowardice, in which he takes precedence over matters that he should take precedent, such as fighting with the infidels, as long as they do not increase the weakness of the Muslims)).

Which expresses strength and valor, it is natural that the share of the political leadership has the best luck. The poet tried to give his praised a prominent position among the ranks of the fighters, as he is not only a politician, but a man of war, and not only that, he is the bold leader if fear invaded the hearts of his army , again gives the same value to the value, the law of the best gives her the best, as he is the best among the ranks of the leaders, and this hierarchy strengthens the argumentative value, that is, it makes the praised person in relation to others rise to the level of the argument, and also gave his praised another value, which is the value of chastity and modesty in his saying:

He is pardoned and shy if he is empty as he is pardoned and shy as a watcher

Chastity ((a form of lust power intermediate between immorality, which is the excess of this power and lethargy, which is its neglect. The chaste who deals with matters in accordance with the law and chivalry)), as well as the description of his praised modesty ((which is the contraction of negation from something and leaving him cautious of blame for it⁽³¹⁾))

It seems that the poet wanted to gather a host of values to put them in the personality of the Mahdi, to make him the most prominent model that should be emulated. And to give the text a persuasive and influential function, the infusion of values into the commendable discourse is nothing but a means of expressing support for the Abbasid state's policy in exercising the ruling authority and correcting the actions that emanates from it, and to justify the political and social behavior towards the subjects. Compliance and acceptance⁽³²⁾.

In the same context, what came on the lips of Bashar bin Burd in praise of the Mahdi, his saying:

My soul is sacrificed to the Ahl al-Bayt, for theirs is the covenant of the Prophet, and I have named the guiding Qaim.

They did not rule over their masters, and they owned the rule of the shop, nor the rule of its ordinary son

But we were treated with fairness and fairness, until we performed Hajj and we were not.

The text shows the lofty position that characterizes the Caliph Al-Mahdi, for he is one of the most honorable people in a house, which is the house of prophethood, and they have the covenant of the Prophet (peace and blessings of God be upon him and his family) with leadership and politics. Jafar al-Mansur as a prelude to supporting the state and under the illusion that he is the Mahdi who will fill the earth with equity and justice⁽³³⁾.

The same applies to invoking religious symbolism that includes the meaning of justice with which the Abbasid Caliph is created. As for his saying:

They did not rule over their masters, and they possessed the rule of the shop, nor the rule of its ordinary son.

This is one of the arguments of the comparison that shows that justice was the religion of the Abbasids, as they did not have the class differences between Arabs and the loyalists that existed in the time of the Umayyads. And it is the exploited class at that time, an ideological struggle carried out by this class to motivate collective thought, therefore, the mawali embraced the call of the Hashemites, represented by the Abbasid state, so that if the Abbasids seized the reins of power, the Persians had a large share of freedom to rest in its shade, as there was no longer a difference between an Arab and a mawla⁽³⁴⁾. The historical rule of the Umayyads is nothing but a comparison between two theses, comparison plays a key role in the argumentative persuasion process, as it strengthens excitement, combines two heterogeneous parties and raises the value of the second party in the eyes of the recipient. As for saying:

But we were treated with fairness and fairness, until we performed Hajj and we were not pilgrims

After he pointed out the merits of the past era through the comparison he made between the Umayyad and Abbasid rule, that the poet had presented the value of justice with which the Abbasids were branded. And Islam until the non-Arabs crowded to enter the religion, the poet ((by relying on the link "but" underestimates what preceded it and proves the argumentative predominance of what follows it)), the poet wanted to prove that the new state embodies the most important principle of human rights, so we find that the text is full of this moral value and makes it.

The key to entering Islam, the poet turns the value of justice into a political orientation of the state, he tried to convince the recipient of it, and it was an argument that leads the recipient to win his heart and influence him⁽³⁵⁾.

Results:

1. Al-Hajjaj is a communicative technique between different parties. Each party seeks to reach the most important of its goals, which is persuasion, through linguistic, rhetorical and logical mechanisms that give presumptive and persuasive results, for conflict, support, justification, incitement, and the like.
2. Poetry has an influential potential in the recipient, and it has an argumentative energy that is not insignificant, just as it does in prose discourse. It aims to win over and influence the recipient, as poetic discourse enjoys persuasive influence, in addition to the graphic emotional aspects in it.
3. The poet who takes premises such as facts, facts, and values as a basis for postulates as his starting point in his arguments, only counts on the audience's delivery of them, as they represent the prevailing idea in the addressee's mind. .
4. The poem, which includes the premises that are based on the premises (facts, facts, values) is governed by a hidden logic and a precise argumentative interdependence between its parts, governed by goals and directed by the poet's intentions, that is, what the poet intends to create in

the recipient of emotion or persuasion, which provides the discourse with harmony As if the result to be communicated dominates the text.

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