

Al Hajjaj in the Poetry Maids

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***Abstract--** The presence of slave girls in the homes of the caliphs and princes had a sweeping effect on changing the shape of the political and hereditary map of the Abbasid state. From them, they became wives of the caliphs and the mothers of children. The importance of concubines and concubines was not less than that of their children or their husbands on the throne of power, for many of them had a great influence in the times when the slave trade and slaves were active in the palaces of the caliphate, and their affairs were elevated and they held high positions that were not occupied by the silk women in political, administrative, and even financial matters. It was not historically easy to ignore the importance of their contribution to Islamic culture, and preparing them to carry out their tasks was a role in the way they are directed, and here the role of socialization received by the girl at the hands of its owner is highlighted to fulfill the wishes of masters belonging to different cultural classes, and to do separate tasks, and for this, they were prepared according to for special measures to carry out their jobs, which is specific to the role that will be played in society later on, and whatever level of beauty that this type of women enjoys, their life as a neighborhood in charge of service does not differ much from those who were prepared for fun, in it, many similarities are evident, most important of which is absolute dependency. For their master, and their constant feeling that there is no stable life for them, because they are the most expensive and most sought-after commodity, and it was natural for them to continuously move from one house to another due to the buying and selling process that they are subject to, and here comes the sublimity of the slave women and their strength in investing what you get by preparing from cultures that vary between poetry different knowledge and customs to win a buyer of significant corporate value, the position of which will ensure that they stay for as long as possible.*

I. INTRODUCTION

Many of them possessed more than one workmanship, memorized the Noble Qur'an, and created with poetry, literature, story, poetic debate, singing, playing, dancing and singing, at a time when Arab society had opened its wide doors to the impressive reception of celebrated cultures and their celebration, so women were not satisfied with their beauty only, because the women's market only He was full of beautiful women, and they had many of them who limited their lives to being wives, raising children, and taking care of household matters. Here, the square is empty or almost empty for the neighborhood and the courtesans whose roles in the palaces have multiplied, after they were culturally and socially constructed according to a long list of the needs of the Arab man and his psychological mood, and they were able to obtain much of what they wanted, because one of them in the view of its master is beautiful and weak, and there is no life without him, The friendliness and willingness of his matter, and likewise he surrendered before this ideal type of woman whom the culture had made for him. The permanent management of their affairs, they made the Al Hajjaj pilgrimage from the hair softly

loved by them, and their pilgrim Al Hajjaj often succeeded in adopting their point of view or sharing their opinion, or other needs that they wanted to obtain.

The current woman of them knew how to argue and how to control speech for persuasion, and this was not a luxury from them, but rather it is a necessity that I resorted to in order to improve their living conditions, and not one of them was stopped by awe in the presence of the audience, as they were in a pilgrimage position in which they knew to convince the recipient in an evasive poetic dialogue framework, and in a surrender context.

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If the pilgrims, in fact, belong to the group of verbal acts that seek to persuade, then the neighborhood has many communication stations that sought to induce the recipients of their poetry to adopt their opinions with what they possess of good acceptance, and for their cultural ability to initiate dialogues with their masters, to adapt the opinions and minds of the pilgrims, to rich This type of speech is cultural, and because it is one of the most effective and open technologies at the human level, and it contributes to building more equal relations between women and men, and the pilgrimage dialogues that Al-Jawari volunteered in their poems are limited to four categories of the major arguments: the authority arguments, the arguments of participation, and the arguments Framing, and symmetry arguments. Power arguments: The opinion that we propose to the recipient here should be acceptable to him as an authority formed by a constant and revered in the conviction of both parties, and this gives it acceptance when summoning Al Hajjaj as an authority that is not in dispute over when we try to persuade them and "There are two possible cases of the authority's argument: As for Al-Khatib supports framing reality based on his own authority. As for calling for an external authority, there is a third diversification that constitutes a strong special case represented in relying on hidden manifestations so far to the authority of the recipient himself in order to make him accept an opinion [1]. And between these diversifications, the slave maneuvered with the voluntary arguments for the realization of the effect of action. Mottim al-Hashamiya, Jariyah Ali bin Hisham, tried to save her master after Al-Mamun locked him, so she wrote to Al-Mamun, sympathetic to him by saying [2]: From the light

Tell Mamoun Hashem the sin of your servant Ali, if he is above sins

I see above it your height thanks to the blocked owner

Be blasphemous with your hatred, and be rewarded for the reward of a defective horse

And take a prayer reliably, free, bringing you close to a answered prayer

I have done the explanation and its techniques in dressing the safe in the sense of the meaning of the Qur'anic verse (and the repressive Kazimin) with the aim of achieving the effect of the effect, and it is thus betting on the belief that the position of its principal is more real than its reliance on the strength of its argument in persuasion, and its authority in this is what the Quranic verse gave of temporary certainty that the described ones With them they are the ones whose morals have been praised in the Book of God in the chagrin of the tip, and she tends to him to pardon her master, and this relationship of coexistence between things is a relationship that some have limited in the relationship of the self to its qualities or the person with his actions.[3] It is represented in the interpretation of an event or a situation based on the self that it expresses or clarifies, such as the saying of Oraib, the safety of the accredited and his repentance from the light:

God bless Imam Abi Al-Abbas, restlessly in love

O the full moon like the enlightening perfection and the cousin of Al-Hadi the righteous Prophet

Why, sir and motley, you smelled my enemy and asked me about my friend

The argument proposed by the current figure is fixed because it is authority, and it is acceptable to him and there is no dispute about it, because what supports it in that other than being (similar to the full moon enlightening in full) that he is the cousin of the Prophet al-Hadi (the righteous) and not far from this saying that a female grown-up mourner is so at the dependent of the complete:

A year and a month before the caliph Saud, he is happy

Lord, the caliphs lasted for you, who loved him in spite of envy

One year to ninety in his account contract, and Annan your property is tightly knotted

Puzzles and Al-Qatul are the best house and the rich are Arab

The girl here seemed confident about what she guaranteed her hair to do with what satisfies the recipient. He is the master of the caliphs, and his kingdom will last for years. The means here turned into an endeavor sought by the current woman to rid her of the effeminate master after she cut him in the hair and ashamed he of what he is because of his inability to satisfy her by saying to him from the complete:

Do we have any luck in you, or I am not satisfied with you looking

He says: So I blushed, and then I presented it to the accredited person, so he bought it according to the opinion of Ali bin Yahya, with thirty thousand dirhams, after he tested it and was satisfied with what appeared to him [4]. In the same context, i.e. in the context of the relationship between the person and his actions, another argument emerges which is the protest of an idea, opinion, or position depending on the value of its owner, or on the belief of its owner himself or what he wants for himself, which is what maneuvered the virtue of the poet when he entered Al-Mutawakkil on the day I was given to him He said to her: Are you poetic? She said: This is what he claimed who sold me and bought me. He laughed and said: We sought something from your hair, so these verses sang it from the fast [5]. This authority argument belongs to the category of arguments that are based on the structure of reality, it takes from a state of coexistence between things to establish a pilgrim speech in a meaningful way towards the opinion that is formed for the sake of persuasion, and Al-Jawari succeeded in making this opinion merged in the context of receiving, and keeping on remembering what should Consideration in Al Hajjaj at first, and it is not the speakers' display of their verbal skills, but rather the harnessing of those skills in order for others to share their thoughts with them.

Participation arguments: This type of argument is almost invocation in the Hajj pilgrims, especially in cases where there is already a clear participation in thinking and action between them and the recipients of their hair, so summoning the joint assumptions imposes the effect of the participation, which constitutes a class of conservative Al Hajjaj in general in Its effects, as long as mobilizing value for the sake of argument contributes to its stabilization[8] , and the subscriber has authority over souls because she acquiesces to what she has become accustomed to, and this is an important pillar of the Al Hajjaj as the recipient is compelled to submit to what was stated in the speech, and if we look at the slave notice, we have already stood on many verses in which Al Hajjaj relied on common places, such as saying Oraib Al-Mamounia in her congratulations to Al-Mamoun in his marriage to Buran bint Al-Hassan bin Sahel, she says from Al-Sorayai[9] :

Bless your cash flow plan near Boran forever

Dora numbness, the star of which is still star Maamoun Ali

Until the king settled in her lap Burke in that of a stone

Sir, do not forget my era, so I ask nothing but what you do not know

So, the congratulations father is praiseworthy and glorifies the slave woman with the marriage of Al-Mamun from Buran and praises her qualities that he loves in Arab women, it is (a pearl of numbness). He previously promised her when his marriage to Buran occurred, and he tells that Al-Ma'mun read these verses on Buran and told her: I understood the meaning of the adulteress, she said yes, by God, sir, did you not delight me in the book to carry it to you[10] So, what the female participant shared with Al-Ma'mun that he made her start from him as Muslim with him, so that she had passed half the distance towards the goal of persuading her to ask her after she had shared it with both Muslim orders, and he fell under his influence, and likewise the virtue of the poet when she participated from his desires with what she feels towards him She said from Al-Tawil:

Yes and my God, I have a girl, so whoever does not executed is wrong

For whom you are in the heart photographer and in the eye the eye monument when absent

Trust a friend you look like that I have a heart and you are a doctor

The meanings of love and blame between the two beloved here are frequent and well-known, and it is what is frequently mentioned in the poetry of the Arab over the ages between the poet and his sweetheart, or his benevolence from one side, and from her other side, the beloved disease is a medicine that the beloved reached for him. The dependence of the common places is not limited to a value without the other, as she resorted to Fadl when she wrote an apology to those who came to visit her, and she was withheld from them without her knowledge, then the news reached her after they left, so she distressed it and hated it, and I wrote to them apologizing, saying from the long [11]:

I was not afraid to see a misstep for me, but God's command has no sect

I seek good forgiveness from you and accept our forgiveness and pardon

I needed what they knew about her from the above, this attitude of good thinking about her and the characteristics she was famous for, which are fast, obsessive, smart, advanced for all the women of her time.[12] and her coercive argument with which she restricted her visitors confirms her assumed voluntary nature and that results from an addressee's agreement about her suitability.[13] And the adoption of common places is not restricted to purposes other than the other, but may be a haven for lovers of poets and poets in their flirtatious messages, for I wrote Fadl to Saeed bin Humaid days between them being love and communication, it says from the long[14]:

And your life, if you declared your name in the passion, you would fall short of things in humor and grandpa

But I express to this my love and that and keep you free to broadcast and find

Fearing that an enemy scout will tempt us, and he will seek to block

Her fear of revealing in love was a reason for her concealment and refraining from declaring her, for fear of apprehension, and her beloved is shared by the same fear of entering the benign obscene between them.

II. Symmetry arguments

This type of argument relies on establishing symmetry between two realistically separated regions that allow the transfer of the characteristics of one known to the other, in terms of the symmetry of one of them being presented as if it possesses an established authority in advance, and for the argument to work the proposed external party to form the symmetry must be acceptable to The recipient and agreed upon to support the defending proposition when marketing the marketing elements, and the neighborhood that violated their humanity with slavery after they had an affair in their country obliged the life of slavery for them to sharpen the most brilliant means for winning the price of a life that gives them back something that they lost, and the current that differs from the free in its existential need to Persuasion , because the Arab always used to repeat: The nation is bought with the eye and responds with defect, and the freedom is tied in the neck of who it has become [15] , which is what motivates the slave girl to have her methods renewed and present every time threatening to replace her with a more beautiful one, or more brilliant than her in hair and other things, what was happening in the slave market in humiliating ways in the processes of buying and selling, prompting them to do anything to end their suffering As it is narrated from two female female slogans that were offered to Al-Mutawakkil for their purchase, he wanted to test their skills. He asked only the first and her name was Raya to say a poem that improvised and remember it, so she said from Al-Tawil[16]:

I say, and I saw the image of Ja`far, the Imam of guidance and the conquest of honor and pride

The sun is Duha, or likened it to the face of Jaafar, the full moon of the open sky, or the likeness of full moon

He said to the other: You chant something if you said, she said from Al-Tawil:

I say, I have seen the image of Jaafar Almighty, who is above you, O mankind

And complete your cattle with an opening, and advise him, for you are our sun, and the moon is opened

The two current women followed all the methods that matched the position of Al-Mutawakkil to seek his influence and influence and convince him. The first female Al Hajjaj presented their Al Hajjaj with a question about two pictures, one of which is more informed than the other. Between the sun of sacrifice and the fullness of the sky, these images are lined together to be overtaken by Jaafar (Al-Mutawakkil) [17] , and the image of Ja`far is with him, who is the master of mankind, and a sun and a moon have become him, but he ordered to buy the first of them and return the other, so the respondent said: She did not repeat me, and he said: Because in your face a freckle, and here she had to leave the metaphor that did not help her in her first pilgrims, And she uses the representation that the Al Hajjaj see as pasting the means of reasoning in the hair, because it is an existing protest by the similarity between her condition and the similar situations that Al-Mutawakkil knows, and she said from the fast [18]:

They said I fell in love, so I answered the most delicious ride to me unless it was installed

How many pierced pearls were made, and one that was not pierced

He replied from the complete:

The ride does not enjoy its ride unless it is humiliated with the zipper and it is installed

The wall is not useful until it is written in the system with a drill

The answer was a description of her condition as a slave sold and bought, and it is not (a hidden pearl of numbness) [19], so she had to resemble herself and accompany her with the value that was doubled when perforated to be arranged in a contract to be worn, except that

referring the arguments to a supposed justification she picked was proportional to the current Al Hajjaj at the completion of the purchase process, And not just free proof [20]. The analogy here was a form of submission for the existence of a relationship of rapprochement between its parties belonging to the same world, and not far from this story what a beloved female servant of Al-Mutawakkil had flattered her argument after he had quarreled with him and his servant who sent him investigated her news that she sings with these verses from the theater [21]:

I turn in the palace, I see no one to complain to, nor speak to me

Even as I rode a sin that has no repentance, saves me

Do we have an intercessor to a king who has visited me in the hills and reconciled me?

Even if the morning appeared to us, he returned to desertion and he became from me

The novel says that he saw in the sleep that loved Moutawakel made peace, and called on the server and said to him : Go and know Brha and anything classified [22], the servant may have told her the dream of Al-Mutawakkil, she resubmitted the reality in a manner consistent with her desire to improve her relationship with him after she gave her dispute with him a new form that framed her to define her suffering from desertion and presented her condition without him, and she asks who intercedes for her to reconcile with Al-Mutawakkil, and she cited the argument of the definition As it is based on reality in order to argue when it presented the identifier in a suitable atmosphere for pilgrims, the recipient was forced to believe the attribute with which it was framed, and in this way we see that the slave women harvested eight fruitful recitations, while the female servant of Al-Mutawakkil resorted to framing her request to return her husband to her after Al-Mutawakkil sent him in Go to a far place by saying it is complete [23]:

Patience is running out, the sickness increases, the house is near

I doubt or complain to you, because no one else can make the effort

Fadal Abbar turned two counterparts in an equal way, supporting them with the description of this Hajjaji, when she turned the priorities with the intent of displacing one to highlight the other [24], and this heart may not be safe from some blame and questioning, especially if the hair comes as a shrine between the loved ones and the confusion of one of them falling between two things, both of which are difficult, so complaining From the beloved, the complaint equals it, as if it seeks to become an imposed rhetorical face.

III. Research Conclusion and Results:

1. Al- Jawary succeeded in activating the answer to a question inherent in the presence of poetry, which is the feasibility of it and its pilgrimage ability to psychological and behavioral transformation of the recipient.
2. Al-Jawari was able in most of their persuasive attempts to reach the Al Hajjaj to the point of efficacy, which was proven by all the social status that the female obtained at the expense of Al-Hurra, which was unable or failed to control the speech for the sake of persuasion, and her fate was excluded.
3. Although most neighborhoods are non-Arab, they have proven their ability to control Arabic and its methods of minimizing speech and using its impressive avatars.
4. The most competitive cases of Al Hajjaj among the slave women themselves were to win the consent of their master, because the Arab man, fascinated by everything that was formed by the slave phenomenon, did not need them to convince them of them, but the need is to earn his friendship from their skilled workers in this.
5. The search revealed great ingenuity in the various sciences, arts and literature, and from the intensity of their prowess they were accused of being not those who write their poetry but rather their masters who outperformed them by their confession, this is Saeed bin

Hamid accusing Abu Othman accusing him of writing to the maid the virtue of her patch and restraining her, and he admits: I wish to surrender to me and not take her words And its messages, and if the writers, their elders, and their dear desires were taken away, they would not have dispensed with that

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