

بسم الله الرحمن الرحيم

-

**صورة المجتمع العباسي
في طبقات الشعراء لابن المعتز
بحث مقدم لنيل درجة الدكتوراه في اللغة العربية**

إعداد الطالب:

إشراف البروفسير:

	المحتويات	
	الإهداء	
	شكر وتقدير	
	المقدمة	
39-1	(334 - 132)	:
2		:
2	(232 - 132) :	()
12	(334 - 232) :	()
19		:
30		:
84-40	(296 - 247)	:
41		:
41		()
42		()
43		()
48		()
50		()
52		()
57		()
60		:
66		:
66		()
71		()

74	.....	( )
77	.....	( )
81	 :	
153-85	 () :	
86	 :	
86	.....	( )
87	.....	( )
96	 :	
103	 :	
116	 :	
116	 :	()
121	.....	( )
245-154	 :	
155	.....	( )
155	 :	
163	.....	( )
164	.....	( )
164	.....	-1
165	.....	-2
166	.....	-3
167	.....	-4
168	.....	( )
174	.....	( )
181	.....	( )
184	.....	( )
190	.....	( )

195	.....	:	
195	.....		( )
206	.....		( )
217		:	
219			()
222			()
230		:	
237			()
237		:	
237			-1
240			-2
244			-3
329-246		:	
247		:	
248			()
260			()
270			()
276			()
283			()
289		:	
290			()
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362-346		

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الفصل الأول

العصر العبّاسيّ (132هـ - 334هـ)

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(334 - 132)

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(136 - 132)

132

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1990 2

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267 3 1958

.189 9

.341 2 ⁽⁴⁾

.338 267 3 ⁽⁵⁾

.19 2 . ⁽⁶⁾

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(12) 132

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271 260 3 (7)

.184 – 183 1 .

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288 4 1997

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514 1985 2

34 2002 1

.486 1962 2

.34 (10)

. (11)

. 54 – 53 10 (12)

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(13)₁₁

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146

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137

(18)

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 (&) & . \quad (14) \\
 & & .72 \quad 3 \quad 1978 \quad 6 \\
 & & .109 \quad 103 \quad 10 \quad (15) \\
 & & .105 \quad 5 \quad 6 \quad (16) \\
 & & .16 \quad 6 \quad (17) \\
 62 & 10 & 302 \quad 3 \quad (18) \\
 & & .205 \quad 1
 \end{array}$$

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(19)
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(21)

∴ (169 - 158)

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1994 1	.307 – 306	3	(19)
	.44-43		(20)
		.44	(21)
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	.52		83-82
	.129	10	(23)

159

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161

.⁽²⁴⁾ 163

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160

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.⁽²⁵⁾

(170 - 169)

⁽²⁶⁾”

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(193- 170)

.⁽²⁹⁾

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52 51 38 6

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.344 – 343 1

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.299 - 298 1952

299 (³⁸)

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.335 (42)

.336	53	4	(⁴³)
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129	4		230	227	9		(55)
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	.388		(⁹⁴)
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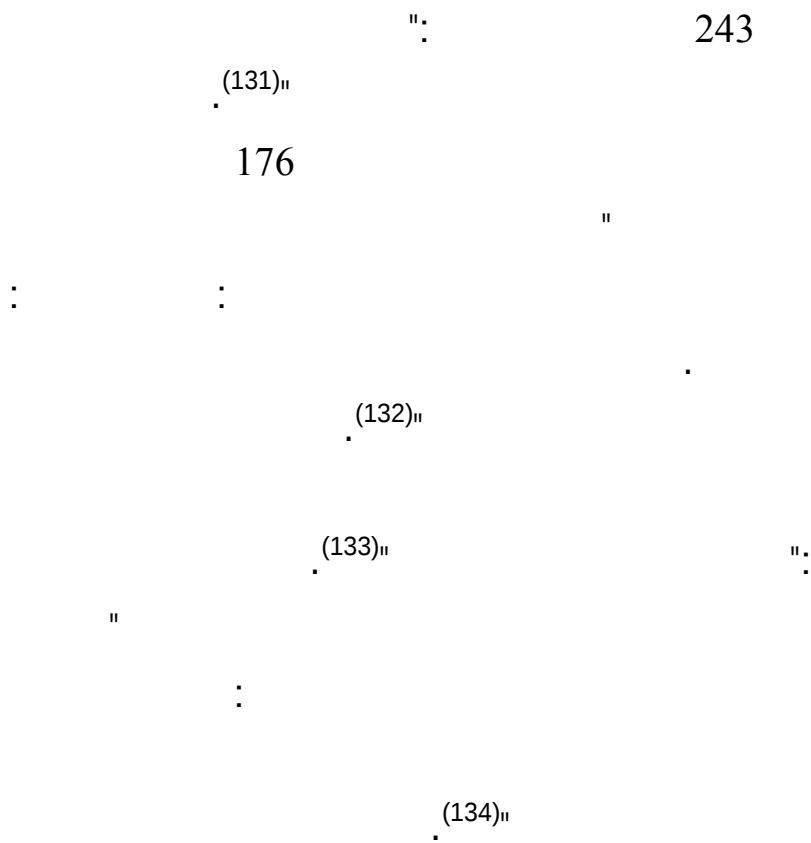
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240		204	
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195	"	"	261
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الفصل الثاني حياة ابن المعتز (247هـ - 296هـ)

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⋅ ⋮

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$$\begin{array}{r} \cdot 220 \qquad \qquad \qquad (240) \end{array}$$

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				. 179		(²⁸²)
95	10				107	(²⁸³)
	76	3			85 – 84	13
	245	2			161	
222	1				166	3
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الفصل الثالث

كتاب "طبقات الشعراء المتكلمين ، من الأدباء المتقدمين"

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Abstract

The issue of this study “The image of Abbasi Society” in the book of “Tabagat al - Shuara” “The classes of poets” for the author I ben Al-Muataz. This study aims to introduce the abbasi Society through the study of the abbasi period, the author’s life and the study of the book itself
“Tabagat al – Shuara”

This study consists of introduction, five chapters an a conclusion . In the introduction I showed the reasons which led me to choose this topic and the plan which I have followed and also the sources and the references I have used.

Since the book involves of biography of poets who lived in Abbasi period and the author himself had lived in this period I specify the first chapter for the study of the Abbasi period to know its effect on the author and the people whom he mentioned and narrated from them. The second chapter is for the life of Iben Al-Muataz. The third chapter is a description study for the book “Tabagat al-Shuara”
“The Classes of poets”

In the fourth chapter we had a glance at the intellectual and social life in the book of “Tabagat al-Shuara” “The classes of the poets”. In the social life we handled the wine, the amusement, the atheism and the renunciation, then the richness a appearances and the poverty appearances after that the humour and the anecdotes. In the intellectual life we presented the intellectual doctrines and the religious beliefs that was spreaded at the Abbasi time.

In the fifth chapter we covered with study and analysis the poetry subjects besides its artistic features as the language, the style and the poetic image also the weights and the rhymes of the poems. and this study has reached a number of results which you can find in the folds of this research and the observation of some of its possible in the following:

“Tabagat al-Shuara” “The classes of the poets” book has included biographies of one hundred and thirty two poets all of them had lived in Abbasi time and enclosed in a sect from their news and their poetry and the author method has depended in it on shortening and the abridgment and mentioning the rare of the poets poems, and he also concerned in his book with the famous and unknown poets. The author in his critical judgement resorts in the quality to easiness and the tenderness and the avoidance of affectation.

In his book (Tabagat al- Shuara) “the classes of the poets” Iben al-Muataz has painted a clear picture of the social life and its appearances as wine, amusement, the an theism, The renunciation, the richness, the poverty, the humour and the anecdotes. The research has concluded that the society of maids and boys and what it accompanied from the spread of singing had contributed with a big share in the incitement to the playful life also an theism spreaded those who were pulled with a strong current of asceticism. The luxury and the ease were special for the Khalives and their ministers, but the Majority of the people were suffered povery, so humour, jokes and poets were spreaded. As the book of (Tabagat al-Shuara) “the classes of the poets” was full of images of social and intellectual life and the intellectual doctrine and the religious forms as Shiites and dissidents.

In his book (Tabagat al-Shuara) ‘The classes of the poets’ I ben al-Muataz showed the purposes of poetry, love poetry was clear in their poems so the poets described the sensual aspects of the women in a way which they didn’t experince. In their exaltation they showed the Islamic meanings, and their satirist poems were full of abuse and insults, and their glory poems were full of the meanings of disdain, pride and valor.

The poetic dictionary of the Abbasi poets is devided into two doctrines. A doctrine that its supporters were affected by the Abbasi civilization then they enriched the easy language and the simple expressions. The other doctrine whose supporters followed the trace of advanced poets so they imitated them in their meanings, expressions and style. So their poems came resembling of Bedouins poems which is full of good expressions and the solidity of the style.

Because of the spread and a flourish in singing many Abbasi poets tended to light rhysems which came compatible with singing, they also did much in neglected rhyme poems and they renewed what was called the couples and also they did much in the versification in the quanternions.

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