

THE SITUATION IN THE ABBASID ERA

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ABSTRACT

This study aims at detecting and researching the particles of the phenomenon of humor as a literary phenomenon and a poetic type belonging to the range of poetic purposes and forming part of it in the Abbasid era in particular, by addressing this type by definition language and term and then research in the personal and literary features that must be enjoyed Nazim verses envelope, in order to distinguish it from other personalities that have become famous in the era and known humor and tender and ridicule, and we can say that paying attention to the poetry of humor in the Abbasid era did not get his abundance of study and research, but was implicit in the books of literature, so we thought to do what We have provided from An effort to provide an integrated vision or as close as possible to clarify the features of this literary product.

INTRODUCTION

Enlighten the Abbasid era in the spirit of renewal and openness to the other and keep pace with modern civilization, due to the mixing of Arabs and their interaction with the peoples of different nations that have become part of the Abbasid society, which in turn led to the emergence of intellectual, cultural, social currents have had a profound impact on the profound transformations including various aspects of life At the time, the literary scene was one of the most important aspects that flew in the horizons of renewal and innovation and tendency to break away from the grip of inherited and tradition and the trend towards freedom of literary expression, and this means the emergence of new genres or inherited, but was dyed by the character of the civilization era. As a species we glimpse the product of my poetry ways ears of the caliphs and princes and tended him, but encouraged him has been called poetry envelope and named saying Zarif and the atmosphere of tiles and corridors of palaces flourishing luxury and pleasurable fertile ground provided this phenomenon the requirements of origin and common until he joined the literary genres poetry and prose in that era, This study was organized by introducing the envelope through which we defined the language and terminology, followed by the first section, which specialized in studying the emergence of the phenomenon and its prosperity, followed by the second section, which dealt with the characteristics of

Zarif personal and literary, while the third section was limited to provide models for the most important personalities To which the theme of the envelope was embodied with models of their hair and prose.

CHAPTER ONE

Section One

(Definition of language and convention terminology)

Adverb language: - An actor of a circumstance which is a source (envelope and envelope envelope, envelope and circumstance.

He is cute and has shown the kindness of kindness, tenderness, cleverness, ingenuity and politeness

Envelope: civility The (circumstance) of the man annexation (a circumstance) is funny.

The man's envelope, he was nice, cute, witty, good phrase

Chucked girl: good appearance and body ⁽¹⁾.

The witty terminology: -

Adverb: dexterity and intelligence of the heart is described by the boys and girls Azawal Zolat is not described by Sheikh nor Mr. It was said envelope Hassan phrase and said good body was told stare something has enveloped circumstance and may be in hair haircut.

Al-Asma'i and Ibn al-Araji knew the funny, eloquent, good-spoken, and they said the envelope in tongue.

Mohammed bin Yazid Zarif is derived from the envelope, a pot like a beautiful guest pot for literature and morals

It is said so and behave not Zarif ⁽²⁾ .

(The emergence of phenomenon phenomenon and the most important factors affecting its spread and prosperity)

Literature of humor of interesting and interesting manners in the outing of the soul and the spring of the heart and hearted hearing and bring comfort and metal pleasure where we can not imagine the world without the humor or imagine life dying grimless desolate appearance, the life without laughter is a heavy burden unbearable.

The art of humor has been known throughout the literary ages, and the Arabs knew the humor as other nations knew, and were influenced by the social and cultural life of those nations. The humor is present in every language and civilization.

⁽¹⁾Dictionary of the meanings of the whole, the intermediate dictionary, c 2, p. 170.

⁽²⁾Surrounding Dictionary, Dictionary of Whole Meanings, Vol. 2, p. 8

⁽³⁾Humor in Arabic Literature to the End of the Third Century, p. 170

The humor is not only intended to make the listener laugh, but to cultivate a sense of humor within him, the serenity of his soul, the demise of his mind, and that most of the humor brings a smile inside him and makes people engage in sudden laughter ⁽³⁾ .

The economic and social conditions in the Abbasid era helped a lot to the popularity of this color of literature ⁽⁴⁾ .

Some writers and writers in the Abbasid era were interested in the phenomenon of humor, but did not get what they deserve from the study in the ages that preceded it.

Perhaps the reason for the departure of scientists and away from the study of this phenomenon is that the prevailing view in society, which sees the activity is useless because they do not play a valuable role within societies.

The best period of humor in Arabic literature was associated with the Abbasid era, which witnessed a comprehensive intellectual and literary movement in which social and economic contradictions intensified.

Since the poetry in the Abbasid era of the most important manifestations of life, whether in the expression of different trends or in taking a way to approach the caliphs, the poetry in the door of Aldarafh luck as well as the personalities of poets in which tales of their own ⁽⁵⁾ .

The state of the poetry was clearly associated with the state of poetry in the Abbasid era, as the state coffers were overflowing with money that was reaped from taxes and abscesses and the prices were cheap and prosperity in the country was due to the interest of the caliphs in the economic affairs of the country and their work to develop the country's

⁽⁴⁾History of Arabic Literature (the first Abbasid era), pp. 44, 45, 46 and beyond

⁽⁵⁾(History of Baghdad, the City of Peace - 1 / pp. 70-80

resources with great efforts in Agriculture, industry, trade and other economic affairs.

The State of Rashid as the medium of the decade of the best and most beautiful and the best and the widest patch and a kingdom .. Did not meet at the door of Khalifa scientists, poets, jurists and readers What met at the door of Rashid, and each day arrived one of them Igzel link, and raise the highest degree, and was a narrator of news and antiquities The poems are true to taste and distinction ⁽⁶⁾ .

Thus, we find that economic factors in most of the history of literature was a strong incentive in directing its purposes and the multiplicity of doctrines and open the talents of poets and writers, so it became an important purpose Aldarvp money for the poet in the Abbasid era and being a means through which to approach the caliphs ⁽⁷⁾ .

In social terms, the influence of the Persians and the Turk was evident in the social life of the Abbasid era. People for fun and laughter ⁽⁸⁾ .

We do not overlook the tremendous civilizational development caused by the ethnic and ideological diversity of the Abbasid community. It has played a pivotal role in creating suitable conditions for the prosperity of the situation and its development among the competitors and the challenge among the members of the society ⁽⁹⁾ in gaining the advanced ranks in the hearts of the caliphs and the influential people in particular and the people in general. Extremely inclined to play and crazy, especially after the peoples blended and converged customs of the various nations in that region of the earth, as dyed this age as it has each of these nations a history of civilization ancient.

⁽⁶⁾ Honorary in the Royal Arts, p. 200 .

⁽⁷⁾ Art Studies in Arabic Literature, p. 309.

⁽⁸⁾ See the history of Arabic literature (Abbasid era), pp. 44-45 .

⁽⁹⁾ See the same source, pp. 67, 68, 69 et seq .

⁽¹⁰⁾ Gold Meadows: 30/310 and beyond.

⁽¹¹⁾ Information: 3/15

Thus, most of the people of Iraq were fond of the pleasures. They were to eat only the finest types of foods such as chicken, fish, fruit and dessert. With flowers and winds. Perhaps the drink councils were the most indicative of the indecency and indulgence in religious life⁽¹⁰⁾ .

This helped the prosperity and spread of humor in these councils and the popularity of this type of literature in the Abbasid era.

Especially during the reign of the Caliph al-Mahdi, who opened a door for great fun for those who came after the caliphs, as he was fond of hunting, playing, listening to songs, spending money and hearing the funny poetry that makes him unable to stop laughing ⁽¹¹⁾ .

Al Suyooti describes the days of Harun al-Rashid as holidays and weddings ⁽¹²⁾ .

Women emerged as a major pillar in the reality of civilization luxury, the palaces of the caliphs, princes and greats harbor many of the neighborhoods and watering, as told Abu Hayyan Tawhidi, who counted more than .

Four hundred and sixty are ongoing in the Karkh region

It is worth mentioning in this story of a good neighbor, she has a funny story with her master and a funny ⁽¹³⁾ joke when she sent him a letter with her nice fingertips on an apple. With an apple written on it expensive from the convergent: -

- Your pleasure hak about my appointment

So my apple was patient

⁽¹²⁾ History of the caliphs: 286 .

⁽¹³⁾ Ibn al-Wishah in his book Almoshi (207 - 209) that the apple when the people of luxury and people with longing is a tool they show their news and not from their gifts equivalent to the predominance of almost cheeks for round and cheeks.

Rashid took another apple and wrote it

- I overlooked my promise and did not forget

My apple is sorry

Al-Rasheed then turned to the guest and said:

He said in this thing, he said: It is simple

An apple came out of the torrent from there

I desire from the world and
what is in it

White in red blush.

As if picked from her cheeks

The stream of luxury made the Abbasids drown in the pleasures and manifestations of lunacy, the humorous humorous poetry flourished, which includes a rare and funny meanings and the caliphs and princes frequently asked for the poets witty and clowns appeared funny and became clowning art earns abundant money and has conditions and methods as mentioned by the big ⁽¹⁴⁾.

From the above we conclude that the socio-economic development of all the demonstration has had a profound impact on the prevalence and prosperity of humorous humorous poetry, including poetic and prose anecdotes, especially the interest of the caliphs of this type of art.

CHAPTER TWO

Zarif attributes (personal, literary and moral qualities)

It is mentioned here some of the qualities that must be available in the personality of Zarif, as this type of art is committed to some of the qualities that add to the character of the circumstance and make it up to the rank of circumstance and also makes it able

⁽¹⁴⁾ The crown of the morals of the kings: 31, 92, 31 n 132, Councils of literature in the palaces of the Abbasid caliphs: 84 – 98 .

to make people laugh and not only smile, but engage in laughter.

There are personal qualities specializing Zarif personality and the way he deals with others and the way he eats and how to live as well as some literary qualities that pertain to poetry in addition to the moral qualities.

The most important are the Sabah face and body cleanliness and dress and smell good and disgusting of dirt and do cheerful actions and agility ⁽¹⁵⁾.

And to be polite gentle slow to eat food tends to minimize the morsel because it sits princes and not to talk during food and act properly and sensitive to take into account his movements and habitation because he sits caliphs and princes.

The moral qualities are to be good morals beautiful pronunciation polite speech with high morals and good reputation broadcasts its reputation in the councils of caliphs, princes and judges.

With regard to its literary characteristics, it is necessary in the funny and humorous to be the owner of the intelligence makes him looking for resourcefulness and manages plans and also features an insightful view of his original talent that lends him lightness and kindness. The joke is abundant well-preserved and familiar with the culture of his time.

And what is Zarif enjoys the speed of intuition, God has given some people a presence in intuition and speed in the answer and risk and the ability to respond and get rid of the embarrassment that may be exposed to embarrassment as a result of some of the mistakes that are sometimes issued by them in their actions or in their words become the target of ridicule and sarcasm ⁽¹⁶⁾.

This is the most important characteristic in Zarif because he may be surprised by the words

⁽¹⁵⁾ Humor and Laughter in the Arab Mashreq Heritage: 296.

⁽¹⁶⁾ Ibid.: 298/299 .

addressed to him in order to rhythm and show his negligence. If this man who endowed the speed of intuition, his response in this case is a source of laughter because he transmits the hearing suddenly from case to case thanks to his talent Escape from forestry ⁽¹⁷⁾ .

Perhaps the poet Abu Dlama was one of the most prominent poets who were known in the presence of intuition and the speed of the answer and the ability to disintegration and laughs and circumstance because of his pleasant spirit, and it is narrated that he entered the Caliph Mahdi, who was deliberately embarrassed to disintegrate methods ridiculous funny and had a group of Ashraf Bani Hashem Mahdi said to him, "I give God a covenant, if you do not spill one of the people in the house to cut your tongue or to hurt your neck."

The people looked at him, whenever he looked at one of them winked that he had to be satisfied, Abu Dalama said I did

I have fallen, and it is a fine of the fines and it must not find no one more right to spell me and do not pretend to spell myself I said ⁽¹⁸⁾ .

Only inform your father Dlama

It is not honorable dignity

If he wore a turban he was a monkey

And a pig if he removes the turban

Folk laughed and none of them remained, but praised him for the presence of intuition and the speed of the answer and the ability to disintegrate and laughs.

⁽¹⁷⁾Humor and Laughter in the Arab Mashreq Heritage .

⁽¹⁸⁾ Ibid, 299 .

⁽¹⁹⁾ History of Arabic Literature (1st Abbasid Period): 65 – 73 .

One of the methods of humor is to manipulate the meanings words, which is an important characteristic as the manipulation of the phrases to draw laughter and joy because the change of letters in the word and change the words and replace them in the sentence to recognize them and lead to another meaning requires positive reflection of humor Perhaps the reason lies in the realization of the correctness of the first expression and then hear the expression in its form New to find through it that the goal of change is humor and circumstance and laugh.

Some wise people resort to the opposite of the words they have heard and distribute them to new meanings and may resort to alliteration or counterpoint or courage in it ⁽¹⁹⁾ .

The manipulation of meanings leads to the circumstance in certain cases such as some rhetorical methods such as pun and euphemism. Joking and disintegration is an essential element ⁽²⁰⁾ .

CHAPTER THREE

The characters who represented the phenomenon with models including poetry and prose

In this section I mention some of the funny characters in the Abbasid era and some of them

A - Abu Yingbe - the poet funny

"Before I was in my father, I should?"

This is the poet bin Tarkhan Abbasi, who lived in the golden age of the Abbasid state and extended by the age of the succession of Al-Mu'tasim and rooms Abu Abi Al-Ynghba.

The translation sources did not mention the date of his birth or his death and indicate that

⁽²⁰⁾Humor and Laughter in the Eastern Arab Heritage: 298 - Artistic Studies in Arabic Literature: 101 .

Marzabani collected him individual news, in which he says: (served Mansour and me thirteen years)

It is known that the mandate of Abu Ja'far al-Mansur was between 136-158 to emigrate, if a poet had served Mansour five years before the death of the latter, it means that he was born in 140 AH ⁽²¹⁾ .

As for his death, some sources pointed out that he died in Mu'tasim's confinement because he was a haja, while Ibn al-Mu'taz says in his classes that he (Hajj al-Fadhl ibn Marwan) imprisoned him after he was seduced by the confident and ended him as a hoja. Alright.

Al-Fadl ibn Marwan is the minister who was changed by al-Mu'tasim, then he was arrested in the month of Rajab twenty-one hundred and two hundred and he said:

In light of this, it is possible to imagine the death of Abu Al-Yanjabi the poet in 221 AH, the year of the dismissal of Al-Fadl bin Marwan, who was being paid in full in prison. ⁽²²⁾

His poetry and circumstance: -

It was said about (Abi Al-Yannjabi) that he is a poet Mohsen, Zarif, a good joke and satire, had news with good, honest, safe and Almotasim praise them and praise the ministers and the elder.

And attacked for the sake of play and perfection.

It was said he was quick on the symptoms of people satirized and cut them and before he was fooling earned fools, and was one of Dawahi and free.

Some researchers have included the shoulders among the poets (Alkodia) and begging and poetry in the door of social criticism, and the fact of the fact that with many of the deprivation of criticism and criticism of some social phenomena has been

linked to more than his successor and minister and Amir and has links to the elders of the people of his time and this means his distance from Alkudia and all The thing is that he was gaining hair and gaining non-begging with his tendency to ridicule and blink in his hair and behavior.

From his jokes, people were avoiding harassment from that narrated by Muhammad ibn 'Umar, saying (I and Walid son of al-Durqi poet went to Bab al-Taq one day Vtlqana Abu al-Yannjbi, it is before we reach him Ibn al-Durqi said that you can make fun of Abu al-Yannjabi hour?

I said do not do it fast obscenity good-witted sly tongue, he said and what may he say? God either spell something, but if we condemn him, say these two characters ⁽²³⁾ .

Or my father should be an old bad prostitute

When we were close to him, I said that he looked at my father Aldorky look angry has learned that it was done and the house of saying he said on the obvious without thinking

I am my father should be from your mother in the midst

He pointed his hand to Abu al-Durqi said: I looked at him has yellow color I said pain exhausted to do?

Abu al-Yanjabi should have been quick-witted, even in prison.

(I entered my father should be imprisoned and I said: What was your story said:

(I am the father of the should, I said money should not, so I locked up where it should)

What is known about Abu Al-Ynjabi is to use the thumb in some of his texts, which is to say the

⁽²¹⁾) Gems collection in salt and rarities

⁽²²⁾) Biography of the nobles' flags: 10/616, and seen the deaths of objects: 1/289 .

⁽²³⁾) Biography of the nobles: 10/614 .

speaker vague words carrying opposite meaning for two different faces and evidence of this is organized when he married Al-Ma'mun (Buran) Bint Al-Hassan Bint Sahl and not in the history of Iraq what died in their wedding of the safe year 209 AH And poets in the description of that night felt quite a few .

It is said that the poetry of saying:

Abe should: -

God bless the good and Boran circumcision

O son of Aaron has triumphed, but a daughter
of

When this poem was said to Ma'mun, he said:

(God Mandri good or bad wanted!)

That he did not know what he wanted by saying (girl from!) ⁽²⁴⁾

B - poet Abu Dalama: -

He is Zind bin John Qassas bin later and his nickname (Abu Dalama) has been known for this nickname until it overcame his name and that this nickname causes people to choose him only, has gone to say that some title by the son who was called (Dlamah).

While others mention that the name of a mountain overlooking the Hajjoun at the top of Mecca and said that this mountain was black with a smooth rock and was the site of the infanticide of girls in ignorance, Vkn because it is a boat similarity between him and the mountain is the length and black.

Abu Dalama witnessed the Umayyad state in Saban and had no mention of it where the Mawali had no regard to the Umayyads. He interrupted him and his son Caliph al-Mahdi.

Abu Dlamah was known for his humor and anecdotes. It was a fun, good-talking and enjoyable

novel. He was a lavish drinker, a reckless drowner in pornography and insane.

The Abbasids relied heavily on poetry, and some of his tasks were to propagate them, support them, beat their enemies, and overthrow them. They used or exploited poets close to them, such as Siddiquit ibn Maimoon and Ibn Dalamah. Saddig worked to arouse people's emotions against the Umayyads and to urge them to be killed mercilessly.

They used Abu Dalama to win public opinion on the side of the new Abbasid dynasty, thus contributing to a new mission in the Abbasid era: maximizing the ruling family of Bani Abbas in praise of the Caliph al-Mansur.

He said: -

If he sits above the sun of vineyard

Folk said to sit O Al Abbas

Abu Dalamah is known for its anecdotes and humor, and his stories and tales abound with the caliphs Abu Abbas al-Saffah and Abu Ja'far al-Mansur and al-Mahdi.

It was said that he was standing in the hands of the serial killer.

He said to him: Ask me your need

Abu Dlamah said: Hound

He said: Give him

He said: and the pet is catching them

He said: Give it.

He said: Ghulam leads the dog and hunts him

He said: Give him a boy

He said: The ongoing fit us fishing and feed us from it

⁽²⁴⁾) Senate deaths, 1/289.

He said: Give him an ongoing

He said: These are you, Commander of the Believers, they must have a house

He said: Give him a house that brings them together.

He said: If it was not lost, where do they live?

Said: I have cut you one hundred follicles full and one hundred follicles immersive.

He said: What immersive?

He said: There is no plant in it

He said: I have made you, O Commander of the Faithful, five hundred thousand follicles, immersive from the fellow Beni Assad

The Caliph laughed

And he said, Make all 200 full.

He said: I was authorized to accept your hand

He said: As for this Vdha I do not

He said: God did not prevent my children anything less harm them ⁽²⁵⁾

It is narrated that he once entered Abu Ja'far al-Mansur and had his two sons, Ja'far and al-Mansur and his minister Isa ibn Musa.

Mansour said to him: I promised God, O Abu Dlama, if you did not spell any of those in the Council to cut your tongue Abu Dlama talked about himself, saying the Council was the Caliph and his sons and his cousin and all of them refer to me

I said to myself had a covenant, he must be an actor and then came to the people of this Council all points with a finger in the link that I missed it I realized that one of them was killed.

⁽²⁵⁾ Collect gems in salt and rarities: 1/42

I turned right and left to see some servants to Ojoh what I found no one, I said to myself either swore on those in the Council and I am one of the Council and Mali that Hajj myself I said:

Except you are the father of Dalama

I am not of dignity or dignity

If I wear a turban I say a monkey

And a pig if he removes the turban

I gathered Damama and I collected a wickedness

Likewise, viciousness is followed by the doom

Those have gathered Naeem Dunya

Do not rejoice has resurrection

Mansour laughed until he lay down and ordered him a precious prize⁽²⁶⁾

It was said that Abu Dalamah was drinking in some pubs and he drew sugar. He went swaying to the right and north, and his legions (Al-Asas) (Night Guard) took him.

who are you ? What is your religion?

Religious on the religion of the children of Abbas

What a clay seal on the stationery

If you take four cups

He managed to drink my head

Is it what I told you of bass

They took him and broke his clothes and brought him to Mansurfamrh incarcerated with the chickens in her house when he woke up to call his boy once and another maid does not answer him, but he

⁽²⁶⁾ ibid, 1/42 .

hears the voice of chickens when more said to him the warden: What is your business?

He said: Welk who are you? And where am I?

The warden said: You are in custody I am so warden

He said: Who imprisoned me?

He said: Commander of the Faithful

He said it is breach of Tlasani?

He said: Guard

He asked him to come to him with his medication and Qurtas

Says: Amir faithful redeemed myself

Allam locked me up and broke Saji

Security redhead clear-tempered

Her beam was a flame os

I have cooked with the fire of God even

Sperm has become mature

Crush her hearts and covet

If thinning popped in chicken

He led to prison without a crime

Like I was some abscess workers

If they were imprisoned, it would have been easy

But I locked up with chicken

Al-Mansour summoned him and said to him, "Where are you imprisoned, Abu Dalama?"

He said with chicken

He said: What you are making

Aguqi said with them until the morning, laughed and released him and ordered him a prize ⁽²⁷⁾

The examples that have been presented with regard to poetry and mention here examples of prose and the first

(Bigeye)

The protruding is Abu Othman Amr ibn Bahr ibn Mahbub al-Kanani, the nickname for the protruding eye protruding.

He wrote a book of stinginess, which mentions funny stories about stinginess and his people as well as a book statement and identification and animal.

Al-Jahez was bloody and cute, sweet and modern with his joke.

Some of the big ones: -

Narrated bigeye

I came with her until she brought me to a maker and said to him, 'Like this, I went away and asked the manufacturer about her saying.' , I said to her, Madam, I did not see the devil, and I brought you was what I heard !!.

Narrated also bigeye (I came home a friend of mine knocked on the door went out to a maid from India, I said: Tell your master, bigeye door, she said: Cahit door?

In her language I said: Do not tell him Alhdkb door and said: Alhkb door! I said no .

Say something, and come back !.

One of the jokes of the protagonist is that he was one day heading to Yemen and entered his

⁽²⁷⁾) Collect gems in salt and rarities 1/46 .

markets and toured many of its neighborhoods, but he found people alienating him for the ugliness of his form, and nobody added him.

He replied protruding

Since I came right, I haven't seen a good face

...

God has ugly a beautiful country where I am

...

Among his jokes also (Scrooge and Sons)

A man from the stingy said to his children: Buy me meat, so they bought a cook, and when he cooked it all he did not have any bone left in his hand but the eyes and children of his children, he said: I will not give any of you this greatness until the description of the good to eat. With its owner

The middle said Alokha father, and I feel it so that no one knows for a year is the mother of two years, he said: I am not the owner! The younger said, "Father, I suck her, then I beat her and regret." ⁽²⁸⁾

"Arab Juha"

It is one of the popular personalities of Juha's personality, described by Dr. Mohammed Rajab Al-Najjar in his study, which is the most comprehensive reference for Juha, which he mentioned in his book " Juha Al-Arabi " as it carries with it an affirmation of national unity and an embodiment of its purpose and fixed values, which represent cultural continuity and historical authenticity over time.

Juha character refers to all sources that it is a real figure with a historical impact is Abu Ghosn Dijin bin Thabit al-Fazari end of his lineage to the tribe of Fazara Arab born in the sixth decade of the first century AH as mentioned some sources of Arab heritage ⁽²⁹⁾

⁽²⁸⁾ Stingy: 66.

⁽²⁹⁾ Arab Juha: 30 and Beyond

He lived nearly a hundred years as he spent the first and largest part of his life in Kufa and is said to have realized Abu Jaafar al-Mansour has witnessed the shift of power and succession from the Umayyads to the Abbasid House Social mandate that always overwhelms people ⁽³⁰⁾

It is his stories

(Judge Scrooge)

Hajja was on a picnic with his companions and after the food they went out to a large pond to wash their hands so he happened to skid the judge of the man and fell in the pool, Vtsak comrades to bail him, saying: Hat your hand. . Hat your hand did not extend the hand of the judge ... Juha shouted them do not say Hat your hand it did not get used to hearing, and then came from him and said Take my hand, the judge took his hand and held the hand of Juha and survived !! ⁽³¹⁾

CONCLUSION

We had a pause through which we looked at and discussed the literary phenomenon known in Arabic literature and won its share thanks to the satirical genius of poets and their sense of humor, which prepared the emergence of the envelope's poetry and the shape of its features until tomorrow. Moral and verbal, which is regulated, it is a cynical critic criticism, issued by a person who enjoys the speed of intuition, and the power of observation, improvisation, good humor, and the ingenuity of disposal, elegance of the response, and the combination of criticism and humor, guaranteed based on capturing defects in the same or when others, and photographed Criticism in a way c He sent laughter, simplified secrets, forgotten the recipient distress of the mind, and inspires self-purity, and this phenomenon had all these features in the life of extravagance and bliss and bestowal tender and attitudes to poets, which led to the maturity of this color and rise to the level of the phenomenon that deserves attention and study.

⁽³⁰⁾ Arab Juha: 30 and Beyond

⁽³¹⁾ Stingy: 102

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