

The Purpose of Complaint in Al-Hamani's Poetry

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ABSTRACT

This research sheds light on the subject of complaint by one of the poets of the third century AH, the poet Al-Hamani, as the purpose of complaint is considered one of the arts of emotional poetry, as it is one of the most sincere psychological purposes that a person expresses. Because it expresses the pain he feels and expresses his inner self and the problems he faced in his life on the social, political and economic levels. This is broadcast in the form of poetic verses containing emotional motives and spiritual meanings, with emotional words, and with an influential rhythm that draws the recipient to him.

Keywords: poetic, words, influential, century

INTRODUCTION

Poetry is the mirror through which the poet reflects his emotions, feelings, and self, and the poetry of complaint is only a type of emotional poetry, as emotional poetry is centered on its expression of the human soul, which tries to broadcast what is in it in a manner that is relatable, and with delicate, precise vocabulary. The poet adopts a wonderful artistic style that creates It has an impact on the psychology of the recipient, and the nature of the study was limited to being divided into an introduction, a preface, two sections, and a conclusion. The introduction was devoted to introducing the poet's life, then the first section was the concept of complaint in language and terminology, and its most important motives, then the second section was the manifestations of complaint, and finally the conclusion of the research came, in which The most important results reached by the research.

Introduction: Introduction to the poet's life

The poet's environment and biography

The first Topic: The environment of Kufa.

1. The historical emergence of Kufa.

Kufa is considered one of the important Arab Islamic cities, due to its geographical location and religious status, as it had a clear impact on many important events and events that took place on its land, and it influenced the scientific and cultural paths at that time. Kufa is a very ancient name for a place, as it was mentioned by the Greek historian in The fourth century AH Ammianus Marcellus, who accompanied the Emperor Julian, historically known as the ungrateful or apostate, in the year (363 AD) in his camp to fight the Sassanian Persians, is (Vulogenia) or (Vologsia) from Olgashia or Volgashia, named after the French king and Ovolgash I in 852 AD, and it is likely that it is the current location of Kufa.

As for naming Kufa by this name, there are opinions of the linguists regarding that, including what Ibn Manzur (711 AH) mentioned in Lisan al-Arab when he said(): Kufa is a country that was named that because when Sa'd wanted to build Kufa, he went to them and said: "Come together in this place," meaning gather in it. Al-Mufaddal said: They only said: "Make this sand," meaning something like it, and remove from it, and it was named Kufa.)).

Al-Zubaidi (1205 AH) mentioned: ((Kufa, with Dammah, combined Ramla: the great city of Iraq, which is the qibla of Islam and the home of the migration of Muslims)))

Al-Razi (605 AH) mentioned: ((It is the Red Ramla, and it was said that it is the Ramla)) Al-Kisa'i (189 AH) said: ((Kufa was called Kufan))

One of the most likely nicknames and designations of Kufa is the name of the Kufa camp, as it was derived from two words: Kufan, which is a small hill, and Kufa bin Omar, which is a place named by Muslims and frequented by the Sunni residents of the region. Because they aim to set up the camp in the best places, that name was given to that place.

The opinions of Arab historians agree that Saad bin Abi Waqqas (58 AH) was the first founder of the city. He chose its location and ordered its planning after a period of victories achieved by the Arabs in their

war against the Persians from the direction of Al-Mada'in. One of the most important motives that prompted Saad bin Abi Waqqas to think about... Taking a place or camp for the fighting Arabs, especially after the Arab armies achieved a wonderful victory in Al-Mada'in towards the east. These military changes revealed an urgent need for the Arabs to take up residence for themselves and the families accompanying them, provided that the conditions and requirements stressed by the Arab officials at the time were met in this elected location. Which is to have easy and close contact with the center of the Caliphate so that the process of arriving supplies and other communications becomes easy and accessible, as well as to match the Arab military strategy regarding the issue of withdrawal when the fighting Arabs face military difficulties into the desert..

Through the narratives mentioned to us in history books, we find that Caliph Omar bin Al-Khattab (23 AH) appointed two pioneers of the army, namely Salman and the other Hudhayfah, and ordered Saad to direct them to go to a place that should be "land by sea, with no sea or bridge between me and you").

Kufa was the capital of the Commander of the Faithful (peace be upon him), and it contained a large group of the companions of the Messenger (peace be upon him) and his lovers .

He mentioned ((Hisham bin Abdul Malik in his letter to Yusuf bin Omar regarding the matter of Zaid bin Ali. I learned about the condition of the people of Kufa in their love for the People of the House and their placing of them in places other than their place because they imposed on themselves their obedience and established for them the laws of their religion and their saying as it is)).

In a narration mentioned by Al-Tabari (110 AH), it says that the Arabs living in Kufa asked the Caliph for permission to use reeds to build and construct their homes, and the Caliph's response to their request was that "the military is better for your war and more intelligent for you, and I do not like to disagree with you."

He asked, "And what are the reeds?" They said, "The fescue." If a reed is irrigated and it becomes reed, he will say, "What about you?" The importance of Kufa politically lies in its being "the Spear of God, the Dome of Islam, and the Skull of the Arabs, covering their borders and extending the lands. And because of its proximity to the desert, the people of Kufa were always cautious, fearing Bedouin raids, on the one hand, influenced by the commercial spirit imposed by its proximity to Bedouin areas that need many goods from On the other hand, one of the most prominent characteristics of its people was their extreme concern for their interests.

The importance of Kufa comes from its being a military headquarters for the Arab and Muslim mujahideen since its Egyptianization. Al-Tabari added in a narration that Saad bin Abi Waqqas first planned the Jami' Mosque and took it in a location, and after he planned the Jami' Mosque, other plans were distributed around it and the mosque was taken as a center for those plans.

After that, this place became a mosque that people used as a meeting place so that they would not crowd together... And so that people would not over-build their homes, a trench was dug around the courtyard of the mosque in order to isolate the mosque from the residential units.

2. Political history of Kufa

Kufa has a great status among the People of the House. Many sayings were mentioned by the Imams of the People of the House (peace be upon them), including what the author of Al-Anwar mentioned on the authority of Abu Abdullah (peace be upon him) who said: ((God presented our guardianship to the people of the cities, but only the people of Kufa accepted it)) This is because the majority of the people of Kufa are followers of Ahl al-Bayt (peace be upon them).

On the authority of Abu Abdullah (peace be upon him) he said(): When calamities spread, security in Kufa and its environs comes from the darkness and then from the mountains.)) And on the authority of Imam Al-Rida (peace be upon him), on the authority of his fathers, on the authority of Ali (peace be upon them), he said: ((Four palaces of Paradise in this world: the Sacred Mosque, the Mosque of the Messenger, the Mosque of Bayt Al-Maqdis, and the Mosque of Kufa)) (On the authority of Al-Sadiq (peace be upon him), he said about his love for Kufa: "A soil that loves us and we love it."

We must mention the impact of Imam al-Sadiq (peace be upon him) on the Kufa school and all its branches. Kufa was home to the followers of Imam Ali (peace be upon him), and Shiism entered with them, such as Hudhayfah bin al-Yaman and Salman al-Farisi. The school developed in Kufa until it reached four thousand hadith scholars during the era of the Imam. Al-Sadiq (peace be upon him) They all say: Jaafar bin Muhammad told me.

It seems that Imam Ali (peace be upon him) chose Kufa as the capital of the Islamic State to build a strong, cohesive state that can deter all dangers, the most important of which are the rifts and divisions that arose during the time of Caliph Othman and developed during the time of the Imam (peace be upon him), as Kufa was distinguished in several aspects, perhaps its geographical location and proximity. From the Levant to Hijaz played an important role in choosing it as the headquarters of the Imam (peace be upon

him), as military necessity prompted him to choose it so that Muawiyah would miss the opportunity to invade Iraq and the entire eastern region, and Kufa possessed huge economic resources that could secure the needs of an army. Kufa, which is numbered in the tens of thousands, and by making the Imam (peace be upon him) Kufa his headquarters, he has achieved two things: the first is benefiting from the human and economic potential of Kufa, and the second is: preventing Muawiyah bin Abi Sufyan (the governor of Caliph Othman over the Levant) from seizing control of Iraq.

Many revolutions took place in Kufa against the Umayyads, including the revolution of Zaid the Martyr (peace be upon him). It was one of the most important revolutions after the revolution of Imam Hussein (peace be upon him). His revolution was against the corruption of the Umayyad rule, and he was preparing for his revolution against Hisham bin Abdul Malik in the year zero. 121 AH, and Hisham put pressure on Zaid bin Ali (peace be upon him) through his handler in Kufa, Yusuf bin Omar al-Thaqafi, who kept plotting against Zaid until he sent Hisham to ask for Zaid. When he entered upon him, Hisham said: (I have heard that you mention the caliphate and wish for it, and you are not there, you are the son of a nation.) Then Zaid (peace be upon him) said to him, "Mothers do not keep men from achieving goals, and the mother of Ishmael (peace be upon him) was a slave to the mother of Ishaq, so that did not prevent him from God sending him a prophet, making him the father of the Arabs, and bringing forth from his family the best of the prophets, Muhammad (peace and blessings of God be upon him). And his family), and he brought out from Ishaq the apes, the pigs, and the worshipers of the tyrant. Then Hisham became angry and ordered him to be beaten with eighty lashes. Then Zaid left the council saying: (No free people will hate swords except that they will be humiliated.) His word was carried to Hisham, and he recognized that someone was attacking him, so he said: Do you not claim that the people of this The house has been exterminated, and in my lifetime, such a thing has never disappeared behind them. The renaissance of Zaid the Martyr (peace be upon him) was to alert the nation to the missteps of the rulers, and to make them aware of the harms of that power and that unjust rule. Had it not been for the renaissance of the Hashemites in all parts and times, the true religion would have disappeared.

Among the other revolts was the revolt of Yahya bin Omar Al-Alawi, who went out during the days of Al-Mutawakkil to Khorasan, and Abdullah bin Tahir turned him back. Al-Mutawakkil ordered that he be handed over to Omar bin Al-Faraj Al-Rakhji, so he handed him over to him, and he spoke to him in some harsh words, and Yahya responded to him and insulted him, so he complained about this to Al-Mutawakkil. So he ordered that Durar be beaten, then he imprisoned him in the house of Al-Fath bin Khaqan, where he stayed for a while, then he was released, and he went to Baghdad, where he remained there for a while until he went to Kufa, so he called for contentment from the family of Muhammad (may God's prayers and peace be upon him and his family), and showed justice and goodness. His life continued until he was killed, may God be pleased with him, and he (may God be pleased with him) was.

Narrations were reported from Ahl al-Bayt (peace be upon him) in praise of Kufa. Imam Ali (peace be upon him) said: "This is our city, our place, and the headquarters of our Shiites." And he (peace be upon him) said: "The first place where God worshiped was the back of Kufa when God commanded the angels to prostrate." They prostrated to Adam on the back of Kufa.) And Imam Hassan (peace be upon him) said about them: ((Not about a few people who left the home of my family, they are the ones who prevent my possessions and my possessions)) Imam Al-Sadiq (peace be upon him): ((And the people of Kufa are our pillars, and the people of this black are from us, and we are from them)) And he (peace be upon him) said: "When Abdullah bin Al-Walid entered upon him with a group of people from Iraq, he said to them: 'Who are you from?' We said, 'From the people of Kufa.' He said, 'There is no country that loves us more than the people of Kufa, especially this group. Indeed, God has guided you.'" For a matter of which the people were ignorant, you loved us, the people hated us, you pledged allegiance to us, we disagreed with the people, you believed us, and the people denied us, so God gave you life, and caused you to die with our death.)).

3. The social history of Kufa

The Arab cities, including Kufa, were inhabited by a mixture of people whose languages, cultures, character, religions, and customs differed. Accordingly, Kufa was a city in which Arab and other elements were abundant and numerous, and its countryside was more homogeneous and harmonious than its center.

Social life in Kufa was turbulent due to the turmoil in political life, as society was divided according to the political factions that prevailed at the time. This diversity contributed to the creation of social and economic prosperity. Some researchers believe that this prosperity contributed to that turmoil, as the huge profits from trade contributed to encouraging... People began to engage in trade, and the trade class expanded with the Arabs' involvement and interest in it. Society gradually moved into a commercial phase, and trade became one of the most important pillars of economic life after it had been secondary.

With the expansion of trade, a class of owners of large capitals appeared who began to invest their money by expanding their trade or acquiring lands, which led to This leads to an increase in the expansion of large properties

Kufan society was divided into three classes:-

1. The class of large landlords, merchants, and artisans.
2. The middle class is made up of Arabs and foreigners, who are craftsmen and owners of various industries.
3. The poor class: This is the class of farmers and the general public who have no income.

What makes the economic life of Kufa worse is the city's suffering from the effects of the revolutions and the anxiety and turmoil they caused, and this is what became clear in the words of the poets about the turmoil in their livelihood, and what prompted them to complain about the time and events they experienced

4. The cultural history of Kufa

The first scientific institute in Kufa was the Grand Mosque of Kufa, and seminars on jurisprudence, the sciences of the Qur'an, its hadiths, narrations, and the knowledge of its scholars were held there.

Literary, linguistic, and grammatical lessons multiplied there, and the Kufa Grammar School was founded by Abu Jaafar Al-Rawasi (187 AH), who learned grammar from Abu Omar bin Al-Alaa (145 AH), and Issa bin Omar Al-Thaqafi (149 AH). Al-Kasa'i (189 AH) is considered the grammarian who drew drawings for the people of Kufa to work on. Because he is the most knowledgeable of the people of Kufa and their imam.

Dr. Muhammad Hussein Al-Saghir adds, "The imams who had an impact on the establishment and development of the Kufa Grammar School were three, and they were its teachers and the reference point for its students. They were Ali bin Hamza Al-Kasa'i, Yahya bin Ziyad Al-Farra', and Ahmad bin Yahya bin Tha'lab. These three were the ones with whom the school began and ended." It was founded and completed on their sayings, and most of what is narrated in grammar books since opinions and sayings, but it is for them and about them)).

Another cultural aspect is the emergence of the Kufa Interpretive School, which represented a teaching trend represented by Ibn Masoud (32 AH). He was a well-known author of the Qur'an, an interpreter of the Qur'an, and a memorizer. His students Al-Aswad bin Yazid (d. 75 AH) and Amer Al-Shabi (d. 105 AH) followed him in this.

Among the notables of the interpretive school of the Qur'an are Imam al-Baqir (peace be upon him) (114 AH) and Imam al-Sadiq (peace be upon him) (d. 148 AH), and classes who were interested in transmitting texts in narration and writing were taught by them.

At the forefront of these were Zurara bin Ayn al-Kufi (184 AH), Ali bin al-Hasan al-Washa (308 AH), and Jarir bin Abdullah al-Azdi (188 AH).

An interpretive class emerged that preserved the exegetic works, led by Furat al-Kufi (352 AH), Abu Hamza al-Thumali al-Kufi (150 AH), Aban bin Tha'lab (d. 141 AH), who wrote the book Gharib al-Qur'an, and Muhammad bin al-Sa'ib al-Kalbi al-Kufi (d. 146 AH), who wrote an interpretation of the Qur'an.

In Kufa, the science of recitations arose. The Kufa school was a pioneer in this field ((So whoever wants and is pleased to read the Qur'an completely as it was revealed, let him read the reading of Ibn Umm Ubadah)) (The professor of recitations of his time, Ibn al-Jazari (833 AH), described him and said in his description: ((He is the imam in the intonation of the Qur'an, its memorization, and its recitation, with a beautiful voice)) In Kufa, we see reciters who made reading their concern and did not preoccupy themselves with anything else, including Al-Aswad bin Yazid bin Qais Al-Nakha'i Al-Kufi (d. 75 AH) (Among them is also Al-Rabi' Khushaym bin A'id Abu Yazid Al-Kufi Al-Thawri (d. 63 AH) (Among them is Abdullah bin Hussein bin Rabi'ah, known as Abu Abdul Rahman Al-Sulami (74 AH), who was recited in Kufa with perfect intonation and accuracy.

One of the most prominent readers of jurisprudence is Al-Harith Al-Hamdani (d. 65 AH) and his general and specific trustworthiness, known as Al-Harith Al-A'war, as he narrated on the authority of the Commander of the Faithful, peace be upon him. (

Among the evidence for the leadership of the people of Kufa in the recitations is that there are three reciters from Kufa out of the total number of Shiite reciters, and these reciters are:

Asim Al-Kufi (d. 127 AH), Hamza bin Habib Al-Zayat Al-Kufi (d. 188 AH), and Al-Kisa'i Al-Kufi (d. 189).

It is known that when Imam Ali (peace be upon him) moved to Kufa during his caliphate and made it his Islamic capital, he and his assistants were the scientific foundation of the Kufa school, based on what they received from him and the fatwas, rulings, and prophetic hadiths that they narrated from him.

Among them is Aban bin Thalab bin Rayah Al-Bakri (d. 1141 AH), and he was an expert in all sciences, jurisprudence, hadith, literature, language and grammar.

Caliph Omar bin Al-Khattab investigated Shurayh bin Al-Harith bin Qais Al-Kindi Al-Kufi (d. 78 AH), and he was a judge of Kufa, and then Imam Ali (peace be upon him) investigated him.

We must mention the impact of Imam al-Sadiq (peace be upon him) on the Kufa school and all its branches. Kufa was home to the followers of Imam Ali (peace be upon him), and Shiism entered with them, such as Hudhayfah bin al-Yaman and Salman al-Farisi. The school developed in Kufa until it reached four thousand hadith scholars during the era of the Imam. Al-Sadiq (peace be upon him) They all say: Jaafar bin Muhammad told me.

The Kufa School had complete elements and clear features, despite the era in which Imam al-Sadiq (peace be upon him) lived, which was known for the emergence of many deviant doctrinal trends and the unstable political situation of his time (peace be upon him).

In the third century, Kufa was interested in the sciences of hadith and the hadiths of the imams of the Ahl al-Bayt, so the followers of the Ahl al-Bayt became a target for competition with the Islamic schools of thought, and because of the diversity of sectarian life in Kufa, which made it pay great attention to the hadith of the Prophet, and this interest reached such an extent that we find Furat ibn Ibrahim al-Kufi, one of the scholars of the third century, collected The narrations of the Imams constitute an interpretation of the Holy Qur'an.

Perhaps the most important and distinctive activity in Kufa is what was carried out by the Imam al-Sadiq School (peace be upon him) in the field of Hadith through the knowledge output produced by the Kufa Hadith School, and the modern educational outcomes that resulted from it.

Therefore, we can say: The intellectual movement in Kufa during the first two centuries established multiple scientific schools in interpretation, grammar, and jurisprudence, and the Noble Hadith had a major contribution to the formation of these multiple schools, which indicates the importance of the Kufi school of Hadith and its specialized scientific status.

The second section: A summary of Al-Hamani's biography

1. His name and lineage

Most biographers mentioned that the poet traces his lineage back to the People of the House (peace be upon them) and they said: "Ali bin Muhammad bin Jaafar bin Muhammad bin Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib (peace be upon them), and his lineage goes back to Imam Zain Al-Abidin (peace be upon them)." He is the son of Imam Ali (peace be upon him), and he is considered one of the first generation and one of the Shiite jurists and teachers in Kufa, and according to the testimony of Imam Al-Hadi (peace be upon him), he is the most honorable of the people.))The poet was in the first generation of the jurists of the family and their teachers in Kufa, and in the highest position among the preachers of Banu Hashim and their poets, the philosophers, and this is indicated by his saying: ((I am a poet and my father is a poet until Abu Talib))

In saying this, the poet was not exaggerating or merely pretentious, as the eloquence of the tongue that he possesses and the eloquence of statement are long-standing among him and deeply rooted in Bani Hashim in general.

Historical sources mention that he was one of the poets of the third century AH. He was called Al-Hamani because he grew up in the neighborhood of Banu Hamman in Kufa, and the Banu Hamman resided there. He is also called Al-Alawi in reference to his honorable lineage, as he goes back to Imam Ali (peace be upon him) and he is nicknamed Abu Al-Hassan and Abu Al-Hussein, in appreciation of the nickname of his grandfather, Imam Ali (peace be upon him) He is also called Al-Kufi after the city of Kufa. He was also called Al-Afwah because he was one of the Shiite jurists and theologians. He is also called the porter.

Dr. Muhammad Hussein Al-Araji mentioned to us in his investigation of Diwan Al-Hamani: It is most likely that the poet was born in a year that was not dated by the sources that document the history of his life, knowing that he was not fully translated. Despite this, some contemporaries believe that (((He was one of the long-lived people. He lived through the third century from beginning to end.))

When Al-Mutawakkil asked Ibn Al-Jahm, "Who is the most honorable of people?" He mentioned the poets of pre-Islamic times and Islam, then he asked Abu Al-Hasan, Imam Al-Hadi (peace be upon him): He said: Al-Hamani, where he says: [the long one].

You have made us proud of the Quraysh with a band of cheeks and the length of your fingers.

When we disputed over the matter, he judged us against them in a way that pleased the call of the hermitages.

You see us as witnesses and martyrs, by our grace upon them, the loud voice in every mosque.

Indeed, the Messenger of God, Ahmad, is our grandfather, and we, his children, are like rising stars.

2. His origins

The poet Al-Hamani (301 AH) led the Taliban guild. This guild was formed in the third century AH, and its mission was to take care of the Taliban affairs and preserve this lineage in the trees. The first to establish a Taliban guild was Al-Hasan bin Ali Al-Ghanaim, so Al-Musta'in (252 AH) made him a captain and ordered him to appoint captains. For the country, he is the son of Omar, Amir Al-Hajj bin Yahya Al-Muhaddith bin Al-Hussein bin Zaid, the martyr bin Ali bin Abi Talib (peace be upon him) (The title of Sharif was given to whoever was from the People of the House (peace be upon them), whether he was a Hasani, a Husayni, or an Alawite, one of the children of Imam Ali (peace be upon him). When the Fatimids took over the caliphate, they restricted the name of the Sharif to the descendants of Al-Hasan and Al-Hussein (peace be upon them).

This position remained important, as the captain can only be among the sheikhs of this sect and the most senior among them, and the captain continued to have these duties and rights until the ninth century AH

The poet Al-Hamani Al-Kufi was the best defender of the Alawites, and that is why we see them ((they take pride in his poetry and raise his status, and Imam Al-Hadi (peace be upon him) said about him: He is the most poetic of the Arabs))

As for his death, most historical sources agree that he died in the year 301 AH, and this is what is known about his death

3. His positions on political events

Ali bin Muhammad bin Jaafar bin Al-Hamani Al-Kufi turned to politics and doctrine ((His status is great among the Alawites of Kufa, which makes him responsible for defending their faith, his honorable Alawite lineage, and his Shiism, in response to the important and prominent opposition political role that Kufa played in the third century AH and the revolutions that preceded it.))

The poet Al-Hamani is of great status and great value. "He was the head of the Taliban, their poet, and their tongue, and no one from Kufa, from the family of Ali bin Abi Talib, preceded him in that." History books mentioned to us his political position regarding Yahya bin Omar Al-Alawi (520 AH), who "stayed from greeting him by greeting him. When Al-Hasan, the leader of the army, missed him, as no one remained behind, to greet him, and he received a greeting from him, he sent a group and they brought him, but Al-Hasan denied his greeting, so Ali bin Muhammad responded to him." With a response that was despairing of life, he said: I wanted to come to you congratulating you on your conquest, praying for your victory, and reciting poetry the likes of which no one who wants to live can do.)

Perhaps the Caliph "realized that such a status qualified him to gather supporters and revolt with them, so he imprisoned him for a long time" And ((because of something that is shameful to him, such that he wants to appear)) He did not divorce him until he wrote him verses of poetry pleading with him ((So he returned to Kufa from his love, and remained there until he died in the year (301 AH)))

Among the revolutions that took place against the Abbasid revolution was the revolution of Yahya bin Omar Al-Alawi in the third century AH. The poet Ali bin Muhammad Al-Hamani supported this revolution and stood with it. He chanted while addressing the owner of the army who eliminated Yahya's revolution after missing him, so he sent someone to bring him to him: - [Al-Wafer]]

I killed the dearest person on horseback, and I came to you to encourage you to speak

Glory be to me that I met you while we were at the point of a bathroom.

But if the wings are trimmed, the wing flies on the ridges.

And ((It is not far-fetched that Al-Hamani said these verses while in his mind was the gloating of Al-Amiri and those like him from the Abbasids. He is trying to justify the merit of Yahya by seeing him as a reason for pride and not gloating, and the poet continues to push this gloating until he challenges them with the merit of Ali's sons)) He confronts the Abbasids and tells them that they are misguided, and it was stated on the tongue of the Prophet (may God's prayers and peace be upon him and his family) ((I am leaving behind among you the two weighty matters, the Book of God and my family, my household. As long as you adhere to them, you will never go astray after me))

Historians also mentioned that he was imprisoned repeatedly, and sometimes he was imprisoned in castles and dungeons under castles abandoned in the country. Years would pass by him in the dungeon and no human being would visit him. This jihad and struggle appeared in his poetry, and this is what we will detail later. Ahmed Al-Muwaffaq Billah Al-Abbasi imprisoned him (258 AH) twice. He also had many opinions on the issues of his time, as he used to express his opinion regarding the revolutions taking place against the Abbasid Caliphate, because he was born in a house in which revolution against injustice was the prominent feature, and his poetry took on the nature of religion at times and politics at other times, in order to strike his enemies to the core

4. Opinions of scholars regarding Al-Hamani

Many scholars have expressed many opinions about him and his status. He said: Al-Hamwi (666 AH) said about him: ((An articulate poet and a verified scholar, popular in poetry, a prophet of remembrance. There is no one from the descendants of Al-Hasan who resembles him, but rather he is related to Ali bin Muhammad Al-Afwah))

Al-Marzbani (384 AH) said: Al-Hamani had a great deal of pride, enthusiasm, strength of heart, composure, frankness of tone, and boldness towards his opponents, and all of that he inherited from his pure predecessor and his noble family. Al-Masoudi (346 AH) praised him by saying: ((Ali bin Muhammad Al-Hamani was their jurist in Kufa, their poet, their teacher, and their speaker, and there was no one in Kufa from the family of Ali bin Talib who preceded him at that time))

Al-Rifai (885 AH) mentioned him when he said, "He was a gallant, brave, articulate poet, and an articulate orator." He praised him

((With knowledge and quality poetry, Sahl bin Abdullah Al-Bukhari, the genealogist in the secret of the chain and the author of the treed sea of genealogies))

Al-Nasser Al-Atroush says about it (304 AH): ((If it were permissible to recite poetry during prayer, it would be the poetry of Al-Hamani))

The first requirement: the concept of complaint linguistically and terminologically

Complaining is a language: The masters of the language say that complaining is the transmission of psychological pain that works within the human soul, and this is what Al-Khalil bin Ahmed Al-Farahidi (175 AH) confirmed when he said: - ((Complaining: complaining, it says complaining complaining complaining, and complaining is used in distress and sickness is complaining sick. He complained and complained, and so-and-so complained to me, so I complained to him, that is, I took what he pleased, and the complaint is the disease itself.) And the people complain, meaning that one of them complains to the other, and you complain to someone if you inform him of the bad thing he did to you. Ibn Bari (582 AH) said that complaining means showing what someone else is describing about you, and complaining is showing what is wrong with you of illness or harm or that you Tell me about something bad that happened to you. This concept came in the Holy Qur'an in the Almighty's saying ((I only make my distress and my sorrow doubt Allah, and I know better than Allah what you do not know))

Complaint as a term

It is that the person feels pain from some of the situations and manifestations that he is exposed to in his life, which cause him to feel despair and many worries such as old age, injustice, poverty, debt, treachery, and betrayal. It becomes clear that the complainant complains to others about his suffering, which reflects to him the complaining person's fear of his failure. In continuing his balanced relations with society and reality The complaint in general was not artificial on the part of the poet, but rather due to the motive that stirs the poet's conscience, and creates a state of tension and instability in his psychological state, so that he seeks to spread it and treat it in a way that is consistent with the nature of the reality in which he lives. These motives differ from one person to another, and they may be motives Natural, psychological, personal, social or political. When a person's cultural conditions become more complex to the point that he is unable to control them because of the injustice he suffers and the disparate opportunities for justice, here the complaint appears clearly, as the poet presents the pain and deprivation he suffers from, and this presentation is not one-sided, as the poet may be a revolutionary, a rebel, calling for a change in this reality. Directly, he may be submissive and only seek to vent his suffering and gain the sympathy of others. In both cases, the complaint represents a confirmation of the poet's inclination toward himself, away from lying and flattery, because it comes from a sensitive, sensitive soul that overflows with poetry on the tongue of its owner. Complaint was present in pre-Islamic poetry, where the poet would complain about... His poor condition, his old age, and some other matters, but they did not reach the strength and clarity to attract the attention of researchers, so the researchers neglected to address them. However, in the Islamic era, the complaint remained naive until the arrival of the Abbasid civilization, which was characterized by deep consideration of things, so it was easy for the poet to pay attention to his reality. He discusses his complaint.

The second requirement: manifestations of the complaint

The complaint was mentioned frequently in the poet's poetry, and included in his poetry a specific complaint (self-problems), and a general complaint related to the aspects of time and the changing conditions (Among these manifestations is his saying about complaining about gray hair and loss of youth: [complete partiality])

Grant me a yearning for youth, so I wiped away my gray hair with pigment

And I spent my time with the rich, using my cunning, and there was nothing wrong with me.

Who has the humiliation of the pigment to stop walking on?

I contemplated life after losing my connection.

So the calamity in life is the calamity in youth

In these verses, we find the poet expressing the feelings of youth and their positive impact on life, and the enthusiasm and vitality of youth that is able to hide the effects of gray hair, and he refers to the effectiveness of youth and their ability to make life more enthusiastic. Here, he uses the feature of news in poetry to air his complaint; Because poetry expresses emotions and is a spontaneous outpouring of expressing one's concerns, it is a reflective mirror of what is within oneself. The poet expresses his concern about the loss of his youth, the appearance of gray hair, and his use of hair dye (pigment) and how the dye hid the gray hair that filled his head, but he sees that the use of pigmentation is a sacrifice to preserve youth and hide the gray hair, and he complains about his advanced age and the appearance of gray hair, which gives him signs of premature old age, and then he loses the self-confidence that man in general and the poet in particular always wanted because it is the most beautiful of his life. The poet imagines the meaning of life after losing boyhood and youth, and he considers the loss of youth to be his suffering in life. He complained about gray hair in other places as well, including his saying: [The abundant]

He cried over gray hair, then they cried over it, and he was dearer than the loss of youth.

So I said to the old man: Do not leave Hamid when he called your youth to go.

The poet describes gray hair as a living being that hears and sees. He entered into a dialogue with gray hair as if it was a human being standing before him. He called on him not to take away his youth and to enjoy the beautiful life, arriving at the central idea that when gray hair invades a person, it takes away his vitality and activity and turns it into an advanced stage that suggests the end.

In another part of the complaint, he said: [complete fragmentation].

Oh, for the days of youth, far away from Aden, not long ago.

In the days of the branch of my youth, a plump man with a moderate penis

In the days when I was ecstatic for youth and euphoria

The days when I was one of those who tempted me into the blackness of hearts

If only they could hide me between the chokers and pockets

The days when you and I were not embarrassed by sins

Two people complain about what they find with tears of flow

We understand from these verses that the poet recalls memories from the past as he expresses the days of boyhood and youth, and the experiences he went through in that period of his life. He refers to the period of his youth in poetic and symbolic language, where the character and details of a person's life are sweetened and make him prosperous in his life and at home. The first, specifically, is when he said, "Woah, to the days of youth." He described the feelings of passion and vitality in that period by using some words and expressions, such as "youth" and "boyhood," which reflect the beauty of the period of youth, full of vitality and activity. The physical image used by the poet (Ghoshn my youth) and "moderate penis" represents activity. Physically, and enthusiasm during youth and boyhood, referring to the experiences he went through in that period by recalling the places and moments he lived when he was a young man, and he describes his appearance in the days of youth and living with the women (the seductresses) who did not have him, and the poet's reference to sins, and the tears in the poem give it a color of nostalgia and contemplation, as the poet expresses a stage of change and personal transformations, and when the poet complains about time, he forms an intellectual framework that later becomes effective wisdom for the recipient to learn from, and combines with his conscience to infuse his thought in a suggestive way. It touches the conscience and emotions.

Among this is a saying regarding loss of youth: [Al-Muttaqarib]

Whoever is gone has lost the sweetness of your memory as long as it goes away

In the verse above, he calls out the youth he lost and complains of the old man. He describes his days during that period as beautiful and bestows upon them the characteristic of "sweetness." He hopes that they will not go away and leave him. The poet is a sensitive person who is affected, expresses, feels, and reflects his feelings with sentimental words that are charged with his inner feelings to express his emotions and draw the words inside him. It shakes the depths of humanity in general, and its intellectual and collective reserves with time, life, and society. In other places, he describes gray hair as death, and complains about the expiration of youth by saying: [the abundant one].

Because of your gray age, I am more missed than the youth I have lost

I have worn out youth and it has become gray, and I have worn out gray hair and it has become death

In these verses, he swears by the age of the addressee or the recipient that the loss of youth is a calamity that has befallen him, as he did not take enough time to fill it and live comfortably as required. He declares that he is afflicted with the gray hair that befell him early, and one of the motives for his

complaint is nostalgia for the beautiful times he experienced in his youth, which are gone and not It is counted when he says: [simple]

Who can I see with whom I was familiar and with the youth that has passed and has not returned?

In this verse, the poet expresses his feeling of loss, longing for relationships that have passed, and the times of youth that have passed without returning. It seems that the poet here is wondering about whom he had previously seen in the past, and his feeling of sadness because this person and those moments have gone and have not returned to his life. We see that the poet expresses his suffering and frustration with living among his family and members of his community, as he was not psychologically stable.

He said, complaining about the loss of youth: [The long one]

If you ask me what is pigment? For I mourned the loss of youth

In this verse, the poet expresses his sadness and his feeling of loss of his youth. He answers a question about the reason for wearing dye. He says that he wore dye as a form of mourning for the loss of his youth. This indicates the feelings of sadness and pain that he is experiencing. Despite this, various forms have been stored in his memory. Of the memories that remained for his wandering soul, he returned to the days of his youth. He continued to yearn for his beautiful memories, and longed for the nights of adventures that had always appeared in his poetry. The gray hair also complained that [Al-Kamil]

He cried for the accidental curling of the hair, and he cried for the whitening of the hair follicles

It is as if they were calamities whose miracles were linked to other calamities.

In these verses, the poet expresses a state of dissatisfaction and sadness with regard to the poetry. He considers that the crying of the curled hair and the whitening of its roots is an indication of their pain or change. The expression (as if they were misfortunes) indicates that the problems of the hair and its whiteness are considered as tribulations and calamities. As for the phrase (Her miracles were accompanied by other misfortunes) indicating that the change in hair color reached the level of miraculous and worsening, and this caused many of the problems to which she was exposed, which shows us the extent of the effect of sadness on the beauty and elegance of hair.

He said in other places where he complained about the loss of youth: [completely fragmented].

Alas, for the days of youth, and the ornaments they wore.

And their removal due to what you have known of evil and good deeds.

The days of your mention in the book of youth published in the newspapers

Oh, for my days and the days of pure and clean sheets

In these verses, the poet's personal and psychological motives combined to show his suffering and pain in the passing of the days of youth and their disappearance. He resorted to complaining to spread worry, anguish, and the inability to be patient to vent and relieve the pain that befell him after the days of youth had passed, as he strove hard to He remembers those days, and the beautiful scenes and situations in them that he missed as a result of the calamities and hardships that befell him and hurt his person, and he regrets their absence, and among his complaints about gray hair and the absence of youth is his saying: [the abundant]

Youth has disappeared and has no arrival, and gray hair has come to your head

So good is the vinegar, your loyal visitor, and miserable is the vinegar, your resident visitor

These verses express the concept of time and its effects on humans. The poet's saying (youth is gone and has no arrival) is an indication that the period of youth passes quickly, without returning. As for his saying (and gray hair has settled on your head, it does not want anything) it means that when gray hair comes, it invades a person's hair. He does not ask for permission, and here the poet uses the method of contrast between the visiting vinegar and the resident vinegar, and this is a clear expression of life's changes and vicissitudes. He means (yes, vinegar) the good and happy period, while (bad vinegar) is a symbol of difficulties and challenges, and thus it expresses... The cohesion between happy times and difficulties in the path of life, and a person must be prepared to confront them. Thus, the contrast explodes the meanings hidden in the text and reveals them, so that they are led to understanding and settled in the mind.

In other instances, he complains about the gray hair that made him angry, and the youth that left him, so he says: [disgrace].

Don't you see that my gray hair has shown me?!

I shake like a basil stalk

Do not let the hand of wishes pass over me

Gray hair made me angry and did not satisfy me

Who made the new like creation?

In these verses, the poet talks about aging and the effects of time on a person's life, expressing the feelings of sadness and what he feels. In doing so, he wonders about how aging, gray hair, and wrinkles affect a person. In the second verse, he used the image of a basil stalk to express Thus, he talks about life's

changes, its ups and downs, and the time that has passed indicates that the hand of wishes does not pass over him, and he expresses the extent of his complaint, his distress, and his annoyance with the gray hair on his head, and his dissatisfaction with that, and he asks about the one who made the new like creation, and this question is about renewal in life. And about his crying over the youth.

In another place, he cries over his youth, saying: [the abundant]

I cried for the youth with tears in my eyes, but neither crying nor wailing were of any use.

How sorry I am for a youth marked by gray hair and a gray head.

I was stripped of youth and it was as tender as a penis is stripped of paper

I wish the youth would come back one day so I could tell him what the old man did.

These verses indicate that the poet expresses his regret and remorse for the loss of youth who left without returning, as he cries over the passing of this beautiful period in his life. We find him using strong images such as tears in the eyes and wailing to express his sadness with these words, and indicates that crying is no longer useful. It is useful when youth has passed, and the poet also deals with the change in a person's external appearance with age, and in this he reviews the effect of gray hair and a gray head on shape and appearance. The poet describes himself as one who has been stripped of youth by using the image of a penis being exposed on paper, and this is an indication of the weakness of the condition. Which a person is exposed to as he grows older, as he likened himself to a branch that is stripped of its leaves, and he concludes his verses with his longing for his youth that has gone, and his great desire to return to it, even if he were able to bring back youth again, to tell him about the extent of the effect of gray hair, and what it did to him, and this What shows his nostalgia for the past time, he used the senses in depicting the scene because they are the true carrier of the image's particles, so the speaker gives it the quality of beauty.

Al-Hamani complains in his poetry of distance, separation, and the loss of loved ones, so he says: [long]

It is enough of sadness that you gathered together dispersed and betrayed our unity and they split apart.

If you turn to us when the nights have reached their bow, you will find no escape from it.

In every land or every locality, there is a brother of hope among us who tries, hoping

If the land is barren or its features are distorted, urge the passengers, so hurry.

He went to a lower country and had more peace of mind, even if he was farther away from his brother and more generous.

It is as if we were created for nuclei, and as if it is forbidden during these days for us to gather together.

These verses express an experience in the poet's life that was full of difficulties and challenges. In it, he talks about the togetherness and separation of individuals, and refers to the state of disintegration, fragmentation, and separation that occurred between individuals, and the impact of this on the strength of relationships, and their dispersion. The poet explains that the passages of the nights, Its calamities are capable of changing the course of life and making it more difficult. It depicts for us the changes of the nights, and how life changes from a state of stability and reassurance to a state of complexity and division. The poet shows the extent of individuals' sacrifice in order to achieve their hopes, and their continuous striving for that despite the difficult circumstances. He also shows us the conflict between the desire to remain cohesive and shoulder to shoulder, and the desire to move away at other times. He points out that distance and departure are the solution to overcoming life's challenges. He concludes his verses with the idea that they were created for distance, desires, and deprivation. It is as if the days are forbidden to Gather them together.

He also says, complaining about the group of brothers and friends: [Al-Rajaz]

Time has killed me just as it has brought me life with the division of brotherhood and betrayals

These verses express the concept of the philosophy of life, and how time affects a person in the stages of his life. The poet reminds the poet that time sometimes revived him in periods of joy and happy moments, but at other times it appears that it was a cause of death, loss, and annihilation, by comparing it to Between how he felt alive in the presence of friends and brothers, and how he was killed a long time ago due to separation from brothers and sisters, and this is a clear expression of the difficulties of life through his use of the opposite words (he killed me, and he revived me), and this contrast contributed to charging the components of the text and giving it a semantic dimension that clarified the psychological state. For the poet and the hernia of the worlds perceptible to the fabric of the text It shows the conflicting experiences and feelings that a person goes through during the periods of his life, and time may be a reason for reviving a person and killing him at the same time.

In other places, he complains about time, saying: [the convergent].

Nights you used to know songs when you were young and they were young

You used to have their share, but they started lending you a loan for a moment

So they started to leave after Al-Wadad, and after the silence, they fled

I was not deceived by the deceptions of events, and I was most deceived by them.

Here we notice that the poet expresses his experience in life, and how relationships have changed over time, referring to the nights and songs, and perhaps joy and pleasure filled that period, with reference to the period of childhood and boyhood, and how he enjoyed the influence of passionate women. Then this context changes. To a change in the behavior of these women, and a change in relationships, and he describes how those enjoyable and beautiful moments became difficult and complicated, and how the relationships changed after they were filled with love and affection, pointing to the loss of the strong connection that was present in the beginning, and here the psychological motives that led him to complain emerge. To release the worries and hidden things, to relieve himself of the distress, pain, and sadness that he suffers from. It is as if the complaint here expresses a prominent, burning internal groan in a tormented self that reflected the poet's perceptions, and he embodied it with timings (nights, then mornings), and in the end it appears that the poet was dissatisfied. Of time and life's developments, he was not greatly affected, and he was able to overcome difficulties and obstacles because he trusted himself.

He also said in his complaint about time: [Al-Muttaqarib]

Time has doubted the virginity of time and annihilated you from the hatred of every mortal.

Mistreating your time is fraught with what youth had no guarantee of.

Isn't it Mas'ad? The young man is crying at the funeral of Arunan

In the first verse, there is a question and astonishment for the poet about the changes of time and the rapidity of its fluctuations, and that life may tire a person because of his hatred for fleeting and fleeting things, indicating that time is constantly changing, and that it is not in one pattern, and that it brings different feelings that make the person face them with patience and steadfastness. And a challenge. As for his saying (insulting your time is fraught), it shows the obstacles and tribulations that a person faces in his life, and how young people cannot deal with the matters of life with ease, simplicity, and ease. As for the third verse, he uses the image of a funeral and crying as a symbolic language (the funeral of Sahl Aronan), and this is an expression of a state of intense sadness, alarm, and loss, indicating that life and its challenges may surprise a person at any time. In general, the poet deals in these verses with the meaning of change and transformations in life, and refers to the difficulties, obstacles, and challenges that can facing a human.

One of the sources of complaint in his poetry is his complaint about staying up late and insomnia, when he says: [Majju' al-Rajaz]

He is disturbed by his slumber, tormented by his grief

Sickness took hold of him, but it quickly took over his body.

Have mercy on him because of the harm he caused him to be envious.

It is as if the edges of the range are cutting the top of his liver.

In these verses, the poet goes through a tiring psychological state that expresses an intense state of sadness or distress, and complains of insomnia and sleepless nights. The poet shows the extent of the effect of sadness, sadness, and depression on the body, and describes a person as being restless due to his sleeplessness, and tormented by his depression, and indicates that The disease has spread throughout his body quickly, as the combination of body and spirit is shown through his saying, "It is as if the edges of a range are wounding the top of his liver." Here, his complaints, his suffering, and the pain that he experienced in all aspects of his life become clear to us. This is represented by the liver because it is a symbol of harm and the extent of deep pain. What the person is suffering from.

In another place, he complains to God and expresses his patience and steadfastness in the face of life, saying: [The simple one].

She said: I am too tired to complain, so I told her that the effort to complain is that I am too tired to speak.

I complain to God with a heart that, if you applied kohl to your eyes, would be stained with blood.

Do not consider the one who is missing the world, its joy, and what pleases him in it, without devotion.

In this narrative, the poet draws for us a dialogue between himself and a character from the world of imagination, in which he highlights his suffering from complaints. It seems that he is still struggling despite his complaints, as he does not get bored or tired. He turns to God to air his complaint, seeking reassurance to achieve peace of mind, and in his saying (a heart if your eyes were smeared with it) he wants his heart, which is full of feelings and sensations, to be like kosher for the eyes of the person to whom he complains, and in this way he expresses the burning of his heart, and represents that with heat, distress, What is meant by this is that a person's eyes may bleed, and become very red due to the burning of his heart and the intensity of its heat. The poet then moves on to advice and says, "Don't bleed." What he means here is not to think about the past that has passed, and what was lost in it, and to enjoy what remains, and he calls for that. To optimism and steadfastness, and there is a clear emphasis by the poet on the importance of trusting in God and relying on Him in all life's circumstances.

In another place, he complains about the weakness of his handwriting and his inability to express himself, so he says: [simple]

I complain to God about a mistake that neither the line of the eloquent nor the line of the murjina reaches me.

If I was thinking about something that I would like to embellish, his frivolity would block my feelings

We notice in these verses that the poet expresses a state of despair and complains to God Almighty because he trusts that God is not hidden from his condition, so he complains about the weakness of his ability to express it in the way he desires, and he always finds that the expression of his feelings and thoughts does not reach the level he wants, and this Which causes him a feeling of despair and failure. Whenever he tries to organize his thoughts and add a color of beauty to them with some words, he finds himself unable to express himself in the desired way that he wants because of his poor handwriting and his naivety, which hinders him from reaching good and beautiful expressions.

RESULTS

1. The purpose of complaining is one of the purposes used by many ancient poets, and it has a great impact and role in people's lives. Because it depicts the psychological state of a person in the most accurate way, clarifies his reality and what he experiences, and shows his grief and pain that he suffers in his life.
2. This type of poetry appeared clearly in Al-Hamami due to his psychological state, which was characterized by instability, and his desire to comfort the feelings in his heart and the circumstances he was suffering from.
3. The topics of complaint in the poet's poetry varied between general complaint, that is, his complaint about his surroundings, his family, his companions, and the rulers and princes, and private complaint, that is, his complaint about his troubled self and his psychological disorders.

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