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# THE EXCLUSION OF THE OTHER IN ABBASID POETRY UP TO THE END OF THE REIGN OF AL-MUTAWAKKIL RELIGIOUS AND SOCIAL EXCLUSION AS A MODEL

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## ABSTRACT

This research deals with the manifestations of religious and social exclusion in the Abbasid era, showing the use of authority for doctrinal disagreement, especially the issue of the creation of the Qur'an, in the exclusion and repression of violators. It also addresses social exclusion resulting from economic and administrative policies that have deepened class differences and marginalized the parish. The research relies on historical texts and poetic evidence to reveal the transformation of the Abbasid state from a discourse based on justice and equality to authoritarian practices that perpetuated marginalization and exclusion, highlighting the role of literature in exposing these practices and revealing their impact on society.

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were not guaranteed according to the conditions established by Islam , and sectarian or intellectual freedoms were not preferred.

They began to give themselves an aura of dynasty, so they insisted that they were the rulers or those chosen by Allah to succeed Muslims , and that they came to His victory , and that Allah Almighty broke them with the people when pledging allegiance to Abu al-Abbas, so they won the judgment with merit , and they called themselves the guardian of the protection of dynasty, and that they base their judgment on the Book of Allah and the Sunnah of His Messenger, ρ not on knowledge and traditions. Therefore, when Da 'u bin Ali spoke to the people when pledging allegiance to Abu al-Abbas, he said : **(For you, the vileness of Allah, and the vileness of His Messenger, and the vileness of the Abaya, we judge in you according to what Allah has revealed, and we judge in you according to the Book of Allah , and guide you in how we are going to be His Messenger).**

Perhaps it is for this reason that the jurists came to them to show their adherence to Al-Duyen, and Al-Mansur, Ibn al-Mahdi, said : **( Andwhether Al-Duyen should be allowed to join you).**

Since the Abbasid caliphs were keen to have their succession dyed, the poets were also keen to put them in their poetry in the place of sanctification , and praise them for the qualities of piety and the protection and preservation of religion, and that they derive their authority from God , rule once , leave whim , and help the way of truth .

**This necessarily means denying religious legitimacy to other religious forces, doctrines, or personalities that may be conflicted by status or influence . In this way, religion becomes a political tool for the consolidation of power , and the validity of those who violate the nominal line of the state or questionthe legitimacy of the successor from the accepted religious and social circle is established.**

Let's get a little closer to the texts , Abu Nawas says in praising Harun al-Abbasi:

Blessed is he who put his mind to things with his knowledge	He preferred Aaron to the Khalifas
An imam who fears God even as he is	His vision is hoped for in the morning and in the evening

He described it as the best of the caliphs by the command of God Almighty , knowing from him- Almighty - his entitlement to him alone, becausehe fears his Lord, even as ifhe sees him at all times.

### 1. INTRODUCTION: RELIGIOUS AND SOCIAL EXCLUSION IN THE ABBASID ERA: MECHANISMS OF POWER AND ITS CULTURAL REPRESENTATIONS:

Exclusion, in its religious and social manifestation, is one of the most prominent phenomena that accompanied the formation of political power in Islamic history, especially in the Abbasid era, where ideology overlapped with politics , and intellectual and social difference turned into an instrument of domination and subjugation . The doctrinal issues, foremost of which is the issue of saying the creation of the Qur 'an , were used as a means to exclude intellectual violators and legislate violent practices against them , from killing, torture , imprisonment, and defamation, which led to the exclusion of organized religion beyond the limits of intellectual debate to coercion and coercion .

In the same context , social exclusion has emerged as a direct result of biased economic and administrative policies that have contributed to deepening the class gap and weakening the participation of the poor in public life through starvation, confiscation of property, unfair taxation, and the dedication of privileges to the elites associated with power . Historical and poetic sauce clearly reflected these conditions , revealing the transformation of the Abbasid state from a reform project , based on promises of justice and equality , to a repressive authority that reproduced patterns of hierarchy and exclusion in various forms . Hence, the study of social exclusion is a critical input to understanding the nature of the relationship between power and society, and the role of culture and literature in exposing and representing these practices.

### 2. FIRST: RELIGIOUS EXCLUSION

The Abbasids realized that their motive was the strongest and most dangerous for the minds of the herders, and the most effective and influential in their souls, which made them practice the policy of exclusion on the part of the religious more than any other aspect. In the Abbasid era, religious freedoms

In this way, Ali Ibn al-Jahm, who contemplated his poetry based on the low image in praising the Abbasid caliphs, notes that the elements of the image were to give them special qualities from God Almighty, as ifhe - Almighty - was the one

who delegated the succession to the Abbasids, because they are worthy of it , so he praised the

confident, saying:

O you who trust in God	You advised your Lord
Your argument has become the highest	Oh, and the party of God is your part

He also said:

To you, the caliph of God has become independent.	Narrows such as the general ignorance of the world
And you are the Caliph of God Almighty	On the successors by the uncle of the bone

As for Al-Buhtari, he is fascinated by his successor, who does not see in him anything. He has singled out all the virtues alone without any

partner. He is the successor of God in his satisfaction and his satisfied guardian. He says:

An imam whom Allah sees as the first of His servants.	with truth and their guidance for the sake of His way
His successor in his land and his guardian	Hadith and the cousin of his messenger
He became an individual in all virtues	Is he an informer of the like or the just?

Otherwise, the poets appeared as the successors of Bani al-Abbas to the saints, as they were austere imams who did everything they could to preserve the debt, especially the great care they had to give to jihad for the sake of Allah. Harun al-Abbasi was the

most famous in this field. He was on pilgrimage for a year and invaded another year against the infidels , and this was referred to by the poet Asha 'a al-Salami by saying :

A king from the fear of God is obnoxious	And he is disgusted with greatness .
Hajj and jihad are familiar , so what	Removal from two books every year
He sought Allah, so He seeks Him.	With gifts and swarming horses
He has a hand in a place that prays	He and another in the call to Islam

Abu al-Mualla al-Kalabi confirms the same meaning, so he portrays him as if he does not rest , and his student find him only in the holy places as a

pilgrim or in the holes of the country as an invader , and he says :

Whoever asks to meet you or wants to meet you	With the two sanctuaries or with the farthest gaps
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Therefore, it is narrated that he was writing on his hood (**pilgrim gas**); in this, Daw bin Razeen

says :

Imām bi-Allah has become his concern	and more than what is meant by conquest and pilgrimage
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Perhaps it is no secret to the reader that the goal of all these propaganda **is to monopolize the image of religion and piety in the person of the caliph , and turn him into the only legitimate representative of Islam** , which consecrates religious exclusion and marginalizes everyone else who has a different religious discourse .

illiterate principles. However, after a while, they disavow these slogans, replacing them with actions that contradict them, and the people under their rule become subject to colors of injustice and suffering , their affairs are managed with a utilitarian mind that takes into account only the interest of the ruler and what is right for him to have the permanence of his authority .

It is also no secret to the reader that every authority takes religion as a means to achieve its goals. At the beginning, it must raise bright slogans such as lifting injustice , reviving the Sunnah, extinguishing sedition, dispensing justice , and other

And this is what the sons of Abbas did , when Al-Ma 'mun came to sell another religious means to exclude the other when he adopted the Mu 'tazilah article by creating the Quran, and that Allah does

not see the Day of Resurrection, and he thus wanted his state to be all according to his doctrine, and since he did not find any listeners who preferred to use violence , Ishaq ibn Ibrahim al-Khuza 'i, the governor of Baghdad, passed the examination of judges, the muhid Thayn, and the employees of his state, so he denied the creation of the Quran, slipped it, mourned it from fatwa and hadith, and championed its testimony , and resisted the Lord of his neck . This was not limited to the judges, themuhadiThein, and the employees of his state, but he came up with the matter of beating the neck of all those who did not accept this saying.

This test has become the main tool in the hands of the Abbasid caliphate. It has been used in all states to show that they owe obedience and loyalty to the Abbasid caliph, which disobeys him. The issue of the creation of the Qur 'an was raised by the ordeal, and this word was launched to denote the persecution, exclusion, and humishment that the selves and scholars received at the end of the reign of Al-Ma 'mun , and it continued throughout the reign of Al-Mu 'tasim and Al-Wathiq.

Al-Mu 'tasim, despite the fact that he was not reading or writing, supported the idea of creating the Qur 'an with great enthusiasm, imitating his safe brother . The prefects passed by to explain this to the saint, and he endured great hardship with him.

When al-Wathiq took over the caliphate , he proceeded on the approach of al-Ma 'mun and al-Mu 'tasim , and one of his first actions was to kill Ahmed bin Nasr bin Malik al-Khuza 'i , as he

ordered to strike his neck with the fist , after calling him an infidel. Then he ordered to carry his head to Baghdad and erected it there , and a paper was hung in his ear in which it was written: (This is the head of Ahmed bin Nasr bin Malik, Imam Harun, to say the creation of the Quran , and the negation of the analogy, so he only stubbornness, so God made him to his fire). His body was crucified in Samarra , and his head remained in Baghdad for six years , until the client assumed the succession , so he ordered to collect the head to the body and bury them in Baghdad.

When agreement was reached with Al-Rum on the redemption of the prisoners , Al-Wathiq passed by subjecting the Muslim prisoners to a doctrinal examination. He said: The Qur 'an is a creature , and that God does not see in the Hereafter , so he was friendly to it and used as a dinar, and what he did not do was seen as in the hands of Al-Rum.

However, when the succession came to the trustee , he tended to end the verbal controversy and invalidate the ordeal associated with the issue of saying the creation of the Qur 'an, which was adopted by Al-Ma 'mun, Al-Mu 'tasim , and Al-Wathiq, and they imposed it on the people . This shift led to the decline of doctrinal pressure, so the parish entered with pleasure and were encouraged by the policy of the new caliph, and they promised his reign to mark the return of the Sunnah and the lifting of coercion in belief . Abu Bakr ibn al-Khabazah expressed this new climate by saying :

After that , the Sunnah became today	reinforced as if not humiliated
It reaches and robs when its lighthouse is established	And the beacon of ungratefulness and falsehood was removed from the
The brother of creativity in religion fled	Into the fire He plunges an unforeseeable mastermind
Allah healed them with the caliph Ja 'far	His successor , the Reliant Sunnah
And the whole of religion after dispersion	And the heads of the rogue miscreants were spared .

In the same context, Ali bin Al-Jahm says :

He said, "How did the evil happen at the time of the raid?"	I said, "I will give you the biggest one."
The people of the earth rose up in trembling	in which the masterminded kisser flops
In a blind temptation, not its fire	She hides, and her stove is tepid.

The poet refers in his saying: (The future mastermind flops) to the state of public panic that has afflicted people, where there is turmoil and fear , so everyone is in a state of confusion and uncertainty . This image is intended to refer to the

sedition of saying the creation of the Qur 'an , whose effects were sealed in society , until the client came and ended the controversy and put an end to it. As for describing it as " blind sedition", it is a metaphor for its severity and randomness , as it was a reckless

sedition that was not controlled by a balance , and no one was spared from its effects.

Al-Buhtari takes the incident of the departure of the judge from Abu Dawad and his son as an introduction to praise him , so he begins his verses by praising the caliph , describing his days as "Ghar

al-Hasan" , and highlighting his role in the reunification of religion , after people were divided because of him into two opposing categories, and in breaking the thorn of the oppressors in various regions . He says :

The Commander of the Believers has dwelt	To which mother is your beloved deceiver?
You repaid the debt after you had	I seemy teams arguing.
You have broken the right hand in every land	So the shadow became unknown whereabouts
In a year that threw their oppressors	on an intuitive destiny
As she kept from the son of Abu Doad	Only a body that speaks to the meanings
If its companions, they will be taken to me	Prolonged the creation of the Qur 'an

However, this position raises a remarkable paradox, as Al-Buhtari , in the era of Al-Wathiq , tended to say that the Qur 'an was created, but it seems that the change in official position made him

disown this doctrine in order to satisfy the trustee, in line with the common rule that (people are on the religion of their kings) , or he is not the one who says :

The horizons of pouring from passion and sobbing	Or betrayed a covenant or obeyed Shafiq
They accuse their Creator of the ugliest act they have ever done.	And they distort his book Al-Mansaqa

I have no doubt that this shift reveals a clear pragmatism in the position of the doctrinal poet , as his bias becomes subordinate to the direction of political power. This can be explained by the nature of the poet who earns his poetry , who is keen on gaining favor and giving , and who avoids opposing the Sultan because of the harm this may cause him. Thus , reshaping intellectual and doctrinal attitudes in accordance with the will of the ruler represents expected behavior in the context of the ambiguous relationship between poetry and power .

During his reign , the trustee completed the dismantling of the isolationist structure in the state apparatus by getting rid of its most prominent symbols , foremost among them is Muhammad ibn 'Abd-al-Malik al-Zayyat, the confident minister of his brother . He ordered his arrest and restraint with fifteen pounds of iron , then imprisoned and tortured him in the iron oven that Ibn al-Zayyat had made himself , and installed nails in it to torture his violators in the matter of creating the Qur 'an, so the trustee inserted him into it , and continued to torture him until he died.

There is no doubt that this incident is a significant paradox, as the tool of repression turned against its maker , reflecting the shift of power from imposing belief to liquidating its symbols , and at the same

time revealing the nature of the violent overlap between politics and ideology in the Abbasid era.

**As long as this is the case, there is no blame for us to claim : Preventing the trustee from the issue of the creation of the Qur 'an, which was adopted by Al-Ma 'mun, Al-Mu 'tasim, and Al-Wathiq, before him, and imposing the opposite opinion on Al-Nas, is another form of religious exclusion, as it is not limited to overturning a previous doctrinal opinion, but goes beyond that to exclude and punish intellectual violators, in an attempt to impose a single doctrinal orientation that represents the state's toxic position.**

The exclusion was not limited to followers of Islamic doctrines, but extended to those whom Islam showed how to treat them and be kind to them. It also stressed the recognition of them and their right to remain in their religion , so the Almighty said: There ) is no compulsion in religion ( . Saul said ρ: "Whoever killed a covenant did not smell of paradise." He ρ also said: "Is it not that whoever wrongs a covenant, detracts from it, or costs it beyond his capacity, or takes something from it other than the goodness of his soul , then I will be his pilgrim on the Day of Resurrection."

However, the Abbasids worked in contrast to God and His Noble Messenger, where they persecuted the people of Dhimma at the beginning of the Mahdi

era, so he bloodied a number of people who followed them, and confiscated the slave of the slave. When he passed through Aleppo and saw a lot of people who chose between Islam or death, some of them became Muslims, and others clung to their religion, so he sentenced them to death on the last of them.

During the reign of Aaron, he saw the funerals of the mourners in processions, and passed by not raising gum except in churches. After that, a decision was issued in which he passed in the city of peace by violating their body, the Muslim body in their clothes and rides.

They were also severely abused, as they were forced to discriminate in their clothes and turbans, by specifying that they would not be abused, and that they were slaves to Muslim slaves in zay to put on clothes, and that the hood of a slave who had not been abused was an offense in zayn, and that he passed by wearing a nanir, They have put wooden balls in their necks, prevented them from showing gum in their festivities, accelerated walking in the streets, imposed urban restrictions on them to surround their homes with a wooden bracelet, and lit up their homes and houses so that they do not look spacious, leveled their graves with the ground, and vandalized some of their churches. Al-Mutawakkil also forbade the use of people of dhimmah, or appointing them in the administration of the state or the bureaus in which they have a judgment on a Muslim, and that Muslim teachers teach people of dhimmah to build, and the women of dhimmah passed through the clothing of the people of dhimmah to me, and prevented them from riding horses, and insisted on riding mules, and issued a decree in which the people of dhimmah were prevented from learning the Arabic language, and decided on them to learn Syriac and Hebrew, and passed the taking of dhimmah evil on the homes of the people of dhimmah in addition to tribute.

This type of intellectual tyranny is very dangerous to the intention of the state, because the job will become in the hands of the hypocrites and the father of Galen as long as it becomes with false loyalty, and this type of tyranny is used by tyrants throughout the country in order to build a popular wall of loyalists who demand benefit and mercenaries to protect the throne from the rest of the people, on the one hand, and on the other hand they implement the rule of exclusion of all violators and disobedient to their order. As a result of this policy of repression, marginalization and exclusion, fear, ignorance and hunger prevail among the ranks of

society, and injustice and persecution spread as long as the corrupt have become its men.

**Collectively, religious exclusion was a means of consolidating power, more so in defense of the faith. The caliphs monopolized the official interpretation of the religion, and employed it to establish their legitimacy, while establishing the authority of all scholars or intellectual or political currents who disagreed with them. Thus, religion has been transformed from an inclusive principle into a political tool that protects the different and justifies the dominance of the ruler in the name of divine right.**

#### **Social Exclusion**

The Abbasids relied on strength and severity in the implementation of their policy with the sale of deceit and treachery, so the executioner became a known place in the country beside the throne, to increase the fear of the caliph, and this tension in politics and cruelty in oppression by the sons of the Abbasids resulted from a latent political planning in their minds, in order to preserve their authority, which they defended by all means without standing in front of them with any principles. Therefore, the rights of the caliph and the uncle of God were not subject to care and attention, but were wasted for reasons, because they prepare themselves from the tree of pride, and therefore their rights to rule are absolute, as they see, shared by the caliph and the uncle of God without separation without evidence and without evidence.

Yahya bin Ali, the governor of Al-Sa'ah over Mosul, objected on Friday, killing eighteen thousand human beings from Sa'ib al-'Arabi, and then killing 'Ubayd al-Hamm and Mawali al-Hamm until his death.

Al-Mansur was no less cruel than his brother, the serial killer, as Al-Hassan bin Qahtbah, treated him as a Armenian, so he killed sixteen thousand of them in one day.

Ibn 'Abd Allāh, the Andalusian, narrated with his support that al-Mansur was preaching, and when he reached the saying of the Almighty (fear Allah, the truth of his righteousness, a man said to him: And you, O servants of Allah, fear Allah, the truth of his righteousness, so Abu Ja'far interrupted the sermon, and said: **The man of this place only rises and suffers his back, and I come to fulfill his righteousness. Then he took up the post of his sword and said: This is healing for you, and I am a leader for you with healing for him, so let me know before I start to believe in the signs of God, what is beyond the promise except rhythm, and what I see is those who do not believe in the signs of God.**

When Aaron spoke in Mecca, a man said to him, " )It is abhorrent to God that you say what you do not do." So he passed through it, so he lost a hundred whips .

The policy of the sons of al-Abbas was not limited to killing, intimidation, and flogging, but they were represented by bodies in an ugly manner. In the late era of Harun al-Abbasi, he conquered Rafe ibn al-Layth, so he killed him as an evil murderer , and then healed him , as he witnessed the detailing of his body by a butcher, and cut him into four pieces , with the bones of his hands and feet broken.

There is no doubt that such facts , and many others , indicate the magnitude of the tragedy that people suffered under the rule of the Abbasids , despite the fact that they held high hopes for them , by virtue of their proximity to the Messenger of Allah ﷺ , a factor that contributed to the expansion of their popularity and the large number of their supporters. The parish built its hopes that the Abbasid state would embody the principles of Islam in justice and equality , but once it achieved a measure of stability, it was revealed to the people the falsity of those promises , and they realized that the tyranny and arbitrariness of the Abbasid authority was no less cruel than what prevailed in the Umayyad era.

We may not be counting the truth here , if we say that this deviation from popular aspirations is a form of social exclusion, because it prevented people from participating actively in public life, restricted their freedoms , and made them forcibly obedient under the weight of terror and authoritarianism, reflecting the violent overlap between political power and social domination in the Abbasid state.

The injustice of the Abbasid caliphs did not stop at this point, but they followed other means to

In her moments, she has moments of truth	You die with it and greet whoever you want
If she gets angry, you see the dead.	And if she laughs, spirits come back.
And it causes the worlds to lose their minds.	As if the worlds have slaves

This excessive spending on pleasure and entertainment, by the caliphs , directly affected the increase in the proportion of spending from the state treasury, which reflected negatively on public life, as

Which is reconciled to the world	I have to work hard on my mother.
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Therefore, poverty prevailed, which affected the majority of people , while a small minority , consisting mostly of courtiers and their followers , enjoyed all the bounties of the state , reflecting the

**exclude** al-Ra 'i. Al-Mansur wrote to the Crown Prince of al-Mahdi : ( **I left you three poor varieties that do not return unless we are afraid, do not return unless we are imprisoned, do not shake and release only from you** ); because Shaab, if he is hungry, he becomes willing, **and** unable to claim his rights or the revolution for power . Hunger is one of the most common weapons used by tyrants to maintain their thrones, because the state will be preoccupied with securing its livelihood , away from the throne and away from its owner.

In contrast to this policy of starvation, the successors of the Abbasids were spending money with excessive lavishness for the most trivial reasons . On one occasion , the son of Abu Maryam al-Madani, the caliph Harun al-Abbasi, laughed until he almost cut himself off, and he gave him one hundred thousand dirhams.

He also had a group of singer Yin, including Ibrahim al-Mousli. If he was given verses that he liked, he ordered their owner to pay ten thousand dirhams.

Haroun did not forget to spend money on the maids. On the occasion of Khar I came to me, the daughter of the Mahdi and the mother of Jaafar, with about two thousand singing maids, so I asked God and said: Glad you do not stay in the house of money dirhams only scattered, so the amount of what we did on that day was six million dirhams , and then Anan bought the maid with thirty thousand dirhams.

When the Secretary took over the succession , he continued this approach , as he addressed it to all countries at the request of the humble and included them in it , and provided them with sustenance.

Faithfully, al-Ma 'mun bought the slave for five thousand dinars , describing it as follows:

if the Abbasids had built their policy on the meaning of Amr bin Mas 'ada's statement to Al-Ma 'mun:

**continuation of the policy of satisfying the elite close to power and marginalizing the general parishioners.**

Hence, it is not surprising to find poets , most of whom hail from the popular classes, condemning this situation and expressing the tragedy of the parish , as shown in the statement of Abu Ziad al-

Faqimi to Al-Mansur when he visited Kufa , where he witnessed its inhabitants praying for the severity of hunger. He said:

You slipped in the vestments of their bellies	You are mud and the wilderness is starving
They settled a gang that was once part of a group.	And all that was in the wilderness became theirs.
When you get up, a sermon intercedes	in which cracks and tears are squared
You're like a tearful hunter.	From the hunter and the hunter , he is excreted and cut
He pulls the necks of the bird without mercy	And his eyes tear from the cold of the evening
You are like that today, evil worker.	We saw on its sticks that it was begging
thou shalt abide in this world, and thou shalt plunder it .	It is urgent for the world to grow and gather

The verses clearly refer to the exclusion of the Abbasid caliphs from rights and benefits , and portray them as exploiting resources and monopolizing them for themselves , while the Abbasids live in hunger and poverty . The poet criticizes here the failure of the Abbasids to fulfill their promises to the people, and reveals their exploitation of power to collect wealth at the expense of the people's livelihood, which reflects exceptional political and social control over the people and the exclusion of their real interests .

Another manifestation of deviation that contributed to the consolidation of social exclusion can be seen in the confiscation of parish property by force by some employees of the Abbasid state, or their seizure of land to which they have no right, and then investing it for their own account with the help of corrupt and bribed judges . Poetry has clearly reflected these practices, as shown in Ibn Abi al-Sa'lat al-Kufi's depiction of the corruption of governors and judges , and the complicity of the executive and judicial authorities in attacking people 's money and rights . He said:

We prayed and prayed	Luxurious obscurantism
A weak-minded judge who is ignorant	It repels the manifest truth and blows away
It changes our finances and our waste	So the judge will help him and attack her .

Perhaps the most important source of the deterioration of living conditions is **abscess**. It has shifted from a tool of financial regulation to a means of economic depletion and pressure . Al-Mansour resorted to a twisted trick to find out the real number of Basra residents , when he distributed a

small amount to them under the pretext of giving , so that he could later impose an exorbitant tax on each individual, which was revealed by Shiite poetry as an explicit expression of the deception and exploitation he was exposed to. An anonymous poet said about this subject :

O my people, we did not find	From the Commander of the Believers
He divided the five among us	We have the 40s.

Accordingly, it can be said that social exclusion in the Abbasid era resulted from a sharp division in social intent, represented by a wealthy class that monopolized power and wealth , and included successors, ministers, governors , and leaders, in contrast to a wide class of the poor , including peasants, workers, and Arabs . The people of the luxury class have gone to waste money in the

manifestations of the wealth , without this being reflected in the improvement of the conditions of the dynastic classes , which have been freed from patronage, justice, and attention, which has widened the social gap and established the manifestations of marginalization and exclusion .

This is why the door of complaint and the bad situation came, which contributed to the emergence

of a group of poets who spoke about the suffering of the people, and complained , and addressed their speech to the people of power for help and justice . Abu al-Atahiya is one of the most prominent of these , as he tried to deliver a direct message to the successors of the Banu al-Abbas, voting through his poetry on the high prices in Baghdad , the scarcity

of resources, and the spread of poverty among wide groups of society , especially orphans, widows, and the poor . His speech came in the form of a reformist sermon, in which the caliph is protected from the responsibility of caring for his family, and his project confirms the social demands as an inherent right of people. He says:

Whistleblower of either	No successive advices
I see prices as an exponent	- The shame of the parish is too much.
And I see the benefits of a picnic	And I see the necessity as fascism
And I see the orphans and the Ara	He bored in empty houses
They're begging your shovel to be seen.	From what they have found
Who desires to be saved?	- Heavens to the weeping eyes
From starvation saponins	Become a Taoist
Who wants to defend Kurr?	I know what it is.
Who are the hungry belly?	To the naked body
I gave news to me	as a healer of the parish
And my advice to you is pure	My affection for you is pure

In the light of this dysfunctional social reality, as a result of sharp class inequality and poor distribution of wealth , marginal categories such as calibers, Kedians and tramps emerged in the Abbasid era, and poetry reflected the image of these groups in a shocking reflection, as daily suffering turned into artistic material revealing the depth of the social

crisis. Abu al-Shammak embodies this reality in a very harsh portrayal, as he presents a scene closer to tragedy , in which he portrays a dwelling without a roof or a door , and a frail body that almost faded from the intensity of emaciation , revealing the fragility of human existence in light of extreme poverty and lack of social protection, he says:

The space houses and the roof of my house	God's Sky or the Pieces of Clouds
If you want, you enter my house.	Ali is a Muslim without a door
Because I did not find a door wrestler	It will be from the clouds to the dust

He says:

I am in a high state of	May Allah have mercy on him anyway.
I even shrugged.	The sun has blotted out my imagination.

As well as Abu Delama, who resorts to the Caliph al-Mansur, begging for sympathy , as he describes his destroyed house and begs for the state's money,

to show the extent of his deprivation and his commitment. He says:

O cousin of the Prophet, he called him Sheikh	We have demolished and destroyed his home
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O my son, the heir of the prophet who fell	His wealth and real estate are in his hands
All the earth is yours, so lend yourselves	Your Sheikh did not have his wall on it

As for the father of the Sisi Pharaoh, his hair was overflowing with depicting his poor, miserable condition, and he even made himself the

father of poverty and his mother. And from his poetry in this field, he said:

as young as the young of the atom	The black faces are like the blackness of the pot
The cold came upon them, and they were evil.	Without picking and without mulching
So listen to my pans and take my money	So, you are the one who trusted and devoured Ray.
I used to have a nickname in my hair	I am the father of jurisprudence and the mother of jurisprudence

In these verses, the poet embodied the scene of misery and destitution with deep pain and moving eloquence, so he painted the picture of his family exhausted from poverty in a sad realistic portrayal. Therefore, he became a caveman like chicks who saw bodies, without clothes to protect them from the winter cold, and their skin was blackened from the severity of destitution until it became a valley of destitution, in a sign of the suffering and deprivation they reached. Through this painful

image, the poet expresses a comprehensive human tragedy, in which feelings of irritation, hunger, cold and humiliation are manifested, so he appeals to the people of the Sultan, so that they lift the burden of need from him. It is, rightly, a sad and poignant picture of the reality of social and economic exclusion, which clearly reveals the depth of social and economic exclusion that overshadowed the reality of that era. He is the one who says:

It is not for me to close my door that I have	There is what I fear stealing from
Rather, I close it so that it cannot be seen	It is bad for those who roam the roads

He also said, in praise of Al-Hasan bin Sahl,

Minister of Al-Ma'mun:

Now, there are races as they have represented	And in them is the good, and you are the best of them.
I complain to you about a girl and their mother	They will not be satisfied and their father will not be like them
They know bread only by its name.	The dates are distractions; they do not have them
And they did not see fruit in its stick	They did not see it falling towards them

Other than what we have mentioned from the poets, the poet Athar bin Shaker, nicknamed Abu al-Mukhfiq, stands as a living example of the misery that affected the lives of many people in the Abbasid era. Poverty forced him to beg in the streets of

Baghdad and move between shops to seek sustenance, until the description of bread in his poetry became more delicious than the description of Al-Dayar and Al-Anwa, and he said sarcastically of his condition:

Let the house be painted for you.	Say goodbye to the traits of the wasteland
Describe a secret loaf	She recounted the sun of the day
Or the image of the full moon when it came to	-Complete in the roundabout
It is only good.	in describing my poems

With the accumulation of manifestations of injustice and the increase in class inequality,

popular discontent began to escalate against the Abbasid rule, until it reached the public and the

Bedouins. **It is narrated that Al-Mansur said to an Arab: I praise God, who lifted from you the plague in our state the people of the house, and the Arab responded sarcastically :Indeed , God does not gather against us a crowd and an evil measure; and to you and the plague.** In reference to the

resentment of the people over the cruelty of the ruling and the poor conditions .

Since the poets were the mouthpiece of the nation , they were Ron's expression of her suffering, as did Abu Delama when he said:

and we were begging an imam for more

The chosen Imam increased the caps

It is a satirical word that reduces the disappointment of people to promises of reform that have brought only empty appearances.

**In summary:** The gap between the ruler and the ruled has widened , and justice in the distribution of wealth has been absent, so the caliphs, princes, governors, and rulers of the people have monopolized the country's goods, and spent them in the shelf, which is on poets, singers, and maids, while the general public has drowned in poverty and deprivation . Thus, the principle of equality advocated by Islam was lost, and society was transformed into two layers: a stubborn ruling class, and a crushed one driven like a corpse that has no opinion or righteousness.

From this painful reality, a clear human current crystallized in Abbasid poetry, in which poets expressed the **subjugation** and **exclusion** of people, and depicted , bitterly , the situation of the poor and the oppressed , until poetry became a voice of protest against social and political injustice , so it confronted the poets with repression and persecution , in an attempt to silence every voice that exposes the truth .

### 3. CONCLUSION:

By tracking the manifestations of religious and social exclusion in the Abbasid era, it is clear that the authority did not content itself with managing the

affairs of government , but sought to control both the religious conscience and social reality, using faith at one time , and the economy and violence at another time, to consolidate its hegemony and subjugate society . Religious **exclusion** led to the suppression of violators, the silencing of intellectual voices, and the transformation of doctrinal disagreement into a field of punishment and abuse , while **social exclusion** contributed to the marginalization of the overwhelming majority of parishioners, depriving them of basic rights, and disrupting their role in political and social participation.

Poetry, as a critical social voice, was an honest mirror of these transformations, as it conveyed the suffering of people , exposed the contradictions of authority , and exposed the falsity of slogans raised in the name of religion and justice . Thus , exclusion in its religious and social dimensions was not an accidental phenomenon, but an integrated structure that contributed to the reproduction of inequality and injustice , weakened the moral legitimacy of authority , and consolidated the rupture between it and society . Hence, the importance of re-reading these phenomena critically emerges , not only as historical events, but also as replicable authoritarian patterns , unless they are confronted with intellectual awareness and real social justice .

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