



جامعة الموصل
كلية التربية الأساسية

ملامح الرفض في شعر صدر الإسلام

أفراح موفق فرج صالح

اطروحة دكتوراه
اللغة العربية / فلسفة في الأدب العربي

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المخلص

ملاحح الرفض في شعر صدر الاسلام

المشرف
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الباحثة
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فإن نزعة الرفض بوصفها حالة إنسانية ملازمة للوجود الإنساني، غير مقترنة بزمان أو مكان، وتتواجد بدرجات متفاوتة؛ إذ تتضح ملامحها في المعارضة والمخالفة والإرادة والعزيمة والتحدى، كما تتطلب المواجهة الحقيقية وثبات موقف الرفض.

وقد عكست طبيعة جدلية العلاقة بين الشاعر والواقع مدى ارتباط الشعر بالواقع ويتجلى تأثير هذه العلاقة في مدى استيعاب الشاعر لأحداث عصره وتفاعله معها؛ لذا ارتبط فن الشعر بظواهر الرفض ارتباطاً شديداً، فهو وثيق الصلة بهذه الظاهرة؛ لأن الشعر في حد ذاته هو نزعة ثورية، يسعى الشعراء من خلاله الإفصاح عما في كوامنهم وخلجاتهم الذاتية، فالشعراء شريحة غالباً ما تعارض وترفض، بل أصبح الرفض عنصراً مهماً في إثارة ما تجود به قرائحهم وتحفيزهم على الإبداع الشعري، لذلك فإن دراسة الرفض في الشعر لا يمكن تحقيقها بمعزل عن البحث في مكبوتات الشعراء وخفاياهم المرتبطة ببنائهم النفسي وتفاعلهم الاجتماعي ورؤيتهم للأشياء.

وقارئ شعر صدر الاسلام يجد أن ظاهرة الرفض تكاد تكون مهيمنة على النص الشعري الذي أنتج آنذاك، وهذا يعود للخلخلة التي أحدثها الدين الاسلامي، لأنه جاء بتغيير شمولي ومن خلال متابعتنا للدراسات التي تناولت نصوص ذلك العصر، وجدناها أنها لم تخصص دراسة متعمقة للظاهرة التي نبحث فيها.

وبناء على ذلك أسست هيكلية الدراسة القائمة على خطة تتوزع مفرداتها على النحو الآتي: تمهيد وفصلين وخاتمة، وأخيراً قائمة المصادر والمراجع.

ضم التمهيد ثلاثة محاور، اشتمل المحور الاول على التعريف بالرفض لغةً واصطلاحاً، واحتوى المحور الثاني على ارهاصات الرفض في عصر ما قبل الإسلام، وأخيراً تحدثنا في المحور الثالث عن معطيات عصر صدر الإسلام.

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Features Refusal in the Islam Onset Era's Poetry

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Abstract

Tendency for refusal rose as a result of factors and circumstances naturally imposed by life variables and influences which implied the existence of a controversial relation between the poet and reality. No doubt that the connection between poetry and reality has contributed to reflecting the poets' vision and their expertise which differ in this field generally and particularly, originally and in simulation, in picturing the even and searching for its real roots especially when such roots be hidden behind phenomena hard to recognize being social, psychological and intellectual.

The life of the sensitive poet has interrelated to social and factual circumstances and this clearly manifests in this ability to comprehend and react to his era's events. He demonstrates his feelings of self suffering in his inner character towards those events. Therefore the study of refusal in poetry cannot be achieved in isolation form surfing into the inner recesses of poets and their covert psychological formation, their social reaction, their view of things through a perspective based upon analysis and scientific comprehension of their literary expertise and to their context.

Hence the structure of this study is based on a plan of which its content is distributed as follows: A prelude, two chapters, a conclusion and finally a list of references.

The prelude comprises three central aims; the first included identification of refusal linguistically and conventionally, the second contains indications of refusal in prior Islam era and finally we tackled the facts of the new era.

Chapter one entailed (The Features doctrinal Refusal) comprises two sections; section one tackled (Features Comprehensive Refusal) which consists of two parts, in the first which was given the title (Refusal of Idolatry Doctrine) we tackled the stances of Muslim poets in their refusal to the idolatry doctrine and their disavow of idolatry and their commitment and support to Islam.

In part two, entitled (Refusal of the Islamic Doctrine), we tackled stances of polytheist poets towards the Islamic doctrine and their direct refusal in terms of tribal prejudice. While their indirect refusal may be

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exemplified in the elegies of Lubaid to his brother Erbed especially he was one of the opponents who opposed the Islamic call and one of the fiercest enemies to the messenger Mohammad (PBUT).

In section two we tackled the controversial stances of some poets towards the Islamic doctrine and their refusal to certain part where the influence of Islam on poetry varied according to the connection of those poets to this religion and its association. Justifications for partial refusal to the doctrine diversified according to several perspectives and notions like refusal to the notion of (Jihad) and refusal to the prohibition of satire, where each poet has his own view.

Chapter two focused on (Features Social refusal) and is divided into three sections; section one tackled (Refusal of Social Characteristics) where the problem of kinship and slavery presented an obstacle obstructed the congruence between poets and their societies.

Section two (Refusal of Senility) tackled the impacts of this stage on the poets psychology and the obstacles that hindered them due to having gray hair.

Section three tackled (Refusal of Tribal Changes) in which we demonstrated the impact of intellectual and economical changes on the stances of poets and their refusals.

In the conclusion we mentioned the most important results we obtained and then we presented the list of resources.