



جامعة الموصل  
كلية التربية للعلوم الإنسانية  
قسم اللغة العربية

## اللذة والألم في شعر مسلم بن الوليد

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## المستخلص بلغة الرسالة

يُعد العصر العباسي الأول من أغنى العصور الأدبية التي شهدت ازدهاراً على الساحتين الشعرية والنثرية، ويعد مسلم بن الوليد من أبرز شعراء هذا العصر، فقد إمتاز شعره بدقة التصوير وروعته، كذلك بالجزالة والقوة والفخامة، كما أنه غزير الشعر، وكثير الإبداع، فهو من وجه الشعر وجهة جديدة نحو البديع، ومع ذلك كله لم يحظَ بالعناية التي حظي بها غيره من الشعراء في عصره.

وقد قام منهج البحث على دراسة النص الشعري وتحليله من جوانبه جميعاً التي تخدم الموضوع، أي اعتمدنا المنهج الوصفي التحليلي، واختيار أكبر قدر من الأبيات لتجنب بترها عن البنية الكلية للقصيدة مما يؤدي إلى خدمة النص الشعري. وجاءت الدراسة مقسمة على تمهيد وثلاثة فصول وخاتمة استعرضنا فيها أهم النتائج التي توصلنا إليها.

أما التمهيد فقد انقسم على قسمين: الأول وضعنا له عنوان (اللذة والألم في دائرة الاصطلاح)، فبدأنا باللذة والألم في المنظور الفلسفي وانقسم على ثلاثة أقسام، الأول: اللذة والألم في الفلسفة الغربية القديمة، والثاني: اللذة والألم في الفلسفة الغربية الحديثة، والثالث: اللذة والألم في الفكر الفلسفي الإسلامي، فاللذة والألم من المنظور الديني، ثم اللذة والألم من المنظور النفسي، وانتهاءً باللذة والألم من المنظور الأدبي، أما القسم الثاني من التمهيد: فجاء تحت عنوان (مسلم بن الوليد سيرة وسيرورة) مما يخدم موضوع دراستنا ويجليّه.

حمل الفصل الأول عنوان (بواعث اللذة والألم)، سلطنا الضوء فيه على بواعث اللذة من أولاً: المرأة والخمرة، وثانياً: الممدوح بوصفه باعثاً للذة، وثالثاً: الموت (الرتاء) بوصفه باعثاً للألم، أما الفصل الثاني فحمل عنوان (موانع اللذة ومحجمات الألم) استعرضنا فيه شعر الشاعر فيما يأتي: أولاً: الصد والهجر كونهما أول مانع للذة، وثانياً: الوشاة والرقباء والعذال ودورهم في منع الشاعر من اللذة، وثالثاً: الحساد، ورابعاً: التحريم وتقدم العمر. وأما الفصل الثالث الذي جاء بعنوان (الوسائل الفنية لتحقيق اللذة والألم) فقد تناولنا فيه ثلاث وسائل:- أولاً: اللغة وكيف كانت بجزالتها وسهولتها، وثانياً: الصورة من خلال التشبيه والاستعارة والكناية، وثالثاً: الإيقاع بنوعيه الداخلي والخارجي. وتوصلنا إلى نتيجة مفادها أن في عملية الإبداع لعبت اللذة والألم دوراً عظيماً، يتجلى في رغبة المبدع من خلال إبداعه استعادة تلك اللحظات الممتعة، كذلك قد يكون السبب من وراء اللذة الحصول على منافع تجلب لذة أكبر وأعظم.

## Abstract

The first Abbasid era is considered one of the richest literary eras that witnessed a flourishing of poetry and prose, and Muslim bin Al-Walid is considered one of the most prominent poets of this era. A new direction towards Al-Badi, and despite all this, he did not receive the attention that other poets received in his era.

The subject of "pleasure and pain" in the poetry of Muslim bin Al-Walid is considered one of the important topics, because it deals with an important topic that has a great influence in revealing the pleasure and pain that Muslim obtained and his doctrine in it.

Muslim bin Al-Walid is a great poet who acquired a very great linguistic and cultural ability, through his studies in the Kufa Mosque since he was young. How much the importance of Muslim bin Walid comes from the fact that he is the owner of a new trend in poetry called Badie, meaning the new.

The images that came in his poetry are innovative, and no one touched them before him. Indeed, many poets followed in his footsteps later, and he was the founder of this doctrine. People called him Sare' al-Ghawani, due to his frequent going to singing houses and his evenings with women.

And he won a lot of prizes and money from the praise of the caliphs, ministers, and the wealthy, so he lived a luxurious life in pleasure and contentment, and he got a lot of delicious and interesting things in life. So I studied him in this study to see how he lived his life and what things brought him happiness and what things brought him pain..

I wrote this study, with a preamble and three chapters, in which I dealt with the duality of pleasure and pain in the poet, and in it I stood on the things that arouse pleasure and pleasure in the poet's soul and the

things that cause pain in him. I also studied the things that prevent him from enjoying life and the things that reduce pain.

In the preamble, I studied pleasure in ancient philosophies, specifically Greek. If we started from the oldest literary works, which are epics, we would find that pleasure and its images are strongly present. In Homer's Iliad as well as the Odyssey, the poet depicts the times of eating, drinking drink mixed with water, playing music, singing songs and poetry, and how they are the focus of relationships. On the divine and human levels, so it can be said that the epics were important documents that clearly reflect the amount of luxury, bliss, and self-indulgence. We saw it with the founder of this doctrine (Aristops of Cyrene), then I studied it with the philosophers of modern philosophy.

Then, after that, we took it from an Islamic philosophical aspect, then from the perspective of psychology and sociology, and finally from the perspective of literary criticism.

In the first chapter, we studied the motives of pleasure and pain for the poet and divided it into three axes, the first: women and wine, the second: the praiseworthy, and the third: the lament.

In the second chapter, we dealt with the barriers to pleasure and the measures of pain, and they came in four sections, the first: desertion and separation, the second: informers, the third: envy, and the fourth: prohibition and advancing age.

In the third chapter, we dealt with the artistic means through which pleasure and pain were achieved in the poetry of Muslim bin Al-Walid. The first of these means is the language. We studied the language of the poet and how it was a rich and elegant language. Then we studied the artistic image in his poetry through rhetorical arts (simulation, metaphor, and metaphor). Finally, we dealt with the rhythms, that is, the internal and external music, in Muslim's poetry. External music is represented by

weight and rhyme. Inner music is the sounds that stem from repetition, whether it is the repetition of letters or words, and from rhetorical arts such as alliteration and counterpoint.

In the conclusion, we reached a number of results, the most prominent of which was that Muslim bin Al-Walid lived according to the philosophy of pleasure and tried hard to obtain the largest amount of it in his life, as he sought at the end of his life to power, but it was a cause of his pain later, because of his longing for Baghdad and the councils of singing and poets.

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# **Pleasure and Pain in Muslim Ibn Al-Walid poetry**

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**Ph.D. Dissertation  
In  
Arabic Language /Arabic literature**

**Supervised by  
Prof.  
Dr. Salim Muhammed Thanoon**

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**1445 A.H.**

**2023 A.D**