

## The Impact Of Economic Life In The Poetry Of Ali Bin Al-Jahm, During The Reign Of Al-Mutawakkil

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### *Abstract:*

#### Objectives:

This research aims at attempting to reveal the impact of economic life during the reign of Jaafar al-Mutawakkil. The choice fell on Ibn al-Jahm for two main reasons: the first is the stylistic feature that distinguished his poems, which is the remarkable imagery, and he was distinguished in it. The second is represented in his influence by the aspects of economic life in his era, like ways of living and earning, resources and Beit Al-Mal in that era, and luxury of the caliphate. He is one of the poets committed in their poetry.

#### Methodology:

This research adopted the descriptive analytical methodology, as it carried out the method of selecting models that reflect the aspects of economic life as samples for research and analysis.

#### Conclusion:

This research is based on an introduction, two topics, a conclusion, and technical indexes. The first topic of it included identifying the research terms, in which light was shed on the definition of (impact) and what is meant by (economic life) in the Abbasid era. While the second topic came under the title "The Impact of Economic Life in the Poetry of Ali Bin Al-Jahm during the Al-Mutawakkil Era".

#### Results:

The conclusion included the most prominent results that the research reached.

#### Key words:

Abbasid state, economic life, poetry, impact, Al-Mutawakkil, Ali bin Al-Jahm.

## **The Introduction**

The Abbasid era began with the fall of the Umayyad state in Al-Sham in 132 AH / 749 AD, and ended with the fall of Baghdad in the grip of the Tatars in 656 AH / 1258 AD. Although the state of the Umayyads was basically Arab, the Abbasid state took on a broader dimension and included many other races, and aspects of extravagance and luxury prevailed in its civilization. As a result of the Arabs' contact with these races, there were a lot of change in the social, economic and other lifestyles. (Daif, 1995, 3/ 73)

Arab poetry in this era, in particular, knew arts and purposes that it had not been familiar with before, such as flirting with the masculine and wine, the tendency to urban descriptions, and deserting fanaticism and Bedouinism. In much of it, the traces of imitation and respect for the ancients were removed, and aversion took its place, also declaration and lack of concern were substitutes for metaphor and concealment, as short rhymes were used in it, syllables were organized, and abandoned rhymes appeared. (Faroukh, 1981, p. 33)

Ali ben Al-Jahm became, in the reign of Al-Mutawakkil in 232 AH, One of the closest poets to the caliph. He made him a sitter and companion, and told him what was going on between him and his maidservants and concubines, also gave his money and rewards to him. Ali ben Al-Jahm had a lot of flirtation in which he excelled in portraying the feelings of his love, and he excelled in his flirting introductions, especially at the beginning of his praises for the caliphs.

Among the well-known verses he wrote in his praise of al-Mutawakkil were his words (Ibn Al-Jawzi, 1997; Al-Mustasimi, 2015, 7/278):

**The gazelle eyes between Rusafa and the bridge,  
Brought passion from where I know or don't know.**

Al-Mutawakkil felt friendliness with Ali bin Al-Jahm and did not conceal anything from him. About that Ibn Al-Jahm says: Al-Mutawakkil sent for me, so I went to him, and he said: "I saw the Prophet – may God's prayers and peace be upon him – in a dream, so I stood up to him, and he said to me: You rise to me and you are a caliph?" So, I said to him: Cheer up, Commander of the Faithful, as for your standing up to him,

means your standing up to the Sunnah, and he counted you among the caliphs. He said: he was pleasant about that. (Ibn Asaker, 1995 CE, 72/159). It is remarkable that Ibn al-Jahm's poetry was devoid of manifestations of bedouinism. No Bedouin appearance was found during the review and examination of his collection. As for his statement (Al-Jahm, N.d. p. 117)

**You are like a dog in your preservation of friendliness and like a male-goat in the facing dangers.**

**you are like a bucket; we can't waste you. One of the great buckets of many benefits.**

The collection investigator commented on these two verses by saying: (Sheikh Muhyi al-Din ibn Arabi mentioned in his book (Lecturing the Righteous and talking to the elite) that Ali ibn al-Jahm praised al-Mutawakkil with a poem from which these two verses are in a report on which fabrication appears. What we see – if the attribution of the two verses to him is correct – is that he said them in One of Al-Mutawakkil's councils to mess with some companions or laughers, and what supports this opinion is the lack of finding other poems in a similar content, but on the contrary, Ibn Al-Jahm's poetry overflowed with aspects of civilization and the atmospheres of the city. (Al-Jahm, N.d. p. 117)

Accordingly, the current research titled as: "The Impact of Economic Life on Ali Bin Al-Jahm's Poetry during the Al-Mutawakkil Era".

#### **Previous studies:**

After perusing – as much as possible – university theses and scientific research, and then printed books, I found some studies that dealt with the poet Ali bin al-Jahm, and some of them dealt with poetry in the Abbasid era, in addition to studies that dealt with economic life in poetry in general. However, no special study was found – to the extent of the research – that dealt with the subject of the current study by the following scientific theory and methodology. As for the scientific topics and previous studies related to this topic, they are listed as follows, according to their closeness to the subject of the study:

**The first thesis:** Attia, (2021). Civilizational Dimensions in the Poetry of Ali Bin Al-Jahm: An Analytical Study, Journal of the College of Arabic Language in Itay Al-Baroud, Al-Azhar University (N. 34), (vol. 1), Egypt. This research sought to exploring the civilizational dimensions in the poetry of Ali bin al-Jahm. It is composed of an introduction in which it clarifies the nature of previous studies on the poetry of this poet, the

importance of the research topic, the method used in it, and the components of the research. The introduction is followed by a preface in which attention appears to be given to the concept of (civilization) and the poet's brief translation. The preface discussed the objective topics of this research through which the manifestations of the cultural dimensions emerge in many aspects of Ali bin Al-Jahm (most notably description, flirtation, praise, self-expression, and poetic documentation of history)

Then comes an observation of the common phenomena in this type of poetry of Ali Ibn al-Jahm (most notably intertextuality, anecdotal tendency, mental persuasion, exaggeration, smoothness of language, its clarity and delicacy, also imagery and rhythmic diversity). Then comes the conclusion of the research, depositing the most important results, followed by sources and references.

**The second thesis:** Omar, Y. (2015). Characteristics of Poetry in the Abbasid Era, Nile Valley Journal for Human, Social and Educational Studies and Research, Cairo University – Khartoum Branch – Faculty of Arts, (vol. 8), (N. 8), Egypt. The study aimed to identify the characteristics of poetry in the Abbasid era. It consisted of two chapters, the first chapter included the characteristics of poetry in the Abbasid era, and included the purposes of poetry, namely praise, satire, lamentation, flirting, and the characteristics of poetry according to topics, according to meanings, according to poetic and verbal structure, also according to style, and the features of the environment and its impact on the forming the poet's personality, and the main figures of poetry. The second chapter dealt with the characteristics of poetry in the Abbasid era, including poetry's expressions and methods, meanings, purposes, asceticism and metrics and rhymes. The results of the study confirmed that poetry is the diwan of the Arabs and pages of their history, in which it depicts how they were in a struggle between truth and falsehood, a speaking image of how they were in their social, political and scientific life.

**The third thesis:** Al Salem, E. Hoen, K. (2014). Environment and its impact on the language of Ali bin Al-Jahm, semantic analysis: describing the camel as a model, Journal of the College of Basic Education, Al-Mustansiriya University, (N. 81), Iraq. This research sought to address the frameworks that show the impact of the environment on the language of the poet, which had a prominent role in constructing the Arabic poem, especially with regard to the words of the poem, and the meanings and

similes it carries. Each environment contains tools and words that differ from the other environment, and the man is a son of his environment.

Although the desert has left its mark on Ali ibn al-Jahm's poetry and his words, that was clear through the description of his camel, with which he mimicked the description of the poets who preceded him, but he could not get rid of the urban environmental reality that his eyes saw, so it left its mark and affected his poetry and his words, and showed the impact of the environment in the language of Bin Al-Jahm, with analyzing it semantically.

**The fourth thesis:** Al-Ghadad, M. (2014). The Cultural Impact on the Poetry of the First Abbasid Era, Ph.D. Thesis, University of Basra, College of Arts, Iraq. This thesis sought to study the life of the desert, its geography, and the social lifestyle of the desert, that draw its culture, which in turn influenced poetry. The Bedouin poet in the Abbasid era began to draw a path that distinguishes him from what is not match the Umayyad poetry, so stability began after immigration.

The study was organized in two chapters. The first chapter revealed life in the desert, its geography and society, and the desert economy in that era. The second chapter revealed economic life and its impact on the expansion of the state in this era, the methods of living and housing, and the economic conflicts between the Bedouinism and the authority.

**The fifth thesis:** Abdullah, A. (2012). Civilizational manifestations in Ali bin al-Jahm' poetry, Human Sciences magazine, Babylon University (N. 13), Iraq. This research sought to reveal the manifestations of civilization in the Abbasid era in the poetry of one of the poets of that era, Ali bin al-Jahm. This poet was chosen for two main reasons: The first: It refers to the stylistic feature that distinguished his poetry, which is the striking imagery that represented a phenomenon in his poetry, and he was one of the distinguished in it. The second: his influence by the manifestations of civilization in his era, whether it was material related to the manifestations of urbanization and the tools of life, or moral related to the Islamic faith and the system of government in the Islamic state, and he is one of the committed poets in his poetry.

This study adopted the mechanism of selecting the models in which the manifestations of civilization are taken as samples for analysis, especially since the poet repeated a section of the civilizational manifestations in his collection.

**The sixth thesis:** Al-Tarawnah, c. (2004). Economic Life in the Poetry of the First Abbasid Era 123 AH – 232 AH, PhD thesis, Faculty of Arts, Mu'tah University, Department of Arabic Language and Literature, Jordan. This study dealt with the economic life in the poetry of the first Abbasid era, and the thesis came in five chapters.

The first chapter presented the economic structure in the first Abbasid era through the environments, then dealt with the economic system that the Abbasids followed in their fields. The second chapter dealt with the social structure, and to what extent it was affected by the economy, and the role of economy in forming the class structure of the Abbasid society during the study period, and the living standard of the social classes. The third chapter dealt with some of the poetic issues that economically affected the Abbasid era. The fourth chapter presented the manifestations of economic turmoil, such as: poverty, baldness, parasitism, asceticism, and hardship. In the fifth chapter, it revealed the extent to which Abbasid poetry celebrated economic activities, and the methods of expressing them.

Accordingly, it is evident that there is no similarity between the previous studies and the subject of the study under preparation, as some of them talked about economic life but did not focus on Jahm's poetry. The studies that dealt with Al-Jahm's poetry were based on civilized life, as in the first, third, and fifth studies, but they differed in the subject.

Despite the inevitable similarity when introducing and translating the poet Ali bin al-Jahm, I took into account the brevity in the translation to avoid repetition.

#### **Research Methodology:**

The researcher relied on the analytical descriptive approach, in order to achieve the desired goals through serious scientific research, as follows:

1. The descriptive approach: which is based on tracing the poetic texts of al-Jahm, which highlighted the image of economic life, and compiling it from its relevant perspectives, whether literary or historical.
2. The analytical approach: where it was relied mainly on analyzing these texts and explaining the impact learned from them and related to this topic.

In order to reach the desired goal of the research, the study consisted of an introduction and three topics, as follows:

**reface:** defining research terms.

First: Introducing Ali bin Al-Jahm.

Second: An overview of the economic life during the reign of al-Mutawakkil.

**The first topic:** ways of living and methods of Earning.

**The second topic:** economic resources and Bait Al Mal in that era.

**The third topic:** the luxury of the caliphate.

**Conclusion:** the most important results and recommendations.

**Index of sources and references.**

**God grants success**

**Introduction**

**Definitions of the Research Terms**

**First: Introducing Ali bin Al-Jahm.**

He is: Ali bin al-Jahm (Ibn Abd al-Barr, 1992 CE, 1/261), bin Badr bin Masoud bin Osyd bin Uthaina bin Karrar bin Bak'ab bin Malik bin Utbah bin Jaber bin al-Harith bin Abd al-Bayt bin al-Harith bin Samah bin Lu'ay bin Ghalib bin Fahr Bin Malik bin Al-Nadr bin Kinana. He was nicknamed Abu Al-Hassan, and originally from Khorasan. He is a well-written poet, sweet in words, easy in structure, and capable in poetry.

Ibrahim Al-Harbi used to describe and praise him, also it is said that Ibrahim is the son of Ali bin Al-Jahm's midwife. Ali praised Al-Mu'tasim and Al-Wathiq, and he sat with Al-Mutawakkil. He died in the year 249 in the district of Aleppo after he went out on his way to invade, and he was killed by Bedouins from Kalb. (Al-Marzbani, 1982 CE, pg. 286; Al-Khatib Al-Baghdadi, 2002 CE, 8/166)

**Second: An Overview of the Economic Life During the Reign of I-Mutawakkil:**

There are many definitions of (economics) idiomatically, but they revolve around being a science that studies the relationship between human needs and resources, to achieve the greatest satisfaction of these needs by making the best use of those resources. (Al-Masry, 1993 AD, p. 12). For the word "economy" is closely related to public life with the word

“material”, many economists have gone to give the economic character to everything related to material realities (Al-Hammad, 1995 AD, p. 12)

Al-Mutawakkil is Jaafar al-Mutawakkil bin Muhammad al-Mu'tasim bin Harun al-Rashid bin Muhammad al-Mahdi bin Abdullah al-Mansur bin Muhammad bin Ali bin Abdullah bin al-Abbas. He was born in 207 or 205 AH. he was chosen secretly with consultation in 232. He had brown skin, nice eyes, slim in body, with little hair in his face, closer to shortness. His nickname is Abu al-Fadl, and his mother is Om Walad who is called "Shagaa", one of the most generous and openhanded women. He is the tenth of the Abbasid caliphs, and he was chosen to the caliphate after the death of his brother Harun al-Wathiq by consultation in that year 232 AH (Ibn Asaker, 1995 AD, 157-158), and he is thus among the Abbasid caliphs, in order.

Jaafar Al -Mutawkal took over the rule of the state, so God showed the Sunnah and released the people (Al -Dahhabi, 2000, 5/1049), He spoke about it in his councils, and he wrote to all the stste to terminate the ordeal, upbear the Sunnah and help its people. Ali bin Al-Jahm said: Al-Mutawakkil had a thik hair to his earlobes, like his father and uncle. (Ibn Taghri, N.d. p. 1/155)

In the Abbasid era, Baghdad represented the economic capital of the whole world. The revenues, taxes, and spoils resulting from the military raids on the Byzantine lands were major resources for the state treasury, and trading played an important role in the growth of the empire. Baghdad markets were teeming with various commodities and merchandise, and modern financial institutions were spread in them to provide banking services.

All of these circumstances led to the realization of massive wealth, through which the coffers of the Caliph Jaafar al-Mutawakkil and before him al-Rashid were filled with gold and silver, and the state reached its goal of prosperity and luxury. It cannot be overlooked that the importance of agriculture, which was one of the largest resources of the treasury. That made it have a special care throughout the country, as aid was provided to farmers and they were encouraged. Industry and its arts as well became an important element of civilization in the state of Al-Mutawakkil, and a major resource for the treasury of Bait Al-Mal.

The industry was of various types: mineral, animal and plant. The lands of the Abbasid state enjoyed a large amount of minerals buried in its soil. The scope of trade expanded greatly during the reign of Al-Mutawakkil, due to the extension of the roads and their validity for the

conduct of caravans, fraught with security, until the west of the country connected to its east and north to its south.

Accordingly, the Abbasid era witnessed advancement and progress in various sciences and arts, and in turn it moved to the councils of the caliphs, which included a rich scientific material. These councils preceded the stage of building scientific schools, which were built with the desire and order of the caliphs during the prosperity of economic life.

When the Abbasid state expanded, its territories increased, and its financial resources increased, this was reflected in society, including science and scholars, and the caliph began to choose distinguished writers, poets, historians, and jurists to sit with him at certain times. These councils aimed to hear the news of the Arabs, their anecdotes and heroics, and to learn about Arab secrets and their literature. Then the caliphs got interested in poetry and poets, literature and writers, including Ali ibn al-Jahm - and spent a lot of money on them, creating competition between them in praising the caliphs - including Jaafar al-Mutawakkil - to get close to the sources of money and authority. (Khamas, N.d. p. 2)

The councils of the caliphs were synonymous with the sessions of knowledge held by scholars, jurists, hadith scholars and preachers in mosques and schools like the Al-Mustansiriya School, the Nizamiyya School and others. (Khamas, N.d. p.1).

### **The First Topic**

#### **Ways of Living and Methods of Earning**

There is no doubt that the Abbasid era was one of the bright Islamic eras in which the Islamic civilization shone, and the cities of the caliphate appeared in their best forms, so that the seeker can note the intensity of the interdependence between that luxurious civilization and the economic life in that era (Al-Yaqoubi, N.d. p. 253). Since poetry is the mirror of its time, and an illustrated collection of all its details (Al-Tha'alabi, N.d. p. 23), we chose the collection of the Abbasid poet (Ali bin Al-Jahm). Let us take a fleeting look at the image of economic life in his time, which he included in his poetry, according to the following:

By ways of living and methods of Earning, we mean the professions that the people of the Abbasid Caliphate practiced during the time of the poet, as sources of income that its owners relied on to meet their living

needs, including (the liquor trade), and the spread of pubs that spread remarkably in the Abbasid era, and what accompanied the drinking times of the work of playing music, due to the luxurious life that marked the era as a whole (Al-Andalusi, 1404, 5/203) and the Jews mostly specialized in it, which the poet mentioned in his saying (Al-Jahm, N.d. p. 33)

**Would like a sitting to round on us Holding two cups with a flute and a oud**

**A drink refused by the Muslim in chastity And holded by the palm of the Jews**

The poet deals with the paradox between the behavior of a Muslim who adheres to his religion and others who have deviated morally, in the way that he stigmatized the wine merchant and the owner of the tavern, who are often Jews who mastered that popular trade in that era.

They used many male and female musicians and male and female singers, to entertain customers, complementing the state of euphoria that afflicts alcoholics. (Al-Jahiz, 1423, p. 278)

In this regard, the poet mentioned, when someone stayed in one of the guest houses in (Al-Karkh), about that he says (Al-Jahm, N.d. p. 5)

**We stayed at Bab Al-Karkh, the best house.**

**On the merits of al-Mufaddal female singers**

**Convivial, with no decency for a guest**

**Nor their Lord with majestic reverence**

The goal of those guest houses was to achieve gains, so it is not surprising that the guest would meet unveiled women for sitting, while the owner of the house welcomes the customers, indifferent to conservative customs, or modesty (not even their Lord with majesty), as the goal being fun and entertainment, and making a profit only. The maids used to sing from behind a curtain, but it was an exaggeration in honoring the guest for the singers to sing in front of the curtain, and other things that go on in the sitting such as talking about food and drinks, reaching the Nodamaa and the gatherings of entertainment and singing, a turn to the places of conscience in the circle of flirting, passion and love (Al-Isfahani, 1420, 1/11).

Among the good jobs from which its owners earn (whistleblowers), or who specializes in transmitting news to decision-makers and centers of government. It is a profession exists in every era, even if it was

characterized in the era of the Abbasids with mastery and skill in obtaining news, aiming generous rewards (Al-Askari, 1408, p. 168), and in this regard the poet says, addressing Al-Mutawakkil from his prison (Al-Jahm, N.d p. 47)

**For what sin did our prestige become**

**A plunder praised by the low and bastard scoundrel**

The poet blames not the caliph who imprisoned him, but the slanderers who gave him false news; Performing their duties on one hand, and seeking favor with the caliph on the other hand. On the other hand, the job of security and guarding prisons seems to be one of the arduous jobs that exposes its owners to great mental and physical pressures (Al-Jahm, N.d. p. 50):

**And the vows of prostitutes are not blameworthy And Layla is forbidden to disparage her vows Suffering while the night lowering his curtains, And the prison guards rarely to snooze.**

The job of the guard, as mentioned above, is one of the professions that requires many qualities that depend on vigilance and caution, so that the guard cannot get his full share of rest, which we find in his saying: rarely to snooze.

The trade in women's adornments became popular, such as the anklets that women put on their feet, which we find in the words of the poet (Al-Jahm, N.d. p. 51):

**Do not be dismayed if you see his chains, For men's anklets are their chains.**

The poet dealt with the paradox between the anklets that ring on women's feet in exchange for the shackles worn by the prisoner, indicating that their trade was popular in that era, so women used them as adornments (Al-Qasim, 1980, p. 303).

The medicine profession emerged among the professions that occupied a prominent position in that era, as Al-Mutawakkil relied on his private doctor (Bakhtishu'), and he delegated gifts to him, and increased his estimation (Al-Jahiz, 1424, 7/442) until the profession became one of the important sources of income in that era. Ibn al-Jahm mentioned a visit of one of the doctors to him in his saying (Al-Jahm, N.d. p. 106):

**the doctor was sorry for my illness And said, "I see something suspicious in your body".**

**I examined your blood-vessels, and found A pain with strange case.**

These two verses referred to the medicine profession, its procedures of examining the patient, and the doctor's ability to diagnose the condition by simply examining the patient's blood-vessels.

The profession of the judiciary emerged in the words of the poet (Al-Jahm, N.d. p. 108):

**My fault for them is getting old So, when do they forgive or how do I repent**

**A judge who used to judge between us is absent And from absence, one may not return**

The poet employed the profession of the judge in a way that serves the context of the verses, as he made black hair, a sign of youth, like a judge who is absent and will not return, in reference to the spread of the judicial profession, and the judges gaining from it.

The poet did not neglect earning money from poetry and literature, which was common in his time, so he mentioned (Al-Jahm, N.d. p. 110):

**A praised one may not have a social status Except for benefits that came to him from literature**

The poet slandered those who did not have ancient origins, and occupied a prominent position in literature, but the fact that gifts have rained down on him from here and there.

And there are those who practice the fishing profession, or driving one of the sailboats that sails across the rivers, in this regard the poet says, describing one of the boats: (Al-Jahm, N.d. p. 115)

**His knights, the Nabateans Are from Maysan, people of doubt**

As the poet referred that the non-Arabs (Nabataeans) did this profession, for the length of their experience with it. They appear on the surface of the boat as knights of battle.

The Abbasid caliphs respected the people of knowledge who were among the people with the highest income in that era, and in this class the poet says (Al-Jahm, N.d. p. 158)

**Some of the trustworthy people told me Those of sciences and value  
They branched out to seek in remnants And they knew the sources of  
the news They studied the Torah and the Bible And perfected the  
interpretation and Quran.**

The poet dealt with the classes of people with knowledge, their ways of work, and their specializations, among the scholars, and architects, as well as historians who are knowledgeable about news resources, and scholars of religions who know the heavenly books and the Holy Qur'an, in a way that indicates the gain of this group of sciences, and their occupation of a prominent position in the conscience of the entire nation. They were the people of consultation and questioning.

Some ministers controlled the state's funds, which negatively affected economic life during the time of al-Mutawakkil. One of them was (Muhammad bin Abd al-Malik al-Zayyat), the minister of al-Mutawakkil, and about him Ibn al-Jahm says (N.d. p. 39):

**And Al-Zayyat controlled Its money and blood Hiding the Sunnah of the  
Prophet He works to turn it off**

The two verses referred to the minister's harshness towards the public (Al-Daraqutni, 1986, 2/1055) and his control over the state's funds, which led to people's distress and frustration with his rule.

## **The Second Topic**

### **Resources and Beit Almal in that Era**

The Abbasid caliphate relied on a series of diwans, following the example of the Persians. As (Ibn Khaldun) summed up their tasks when he said: "Know that this job is one of the necessary jobs for judgement. It is carrying out the work of levies, preserving the rights of the state in income and output, listing soldiers by names, estimating their livelihoods, and disbursing their gifts in specific dates, and referring in that to who are responsible of those jobs, and the statesmen. All of that are written in a witness book detailing that in income and output, based on a large part of the accounting, which is done only by the skilled people of those jobs. That book, as well as the place for the direct workers to sit, is called (the Diwan)." (Ibn Khaldun, 1988, 1/302)

The state relied on taxes, for which a large diwan was allocated, in addition to the rest of the diwans on which the state relied, as the poet mentioned in his satire to (Abd Al-Malik Al-Zayyat) and his unfair economic policies (Al-Jahm, N.d, p. 119):

**Out of people's minds**

**He throws signatures along diwans**

**After riding the raft in the Euphrates**

**And after selling the oil in seeda.**

These two verses explained the state of expensiveness that afflicted the people, while the minister cared about collecting taxes and state fees, so basic commodities became scarce, such as oil, which was sold (in seeds), according to what the two verses reported. The poet was making fun of the minister's name, which refers to the abundance of oil, was scarce, while it was rarely found in the markets.

There were confiscations for the resources of the treasury in the Abbasid era, as the money and properties were confiscated from the convicts, or by order of the caliph and his prim-minister, or the one responsible for the Diwan of Decrees, the amount of confiscations was great, including what was confiscated in a year only about (one million dinars), which (Miskawayh) mentioned: "As for the confiscations, In a period of fourteen months, it was true that they reached about a thousand thousand dinars." (Miskaweh, 2000, 5/222)

Among that is the confiscation of the assets of Omar bin Al-Faraj Al-Rukhi (Al-Jahm, N.d., p. 13)

**O Najah, send the great man a message Carried by the wind it back and forth money can't easily leave Umar's hands or the sword is sheathed in his cheeks**

The poet urged the responsible of the Diwan of Decrees (Najah bin Salama) to be necessarily firm with (Omar Al-Rakhaji), to indicate what he possesses of money and valuables, as Najah was awesome, being a resourceful person. He had amazing methods of winning over fugitives from judgments imposed on them (Ibn Asaker, 1995, 61/452). The verses referred to the poet's hatred of the convict, to the extent that he saw that sheathing the sword in the head of the convict (his cheeks) was the effective way to limit what he owned.

### **The Third Topic**

#### **The Luxury of the Caliphate**

The Abbasid caliphate lived in a great economic prosperity, which was reflected in the economic life of that era, other than the gifts that the caliphs give extravagantly to the poets. There is no evidence of the luxurious life in which the Abbasid caliphs lived from surrounding themselves with the societal elite that filled the caliph's court, from doctors such as Ibn Masawiyah, the private physician of the caliph al-Ma'mun (Ibn al-Atheer, 1997, 5/579) and poets of different classes, who were the most important media mechanisms of their time, as their poems immortalizes the glories of the caliph, as the supporter of religion and science, and the victorious conqueror in battles, in addition to the ministers, commanders of the soldiers, musicians, slaves, the maidservants and the female slaves, and others from the elite of the Abbasid society at the time. it was a look unique to the Abbasid family, in which they surpassed the Sasanian state at the height of its greatness (Al-Aidarous, N.d. p.238). This indicates an excellent economic condition the House of the Caliphate lived, like what was reported by Ali bin Al-Jahm praising Al-Wathek (Al-Jahm, N.d. p. 13):

**A king by whom money is exhausted.**

**But the companion is not.**

The poet attributed money to misery, in the sense that money gets tired of the caliph initiating it on his companions, while the companions are not miserable with it, of course, for getting money effortlessly.

Ibn al-Jahm also recorded the caliphs' keenness to acquire expensive antiques, which were crowded with the caliph's palace, and this is what we find in his saying (Al-Jahm, N.d. p.14):

**There are antiques near the caliph, a place of sincerity and garden of a valuables.**

He praises the palace, which occupied a distinguished location, and contained treasures and artifacts. It was like the architectural masterpiece that contained antiques, which witnessed elegance and spending beyond imagination, following the example of Persian civilization, according to what (Shawki Dhaif) reported: "Perhaps we will not exaggerate after all of that if we say: The political and administrative systems in the Abbasid state were structured with strong Persian look" (1960, 3/26), which was reflected on the economic side as well. Here he said (Al-Jahm, N.d. p16):

**People did not see an imam Spending money, as you spend.**

The poet linked between the praised as an imam, and his control over the state's financial expenditures, so that he gives without supervision or counting in an unprecedented manner (Spending money, as you spend).

Describing the dome of one of the palaces (Al-Jahm, N.d. p. 16), he said:

**It has verandahs as if it were spring Covering it with gardens with its lights**

The caliph spent money on the dome of the palace, so it became as if it were part of the sky, and it had windows through which the outside light entered, so it appeared to the spectators to be white flowers amidst the color of the dome that highlighted and exalted it, which reflects the tendency of the Abbasids to elegance in architecture, imitating the Persians in this regard, even if it cost them too much money. The shutters of the doors were made of wood adorned with carvings, the windows sparkled with colored glass, and the walls were decorated with carvings inspired by birds, animals, trees, and flowers. The ceiling, doors, and walls might be gilded (Daif, 1960, 3/45). He said praising Al-Mutawakkil (Al-Jahm, N.d. p. 136):

**His hands in generosity are two wives, Both of them are jealous of him  
Nothing the right comes, Unless the left comes like it.**

The two verses referred to what the caliph lost his mind in giving, and his extravagance in gifts that he gives to everyone without counting, until his hands seemed like two wives both of them were jealous of him, so one of them did nothing but followed by the other, as an imaging by the poet for his extreme extravagance.

And he said about his wasting of money (Al-Jahm, N.d. p. 147):

**He does not collect money except to spend it Just as the sacrificial animal is not taken except to the slaughter Money is dispersed by the generosity of his right hand But it kept for him the best remembrance**

The caliph collects money to spend it again, so that if the money was a combined group of people, it would have been said: the Caliph dispersed them, for the intensity of his generosity, and his spending of money that the caliph has no use for except that it came to spend it. The sources mention incredible news in this regard, including that the Abbasid caliph (Mahdi) spent, from the core of his money, in one day, approximately ten thousand thousand dinars (Ten million) (Al-Masoudi, 1409, 3/13)

The caliph was not the only source of gifts and presents, as the state's nobles had a share in bestowing upon the followers, especially the slave women who received the fullest share of the giving. In that point the poet says (Al-Jahm, N.d. p.147):

**Your masters pilgrimaged, O Burhan, and performed Umrah Gifts have come to you from your masters**

The masters (Mawaly) of the slave-girl Burhan had performed Umrah, and returned from the Umrah trip, so they gave her some gifts, and she was the slave-girl of the Caliph (Al-Mutawakkil). The verse indicated the state of wealth and luxury that the owners of the slave girls enjoyed.

There is no doubt that the caliph's benevolence was the preoccupation of the common people. The presents and gifts he bestowed upon them were the subject of praise from all. In that issue the poet says, praising al-Wathiq Bellah (Al-Jahm, N.d. p. 188):

**He overflowed in justice and favor, How good is life with religion. And he spread grace with his good deeds So, people are in calmness and kindness.**

The two verses referred to a wise policy followed by the caliph, which is combining the provision of justice (overflowed in justice), along with reviving the economic aspect of the masses (and favor). Then came (grace

with his good deeds) in exchange for the state of calmness and kindness, and the satisfaction of the masses with their living condition, which indicates that the action of extravagance in gifts was not limited to courtiers and statesmen only, but the parish had a share in it as well.

### **Conclusion**

Last but not least, we have finished dealing with the subject studied, which is tagged: the impact of economic life in the poetry of Ali bin al-Jahm, during the reign of al-Mutawakkil. We dealt with the methods of living and ways of earning, and the resources of Beit Al-Mal and the house of the caliphate, as well as the manifestations of luxury among the Abbasid caliphs, which was common during the time of the poet, as economic manifestations that appeared in the poetry of Ali bin al-Jahm, with citations from the poet's collection.

### **The study ended with the following results:**

- 1- There were many methods of earning money during the time of the poet (the Abbasid era). The poet dealt with the professions mentioned by the poet in his poems, such as: medicine, judiciary, as well as manual professions that depend on muscular effort, such as driving boats.
- 2- It was noticed that the number of verses that refer to the profession of winemaking, playing and singing, in the poet's diwan, in a way that indicates the spread of the entertainment industry, in line with its character.
- 3- Profits from intelligence work (spying) spread, so that officials were keen to know the secrets of what was going on behind the scenes, in return for distinguished rewards for the whistleblower.
- 4- Scholars and writers relied on earning money from knowledge and literature, and gained a great social position in society. They were honored by the caliphs, such as: the doctor (Bakhtishu'), who used to equal the caliph (Al-Mutawakkil) in clothing and food.
- 5- Taxes and collection of fees were one of the most important sources of the treasury in the Abbasid era, as indicated by historians, such as Ibn Khaldun and others. The Abbasids divided the administrative structure into diwans, in which specific diwans were concerned with economic aspects, such as: taxes and fees.
- 6- It was noticed in the Poet's collection that the minister (Muhammad bin Abd al-Malik al-Zayyat) was dealt with in many positions, as the poet criticized his economic performance, which affected prices, and

reached the point that people lacked some basic commodities, such as oil.

- 7- The confiscation funds represented one of the economic tributaries of the state. the Diwan of Decrees was specialized in confiscating the property of the convict The Poet's collection reflected the resort of the owner of the diwan sometimes to exerting pressure on the convict, to show him his money.
- 8- The poet's collection highlighted the life of fun and luxury lived by the Abbasid caliphs, their senior leaders, and those who surrounded them from the entourage, in a way that represented an economic orientation for the state, while the gifts of the caliph included everyone, whether close or others.
- 9- The economic performance of the Abbasid state as a whole was influenced by the Persian state that preceded them. The caliphs were keen on exaggerated elegance and extravagance. In order for their state to be equal to the state of (Persian), which had a civilized face, representing a final outcome of economic performance that showed the other side

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