

ut it is inferior to that of Abū-Tammām.

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About Abū-Tammām's works see: Ibn-al-ʿImād, shadharāt ad-Dhahab, II, 73; Ibn-Khallikān, wafayāt-a yān, I, 151; Az-Zarkalī, Khayr-ad-dīn, al-A lām, (Damascus 1954-59) II, 171; also see, Nouri, The scholars of Nishapur, 123-24; Ritter, Ency. of Islām, 2nd ed. art., "Abū-Tammām" Nicholson, A literary history of the Arabs, 129-30; Brockelmann, Geschichte, I, 83-84; Ibid., Geschichte, supp., I, 134-137.

- d/ 'The chapter of love-songs' (Bābu'l-nasīb)
- e/ 'The chapter of satire' (Bābu'l-hijā')
- f/ 'The chapter of guests and panegyric'  
(Bābu'l adyāf wa'l-madīh)
- g/ 'The chapter of description' (Bābu'l-Ṣifāt)
- h/ 'The chapter of travel and repose' (Bābu'l-sayr wa'l nu'ās)
- i/ 'The chapter of facetious' (Bābu'l-mulah)
- j/ 'The chapter of vituperation of women'  
(Bābu'l-mudhammati'n-nisā')

5. Ikhtiyār al-Muqatta'āt, which consists of a selection of love poems.

6. Selections from modern poets.

The most important of Abū-Tammām's work is the Ḥamāsa, which deals with different political subjects and with a great number of poets and poetical works from pre-Islamic down to the 'Abbasid times. A similar collection of the Ḥamasa poems was also made by Abū-Tammām's contemporary, al-Buḥturī, who was also a court poet,

4. The commentary of al-Mubāarak Aḥmad al-Arbīlī which, is entitled Sharḥ al-Mushakal min dīwān Abī-T. mām.
5. The commentary of Dr. M.I. al-Aswad which is entitled Badr at-Tammām fī sharḥ dīwān Abī-Tammām. Yet the basic commentaries of all are those of aṣ-Ṣūlī and of at-Tabrīzī.

Abū-Tammām was one of the great authors of his time.

He was a volumetary author and made a great study of the former poets and this enabled him to collect and compose six anthologies:

1. Ikhtiyār qabā'ilī, (the greatest), selections of verses from tribal days.
2. Ikhtiyār qabā'ilī, selections of verses of tribal days from little known poets.
3. Ikhtiyār shu'arā' al-Fuhūl, selection of verses from master poets of pre-Islamic and Islamic period.
4. Al-Ḥamāsa. The work is divided into ten chapters which bear the following titles:
  - a/ 'The chapter of fortitude' (Bābu'l-ḥamāsa)
  - b/ 'The chapter of Dirges' (Bābu'l-marāthī)
  - c/ 'The chapter of Good manners' (Bābu'l-adab)

dīwān contains some devotional poems, besides the encomiums on the poet's various patrons, laments on their deaths and satires on his enemies, but the most important are the poems which are of historical value such as the ones which describe the great campaign against Amorium, the defeat and the execution of the heretic Bābak al-Khurranī, and the execution of the general al-Afshīn. The Dīwān of Abū-Tammām was arranged in alphabetical order by Abū-Bakr aṣ-Ṣūlī, and afterwards arranged in order of subjects by 'Alī ibn-Ḥamza al-Isbahānī. Other copied of Abū-Tammām's Dīwān were also handed down to us by Abū-'Alī al-Fārisī and as-Sukkarī. Several commentaries were handed down to us; the most famous of which are :

1. The commentary of Abū-Bakr aṣ-Ṣūlī which is entitled Akhbar Abī-Tammām ; probably it is an abridged version of that of at-Tabrizī.
2. The commentary of Aḥmad ibn-Muḥammad al-Marzūqī which is entitled Sharḥ al-abyāt al-mushakala min shi'r Abī-Tammām.
3. The commentary of at-Tabrizī, simply entitled Sharḥ at-Tabrizī.

visited Hūrān and Ĥimṣ and kept in touch with the court of al-Mu'taṣim in Sāmarra. At the last period of his life, he retired in Mosul, where the governor of the city who was his close friend found him the position of post mastership of the city which was a most confidential position. He died in the 2nd of Muḥarram 232/29th August 845 and was buried outside Midān Square on the edge of the trench which surrounded the city of Mosul. The tomb of the poet was reconstructed by the notable Abū-Nashshal at-Tūsī who erected a dome on the tomb. Recently his remains was removed and buried in one of the public parks; and the great monument<sup>9</sup> is one of the attractions of the city.

## II. Works:

Abū-Tammām was noted as one of the most distinguished poets of the 'Abbāsīd court. He was noted by his biographers as the poet of al-Mu'taṣim. He is said to have surpassed his contemporaries in purity of style, in intrinsic merit of his work and in the excellence of the way in which he treats a subject. His collection of poems

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<sup>9</sup> Sūlī, Akhbār Abī-Tammām, 273; Ibn-Khallikān Wafayāt., I, 153; Ibn al-Imād, Shadharāt., II, 72.

The governor welcomed him with rich gifts and became one of his favourite companions. It is said that during his stay in Nishapur he met and raised notable commanders such as Haydar ibn-Kāmis known by the title al-Afshān and Abū-Sa'īd Muḥammad ibn-Yūsuf ath-Thaghārī. He left Khurasan in 222/837.<sup>8</sup> On his way back to Iraq he was delayed at Hamadān by a snow storm. He made the acquaintance of the learned Abū'l-Wafā' ibn-Salām, who offered him the use of his library and the poet made good use of his time by composing the most celebrated anthology of his time the Hamāsa. Afterwards, he left for Sāmarra, where he was welcomed in the court of the caliph al-Mu'tasim and the official personnel of the State. Between the years 225/840 and 228/844 Abū-Tammām

8 Sūlī, Akhbār Abī-Tammām, 211-26; al-Marzubānī al-Muwashshah, 325-26; Tabrizī, al-Khaṭīb Yahya, Sharḥ dīwān Abū-Tammām (Cairo 1951-57) I, 244-55; Ibn-Mandūr, Mukhtār al-Aghānī, (Cairo 1960) III, 244-343; Iṣbahānī, al-Aghānī, XVI, 383-399; al-Kuḍarī, Muḥammad, Muḥadhdhab al-Aghānī (Cairo n.d.) VII, 159; cf. Haddāra, Mushkilat as-Sariqāt al-adabiya, (Cairo 1958) 49-50; ar-Rabḍāwī, Mahmūd, al-Haraka an-Naqdiyya Hawla Madhhab Abī-Tammām, (Beirut 1967) 22-24; Farrākh, Abū-Tammām, 31; Tā'ī, Abū-Tammām at-Tā'ī, 85-88; Bahbītī, Abū-Tammām at-Tā'ī, 118, 131; Nouri, The Scholars of Nishapur, Thesis (Edinburgh 1967) 117-18, 121-25. Ritter, Ency. of Islām, 2nd. ed. art. "Abū-Tammām".

the poems qasīdas which were presented by the poets in order to be sung in the presence of the governor of Khurasan. But when Abū-Tammām presented his poem, it was rejected by both Abū'l-'Amaythal and Abū-Sa'īd ad-Ḍarīr who classified it among the ordinary poems. One of the reasons for the rejection of the poem is that Abū-Tammām used some verses of Qur'ān not suitable for the occasion. It is said that Abū-Sa'īd ad-Ḍarīr hated Abū-Tammām and therefore he classified the poem among the rejected ones. However Abū-Tammām failed at first to attract the attention of the governor and stayed away from the court spending most of his time in the house of an attractive harlot. But at last, he managed to obtain an audience through Abū'l-'Amaythal, who played as mediator between the governor and Abū-Tammām.

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7 Abū-Sa'īd, Ahmad ibn-Khālīd ad-Ḍarīr, was a wealthy scholar from Baghdad and one of the regular attendants at the Court of the 'Abbāsīd Caliph al-Ma'mūn. When 'Abd-Allāh ibn-Tāhir became governor of Khurasan, the caliph awarded him with a number of learned men. He became noted as the transmitter rāwī of the famous poet al-A'rābī and became the most distinguished scholar in the court of the governor 'Abd-Allāh ibn-Tāhir. He died in 280/895; see, as-Sayūṭī, Jalāl-ad-dīn, Bughat al-wu'āt (Cairo 1964), I, 305, al-Marzubānī, Abū-'Ubayd, al-Muwashshah, (Cairo 1343 A.H.) 1325; Safadī Ṣalāḥ, Nakī al-himyān, (Cairo 1911) 96-98; Yāqūt, Irshād al-Arīb, (London 1907), 118-23.

companion on his famous expedition against Amorium in 223/838. Abū-Tammām also enjoyed the favour of al-Mu'taṣim's son, Aḥmad, and the Caliph's other son and successor al-Wāthiq and other eminent men, to whom he dedicated many of his poems.<sup>5</sup> The increasing fame of the governor of Khurasan 'Abd-Allāh ibn-Tāhir attracted the poet. He came to Nishapur, but he was disappointed by the cold reception he received from the governor and from the learned men of his court. Abū-Tammām's biographers remark on the treatment which he received in Nishapur from the scholars Abū'l-'Amaythal al-A'rābī<sup>6</sup> and Abū-Sa'īd aḍ-Ḍarīr<sup>7</sup>, who were in charge of the governor's library and also in charge of evaluating

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5 Sūlī, Akhbār Abī-Tammām, 143-4. Bahbītī, Abū-Tammām at-Ta'ī, 103-116.

6 Abū'l-'Amaythal, 'Abd-Allāh ibn-Khulayd al-A'rābī was a scholar of Persian descent, a native of Rayy. He received the title al-A'rābī because he lived and was educated among the desert Arabs. He became attached to the court of the Tāhirid governors in Marw then in Nishapur. Abū'l-'Amaythal was a poet and a man of letters. He wrote an excellent work on Arabic literature, which is extant under the title "al-Kitāb al-Ma'thūr". He died in 240/854; see, Ibn-an-Nadīm, al-Fihrist, (Cairo 1348/1930), 72-3; Abū'l-'Amaythal, al-Ma'thūr, London 1925), 5-8; Brockelmann, Geschichte, supp., I, 105.



first by selling water in the Great Mosque and where he found an opportunity to make further study of Arabic poetry and its rules. It was most probably in Egypt that Abū-Tammām established his reputation as a poet and composed his first poem about the tax collector 'Ayyāsh ibn-Lahī'a.<sup>4</sup> From Egypt he returned to Syria probably after the year 216-215/830 expecting to be admitted to the court of the caliph al-Ma'mūn, to await on him, but the Caliph disliked the Bedouin style of the poem which he offered him and refused to grant him an audience. Abū-Tammām went to Mosul and from thence he travelled into Armenia where rich gifts from the governor Khālīd ibn-Yazīd, awaited him. On the death of al-Ma'mūn in 218/833, he came to Baghdad, where he was received and favoured by the Caliph al-Mu'tasim, and met with great success at his court. At this stage of his life, Abū-Tammām rose to fame and the Caliph took him as a

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most of his poetical works were laments on the Imam al-Husayn. He died in 235/849: Farrūkh, Abū-Tammām, 25.

<sup>4</sup> Ibn-Khallikān, wafayāt., I, 151; Sūlī, Akhbār-Abī Tammām, 121; cf. Bahbītī, Abū-Tammām al-Ta'ī, 62-90; Farrūkh, Abū-Tammām, 26-30; Ta'ī, Abū-Tammām at-Ta'ī, 75-76.

named Tadūs or Thādhūs (Thaddeus, Theodosin?), for which name the son, when he became a muslim, substituted the Arabic Aws, and attached to himself the title (nisba) of the Tayy'ite tribe.<sup>2</sup> Abū-Tammām was a great traveller. In his youth, his family moved to Damascus where his father kept a wine-shop, and he worked as a weaver's assistant. From thence his family went to Hims, where Abū-Tammām started his poetical career by studying the art of poetry under the famous Syrian poet Dīk al-Jinn and it is said that from his master, he learned the Shī'ite doctrine.<sup>3</sup> Subsequently Abū-Tammām went to Egypt in 208/823, where he lived at

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2nd ed. (Cairo 1970), Farrūkh 'Umar, Abū-Tammām, (Beirut 1964); at-Ṭā'ī, Kh, Abū-Tammām at-Ṭā'ī (Baghdād 1966), Dayf Sh., Ṭā'rīkh al-adab al-'Arabī "al-'Asr al-'Abbāsī al-Awal" (Cairo 1969), 268-289.

2 Margoliouth, Ritter and Farrūkh indicated that his father, and probably the poet himself, was a christian, while Bahbītī and Ṭā'ī stress that the poet and the father were muslims and of pure Arabic descent; whether the poet was a christian or muslim, the most important thing is that he was of an Arabic family; see Margoliouth, Ency. of Islam, 1st ed. art. "Abū-Tammām"; Ritter, Ency. of Islam; 2nd ed. art. Abū-Tammām; Farrūkh, Abū-Tammām, 22-23; Bahbītī, Abū-Tammām at-Ṭā'ī, 4-18, 49; at-Ṭā'ī, Abū-Tammām at-Ṭā'ī, 9-19.

3 Ibn-Khallikān, Wafayāt, I, 150; Ibn-al-'Imād, Shadharāt., II, 73; Dīk al-Jinn, Abd-as-Salām ibn-Raghbān, was a Syrian poet born in Hims 161/778,

## I. Biography:

His name was Ḥabīb ibn-Aws,<sup>1</sup> a celebrated Arabic poet and anthologist in the golden prime of the 'Abbāsids. He was born in the second half of the second century of the Hejra, in either 188/804 or 190/806, in the small town of Jāsīm, between Damascus and Tiberias. He was the son of a christian

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1 Ḥabīb ibn-Aws ibn-al-Ḥarath ibn-Qays ibn-al-Ashajj ibn-Yahya ibn-Marwān ibn-Sa'd ibn-Kāhil ibn-'Amr ibn-'Adī ibn-'Amr ibn-al-Ghawth ibn-Tayy': see Ibn-Khallikān, Wafayāt al-a'yān, (Cairo 1310/1892) vol I, 150; Ibn-al-Imād, Shadharāt adh-Dhahab, (Cairo 1350-51/1931-2) vol. II, 72; Aṣ-Ṣūlī, Abū-Bakr, Akḥbār Abī-Tammām, ed. K.M. 'Asākir, M. Gazām, N. Hindī, (Cairo 1356/1937), 372; Iṣbahānī, Abū-Faraj, K.al-Aghānī, (Cairo 1963), 383; Saḥ'ānī, Abū-Sa'd, K.al-Ansāb, Fass. E.J.W. Gibb Memorial Series (London 1912, F.365 a; for further study of Abū-Tammām's biography, see the English works of: Margoliouth D.S., Ency. of Islam, 1st ed. art., "Abū-Tammām"; Ritter von H., op. cit., 2nd ed. art., "Abū-Tammām"; Bröckelmann C., Geschichte der Arabischen Litteratur (Leiden 1943-49) I, 83-4; Ibid, op. cit., Supplementände (Leiden 1937-42) I, 134-37. Huart C., Arabic Literature, (London 1937) 88-89; Nicholson R.A., "philologika XIII. Arabische Handschriften in Anatolien und Istanbul", Oriens, (1949) II, 266-269; ibid, A literary history of the Arabs (London 1907), 129-30; For Arabic texts see al-Bahḥītī N.M., Abū-Tammām at-Ta'ī,

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