CHAPTER IV

POETS AND THEIR ELEGIES - A CRITICAL STUDY.
Al-Akhtal.

The poet Al-Akhtal belonged to the great tribe of the Taghlib who flourished in the northern Syria's. He was certainly a Christian in his faith. From the side of his mother Layla he was related to another Christian tribe Banu Iyad. He was born either in Mira or near Rusafa. His date of birth is not described with certainty. He may have been born near 640 A.D. He remained a Christian all his life. Even after persistent efforts of some prominent members of the Ummayad Dynasty to convert him to Islam. But inspite of his belief in Christianity he always maintained good relations with the Ummayad dignitaries and remain faithful to their cause.

There are clear indications in his verses that he tried to keep himself firm in Christian faith. He tried his best to adjust in the Muslim society of the time. He deserted his wife and married divorce women. He was a famous drinker and he used to pass his time in the company of beautiful singing girls.

From the very beginning he attached himself with the ruling Ummayad Dynasty. This he did, with a view to brighten his for tunes. During the reign of Maviya he became fully attached with the political affairs of time. He had developed close
association with Yazid First and other important political personalities like Al Hajja3.

He composed verses and there praises. He actually became courtpoet of the caliph abd al-Malik. He remained in the services of the successor of the abd al-Malik. He fully dedicated a services in enlijising the Ummayads and the political cause in the one hand and attacking the anti Ummayyad party in the other.

The poet throughout his poetic career remained busy with his contemporary in a verbal warfare, exchanging satirical verses, Jarir - one of the most celebrated Ummayyad poet. Actually the exchange of these satirical dialogues were meant only to know the excellence and supremacy in the art of poetry. He remained at war with his fellow tribesmen. This poetic war fare made all the three poets the most distinguished poets of the time. In those satirical verses Akhtal and Jarir gave/currency to so many/Islamic traditions and also tried to express the sentiments of their political party. As regards Al Akhtal he had tried to enitate the pre-Islamic style of the versification and the old bidān values, even after the emergence of Islam.

I. Encyclopaedia of Islam vol. I. page. 331
During the reign of alwalid I. He lost the amount of former respect and honour which he held during the rule of Abdal Malik. He died probably during the last days of Walids reign. He left no issues.

The verses of Al-akhtal have reached to us by al-Sukhari who compiled it taking assistance from the material collected by Ibn-al-Arabi.

The verses composed by al-akhtal like those of jarir and Farzdaq have their effect the socio-political happenings of the time and have such social relevancy as we find in the verses of jarir and fazdaq.

But instead of islamic ideologies we find that beduine traditions are again and again emphasised, another poetic forms in vogue those days. He was actually the champion of the cause of Banu Rabihah against the Bakrite and the Tamimites.

Thus these poets became so famous among the Arabs, that it became a fashion of the day to compare and contrast their poetic excellence. I

Al-Akhtal has composed his verses in almost all the form of poetry. we find three good elegies in his diwan. He has used suitable words and expressed his feelings in a good manner. we can quot a few lines, which he composed for Yazid bin Muawiyah.

I. Encyclopaedia of Islam vol-1- page- 331
Another elegy on Umar bin Hubayb also worth mentioning.

The lines are as follows.
Abu Ata Al-Sindi.

Abu Ata al-Sindi as the surname itself suggests was a descendant of a Sindi family. He is reckoned among the well-known poets of the Ummayyad period. Almost every renowned historian of literature and biographer has mentioned him in his writings. Very little has been said about his life and poetry. He flourished during the last decade of the Ummayyad rule. Although he lived for about 25 years after the Abbasids came to power, yet nothing is known about his activities in this period. He passed his life in solitude and died near about 775 A.D.

The verses of Abu Ata must have been in great numbers, for he was very fond of poetry. And he had a good command over the art of versification, to day we have very little from the bulk of his compositions. It seems as if either his Diwan could not be compiled properly or a bulk of his verses without being put on record. Some fragments and stray verses are quoted in the early references which are cited time and again in the latter works. A very little attention has been diverted towards appreciating his excellence. We get the maximum information from mostly
Al Aghani, and, taking help from other sources, as well, as his verses have been recently collected and arranged in the form of a Diwan by Mr. Baloch Nabi Khan al-sindhi in this respect a detailed survey is taken by the same author in the reputed journal Islamic culture.

The real name of Abu Ata is mentioned by certainavis as Aflah, while some other point out his name as Murzuq. As for the name of his father is concerned, it has apparently been mentioned as Yasir.

But has still not been brought into the light as to where and when he was born. But we have no authentic guarantee as the early sources denote no such things. In this regard we have to examine the history of the Arabic language and literature in Sindh.

Abu Ata passed his childhood in Sindh environment and joined the society of Arabic-speaking people, after he had fully mastered his own mother tongue. In this connection we should bear in mind that he was, at first, a slave and then after words he achieved his freedom. He had been in the ownership of several masters, one after the other, and during the Umayyad period he possessed a very high position and took an active part in the combat between the Umayyads and the Abbasids.

He excelled as a warrior

Abu Ata was brought up and educated at Kufa among the Arabs and eventually developed a very good taste for Arabic language and literature.

He actually possessed a natural capability for versification, so he developed his talent very soon and began to compose verses for which he was richly rewarded.

At this stage, he was placed in an embarrassing position. It is said that when he received huge sums as reward for his poems and became wealthy, one of his owners, Ambar bin Simak, reclaimed him as his slave. So, Abu Ata was very happy. At last his companions advised him to enter into an agreement that was signed to the effect that for his formal freedom Abu Ata would pay 4,000 dirhems to Ambar bin Simak. Then his friends tried to raise the necessary fund, but he did not like this. He went straight to Hurayr bin Abdullah al-qu'raysh, where upon he probably received the required amount from the patron. He paid the money and then finally got his freedom.

Abu Ata has spent a good deal of his time in composing panegyrics for many prominent personalities, but his well
known and permanent patrons Yazid bin Umar bin Hubayrah, the governor of Iraq and Nasar bin Sayyar, the Governor of Khurasan. Both of them are permanent patrons in the political life of the time. They always patronised Abu Ata and rewarded him generously. Abu Ata himself seems to have felt quite at home in their courts and often composed good panegyrics in their praise. It seems that he generally stayed at Kufah with Ibne Hubayrah, and some times went to see Nasar bin Sayyar at Khurasan.

To these patrons he remained fully faithful as long as they were alive and after their death he composed about them good elegies which are full of pathos, and love for them.

And are rightly considered fine pieces of poetic composition and the poetry of the time.

During the time of Abu Ata it appeared as if the entire muslims society was divided into different political factions such as the Kharigites, the Ahlats, the Murjites and the Ummayyads.

The party workers remained at work in Iraq and Syria and Khurasan, poets were employed for propaganda media in order to share the cause of the different political parties.
Moreover, the poets with a view to gain some monetry in assistance involved themselves/political wrangle of the time. Most of them were attached with the ruling Ummayyad party expecting rich rewards from their patterns. This phenomenon facilitated in coming into assistance a great bulk of poetic compositions either in the shape of panegyrics or satire. The poets were getting handsome rewards for their support to the Ummayyad in the political struggle for supremacy.

Abu Ata also could not keep himself aloof from the political developments of the time. He supported the Ummayyad cause with sincerity. One may guess that his leanings towards the Ummayyads might have developed on account of his being in touch with Yazid bin Hubarah—the Iraquân, the governor, ; for Yazid mother was a sindhian.

Having himself a sindhi lineage he developed a very intimate relationship with the governor.

Abu Ata bestowed his help towards the cause of the Ummayyad in the shape of poetry. There is only a single instance of his involvement in the real fight for the Ummayyads when he accompanied Yazid the Hubayrite
in one of his battles. He offered his horse in a very critical situation. But Yazid rode away taking Abu-Atas horse without taking care of his safety. Abu Ata felt it very much an expressed his feelings with these words.

But he still showed his sympathies for the Ummayyads asking people not to go against their rule.

He appreciates an enlogizes Ubaydullah bin Abbas for a support to Marwan II, and pays tributes to his brother, who was killed, with these words.

He was a gifted poet. Poetic capability was a nature's gift to him. He never took a least pain while composing verses. He generally compose his verses extempore. He never had a previous planning for composing certain verses.

Moreover after composing the verses he never paid his attention towards polishing the words an phrasalities. Whatever he composed it appealed the masses and suited their taste. He was ranken/among the great poets of the Islamic culture vol- July, 1949.
time. His verses are included in the most choicest
sibetion of the Abbasid periods the Kitab of Hamasa
of Abu Tammam - the most celebrated selection of the
Arabic literature. Al-Ismai and Abu Qutabah - the
renowned critics of the Abbasids period, have expressed
words of appreciation for him. Al- Bakri appreciates his
poetic excellence with these words.

A few verses out of the elegies he composed are
mentioned so that we may assist his poetic merits. He
composed these lines for some of his relatives.

I

الآن عينك لم تجبر يوحا داراتٍ - علمك تجارى دمعه تجوز
عشيقة تأتم النجاحات و سفقت - جوهر بيادى حالكم وعمر
ذان بس مهيجين الفناء فيها - أتقاه بما بدأ الأفون وفورد

I. Al Hamasa, Abu Tammam page-209.
In the above mentioned, verses, we find that Abu Ata has successfully expressed his feelings of sorrow.

The words of the phrasiologicals used in these lines are aptly placed making the verses easy to be understood.
ABU AL TUFAYL

The poet Amir bin Wasilah - a mudaritne, is said to have seen the holy prophet " may peace be on him ". He was having a shite leanings so far as the political strife of the time is concerned. He also participated in the risings of Al-Mukhtar who stood to take the revenge of the massacre of Hazrat Husain bin Ali.

As regard his elegies, we find only two elegies composed by him in his Diwan. He composed some verses mourning the death of his brother's son Umar and Ibn-Hanzalah bin Tufayl. The lines are as follows:

I

There is nothing very new in it. The verses are written in the same traditional style.

I.Diwan-abu Tufayl, p-24,
Asha Rabiyah.

We do not find detailed description of his life. It is said that he died in 85 A.H. His name is Abdullah bin Kharja. He belonged to the Sheban clan.

He lived in Kufah. He was a faithful follower of the marwānid rule. He was not in favour of the Caliphate retention of power in the hand of Banu Mawiyah. As regards his political views we can quote here a few verses which he composed for Abdul Malik bin Marwan:

When Abdul Malik heard verses, he exclaimed, who is cursing me? Then he ordered ten thousand dirhams, ten clothings and ten camels for him.

We can mention here the following few verses from one of his good elegies.

In the above mentioned lines he gives a vivid picture of the mental agony, with which he was passing through. The words are artistically arranged and showed his poetic excellence and command over the language. In the art of Arabian elegies, these verses has their own merits.

The melody of the verses are enchanting.

I
The poet Abu Abdul Rehman Umar bin Qtebah bin Sufyan belonged to the Ummayyad tribe and was famous with the name al-utabi. He was a Basrite. Besides his poetic achievements, he is also known as a good orator. His scholarship in the realm of Arab History, their genealogies and their past events, is also greatly appreciated.

It is said that he was announced drunk er. Moreover, he was acknowledged as a great composer of the verses at the time when he was fully intoxicated.

It is often described that he was a friend of Yazid bin Muawiya. He was declared a Zindaq. But so far his poetry is concerned, his position is quite elevated among the poets of the Ummayyad age.

There are stories about his hard heartedness. One he got angry with a person and ordered for his whipping.

But he instead of paying attention to the crying man diverted his attention towards another thing, so much so that the person died due to lashing.

It is said that once he ordered for a certain person to be thrown out from the window of an upper storey of a building. His orders were carried on resulting in the death
of the person for whom he ordered.

During the last days/Harwan II, he set out from Kufa and roamed hither and thither. At last he went towards khurasan. There he was caught by Abu Muslim khurasani - the chief architect of the Abbasid propaganda for the overthrow of the Ummayyad rule, and was murdered by him.

Besides other forms of poetry, he has also composed some elegies we can quote a few verses here which he composed on the death of his son.

II

بَيِّٕ بِي دَأَّىٕ مِن غَابِتِ حَوْلِهِ - بَيْتُمْ وَدْعَتْي بِآبٍ شَابِعٍ
كِيْلَةُ السَّلَامُ وَلَتْفَ صُنْبِي بِبَيْتٍ - وَدْعَتْ فَأَمَلَ عَنْيَ لِي

In a heart touching words he expresses his deep sense of sorrow$ for the son who left him alone. The style with which he expresses his grief is impressive. He is not weeping only for the loss of the son rather his heart feels tortured on the fact that his son was over taken by death while he was in the prime of his youth. For the poet it is an up-hill task to forget him. It looks impossible for him to be contended after him. He questiones his own self as to how he could be relieved from all such, which have engulfed him.

I. Wafiat-al-Ayan, Khallekan. vol-IV-page-
We find that the poet successfully conveys his grief-stricken feelings with clarity of expression. So far as the art of elegies is concerned he has shown his poetic excellence in a good style.

The following few lines from his elegy are worth mentioning.

كُل نَاسٍٰ يَعْتَقَد ٍ، وَفَقَت ضَحْلًا مَا ذَا هُوُاٰ أَشَّن
وَوَلَّىٰ مَعْطَىٰ هَذَا يُقَدِّرَ ٍ، ذَاءٍ عَلَىٰ الفُوَادِ اَلْكِسَم
ٍ، مَا عَلَىَ الْخَزَنِ وَالْحَرْاسَةِ ٍ، السِّخَاشِيَاءِ مَنْ مَيُتَّ لَهَ، وَلَلَا
ٍ، بِحَبَّتِ يَا نَسِينُ لَسْ بَيْنِهُاٰ، إِلَّا لَيْلًا لَيْبَتِ لَهَا عَدِيدٌ
Zalim bin Umar bin Sufyan bin Jandal was generally known as a Abu al-Aswad-al-Dauli. He was appointed governor in the caliphate of Hazrat Ali, who assumed the duty after the death of ibn Abbas.

He supposed to be the foremost person who diverted his attention towards formulating the rules of Arabic grammar. It is said that the initiative was provided by himself. After the early endeavours of Abul Aswad there grew up distinct schools of grammar in Basrah and Kufah.

According to Aljahis Abu al Aswad was considered one among the top ranking philologists who framed the rules of Arabic grammar. His poetic endeavours were too considered of high standard. He got the opportunity of being in the company of the learned men and Muhaddithīs of the time. He possessed a sharp intellect. He was a staunch follower of Hazrat Ali, so far as his social life is concerned he said to be too much frugal. He had the credit of being an original source for certain apostolic traditions. He quoted a few from Hazrat Umar. His authenticity regarding the traditions are not disputed.

So far as his poetic capabilities are concerned, several good verses are quoted. His verses depict clarity of expression and inner sentiments. Once he composed verses regarding one

of his maid servants, with whose behavior he was very much impressed. He loved her because she was actually brought up by him. The verses are follows:

Once he married a woman supposing that she will be faithful to his dictates. But the women, inspite of the fact that she promised to share his burden of life sincerely declined him. He becoming annoyed of her dealings. Thus the poet puts his case before the society and ultimately divorced her. An in the meeting he decided some verses and then agreed that the women must be divorced. The verses are as follows:

I. Tajridul Agha, vol. I Part II p. 143
II. — Ibid— T 2230 p. 1437
Besides other poetic forms, he composed elegies also. He composed an impressive elegy on Hazrat Ali when he died after receiving a fatal injury by ibn-Muslim.

These verses retain their merit even after the fact that the poet belonged to the camp of Hazrat Ali. Actually these verses depict a sincere heartfelt touch of sorrow of a true believer over the death of a praise worthy Muslim leader. It goes to his credit that in spite of being a follower of Hazrat Ali's camp he neither indulged in abusing the Ummayyads. His verses have a merit of their own.

It is said that Abu al-Aswad passed his last days in a very miserable condition. May be that his too much frugality have compelled people to think about him in the

I. Tajridul Aghani vol.1 part II p-1438.
II. -Ibid-
niggardliness. Some very fine verses regarding wisdom are quoted from him. He says.

إذا كنت مظلوما فلا تلمع شقيا - عين انقم حتى تأنى وأغصب

His poetical works have been collected in the form of Diwan.

When Abul Aswad was on the verge of death, someone pointed to him, "Rejoice, God's forgiveness awaits you." To him he replied "but where is the shame which I shall feel if any of my deeds required forgiveness."

The poet died in 69 A.H. in his native land, a village close to Basrah.
Aqil bin Ullaфаh called Abu al-Uwaиs. He is one of the renowned poets of the Ummayyad period. He came of a very respected family. The man belonged to the Banu Qureish and used to attach great importance to his persons. He was of a small stature and used to speak little.

So far as his personal qualities are concerned he always remain proud of his bravery and uprightness of his character and nature. Al-Mabarrad always appreciated his poetic endeavours. One of his daughters was married to Caliph Yazid bin Abdal-Malik. About her he composed the following line. It is said that there developed a type of enmity between him and the Caliph Yazid bin Ab-al-Malik, regarding settlement of marrying issue between the two families. He obtained from bowing down at the cost of his principale. Naturally he faced the wrath of the caliph.

He besides other poetic endeavours composed and elegy on the death of his son, a few lines from the elegy is quoted here.

He describes the qualities and virtues of the son in a peculiar way and dramatically shows successfully his own passions of grief. He says that the boy remained always courageous but, after his death, the poet feels as if he himself lost courage to do any thing in life. The verses successfully depict the inner feelings and poetic excellence.

I. Kitab al-Hamasah p-260.
The poet al-Shammardal bin-Sulayk bin Abdul Malik belonged to Banuh Salebah bin Jarbu from Tameem. He is considered mostly a satirist. He composed Qasaid and verses generally of Rajaz. Marzabani says that he has composed a considerable number of Qasayads. One of them is composed on hunting. We can sight a line from his poetry.

إيهاء المنحتي شفي لا شته - إني كنت اهادي خاكي عملك خيير

He was often called Ibn-al-Kharita but was acquainted with the name of Shamradal.

As regard the elegy of the poet we can quote following verses.

II

وهمن وحيد عن خليتي أتي - إذا كنت لا حيت إرمت أتلاط

The above verses were composed by the poet on the murder of his brother, al-wile, fighting broke out in Sajistan. He says that the deceased was like a lamp which is lit by the

I. Al-Alam vol-3 p-255
the pitched dark night. He had a very helping nature for the needy and destitutes. His sole aim in life was to fulfill his worldly duties and to get ready for the day of judgement.

He goes on recollecting the priced virtues of the deceased brother and at the same time gives fine touches of his sorrows over the calamity. The death of a brother like him was really a great shock for him.

The setting of words to express the deep felt sorrows, are remarkable. The narration is marvellously kept in balance and naturally creates an atmosphere of gloom for the readers.
ABDUL - AZIZ - BIN - UMAR.

Abdul Aziz was the son of the most pious ruler of the Ummayyad dynasty called Umar II. Among the Medinitefs he held a respectable position. He died near about in 26 A.H. or after this period. After sometime his political career got a set back and he was banished by Wahid bin Sulaiman bin-abd-al-Malik.

He was also a good poet. He has composed two elegies in honour of Asim bin Umar. The verses are as follows-

I. 

II.

We neither get a detailed life sketch of the poet nor his poetic activities.

II. Al-Kamil, Mubbarrad, vol.III p-1188
The poet Abdullah bin Mohammad bin Abdullah belonged to the tribe of Quya and resided in Madinah. He was a Medinite youth and was passing his life making merry. He had a very little human feelings in him for other people. But the most worthy thing in him was that he had very close attachments with Islam. He always appeased many people. Ibn Sallam considered him equal to Quays al-Ruqqyyat, Nasib and Jamil. But the people of Hijaz gave him priority to all these poets on the plea that he was the top ranking among them. They also said that the poet al-Ahwas was a very kind hearted man. He used to compose verses using words easily understandable. His poetic endeavours were highly appreciated. He used the most his tender and sweet phraseology, which is rare in other contemporaries.

It is stated that the poet has fallen in love with Sakınah bint Al-Husain. He also wrote a qasidah in which he says

I. Al-Aghani, Al-Ishabani, vol-IV -p-236.
The poet al-Ahwas became a known prominent figure when he indulged in love making affairs with Jafar's mother, who belonged to Ansar tribe. She threatened him of grave consequences, but the poet paid no heed to it and he continued his love affairs.

One day Umar bin-abd al-Aziz the pious caliph caught the poet and his sisters lover. And he beat them heavily e.g. a verse from him can be quoted.

As for as his elegic verses are concerned we are able to cite the following lines.

I

II

I. Al-Aghani vol-IV p-240.
ABDULLAH - BIN - ZUBAYR - AL ASADI

It is stated that he was the more and more satirist. He was born in Kufah and there he grew older. He took active part in the political life of his time. He tried his best to downcast the enemies of Banuh Ummayya. He continued his campaign till bin Zubayr seized power in Kufah. It is stated that he came secretly there and informed about his arrival. He also wrote something in his praise. The poet lived with him till Masab was murdered in 71 A.H. After sometimes Abdullah bin Zubayr became blind and died in the caliphate of Abd al-Malik.

The poet has composed many poems in praise of Bishr bin Marwaan and Ummayyad governor. Just to show his poetic capabilities a few lines are quoted here, which he composed enbasing Bishr bin Marwaan.

I

كان بني امية حرب بن دANGER WESLO TR TON من مر
هار الفرع المقدم من شمس - إذا أخذت مأخذها الاختيار

So far as his elegies are concerned we can quote here the following lines.

"I. Tarikh Adab-al-Lugha al-Arabiah, Jurji Zaydan, vol-I p-305"
In the above verses the poet dramatically describes the happenings regarding Bahw Harb. How restless were the mourners and how the faces lost their glow of life and became blackish. Even their senses were affected due to the clamity.

The weeping of Hind and Ramla for the parted sole is beyond description. The poet remains unable to show the picture of grief. This way he tries to depict his own sense of sorrow and thus, creates an atmosphere of gloom. What so ever he describes, he describes with sincerity and shows command upon the language to express the inner sentiments. The words used are quite suited to the occasion.
The poet Abdullah bin Salam known as Abu Sakhr. He belonged to Banu: Hudhayl. He was also involved in the political wrangle of the time. He praised Abd al Malik and his brother abd al-Aziz. Thus naturally he went against the campaigns of Ibn-al-Zubayr and satirized him. Ibn-al-zubayr arrested him and he died in the jail.

The society those days were split into so many factions. A group from the Ansars of Madina were supporting Ibn-al-zubayr, but at the same time some of them were supporting the Ummayyad cause. Abu Sakhr in the same way supported the Ummayyads.

As a poet he dealt with nearly all the poetic forms enbogue those days. We also get some elegic verses composed by him. He wrote a long dirge upon the death of his son. We can quote the following few verses.

I.

II.

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This elegy consists of nearly 48 verses. The poet skillfully exposes his heart felt sorrows over the said demise of his son. Separation of a most loving son, no doubt a great shock for the parents. The memory of the lost son tears asunder their heart. The agony and sorrow become, to some extent unbearable for the bereft father.

In the above lines the poet aptly expresses the sense of heart felt sorrows with a beauty of diction. We feel as as if we are very close to his sentiments. The poet also shows a command over the language and the phraseologies practiced those days. No, doubt, through these verses, he has contributed a good deal in the art of elegy developed during the Ummayyad period.
The poet Khuwailid bin Murrah belonged to the Banu Hadhayl from Mudar. He is a Mukhadram poet. Thus, he could see both the pre-Islamic and Islamic era. Detail accounts of his life are not available. Unfortunately I am not in a position to have a final say regarding his poetic achievements bearing relanancy to the events of his life. It is if said that he became angry with any person his animosity with him knew no bounds.

So far as his elegies are concerned some find elegies are referred.

I.

أَرْتُ قَلِيلًا بَعْدَ سَجِيَّةٍ عَلَى حَالَةٍ فَالعَمَّانَ دَائِمًا أَسْتَهْلِكَ
أَرْتُ قَلِيلًا بَعْدَ سَجِيَّةٍ عَلَى حَالَةٍ فَالعَمَّانَ دَائِمًا أَسْتَهْلِكَ

I. Diwaan a; Hudhieen - Part II - p-151.
The poet, using apt metaphors and similes, very skilfully, expresses his feelings of sorrow regarding deceased. The manner, in which he expresses his feelings, remains effective. We feel that the poet's heart is extremely vexed with the incident of death. A sense of sympathy for the poet's plight is naturally aroused. He seems justified in shedding copious tears for his near and dear ones. The tender phrescology and melody of the verses make them enchanting.
ABU ZUAYB AL HUDHALI

His name is Kuwaylid bin khalid. He is reckoned as one of the good poets of the Islamic era. He was in the company of Abdullah bin al-zubayr, when the latter was engaged in holy war towards the western front. He died in the course of the campaign of Abdullah bin zubayr. Abdullah bin al Zubayr laid the body of the poet into the grave.

The poet during those battle days was much impressed by the capabilities of Ibn Zubayr and he composed verses in his praise. A line is quoted here.

Once the poet fallen in love with women, of his own tribe. A person called khalid bin zubayr was being trusted by the poet to work as a messenger between him and his beloved. But the man practised treachery upon the poet. He failed to win the heart of his beloved. He felt much disappointed and disgusted and expressed his feelings in verses. A line in this context is quoted here.

He composed verses in great bulk, touching nearly
all the prevalent forms of poetry those days, so far as the elegies concerned, some fine elegies are also found. We can quote here the following lines.

I

It is an typical very long elegy and contains nearly one hundred forty eight verses.

The whole poetry from the very beginning up to the end remains impressive and vigorous. Though the ideas are repeated not in the verses, but it does not feel boredom. The poet tries to expose his sorrows and pains which he tolerated.

I. Deewan al Hudhalieen Part I p-114.
after the death of Noshebah. It seems as if he is incapable of putting it check over his pangs of sorrow and the unending chain of tears tickling over his cheeks. We feel that he has been successful in his expression of love. The imagery and the phraseology used, are worth appreciating.
The poet Abu Gildah bin Ubaid used to live in Kufa during the Umayyad period. Abu Gildah had developed attachment with Al Hajjaj - the famous governor of Iraq. Once Al-Hajjaj sent him along with Abdullah bin Shaddad bin al Laythi towards Hazrat Abdullah bin Jafar bin Abi Talib. Al Hajjaj later got married one of his daughters Umm-Kulthum. After some time the poet attached himself with Ibn al Ashath, who was killed by Al Hajjaj when the former raised his banner against the Umayyad rule.

The poet, no doubt, has a good taste for poetry. Besides other poetic forms, he also touched the art of elegy. He composed a fine elegy on the death of Misma bin Malik.

The lines are as follows.

I

أَخْرَجَ لِلنَّفْسِ نَاسًةً وَخُشْرَةً بَيّـًا — كَانَ كَانَ مِنْ مَسَحَّحٍ فِي الْبَيْظَةِ خَفِيًّا

I. Al-Aghani-Vol-11 p-315.
The manner in which he expresses his feelings of sorrow is worth appreciating. The poem starts with a very good Matla and gradually, he describes his passions and the good qualities of the deceased and the loss with which his men and related persons are afflicted. The personality of the deceased was so dynamic and helpful for the others, that his loss is badly felt in the society.
The poet Artat bin Zafar was called ibn saheeth due to the fact that his mother's name was sheeth. She belonged to Banu Kalb.

Artat as a poet is considered as one among the prominent poets of both Islamic and Ummayyad period. He was the most gentle and generous person among his fellow tribesmen.

It is stated that once he came in the court of Abd al Malik bin Marwan and recited the following line, satirizing the father of the poet Shabib bin al-Barsa.

إلي كان خيرًا من ابنه ولم ينزل - جنسيًا لأباي وامه جنب

Abd al Malik said, your allegations are not correct. Shabib is better than you. Then he recited the following line. Hearing this

وإذلت خيرًا منك قد خشى كأنك - بما سلتك عادك أن نجد سوبي

Abd al Malik said to him you are speaking the truth, certainly you are better than Shabib. Everyone got surprised after hearing this typical judgement from the Caliph.

In an another occasion he entered upon the same Caliph. The Caliph enquired about his whereabouts. He gave account of the miseries of the old age. Then the caliph asked about
poetic endeavours. He in answer to this question recited the following lines.

The verses were so touching and alarming that the caliph's heart filled with the fear of the day of judgement. He was so perturbed that he abstained from bestowing anything upon the poet. The poet did not feel any embarrassment over the attitude of the caliph.

As regards his elegies, we find many fine verses composed by the poet. He composed an elegy on the death of his son. The incident was so shocking for him that it appealed us as if he will lose his normal mental abilities. He passed his time off and on near the grave. He often used to lay down over the grave. He latter on used to pass his most of the time near the grave. His friends and kins men tried to console him, but he could not check his passing and went on passing his time near the grave. He used to pass his whole night there. In the morning he generally called out the boy as if he is alive. The verses are as follows:

1. Tajrid al Aghani, Ibn Vasil al Humavi Vol-II page 1452
In another occasion he composed the following line:

The words and the phrasing used in the above verses clearly indicate his deep sense of sorrow for the bereft son whom he had loved too much.
The poet Abu Al Ayal is the son of Abi Antarah. He is related to Banu Khafaja bin Saad bin Hudhayl. He was a famous and eloquent poet. He has filled his poetry with eloquence of diction. He was a Mukhadram poet. He embraced Islam with the party of his men, who were living with Banu Hudhayl. The poet remained alive up to the caliphate of Hazrat Muawiyah. In the field of elegy writing he kept the pace along with his contemporaries. He contributed much to this art of poetry. We can quote the following verses which he composed on the death of his cousin, who was slain during the caliphate of Muawiyah.

I

فَتَىٰ مَعَافَادِ الْجَنَّةَ ۤوَلا تَلَّسُّ وَلَأَجْنَّيَّ
ولا ذِمْيَةَ وَعَلَىٰ ۤةَ وَعَشَ اذَا كَبَرْتُ
ولا بِكَهَمَةِ سَبِيلٍ ۤاَذَا اتَّلَتَّ السُّلَيْبَةَ

This is a very long elegy. It comprises nearly fifty one verses. In the above verses the poet has described the qualities of his cousin. He says that he was a young person whom the army of the enemy could not subjugate. He always proved his worth as a rider and warrior. He leads the people and never feels disheartened against the odds of life. The poet, points out the qualities of the deceased with full emotions.
His name is al-Suib bin Froah. He belonged to Banu al Doil. He passed most of his time at Macca. He is considered as one of the Mawali poets. He like other Mawalies tried his level best in strengthening the cause of Islam. But he showed greater sympathy to the non Arabs.

So far as the poetic excellence is concerned, his position among the Ummayyad poets is quite elevated. His verses in praise of the Ummayyad are famous. His political inclination towards the Ummayyad is known satirising. We can cite here, a few lines from his odes, eulogising the Ummayyads and encouraging them to fight against the insurgents. The poet says:

إبن بنام مالكي لا أي لآل بلال إبلاء ذا الحمذ
ساعة ذا رجلا ذا ذهب إقبل العلم وفرج المزع

No doubt Banu Ummayyad also helped him much. The Ummayyad's used to send him bounties from Syria to his place of residence at Makka.

When Musab bin al-Zubair was murdered he composed an elegy for him, only because he was a friend of him. Abdul Malik became angry on him. The Ummayyad rulers took it as an act of distrust from the poet. When Abdul Malik came to Mecca after some years for his own purposes, poets and
orators gathered around him and talked with him. During this stay Abu al-Abbas came to Caliph. Abdul Malik asked the poet about the verses in which he praised Masab. He accepted that he praised him, as a friend of him which is not bad. And requested the poet to recite the verses before him. The poet recited the following verse.

I

The lines composed, on the death of a friend, depict the sincere feelings of the poet, expressed with utmost grief. The phraseology is simple, elegant and melodious.

I. Alaghani-v-7-p-232 – and Tarikh al-Adab al-Arabi, Gurgeezaidan, p-301.
ADI BIN AL RIQA

Adi bin-Zayd known as al-Riqa, belonged to Amaylah. He was a good poet of the ummayyad age. He had established a close relationship with Walid bin Abd al-Malik - the Ummayyad Caliph. He passed his life in Damascus. He was a very cultured man.

Once al-Waleed persuaded him to satirise Jarir pointing out his demerits. He did so, but Jarir remained silent over it. Perhaps he was afraid of al-Walid.

As regards the merits of his poetry in general we can quote the following verses which he composed in praise of al-Walid.

Alshero wal shoarao, Ibn Qutebah- p-517.
Here the poet addressed the whole nation. This is a typical and commendable style of expression, in which he describes and brings in time light, the qualities of the people. The poet is successful in depicting his feelings.
Al-AGIR AL-SALULI

The poet is called al-Agir bin Abdullah Al-Saluli. He was exceptionally courageous man. Once a person, out of enmity, tried to convince caliph Abd al-Malik falsely that the poet was working against him, maliciously. The poet himself rushed to the caliph and presented himself before him, saying that he was ready to undergo punishment, if found guilty. The caliph's anger was removed. He declared that the poet is loyal and faithful to him and cause of the Ummayads.

Besides other forms of poetry, he also composed some elegies. We can quote here the following verses.

I.

برکانِ الاباحات في ليلة الصبا - بعد وحدى كل خصم يباب
فمن قل السيف لا متضاَئسل - ولاوَدَّ الْبَيْانَ وَابْيَاءَ خَل.
اذِ اجْنِيَ عنده مشا دضلاً دَّماَكْتَ - وَنَرْوَيْنِ الْمَيْلِ اَنْ شَتَتَ الْغَاكَةَ

I. Al-Hamasa Abu Tammam p-240.
The poet shows a good command over the language and gives the details of the qualities of the deceased. We feel the emotional torches here and there, but the style of expression is on the old pattern. The elegy is composed for his cousin. The poet remembers the good deeds of the deceased one after another with shock and grief. But such inspite of all/details a sense of loss and its sanguirily is not felt.
Bashshar bin Burd belonging to the group of Mawali poets was undoubtedly one of the outstanding poets of the ummayyad age. And made his place among the early representatives of modernity in Arabic during the Abbasid period. He got fame both in enological and stirical verses. According to al-Asmai Bashshar bin Burd was fleshy with readish complexion. His typical appearance was generally disliked by the masses. He was a gifted poet. Inspite of being deprived of his eyes he in his verses very aptly gives some very vivid similies an metaphors which cannot be expected from a born blind person. One day he was asked to recite some verses, so he composed spontaneously the following line.

We can hardly deny the fact that a few poet can match the excellence of such poetic beauty. We can quote some other verses.

١١

I. Al-Aghani vol-iii - p-135.
According to Bashshars own version once he satirised Jarir - one of the greatest ummayyad poet, only with a view to get a response. He was of the opinion that if jarir would have answered him he must have been placed on the highest level of poetic art. But jarir obstained from taking the recognition of the Bashshars verses.

Al-Asmai always appreciated his poetic endeavours. Some critics considered him greater than Marwan bin Abu Hafsa on the ground that he had composed more than a lakh verses which has no parallel in Arabic History.

According to Jahiz he was a good orator too. He was supposed to be a zindiq. There are so many examples of his loose talks and ridiculous gestures regarding against the faith and practice of Islam.

It is said that one day the poet saw an injured man, who was thanking God. The poet said to him try again, do repeat the words of thank to the God, he will bestow upon you the tortures you desire. Actually he was hoping a typical nature. It seems that it were the bitter experiences in life which shaped his personality and most of the cases, he became a bitter criticiser of things and persons.

1. Al-Aghani vol-iii-p-137.
He has composed some elegies also. The elegy which he composed on the death of his son is very famous. He was very much grieved over the death. The people tried to console him but in vain. He expresses his feelings of sorrow in these lines:

أجازتني الله من أيدي وأبي، وأنا من الدنيا المطل نصبي
بني على ربي وسخط ربي - وبدله أجناساً وجلال قلب
وكان كرماً في الغياب تزاله - ذوى بانشراق سحر بعطر

It is quite natural that a father weeps over the death of his son. When the corpse of the son was lifted, the guests could not check his tears to trickle down and he started expressing his pangs of sorrows in a beautiful phraseology. He gives the good aspects of the boy and sanquinity of his loss. The poet blames upon the cruel hands of death. He becomes grieved seeing the cruelties of the death. He shows his shocks and dismay over the sad incident.

Death is blind and merciless. The poet atlast comes to the conclusion that any mercy appeal and expectation is futile. From the start up to the end the verses depict the same amount of poetic skill and vivid expression.

I. Al Aghani vol-iii-p-155.
Zaynab bint Salma bin Sumarah al Kharul Qashariah is famous as bint al Tathriyah. The poetess has written many poems concerning different forms of poetry. She has written some good elegies also. Being a woman, she was having a special attachment with such type of verses. Her tender feelings helped her to compose in a most suited phraseology, verses concerning the art of elegy. She wrote so many elegies for her brother with all her sincerely and passions full of sorrow. Her brother Yazid bin Tathriyah was murdered somewhere in Yamamah. She felt the loss to a greater extent. The following lines are worth mentioning.

I

I.Diwan Abu Tammam p-275.
She had tried to give a vivid picture of the good qualities of the deceased brother. The way with which she expresses her feelings, are appealing and display poetic beauty.
FARAZDAK

He was born in Yamama, but the exact date of birth is not known. Probably he was born after twenty A.H. The poet belonged to Banu Darim—A branch of Banu Tamim. His father Ghalib is said to have played significant role in Basrah in the war of conflict between Hazrat Ali and Mawiyah. On this ground it is often thought that Alfarazddak was having sympathies for Hazrat Ali. But the fact cannot testified from his poetical remains. Poetic talents were not existant in his family members, Alfarazdak was endowed with a prudigious memory and excelent talents. The qualities soon made him famous. The rise of the Ummayyad dynasty must have been a decisive factor in building the carrear of the young poet. He has to show affuity to the ruling Ummayyads and on the other hand pay respect to the Alites. It was obligatory in his opinion to show respect for the members of Hazrat Ali's family.

We find a constant in his life for maintaining her position among the two arrival factions.

Moreover, the political situation of the time, especially in the case of tribal factionalism, the poet could not remained aloof from the wrangles of the Yamamites and Qaysites.
Greater part of his poetry survived because of his attachments to the Tamimites and favours which he received from learned circles at Basra and Kufa both.

From the Ummayyad courts he developed a literary rivalry against Jarir—which continued nearly forty years in the shape of satirical dialogues.

Generally he composed qasaid. But fragments are also found. He composed verses on almost all the existing forms of poems. But he excelled in tribal and self glorification and eulogies of the caliphs and Amirs.

Alfarazdak along with his two contemporaries Jarir and Akhtal got extraordinary fame in a newly developed satirical art called "Naqaid" in which all the three exchanged satirical dialogues for more than thirty years. He could not do justice to his compositions concerning elegies. But some times he seems to have been able to strike a mourning tone. On the death of his child, he has tried to express his grief fully.

The language and style of the works ascribed to Al-Farazdak are of a remarkable homogeneity. Very rarely does one find a laboured effect due to the use of rare terms.

In this poet as in his contemporary of the 'Iraqi' circle only the five current meters are employed, radejz
is employed only sporadically.

Al-Farazdak has also contributed to the art of elegy to a greater extent. Generally he composed verses on the death of his relatives and dear and near ones. We can quote the following verses which he composed on the death of his father. The lines are as follows:

I

Though he describes the qualities of the deceased with full commands, over the language, passion of grief is not depicted fully. It was due to the fact that his main field was glorification of self and his tribes. In elegies he could not place himself on the top list in his age.

Farowah bin Nawfal bin Sharik al-Ashjadi was a prominent personality during the Islamic period. He belonged to an affluent family.

According to al-Mubarrad, his name was Farowah bin Sharik. Al-Asqalani names him as Farowah bin Malik. Another version gives his name Farowah bin Nawfal.I

We also find an elegy which he composed bewailing the plight of the men to whom he belonged.

The poet has praised his bravery and their goodness. He points out their shivalrous deeds and their performances against the odds of life.

I. Al-Alam vol. 5th p-345.
II. Sherul Khawarij Ehsan Abbas. p-4-
The manner of expression is quite apt. He has successfully depicted the good qualities of his men and the sanguinity of their loss.
Al-Husayn bin Matir bin Mukammal saw both the Ummayyad and the Abbasid period. He composed verses in praise of the caliphs belonging to both the Ummayyad and the Abbasid dynasty. He distinguished himself in composing the Arjuzah, verses having short metres.

When Maan bin Zaidah was appointed governor of Yemen, al-Husayn bin Matir entered upon him and recited a qasida, with these words.

Maan pointed out to al-Husain bin Matir that these verses not so good, so far as the eulogy was concerned.

Al-Husayn bin Matir also composed an elegy after being impressed by the death of Maan bin Zaidah. The verses depict heartfelt sorrows over his sad demise. The lines are as follows:

The lines are as follows:

I

II. Al-Hamasa p-45 p-Lahore.
The poet seems to be full of passions. He expresses his feelings in a fine way. The poet clearly indicates his sincere attachment with the deceased. He anticipates the black future because, in him he lost a patron.

The poet uses different ways to express his sorrows. Often he asks the people to bring back Maan bin Zaidah from the grave. Then he addresses the grave itself and tries to acquaint it with the virtues and greatness of the deceased. He mentions one by one the merits and good deeds of the deceased. He was a generous person and always stood for helping the destitutes and needy persons. He was matchless. This way he pays his tributes to the parted soul and tries to console himself upon the loss.

The words of praise bear the sincere touches of sorrow. Moreover, the way, which he adopts, to express his feelings is appealing. The art of elegy is beautifully depicted.
HISHAM BIN UQBAH.

Hisham bin Uqbah al Udavi was a known figure in his age. He was brother of Zur al-Rummah-One of the famous poet of the later Ummayyad period.

The two brothers once tried to enter into a competition, so far as the merits of their verses are concerned. Thus Hisham recited these lines.

In answer to these lines Zur al-Rummah also composed verses. From it as follows:-

The poet has composed some elegies too. We can quote the following fine verses, he composed for his cousin.

I.

II.

I, Al-Alam vol-9 p-86.
II, Hamasa p-208 p-Lahore.
The poet laments over the loss of Zurrummah. He was a great man in the eyes of the poet. He like other poets of the time points out the good qualities of the deceased and tries to arouse a sense of sympathy in the hearts of listeners. The expression is clear and depicts poets sorrows.
HAMMAD AL-RAVIAH.

Hammad bin al-Mubarak is the first man who got the title of Al-Raviah. He is more famous for his literary criticism and the knowledge about the ancient Arabian history and poetic works. He was a good scholar of Arab genealogies too.

The poet belonged to al-Delam. He was born in Kufah, but passed his childhood in a village. Then he migrated towards Syria. There he developed good relations with the Ummayyad dignities. They also patronised him for his scholarly services. They began to sanction a good and fixed amount in return of his services in the field of language and literature. Credit goes to his literary genius for the compilation of the seven best Arabian odes as Muallaqat. Al-Walid bin Yazid pointed out that he truly deserves the title of al-Raviah. He saw the Abbasid age also. But he could not appreciate them like the Ummayyads. And he kept mum. He died in Baghdad.

His poetic endeavours are known. But we do not find any specimen of his elegies. It might have been lost.

I. Al-Alaam vol-2nd p-301-302,
II. Al-Aghani vol-6 p-Beyruth,1956-p-89
III. Alaam p-301-302.
But an elegy composed during the early Abbasid period is cited here. And we can better appreciate his poetic art. He composed an elegy on the death of Abul Abbas (Saffah).

The lines are as follows:

Although we do not find any newly, he has successfully tried to express his sorrows.

I. Al-Aghani vol-
IMRAN BIN HITTAN

The poet was well known Kharijite. He belonged to Banu wail. He got a wide ranging fame as a poet during the Ummayyad period. It was his cherished desire to live for a long life. It is said that he died at the age of 89 (eighty nine). He used to satirise his enemies in his verses. He passed a considerable portion of life in Syria. And there also he got a good fame in his time. In the field of poetry a few could match his poetic excellence. His verses always received commendation from the people. These verses were widely read.

One day he passed through Farazdak. While he was reciting. In Imran's opinion Farazdak was telling a lie in those verses. Then he composed the following line addressing al-Farazdak. I

إنهكالمارد العبد لمعطى - إن ابي الله ما باباهي النبي

Imran bin Hittan feels proud that he never spoke a lie in his verses. We can quote here a few verses in which he addresses his wife with these words.

يا عيني ابني على ما كان من خلقتي - من جبال صديق كلها فيك

I. Al-Aghani vol-18 p-50 pub-Byrubb-1959
He also composed some elegies. We feel impressed with the style. The words depict his sincere passions of sorrow. The peculiarity of the verses is that true Islamic idologies pervades in the entire poetry. These lines are good example of Arabian elegies.

I

لَفَنَّى بِكَ الْقَلَّةَ الْحَبّةَ بِنَانَى ائْتِنِّنِّي من الضَّعَافِ
فَانَى أَنْ يُرِنَّ اعْتَسَسِي دَانِ لَيْدُوْا وَلَا يَنَالُونَ

The standard of the verses remain very high. The beauty of art is commendable. A single line is found in the book al-Shura al-Khawarij, in which the poet mourns the death of Abu Bilal. The line as follows:

II

بَعِينَ بِكَ لَدَرَسْتُ وَصَمِّي - بَيْتَ مَدْرَسَ ائْتِنِّي لَمْ يَنَالُ

I. Hamasah al-Basariyah.
II. Al shura al-Khawarij. p-15.
Ismail bin Yasar Al-Nasai

Ismail bin Yasar was a mawla of Banu Tamim— a branch of Banu Quresh. He died near about 110 A.H.

When the power came into the hands of Abd al-Malik bin al-Marwan, the poet visited the caliph and recited his verses in praise of him. The poet also visited alghamar bin Yazid bin Abdal Malik one day. There he waited for permission. When the caliph gave his permission, he entered the court weeping. When Ibn Yazid asked about the reason of weeping, he replied "why should not weep? I am a Marwani" The Amir apologised him.

Ideological he always attached priority to the Arabs against the non Arabs. The following line is indicative of the poet's feelings.

إِنَّمَا سَيَّرَ الفَارِسِ بَالنَّسِ - فَضَاءَا حَاقَّةً فَحَتَّا لا أَرَى بِهِ

The poet has touched nearly all the different forms of poetry developed in his time. The poet devoted his attention towards the development of the art of elegy too. A deep study of such verses clearly indicate that he tried sincerely and successfully to raise the standard of the art to a considerable length. He composed mourning the death of Mohammad bin Urwah. The lines are as follows:

I. Jarikh adab al-Arabi Jurjizaidan v.1 p.320.
لا يلائم دار الأمة - نائي الحلة عن مناد رأسي
وغيرين أعلاه وناسبته - لصفلا إلا ما في الصفيج المستحشحاء المعبرة البسيطة - في الناشبات نحرة وتبسلا
أعتى ابن يحيى الخليلي - فهد ابن عمر هدى لم يقصد
فاز يا صديقي إلى الاستر باردوه - فيري المكشح بالفداء والناس لناس

I. Al-Aghani vol-iv p-420 p-Beruit. 1955
Ismail bin Ammar son of Uaynah bin Tufail is reckoned among one of the good poet of the Ummayyad period. He used to visit kufa off and on.

Besides other forms of poetry we are concerned here only with the elegies. Some good elegies are found in his poetic collections. He composed a good elegy on the death of his son Maan. The lines are as follows:

I

The poet gives a very balanced account of his passions of sorrows. The verses depict delicacy and beauty of expression.

The poet composed a good elegy upon the death of Khalid bin khalid bin walid bin yazid also. He says

II

II. Al-aghani -do- p-353.
The poem begins with a very beautiful opening line. The command over the language is aptly used to give a rhythmical tone to the sorrowful expression. It is an impressive elegy.

According to Ibn Habib the poet was accustomed of drinking and used to satirise others. One of his neighbour tried to put a restain over such activities. The poet became angry upon him. The person tried once and again to reform the poet. Then the poet satarised him, with these words. "He for this purpose built a mosque near the house of the poet and started sitting there with other men, giving sermons to people."
IBN AL TATHRIYAH

The word Tathriyah is linked with the name of his mother who belonged to Banu Tesser. His father's name is not ascertained. The poet was known as Ibn al Tathriyah. He belonged to Banu Qushayr. His name is also placed in the list of top ranking poets of the Ummayyad age. He generally composed verses on the old pattern. He was by nature polite and was respected always among his fellow tribesmen. They attached a great importance in him.

His gentle nature and polite temperament is depicted in his verses. He excelled in his love songs for the tender feelings and polite phraseology. It is said that the poet was accustomed to sitting in the company of women and there he used to recite verses. He was a favourite of them. They used to enjoy his verses much.

He composed some fine elegies too. A few lines from the elegy which he composed for his beloved are cited here.

I

\[
\text{نما ملأتها انا وعذبها - يظلها} \\
\text{لقيت آثار الأنا والورثها} \\
\text{مجان من دهور الأنا وظلماً}
\]

I.Hamasah-p-379. P-Lahore,
The verses are marked with tender feelings and polite phrasiology. The expression has its own style. He has composed some other elegies on his beloved which are mentioned in al-Hamasa of Abu Tamam.
Wahidi has written in his famous book "Kitabal Aghrab wa Ilmal Arab" that the poet Abdullah bin Ishaque al Ziyadial Hadhrami, was the pupil of Ambasah bin Madan. And Madan was the student of Abu-al Aswad al Duali, the earliest coposer of Arabic grammer. The poet Ibn Ishaque had a friendly relation with his teacher Ambasahbin Madan.

It is said that the poet was the greatest scholar of Basra, as far as the grammar is concerned. He laid new foundations for the development of Arabic grammer.

Ibn Amir bin ula followed the foot prints of Ibn Ishaque.

He is considered one of the good poets too. He composed verses on the different forms of poetry. In the field of elegies he wrote some good verses. He composed on the martyres of Badr, with special reference to Ubaydah bin al Harith.

I.Khazanatul Adab, Bghdadi -p-218.
The poet has tried to convey his feelings successfully. But the feelings of personal loss is not felt, as we feel, while reading an elegy composed on the death of ones blood relations.

I. Shuraal Mukhadhramin al— Asrul Islam Feehe, Yahya al Jaboori —p-75.
ISA BIN ATIQ AL KHUTANI

The poets name was Isa bin Jadir, who belonged to Banu wail. Atiq was the name of his mother. This is why he was related to this word Atiq.

The poet got extra ordinary fame as a Kharajite poet. It is a typical thing in his life that wherever he used to go, his daughters always accompanied him. There are stories about them. He also said about them.

A line is cited here.

لقد جاءت الحياة إلى عيني - بلالى أحبى من الضحاى

He composed some very fine elegies too. He composed an elegy mourning the death of Abu Hilal and others.

The lines as follows.

إذا ما أنيل اظلم بأي وع - فسفي عنه - وهم يكرعون

The poet draws a vivid picture of the calamity with which the men were affected. The scene is very pathetic. We feel a sense of horror and at the same time a sentiment is aroused against the tyranny to which they were subjected.

The situation is such that it has created a foul weather for the peace loving persons. People are passing sleepless nights.

Here in these verses we find a social relevancy too. We feel that whatsoever is said, is based on reality.

The expression is impressive and the diction is beautiful.
Jarir bin Atiyah belongs to Banu Kulayb, a branch of Banu Tamim. He was born in 30A.H. He is called Abu Hazra.

Jarir and his two contemporaries al Akhtal and al Farazdaq are considered top ranking poets of the Ummayyad age. It is disputed as to who, among them was the greatest. Some say that the verses composed by al Farazdaq are for the high-ups in the society while Jarir’s verses are for the common people. There are several quotations which are mentioned in Kitab al Aghani and Tabqat al Shuara of Ibn Sallam. Abu Ubeda’s versions seem more logical when he says that Jarir has touched all the different forms of poetic art. He excelled the two mentioned contemporaries in the satirical poetries developments in the form of "Naqodd". His satirical dialogues with al Farazdaq continued nearly for forty years. They entered into a scolding match out of the literary revelry. But, in so doing they used the weakness of the tribes and the personal weaknesses. The enmity was never wholly and solely based on tribal partisanship.

Jarir started his poetic career in public life by writing verses in praise of al Hakam, bin Ayyub a subordinate of the governor of Iraq.
In the last days of his life Jarir returned back to his native place, where he owned property. He died there at the age of eighty years. Shortly after the death of his opponent al Farazdaq. Among his numerous descendents were three sons who also composed poetry, but they could not reach the height of excellence to which Jarir was placed.

The Dewan of Jarir collected and published, comprises maximum number of satirical verses. The verses depict the entire socio and political life of the Ummayyad period on the one hand and the achievements in the poetic art of the age on the other. The public those days took extra ordinary interest in these naqaid. Next to the satirical verses stand the panegyrics. But the poetic excellence, shown by Jarir in the form of elegy, two are of extra ordinary nature. He surpasses in it all the poets of the time. His elegies composed on the death of his beloved wife and son are master pieces in the field of elegies. A few verses composed on his wife are given below.

I

لولا إليها لحادي استحب - دلنا ت فرقت دا ليبت ذا
ولقد نظرت وما تمع نظر - في الدين حيث تمكن المخفا

I. Diwan Jarir & Al Ritha p-59.
Just see how wonderfully and beautifully the words are used in this elegy. The way in which he expresses his sorrows and the sense of loss is very appealing. Our hearts are moved. The beauty of diction and the melody of words enchant us. Moreover, the presentation of the wife's qualifications also remain quite natural. The verses do not lose the social relevancy. The wife does not remain only a beloved, but becomes respected woman of the society. Besides the elegies composed on his relatives, he also wrote some elegies on other important personalities. His verses on the death of Umar second is also worth mentioning, a few lines are as follows:

He praises the good deeds of the pious Caliph in a fine and impressive way. He wants to emphasize that the Caliph performed marvellous deeds and thus his death is a loss for all. The calamity is so great that natural objects like sun, moon and stars are also showing their sorrow in a different manner.

I. Diwan Jarir and al Ritha p-59.
In total, we can say that Jarir has shown a new path to the Arabic elegy writers. He elevated the art to a greater extent. Not only his contemporaries, but also the poets who came long after him, tried to instate his poetic art. His verses elevated the image of the entire Ummayyad poetry.
The poet Kusayyar bin Abdul Rahman bin Abu Juma, belonged to a Rafzi family. His name in the history of Arabian lowers his widely known. He had fallen in love with a woman called Uzza. It is said that she belonged to Zumra family.

Once he was travelling, all of a sudden a woman came forward and asked him "Are you Kussayar". The poet replied "yes". And thus a conversation went on. Both of them expressed their feelings. The poet said that his verses were liked by the people only because they have a soft corner for myself in their heart's, especially the women, always keep myself close to their heart's. It is due to this fact that his verses are listened with great interest, again and again.

Hammad his contemporary describes that once he visited Umar bin Abdul Aziz along with al Ahwas and Naseeb. And there he recited some beautiful verses highlighting some Islamic ideas in a very touching manner. Upon this the Caliph was moved and he wept bitterly. Than he gave bounties to the poet.

He had mastry over the art of poetry and was considered one of the great poets of the Ummayyad age. His verses are famous for his melodies. The verses depict sweet and tender feelings in a beautiful manner. As a regard his elegies, we find a fine elegy composed by him on his beloved named Uzza. The lines are as follows:
The verses, no doubt, depict his deep sense of sorrow, through some very beautifully arranged melodious words. We feel the poets agony. The poetic art is beautifully presented and the endeavours of the poet are commendable.
His name is Kab bin Madan. He belonged to the Ashqari tribe of al Azad. He was a famous orator too. He was a close associate of Mohllab. Besides his poetic endeavours, he showed his talent in wars also and participated in the battle fought against the Al Azariqa—a Kharijite group.

Mohllab considered Kab al Ashqari as one of the great poet like Jarir and al Farazdaq and al Akhtal. So Farazdaq was surprised enough at the Mohllab's consideration. Mohllab also sent him towards al Hajaj to convey the news of the incident, which took place with Al Azariqa. There he recited a Qasidah also.

The poet has composed so many verses on different poetic forms. We find some elegies too. He composed a few lines mourning the death of Banu al Hatim in the shape of murder:

I

ثل لا هتم من يعود لفاضله - بين المفضل واللاضيق
بنت أتنادى من سككها يوم حطت الأشم طيركما سيرود

The poet expresses his feelings in very simple and logical manner. The simplicity of the diction appeals to our hearts.
KAB BIN SAD.

Kab bin Sad bin Tamim bin Murrah came from the Quraishaid tribe. He belonged to the family of Hazrat Abu Bakr the second orthodox Caliph.

The poet composed an elegy on the death of his brother. A few lines are as follows:

I

إني واهلنا للرحال شرمو
لقد كان أمّا حمله فسقّح - علينا وعما جهله خذّين
إني 5 أخت لا في حضن يبنه - ولا وزع عن اللقاء هيب
خاتمي لما لبكي ونبتي صاحق - عليه وحن الناسلين كذوي
لبدّت شملى مرهجى في رابه - وطاوى ليكنا إلى المارغ.
Al Kumait bin Zayd - a Mudarite was a well known poet of the Ummayyad period. It is said that the poet has died before the beginning of the Abbasid regime. He was a reputed scholar of the different languages and different dialects. He had a thorough knowledge of ancient Arab History.

He was a faithfull supporter of Banuh Hashim. He through his verses tried his level best to help the cause of the Banu Hashim or the aliites, regarding the issue of Khalifa. He composed hundreds of verses in thier support which are known as Hashmiat. His early education was received in a mosque in kufr.

It is stated that one day Al-Qumayt and Hammad al Rabiyah gathered in the Kufr mosque and gave their opinion about the Arabic poetry. They quarreled with each other. Al-Kumayt asked to Al Hammad do you think yourself great scholar and do you have better knowledge of the History of Arabian Poetry and the poets than me? Al Hammad replied I think so. Al Kumayat got angry and he asked questions related to some poets but Hammad failed to satisfy him.

A typical story is said about Hammad. It is stated that he saw the holy prophet in a dream in which the prophet asked him about al Kumayat and asked him to recite some of his verses.¹

¹Al Aghani vol 16-p-348 p-Beruite.1959
Then the prophet asked him to pray God for bestowing His favour and grace for the poet.

When the poet visited Kufa, he came to see al-Farazdaq one of the greatest poets of his time and requested him to listen some of his verses. Al-Farazdaq, after listening the verses praised him very much.

The author of Kitab al Aghani quotes a strange version of Maaz bin Hurr, who declared that al Kumate is better, in the poetic field than all the top ranking poets of the pre-Islamic, Islamic and Ummayyad period.

He died in the year 126 A.H. The collection of verses by al-Kumayt deals with religion and political issue of the time. The verses are composed in support of "Ahl-al-Bayt." Through these verses he got extra ordinary fame. These verses got currency over the lips of the Arabs. A religious sanctity was given to the verses.

A hadit was also mentioned in which it is indicated that al-Kumayts position, through these verses were raised high in the eye of the God.

We find some fine elegies composed by al-Kumayat. A very beautiful elegy is composed on the sad demise of the holy prophet himself. A few lines are as follows:

I. Al-Aghani vol-16-p-350 p-Beirute.
It does not suit to the occasion to comment on the nature of the praise. Because the prophet deserves all the praises. The poet, no doubt justifies with all his poetic skill the presentation of the true and sincere feeling of sorrow over the demise of the prophet on whose departure, the entire universe was a loss. It was not a personal loss, but a loss for the whole mankind.

The poet pays his sincere tributes to the holy prophet, in a very touching tone. The verses arose our emotions. It is a good elegy.

I. Al Umdah, Rashiq Kerawani vol-2nd p-152-53.
The poet Mohd bin Bashir bin Abdullah bin Uquayl belongs to Banu Kharja. The poet is better known by the title Abu Sulamah. He is one of the celebrated elegant Hijazi poets of Banu Umayya.

It is stated that Mohd bin Bashir once visited Basrah. There he sent a message to Ayysha bint Yahya al Khairjiah, for marriage. But she refused to get marry with him except on the condition that he will stay with her at Basrah. But he himself was not prepared to settle outside Hijaz. Thus he refused to fulfill the condition.

Once he went to Makkah along with a friend of him, there also he tried to marry a beautiful girl. But she also refused the offer saying that he neither belongs to her tribe nor to her native place. The poet composed verses on this occasion.

The poet used to get assistance and help from Abu Abdullah bin abdullah bin Ruqqyyah. He had a very high opinion about him and always felt indebted for his act of benevolence. It was due to this reason that at the death of Abu Abdullah he composed a good elegy. The lines are as follows:
The words are full of passions, depicting a deep sense of sorrow and loss for a person so kind to the poet. The artistic beauty of the poem also appeals to us more. The style is very impressive.

The poet composed an elegy on the death of his brother also; the lines are as follows:

II

Here the poet expresses in a very appealing manner, the good qualities of his brother, showing as to how he was respected and how gracefully he used to treat his friends. He also welcomed guests and friends with open hands. The lines show simplicity of diction and beauty of expression.

II. Hamasah p-211, p-Lahore.
The poet is considered one of the top ranking poets of Banu Hudhayl. According to al Asmai, the merits of Mutanakhkhal can be compared to the excellence of the odes composed on the bow by Shammakh.

The poet has spent a considerable time in composing elegies too. As regards his elegies we quote here the verses which he composed on his dear son Uselah. The lines are as follows:

I

شْبَيْلَ على وَحْلٍ لَمْ تَجِلْ جَدِّتُهُ - خُلَّلَ عَلِيْعَ قَفِّاجًا بَيْنِي سَلَب
فَقَدْ جَبِتْ مَا بَلَدَهُ هُنَّ عَجِبَ - اَلَّي دَنَّى وَأَنَّ الْبَيْانُ الْبَطُل
وَهَيْلَهُ رَحْلَا تُبَيْ بِهِ عَدِيًا - إِذَا هُجِّدَ لِلْخَالَالِ وَلَا جُبَيْل
فِيّ بَلْقِقِ حَبْثِاهُ ۖ دِمَهُ - كَأَنَّهُ يُقَطِّعُ جَنَّ عَلَى النَّمْلَةِ الْقُطْل
لِيِّسَ بِهِ كُلَّ بَيْرِ الاِشْتَبَاحِ - كَلَّمَّا إِنَّا طَيْبَ الْوَجْهِ مُقَبَّل

______________________________
The poet grieves upon the death of his son saying that his tears are for the son. He addresses the son and says you have gone very far away from me. There lies a great distance between you and me. I am surprise enough to see you that you are standing like a hero, even though the treacherous time has murdered you. Believe me oh my son, the tears are coming out of my eyes as water trick les from palm leaves.

He successfully conveys, through apt similies and metaphors his deep felt sorrows. But there is no newity of style. The verses are composed on the old pattern.
MALIK BIN ABI AL SIMMAH.

Malik bin abi al Simmah bin Jabir bin Saleba al Tai is more famous by his sir name Abu al Walid. He was a celebrated singer during the Ummayyad period. He survived upto the Abbasid age. He learnt the rules and art of music from the famous singer Mabad. In the political strife of the time he was the faithful supporter of Banu Hashim's cause. He lived mostly in al Madina. He had traveled Basrah and Baghdad also. In both the towns he was much appreciated for his skill and art. I

Yaqub bin Ibrahim al Kufi says that once he went to the city for an urgent work. There I could happen to see the famous singer. I asked him about the best singer. He replied about himself.

It is said that some persons have formed the opinion that he could succeed in making a perfect tone in his verses. It is also alleged that he used to copy other persons either adding something or deleting something. Walid himself asked the poet Malik bin al Simmah do you composed the songs, the poet replied in negative and said that I only add something or delete something from that. It is said that the poet has reached to equal levels in three particulars tones like Umar bin al Rabiyah.

Abu Ubaydah says that he heared Malik bin al Simmah
reciting the following verses mourning his own self.

He has sacrificed his soul upon the wealth, although there is no real relationship between the wealth and his own self. The poet in these verses exposes the hard realities of the life. The wealth and other worldly things only deceive us that we can get help from them.

This is a typical type of elegy in which the poet addresses his own self. The words remain rhythmical.

I.Ali Aghani - vol- 15 p-103,
He is better known by his title Miskeen. His real name is Rabiyah bin Amir. It is said that his descendents belonged to a Sindhian family of Indian sub continent. He further says clarifying his position and depicting a sense of self realization. Concerning his own merits he says.

He is placed among the top ranking poets of the Ummayyad period. His verses are also included in Kitab al Hamasah of Abu Tammam. He was a very courageous man. When differences arose he gave a tit for tat answer to al Akhtal even.

It is said that once he requested Muawiyah bin Abi Sufiyan to make him an administrative head of a province. But he was given only the Governor ship of Yeman. He declined to accept the offer and left Muawiyah. Once the poet tried to get married with a girl belonging to his own clan. But due to his being short of money and blackish. He was refused. She got marry with another person.

Once Yazid bin Muawiyah tried to seek support of Bayt from the people. But he apprehended opposition from Marwan bin al Hakam and others. They might mislead the masses. Yazid asked miskin to compose verses in his favour on the ground that poet’s father had always the helped him.

1. Al-Aghani vol-20 p-171.
And Yazid always gave the poet preference on others too.

When Zaiyd bin Ali died Miskien composed an elegy, a line is quoted below:

I
Numan bin Baseer belongs to the Khazraj tribe, were settle in Almadina since a long time. It is said that he was the only adherent of Hazrat Muawiyah in the battle of siffain. The general tendency of Ansars was to oppose Muawiyah bin Sufayan. The poet for his service, was greatly rewarded by Ummayyads. Thus he passed his life with all comforts, and with full patronage from Muawiyah bin Sufayan. He servived up to the caliphate of Marvan bin Hakam. At this time he was appointed the governor of Himas. During his governorship Yazid bin Muawiyah was murdered, so he ran away from there. But the people of Himas succeeded in finding out some trace of him. Consequently they caught him and killed.

We find Numan bin Baseer having clear cut feelings of partisanship for Ansars. It is due to this feeling that we see in his poetry, a clear tendency of support for the Ansars.

Once he learnt through some reliable sources that al-Akhtal has composed any poem rebuking and reviling the Ansars and their deeds. He atonce composed a poem in the defence of the Ansars and tried his level best to show the demerits of al-Akhtal and his tribes men. When the poet was appointed governor of Kufa by Muawiyah bin Abi Sufiyan

the latter ordered for the payment of ten dinars in extra to their previous stipends of the men of Kufa.

But Numan-bin-baseer objected strictly for the increase because he was not pleased with them due to the murder of Hazrat Ali by the people of Kufa.

One day he stood upon a elevated place and delivered a lecture addressing the people of Kufa. The people raised their voices demanding for the increase in the state pensions. Numan said to them, 'Do you know that our case resembles to the story of the Mastigre, then he cited the example before the men and tried to pacify men. But the people were not satisfied with him.'

It is said that once a delegation of the Ansar went to see Muawiya-bin Abi Sufiyan in his court. The courtiers came seeing the mass standing outside the court. Numan bin Baseer was leading the delegation who wanted permission to go inside. The courtier went inside meanwhile, Ameer-bin Al-As, was sitting beside Muawiya. Then he enquired about the matter. At last Muawiya gave the permission to the Ansar. They entered the court while Numan was leading them.

He showed his capabilities before Muawiya, he was considered as one of the top ranking poets of the Ummayyad age. The poet has composed some fine elegies too, here we
are in a position to offer a few verses from the elegies he composed for his father and uncle. The lines are as follows:

I

I.Tarikh al Adab al Arab -Jurji Zaydan -v-1 p-278.
NEHAR BIN TAWSIA

The poet belonged to Banu Bakr bin Wail. He was the most renowned poet of Khurasan. He once satirised Qutaybah bin Hashim, the mighty governor and the commander. Abu Muslim ordered him to be present before him. After that he sought help from his mother and appologised. Thus Qutaybah pardoned him and the relation, between the two remained Cardial. He composed a fine elegy on the death of the commander who left the world in eighty three A.H.

The poet holds a very good position among the poets, who belonged to Banu Bakr.

A few lines from his elegies can be quoted which show his poetic excellence.

I

The poet in these verses, how successfully shown his passion through selected words and phrasealogies with clarity of expression and thought.

I. Hamasah -p-205- P-Lahore.
Nafi bin Azraq and many of his friends tried their level best to bridge the gulf between Hazrat Ali and Muawiyah, with a view to stop the tussle which was created between them.

The poet besides other type of verses has also composed some elegies. He composed the following lines, mourning the murder of Masud bin Umar.

I.

ناضننا بمصرورتين من وقيلة - لبيته لا تخرج من السجن نافحاً
ولا تخرج من عظيمة وانه - خصنا له شهر يا نسمة نافحاً
وكان له في الانصرالظلمة - وكان لـه محمد من الأئمة
فكان له من أصابت ناره - ولم يتأخر حتى أُصيبنا
ووصلنا إلى اللاندالاندبة - من يصطلوها يصبح الإمستحا

I. Shuara-al Khawarij - p-34
It is generally known that poets belonging to the Kharajite school of thought have shown good poetic taste and skill. Specially in reflecting their sentiments they always remain realistic. Here in these verses too we find a display of good poetic taste and real feelings.

The poet successfully expresses his feelings of grief.
Saidah bin Juwayh al-Hudhali belongs to Banu Kab. He is reckoned one of the good poets of both Jahiliyah and Islamic periods. He embraced Islam but he did not get the chance of accompanying the Prophet (peace be upon him).

Al-Asadi describes that the verses of Saidah are full of eloquence. He has got a Diwan of his verses.

As regards his elegies, we find some fine verses. He composed a few lines on his cousin Shams who was murdered by his tribesmen. The lines are as follows:

I

It is a very long elegy comprising nearly thirty verses. We feel the element of sorrow and pain in every line of the poem. The poet seems shocked over the brutal murder. He is I. Diwan al-Hudhalieem, vol. I, p. 222,
forced to condemn the murders for their act of barbarism. In comparison to their bad deeds he appreciates the good qualities of the deceased brother.
His name was Thabit bin Kab. He was a good and spirited poet of the time. He used to compose verses courageously without a least care of others likings or unlikings. He was a murjite in his ideologies.

Thabit Quthah used to live in the company of Yazid bin Mohallab - the governor. He was also being entrusted some governmental works by Yazid bin al Mohallab. As an administrator he also showed his excellence. He was a good orator too. He also composed some very fine elegies. The verses he composed on the death of Mohallah are given below.

I

\[
\begin{align*}
\text{يألهنَّكَيلَفُ بِنصبٍ بَلَتِينَ - وَعَائِزٍ فِي سِواَرِهِ لِلُّلِّيْلِ بِنَزْرِيِّي} \\
\text{كَانَ لِيْلُ وَالْإِسْبَدِاءِ صَاحِبَةٌ - لِلِّسَلَّمَ وَاعِبًا صَمْدًا وَأَلِينً} \\
\text{مَا جَسَّيَ الْمُمِّنَ تَقُوَّمٌ وَعَلَىٰ ثَنيٰ - شَبِيْعٌ وَفَقَاسٌ إِلَىْ غَلَبٍ} \\
\text{إِذَا كُتِبَتْ إِبَاعَانُ أَتْقَيْيٰ - هُمُ ذُعَالِسُ السَّارُونَ لَسْجَنَيْيٰ} \\
\end{align*}
\]

I: Al-Kamil ibn Aseer, vol-5, p-83,
AL-TIRRIMMAH BIN HAKIM

He is reckoned one of the greatest Kharijite poets of the Ummayyad age. He was brought up in Syria. Then went towards Kufa. He had a close relation with Al Kumayt.

Once Qumayt was being asked about his friendship with Trimmah bin Hakim, as he was a shiite belonging to Kufa and both of them differed on the issue of faith and family relationship. He replied that they both became friends seeing the abhore and hate of the people for them. Both the poet Trimmah and Qumayt used to adopt strange, peculiar and wonderful words in their verses.

The poet has composed some elegies also. The author of Hamasa al Basariah quote the following verses which he composed for his some nearer and dearer. The lines are as follows:

I

خنّى لو يُسَلَغ أمَّرَت صَيِّبَتُ مُنْكَلْه - 112 ذات الخيل جالت في مشاجراتَ ئا
ولَئن مَرَّت كَانَ سَلَامٌ ۱۲۶۴ من الناس الناس كَانَ له سلماً
بِرَوْمٍ حَيَّاتٍ عَلَى فِيَلاً ۱۲۶۴ خنّى في حَمْسَات المَكَامِ ۱۲۶۴ اغْبِب
خَانُ ثَمِّ وَحَيْثاً دَارَ كَافِرُبَا ۱۲۶۴ تَواصَتْ إِذَا جَآَلَ لِيَهَا المَؤَلَّكَ

I. Hamasa al Basariah, p-216, vol.1,
The poet has a good command over the language. He expresses his feelings of sorrow in a very beautiful and elegant style.
Ubaydullah bin Qays al-Ruqqyyat.

Ubaydullah bin Qays bin Shurah bin Malik bin Babiya was called al Ruqqyyat. He was full blooded Arab.

Kitab al Aghani quotes the version of Zubayr bin al-Awlan who said I asked my uncle and others as to who was the representative poet of the Quraysh during the Islamic period. They unaniomously said "Qays al-Ruqqyyat is raoned one of the top ranking poets of the both Islamic and Ummayyad periods. Primarily he is a poet of Ghazal. He has got a Diwan. But we also find elegies composed by him. A few lines from his elegy composed on the death of Musab bin al Zubayr is given below:

II

فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّасِ الْآخَرَينَ
فَلَسَّيْنَا عَلَى النَّاسِ الْآخَرَينَ
فَرِصَّيْنَا عَلَى النَّاسِ الْآخَرَينَ

He died in seventy five A.H.
II. Diwan-Ubaydullah bin Qays-al Ruqqayyat-p-133.
UMAR BIN MAMAR AL-HUDHALI

The poet flourished in the Ummayyad age. We do not find any details about his life and poetry. The ancient literary sources do not throw light on his life. We can only say that the poet belonged to the Hudhali group of poets. Only one specimen of his elegies are traced out. These are the lines which he composed on the death of Abdullah bin Abi Zubayr and Misab bin al Zubayr.

I

وَكُنتُ أَمَّهُ ابْنَيْهَا بِقَارِمٌ - عَلَيْهِ ابْنِ سَوْدَانِ دَلَّا مُتَقَرِّباً
اِلِيِّ بَا لَقَدْ أُقَدِّمَ بِهِ عَينَ مَصْبِبٍ - وَلَقَدْ نَعَشَتْ فِي اللَّهِ مَصِيَّباً
إِلَى الَّذِي حَرَّمَهَا بِسَمِهَا - فَاللَّهُ سِبْعَ مَا أَسْنَدَجَتْ أَسْرَاَبَاً

The verses are simple and written on the general pattern. The style remains the same as it was generally practiced by the poets of the time.

I. Mujam al Shuara - Mardhabani - p-44.
The poet Ubayda bin Hilal al-Yashkuri was one of the rich men of Azariqa. He was a poet as well as a good orator.

The Kharjite intended to take the oath of allegiance for him. He promptly suggested the name of Qutri bin at Mijat for the leadership. So, they all took the oath of allegiance for Qutri.

The poet Ubayda bin Hilal lived in the company of Qutri for a considerable period. Then there appeared some trouble inside Azariqa. He parted and came to Hasan Komas who was residing near the hills of Tabaristan. Al-Hajaj sent Sufyan towards al-Azariqa to search for al-Qutri. All of a sudden he got him somewhere in Tabaristan, but he was murdered there. Then Sufyan followed Ubayda to arrest him. At last he and his friends were traced out and killed.

The poet has written some fine elegies. We can quote here a few lines which he composed on the death of his brother, who was murdered along with Qutri. The lines are as follows:

I.

إذا ذُنْتُ ذنْبًا مع الليل فِي غَدًا - كَتَّوْهَا من حَرْبِي عَلَى أَيَنَّ
سَرَبَّتِي وَاللَّهُ أَكْرَمَهَا مِن شِأْرَا - بِنَزَالِ يَنْبُوعٍ خَلَقَهَا وَالنَّهَر
وِسْمَهُ مَولِّي بَرَكَتِي دَعمُهَا - بِنَّى القَوَاصِدَ وَالقُنْدَانَ الْخَطَأَا
بيتَا وَرَضْنِهِ الْمَيْأَمُ كَانَهَا - سَلَّمُ تَنشَبُّ في قُنْبِي صَمَا يَا

I. Shuara al-Khawarij, Ehsan Abbas, p. 51
As we have discussed earlier, the Kharijite poets were endowed with a very fine poetic taste. Ubayda bin al-Hilal too, was not only a good poet but he possessed very high literary capabilities.

So far as his verses are concerned, here also we find his skill and poetic excellence. In this elegy he has expressed in a very simple diction, his warm emotions and passions of grief for the parted brother Mahriz, who laid his life in his opinion, for a noble cause. When-ever he comes in his memory at night, the poet feels perturbed and he remains awake till the day-break. The poet very successfully and skilfully expresses his feelings. The style is, no doubt, impressive.
Al Walid bin Yazid the Ummayyad prince and latter on a caliph, was a good poet of his age. He is alleged to be a Zindiq. He mostly indulged himself in such activities which were considered unlawful and forbidden in Islam. Seeing his non-Islamic tendencies, people murdered him. He died in long age.

As far as the love poetry of the Ummayyad age is concerned it is said that Abu Nawas copied his style in wine songs.

The poet has also written some good elegies. We can quote the following lines which he composed on the death of Muslāmah. The lines are as follows:

I

The verses depict the most tender feelings in a very polite phraseology. The poet, with utmost command over the language, expresses his feelings of sorrow, in beautifully and aptly selected words.
ZUFAR BIN AL HARITH

The poet Zufar bin al Harith is called al Hudhali, belonged to Banu kulayb. He was in his clan, the leader of Tabiin. The poet was in the camp of Hazrat Muawiyah during the siffin war. He also participated in the battle of Marj Rahiat. He took the side of al-Zahak when al-Zahak was murdered, he escaped narrowly. Afterwards he attached himself to Masab bin Zubayr. He has written some verses in his praise too. He died during the reign of Abd al-Malik.

So far as his elegies are concerned we can mention the following verses, he composed on the murder of Umar bin al-Hubab in the battle of Kuhayl. The lines are as follows:

I

الباحي عيسا ابن هشام - وُلِّي عاصماء ابن الحباب
فان تكَّلَّت قلال قمرًا - وسَمَّى من غَنْي في الجَباب
فَقَادَناِي ين يحصى به بكر - ونعمهم فارس من كلاب
قلنا لهم ما من جريرًا - وما علوا عصر ابن الحباب

I. Al-Kamil, ibn al-Aseer. vol-4 p-318,
The pattern of the poem, the opening line and technique, remains the same as it was formed in the ancient days. We do not find the warmth of passions indicating the deep felt sorrows. There is nothing new in it. The verses are composed in the same traditional style.

The poet wants to emphasise the importance of Ibn Hubab and the singularity of the loss suffered by the tribe.

The persons so murdered are such person that sad the eyes must shed tears for their demise.
ZIAD AL AAJAM

He died in one hundred A.H. He was one of the slaves of Abdul Qays, who belonged to Banu Amir. The poet in his speech used to commit errors, while he used to come Astakhar. The people called him al-Aaajam. He inclined more towards using classical language in his verses. So we find eloquence in his poetry. But his accent was not free from errors. It was difficult for him to pronounce the word "Ahsan".

He in his poetry touched almost all the prevalent poetic forms. His elegies are also depicting fine poetic taste. His elegy is worth mentioning which he composed on the death of Mughirah bin Al Mohllab. The lines are as follows:

I

فَأَمَرَتْ نَبَتَةُ جَنَّتِي بِرَبِّي وَلَكِنَّهَا - خَلِفَ كَثرْنَا أَخَامِد وَرَبَّيْنَا

جَاهِزَ مَعَ جَوَابٍ يُرَاَبٍ بِقِيرٍ - كَوْمُ الْمَوْجُ وَلِكَ طَفِتٍ سَاحَبٍ

أَقْدِثُ مَعَ رَبِّي وَلَكِنَّهَا - خَلِفَ كَثرْنَا أَخَامِد وَرَبَّيْنَا

مَاتَ المَفْرَجُ بِجَوَابٍ تَحْبَسُ حَلَُّ أَبْنِي وَصَفِّيَّا

This is a long drawn poetic composition. The poet artistically elaborates the good qualities and virtues of the deceased in a passionate way, depicting his own sense of sorrow. He in this way actually tried to pay his tributes to his patron al-Mughira, who off an on bestowed upon him his bounties. He has used in his elegies, some very fantastic words.
ZAYD BIN ALI

Zayd bin Ali, the grand son of Imam Husayn was a renowned scholar of his time. He was a good poet and orator too. Jahiz has reckoned him as one of the greatest orator of Banu Hashim. Imam Abu Hanifah has mentioned that he never saw in his life such a scholar of Islamic Jurisprudence. He said to have received some education of "Ilm al Aetazal" from Abu ata Wasil—the renowned mutazilite scholar. When Zayd bin Ali came to Madina some people of Kufah followed him, raising their voices against the Ummayyads. They returned along with him towards Kufah in one hundred and one A.H. There the Kufites—numbering 14,000 took the oath of allegiance for him.

Two lines out of his elegies which he composed on Hazrat Hussain are given below:

III.

I. Al-Alam- vol-iii p, 98,
II. Ibid.
III. Al-Kamil Mubbarrad. vol.3rd, p-1182.