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## The Social Dimension in Abu Tammam's Poetry, Generosity and Courage, is an Example

Nadine Mohamed Abdel Hussein<sup>1</sup>, Asst Prof Dr. Star Abdullah Jassim<sup>2</sup>

### Abstract

*This research, titled (The Social Dimension in Abu Tammam's Poetry - Generosity and Courage as an Example), dealt with an important thematic dimension in Abu Tammam's poetry (188 AH-231 AH), which is the social dimension. The research touched on the courage, generosity, miserliness, and cowardice that appeared in Abu Tammam's poetry and their relationship. The personality of the poet and its effects on society.*

**Keywords:** *courage, generosity, cowardice, miserliness, Abu Tammam, poetry*

### Introduction

Generosity and courage have the largest share in Abu Tammam's poetry, and it was a call from him for the sake of reforming society, because with this dimension man maintains the prevailing good values and addresses reprehensible values. Abu Tammam sought to spread these dimensions in his poetry, and courage and generosity are among the most prominent positive values on which it is based. The social dimension of any society.

### First: Generosity and Miserliness

#### (A) Generosity

It was stated in Jamharat al-Lughah by Ibn Duraid regarding the meaning of generosity that, "(Generosity: the opposite of meanness, being generous with generosity, so he is generous, and an honorable man: in the meaning of generous, and one of them is generous, and it is what will benefit a person from a generous creation or an imprint on him, and the plural of generous is generous and generous))"(1)As for generosity in terminology, the meaning of generosity came from Al-Jurjani: ((Generosity: is giving easily)). (2)

Generosity is considered one of the highest social values and ideals, which have a great impact in reviving and promoting souls, and it is one of the good qualities that raises the status of its owner and increases his status among members of society, whether they are from his society or from other societies, because generosity is a character, character, and nature that indicates... A strong will and powerful determination, and that, "The Arabs' interest in generosity was based on their philosophy that money is fleeting, and that life is fleeting, and if that is the case

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<sup>1</sup> University of Kufa, Faculty of Arts

<sup>2</sup> University of Kufa, Faculty of Arts

\*Corresponding Author Email: [Ahmed12345345544@gmail.com](mailto:Ahmed12345345544@gmail.com)

then a person must be generous with his money so that his memory will be immortalized, because generosity, as they believe, immortalizes the generous and that it is the path to sovereignty and honor.”) (3)

It is again pointed out that generosity is one of the qualities and values that one seeks to do out of love for good for people, and the social and humanitarian duties that oneself dictates to it, and this is what prompted poets to sing its mention and praise its owner.

Generosity was and still is one of the most important human and social values in the history of the Arabs, ancient and modern. The Arabs used to brag about their generosity, generosity, giving, and generosity. The nature of social life in Arab societies loves bragging and flaunting noble qualities and glorifying noble deeds, as the Arab person loves to His mention is associated with noble qualities, and some Arabs have become famous for these positive qualities that have significant social dimensions.

Abu Tammam touched on the value of generosity because of its impact on the social structure, as it builds bonds of compassion and love between the members of one society, and from that he said praising Al-Hassan bin Sahl(4)(The Simple Sea):

<b>Heaven will be for me and night for a boy</b>	<b>Frequently mentioning contentment in an hour of anger.</b>
I missed him, but I didn't miss his affection.	About me and my suspicion returned to him and he was not disappointed
Like rain, if you come to it and consume its saliva	And if you tolerated it, it would be in demand(5)

In these three verses, Abu Tammam describes his praiser, Al-Hasan ibn Sahl, as the rain that showers people with gifts, generosity, and generosity. He does not delay anyone who asks for a gift from him. If it were not for this rain, there would be no life on the face of the earth. Abu Tammam says that anyone would go to him. He showered him with generosity, and Abu Tammam chose rain in describing his praiser, because rain brings goodness with it. Abu Tammam, by describing the praised one as rain, wanted the perpetuation of this giving and generosity.(6)According to Abu Tammam's vision, which has a social dimension, he sees that a generous person is like the rain that revives the earth after its death. He does not reject a needy person's knock on his door, but rather showers him with gifts and generosity.

Abu Tammam said in a praiseworthy description of it (the long sea).

**And If the Wealth of a People is Scarce, then it is Sufficient for them to Gain Access and Profit, then it is Enough for Him to be Cut Off. (7)**

In this verse, Abu Tammam describes his Mamdouh as generous and very giving and generous. He spends his money in giving and generosity, while we find many people clenching their hands and being like guards over their money. However, Mamdouh Abi Tammam spends his money for the sake of generosity and generosity. Giving.

**Abu Tammam expresses the Effect of Generosity and Generosity in Building Glory, and that is in his Saying in Praise of Ahmed Bin Abi Dawad(8)(The Long Sea)**

<b>To be morally sound and free from every defect</b>	<b>And he has no money to live in peace</b>
He deserves to not have money	He deserves to remain in debt in the land
There is no clear sign of the Most High's character	Indeed, He is great and is a destroyer of wealth
He has the pinnacle of glory wherever he is	It was elevated and had from it buildings and supports (9)

In this text, Abu Tammam confirms the great impact of generosity with money in building glory. He sees that generosity does not show its features except by giving money, which has no significant value as long as there are those on earth who need the praised one and ask him for money. The praised one gives his money in building glory. ((So the soul the generous woman does not care whether the money remains or is destroyed, because her generosity is a fixed essence and not a fleeting symptom.))(10)According to Abu Tammam's social vision, he believes that generosity with money has a great impact in building glory, as it is the foundation on which honors and glories are built.

He praises Abu Dalaf: (The Long Sea)

So, the next morning, he gave his generous portion of money for lunch. A gift, even if it is given to the mother, he will propose (11)

In this verse, Abu Tammam describes his praiser with generosity, generosity, and giving. We see him describing the money of the praised person as a bride who gives in marriage to the generous and the mean. For the praiseworthy, generosity encompasses all. Abu Dalaf does not differentiate between one person and another when he gives, his generosity, and his generosity, and according to Abu Tammam's vision. Social believes that the generous does not differentiate between one person and another in giving and generosity.

#### He Said in Praise of Al-Hasan Bin Wahb (12)((The Complete Sea)

Al-Hassan bin Wahb has made a hole in Al-Nada	A fire that engulfed a man's eye
Permanently marked for the newcomer	To the one who is guided there is injustice to the one who seeks help (13)

In these verses, Abu Tammam Mamdouh describes Al-Hasan ibn Wahb, who used to kindle a fire for generosity and generosity through which the beggar would see the way to give. It is a distinctive, unique fire that has no equal or similar. The poet robbed people of the ability to come up with something like it, and perhaps the poet wanted to talk about the effect of this. Fire, and the good it brings to the souls of its guests, is different from the fires that the poet knew from people, as they have no ability to create anything similar to it. We see that Abu Tammam allocated generosity and generosity to Al-Hasan ibn Wahb alone, due to his abundance of generosity, presence, and generosity.(14)

Generosity was one of the most important social and human values among the Arabs, because of its social dimensions. Poets often praised the generous Arabs and denounced the miserly, in order to encourage the generous people to do good, and push the negligent among them to offer generosity for fear of censure and satire. Whoever has the trait of generosity defends this trait, and the secret of maintaining it no matter what his circumstances are, even if the trait of generosity takes away the money he has.

Concerning this, Abu Tammam says to his family: (The Perfect Sea)

Do not deny the absence of the generous from wealth The torrent is God's war  
for a high place(15)

In this verse, Abu Tammam addresses his beloved and says to her, "Do not be surprised that I am not rich, because of my generosity, giving, generosity, and generosity." He says to her, "I am a giver, and nothing remains in my hands." Abu Tammam describes himself as a high mountain and describes his generosity and giving as a torrent, and This is because the mountain tops are high places where torrent water does not settle. Abd al-Qahir al-Jurjani said: ((So it

seemed to the ears that the Noble One, since He was described as high and exalted in His worth, and Wealth was like rain in the creation's need for it and the greatness of its benefit, must, by analogy, be descended from The Noble One is the descent of that torrent from the great mountain, and it is known that it is an analogy of imagination and vagueness, not of conclusion or definiteness.)(16)According to Abu Tammam's social vision, he believes that generosity has social dimensions, because generosity is not limited to the rich classes, but giving and generosity are present among the poor as well. He is generous despite his poverty. Therefore, nothing remains in his hand due to the intensity of his generosity and giving.

He also said about generosity (the simple sea).

There are many noble people in the country, even if... They are few, just as others are few, even if they are many(17)

In this verse, Abu Tammam sees that the status of generous people is great, and goodness and giving are abundant among them, even if they are few in the country, just as those who are generous are few, even if they are many, their benefit is little.(18)According to Abu Tammam's vision of generosity from the social aspect, he believes that there is great importance and survival for these generous people who give a lot, as they remain immortal.

### **(B) Stinginess**

It was stated in Mukhtar al-Sihah by al-Jawhari regarding the meaning of miserliness: ((A man was stingy with such-and-such, so he is stingy and stingy, and their plural is stingy, and their saying (he was stingy) means he found him stingy, and they made him stingy: they accused him of miserliness, and made him stingy and (he made him stingy): they considered him stingy), and (stingy) : severe: miserliness)), (As for terminology, Al-Jurjani said regarding the meaning of one who is characterized by miserliness, it is: ((deprivation of his money and himself)) (19).

Stinginess is a topic of criticism by scholars throughout the ages, and many sayings have been made that condemn stinginess, including the saying of Imam Hassan bin Ali (peace be upon him): ((Stinginess gathers all evils and faults, and cuts off affection from the hearts))(20), The Imam (peace be upon him) shows us the effects of miserliness on the miser himself and on those around him. Because of stinginess, cruelty occurs, ties of kinship are severed, and social ties and relationships are also severed.

In the Abbasid era, miserliness was more like a phenomenon, and one of its causes was the extreme eagerness to collect money and the fear of poverty and need. All of this prompted some of society to glorify dirhams and money. In this era, money became a destination that people begged for, and a demand that they sought to obtain by various means. Rather, they do not care about the method of collecting and storing it, even if they collect this money in a forbidden or malicious way, due to the complexity of social life, and the emergence of the class of the rich, which is considered the class most keen on money.(21)

The characteristics of stingy people were numerous in Abbasid society, just like in other societies. Stinginess is a social disease that is not specific to one nation or another. Therefore, the meanings that the Abbasid poets dealt with in describing stinginess were numerous and varied. Abu Tammam touched on this type of characteristic, because of its influence and social dimensions. The Abbasid society is one of these societies in which misers appeared.

Abu Tammam presented a sarcastic criticism of my father Dalf, when he went to him for a donation, and the reason for this criticism was because of what Abu Tammam saw of the

feelings appearing on Abu Dalf's face of frowning and frowning, as he turned away when he saw him, as Abu Tammam says in his satire: (The Complete Sea).

<b>It is astonishing at your age that your face is exposed</b>	<b>About me and you are facing your action ahead</b>
Righteousness it began with and its door was closed	Creation is open and your face is closed
Don't you see that divorce is a paradise?	From evil do not reap suspicions and strongholds
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If you give a face that is hidden underneath	Generosity and forbearance are a creation that is not ignorant (22)

In these verses, Abu Tammam describes to us Abu Dalaf's feelings when he asked him to give. Abu Tammam used to see the features of sadness, fear, and anxiety on Abu Dalaf's face when he asked him to give. Poets had the ability to penetrate the interiors and souls of misers by tracking the movements of misers and recognizing them. In the moments that touch the miser's feelings, such as fear and anxiety from the guests over food, he is a part of his body, and you see him reaching the point of death, blackening of the face and lowering of the head, and carrying out actions and deeds from which he senses the pain and distress of losing food. The poets of the Abbasid era had a contribution in describing this. the side,(23)According to Abu Tammam's view, he sees that stinginess has social dimensions, as it is a fatal disease that afflicts the stingy individual, as many physical and psychological effects appear on him, and because of it he becomes reprehensible and outcast from the society in which he lives.

#### **Yahjo Ayyash Said:(24) (The Complete Sea)**

<b>The Zanj are more honorable than you and the Romans</b>	<b>And the time is better than you and the sham</b>
Ayyash, you are mean and I am	Since you became the object of my base's demand
Lucky things are better than what you are hoping for	And the deadlines, the two washes, and the Zaqqum(25)

In these verses, Abu Tammam satirizes Ayyash, describing him as stingy. Abu Tammam tells him that the Zanj, by whom he means slaves, are more generous than you, despite the lack of their livelihood and provision. They are more generous, generous, and generous than Ayyash. Abu Tammam believes that (Al-Zaqqum And the two washes) are better according to Ayyash than giving or honoring anyone, and Abu Tammam used the Almighty's saying. *Like slurry boiling* In the bellies (26)As Ayyash: ((He prefers wrongdoing and drinking respite to giving it, strongly insinuating the stinginess and meanness of Ayyash bin Lahi'a))(27).

#### **He Also Says in Describing the Miserliness of Ayyash Bin Lahia in His Saying: - (The Perfect)**

<b>And the strain of restrictions and distress</b>	<b>Ayyash, you who are stingy and arrogant</b>
She sealed it tightly due to the extreme cold	Cold kills and tetanus for nothing
It is as if it is part of monotheism(28)	Meanness condemns good and bad

In these verses, Abu Tammam blames Ayyash and describes him as miserly, harassing, and harassing him. Abu Tammam is surprised by Ayyash's avoidance of him, but Ibn Abd Rabbuh finds a reason for this change in the relationship between Ayyash and Abu Tammam. He

mentioned in this regard that Abu Tammam had borrowed two hundred from Ayyash. Mithqal consulted his wife, and she said: "He is a poet who praises you today and satirizes you tomorrow, so he complained about it and apologized to him, but he did not relieve himself." (29) Abu Tammam blamed him with these verses and described him as stingy and reducing his giving. According to Abu Tammam's social view of stinginess, it leads to corruption in relationships between friends and leads to a negative influence among the members of society.

Abu Tammam says in his satire of Muhammad ibn Ahmad ibn Abi Dawud (30) Who was appointed judge during the reign of Al-Mutawakkil: (The abundant sea).

<b>So, you are not mean, but</b>	<b>A time when meanness prevailed</b>
Do you aspire to be considered noble of the people?	And no generous person will open your door (31)

In these two verses, Abu Tammam describes the condition of the people when Abu al-Walid Muhammad ibn Ahmad assumed the position of judge during the time of al-Mutawakkil. He describes that time as a mean time, so Abu Tammam says to him: How can you aspire to be generous when your door is closed to the needy?

**Yahjo Musa bin Ibrahim Al-Rafiqi said (32) (with miserliness and meanness: (Al-Bahr Al-Kamil)**

<b>Spontaneous, after reproach there is punishment</b>	<b>Amwais is not enough for your apology</b>
What is the matter with nothing over which there is a veil?	Give someone who has something he wants to cover
Never a desert with a door on it	I did not hear or see myself listening
Without a gatekeeper, there is a gatekeeper	Whoever lacks modesty, face it
Until there was rain and there were no clouds	My obsession with my mind is still deceiving
A mirage runs through the courtyards of houses (33)	I didn't know, I didn't know that

In these verses, Abu Tammam reduces Musa to Musa, and this indicates that the satirist is placed in the subject of harsh ridicule, and this is because the satirist has the characteristic of stinginess and meanness. He also says that if it is normal for the owner to fear something and withhold it, then what do you fear and you have everything in you? This miserliness, then we see that Abu Tammam turns against himself and blames it and accuses his mind of foolishness and madness, until he believes in giving from a miserly person, and he describes this waiting for the sake of giving from this miserly person as completely similar to waiting for rain without there being clouds. (34).

## **Second: Courage and Cowardice**

### **(a) Courage**

It was stated in Lisan Al-Arab by Ibn Manzur that the meaning of courage is: ((the strength of the heart in times of bravery, and the origin of this article indicates boldness and courage. It is said: Shuja'a, courageousness: strengthened in times of bravery)) (35) (Terminologically, the meaning of courage according to Al-Jahiz was: ((It is taking on hardships and dangers when there is a need for it, and remaining steadfast in times of fear while underestimating



death)).(36)There is a connection between the linguistic meaning of courage and the idiomatic meaning, as both indicate that courage is the strength of the heart and boldness in action.

Courage is a social value that has psychological dimensions that Arabs cherish. It is considered one of the honors that surpasses many of its counterparts, because it has important social dimensions and embodies its pillars and foundations. That brave man, who enjoys a distinguished social status, makes him the focus of everyone's attention, especially his people, because he is their defender and advocate in times of adversity and conflict. Courage earns them prestige and status, and makes others look at them with appreciation and reverence. Therefore, everyone was keen for this quality to be one of their characteristics, and the adults strived to Until they instill this quality in the souls of their children, and this quality has had a clear impact on the poets, as they have enriched it with meanings through which they expressed the importance of this social value.(37)

Many hadiths have been reported from the Arabs that encourage courage and condemn cowardice, as they said: ((Courage is protection, and cowardice kills)) (38), and they also arranged courage into ranks, as they said: ((A brave man), and if he was above that, they said: A hero, If it was more than that, they said eagerly, and if it was more than that, they said, "Isn't it?" (39).

Abu Tammam's poetry is filled with an exaltation of the value of courage due to the social dimensions of this topic, as many pieces appear in the introductions to his poems that depict his chivalry, pride, and pride in himself. Since the pre-Islamic era, chivalry has represented an important axis in the life of the Arab person, the pride of great souls who seek perfection no matter the effort it costs them. painstaking and no matter how much engagement he encountered, and he presents that during a conversation with someone whose heart is passionate about a picture, after his determination and perseverance, and his strength in enduring adversity, to the point that it is as if he is making every effort he can in order to gain glory (40) and among the poetic texts in which Abu Tammam praised On the value of courage, his elegy in Muhammad bin Hamid al-Tusi al-Tai,(41)Which includes: (the long sea)

<b>A boy died between beatings and stabbings</b>	<b>It takes the place of victory, since victory was missed</b>
He did not die until the blade of his sword died	From the beatings, the brown canna fell on him
It was easy to miss death, so he missed it_ _ _ _ _ _ _ _ _ _ _ _	To Him is bitter protection and rugged character_ _ _ _ _ _ _ _ _ _
So he kept his foot firm in the swamp of death_ _ _ _ _ _ _ _ _ _	And he said to her, "The crowd is under your soles." _ _ _ _ _ _ _ _ _ _
He wore the clothes of death red, but he did not come	She has the night except when she is of green silk(42)

In this text, Abu Tammam laments Muhammad bin Hamid al-Tusi al-Tai. He was a hero who sacrificed his life in order to defend the unity of his country. He died a brave death amidst stabbings and beatings, so he could have escaped by himself, but he was a symbol of courage, strength and steadfastness, until he fell as a martyr. We see Abu Tammam in the verses of this poem, ((He referred to the martyrdom of Ibn Hamid in the losing battle as a brilliant victory, so that the youth of his contemporaries could emulate him in His giving of his soul and his sacrifice of his life for the sake of his people))(43)According to Abu Tammam's social vision, he believes that courage has a great impact on society, because of its prominent role and motivation for the people of the country to protect their homelands and stand up to enemies.

**The Brave Man Remains Remembered Even after his Death. Abu Tammam Said, Praising Khalid Bin Yazid Bin Mazyad Al Shaibani(44) (Full)**

Its equal parts give birth to men, but _ _ _ The Hutuf were born black and black _ _ _	
They inherited fatherhood and fortune and became...	They gathered together great ones on high and great ones
And the sanctity of souls when there are starsgnawing	Arden, the mercenary goblin(45)

In these verses, Abu Tammam describes the people of Al-Mamdouh as braveAnd his composure In war, Abu Tammam exaggerated in describing the courage of the people of Khalid bin Yazid bin Mazyad Al-Shaibani until he said that they eliminated the rebellious demon. In ancient times, the Arabs called those who intercepted girls “spirits,” so Abu Tammam describes this jinn as if it was extremely malicious and harmful, then it is a devil. He is strong, and the more he hurts, the more he becomes a demon.(46)Abu Tammam has a social vision. He sees courage as a symbol of great people, because this characteristic carries influential social dimensions.

**He Praised the Courage of Ahmed Bin Abdul Karim Al-Tai Al-Homsi(47):(The Perfect, Perfect Sea)**

<b>How you came to Haiga on a white day</b>	<b>And the war had brought a black day</b>
You did not leave diet as a source	About her and your century did not see a resource in you
Why did you baptize the sword that you imitated?	Until his blade wished to be sheathed (48)

Courage is a social value, which does not mean love of aggression, but rather always seeks goodness and peace, and there is no doubt. In it, defense is a legitimate right, which is why the poets realized that the power possessed by the brave repels them from harm and prevents the homelands from being exposed to dangers, (49)(In these verses, Abu Tammam praises the courage, bravery, and speed of his response to the war without fear or cowardice, for the war came on a difficult and extremely difficult day.

Abu Tammam said describing Al-Mu'tasim's courage: (The Long Sea).

Tomorrow the king will be filled with fever, the dwellings will be illuminated, and the valleys will be filled with fresh water.

By holding fast to God, he has become a refuge and a safe haven for every habitat.

How many moments have you given to the son of a calamity, and he became punished and afflicted by it?

The Commander of the Faithful has witnessed the testimony of many people who believe it in the forums.

Al-Afshin wore the cassock of the army, stuffed with the blade of a sword, not wearing it.

You will see him as the first one to ride, and under the abyss of death as the first to descend.

And his flags were shaded by the eagles, and he sacrificed the eagles of birds dripping with blood in wailing (50)



In these verses, Abu Tammam describes Al-Mamdouh's courage on the battlefields of war, as he is not afraid of death. The poet described Al-Mamdouh's soldiers as powerful eagles distinguished by their courage, feet, and speed of killing. He says that the birds of the sky shade them and fly above their heads, hoping for the meat and corpses of enemies that will feed them. Their dead, which they will leave on the battlefield, as he describes death when it cast its weight and loomed over the battlefield, then saw a white cloud overshadowing the enemies. Only for his soldiers, Al-Mu'tasim, to emerge as if they were vulture birds pounced on their prey from the air (51), and according to Abu Tammam's social vision, he sees that the intrepid leader in Al-Mayadeen does not stand aside and push soldiers to the battlefield, but rather immortalizes his memory with the noble values of courage, bravery, and loyalty to the homeland.

## (b) Cheese

The meaning of cowardice by Ibn Manzur was mentioned in Lisan al-Arab: ((He was cowardly, cowardly, cowardly, cowardly, and the cowardly one found him a coward, or he thought he was a coward. A cowardly man is one of the men who is afraid of progress, whether day or night, and he is the opposite of courage and the brave and the female is a coward like a horse. Sober and cowardly, and cowardly women))(52) Terminologically, Ibn Miskawayh defined it as: ((fear of what one should not fear)).(53)

Cowardice is a social phenomenon that has its dimensions and impact on society. This phenomenon attracted the attention of poets in the Abbasid era, as poets began to address these cowards and the short-lived, by talking about courage and chivalry in front of tables, and when sitting with...

Relatives in times of peace, and about the lack of knowledge of these cowards about the consequences of matters in days of war and intensification of power. The poets did not neglect to talk about retreat, subservience, and dependence, which are among the characteristics of cowards.

God Almighty has condemned cowardice and warned believers against this trait: "O you who have believed, when you meet a group, stand firm and remember God often that you may succeed."(54)(

Abu Tammam touched on the issue of cowardice because of its negative impact on society in general, as it weakens one's courage, and it also affects in particular the individual and in general the community in which he lives. Abu Tammam satirized Utbah ibn Abi Asim, a poet from the people of Homs.(55): (The Complete Sea).

Oh, the threshold of Ibn Abi Asim, an invitation	It is so hideous that it shocks your ears and causes you to be shocked
You shut up when you saw me even then	As long as you were out of my sight, you kept talking
Na'at, and the mean person also says that it is as if the nuclei	With his enemy and within an hour he will be defeated(56)

In these verses, Al-Ta'i gets to the point and goes on to satirize Utbah, degrading him deeply, describing him as a coward, and how he backbites him and is unable to confront him. Then, in this text, he goes on to describe Utbah in a way that contains some sarcasm, sarcasm, and belittlement of his satirists. He compares Utbah to a donkey who He becomes afraid when he sees the lion. He sees a threshold behind which he speaks, just like the donkey that brays when

the lion goes away. Then he describes him again as a bad shepherd who sleeps off looking after his livestock, so that when the beasts prey on them, he becomes remorseful, laments his luck, and turns his palms.(57)

### **Describing One of the Cowards, He Said: "The Simple Lake"**

entrusted with the good of the earth, he honors him	From the lightness of fear, not from the lightness of euphoria
If one of its heat is considered an enemy of the oppressor, then he is lost	It expanded its wildness due to the abundance of firewood.(58)

In these two verses, Abu Tammam describes the condition of a coward who flees from war. He looks in every direction to see if anyone is chasing him. He is a coward afraid of death, and the war was very cruel. Abu Tammam mocks those who flee from wars for fear of death, for they are reprehensible cowards. Abu Tammam described the condition of this coward, mentioning the ostrich, in terms of speed and flight. He flees from the battle as quickly as he can due to the severity of the war. The poet paints for us a picture in which he mocks the Romans and their deplorable condition. The Muslims defeated them despite the strength of their king, but all of this was not He was indifferent to the anger of the Muslims, as this leader abandoned the battle and fled, wanting nothing more than to save his life. (59)According to Abu Tammam's social vision, he sees that cowardice has social dimensions, as what happens on the battlefield has repercussions in the joints of society and its social aspects.

### **He Said in His Satire of Utba Bin Abi Asim: (The Abundant Sea)**

<b>The lintel of the heavy cowards is a lintel</b>	<b>Through your ignorance, you have become a target for the hated</b>
You threw away someone, even if the jinn is thrown away	With it, mankind would plunder it
If you argue with me, you will find me	Your head has a barn and dust for you
You find an imaginative connection with every organ	He has a strong heart
.....	.....
He could almost see the east facing east	He almost saw the west as the west
And you rule the pole of a high wind	And you did not see the pole of the high millstone
You will see victory in every struggle of a century	If you are lower than him on the side(60)

In these verses, Abu Tammam used the pride associated with satire. These verses were a balance between the poet and his satirists. He compares him with his satirists. The satirist is a coward who does not know how to confront the poet and is not able to argue with him or fight him. Because Abu Tammam is a stubborn debater, he linked two contradictory sides in his words. As if he was proud and then satirized in order to prove his virtue to himself or his people, and in return deny it to his competitors and opponents.(61)According to Abu Tammam's vision, which has a social dimension, he sees cowardice as a reprehensible characteristic that brings humiliation and humiliation to its owner and has a negative impact on the social structure.

### **Abu Tammam Said in Describing One of the Cowards: (The Converging Sea)**

Sell the sword, then find a scythe	And replace your whip with a shove and walk away (62)
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In this verse, Abu Tammam says to this coward that he does not need the sword because he is a weak coward who cannot defend himself on the battlefield, so Abu Tammam asks him to

sell this sword, according to Abu Tammam's social vision, as he sees cowardice as a cause for condemnation and satire.

## Conclusion

- 1- It became clear to us that Abu Tammam was keen to highlight the social dimensions, the most important of which were courage and generosity, and he stressed the necessity of adhering to these dimensions.
- 2- Abu Tammam depicted courage, which was characterized by being free of exaggeration, because he described people who possessed these dimensions.
- 3- In these social dimensions, Abu Tammam sought to address the dimensions whose foundations were shaken in the Abbasid era, because they were not spared the change that occurred.
- 4- Most of these social dimensions are consistent with the constants of the Islamic religion.
- 5- Among the most important sources that Abu Tammam returned to in his retrieval of the social dimensions in his poetry were the Holy Qur'an and the Noble Prophet's Hadith.

## Footnotes

- (1) Jamharat al-Lughah, by Ibn Duraid: 2/798 (Madaya Karam).
- (2) Definitions, Al-Jurjani: 184.
- (3) The obsession with immortality in Arabic poetry until the end of the Umayyad era, Dr. Abdul Razzaq Al-Dulaimi: 137.
- (4) Al-Hassan bin Sahl is Abu Muhammad bin Sahl bin Abn Sahl bin Abdullah Al-Sarkhasi; He took over the ministry of Al-Ma'mun after his brother, Dhul-Riyastin, who was the father of Buran, Al-Ma'mun's wife. He died in 235 AH in the city of Sarkhas. Deaths of Notables, T. 2: 120,132.
- (5) Diwan Abu Tammam, Sharh Al-Tabrizi: 1/112,113.
- (6) See: Renewal in Abu Tammam's Poetry, Hanan Qawaish: 139 (thesis)
- (7) Diwan Abi Tammam, Sharh al-Tabrizi: 2/330 and see: 2/387.
- (8) Al-Hashemi Ahmad bin Abi Dawud is Abdullah Ahmad bin Abi Dawud Faraj bin Jarir Al-Qadi. He was known for his chivalry and temperament. He was the judge of judges during the reign of Al-Mu'tasim and also after Al-Wathiq's accession. He was generous, generous and of good character. He died of paralysis in Muharram in the year (240<sup>A</sup>), and was buried in his home in Baghdad. Deaths of notables: 1/81.
- (9) Diwan Abi Tammam, Sharh Al-Tabrizi: 3/180-181.
- (10) The phenomenon of opposition in the poetry of Abu Tammam, Sawsan al-Babidi: 261.
- (11) Abu Dalaf, who is Abu Dalaf bin Isa bin Idris bin Maqil bin Umair, one of the leaders of Al-Ma'mun and then Al-Mu'tasim after him. He wrote books such as (Battleship and Hunting) and the book (Peace) and the book (Politics of Kings). He died in the year (226 AH). Deaths of notables: 4/73\_79.
- (12) m. N: 1/205 and see: 1/291.
- (13) Al-Hasan bin Wahb bin Saeed bin Amr bin Husayn Al-Kateb; It was mentioned that he was the descendant of Al-Harith ibn Ka'b, and he is known for his writing. His fathers and grandfathers were all his writers in the two states: the Umayyad and the Abbasid, and he assumed some duties in Damascus, where he died while he was in charge of the post office in the last days of Al-Mutawakkil, his birth in 186 AH. His death was 250. Deaths of Notables: 1/367
- (14) Diwan Abi Tammam, Sharh Al-Tabrizi: 3/34.
- (15) See: Investigation and analysis of the characteristic of generosity in Abbasid poetry, Ashraf Saeed Muhammad Shaaban: 37.

- (16) Diwan Abi Tammam, Sharh Al-Tabrizi: 3/77
- (17) Asrar al-Balagha, Abdul Qaher al-Jurjani: 193,194.
- (18) M. N: 2/186
- (19) See: Abu Tammam Jaib bin Aws Al-Tai (a critical study of his poetic experience): Hijazi Hussein Mahdi: 311 (thesis).
- (20) Al-Sahih, Al-Jawhari: 1/78 (Madaya Bakhal).
- (21) Book of Definitions, Al-Jurjani: 42.
- (22) Nihayat al-Arb fi Fanun al-Adab, Al-Nuwayri 30/295
- (23) See: Abbasid comic Arabic poetry until the end of the third century AH, Walid Abdul Majeed: 58.
- (24) Abu Dulf Al-Ajli is Abu Dulf bin Isa bin Idris bin Maqil bin Umair, one of the leaders of Al-Ma'mun and then Al-Mu'tasim after him. He wrote books such as (Battleship and Hunting), the book (Peace), and the book (Politics of Kings). He died in the year 226 AH. ). Deaths of notables: 4/73-79.
- (25) Diwan Abi Tammam, Sharh al-Tabrizi: 3/485
- (26) See: Miserliness in Abbasid poetry in the second and third centuries AH Jamal Abdel Fattah Khalil: 26-27 (Master's thesis)
- (27) Ayyash bin Lahi'ah bin Far'an bin Rabi'ah bin Thawban Al-Hadrami. His father Lahi'ah was one of the narrators and his brother Abdullah was a judge and jurist. Ayyash was one of the notables of Egypt, so Abu Tammam went to Egypt and praised him with several praises at first, but when he disavowed him, he despaired. Of his generosity, he satirized it in a harsh manner. See: Shiite Notables: 4/488.
- (28) Diwan Abi Tammam, Sharh al-Tabrizi: 4/425. See: 4/334 and 4/350.
- (29) Surah Al-Dukhan, verse: 42
- (30) The Heritage Movement in the Poetry of Abu Tammam and Al-Mutanabbi, Nidaa Muhammad Izz al-Din and Mahmoud al-Harbawi: 33 (Master's thesis).
- (31) Diwan Abi Tammam, Sharh al-Tabrizi: 4//345
- (32) Al-Aqd Al-Farid, Ibn Abd Rabbo: 1/240.
- (33) Muhammad bin Ahmed bin Abi Dawud (Abu Al-Walid). Al-Mutawakkil appointed him as judge after his father. He was known for being stingy and had interesting reports about him. He died in the year 239 AH. See Al-Aghani: 10/263, Deaths of Notables: 2/27.
- (34) Diwan Abi Tammam, Sharh al-Tabrizi: 4/428
- (35) Abu Al-Mughith was appointed governor of Damascus by Al-Mu'tasim during his caliphate, and governor of Homs during the caliphate of Al-Mutawakkil. See: History of Damascus, Ibn Asakir: 6/388
- (36) Diwan Abu Tammam, Sharh al-Tabrizi: 4/311, 312.
- (37) See: The Poetics of Paradox according to Abu Tammam (Aesthetic Paradox) Isani Political: 90. (Master's Thesis)
- (38) Lisan al-Arab by Ibn Manzur: 8/173. (Shaja'a article)
- (39) Tahdheeb al-Akhlaq, Al-Jahiz: 27.
- (40) See: The impact of social life in the Umayyad era, Hassan Mustaf Farhan: 188 (thesis)
- (41) Nihayat al-Arb fi Arts al-Adab, Al-Nuwayri: 3/44.
- (42) Same source: 3/220
- (43) See the history of Arabic literature in the first Abbasid era, Shawqi Dhaif / 288/289.
- (44) He was one of the commanders of Caliph al-Ma'mun. Caliph al-Ma'mun appointed him in the year 211 AH during the fight against Babak al-Hazmi. A group of Babak's companions ambushed him and killed him in the year 214 AH. His killing was great for Caliph al-Ma'mun, and he was brave, praised, and generous, and many lamented him. Among the poets, see: Al-A'lam, Al-Zirakli: 6/110.

- (45) Diwan Abi Tammam, Sharh Al-Tabrizi: 4/80, 81.
- (46) Arabism in the Poetry of Abu Tammam, Mahmoud Rizq Hamid: 44.
- (47) He is Khalid bin Yazid bin Zaida Al-Shaybani, and he was written by Abu Zaid. He was one of the noble princes and governors in the Abbasid era. Al-Ma'mun appointed him to Egypt in the year 206 AH, and he included all of Rabi'ah's lands in his governorship, and he resided there until the days of Al-Wathiq. Armenia rose up, and Al-Wathiq appointed him as his representative. He prepared a great army and marched towards it. He became ill on the way and died before reaching the year 230 AH.
- (48) Diwan Abi Tammam, Sharh al-Tabrizi: 1/414, 415
- (49) See: Legends of the World, Haitham Hilal: 9.
- (50) The researcher did not find a translation for the character.
- (51) Diwan Abi Tammam, Sharh Al-Tabrizi, 2/105
- (52) See: War Poetry among the Arabs, Nouri Mahmoudi Al-Qaisi: 50
- (53) Diwan Abi Tammam, Sharh Al-Tabrizi: 1/79, 82.
- (54) See: Manifestations of Creativity in Praises of Abu Tammam, Dr. Muhammad Musawi and Shaker Al-Amiri: 5 (research)
- (55) Lisan al-Arab by Ibn Manzur: 13/84 (Madāt al-Jaban)
- (56) Tahdheeb al-Akhlaq, by Ibn Miskawayh: 23
- (57) Surat Al-Anfal, verse: 45.
- (58) Utbah bin Abi Asim Al-Homsi, the one-eyed man, satirized Banu Abdul Karim Al-Tai, from the people of the Levant, but Abu Tammam Al-Tai opposed him, satirized him and praised them. Dictionary of Poets, Al-Marzbani: 139.
- (59) Diwan Abi Tammam, Sharh Al-Tabrizi: 4/395.
- (60) See: Abu Tammam Habib bin Aws Al-Tai (critical study), Hijazi Hassan Muhammadi: 187. (thesis)
- (61) Diwan Abi Tammam, Sharh al-Tabrizi: 1/68-69
- (62) See: Abu Tammam's poem "Fath al-Awmiya," another reading of its artistic structure, Sa'id al-Anbaki: 153 (research).
- (63) Diwan Abu Tammam, Sharh al-Tabrizi: 4/302-303.
- (64) See: Abu Tammam Habib bin Aws Al-Tai (A Critical Study of the Poetic Experience), Hijazi Hussein Mahdi: 197. (thesis).
- (65) Diwan Abi Tammam, Sharh al-Tabrizi: 4/377.

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