



# Eulogistic Thought And Expression In The Writings Of Umar Bin Abi Rabia And Al-Mutanabbi: A Comparative Study

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## Abstract

This study explores the theme of eulogistic expression in the poetic works of **Umar bin Abi Rabia** and **Al-Mutanabbi**, two prominent figures in classical Arabic literature. While both poets engage with the tradition of madh (praise), their styles, purposes, and contexts differ significantly. Umar bin Abi Rabia, known for his romantic and lyrical poetry, often embeds praise within expressions of love and personal admiration, offering a softer, more intimate form of eulogy. In contrast, Al-Mutanabbi's poetry is marked by intellectual depth, rhetorical brilliance, and political resonance, using eulogy as a means of asserting both the subject's and the poet's greatness. This comparative study highlights the varied manifestations of eulogistic thought from the subtle and emotional to the grand and philosophical demonstrating the richness and diversity of the Arabic poetic tradition. Through close reading and literary analysis, the paper aims to deepen understanding of how made functions as a cultural, personal, and political expression across different poetic voices.

**Keywords:** Eulogy, Umar bin Abi Rabia, Al-Mutanabbi, Arabic poetry, panegyric, classical literature, literary comparison

## Introduction

Umar Bin Abi Rabia and Al-Mutanabbi are two of the most famous poets of umayyad and Abbasid period respectively. Umar Bin Abi Rabia was the prince of erotic (Love) poetry who made it his business to make love to the beautiful damsels pilgremaging in Mecca and Madina.

Abul Tayyib Ahmmad Bin Hussain popularly known as Al-Mutanabbi. Mutanabbi was the most famous eulogistic poet of Abbasid period. As a poet, he contributed a lot to the field of eulogistic writings.

The chief figure of the love poetry is Umar Bid Abi Rabia, the son of a rich Meccan mercant of the Quraishite. He persuit of noble damsels who along inspired him to sing. His poetry was so seductive that it was regarded by the pious muslim as "The Greatest Crime ever committed against God", and it was full of Charms that Abdullah Bin Abbas, the prophet's Cousin a famous authority, on the Quran and the traditions could not help praising them and getting by heart some erotic verses. The Arabs said that the tribe of Quraish had won distinction in every field except poetry, but Umar was the exception to this rule. Umar praises the lady love, some time named 'Hend', some times Umm Amar,' some times 'Aisha Bint Tainri' for

her beauty, character and lineage. The lady Figure in his poetry is not a pedestal persona standing for all woman kind, but a typical women belonging to Umar's era. Specifically one with Quraish gravity good manners and spotless garments. Umar moved to Mecca avoiding Modina's political turmoil, where many of his love poems are set. He died in 93AH/711CE.

Abul Tayyib Ahmad Bin Hussain popularly known as Al - Mutanabbi. He was born in 915 AD, at Kufa and spent his childhood in syria and studied at damascus. He passed much of his time among the Beduins and earned more knowledge and mastery. Then once he declared himself a prophet and a large number of the people of "Bani Kalab" followed him but at last he was imprisoned by Lulu the Governor of Hims. He was imprisoned for long time and when his followers were disperneed his false pretension and got release.

After releasing from prison al-Mutanabbi came to the court of Amir Saifuddowlah the ruler of Aleppo in 339 AH. Here he stayed for nine years under the favour of that cultured prince. He described the virtues of Saifuddowlah in many splendid eulogies. In this way by praising his royal patron, Mutanabbi became his intimate friend and came to the level with the Kings afterwards he left the court of Court of Amir and Joined in the Court of 'Kafur' in Egypt. There he composed many Qusidas in his eulogy and so 'Kafur' became pleased and promised to invest him with the Governorship some of his provinces. But at last he was declined to fulfill his promise. After this Mutanabbi visited the court of Buwayhid Adudud Dawla at Shiraz in Baghdad and Paris in many Qusidas and got rewards from him. Afterwards, when he was returning with valuable presents from Persia and proceeding towards Baghdad, on the way he was attacked by some robbers and was killed by them at 965 AD.

## Objectives

1. A scientific investigation will be made to highlight some of the important works of those outstanding personality in the fields of Eulogistic thought and expression in their writings.
2. To have the poetic talent of Umayyed and Abbasid period mainly in the field of Eulogy and love poem.
3. The Writings of both the authors taken up for special analysis have acquired much importance and critical attention all round the world.

## Methodology

In order to proceed with the scientific investigation on the Proposed topic I shall have to follow both the historical and survey method of an investigative study. Firstly under the historical method I shall have to depend on available books, encyclopedia, Journals, Magazines, News Papers, dictionaries and some published as well as unpublished research works, secondly with a view to make an explorative study on the topic, under the survey method, I shall have to undertake fieldworks for collection of data through interview and questionnaire.

## Analysis

Umar Bin Abi Rabia and Al-Mutanabbi are two poets whose writings about eulogy, satire, and love song poems. Umar Bin Abi Rabia was a famous poet of the Umayyed period and Al-Mutanabbi was one of the most famous poets of the Abbasid period. Though they lived miles apart, during defferent times in veried socio, political setting their thought and expresion are same. Umar was the King of Erotic poetry. He want to make love to the beautiful damsels who pilgrimagings Mecca and Madina. Otherhand Mutanabbi was the most eulogistic and Qusida poet. Mutanabbi was generally respected as one of the greatest Arabian poets. As to his poetry, Ibn Khalikan says, "It is perfection". His Diwan gained unrivalled popularity amongs all classical society. Al-Mutanabbi composed eulogistic poem just for the sake of praising someone without looking forward to receiving presents. He was a dedicated poet of 'Saifuddwla' and 'Kafur' and praised them. In general, he used poetry as a means of gaining wealth and social status, yet comparing his eulogistic poem with other poets in his time. We realize that he was taken precedence over them in important book, "Al-Vaseten beys Al-Mutanabbi wa Khusoomah".

Some contemporary poets of Umar Bin Abi Rabia was Jamil, Majnun and another Triopoet are Akhtal, Jarir and Al-Frazdaq, otherhand Al-Mutanabbi's contemporary poets were Abu Nuwas, Abul Atahiya, Abul Ala Al-Maarri and Ibnul Mutazz.

"Aeulogistic thought and expression in the writings of Umar Bin Abi Rabia and Al-Mutanabbi" for comparatative evaluation, the focus of attention false in this work on the spirit of Eulogistic approach in the writings of both of them while they are found to have excelled in the field of eulogistic thought of writing, as it has been highlighted in the contributions made by them.

## Recommendations

- **Preservation and Compilation of Works** Academic institutions and literary organizations should initiate efforts to collect, preserve, and digitally archive the complete works of Umar bin Abi Mutanabbi. A comprehensive and authenticated edition of his poetry would aid future literary studies.
- **Translation and Accessibility** Scholars of Arabic literature should undertake systematic translation projects of Umar's poetry into English and other major languages, ensuring his work reaches a global audience and is included in world literature curricula.
- **Comparative Literary Studies** More comparative studies should be encouraged between Umar bin Abi Mutanabbi and other Arabic poets like Al-Mutanabbi, Al-Buhturi, or Abu Nuwas to broaden the understanding of diverse styles and traditions within Arabic eulogistic poetry.
- **Inclusion in Academic Curriculum** Universities should include Umar's works in classical Arabic literature or Islamic cultural studies syllabi to highlight the poetic richness of less-publicized poets.
- **Interdisciplinary Research** Future research could adopt interdisciplinary approaches—combining history, linguistics, and literary theory to analyze the socio-political contexts behind Umar's praises and his role as a cultural voice of his time.

## Conclusion

The eulogistic tradition in Arabic literature has long served as a mirror reflecting societal ideals, heroic virtues, and the poet's personal allegiance to cultural and political figures. Within this tradition, Umar bin Abi Mutanabbi emerges as a significant yet underexplored poet whose works reflect both the spirit of the age and his distinctive literary voice. While often overshadowed by the towering legacy of Al-Mutanabbi, Umar's poetry offers a more direct, emotionally resonant, and culturally grounded approach to praise poetry.

This comparative study has revealed that Umar's eulogies, though less philosophically intricate than those of his contemporaries, possess a unique sincerity, clarity, and rhetorical strength. His poetic style, rooted in traditional values and personal admiration, reflects a purer form of the madh genre. Through this exploration, the study underscores the diversity within classical Arabic eulogistic literature and the importance of recognizing contributions from lesser-known poets.

Ultimately, Umar bin Abi Mutanabbi's writings deserve greater scholarly attention for their literary merit and cultural significance. By revisiting and revaluating his poetic contributions, modern readers and researchers can gain deeper insight into the rich fabric of Arabic literary heritage and the nuanced ways in which eulogy was used as both art and expression.

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