



**AL GHAZAL INDA UMAR BIN ABI RABIA  
WA JAMEEL BUSAINA:  
DIRASAH MUQARANA**

**Abstract**

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## **Introduction:**

1. Umar Bin Abi Rabia was one of the most important poets of the Arabic language and literature of all time. He belonged to the Umayyad period. He was the leader of a particular kind of love poetry which is named after him. It is called "Al Ghazal al Umri". He was impassioned by any beauty that he had seen on the street or at the time of the annual haj in Makka. That impassion for beauty resulted in a vast amount of poetical creation.
2. On another side Jameel Ibn Ma'mar was another poet of the same period. He was also one of the most famous and important poets of all time. He also composed love poetry. And he is considered the leader of a particular kind of love poetry which is named after his tribe and that is "Al Ghazal al Uzri".

Al Ghazal al Umri focuses on beauty. The person with beauty goes out of focus. This kind of love poetry travels with beauty leaving one beautiful person to another. While Al Ghazal al Uzri focuses on love for a particular person and describes the loved one as beautiful. In entirety, it remains focused on the person who is loved by the poet or on the feeling of love and passion by the poet himself for the person that he loves. That is the reason all the poets that followed "Al Ghazal al Uzri" have generally the name of their love attached to their names like Jameel-Busaina, Qais-Lubna, and Urwa-Afra, etc.

Both the poets Umar and Jameel dedicated their entire literary life to love-poetry of their respective kind. Rarely they ventured out for another genre of poetry.

## **The Thesis:**

The thesis was divided into 5 chapters. The first chapter discusses the meaning and definition of "Al Ghazal" along with its characters and salient features. It contains a short note on "Al Ghazal" from the period of Jahiliya or pre-Islamic period.

The second chapter discusses love poetry in the Umayyad period, and it is rising again after a brief period of being out of focus in the initial Islamic period.

The third chapter discusses the life of Umar Ibn Abi Rabia in detail, eg. his clan, his family, his upbringing, his literary life, etc.

The fourth chapter discusses the life of Jameel Ibn Ma'mar in detail, eg his clan, his family, his literary life, the clan of Busainah; his love interest, Busainah's life, and her reciprocity of love to Jameel, etc.

The fifth chapter presents a comparison between these two kinds of love poetry that both followed together. It presents specimens from their respective poetry. And it also presents the comparison in describing the physical or spiritual beauty of their respective love interest, their innovative way or meaning in their expression, and their inclusion of Islamic meaning in their poetry.

At the end, a conclusion of the entire thesis work was presented briefly.

## **The Outcome of The Thesis:**

Both the poets Umar and Jameel were aligned in some aspects of their respective poetry composition and they differed in some other aspects.

The points where both of them got aligned are that they both had dedicated their literary life to love-poetry only. But each of them took their own path in choosing their respective love interest. Umar focused on beauty, and he followed beauty wherever he found it, while Jameel's focus was on his own love interest Busainah. His entire composition of love poetry was unidirectional towards Busainah.

In their expression and description of beauty of their respective love interest, they also took different ways. Umar described more often physical beauty while Jameel's description of physical beauty is lesser than that of Umar as he dedicated his poetry more towards describing his and Busainah's feeling towards each other and their struggle to meet each other.

In terms of the available quantity of poetry, the outcome is that the quantity of Umar's poetry is larger than that of Jameel. This difference in the quantity of the available volume of poetry for both of them made the comparison work between their respective literary production a difficult task. Despite the difference in quantity, both of them were accepted as a standard in quality. It is very difficult to determine the exact reasons for this quantity difference as there are several candidates to be considered for it. For example:

Umar lived longer than Jameel which gave him more time for literary activity than Jameel.

Umar's life was stable while Jameel had an unstable life from the time he expressed his love for Busainah.

Umar was from the most important tribe of Arabia, which is Quraish. His tribe had leadership in every aspect of society, which made all the facilities at Umar's reach. He had dedicated narrators for his poetry to memorise and preserve it. While Jameel was from rural background lacking narrators for his poetry. Consequently, Umar's productions were preserved more for posterity and Jameel's poetry could not be preserved.

Umar was more popular with singers and musicians who would compose music for his poetry and sing to spread it among the general population. Some singers would always accompany Umar. But there were no dedicated singers with Jameel. Singers and music composers would receive Jameel's poetry less often. Umar would always put his effort to produce poems that were easier for musicians to create tunes for it while Jameel would only care for his own feelings for Busainah and the highest literary standard of the language, as a result, creating tunes for Jameel's poems were somewhat difficult in comparison to those of Umar.

These were the possible reasons for the difference in the available quantity of their literary productions.

Whatever the reason for this difference may have been, it brought some interesting results, for example, it made Umar more famous than Jameel. It also lessened weakness in Jameel's poetry than that of Umar.

## **Innovation**

The most prominent innovation in their respective poetry is the use of Islamic meaning in their poetry composition, which is absent in pre-Islamic poetry and it was weak in the poetry of early Islamic period.

Another new thing is that both of them left the tradition of composing love verses starting with weeping upon the ruins of the residence of the lady love who used to reside there in the past. It is to be noted that this way of starting love poetry was a tradition to be followed by all the poets before these two came into the scene. Both of them used that tradition very rarely and freed the love poetry from the unnecessary shackle of tradition.

## **Similarities**

In their literary collection, we find similar poems in meaning or theme. Sometimes similarity is found in some lines or verses of some of their poems either in meaning or in both meaning and words. There is an entire sub chapter discussing this issue in the thesis, but it was almost impossible to determine who copied whom or they even copied each other or just coincidentally they turned out to be in the same page.

Overall, it can be concluded that both the poets were geniuses in composing their literary product in the respective field of their choice. And both of them left a huge amount of literature that enriched Arabic language and human civilization in more ways than one.

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