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2003/2

THE AMERICAN UNIVERSITY IN CAIRO  
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES  
THE CONCEPT OF LOVE AS PORTRAYED IN AL-ZAHRAH  
BY IBN DAWUD

A THESIS SUBMITTED TO  
DEPARTMENT OF ARABIC STUDIES  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF MASTER OF ARTS IN  
ARABIC LANGUAGE & LITERATURE

BY  
SHEREEN MOHAMMAD HASSAN

JANUARY 2003

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THE AMERICAN UNIVERSITY IN CAIRO  
THE CONCEPT OF LOVE AS PORTRAYED BY  
IBN DAWUD

A THESIS SUBMITTED BY  
SHEREEN MOHAMMAD HASSAN

TO

DEPARTMENT OF ARABIC STUDIES

JANUARY 2003

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THE DEGREE OF MASTER OF ARTS  
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## DEDICATION

This piece of work is dedicated, with love, to:

my mother



## ACKNOWLEDGEMENTS

Without the help and support of so many people, I wouldn't have been able to carry out this study.

First, I would like to thank my adviser Dr. Rabie for his help and support.

Thanks also goes to my readers Dr. M. Serag and Dr. M. Berairi for their willingness to kindly read my draft and provide me with useful remarks.

I am also deeply grateful to Mr. Abu Bark Abu al-Ma'afī for the invaluable help he gave me in translating some poems of the text: *Al Zahrah*.

### ABSTRACT

This study deals with *Al-Zahrah* by Ibn Dāwūd. This book consists of two parts but it is known for its first part that is based on the manuscript kept at Dār al-Kutub al-Miṣriyyah in Egypt. Also, this book had been edited twice, in 1932 and 1975.

This study is an attempt to discern the essence of Ibn Dāwūd's concept of love as depicted in *al-Zahrah*. This attempt has been carried out through three main discourses. The first one was through presenting the origin of Ibn Dāwūd's theory on love and presenting literatures preceding Ibn Dāwūd. The second one was through reviewing the main underlying themes of the book: how love is generated; how it develops; what the lover's character is; what the signs of love are; what its terminologies are; and what type of love it is that Ibn Dāwūd is attempting to draw a framework for in his book. Was it sensual love or spiritual love? What was his own concept of each of them? How is each type philosophized by Ibn Dāwūd? The last one was through tracing the impact of that concept on the contemporaries of Ibn Dāwūd, or on thoes who came after him.

The study has shown that Ibn Dāwūd had delineated an image of love inspired by a lofty and spiritual culture. Love, for him, is a contemplative psychological exercise that develops taste and rectifies conduct.

The study includes many quotations of the book depicting Ibn Dāwūd's theory on love and a translation of selected poems from *al-zahrah*.

This study is entitled "The Concept of Love As Portrayed in *Al-Zahrah* by Ibn Dāwūd". This thesis has been submitted by Shereen Muhammad Hasan to the Department of Arabic Studies in the American University in Cairo, under the supervision of Dr. Mahmoud El-Rabie.

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## INTRODUCTION

### A. The Age of Ibn Dāwūd:

The third century A.H. was the age of political dismemberment of the Islamic Caliphate. By 320 A.H. the Abbasid Empire had already disintegrated into small separate states. Baṣrah was in the hands of Ibn Rā'īk. Fāris, 'Iṣfahān, Rayy, and Djibāl were under Buyid control. Mawṣil, Diyār Bakr, Diyār Rabī' and Diyār Muḍar were occupied by Ḥamadānis. Egypt, and Syria were dominated by 'Ikhshīdis. The Fatimids occupied 'Ifrikiyā, and Maghrib. Khurasān and Transoxania were in the hands of Samanids. Ṭabaristān and Jurgān were under Daylamī control, while the Carmathians occupied Baḥrayn and Yaman.

Only in Baghdād and surrounding areas did the Abbasid Caliph have some nominal authority.<sup>1</sup> In 334 A.H. the Buyids entered Baghdād, terminating all Caliphal authority.<sup>2</sup> Despite this political disintegration, the intellectual environment was witnessing a great period of enlightenment.<sup>3</sup>

One of the main factors, which attributed to this enlightenment, was the translation movement that reached its peak this century. By this time, works of philosophy and science had been translated into Arabic crowning the efforts that started in the second

century A.H. In this way works by Aristotle, Plato, Euclid and other philosophers became available in Arabic. The Arabs, moreover, acquired knowledge from various cultures. They translated from Persian works of biography, arts, philosophy, and history; from Hindī, they translated works in the fields of language, medicine, arithmetic and astronomy. They translated works from Chaldeans in agriculture, and from old Egyptians works in chemistry and anatomy.<sup>4</sup> Some of the most famous translators of this period were Yūḥannā al-Baṭrīk, Ḥunayn ibn 'Ishāk, Thābit ibn Qurrah, and Yaḥyā ibn 'Adiyy.<sup>5</sup>

By this same period, the conventional Arabic disciplines (religious and linguistic) had reached a high degree of development. For example, Tafsīr (commentary on the Qur'ān), had reached its peak. Some of the greatest commentators belong to that era; two of them are al-Ṭabarī, who is considered a pioneer in Tafsīr by ma'thūr (traditional interpretation), and al Zamakhsharī, author of *al-Kashshāf* who is a pioneer in Tafsīr by RA'Y (opinion).<sup>6</sup> As for Hadith (prophetic traditions), its sciences, such as *Hadīth Ḥasan*, *Hadīth Da'īf*, *Djarḥ*, and *Ta'dīl*, were established and categorized. By that time, transmitters of traditions were classified. Also pioneering works, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* had been already compiled.<sup>7</sup>

Fikh (jurisprudence) had been regulated and compiled in the first Abbasid period.

Along with the four known schools, other schools emerged, e.g. the 'Awza'iyyah. and Zāhiriyyah.<sup>8</sup>

In the field of linguistics, lexicons had reached a high degree of refinement. Moreover, various works were compiled in etymology and syntax, one of which is *Al-Khaṣā'is* by Ibn Djinnī.<sup>9</sup>

Writing, both poetry and prose, as well, had its share of achievement. Some of the greatest poets of this era are: Ibn al-Rūmī (d. 283 A.H.), Al-Buḥturī (d. 284 A.H.), and Ibn al-Mu'taz (d. 296 A.H.).<sup>10</sup> Some of the greatest prose writers as well belong to this period, e.g. Al-Djāhiz (d. 255 A.H.), Ibn Ẹutaybah (d. 276 A.H.), and Ibn 'Abī al-Dunyā (d. 281 A.H.).

To claim that this century was the age of a unique mentality whose ingenuity was perfectly expressed in its encyclopedic knowledge is correct. This mentality blended the authentic Arabic culture in its various artistic and scientific expressions with a foreign culture transmitted through translated works. Having melted in an Arabic melting pot, this blend of cultures was reassimilated with awareness and efficiency by that unique mentality, resulting in a peculiar combination of cultures that constituted knowledge of that century.<sup>12</sup>

## B. Ibn Dāwūd:

### 1- A Biography

ʿAbū Bakr Muḥammad Ibn Dāwūd Al-ʿAṣbahānī (d. 297 A.H.), known by Al-Zāhirī, is one of the prominent scholars and genius jurists of his age. He is renowned for his phenomenal achievements in the arts; thorough knowledge of the various *madhāhib*; unique command of the language; and his exceptional capacity for making *Fatwa* at an early age. Historians have unanimously agreed that Ibn Dāwūd is endowed with such attributes: al-Khaṭīb al-Baghdādī says: "he was a scholar, a man of letters, and graceful"<sup>13</sup>. Ibn-Khallikān further says: "he was a jurisprudent, a man of letters, and graceful; he also mastered the art of debate"<sup>14</sup>. Al-Ṣafadī and al-Dhahabī assert him as: "one of the geniuses of his age"<sup>15</sup>. He memorized Qurʾān at the tender age of seven; and donned the mantle of *fatwa* while he was still very young. Achieved at an early age, Ibn Dāwūd's eminence aroused the envy of some people that they maliciously sent him a man to ask him about the level of drunkenness. In reply, Muḥammad said: "a man is drunk when his sorrows turn tail, and when his secrets are unveiled"<sup>16</sup>. The man was delighted to hear this and realized Ibn Dāwūd's esteem<sup>17</sup>. Ibn Dāwūd's glorious distinction in jurisprudence and his



thorough knowledge of the sciences were much evidenced in books. Ibn al-Rūmī describes him as the "jurisprudent of Iraq"<sup>18</sup>. 'Abū Bakr Ibn 'Abū al-Dunyā tells that while he was attending one of Muḥammad's literary salons, a man entered and gave him a piece of paper. He pondered over this paper for quite a long time; his students thought it was a question that needs a *fatwa*. Muḥammad turned the paper and wrote a note at its back. It was then discovered that the man was 'Alī Ibn 'Abbās, known by Ibn-al Rūmī, the poet, and that the writing was:

Ibn Dāwūd, the jurisprudent of Iraq

advise us on the killers by a glance

Do they have a duty towards victims

or the lovers' blood is for them allowed<sup>19</sup>

The reply was:

You ask the advice of a victim

stricken by the arch of Longing and Desertion

A victim in union is much better

for Dāwūd, than a victim in separation<sup>20</sup>

The incident and the lines were differently related in *Tārīkh Baghdād*<sup>21</sup>.

Ibn Dāwūd's mastery of *fatwa* and debate was widely approved and acknowledged. Most famous were his debates with Ibn Sarīdj, al-Ḳādī (the judge). Al-Khaṭīb once mentioned that Ibn Dāwūd was an adversary to Ibn Sarīdj; books have frequently witnessed their arguments and debates<sup>22</sup>. However, Ibn Sarīdj could not resist his deep sorrow for the death of Ibn-Dāwūd; al-Ṣafadī narrates that when Muḥammad died, Ibn Sarīdj lamented his death saying: "My deep grief is only for a grave that ate the tongue of Ibn Dāwūd"<sup>23</sup>. It is even said that the news of Ibn Dāwūd's death arrived to Ibn Sarīdj while he was engaged in writing; he then threw the book and said: "The one whom I wore myself out preparing to oppose in debate died."<sup>24</sup>

## 2- His Poetry:

Biographers refer to his poetic gift: "he was a poet and a man of letters".<sup>25</sup> However, volumes of biography and poetry written at that time did not make reference to this poet or to his poetic talent. Ibn Dāwūd's attempt to conceal his poetic gift perhaps hampered his route to fame. Historians realized that he tended to attribute his verses to his contemporaries; al-Mas'ūdī states that "Ibn Dāwūd excelled in composition;<sup>26</sup> yet, his talent reached the zenith in the lines he wrote in his prime:

I am scared to death from disunion

that tends to break my heart <sup>27</sup>

This line is one of a quatrain cited in *Al-Zahrah* and attributed to Ibn Dāwūd's contemporaries. Another line is:

Enjoy your beloved in separation

till you attain the joy of re-union <sup>28</sup>

This citation is a five-line verse mentioned in *Al-Zahrah*.

Another is:

A lover, no good, his passion is concealed

desire, in his sighs, is openly revealed <sup>29</sup>

This is also one line of a couplet in *Al-Zahrah* <sup>30</sup>. Biographers cite more than 86 verses that he ascribes to his contemporaries. Books on literature and biographies as *Tārīkh Baghdād* by al-Khaṭīb, *Al-Maḥmūdūn min Al-Shu'arā'* by Al-Ḳiftī, and *Al-Wāḳf bi'l Wafayāt* by Al-Ṣafadī ascribe some of these verses to Ibn Dāwūd. There are other verses that are not cited in *Al-Zahrah* and may be quoted in anthologies of poetry.

The verses that Ibn Dāwūd attributes to his contemporaries in *Al-Zahrah* (more than 440 verses) nearly present tenth the book. Given these verses of poetry, that he does not

record to his name, it can arguably be said that Ibn Dāwūd is a prolific poet—an obscure artist to whom biographies and literary books did not make a single reference. Besides, Ibn Dāwūd can be safely said to have started composition at an early stage of his life, he states: "I have never been whim-free since I went to school. I was still at school when I started writing *Al-Zahrah*; my father went through most of it." <sup>31</sup> Ibn Khallikān confirms, "He wrote, in his prime, his book which he called *Al-Zahrah*." <sup>32</sup> The news of Ibn Dāwūd, the young boy who succeeds his father in making *fatwa*, underscores the fact that this book must have been written at a very young age. Perhaps Ibn Dāwūd, the poet, was not satisfied with this tendency and perhaps he wanted to fetter his poetic talent. Al-Baghdādī quotes 'Abū 'Umar Muḥammad Ibn yūsuf Ibn Ya'kūb, al-Ḳādī (the judge), who says: "I was once walking with Ibn Dāwūd in Baghdād when we saw a young girl singing his lines:

I moan about a heart, you broke

a moan of a lover to a bossom lover

My agony aggravates with time

and you still make the grave, pale

God forbids killing me in love

and you, my killer, unjustly permit it <sup>33</sup>

Ibn Dāwūd then asked: "how to recall this?" 'Abū 'Umar then replied: "it has gone with the procession."<sup>34</sup> Marooned in religious studies and heated argumentation, Ibn Dāwūd turns away from composition. Avenging himself and his father, Ibn Dāwūd gets bogged in his retaliatory debate with Muḥammad Ibn D̲jarīr, 'Alī Ibn Sharshūr, and 'Abū 'Isā al-Darīr.

### 3-His books:

*Al-Zahrah* is the most famous book authored by Ibn Dāwūd al-ʿAṣbahānī; perhaps due to the collection of poetry, anecdotes, and witticisms contained therein. Ibn Dāwūd further wrote other books which Ibn al-Nadīm listed under religious jurisprudence<sup>35</sup>:

1- *Kitāb al-'Indhār*

2- *Kitāb al-'Idhār*

3- *Kitāb al-Wuṣūl 'Ilā Ma'rifat al-'Uṣūl*

4- *Kitāb al-'Idjāz*

5- *Kitāb al-Rad 'alā Ibn Sharshūr*

6- *Kitāb al-Rad 'alā Ibn 'Isā al-Darīr*

7- *Kitāb al-'Intisār min 'Abū D̲ja'far al-Ṭabarī*

8- *Mukhtār al-ʿAshʿār*

9- *Al-ʿIntiṣār ʾilā ʾAbīh Min al-Nāshiʾ al-Mutakallim*

10- *ʾIkhtilāf Masāʾil al-Ṣaḥābah*

11- *Al-farāʾid*

12- *Al-Manāsik*

Surprisingly, Ibn al-Nadīm overlooks *Al-Zahrah* which is deemed, by historians of his age such as Al-Ṣafadī and Ibn Khallikān, the most famous ever by Ibn Dāwūd and the most recurrent in biographies<sup>36</sup>. Hādījī Khalīfah refers to this book by more than one title: once he calls it *Zahrat al-ʿUlūm fiʾl-ʿĀdāb* by the Shaykh Ibn Dāwūd; he also refers to it as *al-Zahrah* by Muḥammad Ibn Dāwūd, and as *Zahrah* by ʾAbū Bakr Moḥammad Ibn Dāwūd.<sup>37</sup> This may be due to the existence of more than one edition, at that time, bearing different titles.

#### 4- His Death:

The exact date of Ibn Dāwūd's death is obscure and is believed to be between the year 296 and 297 A.H. Al-Masʿūdī states that Ibn Dāwūd died in 296 A. H. Ibn al-Djawzī agrees to this date and Ibn Khallikān partially does. However, Ibn al-Khaṭīb says that he

died on Monday, the tenth of Ramaḍān in 297 H. Al-Ḳiftī, al-Ṣafadī and Ibn Ḳhallikān support this view. They unanimously agree that he died at the age of twenty four.<sup>38</sup>

### C. The Book of *Al-Zahrah*:

*Al-Zahrah*, according to its editor- Dr. 'Ibrāhīm al-Samarra'ī, is known for its first part that is based on the manuscript kept at Dār al-Kutub al-Miṣriyyah in Egypt (no. 7246); this first part was published by Mr. Nickel in collaboration with the Palestinian poet 'Ibrāhīm Ṭūḳān in Beirut (1932- Publications of the American University). The editor of *Al-Zahrah* later co-published the first part with Dr. Nūrī al-Ḳaysī in Baghdād (1975). It is worth mentioning that the second part is based on the manuscript held at the Iraqi Museum, as well as the manuscript in Turin, Italy.<sup>39</sup>

### - The Manuscripts of *Al-Zahrah*:

The copy of *Al-Zahrah* kept at the Iraqi Museum carries the number 1345 and comprises 247 pages. According to al-Samarra'ī, the clerk wrote the following words with golden letters on the second and the third page:" For the Treasury of the Great Sulṭān, the Pillar of Muslims and Islam-- 'Abū al-Fidā' 'Ismā'īl Ibn al-Mālik al-ʿĀdil Sayf al-Dīn 'Abū Bakr Ibn 'Ayyūb, may God bless his victories and shield his riches. This copy dates back

to the advent of the 8<sup>th</sup> century of al-Hidjrah; the supplementary copy for this one held at Turin follows a method in chapterization totally different from that which Ibn Dāwūd refers to in his introduction to the first half of *Al-Zahrah*. " This thesis, however, focuses on the publication by Dār al-Kutub al-Miṣriyyah which is the original copy of the first half of *Al-Zahrah*. The copy that Ṭūḳān and Nickel published comprised some errors. For example, they incorrectly attribute verses by the famous poet al-Buḥturī to ‘Ubayd Ibn al-Walīd or to al-Walīd Ibn ‘Ibādah; ‘Abū Dahbal is misspelled as ‘Abū Dhuhayl. It is worth mentioning that this copy is inscribed in 285 pages, each comprises 21 lines.<sup>40</sup>

#### - The Method of Ibn Dāwūd in *Al-Zahrah*:

Ibn Dāwūd, in his introduction to the first half of *Al-Zahrah*, elucidates his method in the book. He says: "It is a book entitled "*al-Zahrah*" and which I plan to contain one hundred chapters; each chapter includes one hundred verses of poetry. In the first fifty chapters, I tackle aspects of love-- its rules, dispositions, and cases. In the other fifty, I touch upon the remaining diversities of poetry. In this, I content myself with the least of each especially that our topic is so prolific that a book can encompass or a language can express." Ibn Dāwūd's method in these chapters is evident in supplementing each chapter



with the verses relevant to the subject, and narrating a few stories since, according to him, "people have piles of these stories that they rarely make use of".<sup>41</sup> Ibn Dāwūd also stresses the chapters that he tackled in the second half of the book. He says: "Now I concluded the first fifty chapters and will, at God's will, embark on the second fifty. In this, I will commence with words that have been said in the Greatness of God, His might, His blessings, and His hegemonic powers; to follow, are words said in honor of the Prophet (Peace be upon Him) and his dignified folks. According to my own discretion, I arrange the chapters of the book with respect to the significance of each. I give precedence to those chapters about sensual and spiritual love that are most beneficial to man in temporary life and life hereafter, and most inviting to piety. Traditionally, poets start their verses with rhapsodies on women; a poem whose opening verses do not celebrate love is branded as "granular" and is even deemed as "disconnected"; its poet is regarded by scholars to deviate from the route of the accomplished poets. I then choose not to tread an unconventional path." <sup>42</sup>

Concluding this critical introduction, Ibn Dāwūd starts commenting on the intended chapterization of the book. He says: "I present, at God's will, some selected poems by

Umayyah and by his disciples and associates in the chapter dedicated for that poet; if the poems by his disciples and associates cannot compete with his, they at least caught his spirit; the following chapter (fifty one) encompasses what Umayyah and his companions have said in God's greatness and might." <sup>43</sup> The book conspicuously comprises verses that range from the couplet to the quatrain; stanzas quoted in the book rarely exceed the four lines; perhaps a sixteen-line verse is the longest ever cited in this book. Ibn Dāwūd selections variously represent the known literary ages, namely the Pre-Islamic, Islamic, Umayyad, and Abbasid ages. It is the First Abbasid age that Ibn Dāwūd lived and largely refers to in the book. He frequently cites poets like al-Buhturi, and 'Abū Tammām as well as a good number of unknown poets. Ibn Dāwūd consistently annotates his own point of view to all texts cited. He may briefly comment on some texts: he stresses the artistic merit of the verses; celebrates the success of the poet if he shows brilliance in composition; and underscores his weaknesses when he loses control. Historians recognized and highlighted the significance of this book; they even widely tackled and commended the book. However, Ibn Dāwūd often neglects to attribute verses to their authors, simply repeating: "and someone else has said". A wide discrepancy is noted in the verses cited in *Al-Zahrah*, if compared to those recorded in authentic collections or to

those referenced in classic books on language, literature and history. Eventually, Dr. Samarrāī - the editor of the book- registers these discrepancies in the endnotes. He says: "discrepancies noted."

**- The Title of the Book:**

The title of the book has been an issue of controversy; whether it is "*al-Zahrah*", with a *Fath* or a *ḍam* of the first letter. However, the balance tilts in favor of the second opinion and that for the following reasons:

- 1- Yāḳūt stated that "ʿAḥmad Ibn Muḥammad Ibn Faradj al-ʿAndalusī authored his book entitled *Al-Ḥadāʾiḳ* for the Caliph al-Mustanṣir bi ʿAllāh with reference to *Al-Zahrah* by Ibn Dāwūd, punning on the relation between the flower and the garden." <sup>44</sup>
- 2- The word "Zahrah" is commonly used in books; the book *Kashf al-Zunūn* reports more than twenty books bearing the title "*al-Zahrah*" with the *Fath* of the first letter:

-*Al-Zahr al-Maḳṭūf min Fath al-Raʾūf*

-*Al-Zahr al-Naḍīr ʿalā al-ḥawḍ al-Mustadīr*

-*Zahrat al-Basātīn wa Nuzhat al-ʿAdhhān*

-*Zahrat al-Riyād*

The author of *Kashf al-Zunūn* entitled Ibn Dāwūd's book " *Zahrat al-<sup>6</sup>Ulūm wa' l-<sup>7</sup>Adāb*".<sup>45</sup>

3-Yākūt narrates that: "I heard al-'Amīr 'Abū Naṣr al-Mīkālī saying: "We were speaking, in the presence of Ibn Durayd, about the most fascinating parklands; some of the presents said:" it must be the depressions of Damascus; others stated: " it should be the River of al-'Ablah.". One group mentioned the Dam of Samar-Ḳand, and another the Nahrawān River of Baghdād. Ibn Durayd then commented: "these are the parklands for the eye, what about those for the heart".<sup>46</sup> We then said: "what are these, 'Abū Bakr?" He replied:" *Uyūn al-'Akḥbār* by al-Ḳutaybī and *al-Zahrah* by Ibn Dāwūd". The relation between parklands and *al-Zahrah* can be easily discerned.<sup>47</sup>

#### - The Reason for writing this Book:

Al-Ḳhaṭīb, quoting al-Ḥusayn Ibn al-Ḳāsim, says:" Muḥammad Ibn Dāwūd had great affection towards Muḥammad Ibn Djāmi<sup>6</sup> al-Ṣaydalānī, and for him he wrote his book *Al-Zahrah*".<sup>48</sup> In the preface to the book, Ibn Dāwūd states:" you renounce changes of fortune, and you are the one who alters its faces. You reject disunity of fellow companions, and in this you take the lead. You are surprised by the wonders of time - a

complaining tyrant, a regretful oppressor; and you are a mere wonder." <sup>49</sup> This reference made by al-Khaṭīb explains Ibn Dāwūd's introduction which says: " May God prolong your life in perpetual opulence; and from the vicissitudes of life protect your riches. Let me be your sword and shield when disasters strike; and let me proceed to the Angel of Death and you stay behind." <sup>50</sup>

ʿAbū ʿAbd ʿAllāh al-Naṭṭāwī, al-Naḥawī (the linguist), says: "I visited Muḥammad Ibn-Dāwūd al-ʿAṣbahānī when he was on his death bed, and I asked him: "How are you doing?" He answered: "my love for the one you know brought me what you see". <sup>51</sup> I then said: "what impedes communion I know you can afford?" He answered: "communion can be both; the permissible look and the prohibited ecstasy. The permissible look inflicted me with what you can see; and I was deterred from the impermissible ecstasy by what I have heard from my father who said, quoting the Prophet (Peace be upon Him) that:" the one who loves and conceals his love, cleaves to chastity and adheres to patience, God bestows on him His forgiveness and allow him into His Heavens." <sup>52</sup> Some variations are evidenced for this account. Surprisingly, Ibn Dāwūd was widely known among his contemporaries to have a great affection towards one of the boys of ʿAṣbahān. Historians

record the news of this love in their books: al-Khaṭīb says, citing 'Abū Sa'd al-Mālīnī and al-Ḥasan Ibn 'Ibrāhīm al-Laythī that: "Muḥammad Ibn Dāwūd had great affection towards Muḥammad Ibn Djāmi' al-Ṣaydalānī, and for him he wrote *Al-Zahrah*.<sup>53</sup>

Al-Ṣafadī remarks: "Muḥammad had a platonic relation with a boy from 'Aṣbahān called Muḥammad Ibn Djāmi' (also known by Ibn Dhukhruf). Strangely enough, Muḥammad Ibn Djāmi' used to support Ibn Dāwūd; "Ibn Djāmi'", states al-Khaṭīb, "was the only beloved that supported his lover in the past time."<sup>54</sup> Al-Ṣafadī says about the chastity of this love: "Ibn Djāmi' once went to the water closet and when he was back, he looked in the mirror and he admired his beauty. He went to Ibn Dāwūd after covering his face and said: "I admired my beauty and wished no one could see it before you. Ibn Dāwūd then fainted." Overwhelmed by his love for the boy, Ibn Dāwūd met his fate.<sup>55</sup>

## Chapter 1

### THE CONCEPT'S ORIGIN AND PRECEDING LITERATURES

#### A. Plato's influence on Ibn Dāwūd:

Plato is a leading light in the sphere of love philosophy.<sup>56</sup> In its lofty sense, love is an endless contemplation of beauty which guides the soul to recognize God. Plato discusses these ideas in his book *al-Ma'duhbah* (The Banquet) through an oratorical discussion.<sup>57</sup> He wrote this book between the years 284 and 268 B.C. and gave it the title of *al-Ma'dubah* (The Banquet); this title is particularly chosen because a banquet, held the poet Agato (a friend of Plato), is taken as a background for a series of orations delivered by the distinguished guests. Fedrous speaks about the interpretation of love as it occurs in the Greek legends. Posanious also touches upon the same topic from the perspective of the wise legislature. Ariksmac makes his contribution to the subject in his capacity as a physician. Aristophane refers to the origin of creation and the secret of affinity between souls. He argues that every two souls were one unit that has split into two. Agaton also tackles love from a poetical point of view and even quotes Homer. Finally, Socrates speaks to elevate every meaning of love to the sublime. For him, sensual love can have a spiritual aura if the lover manages to shift from the flesh to the spirit.<sup>58</sup>

Plato, quoting Posanious, states that love, as all deeds, can be good or evil depending on the intention of the lover. Plato says: "every deed is not deemed good or evil per se; such a matter is contingent on the intention of the doer. It becomes a good deed when it is done to promote justice and beauty; and a bad deed when it breeds evil and injustice. Likewise, love per se is not the immaculate unless it urges man to love pristine beauty. People, however, ignorantly shun the spiritual for the sensual..."<sup>59</sup>

Plato further states that one purpose for love is virtue. He says that love is the destiny of "souls with instincts of nobility and chastity, even when they lack the beauty of the shape."<sup>60</sup> Furthermore, Plato refers to Eros, who in Greek mythology represents love, as the origin of creation.<sup>61</sup> He (Eros) sprung into life with the birth of earth. Hence, he is considered "the most ancient of all gods, or rather, of all the powers dominating creatures. He is also the oldest of immortal powers; and the most commanding that can provide man with happiness and virtue in life and in life hereafter."<sup>62</sup>

Eros, however, in Plato's discussion (quoting Socrates), loses divinity which the Greek legend bestowed on him. He is thus a supreme power that guides man's contemplation of the mortal in his journey to the immortal. Plato cites these legends to



testify that beauty is the reason for creation.<sup>63</sup> Beauty is also a moral beacon for the wise to know God. Plato, quoting Socrates, clarifies the stages through which the soul passes to transcend the sensual to the spiritual. He says: "man, at the outset, loves a beautiful creature... he then comprehends that the beauty of shape is identical in all creatures".<sup>64</sup>

Subsequently, man realizes that his duty is to "search for pristine beauty. He becomes fully ripe to love beauty in all creatures; and to purge himself of the domineering love to one creature. The beloved as flesh is now trivialities if compared to the beloved as spirit. Man eventually recognizes that spiritual beauty is even graver than sensual beauty."<sup>65</sup> Plato noticeably glorifies spirituality, only to stress the fact that spiritual love is originally influenced with Platonic love. Plato then states that man, who celebrates the spiritual rather than the sensual, suddenly recognizes beauty as-- eternal, immaculate and absolute. It is the beauty of God."<sup>66</sup>

#### **B. Literatures on Love Preceding Ibn Dāwūd**

It is almost agreed that al-Djāhiz (d. 255 A. H.) was the first to broach the subject of love in his two articles on women and female singers and in the article which boasts about slave girls and boys.<sup>67</sup> The article's proud boast, namely slaves are not appreciated for

their excellence in housework; rather, for their sexual appeal. Another book on the same subject was written by 'Aḥmad Ibn al-Ṭayyib al-Sarkḥasī (d. 286 H.). Al-Zaraklī quotes al-Ḳiftī and others saying that they have read 'Alī al-Kindī, al-Faylasūf (the philosopher) whose writings include: *al-Madkhal 'Ilā Ṣinā'at al-Nudjūm*; *al-Djulasā'*; and *al-Mudjālasah wa al-Lahw*.

**Al-Djāḥiẓ: The first one to write on love:**

Al-Djāḥiẓ is distinctively known for a capacity for debate, an aptitude for scrutiny and a power for a realistic analysis divorced from contemplative idealism.<sup>68</sup> He expressed his views on love in three messages: the first on women, the second on female singers and the third on male and female slaves.<sup>69</sup> Al-Djāḥiẓ also put some of these views in his book *al-Hayawān*. Man in this book is unceasingly compared to all creatures; the author unveils man's motivations and depicts objects without the least attempt to conceal their reality no matter how coarse or offensive they are.<sup>70</sup> When al-Djāḥiẓ touches upon man-woman relationship, he states that the unleashed pleasure is extremely natural: the whole universe is originally created for man's pleasure; and it is women that are mostly desired by man. "It is but for the ordeal and calamity in forbidding what has been forbidden, permitting

what has been permitted, clearing any doubts over the newly-born, and the transferring of inheritance to the successors, no one could have had more right to any of them (women) than the other. Any act that was not forbidden in the Holy Book or the Sunnah is absolutely permissible. People's discretion is not a criterion in this respect." <sup>71</sup> Al-Djāhiz thus rejects the idea of the natural motivation as far as ordinances are concerned. He further believes that sex is synonymous to nature; and that the sexual intercourse which has been prohibited is so by Shari'ah rather than by disposition. He also notes that some of the primate birds, when in love, become sexually dedicated to a sole male bird. <sup>72</sup>

Al-Djāhiz thinks that the look is permissible: it was allowed for the sons of the Ṣaḥābah (companions of the Prophets) to associate with women; a women's company is not allowed unless in the presence of a numberless attendees. The Khalīfah of Muslims, however, used to have a female slave to entertain him; and since a woman is allowed to sit with men in old age, she is conferred this very right in her youth. "However, it is one of the excesses of those who do not feel jealous over women but are obsessed with evil thoughts." <sup>73</sup> Al-Djāhiz refers to the look permitted on the trade of slaves; he believes that

the notion of slavery does not curb desire for a slave; conversely, this could even whet the fervent desire.<sup>74</sup>

Al-Djāḥiẓ further remarks discrepancies in customs and traditions from one age to another and how this confuses both concepts of the *Ḥalāl* (the permissible) and the *Ḥarām* (the impermissible): "in the past they used to pass the marriage of a woman for more than once; nothing, but death, could hamper her way as long as she is desired by men; now, they hate this, and despise a woman who has been married before; they even scold a man who proposes to her. They like the female slave who has endlessly passed from one master to another. How could this be admired in a slave girl and be detested in a free one? Have they felt jealous over the slave rather than the free girl? Do not you think that jealousy when it violates what God has permitted is sheer void?"<sup>75</sup>

The author of *al-Ḥayawān* focuses primarily on the sexual organs and their impact on man's conduct; he proceeds with the manifestations of the age puberty, namely the change in the voice's tone; the spread of hair all over the body; and steadiness in walking. He states that "an adult is better than his fellow who has not reached the age of puberty; however, puberty is not the absolute wisdom."<sup>76</sup> Al-Djāḥiẓ tackles various forms of

sexual deviation in man and animal; he also establishes a relation between purity, sincere emotion, and integrated ethics. He says: "I have seen that desertion of sons is most rampant among mothers who gave birth to children out of wedlock. They may, in marriage, give birth to children; they are then equally tender as chaste mothers. However, when their children are born out of a nuptial relation, God obliterates their kinship to these children as if they have not carried them in their wombs." <sup>77</sup> Al-Djāhiz, in addition, traces sexual potency in both males and females. He states that: "a boy is most potent at the outset of puberty; his potency continues to glow, and only flickers with old age or affliction with a malady. Women's desire, however, is kindled by age." <sup>78</sup>

In the book of *al-Ḳiyān* (female singers), al-Djāhiz depicts the life of *al-Ḳiyān* (female singers) in Baghdād; he sheds light on the hidden sexual lives of those singers and the process of trading with their bodies; these maids submissively become the possession of he who manages to lay his hand on them. "It is the lover who spends lavishly to get a slave; perhaps he primarily intends to quench his desire, but was hampered on the way. He then resorts to *al-Ḥalāl* (marriage), even though he does not appreciate its blessings." <sup>79</sup> Al-Djāhiz thus defines love as an incurable malady that seeps

into the soul and strikes the body.<sup>80</sup> He comments on the love for singers, as he says: "it is a sheer disaster to fall for a female singer, albeit her countless merits; for man, she is the ever matchless bliss."<sup>81</sup> He remarks: "a female singer is no true heart in love, since she maliciously sets the trap for the lover and gives him the poisoned chalice of love; when a man encounters her, she beguiles him with her penetrating looks, and enchants him with her flirty smiles; she even celebrates his love and toasts his health; she expresses her sadness for their separation and her longing for their re-union. When she casts her spell over the lover, who is now enamored by the romance, she tightens the siege on his heart and further exaggerates her emotions; in letters, which she swears to have watered with her tears, she airs her gnawing pain. It is he and only he, which she aspires to win." <sup>82</sup>

Having now a prey ensnared on her web, the female singer proceeds with the rest of the plan; she rejects him at one point and accepts him at another; he thus experiences a state of a fluctuating psychology. <sup>83</sup> When she accepts him, she entices him with her soft allure: she outrageously flirts with him (eats half the apple and gives him the other half, she drinks half the glass and gives him the rest); she engraves his name on her ring; she tells him that she spends sleepless

nights when he is away; "she seemingly plays the lover until they far go beyond the kiss. Cunningly, she resorts to trickery to sap the lover of all his powers. She may have more than one lover at her beck and call; she cries on the shoulder of one lover, and dallies with the other; she inveigles each one into believing that he is the one and only in her life; in her letters to those lovers, she separately complains about the rest; she tells each that she only seeks his company alone. Had the devil no other reason for temptation or blasphemy, female singers could have been more than enough." <sup>84</sup>

For al-Djāhiz, a singer is an irreversible curse in disguise; she is a veteran at sex, singing, and looting. However, she is a victim whose buyer and seller compel to wade in the morass of vice. "How can a singer escape her destiny and become chaste; it is known that ethics and behaviours are shaped by the surrounding environment; and she (the singer) is immersed from cradle to grave in a corrupt atmosphere." <sup>85</sup>

Obviously, the singer is a victim of a society that views woman as a commodity (a means) for sexual pleasure. The author openly states at the end of this message that the trade of singers is but a masked trade of sex that secretly harbors adulterers and deviously escapes punishment. A rich man can buy a female slave to satisfy his sexual desires; when

he whets his sexual appetite, he returns her to the seller with a lesser price; the difference between the two prices is the money paid for the forbidden pleasure that has been camouflaged by the process of selling and buying. Al-Djāhiz satirically laments the actual state of the singer when he mentions that the singer whoever tries to remain chaste would not resist for long. For those professional singers who lay their grip on the arts would not allow her to the secrets of the trade unless she yields to corruption.<sup>86</sup>

In the boastful article about the female slaves and boys, al-Djāhiz persistently exposes the actual social and ethical reality as far as love and sex are concerned. At the outset, he states that each branch of learning has its audience. This means that he does not target the public with the sexual language he uses.<sup>87</sup> He even points to the explicit sexual words in the poetry composed by ‘Abd ‘Allāh Ibn ‘Abbās. The author even says: "Some may show piety and austerity. However, they do not even have the least knowledge, generosity, or dignity."<sup>88</sup> He made reference to the *Ṣaḥābah* (companions) who take no offence at using overt sexual words that were primarily intended to be used by linguists.



This paper hinges on a dialectical debate between the owner of the "female slaves" and the owner of the "boys". This debate is in its essence a dialogue between a male chauvinist and a female advocate. The owner of boys believes that a boy is the epitome of beauty and that he has been mentioned in *Qur'ān* as bliss of Heaven. He adds that only the breadless will tread Heaven; and if ancient Egyptians celebrated the beauty of women in their poems that is because they are tasteless nomads who have not seen the fair boys of that age. The owner of female slaves rejects this opinion and regards woman as the angles of Heaven; and marriage as a law of nature.<sup>89</sup>

The book of *al-Mahāsin wa'l-'aḍḍāḍ* is regarded as a compendium of al-Djāḥiẓ views on love: it is an ailment that seeps into the soul to ignite all good and evil desires depending on the person's respective morals and natural milieu.<sup>90</sup> Al-Djāḥiẓ relates love to the acuteness of intelligence and the audacity to reject the norm. Evidently, Ibn Dāwūd was not the first to write on love; he is at least preceded by al-Djāḥiẓ. However, each approaches love from a totally different perspective. Al-Djāḥiẓ delineates an image for love in a specific historical period and within a certain cultural milieu, namely of the

erotic masters and the slave maidens. later, he sheds light on the desire rather than the passion.<sup>91</sup> To conclude, al-Djāhiz wrote about love in its sense of being a spark that enkindles bodily desires and drives to the extreme. He did not write about sublime love when a feeling is transformed into a staunch belief, a fervent hope.

## Chapter 2

### **The Theory of love in *Al-Zahrah***

Ibn Dāwūd seeks to lay the foundation for an Arab theory of love;<sup>92</sup> as regards his affection towards Ibn Djāmi al-Ṣaydalānī, it does not exercise the least impact on his theory of love. He primarily depends on tales, anecdotes, philosophy, and on his religious and literary culture. Besides, he relies on his thorough knowledge of the Arabic poetry: he tends to support views by Plato, for instance, via lines from the Pre-Islamic or the Early Umayyad poetry.

The significance of the book lies in its first half which tackles love; it falls into fifty chapters proceeding gradually with the natural development of love; since the look comes first, the opening chapter is entitled "Many Glances, Ever Sadness";<sup>93</sup> when bewilderment and perplexity finds its way to the lover, the next chapter bears the title: "Reason is a slave and Love is a Snare";<sup>94</sup> as the blazing passion glows, the lover is devoured by doubts and gossips. He may seek solace in the outer world; nevertheless, nature becomes a symbol that reminds him of his beloved; as old age creeps, the lover caves in to the pressures of desertion, which gives rise to despair that eventually leads to death.

Subsequently, the concluding chapter is "little faith after death is much better than much faith in life."<sup>95</sup> Al- Washshā' in his *Al-Muwashshā* states that the titles of eight chapters of *Al-Zahrah* are -exactly or nearly- the carvings decorating lovers rings.<sup>96</sup>

Since Ibn Dāwūd intends *Al-Zahrah* for the cultured elite, he annotates poetic verses about love experiences with critical comments. Governed by the poetic tradition, Ibn Dāwūd does not differentiate in the quoted poems between a genuine poet and a pretentious poet. Poems by al-Madjnūn, Djamīl, and Ibn 'Abū Rabi'ah are adduced in one context with verses by veteran love poets like: al-Nābighah, Djarīr, al-Buḥturī and 'Abū Tammām. Ibn Dāwūd does not treat exhaustively any of the love issues aroused in *Al-Zahrah*; perhaps the verses set forth in great detail under sub-headings distracted him from dealing elaborately with these headings. In chapters: seventeen "who ever blames a fellow for fault deserves to be detested and abhorred";<sup>97</sup> thirty two "In the blazing passion a solace for the tortured lover";<sup>98</sup> thirty five "In the longing for a distant heart a haven for the ardent lover";<sup>99</sup> and thirty eight "who is held from his beloved seeks the comfort of memory"<sup>100</sup> the author may cite verses without analysis or comments; thus sub-headings only introduce the selected verses. Sometimes the introduction to the chapter is totally

irrelevant to the main purpose of this chapter. Chapter thirty nine "Having solace in delusions and dreams is a prelude for frailty and laziness" <sup>101</sup> clearly illustrates this point. Besides, Ibn Dāwūd seems to have a great fondness for poetry: in the introduction he says: " I meant to include a hundred verses in each chapter." Such excessive celebration of poetry weakens the analytical part.<sup>102</sup> *Al-Zahrah* could have been categorized as a collection of poems but for the introduction and the first ten chapters which set the framework for the meaning and causes of love. However, the cited verses respectfully express all the facets of human love experience and stress various types of love. Evidently, the book is a masterpiece that delineates the image of platonic love and enhances this type of love with the appropriate verses.

#### **Consistency of the methodology:**

Apparently, the author does not maintain a consistent methodology in his book. For instance, he begins with the first stage in love, namely the look and gradually proceeds with the rest of the stages. However, he delays the definition and the cause of love to a later stage. In the introduction to the chapter entitled "Who is isolated from the beloved suffers humiliation",<sup>103</sup> Ibn Dāwūd speaks about the voluntary or the involuntary

desertion of a lover and about the potential reasons for desertion; then he quotes relevant verses of lover poets. Eventually, he gets off the main topic to tackle other ancillary issues.

#### **Significant Issues and opinions in *Al-Zahrah*:**

Ibn Dāwūd's book describes how love is born: "exchanging looks and words give birth to acceptance which, by its turn, develops into cordiality; the latter further grows into affection which flourishes to become intimacy. Intimacy between people arises when affection to the other is deeply rooted that secrets are disclosed and consciences are exposed. Intimacy between human beings is said to be taken from the act of intimate permeation of affection into the bones and the flesh then to the brain and the blood. Intimacy burgeons into love; and love is a name for the state of lover when he unconsciously falls for his beloved. Love then flourishes to become adoration. An adorer may pity his adored that he forces her to renounce their love." <sup>104</sup>

Ibn Dāwūd believes that true love of this type glorifies the chaste lover who controls his passion to immortalize his love. Virtuous disposition dictates this conduct on those who are swept by the overwhelmingly ardent passion. "If lovers' abstention from

obscenities and their avoidance of indecencies were not impermissible by Shari'ah, or detestable by people, then a lover should break with his beloved so that the flame of love continues to glow in their hearts." <sup>105</sup>

Ibn Dāwūd glorifies 'Udhri love which reaches the nadir when the lover becomes infatuated with his beloved. The author's opinion is conspicuously expressed in his comments on the N-rhyming poem by 'Umar Ibn 'Abī Rabī'ah. The poem ends with:

I said, O' My Lady, y' tortured me

She replied, O' Lord torture me then <sup>106</sup>

Ibn Dāwūd then says:" If a lover can only endure the ordeals of love through those soothing words from the beloved, then they must have been a miraculous heal for the wound. But what if a love relation starts with the resemblance, habitual; a care to shield morals and ethics becomes inevitable; scourge their love with the commitments, natural. Lovers are eventually desperate creatures." <sup>107</sup> The author here sums up the phases and cases of love: resemblance between human beings represents the launching point for any love relation; lovers then perseveringly resist temptation; and lovingly caress their association. When the lover ascends to the stage of infatuation, he dispense with the

whole world for his beloved. A lover may suffer the scourge of doubts, anxiety, and misgivings. However, he is no lover if he gives vent to these feelings to devour his ardent passion. Ibn Dāwūd, noticeably, visualizes a lover in isolation from his beloved: love does not entail intimacy of two hearts seeking happiness in communion. Rather, love is an individual stance to which the true love has to fervently adhere. Ibn Dāwūd regards a true lover to agonizingly forebears his pains, albeit forbearance extravagantly kindles his passion. "He (the lover) believes not to shun his beloved or to seek the healing power of one other than that who caused the wound". The author adds: "if the lover tries to seek relief in another beloved, he finally realizes that he but resorted to the same beloved." <sup>108</sup>

Ibn Dāwūd synthesis a philosophy for *‘Udhri* love; he states that love is triggered by the affinity between souls. He says: "I have cited love poems which state that looks and words are the prelude to love; and I will, God willing, state what is the essence of love, how and why it sparkles." <sup>109</sup> The author then quotes the Prophetic tradition (Peace Be upon Him): "Souls are conscripted soldiers—those showing resemblance unite, and those displaying difference repel." <sup>110</sup>



Ibn Dāwūd adds: "some pseudo-philosophers claimed that God created man's soul round in shape, exactly like a ball; he then divided it into two halves split between two bodies; when each half meets the other, they fall for each other; people differs in this according to their natures and dispositions."<sup>111</sup> It should be noted that Ibn Dāwūd starts his argument with a Prophetic *Ḥadīth* (Tradition) (Peace be upon Him); he then supports his argument with Pre-Islamic verses; he refers back to Plato and supports his views with verses from the Umayyad age.

The author also makes reference to Ptolemy's theory of love which states that horoscope controls affinity of souls, unity of interests, and emotions of happiness and despair." Two souls are in communion when the Moon in one horoscope is in the same sign as the Sun in the other on their date of birth. When the Moon is three or six signs away, the relation is harmonious and full of understanding. If that is the case, the two souls are then destined to love each others."<sup>112</sup>

The agreement of horoscopes means affinity of dispositions; in this connection, Ibn Dāwūd cites Galileo in *Al-Zahrah*: "Galileo claims that a bond of love may unite two persons of mutual rational inspiration. However, it is never expected to unite two persons

of mutual irrational disposition. Rationality involves regularity, hence agreement. Irrationality, on the other hand, goes haphazardly and cannot lead to harmony." <sup>113</sup>

Ibn Dāwūd further mentions a medical interpretation for love. Love, from a medical point of view, is the response of glands to the active emotions. He quotes: "some pseudo-physicians claim that love is a greed that grows in the heart; the more the flame of love glaringly burns, the more the heat of passion, desire and anxiety blazingly glows. Hence, blood cells turn into the black. This extravagant blackness ruins the intellect and leads to madness. The lover may then attempt on his life or may be devoured by passion". <sup>114</sup>

Furthermore, Ibn Dāwūd cites Galileo to furnish the evidence for this medical interpretation: "Love emanates from the soul which exists in the brain (cerebrum), heart, and liver; the brain (cerebrum) has three areas: imagination at the top of the head; thinking at the middle; and memorization at the bottom." <sup>115</sup> Obviously, Ibn Dāwūd objectively mentions all theories of love.

The author of *Al-Zahrah* establishes an ethical foundation for love: chastity represents its ethical core; and sexual desire is extraneously irrelevant to the author's conception of love. In the chapter entitled "whoever is Graceful must be chaste", Ibn Dāwūd draws an

image for a lover who is gracefully inclined and sacrificially devoted to his beloved.<sup>116</sup>

The author cites the Prophetic *Ḥadīth* (Peace Be upon him) which states: "He who ever loved, retained his chastity, and kept his love to himself becomes a martyr when he dies."<sup>117</sup> In a comment on this *Ḥadīth*, Ibn Dāwūd says: "If lovers' abstention from obscenities and their avoidance of indecencies were not impermissible by *Sharīʿah*, or detestable by people, then a lover should break with his beloved so that the flame of love continues to glow in their hearts."<sup>118</sup>

Chastity, according to Ibn Dāwūd, is interrelated to grace and morals; it necessitates preserving the lover from humiliation by physical description: this is quite obvious in the titles of the two successive chapters "whoever is graceful must be chaste", and "It is disgraceful to humiliate the beloved by description".<sup>119</sup> In the first of these chapters, Ibn Dāwūd adduces stories, anecdotes and verses which exhort a lover to adhere to chastity. He further associates disgrace and shame with desire. The following verses by Ibn Ḳaddām denounce the ephemeral pleasure and glorify the immortal passion:

Dies, a pleasure from disgrace

but live forever shame and offence

Bad consequences remain in cache

pleasure, damned, if followed by guilt <sup>120</sup>

In the second chapter entitled "It is disgraceful to humiliate the beloved by description", Ibn Dāwūd says: "A lover should know that when he celebrates the good qualities of his beloved, he thus spurs others to fall for her." <sup>121</sup>

According to Ibn Dāwūd, love is only a virtue when the lover is virtuous. Love in its essence, Ibn Dāwūd believes, is a weakness destined for those ardently passionate lovers. Accordingly, it is only a virtue under certain conditions. The author further argues that it is totally rejected to attribute love to any of the prophets. He says: "I have seen many of those who are purportedly related to literature claim prophets to have fallen in love. If we were to relate the stories of prophets and holy men so as to make love feasible to those who deny it and to render it tangible to those who have never experienced it, provided that none of the holy men is disgraced, I wish we would not refrain. However, the whole matter does not pertain to religion. Love is a bond that ties the hearts of people in communion. Prophets and Imams are revered people whose stories should not be related to the public." <sup>122</sup>

Ibn Dāwūd also urges the lover to conceal love from his beloved. This, he believes, is a safer course. For if the beloved "is confidently certain about love, she will shun acquaintance; and if the beloved gets love, she will not seek intimacy. Eventually, unjustifiable rage bursts at the confident haughty heart." <sup>123</sup>

Love, for Ibn Dāwūd, is psychological state of contemplation: it is never-changing, non-renewable, and irrespective of the mutual satisfaction for two hearts. Ibn Dāwūd further renounces manifestations of a lover's longing for his beloved, namely weeping on the ruins, groping for the beloved in a cool summer breeze or in a gentle cooing. In justification, the author says: "A lover who searches for his beloved in the gentle breeze or the soft cooing is in the fault for two reasons: First, he is impatient for the absence of his beloved that he seeks solace in memory. Second, if impatience is his inherent trait, then love has not taken full control of his heart to help him forget thinking about the beloved. Longing, in the sense that I have mentioned, is but a deficiency in a lover." <sup>124</sup>

Ibn Dāwūd thus ultimately requires perfection for love.

If a beloved deserts her lover, the lover gets slimmer. Ibn Dāwūd presents a medical view in the chapter entitled "Slimness as a sign of satisfaction." <sup>125</sup> Physicians diagnose

this case as "chime" which starts as a fit of psychological depression: the lover is grief-stricken over the absence of the beloved and his temperature eventually rises. This rise in temperature reaches the heart then the brain in the form of toxic vapor. If the lover is strong enough to resist, the vapor is condensed into tears which is expelled outside the body together with the hazardous heat; if the lover stifles his tears, the "chime" rests in his head and seeps into his organs to detrimentally harm them or even cause his death. Ibn Dāwūd says: "if tears do not stream by means of natural power, they turn into a heavy cloud of the toxic 'chime' only to affect detrimental results." <sup>126</sup>

The author of *Al-Zahrah* believes that love is prone to many plights whether internal (psychological) or external (ravages of time). External plights are best exemplified in the interference of others into the love relation; they may be gossipers who spoil the relation or seek the lovers' separation. Ibn Dāwūd says in the chapter entitled "Who he loves is scourged by gossip":<sup>127</sup> "gossipers' malicious attempts are aborted when lovers seek each others; when a lover seeks his beloved; and when a beloved seeks her lover. The last plight, according to Ibn Dāwūd, is death; "little faith after death is much better than much faith in life." <sup>128</sup>

Ibn Dāwūd in *al-Zahrah* portrayed 'Udhri love which is originated, according to Ghunīmī Hilāl in his book *Al-Hayāh al-ʿAtifiyyah Bayn al-Udhriyyah wa al-Ṣūfiyyah*, from Platonic Love. Ibn Dāwūd presents his book to people of accomplished tastes; accordingly, he delineates an image of love inspired by a lofty and spiritual culture. Love, for him, is, or even should be, a state of contemplation. Ibn Dāwūd guides his reader on the way to elevate his passion to reach sublime spirituality; and to purge his love of the unruly desire and the moral weaknesses. The author imagines love to be a contemplative psychological exercise that develops taste and rectifies conduct. This explains the reason of directing the message of the book to man rather than woman; the introduction clarifies the motive behind writing the book (previously mentioned). The book delivers no message to woman perhaps because man, in the Arab tradition, is the lover, the positive actor in love; whereas woman is the beloved, the passive recipient of love.

### Chapter 3

#### Literatures on Love Succeeding Ibn Dāwūd

*Al-Zahrah* by Ibn Dāwūd (d. 297 A.H.) appears to introduce a brand new approach to the study of love. Other books on the subject, according to Lois Giffen in her book *Theory of Profane love Among the Arabs*, include: *al-Muwashshā* by al-Washshā' (d. 325 A.H.), *I'tilāl al-ḳulūb* by Muḥammad Al-Kharā'itī (d. 327, A.H.), *Al-Riyād* and *Ash'ār al-Nisā'* by al-Marzabānī (d. 384, A.H.), *Al-Dur al Maṣūn fī Sir al-Hawā al-Maknūn* and *Zahr al-'Ādāb wa Thamar al-'Albāb* by Al-Ḥuṣarī al-Ḳayrawānī (d. 453 A.H.), *Tawḳ al-Hamāmah* by Ibn Ḥazm (d. 456 A.H.), *Maṣāri' al-'Ushshāk* by Al-Sarrādj (d. 500 A.H.), *Dham al-Hawā* by Ibn al-Djawzī (d. 597 A.H.), *Rawḍat al-'Āshik wa Nuzhat al-Wāmiḳ* by 'Aḥmed Al-Kisā'ī (d. 635 A.H.), *Manāzil al-'Aḥbāb wa Manāzih Al-'Albāb* by Shihāb al-Dīn Ibn Fahd (725 A.H.), *Rawḍat al-Muḥibbīn wa Nuzhat al-Mushtākīn* by Ibn Ḳayyim al-Djawziyyah (d. 751 A.H.), *Nihāyat al-'Arīb* by Al-Nuwayrī (d. 733 A.H.), *Al-Wāḍiḥ al-Mubīn fī Dhikr Man 'Istashhad Min al-Muḥibbīn* by Ibn Ḳalīdj (d. 762 A.H.), *Dīwān al-Ṣabābah* by Ibn 'Abī Ḥidjlah (d. 776 A.H.), *Maṭāli' al-Budūr fī Manāzil al-*



*Surūr* by al-Ghazūlī (d. 850 A.H.), *ʿAswāk al-ʿAshwāk* by ʾIbrāhīm al Bīkāʿī (d. 8854 A.H.), *Tazyīn al-ʿAswāk fī ʾAkhbār al-ʿUshshāk* by Dāwūd al-ʿAnṭākī (d. 100 A.H.) and last is *Munyat al-Muḥibbīn wa Bughyat al-ʿĀshikīn* by Marʿī Ibn Yūsuf (d. 1033 A.H.).<sup>129</sup>

#### A. Al-Washshāʾ and Ibn Dāwūd:

A conception of Love in old ages was inspired by either of two sources: tales of platonic love with all its associations of deprivation, madness, and death; or the popular fiction of ancient times with the *Khalīfah* Hārūn al-Rashīd or a wealthy man of the middle class as its protagonist. The studies that Arabs conducted on the theme of love tried to bridge the gap between the two extremes by presenting another two concepts of love;<sup>130</sup> Ibn Dāwūd sew the seeds for the first when he visualizes love as a stance; the concept of love is crystallized in the following statement by al-Daylamī in his book *ʿAtf al-ʿAlif al-Maʾlūf ʿAlā al-lām al-Maʾtūf*: "the fire of passion is neither kindled by loyalty nor extinguished by desertion".<sup>131</sup> Al-Washshāʾ drew the framework for the second concept of love in his *al-Muwashshāʾ*.

Al-Washshāʾ who has written the book of *Muwashshāʾ* or *al-Zarf wa al-Zurafāʾ* is the most stylistically comparable writer to Ibn Dāwūd.<sup>132</sup> The latter died in (296 A.H.) and

the former in (325 A.H.); obviously, both were contemporaries. Ibn Dāwūd describes a lover as graceful and dictates him to persistently cultivate good qualities appropriate for the graceful; al-Washshā' proceeds with this idea and contributes an explanation to the meaning of grace. Ibn Dāwūd's argument is predominantly believed to trigger al-Washshā's notion of love as a social behavior. The latter does not delve into the far-fetched causes of love. Rather, he scrutinizes customs and traditions of those whom he calls the people of grace; he also sets a framework for those lovers. He regards lovers to be mostly the well-off category of the middle class, namely traders, scholars, poets, and others who yearningly aspire to the ethics of a higher class.<sup>133</sup>

The book of *al-Muwashshā* is primarily a book on grace rather than on love. It is probably the first book to discuss the notion of grace in its sense of decorum and decency.<sup>134</sup> In a chapter entitled "Attributes of the graceful versus those of the pretentious",<sup>135</sup> al-Washshā' exhaustively mentions the essentially inherent attributes of the graceful and the extrinsically alien qualities to him. Al-Washshā' establishes a link between grace and gallantry, whereas Ibn Dāwūd relates grace to chastity. Al-Washshā' says: "gallantry, like grace, requires certain qualities; both (gallantry and grace) are not

measured by the nobility of origin; rather, by the perfection of moralities."<sup>136</sup> The graceful, for al-Washshā', never intrudes upon other's privacy; and never interrupts a speaker in an assembly; he neither proceeds hastily in his walk nor eat in public; he does not backbite or even gossip. The generous traits that are intrinsic to the graceful are exemplified in the fragrant smell, the pleasant company, and the good forgiveness.<sup>137</sup> This definition of grace manifestly explains the image of love that Ibn Dāwūd delineates.

It would not be an exaggeration to state that love, according to Ibn Dāwūd, is governed by strict morals and ethics which require the lover to willingly accept torment and pain as a manifestation of self-control. Besides, Al-Djāhiz states that the poor is occupied with bread-winning that he is distracted from love; and the rich is diverted from love by virtue of his richness.

However, al-Washshā' sees poverty as relative; he declares that love is not necessarily nurtured by the riches; yet, it is not recommendable for the poor to fall in love. He says: "A destitute to be graceful is pretty agreeable, but to be a lover is quite unlikable: when a destitute asks, he never takes; if he yearns, he never attains...He may thus be graceful

rather than a lover; for he cannot afford love; and if he fell in love, it is the sheer disaster:

how could he then aspire to a lover while the flesh is weak? <sup>138</sup>

Furthermore, al-Washshā' frequently repeats the phrase of *Hudūd al-Ishk* "requirements of love"; this means that love, from the vantage point of al-Washshā', has become part of the social conduct of a certain class that can afford to love and can rise to its ethics. Ibn Dāwūd sheds light on this second aspect and overlooks the first. Both Ibn Dāwūd and al-Washshā' regard love as a graceful, delicate passion; the cultured man, through this sentiment, nurtures ethics, decorum and decency. Al-Washshā' underscores the value of chastity and loyalty, albeit deception and treachery are extravagantly rampant: he says: "people in love deviate from the route of grace: when a lover is united with his beloved and when watchers are away, he dispenses with his chastity. This is but a corruption of love and a disruption of purity." <sup>139</sup>

Hence, al-Washshā' denounces "obscenities" in love; he further rejects the phrase *Masāmīr al-Ḥub* and the claim that love thrives on these. Anecdotes of Arab lover support this vantage point: Arab lovers knew the ever-lasting love, but never yielded to temptation. A glance from the beloved was the lover's most cherished dream; poetry and art used to gather their hearts. Ibn Dāwūd has previously mentioned more than one

*Hadīth* that fosters this argument; and al-Washsha' re-cites them in the chapter entitled "Unity of hearts in the love of a friend and agreement on the company."<sup>140</sup> Both Ibn Dāwūd and al-Washshā' agree on the importance of loyalty. However, the latter denies submissiveness to the beloved and renounces the principle which reads: "submissiveness to the beloved is one trait of the delicate lover".<sup>141</sup> Al-Washshā' states: "It is utterly detestable for a wise man to be subjugated in love especially with the fluctuations of hearts and the vicissitudes of time. Even worse is the inexhaustible patience of the lover with his beloved: patience over deception and treachery wears down dignity and will-power."<sup>142</sup> Al-Washshā' ostensibly rejects two of the love principles advocated by Arabs: first, subservience to the beloved is deemed no shame for the lover, rather, a token of chivalry and generosity. Second, loyalty is not contingent upon the sincerity of the beloved; and love is not an equitable mutual relation. Rather, it is a belief that is based on loyalty and respect for the beloved.

It is evident that Ibn Dāwūd and al-Washshā' wrote for the same society. However, the latter is more aware of the social changes and the moral corruptions as a result of "the mingling of races and the fluctuation of beliefs."<sup>143</sup> Al-Washshā' in his book is obviously influenced by these changes that he is closer to Al-Djāhīz in his view of women; he

accuses women of deception and treachery as he says: "a woman-- slave or free knows no loyalty." <sup>144</sup> His opinion on sexual freedom is evident in: "it is inconceivable and rather unimaginable for woman to keep a friend or to demonstrate loyalty to a companion. The best woman ever is the one who has a famous friend and a rich lover. If a woman's affection is not for money or for desire, I have mentioned before the qualities of the female singers, namely deception and treachery...." <sup>145</sup> About women, he also says: "the most loyal of women is the most treacherous, and the best remindful is the most forgetful." <sup>146</sup> Al-Washshā' repeatedly quotes al-Djāhiz. For instance, he relates an anecdote and mentions the name of al-Djāhiz who eye-witnesses the incident. Al-Washshā' relates, quoting 'Abū al-'A'yān, that one female singer threw herself in the river after she was emotionally involved in singing. Her lover, who was a slave, threw himself after her. Al-Djāhiz further recalls the story of a lover who asked the *Khalīfah* Sulaymān Ibn 'Abd al-Malik to allow him to listen to one of his female singers performing a specific song. The *Khalīfah* was deeply amazed, but he responded to his request and the singer performed the song. Surprisingly, the lover threw himself from a height. The *Khalīfah* then said: "has he ever thought that I were to allow him to see one of my female slaves and I then continue to keep her? Take her to his folks, if he has any, if not, sell her and

give the money for the poor." <sup>147</sup> This story that al-Washsha' relates quoting al-Djāhiz was also related by Ibn Dāwūd. In the book of *al-Muwashshā*, the author frequently quotes al-Djāhiz whose influential impact can be discerned, not only in the satire on women, but also in the rejection of love for female singers. In the chapter entitled "A satire on female singers and their mischievous trickery of boys" <sup>148</sup>, al-Washshā' describes their tricks to milk their lovers; he also compares the love of female singers to that of boys, as does al-Djāhiz.

Evidently, al-Washshā' has hitched a free ride on the experience of both Ibn Dāwūd and al-Djāhiz about love. Love for him is one quality of the graceful and a sign of a decent social conduct. Both (Ibn Dāwūd and al-Washshā') regard love as decorum, decency, and wit. In both cases, no faint reference is made to sexual disposition. According to both views, it is totally shunned and rejected. Accordingly, it must reflect a refined taste, a lofty culture, and a true virtue. Such are the ingredients of an enduring love that transcends the ephemeral pleasure.

### B. Ibn Hazm and Ibn Dāwūd:

Ibn Hazm (d. 456 A.H.), who has read "*al-Zahrah*", adopts in his book *Ṭawḳ al-Ḥamāmah* a different approach from Ibn Dāwūd's. He does not cite poetic verses. Rather, he depends on direct experiences whether of his own or of his contemporaries. Ibn Hazm further uses, for his purposes, characters of different types and ages: slaves or masters. However, he remains confined to his lavish social class.<sup>149</sup> From the outset, this author refuses to rely on the news of the ancient Arabs. For he believes that: "their way is different from ours."<sup>150</sup> And that he should cite anecdotes he has eye-witnessed or his contemporaries have related to him. Ibn Hazm also thinks that a love experience is rather individual and unique even if love stories are generally alike.<sup>151</sup> It is an external resemblance that does not hinder a close inspection of each individual case. Ibn Hazm is extremely astonished to what is said about the nomad women who refuse to believe a lover until he openly declares his love.<sup>152</sup>

Phrases like "let me tell you", "I have heard", "I know", and "I have seen" as well as verses by the author are noticeably abundant in the book.<sup>153</sup> It is further noted that the word "platonic" never occurs in the book; Ibn Hazm's notion of love is totally different



from the contemplative idealism of Ibn Dāwūd and al-Washshā'. It does not support the rein of desire advocated by al-Djāhiz. Strictly speaking, Ibn Ḥazm's theory of love is deeply rooted in reality.<sup>154</sup> For instance, he conceptualizes chastity and loyalty from his knowledge of the human nature as being both good and evil. He says: "To my surprise, I frequently hear that loyalty is the suppression of desires in men rather than in women. However, I have an opinion that I would not ever swerve from: both men and women in this respect are alike. There is no man on earth whoever could resist temptation in a seductive woman; when the opportunity smoothly offers itself, he is unquestionably intrigued in the deadly sin; likewise, no woman could ever turn her back on a seductive man. Ibn Ḥazm proceeds with his realistic saying:" I'd rather say something that I confidently believe you know very well: when a woman feels that she is watched or heard by a man, she would exceptionally make groundless gestures or say redundant words; it is conceded that she would intentionally speak softly and starkly spruce herself up. Similarly, man, in the presence of woman, would preen himself, watch his walk, and play the nice guy."<sup>155</sup>

Ibn Ḥazm explains his view of a good woman; she is the one, who "if well-bred, adheres to her morals; and if kept from temptations, sticks to her composure. The evil woman, on the other hand, if tamed, goes wild; and if held from seductions, leaves no stone unturned to reach out to them. Besides, a good man is a one who never associates with corrupt people and never watches seductive scenes. An evil man, however, is one who flocks with birds of his same feathers to stare into beautiful faces and wade in the quagmire of sin."<sup>156</sup>

Ibn Dāwūd holds the view that the lover is solely committed to loyalty; since he willingly opened his heart to love. The beloved is not burdened with this commitment: she is simply a stimulus for love. Ibn Ḥazm is noted to hold the same view. However, he primarily states a general principle: "the true loyal man is the one who meets loyalty with loyalty. Both the lover and the beloved are morally committed to each others. No one would break this bond but the evil and the malicious."<sup>157</sup> Ibn Ḥazm's view is evidenced in his anecdotes where the lover is not the sole hero. Rather, the beloved is strongly present on stage even if she is a slave.

Besides, Ibn Ḥazm compares between instincts in both man and woman; he relates instincts in both to the role he or she plays in society, and the amount of freedom granted for both. The author states in a chapter entitled "On the love of description" that describing the beloved is just one step on the way. He further says: "this is the way of a lover whose beloved is hidden from his sight. Women, who are particularly vulnerable, are more faithful in love."<sup>158</sup> Ibn Ḥazm also notes that a woman, regardless of her age, morals, class or disposition, is essentially destined to love. Ibn Ḥazm states: "A good aged woman who has lost her enigmatic powers on men is evidently keen to marry off an orphan or to give her clothes and accessories to a poor bride. I can see no justification for this tendency in women except that their sole occupation, and the reason for their creation, is believed to be love and sex. Men, however, are born to give their all in quest of money, knowledge, freedom, and wisdom."<sup>159</sup> Al-Djāhiz holds the same view in his article on women and love. He says: "Two men cannot afford the love of a nomad: the abjectly poor, whose heart is distracted from love; and the lavishly rich king, who is shouldered the responsibility of his people that he cannot surrender to the passion of love."<sup>160</sup>

Ibn Ḥazm also believes in women's unique power to keep the secrets of lover; he regards this as a natural trait in a creature of love. He also notes that this trait is lacking in men. Women, according to Ibn Ḥazm, are hypersensitive to words and gestures signaling the love and care of men. "You should know that women's sensitivity for love-spotting is the acutest ever."<sup>161</sup> Ibn Ḥazm, opposing Ibn Dāwūd's opinion, rejects the concept of love at first sight. He believes that it is rather desire, which is instantly born, than love. Intimacy and sympathy, by the lapse of time, can only blossom into love. In the chapter entitled "who loves a certain trait never loves its opposite",<sup>162</sup> Ibn Ḥazm explains how the first love experience influences what follows. He says that in his youth he loved a blonde slave; consequently, he never happens to admire the black-haired no matter how beautiful she is. He also relates the experience of a friend who once loved a tall woman; hence, he ever detested all short women. Ibn Ḥazm's view is conspicuously close to the modern theory of psychological analysis which states that when a person in his youth is closely attached to another that he could not escape this attachment even with psychological and emotional maturity, we have what we call psychological fixation.<sup>163</sup>

Evidently, Ibn Ḥazm touches upon the experiences of a variety of human types.<sup>164</sup> He, for instance, speaks about the poet, Yūsuf Ibn Hārūn who fell in love with one of the female slaves at first sight (he relates the story of that poet despite his rejection of love at first sight). They (the lovers) exchange sweet words of love; and she promises to meet him again same time, same place every Friday. The beloved goes and is never back again. The author also tells about Muḥaddim Ibn al-ʿAṣfar, who in his early youth sincerely loves a boy that he leaves prayer at the mosque to follow this boy wherever he goes; he was frequently beaten by this boy. Another story in the book is that of a woman who is extremely virtuous, yet, she keeps the secret of lovers and wishes if their love, aided by her money and effort, is crowned with unison. Ibn Hazm, in addition, relates the story of the daughter of Zakariyyā Ibn Yaḥyā known as Ibn Birtāl; she was married to Yaḥyā Ibn Muḥammad “who prematurely died while they were drunk with love. She utterly grieved over his death that she, in a desperate attempt at communion, slept on his bed on the night he breathed his last. Devoured by the memory, she soon died.”<sup>165</sup>

#### **The concept of “The Resemblance” between Ibn Ḥazm and Ibn Dāwūd:**

Resemblance means affinity.<sup>166</sup> It is intended to refer to the reason for love: why this woman in particular? And why this man and no one else who may be of better fortune,

knowledge, or youth? Ibn Dāwūd, however, extensively discusses the reasons of love: he cites the Greek legend that has the round creature, Eros. He further tackles the influence of horoscope and the activity of glands in this respect. One can arguably say that all these justifications are taken from the Greek philosophers and physicians. Nevertheless, Ibn Dāwūd stresses the first justification and supports it with Pre-Islamic and Umayyad verses as well as with the Prophetic *Ḥadīth*. Significantly, this means that the moral of the legend has deep roots in the Arab conscience and the Islamic doctrine. Ibn Dāwūd presents all the possibilities but never sides with any. Ibn Ḥazm, among others, thoroughly discusses these possibilities and primarily focuses on the legend of Eros, whose study yields the new term "resemblance".<sup>167</sup> Other justifications of love were not given such attention.

Ibn Ḥazm, however, uses the title "Speaking about the essence of love" rather than "Reasons of love". Ibn Ḥazm says: "People have differed on the essence of love. I do believe that love is a communion between souls, split into two corpses, in its sublime form. Yet, I don't mean the split of souls as referred to by Ibn Dāwūd. Rather, the equitability of souls in their heavenly lofty residence; and their affinity in form and

essence. We have learnt that the secret behind affinity or repulsion lies in the fact that birds of a feather flock together. Harmony can be clearly seen in human relations; the repulsion of opposites and the affinity of pairs are distinctive qualities of human beings. If that is the case for human beings, what is it for souls whose realm is that of transparency; whose essence is that of the sublime; and whose capacity is that of the generous readiness for semblance, affinity, longing, desire or repulsion. All this is clear to man by instinct; thus he flocks to his very pair. God says in the *Qur'ān*: "He has created you from one soul and made a pair out of it for you to feel at ease with." <sup>168</sup>

Perhaps Ibn Ḥazm adopts that very approach that he blames Ibn Dāwūd for. He cites the pseudo-philosophers that Ibn Dāwūd relies on and tends to build his own theory on their views. His major contribution is limited to the realistic interpretation of Ibn Dāwūd's theory which he calls *Al-Ukar al-Maksūmah* "the split balls". Ibn Dāwūd, nevertheless, does not speak about the split balls. More precisely, about the soul that is round in shape exactly like a ball. Ibn Dāwūd refers to the first stage of love as natural resemblance between lovers; and Ibn Ḥazm takes this exact point without making reference to the source. Ibn Ḥazm further denies beauty of the face to be one cause of love: "you would

never see two lovers without the least natural resemblance. The more common qualities the pair have, the more affinity they show."<sup>169</sup>

As regards love for the beauty of shape, Ibn Hazm says: "love is primarily triggered by the beauty of the shape. The human soul is habitually attracted to the outstanding beauty of images. When it discerns a point of resemblance with this image, true love and harmony soon take place. If this resemblance cannot be felt immediately, it is mere admiration of the image; and sheer manifestation of what we call the desire. The image is a miraculously merging pot for the scattered parts of the soul."<sup>170</sup> As Ibn Hazm distinguishes between love and desire, the principle of natural resemblance remains valid. The image or the shape has a role that is restricted to the unity of the split soul; behind beauty, the latter may then feel resemblance, hence affinity. Or else, it may sense difference, hence repulsion. If, albeit the difference, the soul is still attached. It is the temporary desire, rather than lasting love, that arouses this feeling.

Ibn Hazm also raises the vexed question of the unrequited love: resemblance is originally a harmony of two hearts; reciprocity in love should eventually be justified. Ibn Hazm explains: "if it is said that resemblance entails mutual love, I'd rather say this is



true. However, the soul of the one who does not requite love is so blinkered by base elements that it cannot feel its other part with which it was previously united before incarnation. If this soul can purge itself of these earthly elements, mutual love then becomes possible. The soul of the lover clearly sees the destination of its other part, unceasingly seeks their re-union. In its search, it becomes like a spark which results from the friction of two stones. When the two stones are closely pressurized in friction, they produce this spark. Likewise, the soul's feverish longing for its half is inherently latent until friction occurs."<sup>171</sup> To conclude, souls may be hampered, by means of base elements, on their way to their genuine destination. Ibn Ḥazm, however, believes that a lover can always distinguish his twin soul; and that the beloved is habitually misled on this way. He totally excludes the possibility that the lover's soul may be shrouded with earthly traits that it loses trace of the beloved.

According to Ibn Ḥazm, love is neither the contemplative state nor the spiritual exercise of Ibn Dāwūd. Love is not a way for the graceful to display his decency and decorum as held by al-Waṣṣhā'. More accurately, love is a personal experience that unites both man and woman in communion. Accordingly, Ibn Ḥazm does not ignore the

beloved under the pretext of her being a passive recipient of love. For him, love is the unity of two hearts in agony and pain. Ibn Hazm thus denies love as a conscious mental state that flourishes regardless of the responsive or the rejectionist attitude of the beloved. Love may also turn into hatred; and sexual intercourse is no base activity. Rather, it is a manifestation of love.

### Conclusion:

Ibn Dāwūd's *Al-Zahrah* establishes a framework for an unprecedented Arab theory of love, namely the theory of the "perfect love" where love is a contemplative state and a spiritual exercise. It is evident that the author of *al-Zahrah* has been influenced by Plato and his theory of love in *al-Ma'dubah* (the Banquet). The author of *al-Zahrah* enhances platonic love and focuses on the lover and his ordeal in love. He addresses the elite rather than the ordinary people of his age. Platonic love, for Ibn Dāwūd, is eventually a state of contemplation that refines the soul of the lover. However, Ibn Dāwūd was not the first one to tackle the issue of love. He was preceded by al-Djāhiz and succeeded by many writers such as al-Washshā' and Ibn Ḥazm. Al-Djāhiz, on the contrary of Ibn Dāwūd who neglected the physical aspect of desire and pleasure, wrote about love in its sense of being a spark that enkindles bodily desires and drives to the extremes. However, al-Washshā' refused to consider obscenities in love one of *Masāmīr al-Ḥubb*. Also, according to Ibn Ḥazm, love is not a contemplative state nor a spiritual exercise. Love, for Ibn Ḥazm is a personal experience that unites both man and woman in communion where there is agony and pain.

## Notes

- <sup>1</sup>Djūrdjī Zidān, *Tārīkh 'Ādāb al-Lughah al-'Arabiyyah*. V.4. (Cairo: Maktabat al-Hilāl, 1927) p. 312
- <sup>2</sup>Ibid, p. 316
- <sup>3</sup>Ibid, p.317
- <sup>4</sup>This is the generally accepted view. See Karl Brockelman, *Tārīkh al-'Adab al-'Arabī*, Trans. 'Abd al-Ḥakīm al-Nadjdjār. V.2 (Cairo: Dār al-Ma'ārif, nd) pp. 7-8. However, Martin Bernal contests this view in *Black Athena*, 2 Vols (New Brunswick, N.J.: Rutgers University Press, 1987).
- <sup>5</sup>Karl Brockelman, *op. cit*, p.39.
- <sup>6</sup>Ibid, p.39-40
- <sup>7</sup>Ibid, p.41-42.
- <sup>8</sup>Ibid, p.42.
- <sup>9</sup>Ibid, p.63-70
- <sup>10</sup>Djūrdjī Zidān, *op. cit*, p. 106-113.
- <sup>11</sup>Ibid, p.65
- <sup>12</sup>Ibid, p.66-72
- <sup>13</sup>Aḥmad al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*. V.5. (Cairo: Maktabat al-khandjī, 1913), p.256
- <sup>14</sup>Abī'l-Āyyāsh ibn Khallīkān, *Wafayāt al-'Ayyān*, ed. Muḥammad 'Abd al-Ḥamīd. V.Y. (Cairo: Maktabat al-Nahḍah al-Miṣriyyah, 1948), pp. 259-261.
- <sup>15</sup>Ṣalāḥ al-Dīn al-Ṣafadī, *al-Wāfi bi'l-Wafayāt*. V.3 (Cairo: Maktabat al-'Ādāb, 1949) p. 58; and Shams al-Dīn al-Dhahabī, *Tārīkh al-Islām*. V.1 (Cairo: Maktabat Dār al-Kutub, 1973) p. 87.
- <sup>16</sup>"إذا عزبت عنه الهموم وباح بسرّه المكتوم".
- <sup>17</sup>Al-Ṣafadī, *op. cit*, p. 59.

<sup>18</sup>Alī'ī – Kiftī, *al-Maḥmūdūn min al-Shu'arā'*, ed. Riyād 'Abd al-Ḥamīd, (Damascus: Dār al-Ḥidjāz, 1975) p. 319.

19

يا بن داود يا فقيه العراق  
هل عليهن في الجروح قصاص  
أفتنا في قوائل الأحداق  
أم مباح لها دم العشاق

20

كيف يفتكم قتل صريع  
وقتل التلاق أحسن حالا  
بسهم الفراق والاشتياق  
عند داود من قتل الفراق

<sup>21</sup>Al-Khaṭīb al-Baghdādī, *op. cit*, p. 241.

<sup>22</sup>Ibid, p. 319.

<sup>23</sup>"ما آسى إلا على تراب أكل لسان محمد بن داود"

<sup>24</sup>"مات من كنت أحت نفسي وأجهدا على الإشتغال لمناظرته ومقاومته"

<sup>25</sup>Yākūt al-Ḥamawī, *Mu'djam al-'Udabā'*, ed. 'Aḥmad Rifā'ī. V.5. (Cairo: Dār al-Ma'mūn, 1936) p. 74.

<sup>26</sup>Ḥādī Khālīfah, *op. cit*, p. 319.

27

على كبدي من خيفة البين لوعة  
يكاد لها قلبي أسى يتصدع

28

تمتع من حبيبك بالوداع  
إلى وقت السرور بالاجتماع

29

لا خير في عاشق يخفي صبابته  
بالقول والشوق في زفراته بادي

<sup>30</sup>Abū Bakr Ibn Dāwūd, *Al-Zahrah*, (Jordan: Maktabat al-Manār), p. 12.

31

"ما انفكت من هوى قط منذ دخلت الكتاب بدأت بعمل كتاب "الزهرة" وأنا في  
الكتاب ونظر أبي في أكثره"

<sup>32</sup>Abī 'l-'Ayyāsh Ibn Khallikān, *op. cit*, p. 258

أشكو عليل فؤاد أنت مثله  
شكوى عليل إلى إلف يعله  
سقمي تزيد مع الأيام كثرته  
وأنت في عظم ما ألقى تقلله  
الله حرم قتلي في الهوى سفها  
وأنت يا قاتلي ظلما تحله

"لقد سارت به الركبان"

<sup>35</sup>Muḥammad Ibn al-Nadīm, *al-Fihrist*, (Beirut: Dār Ṣādir, 1973), p. 320.

<sup>36</sup>Ibid, p. 133.

<sup>37</sup>Hādjdjī Khalīfah, *Kashf al-Zunūn*, (Cairo: Dār al-Ilm, 1974) p. 262

<sup>38</sup>Ibid, p. 31.

<sup>39</sup>Abū Bakr Ibn Dāwūd, *op.cit*, p. 33.

<sup>40</sup>Ibid p. 89.

"وهو كتاب سميته الزهرة وأستودعته مائة باب ضمننت كل باب مائة بيت أذكر في خمسين باباً منها جهات الهوى وأحكامه وتصاريفه وأحواله وأذكر في الخمسين الثانية أفانين الشعر الباقية وأقتصر في ذلك على قليل من كثير وأقنع من كل فن باليسير إذ كان ما نقصده أكثر من أن يتضمنه كتاب أو يعبر عن حقيقته خطاب".

"ونحن الآن إن شاء الله قد أتينا على الخمسين الماضية من الأبواب مبتدئون في الخمسين الباقية من الكتاب فأول ما نشرع فيه من ذلك ما قيل في تعظيم أمر الله والتنبيه على قدرته والدلالة على آلائه والتحذير من سطوته ثم نعقب ذلك ما قيل في رسوله ثم نتبع ذلك ما قيل في المختارين من أهل بيته رحمة الله عليهم وصلواته ثم ننسق إلى

آخرها على أحق الترتيب بها حسب ما تبلغه أفهامنا ويومي إليه اختيارنا وإنما قدمت أبواب الغزل منها ديناً ودنيا ما هو أدعى إلى مصالح النفس وأدخل في باب التقوى لأن مذاهب الشعراء أن تجعل التشبيب في صدر كلامها مقدمة لما تحاوله في خطابها حتى أن الشعر الذي الشعر الذي لا تشبيب له ليلقب بالحصي وتسمى القصيدة منه بالبتراء وأن قائلها ليخرج عند أهل العلم بالأشعار عن عمل يدخل فيه الموصوفون بالافتقار والمنسوبون إلى حسن الاختيار فأحببت أن لا أخرج في تأليف الشعر عن مذهب الشعراء".

43

"ونحن نقدم إن شاء الله ولا قوة إلا بالله ما نختاره من أشعار أمية وأصحابه والداخلين معه في بابهم وإن لم يبلغوه فقد رموا غرضه فقاربوه يتلوه الباب الحادي والخمسين ذكر ما قاله أمية ونظراؤه في تعظيم أمر الله جل ثناؤه والحمد لله رب العالمين".

<sup>44</sup>Yāqūt al-Ḥamawī, *Mu'djam al-'Udabā'* (Cairo, Dār al-Ādāb, 1977) p. 39.

<sup>45</sup>Hādjdjī Khalīfah, *op.cit*, p. 15-17.

46

"هذه منتزهات العيون فأين أنتم عن منتزهات القلوب".

<sup>47</sup>Yāqūt al-Ḥamawī, *op. cit*, 40.

<sup>48</sup>Aḥmad al-Khaṭīb, *op.cit*, p. 96-99.

49

"وما تنكر من تغير الزمان وأنت أحد مغيريه ومن جفاء الإخوان وأنت المقدم فيه ومن عجيب ما يأتي به الزمان ظالم يتظلم وغابن يتقدم ومطاع يستظهر وغالب يستنصر".

50

"أطال الله في العز الدائم بقاءك وصان عن غير الأيام نعماك وجعلني غرضاً للنوائب فداك وقدمني إلى ورود الحمام قبلك وأبقاك"

51

"حب من تعلم أورثني ما ترى"

<sup>52</sup>Aḥmad al-Khaṭīb, *op.cit*, p. 29.

<sup>53</sup>Ibid, p. 99.

<sup>54</sup>Ṣalāḥ al-Dīn al-Ṣafadī, *op.cit*, p. 102.

<sup>55</sup>Ibid, p. 30



<sup>56</sup>Aḥmad al-Ahwānī, *Aflātūn* (Cairo: Dār al-Ilm, 1974) p. 28.

<sup>57</sup>Ibid, p. 21.

<sup>58</sup>Plato, *Al-Ma dūbah*, (Cairo: Dār al-Ādāb, 1973) p. 18.

<sup>59</sup>

"كل عمل من حيث هو عمل لا يعد في نفسه خيراً أو شراً... وإنما يصير كذلك على حسب ما يقصد منه فينتج عنه خير إذا تم عمله لأجل العدالة والجمال وشر إذا سلك فيه مسلك ظالم وكذلك الحب فليس كل حب في نفسه جميلاً وأهلاً لأن يُمدح ولكن الجميل منه هو الذي يهيب بنا أن نحب الجمال. أما العامة فهم يهتمون في كل ما يحبون الروح ليتعلقوا بالجسد".

<sup>60</sup>

"لأكثر النفوس نبلاً وأكثرها تمسكاً بالفضيلة ولو كانت في الشكل أقبح أجساماً من سواها".

<sup>61</sup>Aḥmad al-Ahwānī, *op. cit*, p. 36.

<sup>62</sup>

"أقدم القوى الخالدة وأعظمها جلالاً وأقدرها على توفير السعادة والفضيلة للناس في هذه الحياة وبعد الموت".

<sup>63</sup>Aḥmad al-Ahwānī, *op. cit*, p. 37.

<sup>64</sup>

"يحب في بادئ أمره مخلوقاً جميلاً... ثم يفهم بعد ذلك أن جمال الجسم في مخلوق هو أخ للجمال في أي جسم آخر".

<sup>65</sup>

"فعلينا إذن أن نبحث عن الجمال في معناه المجرد الذي ندركه بأنفسنا فإذا اختمرت في رأسه هذه الفكرة أحب الجمال في كل الأجسام ويرى بذلك من حدة العاطفة التي تتركز في مخلوق واحد فلا يلقي إلى محبوبه بالاً وينظر إليه على أنه شيء هين القيمة في ذاته ويتجه بعد ذلك إلى جمال الروح فيراه أجلاً خطراً من جمال الجسم".

<sup>66</sup>Aḥmad al-Ahwānī, *op. cit*, p. 8.

<sup>67</sup>Lois Giffen, *Theory of Profane Love Among the Arabs* (London, University of London, 1971) p. 35.

<sup>68</sup>Aḥmad al-Hūfī, *Al-Djāhīz*, (Cairo: Dār al-Fikr, 1971) p. 52.

<sup>69</sup>Ibid, p. 71

<sup>70</sup>Ibid, p. 67.

<sup>71</sup>

"ولولا المحنة والبلوى في تحريم ما حرم وتحليل ما أحل وتخليص المواليد من شبهات الإشتراك فيها وحصول المواريث في أيدي الأعقاب لم يكن واحد أحق بواحدة



منهن من الآخر ولكان الأمر كما قالت المجوس: إن للرجل الأقرب فالأقرب رحماً وسبياً  
منهن إلا أن الغرض وقع بالامتحان فخصّ المطلق... وكل شيء لم يوجد محرماً في  
كتاب الله وسنة رسوله فمباح مطلق وليس على استنباح الناس واستحسانهم قياس مالم  
نخرج من التحريم دليلاً على حسنه وداعياً إلى حلال".

<sup>72</sup>Aḥmad al-Ḥūft, *op.cit*, p. 33

73

"ولكنه أمر أفرط فيه المتعدون حد الغيرة إلى سوء الخلق ...".

<sup>74</sup>Aḥmad al-Ḥūft, *op.cit*, p. 37.

75

"فقد كانوا لا يرون بأساً أن تنتقل المرأة إلى عدة أزواج لا يوقفها عن ذلك إلا  
الموت مادام الرجال يريدونها وهم الآن يكرهون هذا ويلزمون من خطب المرأة التي  
كانت من قبل زوجة لغيره بالعار ويلحقون به اللوم ويعيرونها بذلك ويتحفظون الأمة وقد  
تداولها من لا يحصى عدده من الموالى فمن حسن هذا في الإماء وقبحه في الحرائر.  
ولو لم يغاروا في الإماء وهن أمهات الأولاد وحظايا الملوك وغاروا على الحرائر ألا  
ترى أن الغيرة إذا جاوزت ما حرّم الله فهي باطل".

76

"الخصي أكثر ذكاء من أخيه التوأم الذي لم يجر عليه الخصاء وأجود للخدمة ولكنه  
في الحدود المألوفة فليس في الخصيان حكمة أو قدرة على الابتكار".

77

"وأما أنا فقد رأيت الجفاء للأولاد شائعاً في اللواتي حملن من الحرام ولربما ولدت  
من زوجها فيكون عطفها وتحننها كتحنن العفيفات الستيرات فما هو إلا أن تزني فكان  
الله لم يضرب بينها وبين ذلك الولد بشبكة رحم وكأنها لم تلده".

78

"فالغلام أحد ما يكون عند أول بلوغه ثم لا يزال كذلك حتى يقطعه الكبر أو  
تعرض له آفة... والجواري إذا اكتهلن فعند ذلك يزداد ميلها عكس الرجل"

79

"فأكثر من بالغ في ثمن جارية فالبعشق ولعله كان ينوي في أمرها الريبة ويجد هذا  
أسهل سبيلاً إلى شفاء غليله ثم تعذر ذلك عليه فصار إلى الحلال وإذا لم ينوه ويعرف  
فضله"

<sup>80</sup>Aḥmad al-Ḥūft, *op. cit*, p. 19-21.

"من الآفة عشق القيان على كثرة فضائلهن وسكون النفس إليهن وأنهن يجمعن للإنسان من اللذات ما لا يجتمع في شيء على وجه الأرض".

"مكتسبة ومجولة على نصب الشرك للمتربطين ليقعوا في شباكها فإذا شاهدها المشاهد رامته باللحظ وداعبته بالتبسم وغازلته في أشعار الغناء ونشطت للشرب عند شربه وأظهرت الشوق إلى طول مكثه والصبابة لسرعة عودته والحزن لفراقه فإذا أحست بأن سحرها قد نفذ فيه وأنه قد سقط في الشرك تزيدت فيما كانت قد شرعت فيه وأوهمت أن الذي بها أكثر مما به منها ثم كاتبته تشكو إليه هواه وتقسم له أنها مدت الدواة لدمعتها وأنها لا تريد سواه وأنها لا تريده لما له بل لنفسه".

<sup>83</sup>Aḥmad al-Ḥūfi, *op. cit.*, p. 19-21.

"وربما قادها التمويه إلى التصحيح وربما شاركت صاحبها في البلوى حتى تأتي إلى بيته فتمكنه من القبله فما فوقها... وأكثر أمرها قلة المناصحة واستعمال الغدر والحيلة في استنزاف ما يحويه المربوط والانتقال عنه وربما اجتمع عندها من مربوطيها ثلاثة أو أربعة على أنهم يتحامون من الاجتماع... فلو لم يكن لإبليس شرك يقتل به ولا علم يدعو له ولا فتنة يستهوي بها إلا القيان لكفاه"

"وكيف تسلم القينة من الفتنة أو يمكنها أن تكون عفيفة وإنما تكتسب الأهواء وتتعلم الألسن والأخلاق بالمنشأ وهي تنشأ من ساعة مولدها إلى أوان وفاتها بما يصد عن ذكر الله من لهو الحديث وبين الخلاء والمجان ومن لا يرجع منهم إلى ثقة ولا دين ولا صيانة مروّة".

<sup>86</sup>Aḥmad al-Ḥūfi, *op. cit.*, p. 22.

<sup>87</sup>Ibid, p. 22.

"وبعض من يظهر النسك والتقشف إنما هو رجل ليس معه من المعرفة والكرم والنبيل والوقار إلا بقدر هذا التصنع".

<sup>89</sup> Djamīl Djabr, *Al-Djāhīz wa Mudjtama' Aṣruḥ*, (Beirut, Dār Ṣādir, 1985), p. 34

<sup>90</sup>Ibid, p. 72.

<sup>91</sup> Al-Hūft, *op. cit*, pp. 29-35.

<sup>92</sup> Zakariyyā Ibrāhīm, *Mushkilat al-Ḥub*, (Cairo: Maktabat Misr, 1970) p. 43-46.

93

"من كثرت لحظاته دامت حسراته".

94

"العقل عند الهوى أسير والشوق عليهما أمير".

95

"قليل الوفاء بعد الوفاة أجل من كثيره وقت الحياة".

<sup>96</sup> Zakariyyā Ibrāhīm, *op. cit*, p. 32.

97

"من عاتب على كل ذنب أخاه فخليقا أن يمله ويقلاه".

98

"في تهلب النيران أنس للمدنف الحيران".

99

"في حنين البعيد المفارق أنس لكل صب وامق".

100

"من حجب عن الأثر تعلل بالذكر".

101

"مسامرة الأوهام والأمانى سبب لتمام العجز والتواني".

<sup>102</sup> Abū Bakr Ibn Dāwūd, *op. cit*, pp. 50-51.

103

"من حجب من الأحباب تذلل للحجاب".

104

"فأول ما يتولد عن النظر والسماع الاستحسان ثم يقوى فيصير مودة ثم تقوى المودة فتصير محبة ثم تقوى المحبة فتصير خلة والخلة بين الآدميين أن تكون محبة أحدهما قد تمكنت من صاحبه حتى أسقطت السرائر بينه وبينه فصار متخللا لسرائره

ومطلعا على ضمائره ويقال أن الخلّة بين آدميين مأخوذة من تخلل المودة بين اللحم والعظم واختلاطها بالمخ والدم ثم تقوى الخلّة فتوجب الهوى والهوى اسم لانحطاط المحب في محاب المحبوب وفي التوصل إليه بغير تمالك ولا ترتيب ثم يقوى الحال فيصير عشقا والعاشق يمنع من سرعة الانحطاط في هوى معشوقه إشفاقه عليه وضنه به حتى إن إبقاءه عليه ليدعوه إلى مخالفته وترك الإقبال عليه."

105

"ولو لم تكن عفة المتحابين عن الأنداس وتحاميهما ما ينكر في عرف كافة الناس محرماً في الشرائع ولا مستقبلاً في الطبائع لكان الواجب على كل واحد منهما تركه إبقاءً على وده عند صاحبه وإبقاءً على ود صاحبه عنده"

106

قلت يا سيدتي عذبتني قالت اللهم عذبي إذن

107

"ولو لم يصبر المحب على امتحان إلفه إلا بسماع مثل هذا من لفظه لكان ذلك حظاً جزيلاً ودركاً جليلاً فكيف وحال الصفاء إذا ابتدأت بين المتجاوبين بالمشاكلة الطبيعية ثم اتصلت بالحراسة على الأخلاق الدينية ثم عذبت بالرعايات الاختيارية بلغت بهما الحال إلى حيث انقطعت بهما دونه الآمال."

108

"ولم ير أن ينعطف إلى سواه ولا طلب الراحة إلا من عند من ابتلاه"

109

"قد ذكرنا من أقاويل الشعراء في الهوى أنه يقع ابتداءه من النظر والسماع ما في بعضه بلاغ ثم نحن إن شاء الله ذاكرون ما في ذلك الأمر الذي أوقعه السماع والنظر ولم وقع وكيف وقع."

110

"الأرواح جنود مجنّدة فما تعارف منها ائتلف وما تتناكر منها اختلف."

111

"وزعم بعض المتفلسفين أن الله جل ثناؤه خلق كل روح مدورة الشكل على هيئة الكرة ثم قطعها أيضاً فجعل في كل جسد نصفاً وكل جسد لقي الجسد الذي فيه النصف الذي قطع من النصف الذي معه كان بينهما عشق للمناسبة القديمة وتفاوت أحوال الناس في ذلك حسب رقة طبائعهم."

"فأما اتفاق الأرواح فإنه يكون من كون الشمس والقمر في المولدين في برج واحد ويتناظران من تثليث أو تسديس نظر مودة فإنه إذا كان كذلك كان صاحباً المولدين مطبوعين على مودة كل واحد منهما لصاحبه".

"وزعم جالينوس أن المحبة ما قد تقع من العاقلين على باب تشاكلهما في العقل ولا تقع بين الأحمقين من باب تشاكلهما في الحمقة لأن العقل يجري على ترتيب فيجوز أنه يتفق فيه على طريق واحد والحمق لا يجري على ترتيب فلا يجوز أن يقع به اتفاق بين اثنين".

"وقال بعض المتطبيين إن العشق طمع يتولد في القلب وتجتمع إليه مواد من الحرص فكلما قوى ازداد صاحبه في الاهتياج واللجاج وشدة القلق وكثرة الشهوة وعند ذلك يكون احتراق الدم واستحالتة إلى السوداء والتهاب الصفراء وانقلابها إلى السوداء ومن طغيان السوداء فساد الفكر ومن فساد الفكر تكون العدامة ونقصان العقل ورجاء ما لا يكون وتمنى ما لا يتم حتى يؤدي ذلك إلى الجنون فحينئذ ربما قتل العاشق نفسه وربما مات غماً وربما نظر إلى معشوقه فيموت فرحاً أو أسفاً..."

"العشق من فعل النفس وهي كامنة في الدماغ والقلب والكبد وفي الدماغ ثلاثة مساكن: التخيل وهو في مقدم الرأس والفكر وهو في وسطه والذكر وهو في مؤخره وليس يكمل لأحد اسم عاشق إلا حتى إذا فارق من يعشقه لم يخل من تخيله وفكره وذكره وقلبه وكبده..."

"من كان ظريفاً فليكن عفيفاً"

"من عشق فعف فكنمه فمات فهو شهيد"

"ولو لم تكن عفه المتحابين عن الأذناس وتحاميهما ما ينكر في عرف كافة الناس محرماً في الشرائع ولا مستقبلاً في الطبائع لكان الواجب على كل واحد منهما تركه إبقاء لوده عند صاحبه وإبقاء على ود صاحبه عنده"

"ليس من الظرف امتهان الحبيب بالوصف".

تفنى اللذادة ممن نال صفوتها      من الحرام ويبقى الإثم والعار  
تبقى عواقب سوء في مغبتها      لا خير في لذة من بعدها النار

"وليعلم أن وصف ما في صاحبه من الخصال المرتضاه مغر بمن علمها بالمشاركة له في هواه".

"وقد رأيت كثيراً ممن ينسب نفسه إلى الأدب ويتحقق بتأليف الكتب قصد في مثل هذا الكتاب مقصداً يبعد عندي من الصواب ابتداءً بذكر من عشق من المتقدمين حتى ارتقى إلى ذكر بعض الأنبياء صلوات الله عليهم أجمعين ... ونحن لو شئنا أن نذكر من كتاب الله عز وجل ومن أخبار المتقدمين من أنبيائه وأوليائه ... ما يسهل سبيل الهوى على من أنكرها ويقر بها منهم من لم ير أثرها من حيث لا يستوجب به من عاقل إنكار ولا يلحق بأحد من الأئمة فيه عار لرجونا بإذن الله ألا نقصر عن ذلك غير أن الأمر ليس من أمور الديانات التي لا تثبت إلا بالاحتجاجات وإنما هو شيء يختص به قوم برقة طبائعهم وتآلف أرواحهم فمن كان مثلهم فهو يعذرهم ومن خرج عن حدهم هان قوله والنبيون عليهم السلام والصالحون من أئمة الإسلام يجلب مقدارهم عن أن تذكر للعوام أخبارهم".

"إذا وقع له اليقين استغنى عن التعرف وإذا حصل له الود استغنى عن التآلف فحينئذ يقع الغضب عن غير ذنب والإعراض عن غير وجد لسكون القلب الوائق واستظهار المعشوق على العاشق".

"كل متشوق من العشاق بنسيم أو ريح أو لمعان برق أو سجع حمام فهو ناقص عن حال التمام من جهتين إحداهما قلة صبره على فقد صاحبه حتى يحتاج أن يرى ما يشوقه بذكره والأخرى أن من كانت هذه صفته فإن الصبابة لم تتمالك على قلبه فتشغله



عن أن يتشوق بشيء يلم به غير أن الشوق بما ذكرناه إنما يقصر بأهله عن درجة الكمال وليس بمدخل لهم في جملة الموصوفين بالنقص والإخلال".

125

"تحول الجسد من دلائل الكمد"

126

"فكذلك الدموع إن لم تطق تذويها القوى الطبيعية ... صارت تلك البخارات كيموساً غليظاً فولد أمراً عظيماً"

127

"من أحبه أحبابه وشى به أترابه"

<sup>128</sup> Abū Bakr Ibn Dāwūd, *op. cit.*, p.62

<sup>129</sup> Lois Anita Giffen, *op. cit.*, p. 72-79.

<sup>130</sup> Muḥammad Ḥasan 'Abd 'Allāh, *al-Ḥub ft al-Turāth al-'Arabī*, (Cairo: Dār al-Shurūḳ, 1983) p.115.

131

"حقيقة المحبة ما لا يزيد بالبر ولا ينقص بالجفاء", Abū al-Ḥasan al-Daylamī, *Alif al-'Alif al-Ma'lūf* (Cairo: Dār al-Fikr, 1962) p.46

<sup>132</sup> Muḥammad Ḥasan 'Abd 'Allāh, *op. cit.*, p.34.

<sup>133</sup> Zakariyyā 'Ibrāhīm, *op. cit.*, p.49

<sup>134</sup> Ibid, p.58

135

"باب صفة ذوي التطرف ومباينتهم لذوي التكلف"

136

"وقد يجب أيضاً على أهل المروءة مثل الذي يجب على أهل الظرف والأدب لأنهما (الظرف والمروءة) ليس بالمفاخرة والحسب وإنما هما بكمال المروءة والأدب".

<sup>137</sup> Abū Al-Ṭayyib Al-Washshā, *Al-Muwashshā* (Beirut, Dār Ṣādir, 1965), p.110.

138

"بلى إن الظرف بذى التقلل مليح ولكن العشق والهوى بهم قبيح وذلك أن الفقير إن طلب لم ينل وإن رام بلوغاً لم يصل وإن استوصل لم يوصل ... وقد يجوز أن يكون ظريفاً بغير عشق كما كان عاشقاً بغير فسق لأنه لا يتهيا له إقامة حدود العشق والظرف

بلباقته ونظافته وتخلقه وتملقه ومداراته ومساعدته ولا يتهيا له القيام بحدود العشق إذ لا مال له فيعينه على هواه ولا مقدرة له فتبلغه رضاه وإن بلي بمن يستهديه ويستكسبه ويطلب بره ويريد فضله وهو لا يقدر على ذلك فهي الطامة الكبرى".

139

"واستعمل الناس في العشق شيئاً ليس من سنة الظرف ولا من أخلاق الظرفاء وذلك أن أحدهم متى ظفر بحبيبه وأصاب الغفلة من رقيب لم يعف دون طلب المعنى فهذا فساد الحب ودمار العشق وبطلان الهوى وتكدير الصفاء".

140

"اتفاق القلوب على مودة الصديق وقلة الخلاف على الرفيق".

141

"التدلل للحبيب من شيم الأديب".

142

"اعلم أنه يقبح بالرجل الأديب والعاقل اللبيب أن يستخذي في هواه ويملك قلبه سواه ويكون خادم قلبه وأسير حبه لا سيما مع تغير الزمان وغدر الأحباب والخلان ... ثم إنه أجهل الجهالة وأضل الضلالة صبر الفتى الأديب على غدر الحبيب فإن الصبر على الخيانة والغدر يضيع من المروءة والقدر".

<sup>143</sup> Lois Giffen, *op. cit.*, pp.26-37.

144

"الحرائر والإماء كلهن في الغدر سواء".

145

"ومن أكثر المحال وأحمق المقال قناعة المرأة بصديق وصبرها على رفيق أحسن من فيهن حالا وأقلهن أشغالا من لها صاحب مشهور و خليل مستور و ربيب تراسله و صديق تجامله وإن كان ذلك لا لمال ولا لطمع و آمال فقد كنا نقدمنا في باب صفة القينات وما طبعن عليه من المكر والخianات أنهن يتكسبن بالهوى والعشق".

146

"وأكثر من في النساء وفاء أسرعن خيانة وجفاء وأعطاهن حلفاً وإيماناً أسرعن خبثاً وسلواناً".



"أتراه الجاهل ظن أنني أخرج إليه جاريتي فأردها إلى ملكي. خذوا بيدها فانطلقوا بها إلى أهله إن كان له أهل وإلا فبيعوها وتصدقوا بها عنه".

"صفة ذم القيان ونفوذ حيلتهن في الفتیان".

<sup>149</sup>Zakariyyā Ibrāhīm, *Ibn Ḥazm*, (Cairo: Maktabat Wahba, 1977) p. 87-88.

<sup>150</sup>Alī Ibn Ḥazm, *Ṭawḥ al-Ḥamāmah* (Cairo: Dār al-Ilm, 1975) p. 320.

<sup>151</sup>Zakariyyā Ibrāhīm, *op.cit*, p. 13-15.

<sup>152</sup>Ibid, p.23.

"وعني أخبرك" و "لقد علمت" و "إني لأعلم" و "لقد شاهدت".

<sup>154</sup>Zakariyyā Ibrāhīm, *op.cit*, p.17

"وإني لأسمع كثيراً ممن يقول أن الوفاء في قمع الشهوات في الرجال دون النساء فأطيل العجب من ذلك وإن لي قولاً لا أحول عنه وهو أن الرجال والنساء في الجنوح إلى هذين الشيئين سواء وما رجل عرضت له امرأة جميلة بالحب وطال ذلك ولم يكن ثم من مانع إلا وقع في شرك الشيطان واستهوته المعاصي واستفزه الحرص وتغولته الطمع وما امرأة دعاها رجل بمثل هذه الحالة إلا وأمكنته حتماً مقضياً وحكماً نافذاً لا محيد عنه البته". "وشيء أصفه لك تراه عياناً وهو أنني ما رأيت قط امرأة في مكان تحس أن رجلاً يراها أو يسمع حسها إلا وأحدثت حركة فاضلة كانت عنها بمعزل وأنت بكلام زائد كانت عنه في غنى مخالفين لكلامها وحركتها قبل ذلك ورأيت التهم لمخارج لفظها وهيئة تقلبها ظاهراً عليها لاختفاء به والرجال كذلك إذا أحسوا بالنساء وأما إظهار الزينة وترتيب المشي وإيقاع المزاح عند حضور المرأة بالرجل واجتياز الرجل بالمرأة فهذا أشهر في الشمس من كل مكان".

"الصالحة من النساء هي التي إذا ضبطت انضبطت وإذا قطعت عنها الذرائع أمسكت والفاصلة هي التي إذا ضبطت لم تنضبط وإذا حيل بينها وبين الأسباب التي تسهل الفواحش تحيلت في أن تتوصل إليها بضروب من الحيل. والصالح من الرجال من لا يداخل أهل الفسوق ولا يتعرض إلى المناظر الجالبة للأهواء ولا يرفع طرفه إلى

الصورة البديعة التركيب والفاسق من يعاشر أهل النقص وينشر بصره إلى الوجوه  
البديعة الصنعة ويتصدى للمشاهد المؤذية ويحب الخلوات المهلكات".

157

"وأول مراتب الوفاء أن يفي الإنسان لمن يفي له وهذا فرض لازم وحق واجب  
على المحب والمحبوب لا يحول عنه إلا خبيث لا خلاق له ولا خير عنده".

158

"وأكثر ما يقع هذا في ربات القصور المحجوبات من أهل البيوتات مع أقاربهن من  
الرجال وحب النساء في هذا أثبت من حب الرجال لضعفهن وسرعة إجابة طبائعهن  
إلى هذا الشأن وتمكنه منهن".

159

"وإنك لترى المرأة الصالحة المسنة المنقطعة الرجاء من الرجال أحب أعمالها إليها  
سعيها في تزويج يتيمة وإعارة ثيابها وحليها لعروس مقلة وما أعلم علة تمكن هذا الطبع  
من النساء إلا أنهم متفرغات البال من كل شيء إلا من الجماع ودواعيه والغزل  
وأسبابه والتألف ووجوهه لا شغل لهن غيره ولا خلقن لسواه والرجال مقتسمون في  
كسب المال وصحبة السلطان وطلب العلم وحيطة العيال ومكابدة الأسفار والصيد  
وضروب الصناعات ومباشرة الحروب ... الخ".

160

"رجلان لا يعشقان عشق الأعراب: أحدهما الفقير المدقع فإن قلبه يشغل عن  
التوغل فيه وبلوغ أقصاه والملك الضخم الشأن لأن في الرياسة الكبرى وفي جواز الأمر  
ونفاذ النهي وفي ملك رقاب الأمم ما يشغل شطر قوي العقل عن التوغل في الحب  
والاحتراق في العشق".

161

"واعلم أن قيافة النساء فيمن يميل إليهن أنفذ من قيافة مدليج في الآثار".

162

"من أحب صفة لم يستحسن غيرها مما يخالفها".

<sup>163</sup> Zakariyyā' Ibrāhīm, *op.cit*, p. 71

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**APPENDIX**  
**An English Translation**  
**of Selected Poems from *Al-Zahrah***

العتبي (ص ٤٥)

(١) وكنت منى أرسلت طرفك رائداً

لقلبك يوماً أتبعك المناظر

رأيت الذي لا كله أنت قادر

عليه ولا عن بعضه أنت صابر

Al-'Utbī (p. 45)

(1) As such was your case:

Once you cast a glance as pioneer for your heart,  
Lo! What scenarios would you behold !  
Neither the whole you could comprehend.  
Nor for the part can you have patience!

أبو العباس النحوي (ص ٤٥-٤٦)

(٢) أرى الحب لا يفنى ولم يفنه الألى

أحينوا وقد كانوا على سالف الدهر

وكلهم قد خال في فؤاده

بأجمعهم يحكون ذلك في الشعر.

وما الحب إلا سمع أذن ونظرة

ووجبة قلب عن حديث وعن ذكر

ولو كان شيء غيره فني الهوى

وأبلاء من بهوى ولو كان من صخر.

'Abū al-'Abbās al-Naḥawī (p. 45-46)

(2) In my belief, love would never cease!

Couldn't be exhausted by so many lovers  
Over such long long ages past!  
Though everyone thought as if it were  
Entirely within his heart contained,  
As so often in poetry repeated!

A tone in the ear , a twinkling of the eye, and a drum in the  
heart

When just mentioned or talked about

Such is Love!

Had it been something else, it would have been exhausted

By Lovers, even if it were of rocks!

جدير بن عطية (ص ٤٦)  
(٣) إن العيون التي في طرفها مرض

قتلنا ثم لم ينجين قتلانا  
يصر عن ذا اللب حتى لا حراك به  
وهن أضعف خلق الله أمكانا.

**Djarīr Ibn 'Aṭiyyah: (p. 46)**

(3) Sickly eyes had us killed  
With no hope of revival !  
Striking motionless the most sound  
Though weakest of all creatures they would seem!

عمر بن أبي ربيعة (ص ٤٧)  
(٤) سمعي وطري في حليفها على جسدي

فكيف أصبر عن سمعي وعن بصري  
لو طأوعاني على أن لا أطأوعها  
إذا لقضيت من أوطارها وطري.

**'Umar Ibn 'Abī Raḥī'ah: (p. 47)**

(4) Both my ear and my own eye  
Were her allies  
Against my poor structure!  
How could I dispense with my sight or hearing?  
Had they obeyed me not to obey her  
I would have attained what I wished.

أحمد بن أبي طاهر (ص ٤٨)  
(٥) طربت إلى حوزاء آلفة الخدر

هي البدر أو إن قلت أكمل من بدر  
تراسلني باللحظ عند لقائها  
فتخلص قلبي عند ذلك من صدري.

**'Aḥmad Ibn 'Abī Ṭāhir: (p. 47)**

(5) So delighted in a sweet-eyed maiden was I!  
Full-moon she was, but prettier !  
Just a twinkling of her eye when we met  
And my heart, out of my chest, was stolen!

الطرماح (ص ٤٨)  
 (٦) قلبي إلى ما ضربي داعي  
 يكثر أسقامي وأوجاعي  
 لقل ما أبقى على ما أرى  
 أوشك أن ينعاني الناعي  
 كيف احتراسي من عدوي إذا  
 كان عدوي بين أضلاعي  
 ما أقتل اليأس لأهل الهوى  
 لا سيما من بعد إطماع.

Al-Ṭurmāḥ: (p. 48)

(6) For my harm my heart calls me  
 Heaping on my ales and pains  
 How so little has it left of me  
 That, to be announced dead, I may be!  
 How could I take care of my enemy  
 When that enemy within my ribs dwells  
 How destructive to lovers is despair!  
 Still more if hope was kindled before!

يزيد الضبعي (ص ٤٩)  
 (٧) وتال إن نظرت إليك بطرفها  
 ما لا ينال بحدّه النصل  
 وإذا نظرت إلى محاسن وجهها  
 فلكل موضع نظرة قتل  
 ولقلبها حلم تصد به  
 عن ذي الهوى ولطرفها جهل.

Yazīd al-Ḍabʿī: (p. 49)

(7) Just a look at you she cast  
 Would get of you what sowards can't  
 Should one look at her beauties  
 He would find them all killing!  
 Yet, too steadfast her heart is  
 Though so innocent seems her looks!

حبيب بن أوي (ص ٤٩)  
 (٨) يا جفونا سواهداً أعدمتها  
 لذّة النوم والرقاد جفون  
 إن لله في العباد منايا  
 سلطتها على القلوب عيون.



Habīb Ibn 'Aws: (p. 49)

- (8) O, sleepless eyes  
Deprived of sleep-sweetness  
By other sleepy eye!  
Many a fatal destiny  
Has been set on hearts  
By so sweet eyes!

أم حمادة الحمادية (ص ٥١)  
(٩) دار الهوى بعباد الله كلهم  
حتى إذا مر بي من بينهم وقفا  
إنني لأعجب من قلب يكلفكم  
وما يرى منكم براً ولا لطفاً  
لولا شقاوة جدي ما عرفتمكم  
إن الشقي يشقى بمن عرفا.

'Um Hamādah al-Hamadāniyyah: (p. 51)

- (9) Love has always been  
By everybody passing on;  
But with me, it makes soujourn!  
I wonder how a heart be so deeply plunged in your love  
Though getting not from you any pity or regard!  
Had it not been for my ill-fortune,  
I wouldn't have got with you acquainted.  
The ill-fortuned is indeed the one  
Whose misery arises out of his friends.

جميل بن معمر (ص ٥٤)  
(١٠) تعلق دوحى روحها قبل خلقنا  
ومن بعد ما كنا نطافاً وفي المهد  
فزاد كما زدنا فأصبح نامياً  
وليس إذا متنا بمنتقض العهد  
ولكنه باق على كل حالة  
وزائرنا في ظلمة القبر والحد.

Djamīl Ibn Mu'ammad: (p. 54)

- (10) My soul had been in love with her soul before our creation;  
And thereafter when being still embryos, and in the  
cradle!  
Our love so grew with our growth, and shall cease when we  
pass away.  
But shall survive all cases  
And be our kind visitor in the darkness of grave!

الحسين بن مطير (ص ٥٤)  
(١١) إن المحبة أمرها عجب

تلقى عليك وما لها سبب

Al-Ḥusayn Ibn Muṭayr: (p. 54)

(11) Love indeed is an amaze!

It just strikes with no cause!

الحسين بن مطير: (ص ٥٤ - ٥٥)

(١٢) قضى الله يا سمراء مني لك الهوى

بعزم فلم أمنع ولم أعطه عمداً

وكل أسير غير من قد ملكتيه

مرجى لقتل أو لنعماء أو مفدى

Al-Ḥusayn Ibn Muṭayr: (p. 54-55)

(12) My Love to you, dear brunette,

Was firmly by god decreed

Neither would I stop it

Nor did I to it by intention yield!

Every prisoner, other then whom you own,

Is destined for death, or grace,

Or to be ransomed.

محمود الوراق: (ص ٥٩)

(١٣) تعصي الإله وأنت تظهر حبه

هذا محال في القياس بديع

لو كان حبه صادقاً لأطعته

إن المحب لمن أحب مطيع

Mahmūd al-Warrāk: (p. 59)

(13) Would you disobey Allah and pretend loving him?

Logically impossible!

Had you love been true you would have obeyed him;

A Lover to the beloved is obedient.

عبيد الله بن عتبة: (ص ٥٩)

(١٤) فلا تهجر أخاك بغير دنـب

فإن الهجر مفتاح السلو

إذا كثرت الخليل أخاه سراً

فما فضل الصديق على العدو

'Ubayd 'Allāh Ibn 'Utbah: (p. 59)

(14) Separate not from your friend for no cause

Separation is key to forgetfulness

If a friend screens out a secret from his mate

What privilege is then left to the friend over the enemy?

أبو الشيص: (ص ٦٠)

(١٥) وقف الهوى بي حيث أنت فليس لي

متأخر عنه ولا متقدم

أجد الملامة في هواك لذيدة

حبا لذكرك فليلمني اللوم

أشبهت أعدائي فصرت أحبهم

إذ كان حظي منك حظي منهم

وأهنتني فأهنت نفسي جاهداً

ما من يهون عليك من أكرم

'Abū al-Shays: (p. 60)

(15) Tied down to where you be

Not an inch can I recede or proceed!

So pleasant to me when blamed for my love to you

As then you are repeatedly mentioned

How Lovely!

I started loving my enemies since you resembled them

For what I receive from you is the same from them I receive!

Having been disgraced by you, I do utmost to disgrace myself;

For I won't honour someone you disgrace.

يزيد بن الطثرية: (ص ٦١-٦٢)

(١٦) أعيب الذي أهوى وأطرى جوادياً

يرين لها فضلاً عليهن بينا

برغمي أطيل الصد عنها إذا بدت

أحاذر أسماً عليها وأعينا

فقد غضبت أن قلت أن ليس حاجتي

إليها وقالت لم يرد أن يحبنا

Yazīd Ibn al-Ṭathriyyah: (p. 61-62)

(16) I [pretend] denouncing the one I love

And precise others who know well

How, by far, she is the best!

Despite of myself [pretend]

Ignoring her when she appears,

For fear of ear-droppers and over-lookers.

Yet angry she was that I said no need of her I have,

Believing I love her no more!

أبو العباس بن يحيى: (ص ٢٣)

(١٧) وما كيس في الناس يحمد رأيه

فيوجد إلا وهو في الحب أحق

وما من فتى ما ذاق بؤس معيشة

فيحشق إلا ذاقها حين يحشق

'Abū al-'Abbās Ibn Yaḥyā: (p. 63)

(17) No sagacious person whose sound opinions by all are sought

Who won't be so silly when in Love!

Any welfared who never never tasted misery

Shall know it well when by love is overcome!

أبو دُلف: (ص ٢٣)

(١٨) ألا قاتل الله الهوى كيف يقتل

وكيف بأكباد المحبين يفعل

فلا تعذلني في هواي فإنني

أرى سورة الأبطال في الحب تبطل

'Abū Dulaf: (p. 63)

(18) Damned be love! How as such it murders?

What it does to the livers of lovers!

Blame me not for my love,

For even the champions' fortitude

Vanishes, when in love, in submits!

(١٩) الحب يترك من أحب مدلهاً

حيران أو يقضي عليه فيسرع

الحب أهونه شديد فادح

يهن القوي من الرجال فيصرع

من كان ذا حزم وعزم في الهوى

وشجاعة فالحب منه أشجع

‘Imārah Ibn Djarīr: (p. 63-64)

(19) Love turns one disconcert and confused

Or may even take him sooner to his end!

The least of love is hard and burdensom

And would exhaust and kill sordid men.

Whoever thinks himself so firm, forceful, and brave

Will find that love is braver!

النابعة الذيباني: (ص ٦٤)

(٢٠) لو أنها عرضت لأشمط راهب

يدعو الإله صروزة متعبد

لرنا لبهجتها وحسن حديثها

ولخاله دشدأ وإن لم يرشد

أسع البلاد إذا أتيتك زائراً

وإذا هجرتك ضاق عني مقعدى

Al-Nābighah al-Dhubyānī: (p. 64)

(20) Would she by chance pass by a monk

Praying to the Lord in insistent worship,

He would listen with interest to her joyful eloquence

Taking it for the right conduct, even if it was not!

When I come to her a visitor, the whole world I encompass!

And if I desert her my very seat would be so tight for me!



مجنون بنى عامر : (ص ٦٥)

(٢١) من كان لم يدرك ما حب وصفت له

إن كان في غفلة أو كان لم يجد

الحب أوله دوع وآخره

مثل الحرارة بين القلب والكبد

**Madjnūn Banī Āmir: (p. 65)**

(21) He who knows not what love is,

Whether unaware or having not met with,

Let me describe it to him.

Love is a charm, first and last!

Same as warmth creeps

Between liver and heat!

جميل بن معمر: (ص ٦٧)

(٢٢) فيا رب حبيبي إليها وأعطني ام

ودة منها أنت تعطي وتمنع

وإلا فصبرني وإن كنت كارهها

فإني بها يا ذا المعارج مولع

**Djamīl Ibn Mu'ammār: (p. 67)**

(22) O my Lord! Make me beloved to her be

It is but you may give and bereave-

Or give me patience, though to my dislike!

For, O Lord of Heavens, I am too fond of her

أبو طاهر الدمشقي: (ص ٧٢)

(٢٣) يقولون ليلى بالعراق مريضة

فأقبلت من مصر إليها أعودها

فوالله ما أدري إذا أنا جئتها

أبرئها من دائها أم أزيدها

**ʿAbū Ṭāhir al-Dimashqī: (p. 72)**

(23) Hearing that Laila-at Iraq-was unwell,

I hastened from Egypt to see her.

By God, I wonder

Whether my visit would her illness cure

Or flare it up more and more!

الحسين بن الضحاک : (ص ٧٣)

(٢٤) تمنيت من أهوى فلما لقيته

بهت فلم أعمل لسانا ولا طرفا  
فأغضيت إجلالاً له ومهابة

وحاولت أن يخفى الذي بي فلم يخفى

Al-Husayn Ibn al-Dahhāk: (p. 73)

(24) Had yearned for long to see my love

But when we met

Neither tongue or sight could I set!

Down I cast my eyes in awe and respect

Trying – but in vain – to conceal what I felt.

مسلم بن الوليد: (ص ٧٤)

(٢٥) أيها النائمون حولي هنيئاً

هكذا كنت حين كنت خلياً  
من رأيي فلا يديمن لحظاً  
وليكن من جلسه سامرياً

Muslim Ibn al-Walīd: (p. 74)

(25) O those enjoying sleepnes around me

As such I was, when my heart was free!

Whoever sees me shouldn't keep Looking

Let'im better entertain his gathering

عبيد الراعي: (ص ٧٥)

(٢٦) إذا زار الحبيب أثار شوقاً

تقت من حرارته العظام  
ودواني بعينيه مداً

تدين بسكر شاربها المدام  
فوصل يكسب المشتاق سقماً

ونأى لا يقوم له قوام  
فهل يصل السقيم إلى شفاء

إذا كان الدواء هو السقام

‘Ubayd al-Rā‘ī: (p. 75)

(26) A visit from my beloved Flares up such yearning

That would shatter my very bones into shreds!

The wine served to me by her looks  
Intoxicates by far more than what liquor  
Would do to its drinker.  
Should she be nice to her lover would deepen his ales,  
And should she part from him, that would be his end!  
How could the ill be cured  
If illness itself is the only cure?

علي بن الجهم : (ص ٧٩)

(٢٧) عيون امها بين الرصافة والجسر

جلبن الهوى من حيث أدري ولا أدري

أعدن لي الشوق القديم ولم أكن

سلوت ولكن ذن جمرأ على جمر

وقلن لنا نحن الأهلة إنما

تضيء لمن يسري بليل ولا تقري

فلا نيل إلا ما تزود ناظر

ولا وصل إلا بالخيال الذي يسري

‘Alī Ibn al-Djahm: (p. 79)

(27) Such beautiful eyes as those of wild deers

Strolling about between Ar-Rassafa and Al-Jisr

Brought about love from where I know or know not!

They revived my past longing, though I hadn't forgotten;

Yet, more fire they added to the live fire!

“we are but crescents, shining on night-hawkers

But hosting them not!

Nothing would we offer mere than a look

Any close relationship is just for imagination!”

Such they say !



أبو صخر الهذلي : (ص ٧٩)

(٢٨) وإني لأتيها وفي النفس هجرها  
بتاتا لأخرى الدهر ما طلع الفجر  
فما هو إلا أن أراها فجاءة  
فأبغت لا عرف لدي ولا نكر  
وأنسى الذي قد جئت كيما أقوله  
كما قد تنسى لب شاربها الخمر

'Abū Ṣakhr al-Hadhali: (p. 79)

(28) Hap I stroll on for a visit to her  
Intending to part with her forever for another  
As long as dawns peep.  
yet, just I see her, and suddenly I am struck!  
My feelings utterly confused  
Forgetting all that I had intended to say  
As wine does screen out its drinker's wits

مجنون بني عامر : (ص ٧٩)

(٢٩) وكيف يحب القلب من لا يحبه  
بلى قد تريد النفس من لا يريد لها  
وكننت إذا ما زرت ليلى بأرضها  
أرى الأرض تطوى لي ويدنو بعيدها  
تحلل أحقادى إذا ما لقيتها  
وتنمي بلا جرم علي حقودها

Madjūnūn Banī Āmir: (p. 79)

(29) How would a heart love one who won't love it?  
Yea! A soul might need someone who needs it not?  
Wonder! When going on a visit to Laila at her homeland  
I feel the road shrinking, and the after-away becoming so nearby!  
While her rancors against me  
For no cause – increasing!

حبيب الطائي : (ص ٨١)

(٣٠) أفكر ما أقول إذا التقينا  
وأحكم دائماً حجج المقال  
فترتعد الفرائص حين تبدو  
وأنطق حين أنطق بالبحال

Habīb al-Ṭā'ī: (p. 81)

(30) I do think over what would I say when we meet  
And keep on tightening my causation,  
Lo! Just she appears  
And me, all trembling, struck dumb!  
Uttering only impossible nonsense!

أبو العباس بن يحيى (ص ٨٢)

(٣١) وإنني لأخشى أن أموت فجاءة  
وفي النفس حاجات إليك كما هيا  
وإنني لينسيني لقاءك كلما  
لقيتك يوماً أن أبثك ما بيا  
وقالوا به ذاء عياء أصابه  
وقد علمت نفسي مكان دوائيا

'Abū al-'Abbās Ibn Yaḥyā: (p. 82)

(31) I fear sudden death overcomes  
While so many things are still within my chest hidden!  
For whenever we meet, your mere presence  
Makes me forget to speak my feelings!  
"A hopeless disease is what he suffers", say people;  
But I know well where my sickness lurks!

قال يحيى بن الزبير : (ص ٨٤)

(٣٢) جعلتك دنياي فإن أنت لم تجد  
علي بوصل فالسلام على الدنيا  
كنتمك ما ألقى لأئك مهجتي  
أخاف عليها أن تذوب من الشكوى

Yahyā Ibn al-Zubayr: (p. 84)

(32) I have made of you my entire world

Shouldn't you favour me with your love

Then farewell to the whole world!

My best I did to conceal from you my heart

Lest it would melt out,

From the heat of my complaint!

قال الفتح بن خرقان : (ص ٨٥)

(٣٣) قدرت على نفسي فأزمت قتلها

على غير جد منك والنفس تذهب

كعصفورة في كف طفل يسومها

ودود حياض الموت والطفل يلعب

Al-Fath Ibn Kharkān: (p. 85)

(33) I could only exercise power over my soul

And so decided to finish with it

So long as you are serious not,

While my soul is fading away!

Such as a sparrow in a child's hands

Suffering the danger death

And the child is just playing!

وقال الحسين بن الضحاك (ص ٨٥)

(٣٤) أيا من طرفه سحر

ويا من ديقه خمر

تجاسرت فكاشفتك

لما غلب الصبر

وما أحسن من مثلك

أن ينهتك الستر

فإن علفني الناس

ففي وجهك لي عذر

**Al-Ḥusayn Ibn al-Daḥḥāk: (p. 85)**

(34) you: whose eyes are enchanting

And whose lips are intoxicating,

I have dared to unfold to you my feelings

When my patience failed me!

Yet, nothing better then to unveil one's heart

For such a beauty as yours!

Should I for that be blamed

Your charming face is my excuse!

وقال أيضاً : (ص ٨٥)

(٣٥) إن من أطول ليل أمداً

ليل مشتاق تصابي فكنتم

رب فظ القلب لا لين له

لو رأى ما بك منه لرحم

**Al-Ḥusayn Ibn al-Daḥḥāk: (p. 85)**

(35) The longest night is that of a lover

Who suppresses longing though so dire!

Haps a stone-hearted who is never lenient

Would – upon seeing my case – be bent!

وقال المجنون : (ص ٨٥ - ٨٦)

(٣٦) فأنت الذي إن شئت أشقيت عيشتي

وإن شئت بعد الله أنعمت باليا

وأنت الذي ما من صديق ولا عدا

رأى نضو ما أبقيت إلا دثا ليا

**Al-Mad̲jnūn: (p. 85-86)**

(36) It's but you who, if wills, can turn my life miserable

And, after god, can bless my soul!

It's but you, for whom (my love made me) so lean

That no friend or even enemy would see

Without feeling pity for me!

وقال أبو تمام: (ص ٨٦)

(٣٧) والله لو تلقى الذي ألقى

لخرجت أن تتجاوز الحقا

بي فوق ما تلقى بواحد

أمر تراها لجنبه ملقى

Abū Tammām: (p. 86)

(37) By god, if you encounter what I do encounter

You would have gone astray.

I suffer the same that a mother would suffer

When she sees her only child passing away!

وأشدني ابن أبي طاهر: (ص ٨٧)

(٣٨) قالت لقيت الذي لم يلقه أحد

قلت الدليل على ذاك الذي أجد

أودعني سقماً لا أستقل به

فليس ينفد حتى ينفد الأبد

Ibn 'Abī Tāhir: (p. 87)

(38) Commented shee (on seeing me) ,

“You have suffered more then anybody”

“An evidence for what I feel” , said I;

“You have offered me such ailing and eagerness

Much more than I can bear, and that would never

Cease until eternity itself expires!

قال بشار بن برد: (ص ٩١)

(٣٩) أبكى الذين أذاقوني مودتهم

حتى إذا أيقظوني للهوى ذقدوا

واستهضوني فلما قمت منتصبا

بثقل ما حملوني ودهم قعدوا

لأخرجن من الدنيا وحبكم

بين الجوانح لم يشعربه أحد

ألقيت بيني وبين الحزن معرفة

لا تنقضي أبداً أو ينقضي الأبد



**Bashshār Ibn Burd: (p. 91)**

(39) Ishred tears over those who gave me a taste of their friendliness,

That awakened me to love, and then they turned a sleep!

After having stirred me to stand alive

Though overburdened with their love

They sat down in comfort!

Quiting the world I shall be, with my love to you

So suppressed within my chest,

By nobody felt!

Such acquaintance I have concluded with disbress

That won't expire unless eternity expires!

وقال طلحة بن أبي بكر: (ص ٩١)

(٤٠) لا تظهرن مودة لحبيب

فترى بعينك منه كل عجب

أظهرت يوماً للحبيب مودتي

فأخذت من هجرته بنصيب

**Talḥah Ibn 'Abī Bakr: (p. 91)**

(40) Never show your fondness to a beloved,

Or you will see with your own eyes all unbelievables!

Once I disclosed my love to my sweet-heart,

And in return I became forlorn!

(٤١) إذا قلت ما بي يا بثينة قاتلي

من الحب قالت ثابت وزيد

وإن قلت دري بعض عقلي أعش به

مع الناس قالت ذاك منك بعيد

فلا أنا مردود بما جئت طالبا

ولا حبها فيما يبيد

إذا فكرت قالت قد أدركت وده

وما ضرني بخلى فقير أجود

يموت الهوى مني إذا ما لقيتها

ويحيى إذا فارقتها فيعود

Djamīl Ibn Muḥammad: (p. 92)

(41) If I tell her that the love I bear is killing me,

She says let it remain constant and further grow!

If I say return to me part of my brains

To live with among others,

She says, "That's far beyond your reach!"

Neither could I get what I came for,

Nor would my love to her be exhausted.

(Seems) she says (to herself) "I have gained his love)

Despite my niggardliness,

Why should I be generous?"

(How strange!) On seeing her my love escapes from me,

Just to revive and came back on my departure!

أم حمادة الحمادانية:

(٤٢) وما شكوت الحب قالت: أما ترى

مكان الثريا وهو منك بعيد

فقلت لها: إن الثريا وإن نأت

يصوب من أمراك نوحها فيجود

'Um Ḥamādah al-Hamadāniyyah:

(42) When complaining (to her) of my love she said,

"You may just see heaven, but it remains too far from you!"

But heaven, though too far," said I,

So often is generous enough to grant rains!

ذو الرمة :

(٤٣) شكوت إليها الحب قالت كذبتني

ألست أرى الأجلاد منك كواسيا

مرورك حنى يبلى الشوق والهوى

عظامك حنى يرتجى بواديا

ويأخذك الوسواس من لوعة الهوى

وتخرس حنى لا تجيب المناديا

Dhū al-Rimmah:

(43) Complaining of my sufferings from love, she said,

"What a liar you are! I still see you flesh-clod!

Be not in haste! Wait until longing and eagerness

Make your bones show up!

And until you are, because of love, utterly deluded,

And so dumb that you can't respond to any caller!"



وقال العباس بن الأحنف (ص ٩٣)

(٤٤) أحرم منكم بما أقول وقد

نال به العاشقون ما عشقوا

صرت كأنني ذبالة نصبت

تضيء للناس وهي تحترق

Al-Abbās Ibn al-Aḥnaf: (p. 93)

(44) Bereft of you I am, for what I say (of my poetry)

Though through it lovers gained whom they loved!

Such as a wick that burns itself

For others to find their ways!

وقال المجنون: (ص ٩٤)

(٤٥) أدنيتني حتى إذا ما ملكتني

بقول يحل العصر سهل الأباطح

تجافيت عني حين لا لي حيلة

وخلفت ما خلفت بين الجوانح

Al-Madḡnūn: (p. 94)

(45) You have dragged me nearer to you with such words

That would bring the high mountain peaks dwellers

Down to the spacious plains!

And when so helplessly I have become,

You have so roughly turned your back to me,

Leaving within my chest what you have stirred up!

وقال أحمد بن أبي طاهر: (ص ٩٥)

(٤٦) شكوت فقالت: كل هذا تبرماً

بحبي أراح الله قلبك من حبي

فلما كتمت الحب قالت: لشد ما

صبرت وما هذا بفعل شجي القلب

فشكواي تؤذيها وعنتي يسوءها

وتغضب من بعدي وتتفر من قربي

فيا قوم هل من حيلة تعرفونها

أشيروا بها واستوجبوا الأجر في الصب

'Ahmed Ibn 'Abī Ṭahir: (p. 95)

(46) When I complain she says:

"So much annoyed by loving me"

May god release your heart of my love!"

And when suppressing my love, "How forbearing!"

Says she, "That won't become a heart-grieved!"

Hurt by my keeping away .. and loath my approach!

Would anybody find me a way out?

Please give me counsel, may god bless you!

وقال المؤمل: (ص ٩٦)

(٤٧) شكوت وجدي إلى هند فما اكرثت

يا قلبها أحديد أنت أمر حجر

إذا مرضنا أتيناكم نعودكم

وتذنبون فنأتىكم فنعتذر

Al-Mu'ammal: (p. 96)

(47) Complaining "Hind" of my emotional distress, she cared not!

Of what is her heart made? Of iron? Or rock?

[How absurd!]

if I am sick, it's I who should pay her the visit!

And if she offends me, still it's I who should apologise!

قال العباس بن الأحنف: (ص ٩٩)

(٤٨) من كان يزعم أن سيكترب حبه

حتى يشكك فيه فهو كذوب

الحب أغلب للرجال بقهره

من أن يرى للسرفيه نصيب

وإذا بدا سر اللبيب فإنه

لمريد إلا وهو مغلوب

إني لأبغض عاشقا متحفظا

لمرتهمه أعين وقلوب

Al-'Abbās Ibn al-'Aḥnaf: (p. 99)

(48) He who claims ability to keep his love

So concealed that others would doubt it,

Is a sheer liar!

Love is so overwhelming that nobody can cancel!

Thus, if a discreet's secret is disclosed

It's only because he is conquered!

Indeed I hate a reserved lover

Who, by eyes and hearts, is'nt accused!

قال الحسن بن هانئ: (ص ١٠٠)

(٤٩) يا كثير النوح في الدمن

لا عليها بل على السكن

سنة العشاق واحدة

فإذا أحببت فاستكن

Al-Ḥasan Ibn Ḥanī: (p. 100)

(49) You who often cry over vestiges

Not in fact for them, but for their past dwellers,

Same is the case for all lovers,

So, once you love, you have to submit!

وقال المؤمل: (ص ١٠١)

(٥٠) أمن فقد الحبيب عيناك تبكي

نعم فقد الحبيب أشد فقد

براني الحب حتى صرت عبداً

فقد أمسيت أرحم كل عبد

فأقسم لو هممت بمد قلبي

إلى جوف السعير لقلت مدي

Al-Mu'ammal: (p. 101)

(50) "Shedding tears for losing your beloved?"

"Yes, for that's the heaviest loss!

Love has so worn me out that a slave I turned to be!

Having pity every other slave!

(By God) I swear:

should you, casting my heart to hell-fire attempt,

(With pleasure) I would accept!

وقال أبو عبادة الطائي: (ص ١٠١)

(٥١) مني وصل ومنك هجر

وفي ذل وفيك كبر

عذبي حبك المعني

وغرني منك ما يغر

قد كنت حراً وأنت عبد

فصرت عبداً وأنت حر

يا ظالماً لي بغير جرم

إليك من ظلمك المفر

أنت نعيمي وأنت بؤسي

وقد يسوء الذي يسر

'Abū 'Ubādah al-Ṭā'ī: (p. 101)

(51) Maintenance of links is my rote, and yours is desertion!

Humiliation is for me, and loftiness for you!

Much tormented I am by your love,

While man I was, and you a mere slave

But love has turned me slave, and made of you a free (tyrant!)

You, who wrong me far no offense

Yet, only to you I escape from your injustice!

Both my happiness and my misery you are!

What causes happiness may be the very source of distress!

البحرئ: (ص ١٠٤-١٠٥)

(٥٢) وكنت أرى أن الصدود الذي مضى  
دلال فما إن كان إلا تجنباً  
فوا أسفا حتامر أسأل مانعاً  
وأمن خوانا وأعتب مذنبا  
سأثنى فؤادي عنك أو أتبع الهوى  
إليك إن استعصى فؤادي أو أبى

Al-Buḥturī: (p. 104-105)

(55) I though your past refrainment was mere coquetry  
But in fact it was injustice!  
Alas! Why should I continue asking the irresponsible?  
Or entrust a betrayer, or find excuse to the guilty?  
I'll turn my heart away from you  
Or stop loving you if my heart disobeys me.

العباس بن الأصف: (ص ١٠٧)

(٥٣) العاشقان كلاهما متعذب  
وكلاهما متذلل متغضب  
صدت مراغمة وصد مراغما  
وكلاهما مما يعالج متعب  
راجع أحبتك الذين هجرتهم  
إن المتيمر قلما يتجنب  
إن الصدود إذا تمكن منكما  
دب السلولة فعز المطلب

Al-'Abbās Ibn al-'Aḥnaf: (p. 107)

(53) Each of both lovers has to blame and be blamed  
Each is self-humiliating, and is outraged!  
She, though unwillingly, may turn her back,  
And he too; while both are weary of such conduct!  
Better refer back to the friends whom you have deserted,  
For a lover would scarcely evade his beloved!  
If both of you insist on turning a back  
Most likely each other you would forget!  
And too difficult it would be to patch up again!



الكميت: (ص ١٠٨)

(٥٤) ما ذاق بؤس معيشةٍ ونعيمها  
فيما مضى أحد إذا لم يعشق  
الحب فيه حلاوة ومرارة  
سائل بذلك من تطعم أو ذق.

Al-Kumayt: (p. 108)

(54) Never tasted happiness or agony  
He who hasn't fallen in love!  
For love is all sweetness and all bitterness!  
If won't believe, ask one who tasted  
Or taste for yourself!!

وقال القطامي: (ص ١٠٨)

(٥٥) ألا عللاني كل حيٍ معلل  
ولا تعداني الشر والخير مقبل  
فإنكما لا تدريان أما مضى  
من الدهر أمر ما قد تأخر أطول

Al-Ḳaṭṭāmī: (p. 108)

(55) Cherish me with hopes; every living being cherish hopes!  
Threaten me not with evil, while the good  
Is more likely to come!  
You know not which is longer:  
The time that passed, or that which is still ahead!

جميل بن معمر: (ص ١٠٩)

(٥٦) بطول اليوم لا ألقاك فيه  
وقالوا لا يضرك نأي شهرٍ  
وحول نلتقي فيه قصير  
فقلت لصاحبي فلمن يضير

Djamīl Ibn Muḥammad: (p. 109)

(56) Too long is the day I see you not  
And so short is a year I see you of!  
They say you won't care if keeping away  
For a full month; "Who else would care?" said I.

قال محمد بن نصير : (ص ١١٢ - ١١٣)

(٥٧) لا أظلم الليل ولا أدعي

أن نجوم الليل ليست تغور

الليل ما شاءت فإن لم تزر

طال وإن زارت فليلي قصير

Muḥammad Ibn Nuṣayr: (p. 112-113)

(57) I can't be unfair to the "night",

Or allege that stars won't part!

Night, in fact, is to her will tied up!

If she visits me, night would be so short,

And if not, a too lengthy night won't stop!

وقال والرمّة: (ص ١٢٠)

(٥٨) وإنا لنرضى حين نشكو بخلوة

إلهم حاجات النفوس بلا بذل

وما الفقر أزدى عندهن بوصلنا

ولكن جرت أخلاقهن على البخل

Dhū al-Rimmah: (p. 120)

(58) We do suffice, when being alone with them

Complaining of our suffering, if no donation we receive!

That's not due to poverty on their part-

[For fully-endowed they are for sure!]-

But just because accustomed to niggardliness

وقال إبراهيم النخاس : (ص ١٣١)

(٥٩) هو البدر إلا أن فيه رقائقا

من الحسن ليست في هلال ولا بدر

وينظر في الوجه القبيح بحسنه

فيكسوه حسناً باقياً آخر الدهر

Ibrāhīm al-Nazzām: (p. 131)

(59) A full moon is she, even with more such fine beauties

That are not to be found in crescents or full moons!

Should she beam with her beauty on an ugly faced,

His face will life-long be with beauty embraced

وقال علي الكوفي : (ص ١٣٤)

(٦٠) إذا احتجبت لم يكفك البدر فقدها

وتكفيك ضوء البدر إن حجب البدر

وحسبك من خمر يقربك ديقها

والله ما من ديقها حسبك الخمر

‘Alī al-Kūfī: (p. 134)

(60) If she is hidden, no full moon

Would be enough to replace!

But she would easily replace a hidden full moon

A taste of her lips makes one dispense with wine

But no wine can equal a taste of her lips