

Analysis of Etichal Moral Education Values and Linguistic in The Poem “Zuhdiyyat” by Abu Al-‘Atahiyyah

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Article Info

Article history:

Received: 16 December 2024

Publish: 1 January 2025

Keywords:

Bani Abbasiyyah;

Syair;

Abu Al-‘Atahiyyah;

Zuhud.

Abstract

The Abbasid Dynasty achieved numerous accomplishments. Many aspects thrived during the Abbasid era, particularly in knowledge and scholarship, including the fields of science, health, religious studies, and literature. During this period, many Europeans traveled to the Abbasid realm to seek knowledge. Therefore, this research aims to discuss one of the literary works that emerged during the Abbasid era, specifically poetry written by the renowned poet Abu Al-‘Atahiyyah, who was a celebrated literary figure of his time. Additionally, the research methodology used is a literature study, with scholarly works and books serving as the references for the study. In his poetry, there are many moral messages, and the Arabic language used remains close to classical Arabic rules. Abu Al-‘Atahiyyah was known for his asceticism and skill in poetry, which led to the creation of numerous poems containing moral educational values about human asceticism. His poetry also features a poetic style that is easy to understand.

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1. INTRODUCTION

The Abbasid era marked a period of significant social and cultural development in the Islamic world, leading to advancements in various fields such as science, technology, politics, and literature. Among these developments, the field of literature, particularly poetry, played an important role in shaping the intellectual and cultural landscape of the time. The social and religious context of the Abbasid era, marked by both prosperity and a growing sense of spiritual reflection, provided a fertile ground for the emergence of literary works that addressed moral, philosophical, and theological themes. One of the most notable poets of this era, Abu Al-‘Atahiyyah, produced poems that reflected a deep sense of asceticism and spiritual contemplation, particularly on themes such as the temporality of life, death, and moral values. This poses the research problem: how did the poetry of Abu Al-‘Atahiyyah serve as a medium for moral and ethical education, and what is its relevance to contemporary discussions on moral instruction?

In the Abbasid era, particularly during the reign of Caliph Harun al-Rashid and his son Al-Ma'mun, society witnessed a growing interest in both religious and moral education, as well as intellectual pursuits. This period also saw increased tensions between materialism and spirituality, leading many intellectuals and religious figures to advocate for asceticism and the rejection of worldly excess. Abu Al-‘Atahiyyah's poetry is reflective of this broader societal shift, as it engages deeply with themes of morality, piety, and the human condition, encouraging readers to reflect on their lives and pursue a path of righteousness. His works

present an insightful critique of the materialism prevalent in Abbasid society, advocating for moral rectitude and ethical behavior through ascetic teachings (Aminullah, 2016).

Previous studies on Arabic literature from the Abbasid period have explored the contributions of poets like Abu Nuwas and Abu Al-‘Atahiyyah. While the former is often recognized for his hedonistic and worldly themes, the latter is revered for his ascetic poetry, known as *zuhdiyyat*—poems that emphasize renunciation of worldly pleasures in favor of spiritual purity (Yahiji & Damhuri, 2014; Rohmah, 2022). Research on Abu Al-‘Atahiyyah’s poetry has often focused on its religious and philosophical undertones, highlighting the ethical and moral lessons embedded in his verses (Turap, 2019; Mukammiluddin, 2011). However, a gap remains in understanding how these moral and ethical messages can be applied in modern contexts, particularly in education and character building. This study fills that gap by offering an analysis of the moral values in his poetry and their potential application in contemporary moral education (Miolo et al., 2023).

The purpose of this research is to analyze the moral and ethical education values found in the *zuhdiyyat* (ascetic poetry) of Abu Al-‘Atahiyyah, particularly focusing on his teachings regarding death and the temporality of life. Through this analysis, the study aims to demonstrate how the moral lessons in his poetry can offer wisdom that is still relevant in today’s educational and social contexts. By examining both the linguistic and moral dimensions of his work, the research seeks to contribute to the ongoing discussion on the integration of classical literature into modern educational frameworks (Mukammiluddin, 2011).

The primary argument of this research is that Abu Al-‘Atahiyyah’s poetry, particularly his *zuhdiyyat*, serves as a powerful tool for moral and ethical instruction. His ascetic verses are not merely literary expressions but also convey deep moral lessons about the nature of life, death, and human conduct. The clarity and accessibility of his language make his poetry an effective medium for transmitting ethical teachings, which can be utilized in contemporary education to foster character development and spiritual awareness. Additionally, the study argues that his poetry, through its combination of linguistic simplicity and profound moral content, remains relevant in today’s discussions on moral education and can serve as a timeless resource for cultivating ethical values in modern society.

2. RESEARCH METHOD

This research employs a qualitative approach, with a focus on secondary data obtained through a literature review (Lune & Berg, 2017). The study examines existing works of Abu Al-‘Atahiyyah, particularly his *zuhdiyyat* poetry, alongside scholarly analyses of his works and other relevant literature from the Abbasid era. The type of data utilized in this research includes secondary data from previously published books, journal articles, and academic studies that analyze the moral and linguistic aspects of Arabic poetry. No primary data collection was undertaken, as the focus of the research is on analyzing historical texts and interpretations (Fikri et al., 2023).

The research process was carried out in several stages. Initially, we gathered relevant sources, including collections of Abu Al-‘Atahiyyah’s poetry and critical studies of his work, focusing particularly on moral and ethical themes. After identifying key themes within his *zuhdiyyat*, the next stage involved categorizing the collected data based on its relevance to the research objectives. This included isolating specific poems that conveyed moral education values and classifying them based on linguistic and thematic features. Throughout the process, we also reviewed secondary academic sources that provided context on the social, cultural, and intellectual environment of the Abbasid period.

The data analysis technique used in this study involved several steps, starting with data reduction, where only the most relevant and significant information was selected for detailed analysis. The reduced data was then processed by coding themes related to moral education, ethical values, and linguistic characteristics in the poetry. The final stage involved synthesizing the data by integrating the moral and linguistic analyses, leading to conclusions about the role of Abu Al-‘Atahiyyah’s poetry in conveying ethical and educational messages. The findings were then compared with previous studies to highlight new insights and contributions to the field of Arabic literature and moral education (Kosasih et al., 2024; Setia & Dilawati, 2021).

3. DISCUSSION

1. A Brief Biography of Abu Al-‘Atahiyyah

Abu Al-‘Atahiyyah, whose full name was Ismail bin al-Qasim bin Suwaid bin Kisan Mawla ‘Anzah, was a renowned poet of the early Abbasid period, widely known for his ascetic themes and impactful poetry that continues to resonate throughout Arabic literary history. Born in 130 AH (748 AD) in ‘Ain at-Tamr, near al-Anbar, in present-day Iraq, Abu Al-‘Atahiyyah emerged during one of the most illustrious periods of Islamic history, the Abbasid Caliphate. This era was marked by significant advancements in science, literature, philosophy, and the arts, with Baghdad, the capital, being a beacon of knowledge and cultural fusion (Abu Al-‘Atahiyyah, 2024).

Abu Al-‘Atahiyyah’s family background was modest, and they were of Nabathite descent. The Nabathites were an ancient Semitic people, best known for their kingdom in what is today Jordan, with their capital at Petra. Abu Al-‘Atahiyyah’s father, Suwaid, worked as a cupper, a medical practitioner specializing in the traditional method of bloodletting. This profession, although essential in that era, placed the family in a lower social and economic stratum. This modest socioeconomic background and the family’s move from ‘Ain at-Tamr to Kufah, a prominent cultural and intellectual center, significantly shaped his outlook and early development as a poet (Al-Muqaddam, 2019).

Kufah, renowned for its vibrant intellectual and cultural life, played a pivotal role in nurturing Abu Al-‘Atahiyyah’s talent. His upbringing in this bustling city exposed him to the rich literary traditions of the Arabs, especially the classical forms of Arabic poetry that were held in high esteem during the pre-Islamic (Jahiliyyah) period and continued into the early Islamic period. It was in Kufah where Abu Al-‘Atahiyyah first discovered his poetic talents, a passion that would later define his life and legacy.

In his early years, Abu Al-‘Atahiyyah, like his brother Zaid, aspired to become a potter, a profession that was more practical and offered a means of earning a livelihood. Pottery was a common trade in Kufah, and many artisans made a decent living through this craft. However, it became clear early on that Abu Al-‘Atahiyyah’s true talents lay elsewhere. His natural gift for language and his ability to craft verses with ease set him apart from his peers (Al-Faraj, 2017).

It is said that even while working as a potter, Abu Al-‘Atahiyyah would compose poetry, sharing his verses with customers and passersby. His talent did not go unnoticed, and soon, he attracted the attention of the literary circles of Kufah. His style, marked by its simplicity, clarity, and depth, contrasted with the often elaborate and ornate poetry that was popular among the elite. This accessible style helped him quickly gain recognition and led to his transition from an artisan to a celebrated poet.

Abu Al-‘Atahiyyah’s poetic talent soon brought him to Baghdad, the thriving capital of the Abbasid Empire and the intellectual heart of the Islamic world at the time. Baghdad was not only a political center but also a cultural and scholarly hub, attracting poets, scholars, scientists, and philosophers from all over the empire. The Abbasid Caliphs,

especially Harun al-Rashid and his son Al-Ma'mun, were great patrons of the arts and sciences, creating a fertile ground for Abu Al-'Atahiyyah to flourish as a poet (Zainab, 2021).

In Baghdad, Abu Al-'Atahiyyah became closely associated with the Abbasid court, where he earned the patronage of the caliphs and other high-ranking officials. His poetry, which often touched on themes of asceticism, mortality, and the fleeting nature of worldly pleasures, resonated with the court's intellectual elite. His ability to express profound philosophical and moral ideas in a simple, relatable manner earned him widespread admiration. Among his contemporaries, Abu Al-'Atahiyyah stood out for his originality and depth of thought, particularly in his *zuhdiyyat* (ascetic) poetry, which emphasized detachment from worldly pleasures and a focus on the afterlife.

Abu Al-'Atahiyyah's poetry is often categorized into two major themes: love poetry (*ghazal*) and ascetic poetry (*zuhdiyyat*). However, it is his ascetic poetry that truly distinguishes him from other poets of his time. Influenced by Islamic teachings, especially the concept of *zuhd* (asceticism), his poetry often explored themes of death, the transient nature of life, and the importance of turning towards God and away from the distractions of worldly life. This philosophical and moral dimension in his poetry was a reflection of his own personal views and his growing disillusionment with the materialism and decadence he witnessed in the Abbasid court and society at large.

Abu Al-'Atahiyyah's *zuhdiyyat* is notable for its straightforwardness and clarity. Unlike many poets of his era, who favored elaborate metaphors and intricate wordplay, Abu Al-'Atahiyyah's verses were simple yet profound. His ability to convey deep moral and ethical messages in an accessible manner made his poetry popular not only among the intellectual elite but also among ordinary people. His style is often described as *qareeb al-ma'nā* (close in meaning), meaning that his words were easy to understand, yet they carried significant weight and resonance (Razwy, 2014).

One of the hallmarks of his poetry was his frequent reflection on death and the afterlife. Abu Al-'Atahiyyah often reminded his audience of the inevitability of death and the impermanence of worldly pleasures, urging them to live a life of piety and moral integrity. His poems frequently conveyed the message that true happiness could only be found in spiritual fulfillment and in preparation for the hereafter.

Despite his success and popularity at the Abbasid court, Abu Al-'Atahiyyah's relationship with the caliphs was not without tension. His ascetic poetry, which often criticized the excesses and moral corruption of the court, did not always sit well with the Abbasid rulers, particularly Caliph Harun al-Rashid. Abu Al-'Atahiyyah's uncompromising stance on moral issues and his willingness to speak truth to power led to his temporary imprisonment. Harun al-Rashid, displeased with the poet's moralizing tone and perhaps seeing it as a veiled critique of his rule, ordered his imprisonment.

While in prison, Abu Al-'Atahiyyah continued to compose poetry, much of it reflecting on his personal suffering and reinforcing his belief in the transient nature of worldly life. His imprisonment only served to deepen his commitment to the ascetic ideals he espoused in his poetry. After his release, Abu Al-'Atahiyyah returned to his poetic work, but his experiences had left a lasting impact on him. He became even more committed to the themes of asceticism and moral reflection in his poetry.

Abu Al-'Atahiyyah's legacy as one of the great poets of the Abbasid period remains intact to this day. His ability to blend moral and ethical teachings with poetic beauty has earned him a unique place in the history of Arabic literature. His *zuhdiyyat* poems, in particular, have been widely admired for their spiritual depth and their capacity to inspire reflection on life's deeper meanings (Supriatna et al., 2024).

In addition to his literary achievements, Abu Al-‘Atahiyah is remembered for his contribution to the development of Arabic poetry. His use of simple, direct language helped to broaden the appeal of Arabic poetry, making it accessible to a wider audience. His work influenced subsequent generations of poets, both in terms of style and subject matter. Later poets drew inspiration from his ascetic themes and his ability to convey complex ideas in a clear and approachable manner.

Moreover, Abu Al-‘Atahiyah’s poetry continues to be studied and appreciated for its linguistic and ethical dimensions. His works offer valuable insights into the intellectual and spiritual currents of the Abbasid period, as well as into the timeless human concerns of mortality, morality, and the search for meaning.

2. The Wisdom in Abu Al-‘Atahiyah's Poetry

Abu Al-‘Atahiyah's poetry is characterized by his asceticism, often reflecting the theme of zuhd (renunciation of worldly desires), and this is evident in his verses that remind people of death. Here is one of his poems that urges reflection on death:

| | |
|-------------------------|--------------------|
| فطلبت في الدنيا الثباتا | أنساك محياك الممات |
| وأنت ترى جماعتها شتاتا | أو ثقفت بالدنيا |
| أم خلت أن لك انفلاتا | هل فيهما لك عبرة |
| فيما قد رأى كانا فماتا | يا من رأى ابويه |

*Life has made you forget death,
And you sought permanence in this world.
Did you trust in the world,
While seeing its people scattered?
Did you learn any lessons from them,
Or did you think you would escape death?
O you who witnessed the death of your parents,
They lived, then died.*

The poem explains how people become neglectful of life, leading them to forget that they will ultimately face death. Therefore, this poem teaches the quality of asceticism (zuhud) that people should cultivate. According to Ibn Jala, asceticism is a person’s view of the world with simplicity and an easygoing perspective (2004, ميلود عبيد منقور). Additionally, in the text, Abu Al-‘Atahiyah seeks to convey a moral message often forgotten by people, such as the importance of living carefully and continuously remembering Allah SWT until the end of life. Thus, zuhud can be understood as emptying the heart of worldly love and filling it with love for Allah SWT, knowing Him, and purifying the heart from all worldly adornments while increasing one’s love for Allah SWT (2004).

In this poem, Abu Al-‘Atahiyah frequently uses interrogative sentences, aiming to touch the reader's heart or remind those who are heedless of death. He uses straightforward logic to make the message easy to understand and employs simple analogies commonly used by people. This approach helps readers grasp the message conveyed in the poem.

In addition to this text, Abu Al-‘Atahiyah also has other poetic stanzas about human negligence toward death, using more touching diction.

والموت يغدو ويروح
 إن كنت تنوح
 إن عمّرت ما عمّر نوح
 كلنا في غفلة
 نوح على نفسك يا مسكين
 لتؤمنن

*We are all in a state of heedlessness,
 While death approaches at every moment.
 Mourn for yourself, O sorrowful one,
 If you wish to mourn.
 You are certain to die,
 Even if granted a long life like Prophet Noah.*

This poem conveys Abu Al-‘Atahiyah’s assertion that death will surely come to everyone, even those with exceptionally long lives. Additionally, the phrase “mourn for yourself” serves as an imperative to lament, but it is, in reality, his warning to those who are neglectful of death; they should become aware of death and feel sorrow for their sins.

This reflects his view that people should distance themselves from a life filled with deceit and madness, moving instead toward a life of asceticism and humility. The use of the word “mourn” implies that we, as human beings, should feel shame for the sins we carry throughout our lives in this world.

والمنايا لا تُبلى من أتت
 وشقاء وعناء وعنث
 سألما إلا قليلا إن نبت
 لو نهيت النفس عنه لانتهت
 من نفسه إذ قال خيرا أو سكت
 من يعيش يكبر ومن يكبر يموت
 نحن في دار بلاء وأدى
 منزل ما ينبت المرء به
 أيها المغرور ما هذا الصبا
 رجم الله امرأ أنصف

*Whoever lives will eventually grow old, and the old are sure to die.
 Death does not delay for anyone it comes to.
 This life is a trial, a hardship,
 Suffering, distress, and sorrow.
 It is but a temporary stop,
 With few who find lasting stability, if any at all.
 O deceived one, what is the value of youth?
 If you restrained yourself from indulging, you would surely stop.
 May Allah have mercy on the one who is wise with himself,
 By speaking what is true or remaining silent.*

This poem illustrates Abu Al-‘Atahiyah’s reminder that we should not waste our lives, especially our youth, because in youth we possess abundant energy to pursue achievements. Thus, during youth, one should strive to accomplish much before old age or death arrives. Additionally, Abu Al-‘Atahiyah uses vocabulary and sentence structures that are easy for the general public to understand, enhancing the beauty of the language.

There are several educational messages in these verses, such as the importance of knowledge for the youth, so that their potential can be developed and benefit others. This highlights how some young people may still be neglecting their youth, lacking motivation for learning and enthusiasm in life. This zeal for life is essential not only for the young but also for the elderly who still have time.

The verses also convey that our world and life are filled with tests and trials. Therefore, we must be patient and sincere as we face life’s challenges. The final verse reads:

مَنْ نَفْسِهِ إِذْ قَالَ خَيْرًا أَوْ سَكَتَ

رَجِمَ اللَّهُ امْرَأً أَنْصَفَ

May Allah have mercy on one who is wise with himself, by saying what is good or remaining silent.

This verse is inspired by a hadith of Prophet Muhammad (PBUH), which states (جولق, 2017):

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Meaning: "From Abu Hurairah, may Allah be pleased with him, who said that the Messenger of Allah, peace and blessings be upon him, said: *“Whoever believes in Allah and the Last Day should speak good or remain silent. Whoever believes in Allah and the Last Day should honor his neighbor. And whoever believes in Allah and the Last Day should honor his guest.”* (Reported by Bukhari and Muslim).

3. Analysis of Language

The Arabic language used by Abu Al-‘Atahiyah is relatively easy for laypeople to understand and generally aligns with Arabic linguistic standards. However, there are a few instances where certain words do not fully adhere to classical Arabic rules, such as in the following verse:

إِنْ عُمِّرْتَ مَا عُمِّرَ نوحُ

Even if granted a long life like Prophet Noah.

In the Qur'an, the name of Prophet Noah is always written with *tanwin* (a diacritical mark), which is a convention for names of non-Arab origin (*a'jami*) that consist of three letters. This rule also applies to the name of Prophet Lot, who also has a three-letter non-Arabic name, as seen in the following Qur'anic verse:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُجُورَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (سورة الأعراف, 80)

"Meaning: 'And (We also sent) Lot, when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"' (Al-A'raf: 80)"

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (سورة نوح, 1)

"Meaning: 'Indeed, We sent Noah to his people (saying), "Warn your people before there comes to them a painful punishment."' (Noah: 1)"

In these verses, the names of Prophets Nuh and Luth are marked with *tanwin*, as is customary for non-Arabic names with three letters in the Qur'an. However, in Abu Al-‘Atahiyah’s poetry, the *tanwin* is omitted, likely as a poetic device to maintain rhyme at the end of each line.

We can observe from the two verses mentioned that the names of Prophets Nuh (Noah) and Luth (Lot) are clearly written with the *tanwin* marks “نُوحًا” and “لُوطًا”. This shows that the names of these two prophets are consistently written with *tanwin*, which can appear as *dhammatain* or *kasratain* in different verses. However, in the poetry of Abu Al-‘Atahiyah, *tanwin* is omitted. This indicates a form of *rukshah* (a permissible concession) in pronunciation to maintain rhyme at the end of each line.

Apart from linguistic conventions, we can also analyze Abu Al-'Atahiyah's poetic style. He often uses interrogative sentences in his poetry, which serve as implicit warnings rather than inquiries for unknown information. This is evident in the following verses:

هل فيهما لك عبرة أم خلت أن لك انفلاتا
يا من رأى ابويه فيما قد رأى كانا فماتا

*Do you believe in the life of this world,
While you see its inhabitants separated and dispersed?
Do you take lessons from them,
Or do you think you can escape death?*

In these verses, the use of interrogative sentences serves as an emphasis, aiming to awaken readers to the realities of life given by Allah SWT, so they may prepare themselves for when death ultimately arrives.

From the perspectives of *balaghah* (Arabic rhetoric) and *'arudh* (Arabic prosody), Abu Al-'Atahiyah's poetry exhibits *kalam insya'i* (expressive speech) in the forms of *istifham* (questions) and *amr* (commands). Examples include:

هل فيهما لك عبرة
نُح على نفسك يا مسكين

Both verses are in the forms of *istifham* (question) and *amr* (command) because the first line begins with the word *هل*, which means "do" or "is there," indicating a question, and the second line uses the word *نُح*, which is in the imperative verb form (*fi'il amr*) in Arabic (Ali Al-Jarim, 2023), meaning "mourn."

Additionally, the meter, or *wazan (bahar)*, used in this *zuhdiyyat* poem is *bahar al-madid*, as seen throughout his verses.

| | |
|--|---|
| فطلبت في الدنيا التُّبَاتَا وأنت ترى جماعتها شَتَاتَا أم خلت أن لك انفلاتا فيما قد رأى كانا فماتا والموت يغدو ويروخ إن كنت تنوخ إن عمّرت ما عمّر نوح والمنايا لا تبلى من أتت وَشَقَاءٍ وَعَنَاءٍ وَعَنْتُ سَالِمًا إِلَّا قَلِيلًا إِنْ تَبَيْتُ لَوْ نَهَيْتُ النَّفْسَ عَنْهُ لَأَنْتَهَيْتُ مِنْ نَفْسِهِ إِذْ قَالَ خَيْرًا أَوْ سَكَتُ | أُنْسَاكَ مَحْيَاكَ الْمَمَاتَا أَوْ تَفَّتْ بِالدُّنْيَا هل فيهما لك عبرة يا من رأى ابويه كُلْنَا فِي غَفْلَةٍ نُح على نفسك يا مسكين لَتَمُوتَنَّ مَنْ يَعْشَى يَكْبُرُ وَمَنْ يَكْبُرُ يَمُتُ نَحْنُ فِي دَارِ بَلَاءٍ وَأَدَى مَنْزِلٌ مَا يَبْتِئُتُ الْمَرْءُ بِهِ أَيُّهَا الْمَعْرُورُ مَا هَذَا الصَّبَا رَجَمَ اللَّهُ امْرَأً أَنْصَفَ |
|--|---|

3. CONCLUSION

Abu Al-'Atahiyah's poetry holds a unique position in the canon of Arabic literature due to its profound moral and ethical messages, particularly centered on asceticism (*zuhd*) and the transient nature of life. His works serve as both a spiritual reminder and a critique of the material world, constantly urging readers to reflect on their actions and the inevitability of death. His emphasis on the certainty of death and the ephemeral nature of worldly pleasures is a recurring theme in his poetry, encouraging his audience to live with a heightened sense of spiritual awareness and moral responsibility. This focus on moral

education makes his works timeless, as they provide valuable lessons for both his contemporary audience and modern readers.

One of the key strengths of Abu Al-‘Atahiyyah's poetry lies in its accessibility. His simple yet effective language choice allows his message to resonate with a broad audience, transcending social and intellectual classes. While many poets of the Abbasid era indulged in complex metaphors and elaborate linguistic structures, Abu Al-‘Atahiyyah deliberately avoided such ostentation. Instead, his poetry was grounded in everyday language, with clear and direct expressions that made his ascetic messages understandable to all. This stylistic simplicity, however, did not come at the expense of depth; rather, it allowed his ideas about mortality, spirituality, and ethical living to reach a wide range of readers, from scholars to common folk (Zainab, 2021).

Moreover, Abu Al-‘Atahiyyah's use of linguistic structure, though mostly adhering to classical Arabic rules, occasionally deviated in subtle ways. These minor deviations, however, did not detract from the clarity of his message; on the contrary, they enhanced the fluidity and naturalness of his poetry. His mastery of language allowed him to maintain the balance between formal structure and conversational tone, making his work not only a literary achievement but also a tool for moral education. This accessible style reflects his intent to speak to the hearts of his audience, urging them to reflect on their spiritual state and prepare for the afterlife.

Additionally, Abu Al-‘Atahiyyah's moral focus is grounded in Islamic teachings, particularly in his emphasis on humility, repentance, and turning away from worldly distractions. His poetry reflects an intrinsic connection with Islamic values, often calling attention to the moral decay he observed in society. Through his words, he implored his readers to seek virtue over vice, reminding them of their duty to God and to their fellow human beings. This strong ethical and spiritual foundation in his works illustrates the significant role that literature can play in fostering personal and societal growth.

In conclusion, Abu Al-‘Atahiyyah's poetry is not only a reflection of his personal ascetic beliefs but also a broader commentary on the human condition. His ability to convey complex moral lessons through simple and accessible language has ensured that his works remain relevant across generations. The ethical and moral dimensions of his poetry, especially his reflections on death and the afterlife, serve as valuable teachings that encourage readers to live with mindfulness, humility, and devotion. His works remind us that literature can be a powerful medium for moral education, offering timeless wisdom that continues to inspire and guide.

4. REFERENCES

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