Poetry in the family of the Prophet (PBUH)

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Abstract

The study of hadith texts and Islamic sources indicates that the poetics was of interest among the family of the Prophet (PBUH). Paying attention to the poetry in this family in has shown itself in various forms: 1) In the form of citation and singing (Ensha’d) and in the other words, writing poetry; 2) allegory and singing the poems of other poets in their sermons and speeches; 3) reading poetry by poets in the presence of the Prophet and his family; and 4) poem praising and encouragement and submit prize (Sele’h) to the poets who praised the merits of Ahl al-Bayt or wrote poems in memory of them. Another important point which must be mentioned is paying attention and recording the Imams and Ahl al-Bayt poets’ poems in the history and Hadith books, which shows and confirms their great attention to this issue and the importance of poetry and art in Islam and Shiism.

Keywords: Family of the Prophet, Ahl al-Bayt, poetry, allegory and singing, Imam and poetry, Ahl al-Bayt poet.
1. Introduction

Poetry and literature had a high position in the time of the prophet and among Arab tribes so that the head of the clan was also a poet. The magic power of this art and the misleading role of poetry and the poet in pre-Islamic period and the Be'sat era are condemned in the Qur'an in the Al-shoara Surah: "As for poets, the erring follows them. (224) Hast thou not seen how they stray in every valley, (225) And how they say that which they do not? (226) " (Al-shoara: 226-224)

Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned! (Al-shoara: 227)

Prophet and Imams approach in dealing with the art of poetry and poets is indicating the Islam attention to the use and deployment of this art in communicating the wisdom and Islam message as well as in encouraging virtues and demoralizing the Islam enemies.

Ahl al-Bayt interpretation is derived from the verse 33 of Ahzab Surah. The writer of the book Maa'ref and Maarif says: "This verse is known as Tathir verse and Shiite scholars regard the term Ahl al-Bayt in this verse referring to Muhammad, Ali, Fatima, Hasan, and Hussein (Peace be upon them)." (Hoseini, 1997: 568)

"The term Ahl al-Bayt refers to the Prophet Muhammad (PBUH), Fatima (SA), the Daughter of Muhammad (S), and Imam Ali (AS) and their children Imam Hassan and Imam Hussein (AS) and Imam of nine generations of Imam Hussein (AS) and Imam Mahdi (AS)."(Jawaheri, 2008: 76-59)

1-1 Statement of the Problem

Spread and development of the art of poetry in the Muslim world and its confirmation in the words of the holy prophet and his pure family pose another question: What position has this art had among the family of the Prophet? According to what is written, which member of the Ahl al-Bayt and in what positions and issues have written poetry? In which way did they treat with famous poets of their time? This study sought to achieve explicit answers to these questions.

1-2. Significance of the study

Although many poems of the Prophet's family have frequently been recorded in the books of Hadith and Islamic sources and there have been some case studies and investigation conducted on collecting and studying this family poems, this study was conducted due to the need for the summation of poetry samples from and their interaction with other experts in poetry.

1-3 Literature of the study

Documenting and collecting poems attributed to the family of Muhammad in the hadith literature and the history of scholars in the early centuries of Islam including Tabari History, Alzari'eh, Anvar-Al-Oqool, Almanaqeb, Al-Emali Sheikh Saduq and Imam Hussein Maqatel(Abu Mokhanaf and Karazmi) and Maqatel- Al- Talebiein, Uyun Akhbar-Al-Reza, Sharif Razi book
(Nahj al-Balagha) and etc. have been conducted and in the current era, some thinkers like Seyyed Jafar Shahidi in the book "Life of Fatima Zahra" and Mohammad Rishhari in the book "Imam Hussein wisdom" have carried out studies on proving and the subject of poems attributed to the imams (AS). Books such as "Debal Khazaei" written by Ali Akbar Velayati have also indicated the treatment and views of Imam Reza (AS) in the case of poetry and Ahl al-Bayt poet, which is in line with this research.

An article entitled "The virtues and privileges of Ahl al-Bayt poet" written by Mohammad Reza Javaheri is important in this regard.

1- Poetry among the Prophet's family (Prophet of Islam, Fatima and Imams (AS))

2-1 Prophet Muhammad and poets

"Ibn Abd Rabbo in Al-Aqd Al-Farid says: Prophet Poets were 3 persons: Hassan Sabet, Ka'b Malik and Abdullah Ravaheh" (Imami, www.al-shia.org)

Mohammad Reza Jahaveri, the professor of Theological Seminary Divinity School has mentioned that "Imam Baqir (as) has quoted very beautiful and insightful words of the Prophet about the committed and believer poet. Komit Ibn Zeid Asadi met Imam Bagher (AS) and read his poetry on the virtue of Ahl al-Bayt. Imam Baqir (AS) said to him: By Allah, O Komit! If we had the financial wealth, we gave it to thee. But, what the prophet told Hassan Ibn Sabet is for you: As long as you defend Ahl al-Bayt in your poems the Holy Spirit is with you." (Javaheri, 2008: 59-76)

2-2 Imam Ali (AS) and poetry

The study of the historical texts shows that Ali (AS), in addition to writing poetry, in some cases has also taken an account of the words of the famous Arab poets such as Amro-Al-Queys and Abu-Havazen during his sermon. Imam Ali has used poetics at the defense against harangues of his rivals on the battlefield. A major part of the poetry of Imam Ali (AS) was collected in the form of a poetry books, including Kidderi's Anvar Al-Oqul.

"Many of the ancients, such as Ibn Qutayba, Tabari, Miskawiyeh, Sayyid Sayyed Razi, Abo-Al-Faraj Isfahani, Raghib Isfahani, Sheikh Mufid, Shaykh Tusi, Zemakhshary, Tabarsi, Ibn Abd Rabeh, Siyuti, Majlesi and many others have narrated Imam Poems. Some of the poems were taken from Anvar Al-oql – a poem book regarded as most comprehensive book containing ancient poems attributed to Imam Ali. "(Imam, www.al-shia.org)

« The start of collecting poems in the name of Imam Ali (AS) dates back to the fourth century. The author of the Al-Zariyed writes: the earliest version entitled Ali’s (AS) poems was collected by Ahmed Ibn Abdul Aziz died in 332). "(Meybodi, 1991: 16)

Late Majlesi in the introduction of Bihar al-Anwar writes: "The book is attributed to Imam Ali (AS) and many poems available in this book are also presented in other books; however, judging their reliability is difficult. (Ibid: 20)

Some of poetry of Imam Ali (AS) is as follows:
"The beloved that no other love can take his place and not a place in my heart / the beloved
hidden from the eyes and my body, but my love will not hide from my heart."

Glories of Imam Ali (AS) with his family are also a beautiful season of poetic and emotional
speech. Like boasting to his son Hussein (AS) (Goya, 1998: 197) or boasting of Fatima Zahra
(SA) (ibid: 190 and 193).

On the Kheybar day, when Morheb (Jewish warrior) was in front of the Imam and boasted,
Imam, in response, also said:
"I am the one whom my mother named me Heidar (lion) / Now I am the lion whose violence
and anger is severe and brave / and weigh you as Sandreh (a unit of weight) by these swords.
In front of Antar Ibn Samet and Kheybariyan, he says:
This sword is prepared for you troops / to split the brains and cut off the necks.
Another beautiful Harangues of Imam Ali (AS) is as follows:
I am Ali, son of Abdul Motaleb. I swear to God that we are closer to the Quran and / Closer to
the selected truthful Prophet the owner of the religion, position, and ambition / we were only
those, among all Arabs, who help him.
Harangues of Imam Ali (AS) on the Badr day in front of Utbah Ibn Walid (Esfahani, 1435 AH:
94) or on the Ohod day in front of Abi Saed is also good to read.
During his speeches and sermons, he sometimes used the poetry of the poets.
"When all poetry is expressed, it is called allegory (Tamsil) and it is called guarantee (Tazmin)
when some other's poems are used in the poetry. Imam Ali (AS), among other things, has paid
more attention to allegory. "(Meybodi, 1991: 20)
Imam Ali in sermon 35 on Amr's disobeying seeks to Abu Havazen's poem:
In the land of Monarej, I gave instructions / but they refused to accept. They saw
the result of their rebellious tomorrow. "(Nahj Al-Balaqeh, 1996: 36)
Imam in another sermon seeks to Bani Salim's Poem:
If you ask me "Howare thee?"/ I am patient and stable in hard times/ It is difficult for me to see
me sad / then the enemy blames and the friend is sad.

2-3 Fatemeh Zahra (SA) and Poetry

Fatima (SA), after giving a sermon known as Fadak in front of the first Caliph in Masjid Al Nabi
and in the presence of a group of immigrants and the Ansar and the inconvenience of non-
expendable property of FADAK, she cried at the prophet holy shrine and read a poem in 10
verses. Some verses are mentioned below:

"After you, there came a lot events and problems which there was not a great tragedy if you were
present/ We missed you like the ground missing rain / and your tribe were disturbed, so come
and see and not be disappeared / A group of men revealed what was in their the breasts against
us, When you went and there was soil between us and you / when you left, a group of men
rushed us, they considered us pity and took all our inheritance. "(Art Institute of Ashura, 2011:
61)
2-4 Imam Hassan (AS) and poetry

Imam Hassan (AS) has sent a letter to Mu'awiya and used the poetry of other poets. When referring to Muawiya's trickeries in his poem, he said:

Say to the one who seeks, contrary to what the others have gone through it: Be prepared to go like others as it seems to come to you / because we and our dead are like the one who migrates to another place at night, passes that night until the morning appears.

2-5 Imam Hussein (AS) and poetry

Due to the events of Ashura, poems and harangues of Imam Hussein (AS) on the battlefields has recorded in history books. This shows the status of poetry art for the Imam. In total, more than 1,500 verses are written down in historical books and sources from Imam Hussein (AS); however, the majority is repetitive.

The narrator of one of the famous poems of Imam Hussein (AS) on the Ashura night is Imam Sajjad (AS). Two verses are as follows:

Time, Fie upon your friendship, perhaps in the morning and evening / you killed your fellowships and fans. Yes, the time won't accept them instead of each other.

One of the famous harangues of Imam Hussein (AS) mentioned in the history books on the Ashura battlefield is related to the time when all his followers were martyred. After preaching Ibn Saad's army, Imam asks why you want to kill me and hears the answer "for the hatred of your father in Badr and Hunain. Then, he utters an eloquent harangue in eighteen verses. Some verses are as follows:

These people became disbelievers and ignored the blessing of God, the Lord of the jinn and humankind / this tribe killed Ali and his son whose parents were generous / Due to anger and hatred, they told one another people: convene people to fight Hossein! / Woe on these villain and mean tribe who convened people against the family of prophet of Allah and his Prophet (pbuh) / I am proud of Ali who is the best man after the Prophet (pbuh), and I am proud of the Prophet (PBUH) whose parents were Qureshi /my father is the best creation of God and my mother is the next best and I am the son of these two best creations of God / Fatima Zahra is my mother and my father is the destroyer of disbelief in the battles of Badr and Hunain.

The second epic poetry and harangue of Imam Hussein (AS) against Ibn Saad's army is on Ashura:

I am the son of shrine Ali, I am of Hashem Tribe. If I wanted to boast, that honor suffices / and my grandfather is the dearest Messenger of Allah (PBUH) and we are God's astonishing torched / and Fatemeh Zahra (SA), my mother, is a generation of the Prophet and my uncle, "Jafar Tayyar " had been called the owner of two wings / Quran, the true, was revealed in our family, and guidance and revelation are well recalled in our family / and we are mercy of God for all people, open and hidden / We are the owner of the Kosar Pond and we quench our lovers with bowls of Prophet Muhammad (PBUH), and no one can deny this / our followers are the best followers among other people, our enemies will be detrimental in the day of Judgment.

In Karbala history, it was mentioned that, at the peak of the war and when Imam Hussein (AS) attacked the right side of the enemy army, he reads:
Death is better than disgraceful living and shame is better than entering hell / I swear to God that I would not be a disgraced and hell won't be my shelter.
I am Hossein, the son of Ali (AS). I swear to God that not to bend in front of oppression / and to defend my privacy and my father's tribe, and to remain stable on the religion of the Prophet (PBUH).

2-6 Imam Sajjad (AS) and poetry

A lot of poems are attributed to Imam Sajjad (AS) and there is a poetry book collection for him. Of course, the reliability of all these poems consisting of three hundred and eighty-seven-verses in under the question and Baqer Sharif Qureshi said: "This collection was published by Dr. Hosein Ali in Al-Balaq Magazine, 1(8), 24." (Sharif Qureshi, 1994: 280)
One of the famous odes attributed to Imam Sajjad (AS) is the Lis Al-Qarib ode. Some of its verses are as follows:
Not the stranger, the one in the Sham and Yemen, but in fact the real stranger is the one located in (the tomb, among) stone and Lahad / Such stranger has a right due to his disposition and distance on those who had remained in their land and their homes / my death travel is long and my luggage is not enough, my power and strength is weak, while the death is calling me.

2-7 Imam Baqir (AS) and poetry

In That Al-Oqool, there are some poems of Imam Muhammad Baqir as follows:
You're disobeying the Lord and at the same time declaring his friendship. I swear to my life that this is strange / If your love was faithful, you would obey God since the one who loves another, will obey him.
Komit Asadi who is the Ahl-Al Bayt poet had attracted the Imam's attention and once Imam in Masjid al-Haram made an attempt to correct his poetry. Sheikh Mufid has narrated Komit's poem reading for Imam and three stages of presenting gold bags by Imam Baqir (as) in detail.

8. Poems attributed to Imam Sadiq (AS)

Many poems are narrated from Imam Sadiq (AS) in Almanaqeb by Ibn Shahr Ashoob and we mention a few verses here:
Oh man, do not be in haste your works, surely you will die and choose what you need / as if it was in your hand, as it was not, and as if what is coming, you have lost it.
Originally, we were the stars and they were seeking the light from us. And today I am / and we are reasons for other beings and we are the seas in which you divers find precious rubies and corals/ We own our place of sanctuary and paradise; and we are the treasurers of this holy status and Eden/ whoever turns away from us, he will be in the desert, and who come to us, paradise will be his place.

Historical reports indicate that Imam Sadiq (as) was encouraging the poets who have written poems in the virtues of his family and especially his grandfather Imam Hussein (AS) and presented them noticeably.
Abdullah Ibn Fazal Hashimi has quoted Imam Sadiq (AS) who said: Whoever writes us a poetic verse, God builds a house for him in Heaven.

Ashjae Salma, the poet, visited Imam Sadiq (AS) and read two verses for him. Imam said to his servant: How much money is with you? He said: four hundred dirhams. Imam Sadiq (as) presented all 400 dirhams to him. Ashjae thanking went, Imam (as) wanted him and granted him his ring that cost tens thousands of dirhams. (Javaheri, 2009: 76-59).

2-9 A poem of Imam Musa Kazim (AS)

Sakhineh (Moses Abbasi, the Caliph) had supposed that he is dominant on his Lord, so each moment, the one who is the dominant will overcome him."Imam Musa Ibn Ja'far (AS) on Nowruz sat in the Mansour seat on his order, and people came to see him and everyone brought an affordable gift. Finally, a poor old man came and said: I have no gift, but three verses which my grandfather wrote in appreciation of your grandfather Imam Hussein (AS). He read those three verses. Imam Kazim (AS) said: Sit down, I accepted the gift. The man sat down. Imam sent someone to Mansour in order to ask what should be done with people gifts. Mansur gave them all to Imam. Imam also granted them all to that poor man."(Javaheri, 2009: 76-59)

2-10 Imam Reza (AS), poetry, and Ahl Al-Bayt poets

Imam Reza (AS) says:
Everyone who tells us a verse of poem, God makes him a house in Paradise.  
Imam Reza (AS) was highly considered by the poets due to the presidency of Abbasid Mamun and presence in the government and he gave them some presents and gifts.  
"Dabel Khzaei is one of the famous and well-known contemporary poets of Imam Reza (AS) who have had the happiness of meeting three generations of the Shiite Imams and finally was martyred at the hands of the Abbasid caliphate. He was a noble, brave, knowledgeable, and aware and in love Ahl al-Bayt (AS) poet and met Imam Reza (AS) in Khorasan and presented his Taeiyeh ode to Imam and was favored by Imam. In Taeiyeh ode inspired by the Manzelat Hadith, he knows the only safety seeking the help of pure family of revelation. He wrote:  
This means: Our Lord! Increase my knowledge and belief and regard the loved of this family as one of my good deeds... "(Aeineh Vand, 1981: 134)

When Debal read the ode before Imam Reza (AS), Imam gave him a bag of money. Dabel said: I want one of your clothes to add it to my shroud. In addition to that bag of money, Imam gave him a fur cloth.

Ibn Babawayh has narrated Debal's poem reading and Imam's adding two verses of poem to his in detail. Imam Reza's (AS) two verses are as follows:
In Tous, there would be a grave which adds the fire of woes and anguish to the hearts, the fire of these disasters will be in our hearts until the Day of Resurrection / until the day that God appear Imam Mahdi (pbuh), and the sadness dissipates.
At this time, Debal asked Imam: Whose tomb is in Tus? Imam Reza (AS) said: O Debal, this is my grave.
In the same book, it is mentioned that Imam Reza (AS) were frequently singing this poem:
When you're in luxury, do not be proud and say: God bestow me health and complete my blessings.

2-11 Imam Hadi (AS) and poetry

Once, Mutawakkil Abbasid summoned Imam Hadi (AS) to his meeting and asked him to read poetry. Imam (AS) said: “I have not memorized much poetry.” He said, “you should do it”. Imam (AS) recited these poems:

Kings spent their nights on the top of mountains, while strong men were guarding them, but the summits failed to save them from the risk of death / they were pulled down from safe havens after a long period of dignity and were buried into graves. What a bad and improper home! / Once being buried, a crier cried out: Where are all that fine clothing, bracelets and crowns? / Where are all those faces grown in opulence in the honor of which curtains were hung? Had court, curtain and concierge / the grave replied instead of them: worms are now crawling on those face. Worms are now struggling to eat those faces / they ate and drank in the world for a long time, but today those who were eaters of everything, now are being eaten by insects and worms in graves.

Masoudi writes: Mutawakkil and all the people wept and then Mutawakkil ordered to remove wine and then gave four thousand dirhams to Imam Ali al-Naqi (AS) and Imam was returned home with respect (Qomi, 1417 AH: 295).

3. Conclusion

According to historical texts and Islamic sources, we found that basically the art of poetry was prominently the concern of the Holy Prophet (PBUH) and his family and the prophet of Islam considered and awarded poets such as Hassan Sabit and Ka'b Malik. Hazrat Fatima (SA) sung a brilliant elegy in mourning the death of the Prophet and Imam Ali (AS) has also widely composed poetry. Diwan of his poetry was collected from the fourth century and there are various accounts and tribunals with poems of Imam Ali (AS). Moreover, in addition to his own speeches, he made mentions of the poems of well-known Arab poets such as Amro al-Qeys, Aboohavazen and Bani Salim. Imam Hassan (AS) has also made mentions of other poets’ poems in his writing to Moavieh. Moreover, paens and epic poems of Imam Hussein (AS) on Ashura’s day and night, are supreme examples of an epic poem which have been recorded by dozens of historians of Karbala in their books.

A Diwan of poems is attributed to Imam Sajjad (AS) and there exist his wonderful long odes and some tokens were sent to the poet Farazdaq. Imam Baqir (AS) has also some poems in his words and he once edited the poems by Komeyt Asadi. Moreover, the poems of Imam Sadiq (AS) have also been recorded in history books which are noteworthy and Imam wanted some poets such as Ja'far Taie, Abooamareh and Makfof to read him poetry in memory of Imam Hussein (AS) (Jawaheri, 2008: 76 59). This article has also recorded some bits of poetry by Imam Musa Kazem (AS) that indicates his attention to the poetry. According to the history books, there had been great poets gathered around Imam Reza (AS) composing poetry and the poetry reading by
Dabal Khazaei in the presence of Imam Reza (AS) who added two bits to Dabal’s poet and gave him tens of thousands of Razavi coins and his shirt shows the supreme status of the art for Imam which has been recorded in several sources. Poetry reading by Imam Hadi (AS) in the House of Mutawakkil Abbasid, which ruined the Mutawakkil’s feast, shows that Imam Hadi (AS) had efficiently used this art to transfer philosophical and religious concepts and further influenced his audience.

In total, in the sources of hadith and narrations, there are sayings by the Prophet Muhammad (PBUH), Imam Baqir (AS), Imam Sadiq (AS) and Imam Reza (AS) that indicate the virtue of poetry in praise and eulogy of Ahl al-Bayt and their poets were known to deserve the Heavenly reward.
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