



2528-9705

Örgütsel Davranış Araştırmaları Dergisi
Journal Of Organizational Behavior Research
Cilt / Vol.: 3, Sayı / Is.: S2, Yıl/Year: 2018, Kod/ID: 81S237



INSPIRATIONS OF HOLY SPIRIT IN THE POEMS OF HASSAN IBN THABET ANSARI

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ABSTRACT

Hassan Ibn Thabet Ibn al-Monzerin Haram resorted to the demonic inspirations like other poets of the pre-Islamic era for poetic themes. Since he was a politician and was well-versed in sociological issues he came to know Islam and converted to this religion; and with his sword-like language assisted Islam in all fields. His poetic themes were inspired by the Arch Angel of Revelation, Holy Quran and divine entities and he turned to the poet of Holy Prophet (peace be upon him) and was under the protection of Gabriel. Before Islam the poet's vision was majorly confined to the tribal affairs and praising of certain figures, due to the special conditions that prevailed the Arabian Peninsula region. After the advent of Islam, the poet's perspective changes under the auspices of the Arch Angel of Revelation and inspired by the heavenly-sacred themes of Quran and Islam. His views are universalized and the poetic themes used by him culminate in the spiritual domain and go beyond the limits of the sensory world and by the aid of heavenly favors including the Holy Spirit he decorates the warp and weft of his thoughts with the heavenly rainbow. Finally, he uses the earthly and heavenly symbols with various collages to express his different poetic meanings in an artistic fashion. In the current essay we seek to assay the inspirations of Holy Spirit relying on the prominent poetic themes used by the poet. We expect God to help us in our investigation to study these inspirations in an analytic manner without any distortion.

Keywords: Quran, the Poet of the Prophet (pbuh), Hassan Ibn Thabet, Inspirations of Holy Spirit, Poetic Themes.

INTRODUCTION

Hassan Ibn Thabet Ibn al-Monzerin Haram, the sociologist and politician of the Arabian Peninsula emerged as a bright star on the heaven of Arabic literature. He was born in Medina and brought up in a prestigious family. In Arabic literature in the advent of Islam we are confronted with such great poets as Ka'b Ibn Malek, Abdullah Ibn Ravahe, and Khansa' who have been inspired by Islam but none of them has not managed to reach the higher stature of Hassan Ibn Thabet al-Ansari. His one hundred and twenty years long life let him to pass through various eras including the pre-Islamic and post-Islamic and even to be able to experience the early years of the Umayyad that can be regarded as the advent of a poetic change that distinguishes him from other poets. We have chosen this issue to discuss in the current essay due to certain reasons including the place of the poet by the Holy Prophet (peace be upon him); the striking role of Gabriel in word decoration and using allegorical themes in the poems of the poet; the worldview of the poet that has turned him to an internationally recognized poet in Islamic world and beyond; the strong relationships that have been established by the poet with the Quranic and literary themes under the inspirations of the Holy Spirit; he holds a special place among the pre-Islamic poets because he was one of the elders of his tribe and a poet from the

Prophet's close companions. And in the early days of Islam he was known as the poet of the Prophet (peace be upon him) and also as the poet of Yemen. Hassan Ibn Thabet is of an oeuvre that contains his poems and he defines poetry as follows:

عَلَى الْمَجَالِسِ إِنْ كَيْسًا وَإِنْ حُمْقًا

وَإِنَّمَا الشَّعْرُ لُبُّ الْمَرْءِ يَعْزُضُهُ

Poetry represents one's sense as he reveals it in gatherings whether it is known as a sign of his maturity or as his immaturity (Hassan Ibn Thabet (Barbar), 2010; Shurrah, 2007, p/ 7).

His poems are majorly in the form of epigram, praise of the Prophet (peace be upon him), the nobility of prophet's disciples, praise of Ghasasineh, al-Nu'man Ibn al-Monzer, and description of orgies. He is known as Abu al-Walid, Abu al-Husam, Abu Abd al-Rahman, and Abu al-Mazrab (Koofi, 1993, p. 1004; Amini, 1977, p. 62). He was born in Medina seven or eight years before the birth of the Holy Prophet of Islam (Beihaqi, 1982, p. 90; Amini, p. 65) and grew there (Bostani, 1990, p. 272; Brockelman, 1974, p. 152). He was from the Khazraj tribe and a member of the Bani Najar (Ibn Hajar 'Asqalani, 1994, p. 55) and a relative of Holy Prophet (peace be upon him) (Jamahi, 1952, p. 215; Zeyf, 1972, p. 77).

His father Thabet and his grandfather Munzer Ibn Haram were among the rich elders of the Khazraj (Jamahi, 1952, p. 216; Ibn Sa'd, 1904, p. 70). His mother Furay'ah was either the daughter of "Khaled Ibn Khanis Ibn Ludhan" (Ibn Abd al-Bar, 1992, p. 341) or the daughter of "Khanis Ibn Ludhan" the sister of Khaled (Ibn Sa'd, 1904, p. 341). He was a member of the tribe that converted to Islam after the Holy Prophet's migration to Medina (Ibn Qatibah, 1967, p. 296; Ibn Hajar 'Asqalani, 1995, p. 55). Hassan was a Jew but he became a Muslim upon the arrival of the Prophet to Medina while he was 60 (Abu al-Faraj Asbahani, 1927, p. 152; Brockelman, 1974, p. 152). He is one of the so called "Mukhadhram" poets who have both written poems in pre-Islamic and Islamic eras (Sadr, 1996, p. 278). He was one of the renowned disciples of the Prophet and quoted his traditions (Zahabi, 1993, p. 196; Ibn Hajar 'Asqalani, 1995, p. 55). Hassan was not a warrior and due to his fear he never took part in any of the wars led by the Prophet (Ibn Qatibah, 1967, p. 296; Ibn 'Asakir, 2001, p. 433). However, he always kept up the appearances and presented himself as a lion and praised his own courage in the poems insofar as the Holy Prophet did smile while he was citing these poems (Abu al-Faraj Asbahani, 1927, pp. 136, 166-167). Hassan had a bitter language and criticized the pagans and defended the Prophet and was respected by the Holy Prophet (Ibid, p. 354; Jamahi, 1952, p. 181; Ibn Qatibah, 1967, p. 305). Some have written that the Prophet endorsed him and used to say that Hassan enjoys the assistance of the Gabriel the Arch Angel of Revelation (Jamahi, 1952, p. 217; Abu al-Faraj Asbahani, 1927, p. 142, 355; Mufid, 1996, p. 95). He was taught by Abu Bakr upon the order of the Prophet to satirize the pagans of the Quraysh in a way that would not include the relatives of the Prophet. His poems impressed the Prophet and the Quraysh (Jamahi, 1952, p. 217; Abu al-Faraj Asbahani, 1927, p. 354).

Upon the arrival of the new religion to the Arabian Peninsula the life and thought of people were hugely affected by the revealed religion and the poets too enjoyed the blessings of Islam. As a result, new poetic themes were used by the poets particularly by Hassan Ibn Ansari with which they were not familiar before the advent of Islam in view of the used words, phrases, styles, forms and so on and so forth. These major shifts were all inspired by the Holy Spirit, Holy Quran and the guidance offered by the Holy Prophet. The poets, orators and literary figures sought to cast light on the revealed aspect of the Divine Words using literary devices and styles. The



inspirations of Gabriel shows the imagination of the poet in using the literary and technical words, new phrases in the form of simile, allegory, metaphor and aesthetic analysis (Khafaji, p. 70; Suleiman, Muhammad Suleiman, 2015, 141). Then the verbal foundation of the poet turns powerful and his poetic pictures are grounded on more honest pillars (ibid, 2015, p. 128). According to the Holy Prophet, if the poetry is in line with the Truth then it is good otherwise there is no good in it (al-Qirvani, 1972, vol. 1, p. 27). As a result, according to Prophet, the poet wrote his poems while he was inspired by Gabriel. The poet used the new words and phrasings to invite the people to the Lord's religion and this influenced his spirit and reason (al-Rafei, p. 268). Then we see that after the arrival of Islam a new set of poetic styles and phrases prevailed the minds of the poets that were unknown to them before the Islamic era. Of course, these words did become formally united in the soul, spirit and mind of the poet (Suleiman, Muhammad Suleiman, 2015, p. 115, 117). Under the auspices of the inspirations of Gabriel many of spiritual images were internalized and carved in the very structure of the poet's thought, spirit and soul (ibid, p. 114; Zeyf, 1963, p. 34).

To put the matter in a nutshell, the thematic changes in the poetry of the poet did all occur in the framework of the inspirations of the Arch Angel of Revelation, Islamic Sharia Law, Quranic verses and Islamic teachings. This major shift can be seen in using plural phrases that denote the general spirit governing the Islamic community, e.g. replacing the plural first person with the singular first person that in its turn is considered an advantage. The poetic purposes and themes like syllable and other themes such as the poems of the conquests that had powerful effect on the hearts of Muslims (Dahesh, 2013, p. 31). Therefore, poetry was the mirror of those times and reflected the images of the events and relations with all their details in the people's minds (Zeyf, 1963, p. 53). Although one can feasibly claim that the poet has not been fully successful in releasing himself from the bondages of the thoughts and values of the pre-Islamic era which are in contrast with the principles and foundations of the new religion (Suleiman, Muhammad Suleiman, 2015, p. 177). The shift occurred in the structure of the poetic thought of the poet was taken place under the auspices of Gabriel who earns him proud and nobility insofar as he is given the title the Poet of the Prophet (ibid, p. 133). We can state that Hassan is a historian poet and his poetry is the advent of political poetry that culminated during Umayyad era.

In the current essay we seek to study and analyze the inspirations of the Holy Spirit in the poetic themes of the Poet of the Prophet. We also assay his perspective shift under the influence of these angelic inspirations and present a translation of the verses. The present research is another reflection on the poems of Hassan Ibn Thabet focusing on the evolutionary results driven from the best and major works and references available in this regard.

Poetic themes of Hassan Ibn Thabet in view of the Inspirations of the Holy Spirit

Since poetry was of a significant role in the Arabian Peninsula the poems of Hassan under the auspices of the Holy Spirit served as a means for turning to Islam for the people who had great interest in poetry. Thus Gabriel inspired the spirit and thought of the poet with Quranic themes so that the poems of the poet undertake a major role in the universalization of spiritual growth and perfection in Islamic world. His influence continues to hold its sway in political and social domains until today.

Gabriel did play a prominent and major role in the decoration of the poetic themes of Hassan Ibn Thabet and introduced new notions into the poems of the poet like belief, revelation and Islam which is the fountainhead of these all revealed and divine terms (Suleiman, Muhammad



Suleiman, 2015, 113; Zeyf, 1963, p. 116). The Arch Angel of Revelation does so masterfully inserts pure words into the poems of Hassan Ibn Thabet that these words are of key role in the poet's struggle for invitation of the people to monotheism and ensure their effectiveness (ibid, 2015, p. 116). The Archangel Gabriel inspires the mind and imagination of the poet with the Quranic matter that is not a word of Jinn rather belongs to God and this establishes a link between the literature and Holy Quran (ibid, p. 120).

The poems of the poet moved by the inspirations of Gabriel are focused on the description of the heavenly Lord and Quran, the virtues of the Messenger of God, Holy Spirit, religious figures, disciples, immigrants and the whole Muslim community. Since the poet enjoys the support of the Holy Spirit he did always prevail the pagan poets in his descriptions of the special occasions particularly the Prophet's military expeditions as well as the wars fought by the Muslim warriors. Thus, Hassan devotes his poetry to the service of Islamic religion and reproaching the pagans and infidels. Since he is under the influence of the teachings of the Archangel his wisdom and sermons go beyond the tribal limits and contain universal exhortation. He leaves the description of worldly beloved aside and surrender his heart wholly to the heavenly beloved and Holy Prophet. As to wine because he joins the camp of Holy Spirit finds its description in conflict with the religious precepts and leaves it aside. The poet seeks to purify his poems of carnal sentiments of pre-Islamic era via the assistance of Gabriel and Quranic themes. Thus he ties the warp and weft of his poems to the rope of Allah. Since his poems enjoy the support of the Creator of the heavens and earth and the Holy Spirit completes the mental puzzles of the poet he takes advantage of the invisible blessings to beat the enemies of Islam with his poems that are even sharper than the Indian sword and provide the means of happiness of Muslim community.

Now we provide examples of poetic themes used by the poet under the inspiration of the Holy Spirit in early Islamic days:

1. Names and Attributes of Allah:

مُسْتَعَصِمِينَ بِحَبْلِ غَيْرِ مُنْجِذٍ مُسْتَحْكِمِينَ مِنْ حَبَالِ اللَّهِ مَمْدُودٍ

They have grasped a steady and strong cord, one of the strong and stretched cords of the Lord (Hassan Ibn Thabet (Barbar), 2010, 61).

The theme noted in this verses is inspired by the Quranic word that reads as follows: Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you (Al-e Emran: 103).

يَذُلُّ عَلَى الرَّحْمَنِ مَنْ يَتَّقِدِي بِهِ وَيُنْقِذُ مِنَ هَوْلِ الْخَزَايَا وَيُرْشِدُ

Anyone who follows Him he will be led to the Very Merciful, and be delivered from the horror of the capricious (Suleiman, Muhammad Suleiman, 2015, 152).

Here the poet uses the word "the Very Merciful" one of the key attributes of Allah.

2. Description of the Nature of Quran:

أَعَفَّةٌ ذُكِرَتْ فِي الْوَحْيِ عَفَّتُهُمْ لَا يَطْمَعُونَ وَلَا يُرِيدُهُمُ الطَّمَعُ

The devoted saints whose sainthood's story has been cited in Divine Word, would never be caught by caprice or greed (Hassan Ibn Thabet (Barbar), 2010, 175).



The poet has used here Divine Word instead of Quran and is implicitly referring to the following verse: “Say, “Whose testimony is the greatest?” Say, “Allah is the witness between me and you and this Quran has been revealed to me so that I should thereby warn you” (Anaam: 19).

وَقُلْتُمْ لَنْ نَرَى وَاللَّهِ مُبْصِرُكُمْ
وَفِيكُمْ مُحْكَمُ الْآيَاتِ وَالْقَالِقِيلِ

And you said that it was not shown to us while Allah is making you see and there are strong evidence and words among you (Hassan Ibn Thabet (Barbar), 2010, 226).

Then the Quranic images have been used by poet to enhance his technical ability that did not exist before Islam. He has used the word “strong evidence” drawing upon the following Quranic verse:

“He is the One who has revealed to you the Book. Out of it there are verses that are of strong evidence (established meaning) which are the principal verses of the Quran while there are others whose meanings are not so well established” (Al-e Emran: 7; Suleiman, Muhammad Suleiman, 2015, 149; al-Barquqi, 1980, 375). The abovementioned verse is also driven on the following verse: “No vision can comprehend Him, and He comprehends all visions, and He is absolutely subtle, All-Aware” (Anaam, 103).

3. *Holy Prophet (peace be upon him):*

The poet describes the attributes of the Holy Prophet (pbuh) by assistance of the Quranic themes in well-formed verses which are majorly drawn upon Quran:

نَبِيٌّ يَرَى مَا لَا يَرَى النَّاسُ حَوْلَهُ
وَيَتْلُو كِتَابَ اللَّهِ فِي كُلِّ مَسْجِدٍ

The prophet who sees what the people cannot see and reads the Book of Allah in all mosques (Hassan Ibn Thabet, 2010, 66).

This verse indicates that one of the qualities of the prophet is his affinity with Quran and frequent reading of the Words of Allah. The following Quranic verse is the source of this poem:

“And when a messenger of Allah came to them, confirming what was already with them, some from among the people of the Book threw the Book of Allah behind their backs as if they did not know” (al-Baqara, 101).

عَزِيزٌ عَلَيْهِ أَنْ يَجِيدُوا عَنِ الْهُدَى
حَرِيصٌ عَلَى أَنْ يَسْتَقِيمُوا وَيَهْتَدُوا

It is hard for him to distance himself from the guidance, because he is so voraciously interested in being guided to the Straight Path (Hassan Ibn Thabet, 2010, 69).

The abovementioned verse of Hassan is inspired by the following Divine Word: “Surely there has come to you, from your midst, a messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, and very merciful” (Tobeh, 128; Suleiman, Muhammad Suleiman, 2015, 156; al-Baquqi, 1980, 149).

فَأَمْسَى سِرَاجاً مُسْتَنِيرًا وَهَادِيًا
يَلُوحُ كَمَا لَخِ الصَّقِيلُ الْمُهَنَّدُ

Then a luminous and guiding light was glowing, as if an Indian sword was glowing.

وَأَنْذَرْنَا نَاراً وَبَشَّرَ جَنَّةً
وَعَلَّمَنَا الْإِسْلَامَ فَاللَّهُ نَحْمَدُ



And we warned them of a fire and gave them glad tidings of a paradise, and we taught the Islam and we bless the Lord (Hassan, 2010, 59).

Upon the reflection of these two verses we find out that the poet describes the Prophet's delegation as a glowing light that leads the Muslim community from the darkness of ignorance to the brightness and luminosity of guidance. Of course, darkness is for the infidels and luminosity is for the Muslims:

“O Prophet! We have sent you as a witness, and as a bearer of good news and a warner; and the one who calls the people towards Allah with his permission, and as a luminous lamp; so give good news to the believers that they are going to receive a huge bounty from Allah” (Ahzab, 45-47; Suleiman, Muhammad Suleiman, 2015, 144).

“Surely those who have declared: “Our Lord is Allah”, then remained steadfast, on them the angels will descend, saying: “do not fear, and do not grieve; and be happy with the good news of the paradise that you had been promised” (Fusillat: 30; Suleiman, Muhammad Suleiman, 2015, 144; al-Barquqi, 1980, 135).

Spiritual images including the reflection of honest religious symbols of kindness, justice and guidance driven from the revealed themes have been used in these verses.

أَتَهْجُوهُ وَ لَسْتُ لَهُ بِنْدٍ؟ فَتَرُ كَمَا لَخِيرَى كَمَا فِدَاءُ

You satirized him while you are not of his stature, then the vicious ones of you may be sacrificed for your best ones.

Here again the poet is inspired by a revealed word: “do not set the parallels to Allah when you know” (Baqara: 22; Suleiman, Muhammad Suleiman, 2015, 39).

The poets of early Islamic era have often described the Holy Prophet as the Lord insofar as Hassan argues (Hassan Ibn Thabet, 2010, p. 273):

فَلَمَّا أَتَانَا رَسُولَ الْمَلِيكَ بِالنُّورِ وَالْحَقِّ بَعْدَ الظُّلُمِ

When the Lord Prophet came to us to guide us from darkness to light.

Hassan Ibn Thabet is so impressed by Islamic religion and blessed by Gabriel. He describes the prophet as the Lord who is sent by God with light to guide people. Islam is a light with which the dark life of infidels turns enlightened. Prophet is the bearer of this light and struggles to eradicate the darkness of ignorance and enlighten souls with the light of knowledge and belief. And these verses show the noble stature of Holy Prophet by them. The poet is impressed in these verses of the Holy Quran and its meanings:

“Alif, Lam, Ra. This is a book we have sent down to you, so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light, leading them to the path of Almighty, the praiseworthy” (Ibrahim, 1; Suleiman, Muhammad Suleiman, 2015, 143).

شَهِدْتُ بِهِ فَقَوْمُوا صِدْقُهُ فَقُلْتُمْ لَا نَقُومُ وَلَا نَشَاءُ

I sworn in his Name and my nation attested me, then you said: we have no answer and we do not want anything.

The poet in these verses depicts the differences of the Holy Prophet with the elders of the pagans. When the pagan elders do not confirm and join him and choose the path of ignorance and this



poet and his tribe embrace the belief and swear with their blood to defend the religion. These verses are inspired by the following Quranic words:

“Surely, those who disbelieved and prevented people from the way of Allah have gone far astray; Surely those who disbelieved and transgressed, Allah is not going to forgive them, nor to lead them to the path; other than the path of hell where they are to remain forever. That is easy for Allah (Nisaa: 167-169; *ibid*, p. 145).

شَهِدْتُ بِإِذْنِ اللَّهِ أَنَّ مُحَمَّدًا
رَسُولُ الَّذِي فَوْقَ السَّمَاوَاتِ مِنْ عَلٰ

I bear witness that Muhammad is the Messenger of the Lord who has been delegated from the heavens.

We can see that this verse is an honest translation of the thought and spirit of the poet. This is inspired by the following Quranic verse:

“The messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and his angels, and his books and his messengers. We make no division between any of his messengers. And they have said: we have listened and obeyed. Our Lord, we seek you pardon, and to You is the return” (Baqara, 285; Suleiman, Muhammad Suleiman, 174).

وَأَنَّ أَبَا يَحْيَى وَيَحْيَى كِلَيْهِمَا
لَهُ عَمَلٌ فِي دِينِهِ مُنْقَبَلٌ

And verily for the father of John and John himself there is a special work in the religion that they should undertake.

Here the poet speaks of John and his son who are divine prophets very eloquently being inspired by thoughts driven from the following two Quranic verses (*ibid*, 2015, p. 175):

“Thereupon, Zakriyya prayed to his Lord. He said: O my Lord! Grant me from your own power a good progeny. Verily, you are the one who listens to the prayer; so then, when he stood praying in the place of worship, the angels called out to him saying: “Allah gives you the good news of John who shall come to confirm a word of Allah and shall be a chief abstinent, a prophet and one of the righteous” (Al-e Emran: 38-39; *ibid*, 2015: 174).

“O Zakariyya, we give you the good news of a boy whose name is Yahya. We did not create any one before him of the same name” (Maryam, 7; *ibid*, 2015, p. 175).

4. Holy Spirit:

Hassan has referred to Archangel of revelation in his verses as the Holy Spirit, Gabriel, the head of virtuous angels and the like. He has also spoken of this archangel's qualities. These are all Islamic thoughts and did not exist in pre-Islamic era.

غَدَاةَ جَبْرِيلَ وَزَيْرَ لَهُ
نَعَمْ وَزَيْرُ الْفَارِسِ الْحَامِلُ

Gabriel was a minster of him, rather he was more than a bright messenger (Hassan Ibn Thabet, 2010, 235).

وَجِبْرِيلُ أَمِينُ اللَّهِ فِينَا
وَ رُوحُ الْقُدُسِ لَيْسَ لَهُ كِفَاءُ

Gabriel is the trustee of Allah among us, he is the Holy Spirit of no equal (Hassan Ibn Thabet, 2010, 11).



بِقَرَائِصِ الْإِسْلَامِ وَالْأَحْكَامِ

يَتَنَابُنَا جِبْرِيلُ فِي أَبْيَاتِنَا

And Gabriel is a commuter to our houses, with the Islamic rituals and rules (Hassan Ibn Thabet, 2010, 286).

قِسْمًا لَعَمْرُكَ لَيْسَ كَالْأَقْسَامِ

يَتْلُو عَلَيْنَا النُّورَ فِيهَا مُحْكَمًا

He reads for us the book of light the Quran that contains the best truths ever I swear to your life.

حِينَ الْمَلَائِكَةُ الْأَبْرَارُ فِي الْأَفُقِ

مَاذَا تَقُولُونَ إِنْ قَالَ النَّبِيُّ لَكُمْ

What you would say if the Prophet informs you that righteous angels are waiting you on the horizons (Hassan Ibn Thabet, 2010, 203).

In these verses one can see a type of honest religious sense that has its origin in powerful belief (Suleiman, Muhammad Suleiman, 2015, p. 171).

5. *Muslims (Immigrants, Disciples):*

شُعُوبَ وَقَدْ خُلِفْتُ فِيمَا يُؤَخَّرُ

رَأَيْتُ خِيَارَ الْمُؤْمِنِينَ تَوَارَدُوا

I see the chosen believers who come in groups and I may have missed the one who has come late (Hassan Ibn Thabet, 2010, 122).

وَأَنْصَارِهِ حَقًّا وَأَيْدِي الْمَلَائِكِ

بِأَيْدِي رِجَالٍ هَاجَرُوا نَحْوَ رَبِّهِمْ

With the hands of the men who have migrated towards their Lord and God and the hands of angels have helped them (Hassan Ibn Thabet, 2010, 27).

The poet has been inspired in these verses by the following Quranic words:

“Surely Allah has bought their lives and their wealth from the believers, in exchange of a promise that paradise shall be theirs. They fight in the way of Allah, and kill and are killed, on which there is a true promise (as made) in the Torah and the Injil and the Quran. And who can be more faithful to his covenant than Allah? So rejoice in the deal you have made, and that is the great achievement” (Tobeh, 111; Suleiman, Muhammad Suleiman, 2015, 119; Sovayef, 1981, 123).

إِلَى الْمَوْتِ مَيِّمُونَ النَّقِيبَةَ أَزْهَرُ

غَدَاةَ غَدَاةٍ بِالْمُؤْمِنِينَ يَقُودُهُمْ

The believers welcome the death as an event conceived by happiness.

“Believers, in fact, are those who believe in Allah and His Messenger, then have no doubt, and struggle with their riches and their lives in the way of Allah. Those are the truthful” (Hujurat, 15; ibid, 2015, 163).

Gabriel revolutionized the nature of the pre-Islamic migration thanks to divine notions of the poems of Hassan and made that migration a cleaning of the heart and preparing it for the divine presence (ibid, 118).

مُسْتَحْكِمٍ مِنْ جِبَالِ اللَّهِ مَمْدُودِ

مُسْتَعَصِمِينَ بِحَبْلِ غَيْرِ مُنْجَذِمِ

They have grabbed a strong cord, a cord among the numerous cords stretched from the heavens.

حَتَّى الْمَمَاتِ وَتَصْرُغُ غَيْرَ مَحْدُودِ

فِينَا الرَّسُولُ وَفِينَا الْحَقُّ نَتَّبِعُهُ



Truth, justice and the Messenger are among us, and only until our death moment we follow them, and we expect an endless victory (Hassan Ibn Thabet, 2010, 61).

The poet in these verses notes that those who believe surrender their whole existence to God. The cord of Allah in this context specifies the presence of Divine Essence in which submerge the true believers and become united in it and overcome divisions (Suleiman, Muhammad Suleiman, 2015, 167).

Hassan has been inspired by the following Quranic verse:

“Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you (Al-e Emran: 103; ibid, 167).”

سَمَّاهُمْ اللَّهُ أَنْصَاراً لِنَصْرِهِمْ دِينَ الْهُدَى وَعَوَانُ الْحَرْبِ تَسْتَعِزُّ

The Lord named them as Disciples (Ansar) due to the assistance that they gave to the religion of Allah in the war.

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَاعْتَرَفُوا لِلنَّائِبَاتِ فَمَا خَامُوا وَمَا ضَجُّرُوا

And they fight in the path of God and confess to the miseries and never give up.

The poet has been inspired by the following Quranic verse in these poems:

As for the first and foremost of the emigrants and the disciples and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and he has prepared for them gardens beneath which river flow, where they live forever. That is the supreme achievement (Tobeh, 100; Hassan Ibn Thabet, 2010, 137; al-Barququ, 1980, 255).

As we can see, taking proud in pre-Islamic bigotries are replaced with union and oneness. The proud of emigrants and disciples is fighting in the path of Allah (ibid, 2015, 168).

وَأَلَّا فَاصْبِرُوا الْجَلَادَ يَوْمَ يَعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ

Otherwise you need to wait for the hard times and be sure that God will assist you.

The poet encourages the Muslims to be patient and stand still in the hard times and he has drawn upon the following Quranic verse: and we or you are either on the right path or in open error (Saba', 24; Shurrah, 2007, 290).

6. Self-Tribe-Glorification

اللَّهُ أَكْرَمَنَا بِنَصْرِ نَبِيِّهِ وَبِنَا أَقَامَ دَعَائِمَ الْإِسْلَامِ

God glorified us for helping his messenger, and with us the pillars of Islam were secured.

وَبِنَا أَعَزَّ نَبِيَّهُ وَكِتَابَهُ وَأَعَزَّنَا بِالضَّرْبِ وَالْإِقْدَامِ

He glorified his prophet and book and likewise glorified us with the power and force.

فَنَكُونُ أَوَّلَ مُسْتَحْلٍ حَلَالِهِ وَمُحَرَّمٍ لِلَّهِ كُلِّ حَرَامِ

And we are the first ones who considered Halal his Halal and considered Haram his Haram.

نَحْنُ الْخِيَارُ مِنَ الْبَرِيَّةِ كُلِّهَا وَنَظَامُهَا وَزِمَامُ كُلِّ زِمَامِ



We are chosen ones among the mankind and all affairs are in our hands.

In these verses the poet under the guidance of Holy Spirit proceeds to glorify the Messenger of Allah (peace be upon him) and defend his mission out of the depth of his own belief and religious sense and using plural pronouns in the face of the pagans (Suleiman, Suleiman, 2015, 171).

7. *Imam Ali (peace be upon him):*

فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّهُ
فَكُونُوا لَهُ أَتْبَاعَ صِدْقٍ مَوَالِي

Everyone who takes me as his Lord Ali is also his Lord; and you have to be a sincere follower of him.

Hassan has written this verse in Ghadir and alludes to the Prophetic tradition with the same content.

لَوْ كَانَ قَاتِلُ عَمْرٍو غَيْرَ قَاتِلِهِ
بَكَيْتُهُ أَبَدًا مَا دُمْتُ فِي الْأَبَدِ
لَكِنَّ قَاتِلَهُ مَنْ لَا نَظِيرَ لَهُ
وَ كَانَ يُدْعَى أَبُوهُ ، بَيضَةَ الْبَلَدِ

If he was the killer of someone but Ali, I would never cry forever; but his killer have killed someone who is unique and his father is the most prominent one of the nation.

وَمَا زَالَ فِي الْإِسْلَامِ مِنْ آلِ هَاشِمٍ
دَعَائِمٍ عَزَّ لَا تُرْمُ وَ مَفْخَرُ

There are always among the sons of Hashem some people who sustain the pillars of glory and no one can rival them.

8. *Omar Ibn Khatab:*

رَوْوَفٍ عَلَى الْأَدْنَى، غَلِيظٍ عَلَى الْعِدَا
أَخِي ثِقَةٍ فِي النَّائِبَاتِ، نَجِيبِ

Being kind towards the weak ones and being strong before the enemies, and a loving brother of me in hardships (Hassan Ibn Thabet, 2010, 28).

The poet describes Omar Ibn Khatab as a loving brother and kind towards the poor and strong before the enemies and it seems that he has drawn this content from the following Quranic verse: “Muhammad is the messenger of Allah and those who are with him are hard on the disbelievers and compassionate among themselves (Fath: 29; Suleiman, Muhammad Suleiman, 2015, 162).

9. *Othman:*

وَكَانَ أَصْحَابُ النَّبِيِّ عَشِيَّةً
بُذِنَ تُنَحَّرُ عِنْدَ بَابِ الْمَسْجِدِ

Verily the disciples of the prophet are the bodies that are mutilated at the door of mosque.

This verse refers to the historical event. However, it is not historically correct because Othman was not killed at the door of mosque rather was assassinated at his house's door (Shurrah, 2007, 311).

فَابْكِ أَبَا عَمْرٍو لِحُسْنِ بَلَائِهِ
أَمْسَى مُقِيمًا فِي بَقِيعِ الْعَرْقَدِ

Then cry you the father of Omar for his great misfortune, because he will reside the Baqi' at Gharqad (Hassan Ibn Thabet, 2010, 77; Afram al-Bustani, 1998, vol. 2, p. 32).



Abu Omar was the nickname of Othman and the grave of Othman Ibn Auf was not located in Baqi' graveyard and was then moved to there (Shurrab, 2007, 311).

10. *Ja'far:*

تَأَوَّبَنِي لَيْلٌ بِيْتَرِبَ أَعْسَرُ وَهُمْ إِذَا مَا نَوَّمَ النَّاسُ مُسَهْرُ

It stopped me of moving in a night in Medina and I joined the people who was praying midnight (Hassan Ibn Thabet, 2010, 121).

In fact, these verses have been written by the poet for those who killed in Mo'the and three verses are for the killed ones and the rest is dedicated to Ja'far and praise of Al-e Hashem (Shurrab, 2007, 154).

وَلَقَدْ جَزَعْتُ وَقُلْتُ حِينَ نُعِيَّتْ لِي مَنْ لِلْجَلَادِ لَدَى الْعُقَابِ وَظِلَّهَا

I lamented so much when I heard the news of his death, the one who was serving the prophet under the banner of Islam.

بَعْدَ ابْنِ فَاطِمَةَ الْمُبَارَكِ جَعْفَرٍ خَيْرَ الْبَرِيَّةِ كُلِّهَا وَأَجَلِّهَا

After the son of Fatima Ja'far, the best of all people and their noblest (Hassan Ibn Thabet, 2010, 239).

Here the poet considers Ja'far as the best people both in view of his lineage and parents and describes him the best one of Arabs (Shurrab, 2007, 155).

11. *Zubayr Ibn 'Avam:*

فَلَا مِثْلُهُ فِيهِمْ وَلَا كَانَ قَبْلَهُ وَلَيْسَ يَكُونُ الدَّهْرَ مَا دَامَ يَذْبُلُ

No one is like him in belief, and if he passes away the world will not stand.

أَقَامَ عَلَى عَهْدِ النَّبِيِّ وَهَدْيِهِ حَوَارِيُّهُ وَالْقَوْلُ بِالْفِعْلِ يُعْدَلُ

He remained steadfast in his word given to the prophet and his disciples, and his words and deeds went hand in hand (Hassan Ibn Thabet, 2010, 241-242).

These verses have been cited in Aghani but with a weak document and unedited text (Shurrab, 2007, 208).

12. *Sa'd Ibn Ma'dh:*

أَلَا يَا لَقَوْمٍ هَلْ لِمَا حُمَّ دَافِعُ وَهَلْ مَا مَضَى مِنْ صَالِحِ الْعَيْشِ رَاجِعُ

O you the nation! If there is a repellent for what has come back, and is there a return for the past virtuous pleasure.

لَنَا الْقَدَمُ الْأُولَى إِلَيْكَ وَخَلْفُنَا لِأَوْلَانَا فِي طَاعَةِ اللَّهِ تَابِعُ

We were pioneers in belief and likewise were our predecessors in following Allah (Hassan Ibn Thabet, 2010, 178-179).

This verse has been written by the poet in the year 5 of Hijri in commemoration of the disciple of Holy prophet Sa'd Ibn Ma'dh (Shurrab, 2007, 149).



13. Ayesha and Apologizing for the EfK (Slander)

فَإِنْ كُنْتُ قَدْ قُلْتُ الَّذِي قَدْ زَعَمْتُمْ فَلَا رَفَعْتَ صَوْتِي إِلَيَّ أَنَا مِلِّي

If you thought that I have said what you have supposed, my voice should not have been raised higher than my fingers.

فَإِنَّ الَّذِي قَدْ قِيلَ لَيْسَ بِلَايِطٍ وَلَكِنَّهُ قَوْلُ امْرِئٍ بِي مَاجِلٍ

If someone told you something you should not take it as truth fast, but that word is surely false of me (Hassan Ibn Thabet, 2010, 229).

This refers to the slander raised against Ayesha and the verse is an apology:

“Those who accuse chaste women, and cannot produce four witnesses, you shall lash them with eighty lashes. And never accept their testimony, for they are evildoers; except those among them that afterwards repent and mend their ways. Allah is Forgiving, Merciful” (Noor, 4-5; Shurrah, 2007, 166).

14. Hamza:

صَلَّى عَلَيْكَ اللَّهُ فِي جَنَّةٍ عَالِيَةِ مُكْرَمَةِ الدَّاحِلِ

Peace be upon you from the paradise that is high and huge.

The poet has used the phrase “peace be upon you” that was not so popular in the pre-Islamic age. Surely it was Gabriel who has inspired the poet in this regard and the source is Quran: “Allah and His angels praise and venerate the Prophet. Believers, praise and venerate him and pronounce peace upon him in abundance.” (Ahzab, 56; Suleiman, Muhammad Suleiman, 2015, pp. 151-159).

غَدَاةَ جَبْرِيلُ وَزِيرٌ لَهُ نَعَمَ وَزِيرُ الْفَارِسِ الْحَامِلِ

Gabriel was a minister for him, rather a very clever minister and bearer of message (Hassan Ibn Thabet, 2010, 233, 235).

The poet has surpassed the boundaries of exaggeration in these verses and describes Gabriel the minister of Hamza (Shurrah, 2007, 141).

15. Aba Sufyan:

وَإِنَّ سَنَاءَ الْمَجْدِ مِنْ آلِ هَاشِمٍ بَنُو بَيْتِ مَخْزُومٍ وَوَالِدُكَ الْعَبْدُ

And verily the light of greatness comes from Al-e Hashem the sons of the daughter of Makhzum and your father Abd al-Mutalib (Hassan Ibn Thabet, 2010, 110).

In this verse the daughter of Makhzum is praised who is Fatima the daughter of Omar al-Makhzumyah the mother of Abdullah and Abi Talib and the poet satirizes Abu Sufyan whose mother was not from Quraysh (Shurrah, 2007, 292). Because the mother of Harth Ibn Abd al-Mutalib who is the father of Abu Sufyan was Sumayeh the daughter of Muhib and she was a maid of Abd Manaf (ibid, 19). And in another elegy the poet reminds Aba Sufyan that your mother and grandmother are not from Quraysh and attacks Abu Sufyan from the mother side (ibid, 98). The prophet (peace be upon him) sent Hassan Ibn Thabet to Abi Bakr in order to learn

the science of genealogy and tradition so that when he is satirizing the heads of pagans the criticisms not to include the heads of Quraysh, i.e. Bani Hashem (ibid, 164).

بِأَنْ سُبُوفُنَا تَرَكَّتْكَ عَبْدًا، وَعَبْدُ الدَّارِ سَادَتْهَا الْإِمَاءُ،

And our swords left you as a servant and the heads of Abd al-Dar were like the maids (Hassan Ibn Thabet, 2010, 12; Afram al-Bustani, 1198, vol. 2, p. 28). We see that the poet observes the terms of morality even in his satires and do not use ill language. In the war of Uhud a woman was carrying the banner and this meant that no man of the pagans was alive so as to take the lead. And this was considered a disgrace in war for the Arabs. The abovementioned verse addresses Aba Sufyan in this context (Shurrah, 2007, 135).

16. *Othab Ibn Abi Vaqqas:*

إِذَا اللَّهُ حَيًّا مَعَشَرًا بِفِعَالِهِمْ وَنَصْرِهِمُ الرَّحْمَنَ رَبَّ الْمَشَارِقِ

When God is monitoring their actions, he will also give them victory.

These verses have been written against 'Atabah Ibn Abi Vaqqas. However, some historians believe that the life of 'Atabah Ibn Abi Vaqqas is unknown (ibid, 136).

لَقَدْ كَانَ خِزْيًا فِي الْحَيَاةِ لِقَوْمِهِ وَفِي الْبَعْثِ بَعْدَ الْمَوْتِ إِحْدَى الْعَوَالِقِ

You are a matter of disgrace and shame for your nation, and after death you are one of the poor in the day of resurrection (Hassan Ibn Thabet, 2010, 204).

17. *Abdullah Ibn al-Zab'ari:*

فَلَا تَفَخَّرْ فَقَدْ غَلَبْتَ قَدِيمًا غَلَبْتَ مَشَابِهَ مِنْ آلِ حَامِ

Do not take pride in your past victory, you have also suffered the same from the Al-e Ham.

إِذَا غَدَّ الْأَطَائِبُ مِنْ قُرَيْشٍ تَقَاعَدَكُمْ إِلَى الْمَخَزَاةِ حَامِ

If you count the pure ones among Quraysh, your notorious affiliation with Ham silences you (ibid, 298, 299).

The poet has likened Ibn al-Zab'ari to Al-e Ham and states: your relation and affiliation to Ham is a sign of disgrace. This verse is informed by the pre-Islamic Jewish background of the poet who was acquainted with Ham Ibn Nooh Abu al-Sudan through Torah (Shurrah, 2007, 307).

18. *Al-Zabarqan Ibn Badr:*

إِنَّ الدَّوَائِبَ مِنْ فِهْرٍ وَإِخْوَتَهُمْ قَدْ بَيَّنَّا سُنَّةَ لِلنَّاسِ تُتَّبَعُ

The elders and noble ones of Quraysh from Fahr Ibn Ghalib and his brothers grounded a tradition among people that should be followed (Hassan Ibn Thabet, 2010, 174).

Ibn Husham quotes Ibn Ishaq to believe that Hassan Ibn Thabet has written this elegy in response to al-Zabarqan Ibn Badr upon the request of the Messenger of Allah (Shurrah, 2007, 158).

هَلِ الْمَجْدُ إِلَّا السُّؤْدُودُ الْعَوْدُ وَالنَّدَى وَجَاهُ الْمُلُوكِ وَاحْتِمَالُ الْعِظَائِمِ



If majesty means something other than decency and generosity and reaching the stature of kings and greatness (Hassan Ibn Thabet, 2010, 281).

In these verses, the proud of Hassan was shifted to Islamic values and it is this vision shared by the immigrants and disciples both that has led to his victory in his battles with the enemies.

The poet has driven the content of the aforementioned verses from Quran (Hujurat, 4): “Whereas those who call out to you from behind the apartments, most of them lack understanding” (Shurrah, 2007, 20).

19. *Wisdom, Sermon, Guidance:*

فَلَا تَجْعَلُوا لِلَّهِ نِدَاءً وَأَسْلَمُوا وَلَا تَلْبَسُوا زِيَا كَزِيِّ الْأَعَاِمِ

Do not imagine an equal for God and turn to Islam, and do not wear non-Arab garments (Hassan Ibn Thabet, 2010, 281).

In this verse the poet invites his people to Islam and monotheism and warns them not to take anyone as the equal of the Divine Presence. This refers to the following Quranic verse: “Who has made the earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your provision. Do not knowingly set up rivals to Allah” (Baqara, 22; Suleiman, Muhammad Suleiman, 2015, 116; al-Barquqi, 1980, 440).

ظَنَنْتُمْ بَأَن يَخْفَى الَّذِي قَدْ صَنَعْتُمْ وَفَيْكُمْ نَبِيٌّ عِنْدَهُ الْحُكْمُ وَاضِعُهُ

You think that what you are doing is not noticed, verily there is a messenger among you whose judgement is clear.

This is one of the seven verses that the theme of which has been inspired by Ibn Kathir's interpretation of Chapter al-Nisa', 105. Moreover, al-Termezi and Ibn Jarir have both quoted prophetic tradition in this regard (Shurrah, 2007, 297).

“Surely, we have sent down to you the Book with the truth, so that you will rule between the people by that Allah has shown you. So do not be an advocate for the traitors” (Chapter al-Nisa, 105; ibid, 298).

20. *Badr battle:*

عَرَفْتَ دِيَارَ زَيْنَبَ بِالْكَثِيبِ كَخَطِّ الْوَحْيِ فِي الرَّقِّ الْقَشِيبِ

Did you know the house of Zeynab in Kathib, it was like the line of revelation shining in that place (Hassan Ibn Thabet, 2010, 16).

The poet has written this verse for the victory of Muslims in Badr battle (Shurrah, 2007, 112).

مَاذَا بَكَيتَ عَلَى الَّذِينَ تَتَابَعُوا هَلَّا ذَكَرْتَ مَكَارِمَ الْأَقْوَامِ

Why did you cry for people who came one after the other, didn't you remind the virtues of those people (Hassan Ibn Thabet, 2010, 283).

تَبَلَّتْ فُؤَادُكَ فِي الْمَنَامِ حَرِيدَةً تَشْفِي الضَّجِيعَ بِبَارِدِ بَسَامِ

Your reason was destroyed while you were sleeping with the beautiful girl, as if the moaning treated you cool (ibid, 259).



The opening verse of the elegy written in Badr battle regarding the escape of al-Harith Ibn Husham reads as follows (Shurrah, 2007, 212):

إِنْ كُنْتَ كَاذِبَةً الَّذِي حَدَّثْتَنِي فَتَجَوَّيْتُ مَنْجَى الْحَرْثِ بْنِ هِشَامٍ

If you have lied me in your words, then you have really delivered yourself like Harith Ibn Husham (Hassan Ibn Thabet, 2010, 261).

21. Uhud Battle:

وَلَوْ لَا لَوَاءَ الْحَارِثِيَّةِ أَصْبَحُوا يُبَاعُونَ فِي الْأَسْوَاقِ بَيْعَ الْجَلَائِبِ

If they were hired under Harithyah banner, they will be sold as slaves in the market (ibid, 22). The poet has been inspired in this verse by the story of the banner of pagans and infidels who had given their banner to be carried by a woman that was indeed a disgrace to Arabs (Shurrah, 2007, 135).

سُقْتُمْ كِنَانَةً جَهْلًا مِنْ عَدَاوَتِكُمْ إِلَى الرَّسُولِ فَجُنْدُ اللَّهِ مُخْزِيهَا

Die in the ignorance of your enmity, the soldiers of God will debase you (Hassan Ibn Thabet, 2010, 317).

مَنْعَ النَّوْمِ بِالْعِشَاءِ الْهُمُومُ وَخَيَالٌ إِذَا تَغَوَّرُ النُّجُومُ

The griefs pushed back the sleep, while there was a dream surging with the stars (ibid, 274). This is a selected verse of an elegy that has been written by the poet before Ibn al-Zay'ari in Uhud battle and is one of the best poems of Hassan Ibn Thabet in which he reminds the enemy of his own glorious ancestors because the duel between the two poets takes a personal bent (Shurrah, 2007, 300).

22. Khandaq (Trench) Battle:

حَتَّى إِذَا وَرَدُوا الْمَدِينَةَ وَارْتَجَوْا قَتَلَ النَّبِيِّ وَمَغْنَمَ الْأَسْلَابِ

Even when they entered Medina, and resolved to kill the Prophet

وَعَدَوْا عَلَيْنَا قَادِرِينَ بِأَيْدِهِمْ رُدُّوا بِغَيْظِهِمْ عَلَى الْأَعْقَابِ

We defeated them by our hand, and returned their own evils to themselves.

بِهَيْبِ مَعْصِفَةٍ تُفَرِّقُ جَمْعَهُمْ وَجُنُودِ رَبِّكَ سَيِّدِ الْأَرْبَابِ

With stormy winds their gathering perishes, and your army prevail under the leadership of the Lord God.

وَكَفَى الْإِلَهَ الْمُؤْمِنِينَ قِتَالَهُمْ وَأَثَابَهُمْ فِي الْأَجْرِ خَيْرَ ثَوَابِ

And God recommended the believers to battle with them, and has endowed them with the best reward ever (Hassan Ibn Thabet, 2010, 15).



These verses have been written in response to the infidel poets like Abdullah Ibn al-Zaba'ri and are drawn upon the Quranic themes. Thus the poet uses Quran to confront with the soul, body and heart of the pagans (Shurrab, 2007, 148).

23. Hunayn Battle:

نَصَرُوا نَبِيَّهِمْ وَشَدُّوا أَرْزَهُ
بِحُثَيْنٍ يَوْمَ تَوَاكَلِ الْأَبْطَالِ

They assisted their prophets and supported you, in Hunayn where the warriors met (Hassan Ibn Thabet, 2010, 236).

وَالْمَالُ يَغْشَى أَنْسَاءً لَا طَبَاحَ لَهُمْ
كَالسَّيْلِ يَغْشَى أَصُولَ الدَّنَدَنِ الْبَالِي

And wealth covers people's shortcomings, like the flood that do not allow us to see the holes in Dandan neighborhood (Hassan Ibn Thabet, 2010, 231).

Hunayn is the place located between Mecca and Ta'if where the renowned battle occurred. This verse is drawn upon the following verse (Tobeh, 25): "Allah has helped you on many a battlefield. In the Battle of Hunain, when your numbers were pleasing you they availed you nothing; the earth, for all its vastness, seemed to close in upon you and you turned your backs and fled" (Shurrab, 2007, 209).

24. Day of Bani Quraydhah and Bani Nadhir

غَدَاةَ أَتَاهُمْ يَهْوِي إِلَيْهِمْ
رَسُولُ اللَّهِ كَالْقَمَرِ الْمُنِيرِ

In the morning the Holy Prophet approached them, like the moon shining in the sky.

Hassan struggles to express the majesty and nobility of Holy Prophet (peace be upon him) by likening him to shining moon (al-Baghadadi, 1994, p. 401; Hassan Ibn Thabet, 2010, p. 61). In this verse the shining moon is not appropriate for the end of the verse because the Holy Prophet has not gone for the guidance of Bani Quraydhah rather he went to rebuke them due to the trespassing the agreement. The following verse of Holy Quran is the source of this poem: "Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, and provide them with fruits, in order that they are thankful" (Ibrahi, 37; also cf. Shurrab, 2007, 151).

لَقَدْ لَقِيتُ قُرَيْظَةً مَا سَاَهَا
وَمَا وَجَدْتُ لَذْلًا مِنْ نَصِيرِ

Verily Bani Quraydhah tribe has become entangled with a bad issue, and the Lord has abased them (Hassan Ibn Thabet, 2010, 156).

لَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالنُّوَيْرَةِ مُسْتَطِيرٌ

Verily the fire on the houses of Bani Lovay was less than what should have been (ibid, 134).

There are three views regarding the time when the poet has written these verses:

- 1) This verse refers to the fire that was kindled by the Prophet (peace be upon him) in the palm garden and farms of Bani Nadhir (Shurrab, 2007, 231).
- 2) Ibn Husham believes that the poet has written these verses in the battle of Khandaq where Bani Quraydhah was an ally of Quraysh (ibid, 293).

- 3) Of course, there are some other people who have claimed that these verses have been written in Hunayn Battle (Shurrab, 2007, 114).

25. *Mu'tah Battle:*

فَلَا يُبْعَدَنَّ اللَّهُ قَتْلَى تَتَابَعُوا بِمُؤْتَةٍ مِنْهُمْ ذُو الْجَنَاحَيْنِ جَعَفَرُ

God bless those who were killed in Mu'tah with Jafar and keep them together (Hassan Ibn Thabet, 2010, 122).

لِعَمْرُكَ بِالْبَطْحَاءِ بَيْنَ مُعَرَفٍ وَبَيْنَ نَطَاةٍ مَسْكُنٍ وَمَحَاضِرُ

I swear to your life that there is a place and gathering site in Batha' region (ibid, 150).

26. *Badr Ma'unah:*

عَلَى قَتْلَى مَعُونَةٍ فَاسْتَهْلِي بِدَمْعِ الْعَيْنِ سَخَاً غَيْرَ نَزَرِ

They have decided to kill me, then prepare your eyes for an eternal crying (Hassan Ibn Thabet, 2010, 130).

This verse which is inspired by the five verses that were written in Ma'unah battle specially in praise of al-Munzir Ibn Omar the commander of Muslim army. Here the poet seeks to convey the deep sadness of the Prophet from the tragic deaths of the Muslim warriors in this battle (Shurrab, 2007, 146).

27. *Conquest of Ta'if:*

زَادَتْ هُمُومٌ قَمَاءَ الْعَيْنِ مُنْحَدِرُ سَخَاً إِذَا أَغْرَقَتْهُ عِبْرَةٌ دَرُورُ

I added my griefs and the tears are shed, and I am drowning in tears that are likely to turn a flood (Hassan Ibn Thabet, 2010, 136).

The poet has written this verse in protest to the way that the trophies were distributed after the conquest of Ta'if. Of course, it should be noted that Hassan Ibn Thabet was not present in the conquest of Mecca, Hunayn and Ta'if (Shurrab, 2007, 156).

28. *Conquest of Mecca:*

غَفَّتْ ذَاتُ الْأَصَابِعِ، فَالْجَوَاءُ إِلَى عَذْرَاءَ مَنْزِلُهَا خَلَاءُ،

The lands of Zat al-Asabeh, Jeva and 'Azra were all destroyed to the ground, and no one remained in any home (Hassan Ibn Thabet, 2010, 9; Afram al-Bustani, 1998, vol. 2, 27).

This is the first verse of the ode written in description of wine. The poet has written this poem for the conquest of Mecca. Because Hassan was not present in the day of conquest and he has written these verses to satirize Abu Sufyan (Shurrab, 2007, 156).

تُظَلُّ جِيَادُ نَا مُتَمَطِّرَاتٍ تُلَطِّمُهُنَّ بِالْخُمُرِ النِّسَاءُ

Our horses moved fast and some surpassed the other and the women slapped the horses in the face with their scarfs not to allow them to go forward (Hassan Ibn Thabet, 2010, 10-11; Husseini, 2006, 106; Afram al-Bustani, 1998, vol. 2, pp. 2728).



The critics say that this verse has been written by the poet when the Holy Prophet saw women who covered their faces in the same year in which Mecca was conquered. The Prophet smiled and stated: O Aba Bakr, what does Hassan Ibn Thabet write ad-lib?! And the poet has written this verse in response to the question of the Holy Prophet. And the Messenger of God stated: certainly the Holy Spirit always supports you (Shurrah, 2007, 289).

To put the matter in a nutshell, this elegy is consisted of two parts: part one) the overall structure of the verses is like the odes devoted to the description of wine. And second part) which is the main theme of the elegy is majorly focused on threatening the infidels in the conquest of Mecca and satirizing Abu Sufyan and praising the Holy Prophet his prides and household. The critics are unanimous that part of this elegy has been written in pre-Islamic era, i.e. that part that has been devoted to the description of wine while the other part that is an eulogy of Holy Prophet and satirizing Abu Sufyan dates back to Islamic era (ibid, 276).

The inspiration and support of the Holy Spirit is one of the major themes of the poems of Hassan Ibn Thabet. This inspiring element has revolutionized the poet's worldview. Thus he became the leader of those poets to whom refers God in the following Quranic word (Shuara, 227): "Except those who believe, and do good works and remember Allah in abundance and became victorious after they had been wronged. The wrongdoers will surely know which turn they will be returning to (Hell)" (Suleiman, Muhammad Suleiman, 2015, 129). Gabriel serves as an element in the elegy that guarantees its poetic and thematic unity via the unity of faith and religion. Due to the higher goals towards which the poet has oriented himself he leaves aside using the first singular person and instead uses the first plural person to emphasize the necessity of union and integrity (ibid, 118). The support of the Archangel of poetic themes caused the poet to satirize the pagans and infidels without resorting to ill language although with sufficient strength and power. Here the Quranic words were of greater assistance as a source of inspiration (ibid, 121). The pre-Islamic era battles under the auspices of the Archangel changed to Jihad in the path of Allah and defense of Messenger of God and his religion and religious figures and this shows the true belief of the poet (ibid, 168). Accordingly, taking pride in blood brother was replaced by taking pride in religious brother (ibid, 172). Thus, praises were all done within the framework of Islamic notions (ibid, p. 173).

CONCLUSION:

The thought of Hassan Ibn Thabet before the advent of Islam was under the spell of diabolic inspirations of Jinn and Satan and this is visible in his descriptions, praising, satires, commemoration and odes. However, after the advent of Islam under the auspices of the Holy Spirit the worldview and poetic themes of the poet were revolutionized and devoted to more general issues. Inspired by Gabriel the poet's literary themes all focused on praising the Messenger of Allah, religious figures, attributes of God and the like, and supporting the newly emerged Islamic religion and his outlook turned more general. Thus he purified the warp and weft of his thought of the carnal affairs and concentrated on revealed issues. His satires were all devoted to the advancement of the strategies and measures of the new religion. By the assistance of the Holy Spirit in the advent of Islam he succeeded to deliver commemoration of the bondages of tribalism and put it at the service of illumination of the devoted sacrifices of martyrs killed in the path of belief. He left aside praising wine after Islam. His odes become spiritual and the worldly beloved gives her place to Gabriel the archangel.



What has made this poet famous among poets is not his power of language and eloquence rather his fame has its origin in his being connected to the source of revelation that has earned a special place for him while numerous poets have come to the world whose names have not been even mentioned once in the history of literature. The Messenger of Allah did continuously pray for Hassan Ibn Thabet. He used to say that as long as the poetry of Hassan is devoted to the defense of God's True Religion he will enjoy the support of the Holy Spirit. Since Gabriel is the archangel of the Holy Prophet (peace be upon him), this is indeed a matter of proud for the poet. The framework of the poet's mind and thought has been structured according to the inspirations of the archangel of revelation, Quranic themes and prophetic traditions insofar as the style used by the poet in the application of honest poetic forms is accepted by the scholars. The inspirations of Gabriel informs the imagination of the poet in the application of the literary technical words and new phrases in the form of simile, allegory and metaphor. Defending the tribe is replaced with defense of the Holy Prophet, immigrants and close disciples of the Prophet. The life goals are revised in view of a high perspective. By the assistance of the invisible blessings the poems of Hassan Ibn Thabet turned even sharper than the swords of the enemy insofar as they destroyed the self-trust of the pagans and despaired them. Taking pride in tribe is replaced with resorting to Allah's cord. Unity and integrity prevail the soul and mind of the poet and turn him to an international poet in Islamic world and even beyond. Hassan Ibn Thabet's thought is structured by the idea of defense of religion. His ideas are informed by the blessings and inspirations of Gabriel and have divine and heavenly colors. The inspirations of the Holy Spirit caused each verse of the poet to be interpreted in a special manner and anyone who reads his poets should be acquainted with Arabic history and traditions and Quranic and prophetic themes as well. Moreover, he should use an encyclopedia to understand the whole meaning of such words as resurrection, paradise, Day of Judgement and so on and so forth.

The poet's mindset is renewed after the advent of Islam under the auspices of the archangel and new poetic themes emerge. Although the poet has struggled to reorient his poetry according to the precepts of Divinity and the Messenger of Allah and actually he has managed to bring about a great evolution there is still some signs of pre-Islamic poetic bents in his elegies that are not of course in conflict with the religion as a whole. Of course, these pre-Islamic elements in many cases have confined the poet's mind in vertical movement of imagination that is shared by other poets of pre-Islamic era. However, he has also succeeded to move in horizontal direction of the imagination that is oriented towards divine matters and is informed by the inspirations of Gabriel and Quranic images. Thus, the poet focuses on honest images that are inspired to him from the heavens and leaves baseless themes that are banned in new religion and under the auspices of the new religion changes his worldview and turns to a leading poet. In this way he influences the Islamic world and beyond although his oeuvre has been exposed to certain changes in the course of time and some of the verses have gone missed the remained body of verses are referred as a historical and literary document.

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