

Poets and the Poetry

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Poets and Poetry in the Holy Quran:

نوادير الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن من البيان لسحرا، ومن العلم جهلا، ومن الشعر حكما، و من القول عدلا.

(The book) Nawadir of Al Rawandy, by his chain,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘From the explanation there is magic (hypnotic effect of a speech) and from the knowledge there is ignorance, and from the poetry there is wisdom, and from the words there is justice’¹.

Poetry is a form of communication, in which concise and beautiful combination of words (usually rhythmic) leave lasting impressions on people’s minds. A good piece of prose through thought-provoking and fascinating combination of words has the similar effect. When our ears like certain words of wisdom which have a smooth narrative effect, we tend to remember those words.

The first one who compiled poems was Prophet Adam^{as}, who thanked Allah^{azwj} for the numerous bounties and elegised on the killing of his Noble son^{as}.² Iblis^{la} also copied it but for spreading of the false words, luring people towards Hell, in the form of songs, tale-telling. Hence ‘poetic’ verses exist from the time of the first human being on the earth. The use of poetry was widely spread during the time of the Last Prophet^{saww} of Islam, but mostly practiced by the illicit and unproductive purposes. However, those on the Divine Path, although very few in number, also practised it’s pious form, e.g., the Chief of Hashimites Abu Talib^{asws}.

[1171] - أَقُولُ: قَالَ ابْنُ أَبِي الْحَدِيدِ: [قَرَأْتُ] فِي أَمَاالِي ابْنِ دُرَيْدٍ قَالَ: أَحَبَّرَنِي الْجُرْمُوزِيُّ عَنِ ابْنِ الْمُهَلَّبِيِّ عَنِ ابْنِ الْكَلْبِيِّ عَنِ شَدَّادِ بْنِ إِبْرَاهِيمَ عَنِ عُيَيْدِ اللَّهِ بْنِ الْحَسَنِ الْعَنْبَرِيِّ عَنِ ابْنِ عَزَادَةَ قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يُعَشِّي النَّاسَ فِي شَهْرِ رَمَضَانَ اللَّحْمَ وَ لَا يَتَعَشَّى مَعَهُمْ فَيَأْذُوا فَرَعُوا خَطْبَهُمْ وَ وَعَظَهُمْ فَأَفَاضُوا لَيْلَةَ فِي الشُّعْرَاءِ وَ هُمْ عَلَى عَشَائِهِمْ فَلَمَّا فَرَعُوا خَطْبَهُمْ عَلَيْهِ السَّلَامُ وَ قَالَ فِي خُطْبَتِهِ: اعْلَمُوا أَنَّ مَلَكَ أَمْرِكُمْ الدِّينَ وَ عَصَمَتِكُمْ التَّقْوَى وَ زِينَتِكُمْ الْأَدَبُ وَ حُصُونُ أَعْرَاضِكُمُ الْحِلْمُ.

I (Majlisi) am saying, ‘Ibn Abi Al Hadeed said, ‘I sw in (the book) ‘Amaali’ of Ibn dureyd who said, ‘Al Jurmuzy informed me, from Ib Al Muhalla, from Ibn Al Kalby, from Shaddad Bin Ibrahim, from Ubeydullah Bin Al-Hassan Al anbary, from Ibn Aradah who said,

‘Ali^{asws} Bin Abu Talib^{asws}, the people were eating the meat during a month of Ramazan and he^{asws} was not eating with them. When they were free, he^{asws} addressed them and advised them, so they discussed at length among the poets, and they were upon their dinner. When they were free, he^{asws} addressed them and said in his^{asws} sermon: ‘Know that the body of

¹ Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 39

² UYUN AKHBAR AL-REZA, H. 24-1

your affairs of the religion, and your fortification is the piety, and your adornment is the discipline, and a fortress of your symptoms is the wisdom!

ثُمَّ قَالَ: قُلْ يَا أَبَا الْأَسْوَدِ فِيمَا كُنْتُمْ تُفِيضُونَ فِيهِ أَيُّ الشُّعْرَاءِ أَشْعَرُ! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ [أَشْعَرُ الشُّعْرَاءِ] الَّذِي يَقُولُ:

وَلَقَدْ أَعْتَدِي يُدَافِعُ رُؤْيِي
أَعُوْجِي دُو مَبْعَةٍ إِضْرِيحِ
مِنْفَعٍ وَمَطْرَحِ سُبُوْحِ خُرُوْجِ
خِلْطٍ مَزِيْلٍ مَعْنٍ مِفْنِ

Then he^{asws} said: 'Speak, O Abu Al-Aswad, regarding what you have been pouring into!' I.e. the poems of the poets! He said, 'O Amir Al-Momineen^{asws}! The poet of the poets (greatest) is the one who said, 'I have come to be in my defensive corner, my crookedness is with difficult disturbance, being a mixture of elimination, assiduous, artistic, easy-going, relaxed, swift, emerging'.

يَعْنِي أَبَا دُوَادِ الْإِيَادِيَّ. فَقَالَ عَلَيْهِ السَّلَامُ: لَيْسَ بِهِ. قَالُوا: فَمَنْ يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: لَوْ رُفِعَتْ لِلْقَوْمِ غَابَةٌ فَحَزُّوا إِلَيْهَا مَعًا عَلِمْنَا مِنَ السَّابِقِ مِنْهُمْ وَ لَكِنْ إِنْ يَكُنْ فَالَّذِي لَمْ يَقُلْ عَنْ رَعْبَةٍ وَ لَا رَهْمَةٍ. قِيلَ: مَنْ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: هُوَ الْمَلِكُ الضَّلِيلُ دُو الْقُرُوْح. قِيلَ: إِمْرُؤُ الْقَيْسِ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: هُوَ.

They meant Abu Dawood Al-Iyadi. Amir Al-Momineen^{asws} said: 'He isn't it'. They said, 'Then who, O Amir Al-Momineen^{asws}!' He^{asws} said: 'If he a peak were to be raised for the people, they would flow to it altogether. We know from the preceding from them, but it happens to be the one who did not speak about from any desire nor fear'. It was said, 'Who is he, O Amir Al-Momineen^{asws}? He^{asws} said: 'He is the misguided king with the sores'. It was said, 'Imra Al-Qays, O Amir Al-Momineen^{asws}? He^{asws} said: 'Him'.

قِيلَ: فَأَخْبِرْنَا عَنْ لَيْلَةِ الْقَدْرِ! قَالَ: مَا أَخْلُو مِنْ أَنْ أَكُونَ أَعْلَمُهَا فَاسْتُرْ عِلْمَهَا وَ لَسْتُ أَشَاكُ أَنَّ اللَّهَ إِذَا يَسْتُرُهَا عَنْكُمْ نَظَرَ لَكُمْ لِأَنَّهُ لَوْ أَعْلَمَكُمْ مَوْهَا عَمِلْتُمْ فِيهَا وَ تَرَكْتُمْ عَيْبَهَا وَ أَرْجُو أَنْ لَا تُحْطِقَكُمُ إِنْ شَاءَ اللَّهُ أَنْهَضُوا رَحِمَكُمُ اللَّهُ.

It was said, 'Inform us about the Night of Pre-determination (Laylat Al Qadr)! He^{asws} said: 'I^{asws} am not free from being teaching it. Its knowledge is veiled, and I^{asws} am not doubting that Allah^{azwj} rather Veiled if from you all as a consideration for you all, because if I^{asws} were to teach you it, you will be working during it and neglecting other (nights), and I^{asws} do not wish to err you, if Allah^{azwj} so Desires. Get up, may Allah^{azwj} have Mercy on you all!''³

When the Holy Quran was Revealed, which is neither a poetry nor a prose but a Miracle of Allah^{azwj} having coherent, lyrical and melodious (smooth) style. It had the effect of moving the hearts of the believers whereas the unbelievers opposed it by calling it nothing but poetry. Allah^{azwj} Rejected their allegations by Saying, '**And We have not taught him (Prophet Mohammed) poetry, nor is it suitable for him. This is only a Reminder and a Plain Quran – 36:69**).

Allah^{azwj} Disliked 'poetry' specifically compiled to draw people's imaginations and fascinate their minds for entertainment having speculative aspects and exaggeration, for example in

³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 34 H 1171

the praise of women and/or the notables and the rulers. This type of poetry is disliked in Islam. As there are several Verses in the Holy Quran and Ahadith.

The plain truth and praise of Allah^{azwj}, as composed by Prophet Adam^{as}, was still considered 'poetry' by people – that would not be Disliked by Allah^{azwj}, in the Divine Terms, it is meaningful, and reminds one of Allah^{azwj} and His^{azwj} Representatives^{asws} and the Hereafter. However, a single word 'poetry' had been reserved to the both types of verses - the illicit 'poetry' and the Verses composed for and on the Truth and for Allah^{azwj} and His^{azwj} Representatives (also referred to by people as) 'poems'. For example, Imam Sadiq^{asws} said: There is none who recites poetry about Hussain^{asws} and weeps and makes others weep by means of it, except that Allah^{azwj} Makes Paradise incumbent upon him and forgives his sins.⁴

On the other hand, two types of poetry is disliked, (1) Poetry used by those who misguide people from the Just Path (religion), (2) Poetry in the praise of people (women, rulers, notables).

First, we review those Verses of the Holy Quran which talk about the 'poetry', followed by looking at Ahadith related to both virtuous and illicit forms of poetry, in particular those which have become part of our religious (Shia Muslim) practices.

What Allah^{azwj} Says about the Poets and the Poetry in the Holy Quran

يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَاذِبُونَ {223} وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ {224} أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ {225}
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ {226}

[26:223] They incline their ears, and most of them are liars [26:224] And as for the poets, the straying ones follow them [26:225] Do you not see that they wander about bewildered in every valley? [26:226] And that they are saying what they are not doing

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن حماد بن عثمان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، قال: «هل رأيت شاعرا يتبعه أحد؟! إنما هم قوم تفقهوا لغير الدين، فضلوا و أضلوا».

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin Mahboub, from Hamaad Bin Usman,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:224] And as for the poets, the straying ones follow them**, he^{asws} said: 'Have you seen anyone follow the poets? But rather, they are a people who think in the religion

⁴ Rijal al-Shaikh al- Tusi pg. 189

other than the Religion, (they make use of analogy). So they go astray and lead others astray (in the religion)'.⁵

شرف الدين النجفي: عن محمد بن جمهور بإسناده، يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ الشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، فقال: «من رأيتم من الشعراء يتبع؟ إنما عنى هؤلاء الفقهاء الذين يشعرون قلوب الناس بالباطل، فهم الشعراء الذين يتبعون».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Jamhour, by his chain, raising it to

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [26:224] **And as for the poets, the straying ones follow them**, so he^{asws} said: 'Who has ever seen the poets being followed? But rather, it Means those Jurists (الفقهاء) who notify (يشعرون) the hearts of the people with the falsehood. So they are the poets (publicisers) (الشعراء) who are being followed'.⁶

وقال رسول الله (صلى الله عليه وآله): ثم كل معروف بعد ذلك، وما وقيتم به أعراضكم وصنتموها عن ألسنة كلاب الناس، كالشعراء الوقاعين في الاعراض، تكفونهم فهو محسوب لكم في الصدقات.

And Rasool-Allah^{saww} said: 'Then all your good (deeds) after that which you do to preserve your honour, and then you give for the tongues of the dogs of the people, like the poets who praise people. Refrain from them, for it will be Reckoned for you, regarding the charities.'⁷

Allah^{azwj} Says:

And We have not Taught him poetry, nor is it befitting for him; it is nothing but a Reminder and a plain Quran [36:69] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers [36:70]

و قوله: وَ ما عَلَّمْنَاهُ الشُّعْرَ وَ ما يَنْبَغِي لَهُ، قال: كانت قريش تقول: إن هذا الذي يقول محمد شعرا. فرد الله عليهم، فقال: وَ ما عَلَّمْنَاهُ الشُّعْرَ وَ ما يَنْبَغِي لَهُ إِنَّ هُوَ إِلَّا ذِكْرٌ وَ قُرْآنٌ مُبِينٌ وَ لم يقل رسول الله (صلى الله عليه وآله) شعرا قط.

And His^{azwj} Statement [36:69] **And We have not Taught him poetry, nor is it befitting for him.** Said: 'The Quraysh used to say, 'What this Muhammad^{saww} is speaking, is poetry.' Allah^{azwj} Rebutted to them. He^{saww} Said [36:69] **And We have not Taught him poetry, nor is it befitting for him** and did not ever say that Rasool-Allah^{saww} is a poet, ever(an extract).⁸

Further Verses of the Holy Quran on poet and poetry are given in an Appendix.

⁵ معاني الأخبار: 19 / 385.

⁶ تأويل الآيات: 1 / 399 / 28

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 40

⁸ تفسير القمي: 2 / 216

The Verses in the Religious Rituals:

Those who have compiled poems regarding Ahl Al-Bayt^{asws}, particularly with the intention of keeping their traditions alive in the minds of their followers, are praised by the Masomeen^{asws} and have been promised Paradise. In this short article we will review this topic and see that the 'Marsiya' lamentation (i.e., verses describing the martyrdom of Masomeen^{asws}) as compiled by the various poets, are highly praised by the Masomeen^{asws}. However, there is a slight confusion caused by a Hadith, as reported by Al-Kulani in his Al-Kafi where it is disliked to recite poems even praising Ahl Al-Bayt^{asws} in the evenings and also during the day in the month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُنْشَدُ الشَّعْرُ بِلَيْلٍ وَلَا يُنْشَدُ فِي شَهْرِ رَمَضَانَ بِلَيْلٍ وَلَا نَهَارٍ فَقَالَ لَهُ إِسْمَاعِيلُ يَا أَبَتَاهُ فَإِنَّهُ فِينَا قَالَ وَ إِنْ كَانَ فِينَا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither should you recite 'الشَّعْرُ' fictitious stories at night nor should you (narrate) fiction during the Month of Ramazan at night, neither by the night nor by the day'. So Ismail said to him^{asws}, 'O father^{asws}! Supposing it (fiction) is regarding us^{asws}?'. He^{asws} said: 'And even though it was regarding us^{asws},⁹

In accordance with the above Hadith, one would be discouraged to recite poems (either in the praise of Ahl Al-Bayt^{asws} or eulogising Muslims's unjust violence against them^{asws} in all of the month of Ramazan and in the evenings of the rest of the year. This, if we interpret in those terms where forbidden and imaginary characters and/or music are incorporated in tale-telling where Ahl Al-Bayt^{asws} are also mentioned is disliked. One of examples of this could be the films and plays depicting the historical events containing both religious and non-religious aspects. However, in several other Ahadith, Masomeen^{asws} have encouraged and have promised Heavenly rewards for those who recite verses related to Ahl Al-Bayt^{asws}, see for example:

قد روي أنه دخل على أبي عبدالله الصادق عليه السلام في أيام التشريق، فقال له الكميته: جعلت فداك، ألا أنشدك، قال: إنها أيام عظام، قال: إنها فيكم. فقال: هات، وبعث أبو عبدالله إلى بعض أهله فقرب، وأنشد فكثر البكاء حينما وصل إلى هذا البيت:

It has been reported that he went over to Abu Abdullah Al-Sadiq^{asws} during the days of Al-Tashreeq (11th, 12, & 13th Zilhijja). So Al-Kumeyt said to him^{asws}, 'May I be sacrificed for you^{asws}! Shall I recite a poem to you^{asws}?'. He^{asws} said: 'These are the great days' (of great reverence). He said, 'It is regarding you^{asws}'. So he^{asws} said: 'Recite!', and Abu Abdullah^{asws} sent for some of his^{asws} family members, so they came closer, and he recited the poem, so they^{asws} all wept a lot where he arrived to this couplet -

⁹ الكافي (ط - الإسلامية)، ج 4، ص: 88

يصبُّ به الرامون عن قوس غيرهم فيا آخراً أسدى له الغي أول

The archers hit from the bows of others, so the later ones got to it by the misguidance of the first ones!!

فرفع أبو عبدالله عليه السّلام يديه وقال: اللهم اغفر للكميت ما قدّم وأخر، وما أسرّ وأعلن وقد دخل قبل ذلك على الإمام أبي جعفر محمد الباقر عليه السّلام فأنشده

So Abu Abdullah^{asws} raised his^{asws} hands and said: ‘O Allah^{azwj}! Forgive for Kumeyt’s (sins) the ones he committed, and the ones he will commit, the ones he hid, and the ones’ he revealed!

And he had gone before that to the Imam Abu Ja’far Mohammad Al-Baqir^{asws}, so he had recited a poem to him^{asws} 10

Imam Abu Ja’fer al-Baqir^{asws} said the following to al-Kumeyt when the latter recited for him^{asws} his poem which starts with “Who shall solace a heart suffering from overflowing passion?”: “May you always be supported by the Holy Spirit.”¹¹ .

حَدَّثَنَا أَبُو الْعَبَّاسِ الْفَرَشِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْمُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا هَارُونَ أَنْشِدْنِي فِي الْحُسَيْنِ ع قَالَ فَأَنْشَدْتُهُ فَبَكَى فَقَالَ أَنْشِدْنِي كَمَا تُنْشِدُونَ بَعْضِي بِالرِّقَّةِ قَالَ فَأَنْشَدْتُهُ

امرؤ على جدت الحسين فقلن لأعظمه الرقية

قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي قَالَ فَأَنْشَدْتُهُ الْمَصِيدَةَ الْآخَرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ السُّتْرِ - قَالَ فَلَمَّا فَرَعْتُ قَالَ لِي يَا بَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْرًا فَبَكَى وَ أَبْكَى عَشْرًا كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى خَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذَكَرَ الْحُسَيْنِ ع عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ [عَيْنَيْهِ] مِنَ الدَّمُوعِ مَقْدَارُ جَنَاحِ ذُبَابٍ كَانَ تَوَائِبُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ.

Abul Abbas Al-Qurashi has narrated to me from Mohammed ibn Hussain ibn Abil Khattab, who from Mohammed ibn Ismail, from Salih ibn Uqbah, from Abi Harun Al-Makfuf, who has said:

Abu Abdullah^{asws} said to me: O Aba Harun! Recite a poem for the me^{asws} about Hussain^{asws}. So I recited a poem for him^{asws} and he^{asws} cried.

Then the Imam^{asws} said: Recite it in the same way that you (usually) recite – with a grief-stricken tone.

Then I recited (the poem which starts with) the following verse:

¹⁰This is recorded on p. 118, Vol. 15, of Al-Aghani and also on p. 27, Vol. 2, of Ma`hid al-Tansif

¹¹ This statement is quoted on p. 5 of `Uyān Akhbar Al-Reza^{asws} by al-Sadāq.

'Pass by the grave of Hussain^{asws} and say to his^{asws} purified bones...'

Imam^{asws} cried and asked me to recite more poems for him^{asws}. I recited another poem for him^{asws}. The Imam^{asws} cried (again) and I also heard (ladies) crying from behind the curtain.

After I finished (reciting the poems), the Imam^{asws} said to me:

O Aba Harun! If one recites a poem about Hussain^{asws} and cries and makes ten people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain^{asws} and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Hussain^{asws} and cries and makes one person cry, Paradise will be registered for him and for he who cries.¹²

حَدَّثَنِي أَبُو الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُمَرَ عَنْ حَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي الْمُغْبِرَةِ عَنْ أَبِي عُمَرَ الْمُشْدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا بَا عُمَرَ أَنْشِدْنِي فِي الْحُسَيْنِ ع قَالَ فَأَنْشِدْنِي فَبَكَى ثُمَّ أَنْشِدْنِي فَبَكَى ثُمَّ أَنْشِدْنِي فَبَكَى قَالَ فَوَاللَّهِ مَا زِلْتُ أَنْشِدُهُ وَ يَبْكِي حَتَّى سَمِعْتُ الْبُكَاءَ مِنَ الدَّارِ فَقَالَ لِي يَا أبا عُمَرَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْرًا فَأَبَكَى حَسِينَ فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبَكَى ثَلَاثِينَ فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبَكَى عَشْرَةً فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْرًا فَأَبَكَى وَاحِدًا فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْرًا فَبَكَى فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَتَبَاكَى فَلَهُ الْجَنَّةُ.

Abul Abbas Al-Qurashi has narrated to me from Mohammed ibn Hussain, who from Hassan ibn Ali Ibn Abi Uthman, who from Hassan ibn Ali ibn Abil Mughirah, from Abi Umarah Al-Munshid, who has said:

Abu Abdullah^{asws} said to me: O Aba Umarah! Recite a poem for me^{asws} about Hussain^{asws}.

I recited a poem for him^{asws} and he^{asws} started crying. Then I recited another poem and he^{asws} cried (more). Then I recited another poem for him^{asws} and he^{asws} cried (even more). I say it by Allah^{azwj} that I kept reciting poems for him^{asws} and he^{asws} kept crying, and I also heard (others) crying from inside the house as well.

Then the Imam^{asws} said to me:

O Aba Umarah! Anyone who recites a poem about Hussain^{asws} and makes fifty people cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and makes forty people cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and makes thirty people cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and makes twenty people cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and makes ten people cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and makes one person cry will be rewarded with Paradise. Anyone who recites a poem about Hussain^{asws} and cries will be rewarded with Paradise.

كامل الزيارات، النص، ص: 105، H. 1، الباب الثالث و الثلاثون من قال في الحسين ع شعرا فبكى و أبكى¹²

Anyone who recites a poem about Hussain^{asws} **and tries to cry** will be rewarded with Paradise.¹³

حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ عَنِ [ابْنِ] أَبِي شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَنْشَدْتُهُ مَوْثِقَةَ الْحُسَيْنِ ع فَلَمَّا انْتَهَيْتُ إِلَى هَذَا الْمَوْضِعِ -

لَبَلِيَّةٌ تَسْفُو حُسَيْنًا

بِمِسْقَاةِ النَّرَى غَيْرِ التُّرَابِ

فَصَاحَتْ بَاكِئَةً مِنْ وَرَاءِ السِّتْرِ وَابْتَاةً.

Mohammed ibn Jafar narrated to me from Mohammed ibn Hussain, from ibn Abi Umayr, from Abd Allah ibn Hassan, from ibn Abi Shubah (Al-Halabi), from Abd Allah ibn Ghalib, who has said:

I went to Abu Abdullah^{asws} and I recited a eulogy about Hussain^{asws} for him. When I reached the verse:

What a great disaster! Instead of scattering dust over Hussain^{asws}, he^{asws} was rolled in the dust!

A lady who was crying from behind the curtain screamed, 'O father!!!!'.¹⁴

وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ نَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

It is narrated that:

Abu Abdullah^{asws} said: 'There is a (known) reward for every act (of worship) except for shedding tears over us^{asws}'.¹⁵

حَدَّثَنِي أَبِي رَجْمَهُ اللَّهُ عَنْ جَمَاعَةٍ مَشَاهِجِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَكَى عَلَيَّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ ص عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامًا] إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِيَّيْ أَحَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَ حُزِنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِيَّيَّ لَمْ أَدْكُرْ مَصْرَعًا بَنِي فَاطِمَةَ إِلَّا خَنَقْتَنِي الْعَبْرَةَ لِذَلِكَ.

My father narrated to me from all of my scholars, from Saad ibn Abd Allah, from Mohammed ibn Hussain ibn Abil Khattab, from Abi Dawud Al-Mustariq, from some of our companions, who said:

Abu Abdullah^{asws} said: 'Ali^{asws} ibn Hussain^{asws} (Imam Sajjad^{asws}) cried over his^{asws} father^{asws}, Hussain^{asws} Ibn Ali^{asws} for twenty years – or forty years – and whenever food was brought to him^{asws}, he^{asws} would cry over Hussain^{asws}.

¹³ كامل الزيارات، النص، ص: 105, H.2, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فيكى و أبكى

¹⁴ كامل الزيارات، النص، ص: 105, H3, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فيكى و أبكى

¹⁵ كامل الزيارات، النص، ص: 105, H6, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فيكى و أبكى

One day, his servant said to him, 'May I sacrifice myself for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! I am afraid that you^{asws} may die (from grief).

He (the Imam Sajjad^{asws}) replied: ***I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***¹⁶. Verily whenever I^{asws} remember the killing of the children of Syeda Fatimah^{asws}, I^{asws} am choked with tears over them^{asws}.¹⁷

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحُشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعَبَرَ.

It is narrated that:

Abu Abdullah^{asws} said:

Hussain^{asws} Ibn Ali^{asws} said: I^{asws} am the Martyr of Tears. No Momin (believer) remembers me^{asws} without crying.¹⁸

Orating (Singing) Poetry in the Masjid:

وسألته عن الشعر أ يصلح أن ينشد في المسجد؟ قال: لا بأس.

And I asked him^{asws} about the poetry, is it correct if one vocalises (orates/sings) in the Masjid?' There is no problem'.¹⁹ (An extract from a long Hadith)

Reward for Reciting Poetry about Hussain^{asws}

قَالَ الصَّادِقُ (عليه السلام): مَا مِنْ أَحَدٍ قَالَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبَكَى بِهِ إِلَّا أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ وَ عَقَرَ لَهُ.

Imam Sadiq^{asws} said: There is none who recites poetry about Hussain^{asws} and weeps and makes others weep by means of it, except that Allah^{azwj} makes Paradise incumbent upon him and forgives his sins.²⁰

¹⁶This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: 'By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

¹⁷107 كامل الزيارات، النص، ص: 107, chapter 35, H. 1.

¹⁸109 كامل الزيارات، النص، ص: 109, chapter 36, H. 3

¹⁹Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1

²⁰Rijal al-Shaikh al- Tusi pg. 189

Poetry Recitation During the Period of Mourning

قَالَ الرَّضَا (عليه السلام): أَحِبُّ أَنْ تُنْشِدَنِي شِعْرًا فَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامُ حُزْنٍ كَانَتْ عَلَيْنَا.

Imam Reza^{asws} said (to De'bil, a poet sincerely devoted to the Ahl Al-Bayt^{asws}): I^{asws} desire that you recite for me^{asws} poetry, for surely, these days (of the month of Muharram) are the days of grief and sorrow, which have passed over us^{asws}, Ahl Al-Bayt^{asws}.²¹

Imam Mohammed Baqir^{asws} Leaves some Wealth for Lamenters:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَكَذَا لِتَوَادِبِ تَنْدُوبِي عَشْرَ سِنِينَ بِمِثْلِ أَيَّامٍ مِثِّي .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{asws}, said, 'My^{asws} father^{asws} said to me^{asws}: 'O Ja'far^{asws}! Dedicate to me^{asws} from my^{asws} such and such wealth for the lamenters to lament me^{asws} for ten years at Mina in the days of Mina (Hajj)'.²²

Rasool-Allah^{sawww} Allowed 'Laments' for other than Ahl Al-Bayt^{asws}:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَاتَ الْوَلِيدُ بْنُ الْمُغَيْرَةِ فَقَالَتْ أُمُّ سَلَمَةَ لِلنَّبِيِّ (صلى الله عليه وآله) إِنَّ آلَ الْمُغَيْرَةِ قَدْ أَقَامُوا مَنَاحَةً فَأَذْهَبَ إِلَيْهِمْ فَأَذِنَ لَهَا فَلَبَسَتْ ثِيَابَهَا وَتَهَيَّأَتْ وَ كَانَتْ مِنْ حُسْنِهَا كَأَنَّهَا جَانٌّ وَ كَانَتْ إِذَا قَامَتْ فَأَرْخَتْ شَعْرَهَا جَلَّلَ جَسَدَهَا وَ عَقَدَتْ بِطَرْفَيْهِ خَلْجَاهَا

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mlik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Waleed Bin Al-Mugheira died, so Umm Salma^{as} said to the Prophet^{sawww}: 'The progeny of Al-Mugheira have established a lamentation, and I^{as} want to go to them'. Rasool-Allah^{sawww} permitted her^{as}. So she^{as} wore her^{as} clothes and prepared herself^{as}, and it was from her^{as} beauty that she was like a fairy, and she^{as} was such that whenever she^{as} stood up, so her^{as} hair flowed till the top part of her^{as} body got covered, and she^{as} tied her^{as} ornaments at the ends of it.

فَدَدَبَتْ ابْنَ عَمَّتِهَا بِنْتُ يَدْيِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَتْ. أَنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ حَامِي الْحَقِيقَةِ مَا جِدُّ يَسْمُو إِلَى طَلَبِ الْوَتِيرَةِ قَدْ كَانَ غَيْثًا فِي السِّنِينَ وَ جَعْفَرًا عَدَقًا وَ مِيرَةَ

²¹ Mustadrak al-Wasail, vol 10, pg. 386

²² 117 ص: 5، ج: 5، ط - الإسلامية)، الكافي - V 5 - The Book of Subsistence Ch 35 H 1

So she^{as} eulogised the son of her^{as} uncle in front of Rasool-Allah^{saww}, so she^{as} said: 'I^{as} state that Al-Waleed Bin Al-Waleed Abu Al-Waleed was a youth of the family, a patron of the realities; a glorious one transcending to the frequently of its seeking; a quencher during the years, a spring of fresh water and its provisions'.

قَالَ فَمَا عَابَ ذَلِكَ عَلَيْهَا النَّبِيُّ (صلى الله عليه وآله) وَ لَا قَالَ شَيْئاً .

He (the Imam^{asws}) said: 'So the Prophet^{saww} did not refuse that to her, nor did he^{saww} say anything' (against it).²³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُسَيَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَ تَحْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَحْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهُ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لِأَحِبُّ رِجْحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from ibn Faddal from ibn Muskan from Muyassir who has said the following:

'Once Abu Jafar^{asws} asked me: 'Do you hold private 'Majalis' gatherings wherein you say whatever you want?' I said, 'Yes, I swear by Allah^{azwj}, we hold private 'Majalis' gatherings and say whatever we like to say (in praise of Muhammad^{saww} and his family^{asws}).'

The Imam^{asws} said: 'I^{asws} swear by Allah^{azwj}, I^{asws} wish I^{asws} could be with you at such 'Majalis' gatherings. I^{asws} swear by Allah^{azwj}, I^{asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.'²⁴

The First Poet was Prophet Adam^{as}:

وَ سَأَلَهُ عَنْ أَوَّلِ مَنْ قَالَ الشَّعْرَ فَقَالَ آدَمُ ع قَالَ وَ مَا كَانَ شِعْرُهُ قَالَ ع لَمَّا أُنْزِلَ إِلَى الْأَرْضِ مِنَ السَّمَاءِ فَرَأَى تُرْبَتَهَا وَ سِعَتَهَا وَ هَوَاهَا وَ قَتَلَ قَابِيلُ هَابِيلَ قَالَ

فَقَالَ نَعَمْ بَعَثَ إِلَيْهِمْ نَبِيًّا يُقَالُ لَهُ يُوسُفُ فَدَعَاهُمْ إِلَى اللَّهِ فَفَعَلُوهُ وَ سَأَلَهُ عَنِ اسْمِ إِبْلِيسَ مَا كَانَ فِي السَّمَاءِ فَقَالَ كَانَ اسْمُهُ الْحَارِثُ وَ سَأَلَهُ لِمَ سَمِّيَ آدَمُ قَالَ لِأَنَّهُ خُلِقَ مِنْ أَدِيمِ الْأَرْضِ وَ سَأَلَهُ لِمَ صَارَ الْمِيرَاثُ لِلذَّكَرِ مِثْلُ حِطِّ الْأُنثِيَّيْنَ فَقَالَ مِنْ قِبَلِ السُّنْبَلَةِ كَانَ عَلَيْهَا ثَلَاثُ حَبَاتٍ فَبَادَرَتْ إِلَيْهَا حَوَاءُ فَأَكَلَتْ مِنْهَا حَبَةً وَ أَطَعَمَتْ آدَمَ حَبَّتَيْنِ فَمِنْ أَجْلِ ذَلِكَ وَرِثَ الذَّكَرُ مِثْلُ حِطِّ الْأُنثِيَّيْنَ وَ سَأَلَهُ مَنْ خَلَقَ اللَّهُ تَعَالَى مِنَ الْأَنْبِيَاءِ مَخْتُونًا فَقَالَ خَلَقَ آدَمَ مَخْتُونًا وَ وُلِدَ شِيثٌ مَخْتُونًا وَ إِدْرِيسُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ دَاوُدُ وَ سُلَيْمَانُ وَ لُوطٌ وَ إِسْمَاعِيلُ وَ عِيسَى وَ مُوسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَ سَأَلَهُ كَمَ كَانَ عُمُرُ آدَمَ فَقَالَ تِسْعِمِائَةٍ

²³ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 2

²⁴ Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

سِنَّةٍ وَ ثَلَاثِينَ سَنَةً وَ سَأَلَهُ عَنْ أَوَّلِ مَنْ قَالَ الشُّعْرَ فَقَالَ آدَمُ قَالَ وَ مَا كَانَ شِعْرُهُ قَالَ لَمَّا أُنزِلَ إِلَى الْأَرْضِ مِنَ السَّمَاءِ فَرَأَى
تُرْبَتَهَا وَ سِعَتَهَا وَ هَوَاهَا وَ قَتَلَ قَابِيلَ هَابِيلَ قَالَ آدَمُ ع

تَغَيَّرَتِ الْبِلَادُ وَ مَنْ عَلَيْهَا
تَغَيَّرَ كُلُّ ذِي لَوْنٍ وَ طَعْمٍ
فَوَجَّهَ الْأَرْضَ مُعَبَّرٌ قَبِيحٌ
وَ قَلَّ بِشَاشَةُ الْوَجْهِ الْمَلِيحِ

فَأَجَابَهُ إِبْلِيسُ

تَنَحَّ عَنْ الْبِلَادِ وَ سَاكِنِيهَا
وَ كُنْتَ بِهَا وَ رَوْحَكَ فِي قَرَارٍ
فَلَمْ تَنْفَكْ مِنْ كَيْدِي وَ مَكْرِي
فَلَوْ لَا رَحْمَةُ الْجَبَّارِ أَضْحَى
فَفِي الْفِرْدَوْسِ ضَاقَ بِكَ الْمَسِيحُ
وَ قَلْبُكَ مِنْ أَدَى الدُّنْيَا مَرِيحُ
إِلَى أَنْ فَاتَكَ التَّمَنُّ الرَّبِيحُ
بِكَفِّكَ مِنْ جَنَانِ الْخُلْدِ رِيحُ

وَ سَأَلَهُ كَمْ حَجَّ آدَمُ مِنْ حِجَّةٍ فَقَالَ لَهُ ثَلَاثُونَ حِجَّةً مَاشِياً عَلَى قَدَمَيْهِ وَ أَوَّلَ حِجَّةٍ حَجَّهَا كَانَ مَعَهُ الصُّرْدُ يَدُلُّهُ عَلَى مَوَاضِعِ
الْمَاءِ وَ خَرَجَ مَعَهُ مِنَ الْجَنَّةِ وَ قَدْ هَمِّي عَنْ أَكْلِ الصُّرْدِ وَ الْخُطَافِ وَ سَأَلَهُ مَا بَالُهُ لَا يَمْسِي قَالَ لِأَنَّهُ نَاحَ عَلَى بَيْتِ الْمُقَدَّسِ وَ
طَافَ حَوْلَهُ أَرْبَعِينَ عَاماً يَبْكِي عَلَيْهِ وَ لَمْ يَزَلْ يَبْكِي مَعَ آدَمَ ع فَمِنْ هُنَاكَ سَكَنَ الْبُيُوتِ وَ مَعَهُ تِسْعَ آيَاتٍ مِنْ كِتَابِ اللَّهِ تَعَالَى
بِمَا كَانَ آدَمُ يَمْرُؤُهَا فِي

The man asked, "Who was the first poet? The Imam^{asws} answered, "It was Adam^{as}." The man asked, "What was the poem about?" The Imam^{asws} said, "When Adam^{as} was cast down to the earth he^{as} saw the extent of the earth and its air. When Cain killed Abel then Adam^{as} said,

The land and its residents have changed vastly;

The appearance of the earth has turned black and ugly;

Whatever had a taste and colour has changed;

And the freshness of those good looks has diminished;

I see my life span filled with sorrow ;

May I get rid of this life tomorrow?

Why should I not cry while Cane is in the grave;

Abel killed his brother Cane so brave;

O sorry! I have lost that good-looking son!

Then Satan - may God damn it - replied,

*Get away from this land and its residents
As there is no more room for you anymore in this expanded Paradise
You and your spouse were living in peace
And from the troubles of the world was your heart at comfort.
But you could not escape my tricks and plots
Until you lost that valuable thing
And God gave the people tamarisk and bitter 'khamt
Instead of Paradise and its open gates
And had I not received the Mercy of the Omnipotent
You would not have lost Paradise now."²⁵*

What is the 'ذِكْرُ اللَّهِ' 'Zikr Allah^{azwj}' which is a Must under All Conditions:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الْحَرِيرِيِّ عَنْ أَبِيهِ عَنْ سَعْدِ الْحَقَّافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ نَحْنُ ذِكْرُ اللَّهِ وَ نَحْنُ أَكْبَرُ.

(Imam) Abu Jafar^{asws} says (in a long Hadith): We^{asws} are the 'ذِكْرُ اللَّهِ' (Zikr Allah^{azwj}- Allah^{azwj}'s Remembrance), and we^{asws} are greater.²⁶

و عنه: عن محمد بن همام، عن جعفر، قال: حدثني أحمد بن محمد بن أحمد المدائني، قال: حدثني هارون بن مسلم، عن الحسين بن علوان، عن علي بن غراب، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ، قال: ذكر ربه: ولاية علي بن أبي طالب (عليه السلام)، قوله: فَأُولَئِكَ تَحَرَّوْا رَشَدًا أَي طلبوا الحقَّ أَمَّا الْقَاسِطُونَ الآية، قال: القاسط: الحائد عن الطريق.

And from him, from Muhammad Bin Hamaam, from Ja'far, from Ahmad Bin Muhammad Bin Ahmad Al-Mada'iny, from Haroun Bin Muslim, from Al-Husayn Bin Alwaan, from Ali Bin Gurab, from Al-Kalby, from Abu Salih, who has said:

²⁵ UYUN AKHBAR AL-REZA, H. 24-1

²⁶ H. 1. الكافي (ط - الإسلامية)، ج 2، ص: 596

'From Ibn Abbas [72:17] and whoever turns aside from the Reminder (Zikr) of his Lord, said, 'Zikr of his Lord (is the) – Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. His^{azwj} Words [72:14] these aim at the right way, i.e., seeking of the Truth (Wilayah) [72:15] And as to the deviators, they are fuel of Hell, said, 'Al-Qasit' – The strayer off the 'الطريق' The Just Path (Wilayah)'.²⁷

The Acts of Devotion of Various People:

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «لما نزلت هذه الآية: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ جمعهم رسول الله (صلى الله عليه و آله)، ثم قال: يا معاشر المهاجرين و الأنصار، إن الله تعالى يقول: لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ و المنسك هو الإمام لكل امة بعد نبيها، حتى يدركه نبي، ألا و إن لزوم الإمام و طاعته هو الدين، و هو المنسك، و هو علي بن أبي طالب (عليه السلام) إمامكم بعدي، فإني أدعوكم إلى هداة فإنه على هدى مستقيم.

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When this Verse was Revealed [22:67] For every community We Made acts of devotion which they observe, Rasool-Allah^{saww} gathered them, then said: 'O group of the Emigrants and the Helpers! Allah^{azwj} is Saying [22:67] For every community We Made acts of devotion which they observe. And the act of devotion (المنسك), he^{asws} is the Imam^{asws} for every community after its Prophet^{as}, until the Prophet^{as} realises it, and the need for the Imam^{asws}, and being obedient to him^{asws}, it is the Religion. And he^{asws} is the act of devotion, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, your Imam^{asws} after me^{saww}. I^{saww} therefore, call you all to be guided by him^{asws}, for he^{asws} is upon a right Guidance'.

فقام القوم يتعجبون من ذلك، و يقولون: و الله إذن لنازعن الأمر، و لا نرضى طاعته أبدا، و إن كان رسول الله (صلى الله عليه و آله) المفتون به. فأنزل الله عز و جل: وَ ادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ وَ إِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ يَجْكُم بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ أَمْ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَ الْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

So the people stood up being astounded from that and they were saying, 'By Allah^{azwj}! Then we shall snatch the matter, and we will not be pleased to be obedient to him^{asws}, ever, even if Rasool-Allah^{saww} is infatuated by him^{asws}. Thus, Allah^{azwj} Mighty and Majestic Revealed [22:67] and call to your Lord; surely you are on a right Guidance [22:68] And if they contend with you, say: Allah Knows what you are doing [22:69] Allah will Judge between you on the Day of Judgement regarding what you used to differ in [22:70] Do you not know that Allah Knows what is in the sky and the earth? Surely this is in a Book; that is easy for Allah (to do)'.²⁸

²⁷ (تفسير القمي 2: 390).

²⁸ تأويل الآيات 1: 37/349

Reciting 'Name of Allah' in the Start of a Poetry

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ- وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص بَيْنَهُ تَبَيَانًا وَ لَا تَهْدُهُ هَذَّ الشَّعْرِ وَ لَا تَنْثُرُهُ نَثْرَ الرَّمْلِ وَ لَكِنْ أَفْرَعُوا قُلُوبَكُمْ الْقَاسِيَةَ وَ لَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ.

Abu Abdullah^{asws} said: Do not ignore the expression, In the name of Allah, the Beneficent, the Merciful, even if it is followed by a poem.²⁹

Abu Abdullah^{asws} Recites Verses of a Poet:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقْطِينِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ عَلِيٍّ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَعَةُ الْجُرَّانِ وَ نَبَاتُ الشَّعْرِ فِي الْأَنْفِ أَمَانٌ مِنَ الْجُدَامِ ثُمَّ قَالَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ وَ لَا تَرَى قَمِيصِي إِلَّا وَاسِعَ الْجَيْبِ وَ الْيَدِ

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Mansour Bin Al Abbas, from Al Hassan Bin Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Ali Al Qummy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Expansive shirting and the (cutting) the hair growth of the hair in the nose is a safety from the leprosy'. Then he^{asws} said: 'Have you not heard the words of the poet – 'And you will not see my shirt except as wide of the collar and the sleeves"³⁰.

Verses Compiled by Abu Talib^{asws}:

يَقُولُ اللَّهُمَّ صَدَّقْ وَعَدَّكَ فَأَنْبِثْ لِي قَوْلِي وَ انْشُرْ ذِكْرِي وَ شُدِّ عَضْدِي وَ كَانَ هَذَا تَزْدَادَ كَلَامِهِ وَ مَا طَافَ حَوْلَ الْبَيْتِ بَعْدَ رُؤْيَاهُ فِي الْبَيْتِ بَيْتِ شِعْرِ حَتَّى مَاتَ وَ لَكِنْ قَدْ ارْتَجَرَ عَلَى بَيْتِهِ يَوْمَ أَرَادَ نَحْرَ عَبْدِ اللَّهِ فَدَفَعَ الْأَسْيَافَ جَمِيعَهَا إِلَى بَنِي الْمَخْزُومِيَّةِ إِلَى الرُّبَيْرِ وَ إِلَى أَبِي طَالِبٍ وَ إِلَى عَبْدِ اللَّهِ فَصَارَ لِأَبِي طَالِبٍ مِنْ ذَلِكَ أَرْبَعَةُ أَسْيَافٍ سَيْفٌ لِأَبِي طَالِبٍ وَ سَيْفٌ لِعَلِيِّ وَ سَيْفٌ لِحُجْرٍ وَ سَيْفٌ لِطَالِبٍ وَ كَانَ لِلرُّبَيْرِ سَيْفَانِ وَ كَانَ لِعَبْدِ اللَّهِ سَيْفَانِ ثُمَّ عَادَتْ فَصَارَتْ لِعَلِيِّ الْأَرْبَعَةُ الْبَاقِيَةُ ائْتَيْنِ مِنْ فَاطِمَةَ وَ ائْتَيْنِ مِنْ أَوْلَادِهَا فَطَاحَ سَيْفٌ جَعْفَرِ

....Abu Talib^{asws} says O Allah^{azwj}, Make your Promise to come true, thus Establish my word, spread the word about me, strengthen my arms. These were his repeated words after his dream in the well, he did not do any Tawaf, while saying lines of poetry until he died.

²⁹ H.1, الكافي (ط - الإسلامية)، ج2، ص: 614

³⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 29 H 8

However, he spontaneously read a poem to his sons on the day he wanted to offer AbdAllah^{asws}, one of his sons as a sacrificial offering.³¹

Earnings of the lamenting woman:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ كَانَتْ امْرَأَةً مَعَنَا فِي الْحَيِّ وَ لَهَا جَارِيَةٌ نَائِحَةٌ فَجَاءَتْ إِلَى أَبِي فَقَالَتْ يَا عَمَّ أَنْتَ تَعْلَمُ أَنَّ مَعِيشَتِي مِنَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ مِنْ هَذِهِ الْجَارِيَةِ النَّائِحَةِ وَ قَدْ أَحْبَبْتُ أَنْ تَسْأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ ذَلِكَ فَإِنْ كَانَ حَالاً وَ إِلَّا بَعْتُهَا وَ أَكَلْتُ مِنْ ثَمَنِهَا حَتَّى يَأْتِيَ اللَّهُ بِالْفَرْجِ فَقَالَ لَهَا أَبِي وَ اللَّهُ إِنِّي لِأَعْظَمُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Ismail altogether, from Hanaan Bin Sadeyr who said,

‘There was a woman with us in Al-Hayy, and for her is a slave girl, a lamenter. So she came over to my father and said, ‘O uncle! You know that my livelihood is from Allah^{azwj} Mighty and Majestic, then from this slave girl, the lamenter, and I would love it if you could ask Abu Abdullah^{asws} about that. So if it was Permissible (fine), or else I would sell her and eat from her price until such time as Allah^{azwj} Grants me with the relief (alternative source of income)’. So my father said to her, ‘I consider it a big thing that I should ask Abu Abdullah^{asws} about this question’.

قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ أَحْبَبْتُهُ أَنَا بِذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أ تُشَارِطُ قُلْتُ وَ اللَّهُ مَا أَدْرِي تُشَارِطُ أَمْ لَا فَقَالَ قُلْ لَهَا لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ .

He (the narrator) said, ‘So when we proceeded to him^{asws}, I informed him^{asws} with that, so Abu Abdullah^{asws} said: ‘Does she stipulate (a price beforehand)?’ I said, ‘By Allah^{azwj}! I do not know whether she stipulates or not’. So he^{asws} said: ‘Tell her not to stipulate, and she can accept whatever is given’.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ عُدَّافِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ قَدْ سُئِلَ عَنْ كَسْبِ النَّائِحَةِ قَالَ تَسْتَحِلُّهُ بِضَرْبِ إِحْدَى يَدَيْهَا عَلَى الْأُخْرَى

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Uzafir who said,

‘I heard Abu Abdullah^{asws} and he^{asws} had been asked about earnings of the female lamenter, he^{asws} said: ‘It is Permissible for her to strike with one hand upon the other’ (being righteous).³³

³¹ الكافي (ط - الإسلامية)، ج 4، ص: 221

³² Al Kafi – V 5 – The Book of Subsistence Ch 35 H 3

³³ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 4

The poetry which women sing:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ كَسْبِ الْمُغَنِّيَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرَّجَالُ حَرَامٌ وَالَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Ja’far^{asws} about earning of the singers, so he^{asws} said: ‘(That singing) at which the men come over to her for is Prohibited, but (that singing) which she is invited to the weddings, there is no problem with it, and these are the Words of Allah^{azwj} Mighty and Majestic [31:6] **And from the people is one who buys amusing discourse to lead astray from Allah’s Way without knowledge**’.³⁴

عَنْهُ عَنْ حَكَمِ الْحَنَاطِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُغَنِّيَةُ الَّتِي تَرْتَفُ الْعَرَائِسَ لَا بَأْسَ بِكَسْبِهَا

From him, from Hakam Al Hannat, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The female singer who attends the weddings, there is no problem with her earnings’.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيحٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَنْ حَسَّانِ الْمُعَلِّمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ التَّعْلِيمِ فَقَالَ لَا تَأْخُذْ عَلَى التَّعْلِيمِ أَجْرًا قُلْتُ الشُّعْرُ وَ الرَّسَائِلُ وَ مَا أَشْبَهَ ذَلِكَ أَشَارِطُ عَلَيْهِ قَالَ نَعَمْ بَعْدَ أَنْ يَكُونَ الصَّبِيَّانُ عِنْدَكَ سَوَاءً فِي التَّعْلِيمِ لَا تُفْضَلُ بَعْضُهُمْ عَلَى بَعْضٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Al Fazl Bin Kaseer, from Hassan Al Muallam who said,

‘I asked Abu Abdullah^{asws} about the teaching, so he^{asws} said: ‘Do not take the recompense upon the teaching’. I said, ‘the poetry, and the letter writing and what resembles that, stipulating (a price) upon it (a teaching job)?’ He^{asws} said: ‘Yes, if there happen to be children in your presence, (treat them) equal in the teaching, not preferring some over the others’.³⁶

Example of Forbidden Poetry

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: «لا تسلموا على اليهود، و لا على النصارى، و لا على

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 1

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 2

³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 38 H 1

المجوس، و لا على عبدة الأوثان، و لا على موائد شرب الخمر، و لا على صاحب الشطرنج و النرد، و لا على المخنث، و لا على الشاعر الذي يقذف المحصنات، و لا على المصلي، لأن المصلي لا يستطيع أن يرد السلام، لأن التسليم من المسلم تطوع، و الرد عليه فريضة، و لا على آكل الربا، و لا على رجل جالس على غائط، و لا على الذي في الحمام، و لا على الفاسق المعلن بفسقه».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Neither send greetings upon the Jews, nor upon the Christians, nor upon the Magians, and upon the idol worshippers, nor upon the drinker of wine upon the table, nor upon the one playing chess and the dice, nor upon the bisexual, nor upon the poet against the chaste (women), nor upon the Praying ones because the Praying one does not have the ability to return the greeting, because the initiation of the greeting is voluntary but (it's) the response is an Obligation, nor upon the consumer of the interest, nor upon a man seated upon the toilet, nor upon the one who is in the bath, nor upon the self-declared evil-doer'.³⁷

(ذلك) يعني ذلك العذاب الذي وجب على هؤلاء بآثامهم وإجرامهم لمخالفتهم لامامهم، وزوالهم عن موالاته سيد خلق الله بعد محمد نبيه، أخيه وصفيه. (بأن الله نزل الكتاب بالحق) نزل الكتاب الذي توعد فيه من مخالف المحقين وجانب الصادقين، وشرع في طاعة الفاسقين، نزل الكتاب بالحق أن ما يوعدون به يصيبهم ولا يخطئهم. (وإن الذين اختلفوا في الكتاب) فلم يؤمنوا به، قال بعضهم: إنه سحر. وبعضهم: إنه شعر، وبعضهم: إنه كهانة (لفي شقاق بعيد) مخالفة بعيدة عن الحق، كأن الحق في شق وهم في شق غيره يخالفه.

"This is" meaning, that Punishment which was obligated on those due to their sins which emboldened them to oppose their Imam^{asws}, and their declining the friendship of the Chief of the creation of Allah^{azwj} after Muhammad^{saww} His^{azwj} Prophet^{saww}, his^{saww} brother and one with His^{azwj} qualities. "because Allah has revealed the Book with the truth" Sent down the Book which Promised Punishment to the one who opposed the rightful and stayed away from the truthful, and followed the mischief makers.

Sent down the Book with the truth, that the Promised Punishment will come and there is no error in that. "**and surely those who go against the Book**" they do not believe in it. Some of them say: 'This is sorcery'. Some of them: 'This is poetry'. Some of them: 'This is foretelling' "are in a great opposition." opposition, far from the truth. When they doubt the truth, their perception takes them further in the opposite direction.³⁸

علي بن إبراهيم في (تفسيره)، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ: «أما الخمر فكل مسكر من الشراب، إذا أحمَر، فهو حرام، و ما أسكر كثيره فقليله حرام، و ذلك أن أبا بكر شرب قبل أن يحرم الخمر، فسكر، فجعل يقول الشعر، و يبكي على قتلى المشركين، من أهل بدر، فسمعه

³⁷ الخصال: 57 / 484

³⁸ Tafseer Imam Hassan Askari^{asws}, H. 352

النبي (صلى الله عليه و آله) فقال: اللهم أمسك على لسانه. فأمسك على لسانه، فلم يتكلم، حتى ذهب عنه السكر، فأنزل الله تحريمها بعد ذلك.

Ali Bin Ibrahim, in his commentary, said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the High [5:90] ***O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows:*** 'As for the wine, so it is every intoxicant which is drunk, if it intoxicates, so it is Forbidden. And if a lot of it intoxicates, so a little of it is (also) Forbidden. And it was that Abu Bakr used to drink before the Prohibition of the wine, so he used to be intoxicated. So he went on to say poetry and wept upon the Polytheists who were killed at Badr, and the Prophet^{saww} heard it, so he^{saww} said: 'Our Allah^{azwj}! Withhold his tongue'. So his tongue has Held, and he did not speak until the intoxication went away from him. So Allah^{azwj} Revealed its Prohibition after that'.³⁹

Words of Amir-ul-Momineen^{asws} against Tale-telling Poems:

فأنتم شهود كغياب وأحياء كأموات وصم ذوو أسماع، أتلو عليكم الحكمة وأعظكم بالموعظة الشافية الكافية وأحثكم على الجهاد لأهل الجور، فما آتي على آخر كلامي حتى أراكم متفرقين حلقا شتى، تتناشدون الأشعار وتضربون الأمثال وتسالون عن سعر التمر واللبن تبت أيديكم، لقد سئتم الحرب والاستعداد لها، وأصبحت قلوبكم فارغة من ذكرها، شغلتموها بالأباطيل والأضاليل والأعاليل.

(Amir-ul-Momineen^{asws} said) So, you are present as if you are absent, and living as if you are dead, and deaf despite having ears. I^{asws} preach to you the wisdom and preach to you with a preaching which is a sufficient healing, and I^{asws} urge you towards the Holy War against the people of oppression. I^{asws} do not reach to the end of my^{asws} speech and I^{asws} see you are dispersing in groups. You are reciting the poetry and striking the examples, and asking about the price of the dates and the milk. May your hands be broken. You have got bored of the war and the preparation for it, and your hearts are empty and you have stopped mentioning it. You have busied yourselves with the invalidities and the vanities and the excuses.⁴⁰

Sermon of Amir-ul-Momineen^{asws} in Al-Basra in refutation of Ibn Al-Aas

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب علي رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا

³⁹ (Extract) تفسير القمي 1: 180

⁴⁰ Kitab Sulym ibn Qais Hilali, H. 12.

رسول الله صلى الله عليه وآله بقصيدة سبعين بيتاً، فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فالعنه أنت وملائكتك بكل بيت لعنة تترى على عقبه إلى يوم القيامة).

Ali^{asws} arose and said: 'The strangeness of the tyrants of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I^{asws} say that he is forging lies against the Rasool Allah^{saww} who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed the Rasool Allah^{saww} by poems in seventy verses. So the Rasool Allah^{saww} said: 'Our Allah^{azwj}, I^{saww} do not speak poetry nor do I^{saww} consider it to be permissible, so You^{azwj} and Your^{azwj} Angels, Send Curses for each of those verses (he fabricated) and upon his descendants up to the Day of Judgement.⁴¹

⁴¹H. 22. , كتاب سليم بن قيس الهلالي، ج 2، ص: 737

Appendix: Further Verses from the Holy Quran on 'Poet' and Poetry

CHAPTER 37 - VERSES 36 - 42

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ {36}

[37:36] And were saying: Shall we give up our gods for the sake of an insane poet?

[37:37] But, he has come with the Truth and ratified the Rasools [37:38] You will be tasting the painful Punishment [37:39] And you shall not be Recompensed with except (for) what you had been doing [37:40] Except for the sincere servants of Allah [37:41] For them is a known sustenance [37:42] Fruits, and they shall be Honoured

في تفسير علي بن ابراهيم: قالوا انكم كنتم تأتوننا عن اليمين يعني فلانا وفلانا قالوا بل لم تكونوا مؤمنين.

In Tafseer of Ali Bin Ibrahim (Qummi) –

[37:28] They shall say: Surely you used to come to us from the right side Meaning so and so and so and so (first and the second) [37:29] They shall say: But, you did not become Believers'⁴²

وعنه، في (أماليه)، قال: أخبرني محمد بن محمد بن محمد، قال: أخبرني أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني أبي، عن سعد بن عبد الله، عن أحمد بن محمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لا تزول قدم عبد مؤمن يوم القيامة من بين يدي الله عز و جل حتى يسأله عن أربع خصال: عمرك، فيما أفنيته؟ و جسدك، فيما أبليته؟ و مالك، من أين اكتسبته، و أين وضعته؟ و عن حينا أهل البيت

And from him, in his Amaali, said, 'Muhammad Bin Muhammad informed me, from Abu Al-Qasim Ja'far Bin Muhammad Bin Qawlawiya, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Sumaly,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The feet of a Believing servant would not move on the Day of Judgement from in front of Allah^{azwj} Mighty and Majestic until he is asked about four things – Your life, regarding what you wasted it? And your body – regarding what did you indulge it in? And your wealth – from where did you attain it, and where did you place it? And about the love for us^{asws}, the People^{asws} of the Household'.

. فقال رجل من القوم: و ما علامة حبكم، يا رسول الله؟ فقال: محبة هذا، و وضع يده على رأس علي بن أبي طالب».

So a man from the people said, 'And what is the sign of your^{saww} love, O Rasool-Allah^{saww}?' So he^{saww} said: 'The love for this one' – and placed his^{saww} hand upon the head of Ali^{asws} Bin Abu Talib^{asws},⁴³

⁴² Tafseer Noor Al Saqalayn – CH 37 H 27

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: قوله: **أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ فَوَاكِهُ وَهُمْ مُكْرَمُونَ**، قال: «يعلمه الخدام، فيأتون به إلى أولياء الله قبل أن يسألوهم إياه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany,

'Abu Ja'far^{asws} having said: 'His^{azwj} Words [37:41] **For them is a known sustenance**, he^{asws} said: 'The servants know of it, so they bring it to the friend of Allah^{azwj} before he even asks them for it'.

و أما قوله عز و جل: **فَوَاكِهُ وَهُمْ مُكْرَمُونَ**، قال: «فإنهم لا يشتهون شيئاً في الجنة إلا أكرموا به».

And as for the Words of the Mighty and Majestic [37:42] **Fruits, and they shall be Honoured**, he^{asws} said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.⁴⁴

CHAPTER 69 - VERSES 38 TO 52

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ {38} وَمَا لَا تُبْصِرُونَ {39} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {40} وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ {41} وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَدَّكَّرُونَ {42} تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ {43} وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ {44} لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45} نُمْ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46} فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47} وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ {48} وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ {49} وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50} وَإِنَّهُ لَحَقُّ الْيَقِينِ {51} فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

[69:38] **But nay! I swear by that which you see, [69:39] And by that which you do not see. [69:40] Most surely, it is the Word of an Honoured Messenger, [69:41] And it is not the word of a poet; little it is that you believe [69:42] Nor the word of a soothsayer; little is it that you mind. [69:43] It is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein). [69:47] And not one of you could have withheld Us from him. [69:48] And it is a Reminder for the pious. [69:49] And We know that some of you are believers. [69:50] And it is a regret to the unbelievers. [69:51] And most surely it is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: قوله **إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ؟** قال: «يعني جبرئيل عن الله في ولاية علي (عليه السلام)».

⁴³ أمالي الطوسي 1: 124

⁴⁴ الكافي 8: 69/95

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

'I asked from Abu Al-Hassan^{asws}, '(What about) **[69:40] Most surely, it is the Word of an Honoured Messenger?**' He^{asws} said: 'It Means Jibraeel^{as}, from Allah^{azwj}, regarding the Wilayah of Ali^{asws}'.

قلت: وَ مَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ؟ قال: «قالوا: إن محمدا كذاب على ربه، و ما أمره الله بهذا في علي. فأنزل الله بذلك قرآنا، فقال: إن ولاية علي تنزل من رب العالمين، و لو تقول علينا بعض الأقاويل، لأخذنا منه باليمين، ثم لقطعنا منه الوتين.

I said, '(What about) **[69:41] And it is not the word of a poet; little it is that you believe?**' He^{asws} said: 'They were saying, 'Muhammad^{sawww} is lying (Nouzobillah)⁴⁵ against his^{sawww} Lord^{azwj}. And Allah^{azwj} has not Commanded by this regarding Ali^{asws}'. So Allah^{azwj} Revealed the Quran with that, so He^{azwj} Said: "**[69:43] It the Wilayah of Ali^{asws} is a Revelation from the Lord of the Worlds. [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand [69:46] Then We would certainly have cut off his aorta**

ثم عطف القول: [فقال] إن ولاية علي لتذكرة للمتقين- للعالمين- و إنا لنعلم أن منكم مكذابين، و إن عليا لحسرة على الكافرين، و إن ولاية علي لحق اليقين فسبح- يا محمد- باسم ربك العظيم. يقول: اشكر ربك العظيم الذي أعطاك هذا الفضل».

Then there is Kindness in the Words, so He^{azwj} Said **[69:48] And it the Wilayah of Ali^{asws} is a Reminder for the pious** – to the Worlds **[69:49] And We know that some of you are beliers [69:50] And it (Wilayah of) Ali^{asws} is a regret to the unbelievers. [69:51] And it Wilayah of Ali^{asws} is the true certainty [69:52] So Glorify** – O Muhammad^{sawww} **the Name of your Lord, the Magnificent'**. He^{azwj} is Saying: 'Be thankful to your^{sawww} Lord^{azwj} the Magnificent, who Gave you^{sawww} this Grace'.⁴⁶

CHAPTER 73 - VERSES 4 TO 6

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4} إِنَّا سُلِّفِي عَلَيْكَ قَوْلًا ثَقِيلًا {5} إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

[73:4] Or add to it, and recite the Quran as it ought to be recited. [73:5] Surely We will be Bringing upon you a weighty Word. [73:6] Surely the rising by night is the firmest way to tread and the best speech.

⁴⁵ God forbid

⁴⁶ (الكافي 1: 359 / 91).

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن واصل بن سليمان، عن عبد الله بن سليمان، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً، قال: «قال أمير المؤمنين (صلوات الله عليه): بينه تبياناً و لا تمده هذ الشعر، و لا تنثره نثر الرمل، و لكن أفرغوا قلوبكم القاسية، و لا يكن هم أحدكم آخر السورة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said:

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic [73:4] and recite the Quran as it ought to be recited, he^{asws} said: Amir-ul-Momineen^{asws} said: 'In between it are explanations, and do not read at the pace of the poetry, and do not scatter the words like the scattering during the divinations, but it would hurt and make your heart stiff, and do not be concerned at getting to the end of the Chapter'.⁴⁷

CHAPTER 74 - VERSES 11 TO 30

دَرْبِي وَمَنْ خَلَقْتُ وَحِيدًا {11} وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12} وَبَنِينَ شُهُودًا {13} وَمَهَّدْتُ لَهُ تَمْهِيدًا {14} ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15} كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16} سَأَرْهَقُهُ صَغُودًا {17} إِنَّهُ فَكَّرَ وَقَدَّرَ {18} فَقَتِلَ كَيْفَ قَدَّرَ {19} ثُمَّ قُتِلَ كَيْفَ قَدَّرَ {20} ثُمَّ نَظَرَ {21} ثُمَّ عَبَسَ وَبَسَرَ {22} ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23} فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24} إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ {25} سَأُصْلِيهِ سَقَرَ {26} وَمَا أَذْرَاكَ مَا سَقَرُ {27} لَا تُتَّبِعِي وَلَا تَذُرِي {28} لَوَاحِئًا لِلْبَشَرِ {29} عَلَيْهَا تِسْعَةَ عَشَرَ {30}

[74:11] Leave Me and him whom I created, alone (Al-Waheed), [74:12] And Given him vast riches, [74:13] And sons dwelling in his presence, [74:14] And I adjusted affairs for him adjustably; [74:15] And yet he desires that I should add more! [74:16] By no means! surely he offers opposition to Our Communications. [74:17] I will make a distressing punishment (Saouda) overtake him. [74:18] Surely he reflected and plotted, [74:19] But may he be cursed how he plotted; [74:20] Again, may he be cursed how he plotted; [74:21] Then he looked, [74:22] Then he frowned and scowled, [74:23] Then he turned back and was big with pride, [74:24] Then he said: This is naught but the effects of sorcery [74:25] This is naught but the words of a mortal. [74:26] I will cast him into Hell. [74:27] And what will make you realize what Hell is? [74:28] It leaves anyone nor does it spare anyone [74:29] It scorches the mortal. [74:30] Over it are nineteen.

علي بن إبراهيم: إنما نزلت في الوليد بن المغيرة، و كان شيخا كبيرا مجربا من دهاة العرب، و كان من المستهزئين برسول الله (صلى الله عليه و آله)، و كان رسول الله (صلى الله عليه و آله) يقعد في الحجرة و يقرأ القرآن، فاجتمعت فريش إلى الوليد بن المغيرة فقالوا: يا أبا عبد شمس، ما هذا الذي يقول محمد، أشعر هو أم كهانة أم خطب؟ فقال: دعوني أسمع كلامه.

Ali Bin Ibrahim (Tafseer Qummi) –

⁴⁷ (الكافي 2: 1/449)

It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced Sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah^{sawww}. And Rasool-Allah^{sawww} was seated in the Chamber and reciting the Quran, so the Quraysh gathered around Al-Waleed Bin Al-Mugheira and they said, 'O Abu Abd Al-Shams! What is this which Muhammad^{sawww} is saying? Is this poetry, or prophecies or sermons?' He said, 'Call me to listen to his^{sawww} speech'.

فدنا من رسول الله (صلى الله عليه و آله)، فقال: يا محمد، أنشدني من شعرك. قال: «ما هو شعر، و لكن كلام الله الذي ارتضاه لملائكته و أنبيائه و رسله». فقال: اتل علي منه شيئاً. فقرأ عليه رسول الله (صلى الله عليه و آله) حم السجدة، فلما بلغ قوله: فَإِنْ أَعْرَضُوا يَا مُحَمَّد، يعني قريشا فُئِلْ أَنْدَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَ ثَمُودَ «1» فاقشعر الوليد، و قامت كل شعرة على رأسه و لحيته، و مر إلى بيته، و لم يرجع إلى قريش من ذلك.

He went with a delegation to Rasool-Allah^{sawww}, so he said, 'O Muhammad^{sawww}! Sing to me with your^{sawww} poetry'. He^{sawww} said: 'This is not poetry, but it is the Speech of Allah^{azwj} which He^{azwj} has Chosen for His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Messengers^{as}'. So he said, 'Recite something from it'. So Rasool-Allah^{sawww} recited **[41:1] Ha Mim**. So when he^{sawww} reached His^{azwj} Words **[41:13] But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud**, Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Quraysh from that (day)'.
Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Quraysh from that (day)'.

فمشوا إلى أبي جهل، فقالوا: يا أبا الحكم، إن أبا عبد شمس صبا إلى دين محمد، أما تراه لم يرجع إلينا؟ فغدا أبو جهل إلى الوليد، فقال [له]: يا عم، نكست رؤوسنا و فضحتنا، و أشمت بنا عدونا، و صبوت إلى دين محمد! فقال: ما صبوت إلى دينه، و لكني سمعت [منه] كلاما صعبا تقشعر من الجلود. فقال له أبو جهل: أخطب هو؟ قال: لا، إن الخطب كلام متصل، و هذا كلام منثور، و لا يشبه بعضه بعضا. قال: فشعر هو؟ قال: لا، أما إني قد سمعت أشعار العرب بسيطها و مديدها و رملها و رجزها و ما هو بشعر، قال: فما هو؟ قال: دعني أفكر فيه.

So they went to Abu Jahl and said, 'O Abu Al-Hakam! Abu Abd Al-Shams has aspired to the Religion of Muhammad^{sawww}. Have you not seen that he never returned to us?' The next day Abu Jahl went to Al-Waleed and said to him, 'O uncle, you have lowered our heads and exposed us, our enemies are gloating over us, and you have aspired to the Religion of Muhammad^{sawww}!' So he said, 'I have not aspired to his^{sawww} Religion, but I heard from him^{sawww} such difficult speech which shivered the skin'. Abu Jahl said to him, 'He^{sawww} was preaching?' He said, 'No. A sermon is a continuous speech, this was a prose speech, and there is no resemblance to each other'. He said, 'It was poetry?' He said, 'No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited'. He said, 'So what was it?' He said, 'Leave me. I want to ponder over it'.⁴⁸

⁴⁸ تفسير القمي 2: 393