

The description of the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on poetry.

It has been reported in the ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard and recited poetry. Those sayings are known as poetry that have deliberately been rhymed and composed according to the laws of poetry. It is certain that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not a poet. This is clearly stated in the Qur-aan, in reply to the surprising accusations of the kuffaar (non-believers) that he was a magician, or a mad person, na'udhu billah. Regarding his being a poet the Qur-aan clearly states: *"And We have not taught him (Muhammad Sallallahu 'Alayhi Wasallam) poetry, nor is it meet for him. . . ." -Surah Ya Seen, 68.* In a few instances where the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are found to be rhymed, this was not said deliberately and hence could not be called poetry. According to this humble servant in reality it is a miracle of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that he was not a poet. If a person's sayings rhyme naturally, and if he deliberately tries to improve it. How wonderful can he make it? But Allah Ta'aala has granted Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam a much higher status, therefore his thought never wandered towards that. Many narrations have been reported on the praises and faults of poetry. In some it is stated that it is a good thing. In some it is prohibited and despised. A judgment between the two is also mentioned in a narration, that there is no good or bad in poetry itself. If the subject matter is good and beneficial, then poetry is a good thing. And if its effects are bad and detrimental and based on falsehood, then in the manner that the subject is prohibited or haraam or makruh, poetry will also be regarded as such. Even in the case where it is permissible, it is undesirable to indulge deeply in it. The author has mentioned nine ahaadith in this chapter.

(231) Hadith Number 1.

Someone enquired from 'Aayeshah Radiyallahu 'Anha: "Did Rasulullah Sallallahu 'Alayhi Wasallam recite poetry?" She replied: "He sometimes as an example recited the poetry of 'Abdullah bin Rawahah (and sometimes of other poets). He sometimes recited this couplet of

Tarfah: 'Sometimes that person brings news to you whom you have not compensated''.

(That means if one wants to know anything about a place, one will have to pay a person for obtaining information. A person has to be given money etc. for the journey in order to obtain information. At times it may so happen that the news is received without having to spend anything. Someone comes and gives full news. Some of the 'ulama have written that this example given by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that without any remuneration, he has given (humanity) the news of Jannah, jahannam, qiyaamah, particulars and information regarding the Ambiyaa 'Alayhimus Salaam, the signs of the future etc. Yet the kuffaar (non-believers) do not appreciate this. In this hadith two poets are mentioned, Sayyidina 'Abdullah bin Rawahah Radiyallahu 'Anhu, a famous Sahaabi who accepted Islaam before the hijrah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and was martyred during the lifetime of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the Battle of Mau-tah. The second poet is Tarfah, a famous poet of 'Arabia. In the famous book of 'Arabic literature 'Sab'ah Mu'allaqah', the second 'Mu'allaqah' has been written by him. He lived before the advent of Islaam.)

(232) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "The most truthful couplet recited by a poet is that of Labeed bin Rabi'ah: *Verily be aware, besides the Almighty Allah, everything else is futile*'.

And Umayyah bin Abis-Sault was about to accept Islaam''.

Commentary

Sayyidina Labeed Radiyallahu 'Anhu was a famous poet. After accepting Islaam, he stopped composing poetry. He used to say that Allah Ta'aala has given me something better than poetry, and the Qur-aan is enough for me. He is among the famous Sahaabah, and attained the age of one hundred and forty, or more. The other part of the couplet is: 'Every gift or blessing must at some times come to an end'.

Umayyah bin Abis-Sault was a famous poet, who expressed the truth in his poetry. He believed in qiyaamah. However, the Mercy of the Almighty was not with him, and he was unfortunate not to accept Islaam. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said regarding him: "His poetry accepted Islaam but his heart did not." A little more detail is given of him in hadith number eight.

(233) Hadith Number 3.

Jundub bin Sufyaan Radiyallahu 'Anhu relates: "Once a stone hit the mubaarak fingers of Rasulullah Sallallahu 'Alayhi Wasallam and injured them, they became covered in blood. Rasulullah Sallallahu 'Alayhi Wasallam thereupon recited this couplet: *'You are but a finger, no damage has overcome you, besides covering you in blood. This is not fruitless, for reward has been obtained in the path of Allah'*".

Commentary

A question may arise that how did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recite these couplets? An answer has already been given. Here a specific answer may also be given that this is called 'Rijz'—verses read on a battlefield—and not that of poetry. Some people have said that the compiling of one or two verses of poetry does not make one a poet, therefore this cannot be against the Qur-aanic aayah: *'And we have not taught him (Muhammad Sallallahu 'Alayhi Wasallam) poetry, nor is it meet for him. . . . -Surah Ya Seen, 68.* Some have said that the last word of Damayti and Laqayti has a saakin and not a kasrah. In this case it will not be regarded as rhyming correctly. According to this humble servant, if this explanation is given, that this was not the words of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam but that of another poet, than no other explanation is necessary. Waqidi says it is the words of Walid bin Walid. Ibn Abid Dunya has written in his kitaab 'Muhasabatun Nafs' that these were the words of Sayyidina Ibn Rawahah Radiyallahu 'Anhu. It is not impossible for two poets to compile the same verses, therefore it may be possible that both may have said them. There is a difference of opinion as to when this was said. The majority of the 'ulama say that it was at the time of the Battle of Uhud. Some are of the opinion that it was said before the hijrah.

(234) Hadith Number 4.

Baraa bin 'Aazib Radiyallahu 'Anhu was once asked: 'You all deserted Rasulullah Sallallahu 'Alayhi Wasallam and ran away in the Battle of Hunayn?' He replied: 'No, Rasulullah Sallallahu 'Alayhi Wasallam did not turn away, except a few people in the army who were in a hurry (many of whom were from the tribe of Sulaym and a few newly converted youth of Makkah) turned away when the people of the tribe of Hawaazin began to shower arrows. Rasulullah Sallallahu 'Alayhi Wasallam (with whom there naturally were the great Sahaabah Radiyallahu 'Anhum) was riding a mule and Abu Sufyaan bin Al-Haarith bin 'Abdul Muttalib Radiyallahu 'Anhu was leading it by its

reins. Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam was reciting the following couplet: *'Verily, without doubt I am a prophet. I am from the children (grandsons) of 'Abdul Muttalib''*.

Commentary

Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam mentioned his grandfather ('Abdul Muttalib) instead of his father, because 'Abdul Muttalib had forecast to the kuffaar of Quraysh that they would be defeated. At this moment the forecast had been fulfilled. Some people say the reason of this is that the father of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam passed away before his birth, therefore he was commonly known as Ibn 'Abdul Muttalib. It is also said that because 'Abdul Muttalib was a famous leader, therefore Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam mentioned his grandfathers name. Haafiz Ibn Hajar has written this reason, that it was well known among the kuffaar (non-believers) that a person would be born among the children of 'Abdul Muttalib, who would guide the people, and would be the Seal of all the Prophets. That is why Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam mentioned this relationship and reminded them of this well known fact

The Ghazwah of Hunayn took place in the eighth year hijri. The tribes of 'Arabia were waiting for Makkah to be conquered before they accepted Islaam. If Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam conquered that city, he would overcome the non-believers and he would be obeyed without any fuss or question. If he could not conquer Makkah, he would not be able to overcome the non-believers. Finally when Makkah was conquered, the kuffaar of Hunayn and the outlying areas decided to test their fate. A few tribes made a pact and decided to go to war at Hunayn, a place about ten miles from Makkah in the direction of 'Arafah and Taa-if. A few experienced old people of these tribes advised their people that war should not be waged against the Muslims. The energetic young people did not heed their advice and said that the Muslims had not yet fought experienced soldiers, hence they were conquering many places. They may want to attack us, therefore we should attack first. More than twenty thousand fighters were assembled to wage war. When Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam received the news of their preparations, he assembled an army of ten to twelve thousand fighters, in which were included the Muhaajireen, Anṣaars, and the newly converted Muslims of Makkah. A group from among the kuffaar of Makkah who had not yet accepted Islaam were also included. A few had joined the Muslims hoping that they would receive booty and a few just to experience how a battle is

fought. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam left for Hunayn on the 9th of Shawwaal in the 8th year hijri. The Muslims had to pass a very narrow valley. The enemy had posted some contingents on the hills. When the Muslims passed there, they began showering arrows on them. This sudden attack shocked the Muslims and they began dispersing into different directions.

In the narration of Imaam Bukhaari RA., the Muslims began defeating the enemy at the beginning of the battle. The enemy scattered in all directions. The people began taking the booty. Suddenly the enemy who were hiding in the mountains began attacking from all sides. The army then began dispersing in different directions in panic. Besides the great Sahaabah, Sayyidina Abubakr Radiyallahu 'Anhu, Sayyidina 'Umar Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina 'Abbaas Radiyallahu 'Anhu, and some other Sahaabah Radiyallahu 'Anhum, none remained near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In this time of difficulty, the Islaam or faith of a few weak Muslims was at stake. Some began to shout, jeer and taunt. Some ran away and returned to Makkah and began relating the defeat of the Muslims to those people who had not accepted Islaam, or to those who had accepted Islaam hypocritically. At this moment the Haa-shimi blood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam began to boil. He dismounted from his mule and began walking through this frightening scene and began saying: 'Annan Nabi laa ka^hhib', and began going towards the enemy. Sayyidina 'Abbaas Radiyallahu 'Anhu called the Muhaajireen, An^hsaar, the companions of the tree (A^h-haabus Shajarah), by saying: 'Come here, where are you going?' As soon as they heard this call, this worried and distressed group returned with such love and enthusiasm, as a camel returns to its child. As soon as the Muslims returned a fierce battle ensued between the two sides. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a handful of soil and stones etc. and threw it in the direction of the enemy saying 'Shaa-hatil Wujuh' (The faces have become distorted/disfigured). The scene of fierce battle remained for a few moments. The Muslims who were distressed, now began defeating the enemy, who began running away from the battle-field in such a manner that they did not care to look back, leaving their possessions, wives and children etc. as booty for the Muslims. This event is written briefly here. If one is interested, a detailed history book may be referred to.

It is very important that this factor be brought to notice. One should not create a doubt or perplexity after reading one or two hadith on an incident or subject. This is a sign of being lax in seeking facts. Complete

details of an incident are many a time not fully covered in one or two hadith, nor is it the intention of the narrator to explain the complete incident. One should not draw one's own conclusion without fully obtaining all the details on the subject. Merely to express one's premature opinion is a sign of not knowing. In this same manner one should not come to an immature conclusion after reading a brief history on the Battle of Hunayn, or a few ahadith on this incident, and think that the whole group of the pious Sahaabah Radiyallahu 'Anhum, or all the soldiers from the force of about ten thousand ran away from the battlefield. Also besides a few Sahaabah Radiyallahu 'Anhum, no one remained with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This is contrary to the facts and against sound thinking. It would not have been difficult for the kuffaar, who numbered more than twenty thousand to surround a few Muslims and kill them when some from their army had deserted. It is astonishing to hear from those who have experienced war, to make such derogatory statements, and become influenced and impressed by narrations where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was left alone. An army is divided into five companies. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam positioned the army in their strategic positions. The front, right, left, middle (of which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was the commander) and the back. All these companies were in separate positions on the battlefield and each had its own commander with its flag. The commander of the Muhaajireen was Sayyidina 'Umar Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina Sa'd bin Abi Waqqaas Radiyallahu 'Anhu, Sayyidina Usayd bin Hudayr Radiyallahu 'Anhu, and Sayyidina Khabbaab bin Mundhir Radiyallahu 'Anhu etc. were commanders of the other companies and were stationed at their strategic places. The front company consisted of the people of Banu Sulaym, whose commander was Sayyidina Khaalid bin Waleed Radiyallahu 'Anhu. This incident took place with this company. When they were passing through the valley, at the beginning the enemy began running away, as a result the Muslims thought they were victorious and began collecting the booty. Suddenly the enemy who were hiding in the mountains began showering arrows from all sides. It was natural in this case for the Muslim army to be taken by surprise and scatter in different directions. This also made the other companies frightened and created a momentary chaos. This does not mean that the whole army began to run away. A person by the name of 'Abdurrahmaan who was not a Muslim at that time says: 'When we attacked the Muslims at Hunayn, we began to push them back. They could not withstand our attacks and retreated even further. We carried

on this manner till we reached a person who was riding a white mule, and had a very handsome face. Many people were around him. He saw us and said: 'Shaa-hatil Wujuh, Irji-'u'. After he said this we began to retreat and they overcame us'. For this reason Sayyidina Baraa Radiyallahu 'Anhu says in a hadith mentioned previously in the Shamaa-il that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not turn back, but a few impatient people who could not withstand the arrows began fleeing. It is also stated that when this happened, Sayyidina Rasulullah continued on a path on the right side. It should be pondered that at such a time when there is chaos, the people will not know where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is, and it was not possible for them to know which way Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had taken. At such a time a hundred people were left with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as mentioned in a narration. At another time eighty people were left with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as stated in another narration. When he began to ride fast on the mule the people gave way till only twelve men were left. After that only those four were left who were steering and holding the reins of the mule. When the mule could not move at the desired pace, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam dismounted and took a handful of pebbles and went forward. This is the same time which is mentioned in a narration of Sahih Bukhari that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was alone and no one was with him. With this, if one predetermines that in this battle the people ran away, and also decides that besides Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam all the Sahaabah defected, it is surely a sign that one does not know the full incident. Since there was chaos and verily many people were running away and a few people were happy about this (temporary) defeat as has been mentioned in detail in the events of this battle. One did not know where the other was, as it often happens at such times. For this reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked Sayyidina 'Abbaas Radiyallahu 'Anhu who had a loud voice to call the Muhaajireen, Ansaar, the people of the tree, separately, so that on hearing the call, all would return to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In the second attack the battlefield was in the hands of the Muslims. Anyhow on this subject, that how many people were with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at that time? There are many narrations and each one relates to a different moment. Even the narration of Bukhari, where it is mentioned that no one was with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is correct. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam descended from his

mule and went forward and threw at the enemy a handful of pebbles or sand, all remained behind whilst Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam stepped forward alone. It is not mentioned in any narration that, those who were at any time near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam defected.

(235) Hadith Number 5.

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam went to Makkah for 'Umratul Qadaa. 'Abdullah bin Rawahah Radiyallahu 'Anhu (throwing his sword over his shoulder and holding the reins of the camel of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) was walking ahead of him reciting these couplets: '*O non-believers clear his path (and leave it today. Do not prohibit Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam from entering Makkah as you had done last year) for today we shall smite you. We will take such action against you that will separate the brain from its body. And will make a friend forget a friend*'.

'Umar Radiyallahu 'Anhu stopped him and said: 'O Ibn Rawahah, in the presence of Rasulullah Sallallahu 'Alayhi Wasallam and the Haram of Allah you are reciting poetry? Rasulullah Sallallahu 'Alayhi Wasallam said: 'Leave him O 'Umar, these couplets are more forceful than showering arrows onto them''.

Commentary

In the sixth hijri Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam intended to perform the 'umrah and went to Makkah, but the kuffaar stopped him and his companions at Hudaybiyyah. Among the clauses of the agreement between the two parties, it was agreed that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would perform the 'umrah in the following year. According to the agreement Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed the 'umrah in the month of Dhul Qa'dah, in the seventh year hijri. The Hanafis say, this 'umrah is the first one to be made qadaa. The name of this 'umrah being 'Umratul Qadaa also supports the view of the 'Hanafi's. The Shaafi'ees and other Imaams hold a different view. This has been discussed in the first hadith. On this journey Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam married Sayyidatina Maymunah Radiyallahu 'Anha, performed 'umrah with dignity and according to the agreement left Makkah Mukarramah after three days and returned to Madinah Munawwarah.

Sayyidina 'Umar Radiyallahu 'Anhu taking into consideration the

honour and respect for Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam and the sanctity of the Haram, prohibited Sayyidina Ibn Rawahah Radiyallahu 'Anhu from reciting the couplets of poetry. Due to it being a local and temporary measure, and also a means of jihaad of the tongue, Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not prohibit it. It is related in a hadith that Sayyidina Ka'b Radiyallahu 'Anhu inquired from Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam that Allah Ta'aala has despised poetry in the Qur-aan. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam replied: 'A Mu-min makes jihaad with a sword and also with the tongue. This jihaad of the tongue is also like showering arrows'. It is concluded from these ahaadith that poetry is also a form of jihaad. In the manner that there are laws and conditions that govern jihaad, there are laws that apply to poetry too.

(236) Hadith Number 6.

Jaabir bin Samurah Radiyallahu 'Anhu says: "I attended the assemblies of Rasulullah Ṣallallahu 'Alayhi Wasallam more than a hundred times, wherein the Sahaabah recited poetry and related the stories of the jaahiliyyah (pre-Islaamic era). Rasulullah Ṣallallahu 'Alayhi Wasallam silently listened to them (and did not forbid them). At times he smiled with them."

Commentary

If a laughable incident was mentioned then Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam also smiled, from which we find that the silence was not due to displeasure, but because of baatini tawajjuh. Sayyidina Zayd bin Thaabit Radiyallahu 'Anhu, a scribe of the wahi (revelation) says: 'I was a neighbour of Rasulullah Ṣallallahu 'Alayhi Wasallam. When the wahi (revelation) was revealed, he sent for me to write it down. When we discussed the world, Rasulullah Ṣallallahu 'Alayhi Wasallam also discussed the world. When we discussed the hereafter, Rasulullah Ṣallallahu 'Alayhi Wasallam also discussed the hereafter. When we talked about food, he also talked about it'. Whatever subject the Sahaabah discussed, Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam because of his kindness and tenderness towards people, joined them and showed his affections to them. In all his assemblies Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not only speak of religion, but spoke of other matters too. Discussing different topics was a means of increasing the love for Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. If only one subject is discussed all the time, then many a time one becomes frustrated, especially for a

stranger, who mostly comes for one's material needs. These discussions were a means to make strangers feel at ease.

(237) Hadith Number 7.

Abu Hurayrah Radiyallahu 'Anhu relates from Rasulullah Sallallahu 'Alayhi Wasallam that the best words from among the poets of 'Arabia is that of Labeed: *Verily be aware, that everything besides the Almighty will perish.*

(238) Hadith Number 8.

'Amr ibn Shareed Radiyallahu 'Anhu reports that his father said: "I once accompanied Rasulullah Sallallahu 'Alayhi Wasallam and sat behind him on a conveyance. I recited a hundred couplets of Umayyah bin Sault to Rasulullah Sallallahu 'Alayhi Wasallam. After reciting a couplet Rasulullah Sallallahu 'Alayhi Wasallam said 'continue' till I recited a hundred couplets. In the end Rasulullah Sallallahu 'Alayhi Wasallam said: 'He (Umayyah) was close to accepting Islaam'".

Commentary

The reason for this has already been mentioned. In his poetry Umayyah mostly mentioned tauheed (the oneness of Allah), the hereafter, advice and the truth. For this reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam listened to his poetry and said that he was near to accepting Islaam. Some of the 'ulama have said that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said this on the couplet: 'O our Lord, all praises, affluence and superiority is only for You. None is more worthy of praises, nor greatness besides You'.

(239) Hadith Number 9.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam used to put a mimbar (pulpit) in the masjid for Hassaan bin Thaabit, so that he might stand on it and recite poetry on the praises of, and on behalf of Rasulullah Sallallahu 'Alayhi Wasallam, or said that he used to defend Rasulullah Sallallahu 'Alayhi Wasallam (in reply to the accusation of the kuffaar). Rasulullah Sallallahu 'Alayhi Wasallam used to say: 'May Allah assist Hassaan with the Ruhul Qudus till he defends, or praises, on behalf of Rasulullah Sallallahu 'Alayhi Wasallam'".

Commentary

Jihaad is observed at all times in different ways according to the time and circumstances. In the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam one type of Jihaad was the tongue, by reciting poetry

etc. Replies were given and debates were held. Events of praise were composed. It was something like present day debates. Once a delegate from the Banu Tamim came with his poet Aqra'. They requested a debate in composing poetry and reciting praises. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied that I was not sent to compose poetry nor recite praises, but nevertheless, let the debate take place. First their speaker stood up. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam requested Sayyidina Thaabit bin Qays Radiyallahu 'Anhu to reply to their speaker. Thereafter their poet stood up. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked Sayyidina Hassaan Radiyallahu 'Anhu to reply to him. In both debates the Muslims were victorious. Their poet was the first to accept Islaam. Reciting of poetry was common in those days and it was widely written. It also had a great effect on people. This has been mentioned in the fifth hadith of this chapter. It is also stated in the Sahih Muslim from Sayyiditina 'Aayeshah Radiyallahu 'Anha that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Satire is more effective on the Quraysh than showering arrows on them'. It has been narrated in the Mishkaat with 'Isti'aab' that Sayyidina Ka'b Radiyallahu 'Anhu inquired from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam regarding poetry? Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'A Mu-min makes jihaad with his sword, and also with his tongue'. In another narration on this incident it is reported, that 'I swear by Allah, this poetry hits them like an arrow'.

باب ما جاء في كلام رسول الله صلى الله عليه وسلم في السمير

٢٤٠ - (١) حدثنا الحسن بن صباح البزار ، حدثنا أبو النضر ،
حدثنا أبو عقيل الثقفي عبد الله بن عقيل عن مجالد عن الشعبي عن
مسروق عن عائشة قالت: حَدَّثَ رسول الله صلى الله عليه وسلم
ذات ليلة نساءه حديثًا فقالت امرأة منهن: كأنَّ الحديث حديث
خُرَافَةٍ ، فقال: أتدرون ما خُرَافَةٌ ، إِنَّ خُرَافَةَ كان رجلاً من عُذْرَةَ
أَسْرَتْهُ الجنُّ في الجاهلية ، فمكث فيهم دهرًا ثم رَدُّوه إلى الإنس ،
فكان يُحَدِّثُ النَّاسَ بما رأى فيهم من الأعاجيب ، فقال النَّاسُ:
حديث خُرَافَةٌ ،

حديث امّ زرع:

٢٤١ - (٢) حدثنا علي بن حُجر قال: أخبرنا عيسى بن يونس عن
هشام بن عروة عن أخيه عبد الله بن عروة عن عروة عن عائشة
قالت: جَلَسْتُ إحدى عشرة امرأة فتعاهدن وتعاقدن أن لا يَكْتُمَنَّ
من أخبار أزواجهنَّ شيئًا ، فقالت:

قالت الأولى: زوجي لحم جَمَلٍ غَثٌّ على رأس جبلٍ وَعَرٍ لا سهل
فِيْرْتَقِي ولا سَمِينٌ فَيُنْتَقِي ،

قالت الثانية: زوجي لا ائيرُ خبْرُهُ إني أخاف أن لا أذْرَهُ إن أذْكُرَهُ
أذْكُرُ عُجْرَهُ وَبُجْرَهُ ،

قالت الثالثة: زوجي العَشَنُّ إن أنطقُ أُطْلِقُ فإن أسكُتُ أُعْلِقُ ،

قالت الرابعة: زوجي كَلِيلِ تِهَامَةَ لَا حَرٌّ وَلَا قَرٌّ وَلَا مَخَافَةٌ وَلَا سَامَةٌ ،

قالت الخامسة: زوجي إِنْ دَخَلَ فِهْدٌ وَإِنْ خَرَجَ أُسَيْدٌ وَلَا يَسْأَلُ عَمَّا عَهْدٌ ،

قالت السادسة: زوجي إِنْ أَكَلَ لَفٌّ وَإِنْ شَرِبَ اشْتَفَّ وَإِنْ اضْطَجَعَ التَّفُّ ، وَلَا يُوَلِّجُ الْكَفَّ لِيَعْلَمَ الْبَثُّ ،

قالت السابعة: زوجي عَيَّيَاءُ أَوْ غَيَّيَاءُ طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ ، شَجَّكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ ،

قالت الثامنة: زوجي الْمَسُّ مَسُّ أَرْبٍ وَالرَّيْحُ رِيحُ زَرْبٍ ،

قالت التاسعة: زوجي رَفِيعُ الْعِمَادِ عَظِيمُ الرَّمَادِ طَوِيلُ النَّجَادِ قَرِيبُ الْبَيْتِ مِنَ النَّادِ ،

قالت العاشرة: زوجي مَالِكٌ وَمَا مَالِكٌ؟ خَيْرٌ مِنْ ذَلِكَ لَهُ إِبِلٌ كَثِيرَاتُ الْمُبَارِكِ ، قَلِيلَاتُ الْمَسَارِحِ ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَ أَتَهُنَّ هَوَالِكُ ،

قالت الحادية عشرة: زوجي أَبُو زَرَعٍ ، وَمَا أَبُو زَرَعٍ؟ ، أَنَاسٌ مِنْ حُلِيِّ أُذُنِي ، وَمَلَأٌ مِنْ شَحْمِ عَضُدِي وَبَجَّحْنِي فَبَجَّحْتُ إِلَى نَفْسِي ، وَجَدَنِي فِي أَهْلِ غَنِيمَةَ بِشِقِّ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطِ وَدَانِسٍ وَمُنْقُ فَعِنْدَهُ أَقُولُ فَلَا أَقْبَحُ ، وَأَرْقُدُ فَأَنْصَبُ ، وَأَشْرَبُ فَأَتَقَمَّحُ ، أَمَّ أَبِي زَرَعٍ فَمَا أَمَّ أَبِي زَرَعٍ؟ عَكُومُهَا رَدَاخٌ ، وَبَيْتُهَا فَسَاخٌ ، إِبْنُ أَبِي زَرَعٍ فَمَا ابْنُ أَبِي زَرَعٍ؟ مَضْجَعُهُ كَمَسَلٌ شَطْبَةٌ وَثُشْبَعُهُ ذِرَاعُ الْجَفْرَةِ ، بِنْتُ أَبِي زَرَعٍ فَمَا بِنْتُ أَبِي زَرَعٍ؟ طَوْعُ

أبيها وطوعُ أمها ، وملاً كسائها وغيظ جاريتها ، جارية أبي زرع
 فما جارية أبي زرع؟ لا بُتُّ حديثنا بُبْشِيئًا ولا نُنْقُتُ مِيرَتَنَا
 نُنْقِيئًا ، ولا تملأ بيتنا نَعَشِيئًا ، قالت: خرج أبو زرع
 والأوطاب ثمخضُ فلقى امرأة معها ولدان لها ، كالفهدين يلعبان
 من تحت حصرها برماتين فطلقني فنكحها فنكحت بعده رجلاً
 سرّياً ركبَ سرّياً ، وأخذ حطياً وأراح عليّ نِعْمًا ثريًا ، وأعطاني
 من كلِّ رائحة زوجا ، وقال: كُلى أم زرع ، وميري أهلك فلو
 جمعتُ كلَّ شيء أعطانيه ما بلغ أصغر أنية أبي زرع ، قالت
 عائشة: فقال رسول الله ﷺ كنتُ لك كأبي زرع لِأُمِّ زرع ،

Chapter on the story telling of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at night.

This chapter is on the stories that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam related. The author has written two hadith here as specimens.

(240) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha reports: "Once, at night, Rasulullah Sallallahu 'Alayhi Wasallam related an event to his family members. One of the ladies said, this story is just like the stories of Khuraafah. (The 'Arabs used the stories of Khuraafah as proverbs). Rasulullah Sallallahu 'Alayhi Wasallam asked: 'Do you know what is the original story of Khuraafah? Khuraafah was a man from the tribe of Banu 'Udh-rah, whom the jinns took away. They kept him for some time, then left him among the people. He related to the people strange things of his stay there. The people were astonished. After that every amazing story is called Khuraafah'".