

## SAFI AL DIN HILLI'S EHTIJAJ IN GHADIRIYAH POEMS AGAINST IBN MOTEZ'S BA'IYEH

K. Ahvaziyan

Department of Education Arabic, Farhangian University, Ahvaz, Iran

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### ABSTRACT

Ghadiriyah is a kind of poem which has high literary value and position since it comes out of the poet's feeling. The poets and scholars have two different reactions against the event of Ghadir. Ghadir is an original and valid document and is the identity of Shia; it is a part of Shia's literature and is used in the most of poems. A group of poets defend their rights and make their poems eternal by showing this historical great event in their poems. The other group has a reaction against the first group. In this study Safi al-din Hilli's Ghadiriyyah will be investigated in order to reject Ibn Motez's Ba'iye, which is prose poetry with simple words and is admired by common people. Also a few literary devices such as simile, metonym and metaphor are used to show the Koranic, narrative and historical features of the poem, the political and social position of the poet and the atmosphere of its creation.

**Keywords:** Safi al-din Hilli, Ibn Motez's, Ghadir, shia

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Author Correspondence, e-mail: [author@gmail.com](mailto:author@gmail.com)

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### 1. INTRODUCTION

#### Statement of the problem

By the first glance at the literature, it can be found out that all events are not mentioned in the literature and are not strong motivations to create a masterpiece. There are many events which no traces of them are in the literature, while the world's literature is full of the event of Ghadir and Amir al- Mu'minin's (peace be upon him) name. This shows us the greatness of Ghadir epic because Amir al- Mu'minin's (peace be upon him) name is related to human perfection and



divine attraction. By mentioning Ali's (peace be upon him) great spirit in the poems, the literature receives divine features and the readers enjoy it. After the event of Ghadir, there is no poetical work (Divan) which does not have the eulogy of Amir al- Mu'minin. Ghadiriyyah began existing with Ehsan Ibn Sabet and after him, the great poets such as Komiet Ibn Ziyd Asadi, Seyyed Homeyri, Tamin Ibn Ma'd Fatemi, Abu Mohammad al- mansour Billah, Abu Tamam, Da'bal Khazaei, Abu Firas Hamdani, Sarif Razi, Sharif Morteza, Abu al-Ghasem Tanukhi, Ibn al-Ta'awidhi, Mahyar Deylami, Abul ala Masry, Abu Hamed Antaki, Jamal Aldin Khalie, Ibn Jaber Andalus, Farazdaq, Dik al-Djinn, Safi al din Hilli and... used this great and auspicious event in their poems.

### Literature review

There are many books which are written about Safi al- Din Hilli's poems such as: "the poem of Safi al- Din Hilli", Javad Ghaloush, Baghdad, 2000. "Safi al- Din Hilli", Yasin al- ayyubi, Beirut, 1971. "Al- hilli", Yusuf karkush, Najaf, 1965. , **Sharh alkhlfiyah albadiayah laSafi al- Din Hilli**, Ahmad Matloub, scientific group of Iraq, volume 8 and 30, 1987, part 1, page 309. "Euology of prophet from Safi al- din Hilli's view point", Abu al- Hassan Amin Moghaddasi, the article of the faculty of literature and human science, volume 146 and 147, pages 71-91. "Safi al- din Hilli truly loyal poet", Faraj Allah abd al- Hamid, the treatise of Althagline, 1996, volume 17 and 18, pages 254- 263. But the technical structure of Safi al- din's Ba'iyah and political and social condition at the time of its creation was not very important.

### research method

The research methods in this article are descriptive, analytical and library. The condition of that time and the political and social situations are described. On the other hand, historical and Koranic evidences are extracted and the structure of the poem is explained based on the word and the form of expression.

## 2. BIOGRAPHY

Safi al- din Hilli was born in a famous and influential family in Hillah in 1861. He had been trying to write poems and learn literature when he was a teenager. Safadi, who was living at that time, said that Hilli had written poems from the age of seven. He learned all skills of composing poem and the science of meaning and expression. In this study, his skills in literature can be found out. His Badi'iyyah is the eulogy of Prophet Muhammad (peace be upon him), Ba'iyyah is the eulogy of Sotan Naser and his Ra'iyyah is a good evidence for this. His life and his poems show us that he had a social, political and literary personality.

### The works of Safi al din Hilli

## Poetical works

- Poems (Divan): It contains more than ten thousand couplets in twelve parts and thirty units. It was collected by Kateb Soltan's (Ala al- din ibn Asir) suggestion.
- Dorrar al- nuhur: It contains poems which Safi al- din composed for eulogy of Malek Mansour Artuqi. The poems are called Artuqides (related to Artuq).

## Prose works

- Alatal Alhali walmorakhas Alqali : is a book which has different kinds of poems and is very rich. It is unique because of its originality and mediation.
- Alkhadlah Aljaliyah : is a book which explainsthe method of hunting by gun.
- "Mistakes" is a book which contains lexical errors.
- "Divine results" is an explanation about his Badi'iyah.

## Safi al- din Hilli composing Badi'iyah

Badi'iyah is a kind of poem which is composed for eulogy of Prophet Muhammad (peace be upon him).Embellishment is used intentionally in it. There is no doubt that Safi al- din's source of inspiration to composed Badi'iyah is Busiri slave. Shuqi zeyf says Safi al- din Hilli is the first person who composed the prophetic eulogy, containing literary techniques.

Badi' iyah is a long poem which contains one hundred fifty four couplets for eulogy of Prophet Muhammad(peace be upon him) and as the result there are new concepts in it. Safi al- din said that he had used one hundred forty books in order to arrange this book. He mentioned 150 virtues in Badi'iyah.

## Ehtejaj in poem

This kind of poem was an important type among shia poets.It was appealing in Umayyad period because of entering the political poem. Shia poets tried to defend Ali's (peace be upon him) right by using Ehtejaj in poems. Komiet Ibn Ziyd Asadi was the first person who used Ehtejaj in the poems and defended the right of the family of Prophet Muhammad (Ahl al-Bayt)(peace be upon them),which was usurped, by using the rational proofs, adaptation of Koran and citation of Hadith.

## The hostility and enmity of Ibn Motez with the family of Prophet Muhammad

Abdullah Ibn Motez Abbasi was a serious enemy of Abu Talib's family. He said if God gives me the caliphate, I will kill all the family of Abu Talib. Ali's (peace be upon him) children got the news and damned him. He reproached and gossiped aboutthe family of Prophet Muhammad (Ahl al-Bayt). It was the sign of his evilconscience and bad nature. Most of the time, he showed his hatred by composing poems. Therefore, he made some poems which immortalized his obscenity and dishonor.

He was vindictive toward Prophet's family such as his grandfather, Motawakel. Finally this Abbasi caliph was put into the prison by Moqtader and was buried in abjection in a dilapidated place and died in infamy.

Safi al- din Hilli used the literature to reveal Abbasi's deceptions and their unreal claim about caliphate by reasons and proofs of Koran, Hadith and history.

### **The historical event of Mubahala(challenge)**

In the years of immigration, Christian leaders (Najran) came to Medina to debate with Prophet Muhammad (peace be upon him). They were condemned in the debate but did not accept to convert to Islam. Prophet Muhammad invited them to Mubahala. It means that all of them came together and cursed the liars, they were far from other people. The event of Mubahala happened nine years after immigration on the 24<sup>th</sup> of Zulhijjah. All commentators and historians are unanimous that Prophet Muhammad entered Hassan and Hossien (peace be upon them) from the children, Zahra (peace be upon her) from the women and Ali (peace be upon him) from the men into Mubahala and told them when I pray you say amen. He made a shelter for these four people in the burning sun and put his cloak on it and told them to be ready for my curse and prayer. Such a spiritual scenery changed Najrans' idea. They believed in Prophet Muhammad's trustworthy and scared. Therefore they gave up Mubahala and accepted to pay ransom twice a year but be on their religion.

Safi al- din mentions another unreal claim in these couplets. Bani Abbas, based on an unreal Hadith, claimed that prophets do not leave anything for their family. It is in the following:

They usurped "fadak" based on this. This Hadith is rejected because of its contradiction with Koran and Safi al- din used these documentations against Ibn Motez and told him that if prophets do not leave anything, how did you inherit the clothes from him? And if they leave something, how did you usurp "fadak"? Therefore you are liars in both situations.

Ebrahim Ibn Muhammad Ibn Ali Ibn Abdullah Ibn Abbas, who was the manager of Abbasi's secret society against Omavian, sent Abu Muslim to Khorasan. At the first, it was a secret invitation but when his followers increased, he invited obviously for the first time in 129 after immigration. His followers attacked Omavian with black clothes in imitation of Prophet's flag or as the sign of sadness for the martyrs of Prophet's family. In a short time, Abu Muslim could get the cities of Khorasan one after another. Marv was given to Abu Muslim and Abbasian's last win was in Nahavand which 110 years before that was conquered by Muslims. In the last war Abu Muslim defeated Omavian and entered Mesopotamia and Omavian government ended.

Safi al- din mentions good features of the family of Prophet Muhammad as contentment, asceticism, worship, fasting and etc in the last couplets of Ghadiriyyeh. He says frankly that the

family of Prophet Muhammad is the main axis of religion. He finishes the poem by mentioning Ibn Motez immortalities such as debauchery, sensuality and taking apart in dancing and singing parties.

### 3. CONCLUSION

Some biographers like Rizq Salim raise doubt about Hilli to be shia. This theory is rejected in this article. Hilli is shia based on his poems and reference books.

Safi al- din's Ghadiriyyah is an Ehtijaj. He tries to defend the family of Prophet Muhammad in it. Therefore these features can be found out by analyzing the structure of Hilli's Ghadiriyyah:

1. In reality, Ghadiriyyah is not a poem book. It is a prose poetry which the writer used to attain his main goal. The goal is proving the priority of the family of Prophet Muhammad. He proved the goal based on historical and well-known events in Islam, verses of Koran and narrations.
2. The mentioned virtues and munificence of the family of Prophet Muhammad is well-known and common in all languages, virtues such as asceticism, worship, fasting and knowing about caliphate. But the poet ignored to mention some small points such as liberality, chastity, justice, paying attention to the Muslim's affairs and maintaining the original Islam.
3. Koranic evidences, which are clear features in literature, can be seen in Hilli's Ghadiriyyah. They are Mubahala (challenge) and purification (Tathir) verses.
4. The poet tries to mention some concepts and special messages and defend his belief, so his poems are fluent, eloquent and easy to read. There are no exaggeration and obvious advantages in the poems. These features are common in the literature of this period. Also there are no imitations.
5. There are a few forms of expression such as simile, metaphor, metonym and etc, since poems are based on historical events. Therefore poems are very precise and have clear and limited meanings.
6. The words used in the poems are simple and admired by common people. They are different from ambiguous and complex words since the aim of poet is the intelligibility of the poem for all the people.

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