

Imam Hussain (pbuh) in Kumait's "Hashmiat" -Shia poet- and Pools Salaama's "Al-Hussain" - the Christian literary

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Abstract

Ashura School is one beyond time and place. Reflecting on it and its great leader is to move towards sublime values. Kumait Bin Zaid AL-Asadi-Shia poet- and Pools Salaama-the Christian literary figure- have brought up this value in their works. In the current study, aiming at recognition of this value, we seek answer to the question that how two poets of different Shia and Christian cultures from two different perspectives have exposed Imam Hussain and Ashura School to discussion. In Kumait's "Hashmiat" and Pools Salaama's "Al-Hussain" two approaches are observed in the analysis surrounding the dimensions and foundations of great Ashura uprising and Imam Hussain. While Kumait has adopted a discursive and argumentative approach through which he defends the Prophet's household, Pools has taken a narrative approach and described Karbala Event from awakening and epic viewpoint. Kumait's perspective has also been the epic, uprising and a passionate cry against oppression and injustice that turns Ashura into a force motivating awakening and fight against tyranny.

Key words: Hashmiat, Al-Hussain Ode, Kumait, Salaama, Imam Hussain (pbuh)

Introduction

No man-made epic, neither in past nor present, has equally caused sympathy and become moralizing as Ashura martyrdom. The incident within Islam world is considered as an effective turning-point in

Islamic ideology (Bara,2002:47). The revolution under Hussain leadership took place to revive religious precepts and pure Muhammadi culture and to wipe out various religious and political aberrations in year 61 AH. When he saw the essence of Islam in danger along with few companions stood steadfast against Yazid and marked the tenth of Muharram as a day of sacrificing for religion, faith and righteousness, the impact of which is eternal and ever-present. By sacrificing his worldly life, Imam Hussain actually sustained Islam and removed the danger of its destruction. Knowing Hussain and his beyond-time-and-place school that preserves its uniqueness at all times is among the epistemic needs of mankind. This knowledge encompasses the domains of poetry and literature as well; this is attributed to Hussain's Movement forming a particular type of literature in the realm of thought and culture which always stays alive in Muslims' circles (Thaqafi,2002:24). Though the knowledge gained from poems is not fundamental (as knowledge of one's thoughts and faith), it still displays a glimpse of poets' manner of thinking and behaving to the readers.

In this research which is a kind of comparative study, two literary works of two cultures of Shia and Christian have been reviewed with regard to two aspects of Imam Hussain personality and great movement of Ashura. To this aim, "Hashmiat" odes of Kumait as a Shia poet defending Prophet's household and two odes of Pools Salaama, namely "Al-Hussain and Ashura Ali and Al-Hussain", have been investigated. Pools Salaama was a Christian scholar interested in Islamic and Shia studies in contemporary era. Hence the purpose of this study is to compare and analyze the poem collections of two poets fostered by Ashura movement. The status of Imam Hussain in two schools of Islam and Christian is examined and the memory of Ashura School is kept alive. The writer also seeks answer to this question: "which approach did the poets adopt? And to what aspects did they apply it?" The results indicate the difference between the poets' point of view. While Kumait infuses conscience and awakening through discursive approach and defends Imam, Pools takes a descriptive-narrative approach and laments using strong imagination.

Kumait Bin Zaid AL-Asadi: Shia poet and Pools Salaama: Christian poet

Kumait Bin Zaid AL-Asadi of Koufah (60-126 AH.) from Mozar tribe, Qahtani, pioneer poet and knowing Arabic dialects, Arab history and genealogy (Boraqi,1987:4/461. Isfahani,1970:17/1. Baghdadi,1882: 1/69).His poetry is not a mere expression of feeling but expression of his thought and contains every means of contention and contentedness. To this aim Kumait employs three methods: (1) praising Hashmian; (2) satire of Umayyad; (3) balancing Imams' justice against tyranny of Umayyad caliphs (Hussain,1998:84). He is the most prominent Hashmi poet who has the most poetry and is deeply in love with the Prophet and his household (Qat:278).

His poetry, therefore, possesses scientific, historic, linguistic and rare features that have attracted the attention of lexicographers, language and syntax scholars and genealogists (Jannan,1994:131).

His Hashmiat is a collection of lengthy odes that pay tribute to the Prophet, virtues of his household and their rightfulness for his substitution (Abdul-Saada,2014:36) and invites Muslims to love his household and revolt against the rulers. His poetry is a novel one that discusses socio-political issues and is unprecedented in Arab poetry. Every poet indicates his/her message in one or two lines, however Kumait exposes himself and contends to the extent that his reader becomes convinced (Zaraqit,1996:245). He identifies this kind of literature as the most powerful weapon against the reigning government (TahaHamida,1968:259).

Accordingly he depicts Marwanian era clearly to awaken the souls and conscience; he and his poetry helped in overthrowing their tyranny (Saaeidi:14). During their ruling, people forgot pure Islam, its precepts and teachings and were bereft of faith and relevant themes. Moral values no longer existed and vices were dominant; value and anti-value were changed.

Additionally Kumait reveals Hussain's school in his poetry. His poems, more than an army, were threatening for Umayyad Government. His poetry was an inspiration for the whole world and threatened caliph system. Through his laments for the martyrdom of

Hussain he addressed the most biting and sarcastic words to Umayyad Government (Motahari,2011:257).

Pools Yusuf Salaama (1902-1979) is the Lebanese Christian poet, literary figure, journalist and jurist who has a special regard for the Prophet's household (Eid,1992:9). He has benefitted from vast cultural resources of literature, religion, philosophy, and history (Al-Sayyed,2004:13). Moreover he has studied Quran and Nahj al-bilaqah (Eid,1992:10). In the foreword of "Maather" his son says: all the years he was critically ill, I have never seen him giving up religious books. From Quran to Muhammad's sayings (the Hadith) and reliable interpretations (esp. Nahj al-bilaqah) he had studied them time and again (Salaama,2004:6).

Pools has numerous works both poetry and prose, among which "Eid Al-Qadir" epic has made him famous. He wrote in the introduction of his book "Malhamat Eid Al-Qadir" (Salaama,1973:7) about composing the epic: "Sayyed Abdul-Hussain Sharaful-Din recommended me compose a poem about Eid Al-Qadir in autumn 1947. After this suggestion my thoughts changed and after lengthy deliberations I made up my mind to compose an epic titled Eid Al-Qadir.

This epic was composed in 1948 with 3500 lines, including 47 odes. It focuses on the salient incidents in Islam history from barbarism to Karbala event and includes every fight of Imam Ali (Al-Sayyed,2004:17. Eid,1992:19).

His another well-known work is a short collection of poems called "Ali and Al-Hussain" that was published in 1946 (Ibid). This collection incorporates three odes of "Ali", "Al-Hussain" and "Ashura Ali and Al-Hussain" that got published in "Maather al-Imam Ali Ibn Abitalib and al-Imam al-Hussain" along with "*Malhamat-Eid-Al-Qadir*".

Pools is so devoted to Imam Hussain that his son says: "I witnessed a chapter of my father's life that he himself has described as "glorious night". In the dead of a night when he was writing about agonizing martyrdom of Imam Hussain, I got into his room and accidentally touched the pillow and felt its wetness. When I asked about its reason

he replied: *last night I was versifying the catastrophe of Karbala*(Salaama,2004:6). He always wanted to establish manner of Imam Hassan and Hussain in his family life and rear his children with a love for the Prophet and his household (Ibid: 7).

Reflection of Imam Hussain personality and Ashura School in the poems of Kumait-Al-Asadi and Pools Salaama

The main section of the present study tries to look at and compare the perspectives of the two poets (one Muslim and the other Christian) on Imam Hussain. This part comprises two main aspects namely personality of Imam Hussain and Ashura School which are respectively about: Imam's characteristics, manners, and his lineage; the message of Karbala event, martyrdom of Imam and his companions; and the way these two poets deal with their emotions.

1. Personality of Imam Hussain

1.1. Personal characteristics and manners of Imam Hussain

The life of Imam Hussain fully displays spiritual integrity and virtues. Regarding two aspects of personality and manner he has a number of traits that single him out. After writing about the women's lamenting, in two lines of "the first Hashmiyah" Kumait focuses on Imam's manner comprising two aspects of personality and behavior. He believes those women knew well Imam and his attributes which are: freedom, dignity, chivalry, grace and magnanimity. The poet briefly digresses and mentions the name of Obaid Ibn Ziyad as Imam's murderer:

يَتَعَرَّفْنَ حُرَّوَجَهُ عَلَيْهِ	عُقْبَةُ السَّرَوِّ ظَاهِرًا وَالْوَسَامِ
قَتَلَ الْأَدْعِيَاءُ إِذْ قَتَلُوهُ	أَكْرَمَ الشَّارِبِينَ صَوْبَ الْغَمَامِ

(Aburayyash,1986:34)

However Pools Salaama enumerates and describes more behavioral and social characteristics of Imam in his ode "Al-Hussain". The first trait he mentions is his amazingly-great eloquence in speech. This is as though *Pride* and *Grandeur* are listening to his speech:

(10)..... Imam Hussain (pbuh) in Kumait's "Hashmiat" -Shia poet- and Pools Salaama's "Al-Hussain"

من إذا قال يرهف المجد أذنا ويتيه الفخار عند انتمائه
فاستقام النبوغ طلقا سويا يستفيض السداد في آرائه

(Salaama,2004:291)

He is of pure Abutalibdescent; he is brave and takes part in the battle; he has also a tender soul, helps poor and destitute like a kind and caring father.

طالب يمينه لجهاد وأب عاطف علي بؤسائه
فيه من دفقة الضياء سخيا ومن الزهر وادعا في عطائه

(Ibid)

In "Al-Hussain" ode another personality attribute is enumerated which is his being honorable. By Imam's martyrdom the essence of honor and glory was ruined:

يا بساط العز الرفيع تولي فانطوي المجد داميا بانطوائه

(Salaama,2004:296)

But in "Ashura Ali and Al-Hussain" patience is depicted as the only striking feature of Imam:

ذكرت سبط رسول الله مشتملا بالصبر مكتنفا بالخائق الجذب

(Ibid:306)

1.2. Lineage of Imam Hussain

In an eloquent speech on Ashura day and before the battle he introduced his lineage by saying: "I swear to God... do you know me? Do you know my grandsire - the Prophet, my mother-Fatimah, the Prophet's daughter, my father-Ali, my foremother -Khadijah, my uncle Hamzah? (SayyedIbnTavus,2014:87).

The ancestors of the leader of great Ashura movement are from divine authority and nine proofs of God are among his descendants. Imam spent six years of his life beside the Prophet and enjoyed his unfailing love and grace. He was also raised by a woman like Fatimah and lived a major part of his life with an honorable man- his father Ali

IbnAbutalib.He got familiar with the teachings of these three individuals in a house where angels descended.

In "the first Hashmiyah" Kumait speaks of Ashura and Imam's martyrdom and then refers to his household and lineage. He writes about a person like Muhammad Hanafiah who had been besieged by Zubayries and about Abbas –the Prophet's uncle- who is well-known for his prowess in Honain Battle. The poet's intention in mentioning Imam's lineage is to convey courageously his superiority to those who overlooked his illustrious predecessors, humiliated him, accused him and killed him:

وَسَمِيَّ النَّبِيِّ بِالشَّعْبِ ذِي الْخَيْـ	فِ طَرِيدُ الْمُحِلِّ بِالْأَحْرَامِ
وَأَبُو الْفَضْلِ إِنَّ ذَكَرَهُمُ الْحُلـ	وَبَقِيَ الشِّقَاءُ لِلْأَسْقَامِ
صَدَقَ النَّاسُ فِي حُنَيْنٍ بِضَرْبِ	شَابَ مِنْهُ مَفَارِقُ الْقَمَقَامِ
وَتَنَاوَلْتُ مَنْ تَنَاوَلَ بِالْغِيـ	بَةَ أَعْرَاضُهُمْ وَقَلَّ اكْتِئَامِي
وَرَأَيْتُ الشَّرِيفَ فِي أَعْيُنِ الْقَوِ	مِ وَضِعًا وَقَلَّ مِنْهُ احْتِشَامِي

(Aburayyash,1986:35)

Likewise Pools mentions Imam's lineage in two parts of his ode "Al-Hussain".In the first one thattakes up more lines, he refers to Imam's relation to the Prophet and in the next part mentions Ali as his father from whom he inherited the virtues. He considers Imam among pure-bred progeny that is related to Imam Ali.

أَمَّا كَانَ فِي رِيَاضِ عَلِيٍّ	وَصَبَاحًا مَشْعُوعًا فِي رَجَائِهِ
بِضْعَةٍ مِنْ أَبِ كَرِيمِ السَّجَايَا	سَكَبَ الْفَضْلَ صَافِيًا فِي إِنَائِهِ
يَا سَلِيلَ الْمُطِيبِينَ جَدُودَا	عَقَهُ الْحِظُّ مَمْنَعًا فِي جَفَائِهِ
وَالسَّرَاجَ الْمُنِيرَ بَيْتِ عَلِيٍّ	كَيْفَ جَدَّ الْإِعْصَارِ فِي إِطْفَائِهِ

(Ibid:296)

While talking about Imam Hussain's relation to the Prophet, Pools mostly refers to his childhood and his warm-hearted relationship with the Prophet. The poet indicates that Imam enjoyed special attention and affection of the Prophet during his early days and childhood.

حنكته كف النبي رضيعا وغذته حنانها في صباه

(Salaama,2004:291)

يا أنيس الرسول طفلا لعوبا والضياء الأخير في أبنائه

(Ibid:296)

In a line of "Ashura Ali and Al-Hussain" ode, the poet calls Imam Hussain as the grandson of respected Prophet:

ذكرت سبط رسول الله مشتملا بالصبر مكتنفا بالخائق الجرب

(Ibid:306)

He also hints at the fact that the Prophet used to kiss Hussain's lips a lot and makes a quick reference to accursed Yazid's behavior towards Imam's head; while the martyrs' heads were brought to Yazid's mansion along with captives, Yazid wanted his cane and hit Hussain's lips and teeth with it (SayyedIbnTavus,2014:169).The poet describes Imam's lips in three lines and indicates their worth. Then by addressing them, Pools refers to his pure upbringing.

يا شفاه الصادي غذاها حليب سلسل الحوض دون طهر غذائه

قبلتها شفاه طه فتالت هالة النور من دفيق ضيائه

ولها الكوثر العريض ثواب في جنان النعيم في أفيائه

يستفيض الرحيق فوق اللآلي ويشع الياقوت من حصائه

(Salaama,2004:294)

He also analogizes Imam to a big tree with intertwined branches which yields pleasant fruits. This line refers to the fact that Imams have raised from the pure loin of Imam Hussain:

وانتشت دوحة فطابت ظلالا وثمارا شهية لعزائه

(Ibid:291)

Although standing by Imam is one of the obligations, Kumait believes the Prophet's grandson didn't receive the support and succor he was entitled to:

وغياب نبي الله عنهم وفقدُهُ علي الناس رزء ما هناك مُجَلُّ
فَلَمْ أَر مَخْذُولاً أَجَلَ مَصِيبَةٍ وأوجبَ منه نصرَةً حينَ يَخْذَلُ

(Aburayyash,1986:167)

After indicating personality and behavioral features of Imam, Pools makes a quick reference to the Hadith. He also calls Imam the sovereign of young martyrs in paradise. The epithet has been derived from the following famous hadith by the Prophet: "Al-Hassan and Al-Hussain leaders of the youth of Paradise"

يا ولي الزمان بعد علي والزعيم النبيل في كبرائه

(Salaama,2004:293)

وزعيم الشباب في يوم بعث غير مرمي السهام من غوغائه

(Ibid:294)

2. Great Ashura Movement

2.1. The aims of Karbala event

Great Ashura movement took place to clear the society from various financial, political, social, cultural corruptions and to revive the truth and religion and to wipe out diverse religious/political deviations. Imam stated: "Can't you see the truth is being neglected and the falsehood is not being averted?" (Sayyed Ibn Tavus,2014:79). Thus this uprising was purposive. Pools also indicates that Imam's expatriation to Iraq was a peaceful and awakening movement and addresses the opponent army and says how they could fight against Imam and his household inequitably:

وزعيم الشباب في يوم بعث غير مرمي السهام من غوغائه
جاء للسلام فانبريتم سيوفا قاطعات لولده وامائه

(Salaama,2004:294)

The poet then discloses the brutality of the enemies and their showing no mercy towards young children. It seems Pools has made a quick reference to QasimIbnAl-Hassan, 13 year-old son of Imam Hasan, who was among Ashura's warriors. "After the martyrdom of Ali Akbar, a young boy whosecountenance was like the moon, emerged on the battlefield and started fighting, IbnFozailbeat him and split his head" (SayyedIbnTavus,2014:111).

بسمات الحياء في سيمائه	ما رحمت فتاه وهو غلام
من حياء العذراء في اغضائه	من رطيب الأملود في ساعديه
نافرات الأشواك عن ايذائه	لوأتي الورد قاطفا لتحامت
نثر الدوح زهره لغطائه	أوأتي النهر في الضحي يتهادي
يسفح البدر نوره لافتدائه	بتر السيف معصما من قريش

(Salaama,2004:294)

2.2. The beginning of Ashura event and deprivation of water

Poolsspeaks of Imam's exodus to Iraq and calls his enemies wicked people who excel at killing and compares them to venomous snakes:

يصغر الكون عن مدي إيوائه	جئت تبغي عرش العراق أميرا
من بناه الإجرام من أولياء	فلقتك عصبة الشر رهط
فتقيض السموم في غبرائه	بينهم كل أرقم يتلوي

(Ibid:293)

On 7th of Muharram in 61 AH, Umar Ibn Saad cut off all access to the river of Euphrates and deprived Imam and his household of water. This was a strategy to wage psychological warfare and to make Imam, surrender and retreat .The thirstiness of Imam Hussain, his household and his companions got intensified but Imam's scheme and patience of women and children prevents him from achieving his objective. Imam and his companions eventually were martyred with thirsty lips and dignity.

Pools speaks of Imam's being deprived of water and describes River Euphrates in a number of lines in his "Al-Hussain" ode. He depicts the river as one that is bountiful and all creatures, either animals or plants, and all humans, either familiar people or strangers, benefit from its water. However Imam was stripped of this apparent right:

لا يصد الشفاه من نزلائه	تحرم الماء والفرات مشاع
ويذيب العيون في إحيائه	يغدق الخصب للجماد ويهمي
كي يروي الصحراء في إبطائه	راكضا تاردا وطورا وثيدا
واندفاق الخيرات في بيدائه	في مجاريه عطفة وحنان
والأفاعي يظلمها بولائه	يفتح النهر صدره للضواري
يجتنيها الورد من أحيائه	ساقه الله رحمة وحياء

(Ibid:293)

والشريد الحقير من غربائه	يستوي فيه ساكن الشط حقا
لاد تهفو حلوقهم لاجتائنه	صد عنه الحسين والأهل والأو

(Ibid:294)

In the fourth ode Kumait reiterates that people didn't defend Imam Hussain and affirms that no one stood by and accompanied Imam when he was deprived of water:

حسيناً ولم يشهر عليهن منصل	يحلن عن ماء الفرات وظله
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(Aburayyash,1986:165)

2.3. The martyrdom of Imam Hussain

The lines of these poets after Ashura evening have been dedicated to lamentation and elegy on Imam's martyrdom. In line 73 of the first Hashmiyah and 102 of the second Hashmiyah Kumait declares that not only did those people betray Imam but they breached the contracts and deserted Imam and didn't stand up for his rights after his martyrdom. They are described as not being committed and

chivalrous. The following two lines depict the immaculacy of Imam more clearly:

وَقَتِيلٌ بِالطَّفِّ غُودِرَ مِنْهُ بَيْنَ غَوَغَاءِ أُمَةٍ وَطَفَامِ

(Ibid:33)

قَتِيلٌ بِجَنْبِ الطَّفِّ مِنْ آلِ هَاشِمٍ فَيَا لَكَ لِحْمًا لَيْسَ عَنْهُ مُذْنِبٌ

(Ibid:85)

It is narrated that when Kumait went to Medinah he visited Imam Baghir. One night Imam wanted him to read some poems. While he was reading the line from Mimiya ((وَقَتِيلٌ بِالطَّفِّ غُودِرَ مِنْهُ)) AbuJaafar wept and then stated: if I had anything, I would give you; your reward is what the Prophet bestowed on Hassaan: "until you are defending my household, Holy Spirit protects you." Kumait then went to Abdullah Ibn Al-Hassan Ibn Ali and read the poem. Abdullah bestowed on him a farmland but Kumait gave it back a few days later.

Kumait continues lamenting and describes wailing women and how they wept over the body of Imam; the women who knew Imam well:

وَتُطِيلُ الْمُرَزَّاءَاتُ الْمَقَالِيَّ تَتُ عَلَيْهِ الْقَعُودَ بَعْدَ الْقِيَامِ

(Ibid:34)

In the lines 101 and 103 of the second Hashmiyah, Kumait pictures differently Imam's martyrdom and his face sitting on the ground. He refers to Imam's decapitating from back and believes that this martyrdom is among the greatest catastrophes. He mentions Obaidullah Ibn Ziyad as the prime murderer of Imam Hussain:

وَمِنْ أَكْبَرِ الْأَحْدَاثِ كَانَتْ مُصِيبَةً عَلَيْهَا قَتِيلُ الْأَدْعِيَاءِ الْمَلْحَبِ

(Ibid:84)

وَمُنْعَفَرُ الْخَدَيْنِ مِنْ آلِ هَاشِمٍ إِلَّا حَبَّذَا ذَاكَ الْجَبِينُ الْمُتَرَبُّ

(Ibid:85)

To depict Imam Hussain's martyrdom, Pools has taken three facets

into account which are blood-soaked body of Imam in Ashura evening, the value of his blood, and influence of his martyrdom on plants. Concerning the first aspect he portrays how Imam was martyred and gives an account of incidents that befell Imam's pure body during Ashura day:

لمحت في كربلاء السبط مطرحا	والرمل يشهق من غمٍّ ومن غضب
مضرجا تربا عريان قد نشبت	فيه السهام كشوك العوسج الأشب
وهامة كشعاع الشمس قد فصلت	عن أمها الشمس فالأضواء فيحجب
حتى حناياه لم تسلم فقوضها	وقع السناكب بين الصدر واللب

(Salaama,2004:307)

Regarding the second aspect, Pools discusses the value of Imam's blood. In his view it overrides the value of any precious agate and gem. He equates a drop of Imam's blood with the lives of noble and great rulers:

يا دماء الحسين أي عقيق	لا يساويه جواهر في غلائه
تفتديه جزيره العرب حتي	لتراها رخيصة في فدايه
قطره منه دونها مهجات	من ملوك الزمان من نبلائه
خضب السهل عابقا بأريج	وسري الفوح طيبا في ثرائه
فإذا الرمل سيل تبر منير	ويباهي قارون في إثاره

(Ibid:295)

صبغ الشط أحمرًا و تدلت	وارفات الغصون من طرفائه
مسبلات العيون تبكي عظيما	من رفوف الخلود في عظمائه
أرسل العندليب شجو جريح	واستحرت أحزانه في غنائه
حسبته الغصون ترجيع صب	باعدته الأيام عن ورقائه
وهو لو تعلم الغصون نواح	بث فيه الأسى بعاشورائه

(Ibid:296)

Regarding the third aspect, Pools speaks of a world in mourning in Al-Hussain ode to show the intensity of grief and severity of the event. More lines are devoted to the influence of Imam's martyrdom on plants in "Ashura Ali and Al-Hussain"ode and at the end Pools puts a curse on Shmr:

حين أودي الشريف في شرفائه	ضج في مسمع الزمان أنين
لم العنادل في داج من الكرب	وساءلت سرحة في الشط جارتها
وفي نسيم الصبا آهات مكتئب	أكاد أسمع في همس الغدير جوي
والغم أطفأ زهر المنبت العشب	فصوح الورد واسودت براعمه
أراقم الناس بالصيابة النجب	فجاوبتها انظري أختاه ما فعلت
والطاهرين من الأدناس والريب	بالأولين ثقي والسابقين علي
ويا هلال العشيات الصباح غب	أبناء طه فيا أرض ازفري أسفا
وأنزلي الشمر في مثوي أبي لهب	سحي علي ابن زياد يا سماء لظي

(Salaama,2004:308)

Using simile in the line 104 of the second Hashmiyah, Kumaitstates that even predators moaned and whimpered; theyrecognized the profundity of the event:

قتيل كأن الولة النكد حوله يطفن به شم العرائن ربرب

(Aburayyash,1986:85)

2.4. The companions of Imam Hussain

Each one of the loyal companions of Imam Hussain possessed a deep knowledge of and insight into Imam's right and histrue being. This knowledge and insight is observed in their devotion to Imam and forsaking all worldly and corporeal values. Their hearts were filled with the love for their Imam. They fought bravely and when they fell down, Imam would be present over their body, kissed and wept (Bara,2002:213).

After speaking of Imam's deprivation of water and people's abandoning him in the fourth Hashmiyah, Kumait refers to a small group of people who succored Imam and were martyred. Those were from the same tribe as poet, Bani Asad tribe (including Habib Ibn Mazahir, Anas Ibn Hareth, Abushaatha, Muslim Ibn Uvsaja, Qays Ibn Musahhar, Mavqeal Ibn Thomamah:

سَوِي عَصَبَةٍ فِيهِمْ حَبِيبٌ مَعْفَرٌ قَضَى نَحْبَهُ وَالْكَاهِلِيُّ الْمُرْمَلُ

(Aburayyash, 1986:165)

وَمَالَ أَبَوَالشَّعْنَاءِ أَشْعَثَ دَامِيًا وَإِنْ أَبَا حَجَلٍ قَتِيلٌ مُحَجَّلٌ

(Ibid:166)

When Moslem entered the battlefield he competently fought against enemies and was wounded. Imam and Habib Ibn Mazahir went to his side. Moslem entrusted Habib with standing by Imam; he died afterwards (Sayyed Ibn Tavis, 2014:104).

وَشَيْخُ بَنِي الصَّيْدَاءِ قَدْ فَاضَ قَبْلَهُمْ وَإِنْ أَبَا مُوسَى أَسِيرٌ مُكَبَّلُ

(Aburayyash, 1986:166)

Qays Ibn Musahhar Al-Saidavi was the carrier of Imam's letter to Kufa. The time he arrived at the entrance of the city, the agents of Ibn Ziyad claimed the letter but he refused to deliver it. They wanted him to curse Imam on the pulpit but after walking up he cursed Obeidollah and disobedient people of Bani Ummayah. He praised the Prophet and his household and asked people to join Hussain. Ibn Ziyad ordered to kill him. He was martyred (Sayyed Ibn Tavis, 2014:76-77).

Next through a metaphor the poet uncovers the intentions of the enemies and murderers of Imam. The blood of Imam and his companions is likened to the lawn; as lawn must be mowed, their blood is also licit for the rulers' swords and must be shed:

كَأَنَّ حُسَيْنًا وَالْبَهَائِلَ حَوْلَهُ لِأَسْيَافِهِمْ مَا يَخْتَلِي الْمُتَبَقِّلُ

(Aburayyash, 1986:166)

Then once more the poet mentions the tension of the battle. He declares that massacre and bloodshed was to the extent that the hooves

of horses could not be seen:

يَخْضَنَ بِهِمْ مِنْ آلِ أَحْمَدَ فِي الْوَغَى دَمًا ظَلَّ مِنْهُمْ كَالْبُهِيمِ الْمُحْجَلِ

(Ibid:167)

Kumait describes Imam and his companions as people of wisdom and knowledge that despite being entitled were not supported and their revenge were not sought:

فَلَمْ أَرِ مَوْتَوْرِينَ أَهْلَ بَصِيرَةٍ وَحَقَّ لَهُمْ أَيْدٍ صِحَاحُ وَأَرْجُلُ

(Ibid:169)

He further states that he has not seen such companions who fought chivalrously and were martyred. The poet uses simile to picture the severity of the battle in a heated day. He analogizes the battle to a pot that is constantly seething:

كَشَيْعَتِهِ وَالْحَرْبُ قَدْ ثَفِيتَ لَهَا أَمَامَهُمْ قَدْرٌ يَجِيشُ وَمَرْجَلُ

(Ibid:170)

Kumait puts Imam's enemies and those waging war into the same group. These people who were riding horses attacked Imam and his followers. He speaks of another group who sympathized with Imam and wept for the truth and right that was trampled on:

فَرِيقَانِ هَذَا رَاكِبٌ فِي عَدَاوَةٍ وَبَاكٍ عَلَيَّ خِذْلَانِهِ الْحَقُّ مَعُولُ

(Ibid:170)

In the next line Kumait reveals the outcome of their performance; he states that neither Imam's enemies gained any benefit nor did Imam's companions suffer any loss (even the case might be the other way round):

فَمَا نَفَعَ الْمُسْتَأَخِرِينَ نَكِيسُهُمْ وَلَا ضَرَّ أَهْلَ السَّابِقَاتِ التَّعْجُلُ

(Ibid:170)

The only point does Pools bring up about Imam's companions is that some of them were related to Hashmi:

يبدھون الحسین بالجیش غدرا وهو بین الأدنین من خلصائه
باقۃ الزھر من ریاض قریش والریاحین غصۃ من نسائه
(Salaama,2004:293)

2.5. The captives of Karbala

Yazid agents captured the women and children. "Though they were the household of the prominent Prophet, they were made to sit on worthless coverlets of camels without canopy by Omar IbnSaad; their faces were open among enemies"(SayyedIbnTavus,2014:139).

Pools Salaama makes a quick reference to the decent captives of Ashura event and speaks of Fatimah bint-Al-Hussain and women and grandchildren of the Prophet that despite being among the respectable and honorable people of the time were humiliated by Yazid who he was a descendant of the captives released by the Prophet:

أتري النوم زار جفن یزید وبنات الرسول فی أسرائه
فاطم بنت فاطم بنت طه تستجیر السفاح فی حبسائه
یسلم الرأي للندامی أمیر یستثیر الدخیل فی أقربائه
حطم القید یا یزید فعار أن یمد الغبی فی نکرائه
صبیۃ جوع ودمع نساء تتهاوی النجوم من جرائه
جدهم أحمد الشفیق جنانا ورئیس الأحزاب من طلقائه
(Salaama,2004:295)

2.6. The murderer of Imam Hussain and his deeds

Pools cannot conceal his hatred for ShimrIbnZeljoshan and expresses his emotions in both odes of "Al-Hussain" and "Ashura Ali and Al-Hussain". Through the most biting metaphors and similes and the worst curses he conveys his detestation and fury to his reader:

أیها الشمریا ابن جوشن یا من أغضبک الآراء فی استحيائه
أنت نکس تقیأتہ الدنایا یقطر الحبر علقما فی هجائه

ويضج اليراع من أسوائه	يشمئز القرطاس من ريح نتن
أطحت الرؤوس من أوفياؤه	قد طعنت الحسين غدرا وظلما
وعصيت الرحمن في وزرائه	فجرحت النبي في أهل بيته
في دماء الأظهار من أبريائه	تغمسُ السيفَ جانبا مستبدا

(Ibid:294)

In "*Ashura Ali and Al-Hussain*" he speaks of Shimr's inexorability and brutality. Seeing painful scenes of Imam's and his companion's martyrdom in Ashura had no effect on him and he was like a ferocious wolf. The only difference between them is that a wolfafter a while desists from slaying but Shimr didn't give up:

وجدا و لكن قلب الشمر لم يذب	صرعي ظماء يذيب الصخر مشهدهم
مستنقع دنس في سبب خرب	وغدا اذا زرقته خلقا وقعت علي
ودس في صدره صلا بلا ذنب	فبث في رأسه ذنبا بلا ظفر
من قمة الرأس حتي أسفل العقب	إبليس جلله بالشر منسدلا
والشمر لا يأتلي في السفك والكلب	قد يمسك الذئب عن فرس و سفح دم

(Ibid:306)

At the end he curses Shimr:

وأنزلي الشمر في مثوي أبي لهب	سحّي علي ابن زياد يا سماء لظي
وتحرق الشمر في الأجداد والعقب	نارا تعم زيادا في أرومته

(Ibid:308)

In Lamiyah, Kumait identifies the origins of Ashura event and names Yazid as the principal cause of Imam's martyrdom. He also disapproves of Hisham who followed in Moavia Ibn Abusufiyan's footsteps; Moavia was the one who set the scene for his oppression. Marvanian abode by Sufyanian:

فيا أخراً أسدي له الغي أول	يصيب به الرامون عن قوس غيرهم
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(Aburayyash, 1986:168)

It is narrated by Muhammad IbnSahl, Kumait's friend, that: with Kumait I came to Jaafar Ibn Muhammad's side, Kumait asked whether he might read poetry. He uttered "these days (ايام التشريق) are great". Kumait replied "it is about you". Imam stated "call in the Prophet's household; Go on!"Kumait read Lamiyah and when he reached the line ((يُصِيبُ بِهِ الرَامُونَ)) Imam raised his head and said "may God bless whatever Kumait has done either secretly or openly and bestow on him until he becomes satisfied (Isfahani,1970:17/24). Then he gave 100 dinar and his robe.

Subsequently the poet points to the deception and duplicity among Umavian and depicts the impact of lure and duplicity on the occurrence of Karbala event (Abdul-Azimzada,2002:674).He speaks of Imam's martyrdom and how Yazid and his followers violated humanity and committed crime for the world's allurements. Those who didn't understand religion and Imamat -the emblem of religion- were saying Takbir for fighting against Imam who stood up to revive prayer:

تَهَافَّتْ ذُؤْبَانُ الْمَطَامِعِ حَوْلَهُ فَرِيقَانِ شَتَى ذُو سِلَاحٍ وَأَعْزَلُ
إِذَا شَرَعَتْ فِيهِ الْأَسْنَةُ كَبُرَتْ غَوَاثِمُهُمْ فِي كُلِّ أَوْبٍ وَهَلَلُوا

(Aburayyash,1986:168)

Kumait refers to the futility of the things that were conducted against Imam. He says there is no Divine Grace for Yazid in carrying Imam's head. He also views people weeping for Imam as the ones who do not deserve rebuke and reprimand:

فَمَا ظَفَرَ الْمُجْرِي إِلَيْهِمْ بِرَأْسِهِ وَلَا عَذَلَ الْبَاكِ عَلَيْهِ الْمُؤَلُّو

(Ibid:169)

2.7. People's awakening and their resistance against Marvanian

One of the key points discussed in Kumait'sHashmiat and to which pools pays less attention is awakening that was originated from Ashura event. Shia can form a united nation and a powerful army to stand up against Marvanian and enemies and conquer them. The

horses of such an army would remind them of Ashura day and its martyrs that were trampled down; he makes an analogy between the army and pluvial clouds:

فإن يجمع الله القلوب وتلقهم
لنا عارض ذو وابلٍ أطلقت له
لنا عارض من غير مزن مكلل
وكاء ردي الأبطال عزلاء تسجل
(Ibid:171)

There is no need for such a powerful and brave army to wear armor. When a shrouded man enters the battlefield it's as though he is wearing a white armor:

سراييلنا في الروع بيض كائها
علي الجرد من آل الوجيه ولاحق
أضا اللوب هزتها من الريح شمأل
ثذكرنا أوتارنا حين تصل
(Ibid:172)

The poet wants to take revenge; he believes when the army confronts the enemy, it will inflict a loss one hundred times worse than the one befell Imam Hussain and his household:

تكل لهم بالصاع من ذاك أصوعا
ويأتيهم بالسجل من ذاك أسجل
(Ibid)

After flaring the lives up and enkindling the anger's flames, the poet embarks on awakening people and provoking them to rising up against such Umavirulers. He fusses about people who don't want to wake up after so many catastrophes and so far as possible prevent greater events. He wonders whether these people want to have a safe haven like Hussain, the one who would protect them from intrigues. The guardian who is awakening and informing:

ألا يفزع الأقوام مما أظلمهم
ولما نجى ذات ودقين ضئيل
من المصملات الدآليل قد بدا
لذي اللب منها برقها المتخيل
إلي مفزع لن ينجي الناس من عمي
ولا فتنة إلا اليه التحوّل
(Ibid:173)
(Ibid:174)

2.8. The emanation of poet's inner feelings

Poetry is emanation of the most genuine feelings of a person and pictures the poet's emotions about a subject. Kumait's feelings are more logical and based on reasoning. On the contrary in "Al-Hussain" ode Pools distinctly expresses his feelings towards the severity of the catastrophe inflicted upon Imam and his household. His emotions, unlike Kumait, revolve around lamentation and the pricking pain of Imam's martyrdom. The poet was struggling with a disease for many years and was in bed when he wrote these poems. He was so moved by Karbala event that despite his great pains decided to compose some poems about it:

ويعجز الخاطر المجنح وصفا	ويغص الخيال عند رثائه
من ضواحي لبنان خذها دموعاً	من أماليـد أرزه وعلائه
هاله مصرع الحسين شهيدا	فأتاك الجريح من شعرائه

(Salaama, 2004:296)

قطعت له الآلام عضوا فعضوا	وتلظي اليأس المرير بدائه
غيضت آية الرجاء وولت	وتهاوت آماله بشفائه
يتمني الموت الزؤام خلاصا	ويرجيه بلـسما في دوائه
شاعر صدره جحيم مقيم	وفؤاد يموت في كربلائه

(Ibid:297)

In "*Ashura Ali and Al-Hussain*" Pools expresses his emotions about Karbala event and compares himself with Mutanabbi and Farazdaq:

بكيت حتي وسادي نش من حرق	وضجّ في قلـمي إـعـوال منتحب
قد صانع المتنبي سيف دولته	فراح يدلج في بيداء مكتسب
يزجي بديع خيال كالجمان سني	علي يـراع أنيق ملهم ذرب
يبكي جمالا ولم يشهد له شبحا	في أخت خير أخ أو بنت خير أب

(Ibid:308)

In this line he alludes to a famous account from Zainab which was an answer to IbnZiyad in Kufa mansion. IbnZiyad said "how did you

find the way God treated your brother and household?" Zeinab replied "I saw nothing but beauty" (SayyedIbnTavus,2014:153).

أنا المسيحي أبكاني الحسين وقد	شرقت بالدمع حتي كاد يشرق بي
لا يستوي في لقاء النار شاهدها	والمرتمي فوقها جذها من الحطب
فلا فرزدق زين العابدين شاي	شأوي ولا المتنبى دأبه دأبي

(Salaama,2004:306)

Conclusion:

Great Ashura movement has inspired many poets who are actually Hussain's poets. Two of them are KumaitAL-Asadi -Shia poet- and Pools Salaama -the Christian literary figure. Their approach toward Imam Hussain has been reviewed. Kumait, with his singular bravery and courage, laments fearlessly Imam Hussain during oppressive ruling of Umavi. In his elegy he doesn't look at Ashura event mournfully but views it as an epic with passionate cry against oppression. He turns Ashura into a force motivating awakening and fighting tyranny. SinceKumait has not been livinglong after Karbala event, he intends to awake people through a discursive approach and encourages them to stand up against Umavian. His objective is to revive and uphold Islamic values and to commemoratethe perfect personality of Imam as an epitome for Islam world and a true substitute for the Prophet.

Pools' poems lack such awakening. Similar to Kumait, Pools laments Imam but he takes a descriptive-narrative approach to depict Karbala event. In his poems Imam's personality is described in a way that reflects his passionate love of Imam. The poet's powerful imagination has made his works more appealing to hearts. In comparison with Kumait's poetry, Pools' poems are more emotionally oriented and his scope of analysis is broader regarding Karbala event. The purposefulness of Karbala event, the deprivation of water, and the destiny of captives have been pictured thoroughly. However Kumait

has considered two dimensions that are Imam's companions, who are from the same tribe as the poet (BaniAsad), and the necessity of people's awakening. Behavioral/social features of Imam's personality, his martyrdom, and murderers are three common aspects under scrutiny in the works of these two poets. Both poets have played an important role in upholding the message of Ashura and his great leader.

ملخص البحث:

مدرسة عاشوراء، هي مدرسة وراء المكان و الزمان. كانت دراسة هذه المدرسة وقائدها العظيم، خطوة نحو القيم السامية. لقد عبر الكميت بن زيد الاسدي، الشاعر الشيعي وبولس سلامة، الأديب المسيحي عن هذه القيمة في آثارهما. في الدراسة الحالية التي تهدف إلى التعرف علي هذه القيمة، نسعى الإجابة علي السؤال: كيف عبرا الشاعران من الثقافتين الشيعية و المسيحية عن الإمام الحسين عليه السلام والمدرسة عاشوراء؟

نلاحظ النهجين في تحليل المحاور و الأسس الهامة حول الإمام الحسين ونهضته العظيمة في ((الهاشميات)) و((قصيدة الحسين)): النهج الاحتجاجي و الجدلي للكميت وكان الشاعر يدافع فيه عن أهل البيت؛ في حين، كان سلامة اتخذ نهج السرد و يصف واقعة كربلاء من وجهة النظر الملحمية والصحوية. كذلك كانت وجهة نظر الكميت انتفاضة وصرخة التي كان فيها أداة للصحوة والكفاح ضد الاستبداد.

والمنهج المتبع في هذه المقالة هو المنهج التوصيفي - التحليلي علي أساس استخراج الأبيات المرتبطة بالموضوع من ((الهاشميات)) وقصيدة ((الحسين)).

الكلمات الدلالية: الهاشميات، قصيدة الحسين، الكميت بن زيد، بولس سلامة، الإمام الحسين عليه السلام.

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