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Lesson 27: The Shi'ah Poets and the Station of Poetry

During the past periods, poetry occupied a special station, and in addition to its literary and aesthetic dimensions, it had been considered the most important instrument of propaganda, playing the role of today's mass media such as printed matters, radio and television.

During the pre-Islamic period of ignorance {*yawm al-jahiliyyah*}, this fact was conspicuously prevalent among the Arabs because they used to give ample importance to eloquence, fluency and beauty of speech. For this reason, one of the significant forms of the miracle of the Qur'an is its eloquence and fluency; hence, poetry occupied a special place among the Arabs.

As Ya'qubi says in this regard:
The Arab people used to regard poetry as equal to knowledge and wisdom. If in a certain tribe a sagacious and ingenious poet emerged, his presence at the annual trade fairs and the *Hajj* ceremony and its assemblies would be provided so as for him to recite his poetry and be heard by other tribes and clans, and thus, his tribe would be proud of his poetry.

The Arab tribes used to refer to poetry in all their works. They would also express enmity through poetry; give example through poetry; give honor to one another through poetry; find fault with one another through poetry; and extol and eulogize one another through it.[1]

After the event of Saqifah and the overt formation of Shi'ism, Arabic poetry maintained its station and the Shi'ah made use of it in propagating their viewpoint regarding Imamate and guardianship {*wilayah*}. Poets who were upholding the *wilayah* on the rightfulness of the Shi'ah school whose foundation was the rightfulness of the Commander of the Faithful 'Ali (*'a*) over the caliphate recited poems and had pivotal role in the spread and propagation of Shi'ism. Notwithstanding his anti-Shi'ah tendency, Zubayr ibn Bakkar has mentioned some of these poems. Among these were the poems of 'Utbah ibn Abi Lahab which run as follows:

ما كنت احسب أن الأمر منصرف عن هاشم ثم منها عن أبي حسن!

أليس اولى من صلى لقبلتكم و أعلم الناس بالقرآن و السنن؟

و أقرب الناس عهداً بالنبي ومن جبريل عون له في الغسل و الكفن؟

ما فيه و ما فيهم لا يمترون به و ليس في القوم ما فيه من الحسن

ماذا الذي ردهم عنه فنعلمه ها ان ذاغبنا من اعظم الغبن

I did not imagine that they would take away the matter of caliphate from the Banu Hashim and among whom from Abu'l-Hasan (‘Ali)!
Is he not the first person to pray toward your qiblah and the most learned of people about the Qur'an and the Sunnah?
Was he not the last person to see the Prophet? And has he not been assistant of Jibra'il in bathing (for the dead) and enshrouding the Prophet?
Why do you not think about the difference between you and ‘Ali? Among the people, no one possesses his good qualities.
What has been the reason behind their deviation from him? Make him aware of this fact as this loss is the greatest of losses.[2]

The pure Imams (*‘a*), who were also aware of the utility and influence of poetry, used to satisfactorily appreciate and honor Shi‘ah poets. One day, Kumayt Asadi came to Imam al-Baqir (*‘a*) and recited his elegy until he reached this couplet:

و قتيل بالطف غودر منهم بين غوعاء أمّةٍ و طغام

And the killed one among them in the land of Taf has been abjectly and miserably abandoned by people.

Imam al-Baqir (*‘a*) wept and said: “O Kumayt! If we only had wealth we shall give it to you. Yet, I will tell you whatever the Messenger of Allah (*‘a*) said to Hassan ibn Thabit: ‘So long as you defend us *Ahl al-Bayt*, you are confirmed by the Holy Spirit {*ruh al-qudus*}’.”[3]

Similarly, Imam as-Sadiq (*‘a*) used to say: “O assembly of the Shi‘ah! Teach the poems of ‘Abdi[4] to your children as he is with the religion of God.”[5]

For this reason, the truth-speaking Shi'ah poets were held in high esteem and regard by the Shi'ah and devotees of the Prophet's (S) descendants. As Ibn al-Mu'tazil has narrated, "The people of Qum used to make it incumbent upon themselves to allocate fifty thousand dirhams for Da'bal Khaza'i, a Shi'ah poet."[6]

As such, the Shi'ah poets were always subjected to persecution and harassment by the Umayyad and 'Abbasid rulers. Due to the poems he has recited in praise of Banu Hashim and the pains experienced by the progeny of the Prophet (S), Kumayt ibn Zayd al-Asadi fell prey to the bigotry of the Umayyads and was imprisoned.[7] Because of poems he had recited in acknowledging Muhammad Nafs az-Zakiyyah,[8] Sadif ibn Maymun[9] earned the tirade of the 'Abbasid caliph Mansur and by the caliph's order, 'Abd as-Samad ibn 'Ali, the then governor of Medina, buried Sadif alive.[10]

Ibrahim ibn Hurmah was also one of the silver-tongued Shi'ah poets who composed beautiful poems in praise of the *Ahl al-Bayt* (*'a*). When he entered the court of the 'Abbasid caliph Mansur, Mansur spoke to him harshly and said: "After this, if you would recite poems which we do not accept, I will kill you."[11]

Nonetheless, the self-sacrificing poets such as Du'bal paid less attention to these threats. Du'bal used to say, "For fifty years, I have been carrying a gallows but I cannot find anyone who would hang me in it."[12]

The Shi'ah Poets Till the End of Minor Occultation

As indicated earlier, from the very first few days after the event of Saqifah, there were those among the truth-speaking poets who defended the school of Shi'ism through their eloquent tongues.

During the rule of the Commander of the Faithful (*'a*) and at the Battle of Jamal and the Battle of Siffin, apart from the poets of Iraq who were among the followers of 'Ali (*'a*), many of the companions of the Prophet (S) such as 'Ammar ibn Yasir, Khuzaymah ibn Thabit, Abu Ayyub al-Ansari, 'Abd Allah ibn al-'Abbas, and others recited poetry in defending the right of the Commander of the Faithful (*'a*).

During the Umayyad period, some poets had also kept their attachment to the progeny of the Prophet (S). During the Umayyad period compared to the 'Abbasid period, however, there were fewer poets who were present on the scene because during that period an extreme atmosphere of strangulation was prevalent in the Shi'ah community.

As Abu'l-Faraj al-Isfahani says, "The preceding poets of the Umayyad period recited fewer poems in lamentation for Imam al-Husayn (*'a*)."[13] When Kumayt al-Asadi recited the poetry in praise of Banu Hashim {*hashimiyyat*}, 'Abd Allah ibn Mu'awiyah who was one of the descendants of Ja'far ibn Abi Talib at-Tayyar addressed the Banu Hashim, saying: "O Banu Hashim! At the time when the people refrained from expressing your superiority, this Kumayt recited poetry for you and risked his live vis-à-vis the Umayyads." The same poetry was the cause of the trouble that Kumayt endured.[14]

Prior to him, Farazdaq was also sent to the Umayyad prison because of his eulogy to Imam as-Sajjad (*'a*).[15]

During the 'Abbasid period, sensitivity toward the truth-speaking poets was also strong, but since the Shi'ah community had expanded then, less control was exerted against them compared to that of the Umayyad period. When the 'Abbasids gradually became weak, more poets were present on the scene for defending the school of Shi'ism. As Dr. Shawki Ḍayf says, "During the second 'Abbasid period, more Shi'ah poems were recited, and the Shi'ah poets during that period were of two groups: 'Alawi poets and non-'Alawi poets."[16]

Meanwhile, scholars and notables such as Ibn Shahr Ashub, 'Ali Khan Shirazi and the late 'Allamah Amini have written about the numbers of Shi'ah poets. Yet, the most comprehensive work in this regard is by Sayyid Muhsin Amin who has counted the number of Shi'ah poets according to their year of death up to 329 AH, i.e. the end of the minor occultation {*ghaybah as-sughra*}.[17]

The Leading Shi'ah Poets

In every period, some renowned and famous Shi'ah poets were the vanguards of Shi'ah poetry and thawed themselves in the guardianship {*wilayah*} of and love for the progeny of the Prophet (S). Among these poets were Kumayt ibn Zayd al-Asadi, Kuthayyir 'Azzah, Farazdaq and Sayyid Humayri during the Umayyad period. As Ibn 'Abd Rabbih says, "Kumayt and Kuthayyir were among the staunch and extreme Shi'ah."[18]

The son of Kumayt, Mustahil, says: "At the time of death, the last time that he opened his eyes, Kumayt said three times, '*Allahumma al Muhammad*'."[19] Ibn Mu'taz has said: "Sayyid Humayri expressed in poetry all the famous virtues of 'Ali ibn Abi Talib (*'a*)."[20]

Abu'l-Faraj al-Isfahani also says, "The poems of Sayyid Humayri are mostly in praise of Banu Hashim and reproach to their enemies. Two thousand three hundred odes in praise of Banu Hashim have been reported from him."[21] For this reason, Sayyid Humayri occupied a lofty station among the Shi'ah and there was a special seat for him in Masjid al-Kufah.[22]

During the first 'Abbasid period, the two great silver-tongued and eloquent Shi'ah poets were Mansur Namri and Da'bal al-Khaza'i. Harun ar-Rashid issued Namri's execution order but he was not found when still alive.[23]

Dr. Mustafa Shak'ah says regarding Da'bal:
Da'bal used to praise the Household of the Prophet (S) describing them in his poems in such a manner that as if they were part of his family. He used to harass the Umayyads and the 'Abbasids, and if they would intimidate him, he would say, "For fifty years, I have been carrying a gallows but I cannot find anyone who would hang me in it."[24]

Concerning this, Dr. Shawqi ayf thus says:
During the second ‘Abbasid period,[25] Shi‘ah poems had been much recited some of which had been recited by ‘Alawi poets while others had been recited by other Shi‘ah poets. Among the most prominent ‘Alawi poets during that period were Muhammad ibn Salih al–‘Alawi al–Hummani and Muhammad ibn ‘Ali from among the descendants of ‘Abbas ibn ‘Ali. During the reign of Mutawakkil, this Muhammad ibn ‘Ali used to take pride in his forefathers and reflect the Shi‘ah views in his poems.[26]

Lesson 27: Summary

Poetry in the past occupied a special place and apart from its literary dimension, it had been considered the most significant means of propaganda.

After the event in Saqifah, the Shi‘ah made use of poetry in spreading their viewpoint concerning the Imamate, and the poets played a key role in strengthening and spreading Shi‘ism.

The pure Imams (*‘a*) who were completely aware of the use and influence of poetry appreciated and acknowledged the Shi‘ah poets satisfactorily. Meanwhile, on account of the impact of their words, the Shi‘ah poets had always been subjected to persecution and harassment by the hostile Umayyad and ‘Abbasid rulers.

During the rule of the Commander of the Faithful (*‘a*) and in the Battle of Jamal and the Battle of Siffin, apart from Iraqis, many of the companions of the Prophet (S) had also recited poems in defense of the right of ‘Ali (*‘a*). On account of the intense atmosphere of strangulation during the Umayyad period, however, less number of poets had kept on expressing their attachment to the progeny of the Prophet (S).
During the first ‘Abbasid period, the same condition was prevalent, but during the second period, more Shi‘ah poets were present on the scene due to the weakening of the caliphate. The most comprehensive work on the number of the Shi‘ah poets has been done by the late Sayyid Muhsin Amin.

Lesson 27: Questions

1. What was the station of poetry among the Arabs?

2. After the event of Saqifah, what service did the Shi‘ah poets offer?

3. How was the pure Imams’ (*‘a*) treatment of the Shi‘ah poets?

4. How did the hostile Umayyad and ‘Abbasid rulers deal with the Shi‘ah poets?

5. Which of the scholars has performed the best computation of the number of Shi‘ah poets?

6. Who were the leading Shi‘ah poets during the Umayyad period?

7. Who were the leading Shi‘ah poets during the first and second ‘Abbasid periods?

1. Ahmad ibn Abi Ya‘qub ibn Wadhih, Tarikh al-Ya‘qubi, 1st edition (Qum: Manshurat ash-Sharif ar-Radi, 1414 AH), vol. 1, p. 262.
2. Zubayr ibn Bakkar, Al-Akhbar al-Muwaffaqiyyat (Qum: Manshurat ash-Sharif ar-Radi, 1416 AH), p. 581.
3. ‘Ali ibn Husayn ibn ‘Ali Mas‘udi, Murawwij adh-Dhahab, 1st edition (Beirut: Manshurat Mu’assasah al-A‘lami Li’l-Matbu‘at, 1411 AH), vol. 3, p. 254.
4. ‘Abdi was among the companions of Imam as-Sadiq (‘a) and has been mentioned in Rijal Kashi as Sufyan ibn Mus‘ab with the epithet of Abu Muhammad. Shaykh at-Tusi, Ikhtiyar Ma‘rifah ar-Rijal (Rijal Kashi) (Qum: Mu’assasah Al al-Bayt Li Ihya’ at-Turath, 1404 AH), vol. 2, p. 704. Ibn Shahr Ashub has mentioned Sufyan ibn Mus‘ab in the category of “”muqtasad” poets while erroneously mentioned as ‘Ali ibn Hammad ‘Abdi in the category of “mujahir” poets. Ibn Shahr Ashub Mazandarani, Ma‘alim al-‘Ulama’ (Najaf: Manshurat al-Matba‘ah al-Haydariyyah, 1380 AH/1961), pp. 147, 151.
5. Ma‘alim al-‘Ulama’, p. 147.
6. Dr. Shawqi ayf, Tarikh al-Adab al-‘Arabi al-‘Asr al-‘Abbas al-Awwal (Egypt: Dar al-Ma‘arif, n.d.), p. 321.
7. ‘Ali ibn al-Husayn Abu’l-Faraj al-Isfahani, Al-Aghani (Beirut: Dar Ihya’ at-Turath al-‘Arabi, n.d.), vol. 17, pp. 1-8.
8. Muhammad Nafs az-Zakiyyah was one of the grandchildren of Imam al-Hasan (‘a) and his father was ‘Abd Allah ibn al-Hasan Muthanna. During the concluding part of the Umayyad rule, the Banu Hashim pledged allegiance to him though Imam as-Sadiq (‘a) had then believed that his work would lead to nowhere. After the ‘Abbasids’ ascension to the office of caliphate, Nafs az-Zakiyyah staged an uprising during the reign of the second ‘Abbasid caliph Mansur, but he was defeated by the ‘Abbasid forces and was killed.
9. Sadif ibn Maymun was one of the attendants of Imam as-Sajjad (‘a) and Ibn Shahr Ashub has mentioned him in the category of “mudqasid” poets of the Ahl al-Bayt (‘a). Through his poems, it was also he who urged Saffah, the first ‘Abbasid caliph, to kill the surviving Umayyads. Sayyid Muhsin Amin, A‘yan ash-Shi‘ah (Beirut: Dar at-Ta‘aruf Li’l-Matbu‘at, n.d.), vol. 1, p. 169.
10. Ahmad ibn Muhammad ibn ‘Abd Rabbih al-Andalusi, Al-‘Aqd al-Farid (Beirut: Dar Ihya’ at-Turath al-‘Arabi, 1409 AH), vol. 5, pp. 72-73.
11. Asad Haydar, Al-Imam as-Sadiq wa’l-Madhahib al-Arba‘ah, 3rd edition (Beirut: Dar al-Kutub al-‘Arabiyyah, 1403 AH), vol. 1, p. 452.
12. Dr. Mustafa Ash-Shak‘ah, Al-Adab fi Mawkib al-Hadharah al-Islamiyyah, Kitab ash-Shu‘ara 1 (Beirut: Dar al-Kitab al-Lubnaniyyah, n.d.), pp. 162-163.
13. ‘Ali ibn al-Husayn Abu’l-Faraj al-Isfahani, Maqatil at-Talibiyyin (Qum: Manshurat ash-Sharif ar-Radi, 1416 AH), p. 121.
14. Al-Aghani, vol. 17, pp. 1-8.
15. Qutb ad-Din Rawandi, Al-Khara’ij wa’l-Jara’ih, 1st edition (Qum: Mu’assasah al-Imam al-Mahdi, 1409 AH), vol. 1, p.267.
16. Shawki ayf, Tarikh al-Adab al-‘Arabi al-‘Asr al-‘Abbas ath-Thani (Egypt: Dar al-Ma‘arif, n.d.), p. 386.
17. The Shi‘ah poets according to the computation of the late Sayyid Muhsin Amin are as follows:

The Commander of the Faithful ‘Ali (‘a); Fatimah az-Zahra bint Rasulullah (‘a); Fadhl ibn al-‘Abbas (died 12 or 15 AH); Rabi‘ah ibn Harith ibn ‘Abd al-Muttalib (died 23 AH); ‘Abbas ibn ‘Abd al-Muttalib (died 32 AH); Hasan ibn ‘Ali (‘a); Husayn ibn ‘Ali (‘a); ‘Abd Allah ibn Abi Sufyan ibn Harith ibn ‘Abd al-Muttalib (martyrdom 61 AH); ‘Abd Allah ibn al-‘Abbas (died 68 AH); Umm Hakim bint ‘Abd al-Muttalib (died 1st century AH); Arwa bin ‘Abd al-Muttalib.

Among the non-Banu Hashim and companions of the Prophet (S): Nabi‘ah Ju‘di Qays ibn ‘Abd Allah (died 1st century AH); Abu’l-Haytham ibn Tayyahan al-Ansari (martyrdom 37 AH); Khuzaymah ibn Thabit Dhu’sh-Shahadatayn (martyrdom 37 AH); ‘Ammar ibn Yasir (martyrdom 37 AH); ‘Abd Allah ibn Badil ibn Waraqa’ al-Khaza‘i (martyrdom 37 AH); Kharim ibn Fatik al-Asadi (died 1st century AH); Sa‘sa‘ah ibn Sawhan al-‘Abdi (died 1st century AH); Labid ibn Rabi‘ah al-‘Amiri (died 41 AH); Ka‘b ibn Zuhayr al-Aslami (died 45 AH); Hujr ibn ‘Udayy al-Kindi (martyrdom 51 AH); Ka‘b ibn Malik al-Ansari (1st century AH); Qays ibn Sa‘d al-Ansari (died 60 AH); Mundhir ibn Jarud ‘Abdi (died 61 or 62 AH); Sulayman ibn Sard al-

Khaza‘i (martyrdom 65 AH); Ahnaf ibn Qays at-Tamimi (died 67 or 68 AH); ‘Uday ibn Hatam at-Ta’i (died 68 AH); Abu’t-Tufayl ‘Amir ibn Wathilah Kanani (died 100 AH).

Among the Followers {tabi‘un} (the generation after the sahabah), Followers of the Followers {tabi‘un at-tabi‘un} and the succeeding generations:

Hashim Mirqal (martyrdom 37 AH); Malik al-Ashtar (martyrdom 38 or 39 AH); Thabit ibn ‘Ajlan al-Ansari (1st century or 50 AH); Najashi Qays ibn ‘Amru Harithi (one of the Iraqi poets in the Battle of Siffin); Qays ibn Fahdan al-Kindi (died 51 AH); Sharik ibn Harith A‘war (died 60 AH); Sa‘yah ibn ‘Aridh (died 1st century AH); Jarir ibn ‘Abd Allah Bajli (died 1st century AH); Rabbab bint Imra’i al-Qays, wife of Imam al-Husayn (‘a) (died 62 AH); Umm al-Banin Fatimah Kalabiyyah, wife of the Commander of the Faithful (‘a) (died 1st century AH); ‘Ubayd Allah ibn Hurr Ju‘fi (died 1st century AH); Muthanna ibn Mukharramah ‘Abdi (died 1st century AH); Abu Dahbal Jamhi (died 1st century AH); Abu’l-Aswad ad-Da’uli (died 69 AH); ‘Uqbah ibn ‘Amru as-Sahami; ‘Abd Allah ibn ‘Awf ibn Ahmar; Musayyab ibn Najbah al-Fazari (martyrdom 65 AH); ‘Abd Allah ibn Sa‘d ibn Nufayl (martyrdom 65 AH); ‘Abd Allah ibn Khadhal at-Ta’i (died 1st century AH); ‘Abd Allah ibn Wal at-Tamimi (martyrdom 65 AH);

Rafa‘ah ibn Shadad Bajli (martyrdom 66 AH); A‘sha Hamdan (died 1st century AH); Ibrahim al-Ashtar (martyrdom 66 AH); Ayman ibn Kharim al-Asadi (died 90 AH); Fadhl ibn al-‘Abbas ibn ‘Uqbah ibn Abi Lahab (died 90 AH); Abu’r-Ramih al-Khaza‘i (died 100 AH); Khalid ibn Ma‘dan at-Ta’i (died 103 AH); Kuthayyir ‘Azzah (105 AH); Farazdaq Hammam ibn Ghalib at-Tamimi (died 110 AH); Sufyan ibn Mus‘ab ‘Abdi (120 AH); Zayd ibn ‘Ali ibn al-Husayn (‘a) (martyrdom 122 AH); Sulayman ibn Qutaybah ‘Adawi (died 126 AH);

Kumayt ibn Zayd al-Asadi (died 126 AH); Mustahil ibn Kumayt (died 2nd century AH); Yahya ibn Ya‘mar (died 127 AH); Fadhl ibn ‘Abd ar-Rahman ibn al-‘Abbas ibn Rabi‘ah ibn Harith ibn ‘Abd al-Muttalib (died 129 AH); Malik ibn A‘yan Jahni (died mid-2nd century AH); Ward ibn Zayd, brother of Kumayt (died 140 AH); Qadhi ‘Abd Allah ibn Shabramah al-Kufi (died 144 AH); Ibrahim ibn Hasan (killed in Bakhmara 145 AH); Musa ibn ‘Abd Allah (died 2nd century AH); Sadif ibn Maymun (died 147 AH); Muhammad ibn Ghalib ibn Hudhayl al-Kufi (died 2nd century AH); Zurarah ibn A‘yan (died 150 AH);

Ibrahim ibn Hurmah (died 150 AH); ‘Abd Allah ibn Mu‘awiyah, a descendant of Ja‘far at-Tayyar (died 2nd century AH); Abu Hurayrah ‘Ajli (died 2nd century AH); Abu Hurayrah al-Abar (died 2nd century AH); Qudamah Sa‘di; Ja‘far ibn ‘Affan at-Ta’i (died 150 AH); Abu Ja‘far Mu’min Taq (died 2nd century AH); Sharik ibn ‘Abd Allah Nakha‘i (died 2nd century AH); ‘Ali ibn Hamzah Nahawi Kasa’i (died 189 AH); Mansur Numri (died 2nd century AH); Mu‘adh ibn Muslim Hara’ (died 188 AH); ‘Abd Allah ibn Ghalib al-Asadi (died late 2nd century AH); Muslim ibn Walid al-Ansari (died at the end of 2nd century AH);

Abu Nu’as Mutawallid (died 198 AH); Sayyid Humayri (died 199 AH); ‘Ali ibn ‘Abd Allah Khawafi (died 3rd century AH); ‘Abd Allah ‘Ali Marani (died 3rd century AH); ‘Abd Allah ibn Ayyub Huraybi (died 3rd century AH); Mashi‘ Ma’i (died 3rd century AH); Qasim ibn Yusuf Katib (died 3rd century AH); Ashja‘ ibn ‘Amru Salmi (died 210 AH); Muhammad ibn Wahib Humayri (died 3rd century AH); Abu Dalf ‘Ajli (died 255 AH); Abu Talib al-Qummi (died 3rd century AH); Abu Tammam Habib ibn Aws at-Ta’i (died 3rd century AH);

Dik al-Jinn (died 236 AH); Ibrahim ibn al-‘Abbas as-Sawli (died 234 AH); Ibn Sakit Ya‘qub ibn Ishaq (died 244 AH); Abu Muhammad ‘Abd Allah ibn ‘Ammar Barqi (died 245 AH); Da‘bal ibn ‘Ali al-Khaza‘i (died 246 AH); Muhammad ibn ‘Abd Allah al-Khaza‘i, cousin of Da‘bal (died 3rd century AH); ‘Abd Allah ibn Muhammad al-Khaza‘i (died 3rd century AH); Husayn ibn Da‘bal al-Khaza‘i (died 3rd century AH); Musa ibn ‘Abd al-Malik (died 246 AH); Ahmad ibn Khalad Ashrawi (died 3rd century AH); Ahmad ibn Ibrahim (died 3rd century AH);

Bakr ibn Muhammad an-Nahawi (died 248 AH); Ahmad ibn ‘Umran Akhfash an-Nahawi (died 250 AH); Abu ‘Ali Husayn ibn ahak (died 250 AH); Muhammad ibn Isma‘il Sumayri (died 255 AH); Fadhl ibn Muhammad (mid-3rd century AH); Hummani ‘Ali ibn Muhammad (died 260 AH); Dawud ibn Qasim Ja‘fari (died 261 AH); Ibn Rumi ‘Ali ibn al-‘Abbas (died 283 AH); Bahtari Walid ibn ‘Ubayd at-Ta’i (died 284 AH);

Sharif Muhammad ibn Salih (died 3rd century AH); Nasr ibn Nasir Halwani (died 3rd century AH); ‘Ali ibn Muhammad ibn

Mansur ibn Bassam (died 302 AH); Ahmad ibn ‘Ubayd Allah (died 314 AH); Khubz-Arzi Basri Nasr ibn Ahmad (died 317 AH); Khabbaz al-Baldi Muhammad ibn Ahmad (died 4th century AH); Ahmad ibn ‘Alawiyyah al-Isfahani (died 320 AH); Abu Bakr Muhammad ibn Hasan Darid (died 321 AH); Muhammad ibn Ahmad ibn Ibrahim Tabataba’i al-Hasani (died 322 AH); Muhammad ibn Muzid Bushanji (died 325 AH); Mufajja‘ Basri Muhammad ibn Ahmad (died or martyred 327 AH); ‘Ali ibn al-‘Abbas Nawbakhti (died 329 AH).

See A‘yan ash-Shi‘ah, vol. 1, pp. 166-172.

18. Al-‘Aqd al-Farid, vol. 5, p. 290.
19. Al-Aghani, vol. 17, p. 40.
20. ‘Allamah Amini, Al-Ghadir fi’l-Kitab wa’s-Sunnah wa’l-Adab (Tehran: Dar al-Kitab al-Islamiyyah, 1366 AHS), vol. 1, p. 242.
21. Ibid., p. 241.
22. Al-‘Aqd al-Farid, vol. 4, p. 320.
23. Al-Imam as-Sadiq wa’l-Madhahib al-Arba‘ah, vol. 1, p. 254, as quoted in Zahra’l-Adab, vol. 3, p. 70.
24. Al-Adab fi Mawkib al-Hadharah al-Islamiyyah, Kitab ash-Shu‘ara 1, pp. 162-163.
25. The second ‘Abbasid period refers to the beginning of the third century AH starting from the time of Mu‘tasim with the entrance of the Turks in the ‘Abbasid court.
26. Tarikh al-Adab al-‘Arabi al-‘Asr al-‘Abbas ath-Thani, p. 386.

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