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# The ethics of a Prophet of Islam (PBUH) in the Holy Qur'an and the Islamic era satirists

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### ABSTRACT

With the emergence of Islam faith throughout the Arabia Peninsula, the Arabian poetry entered a new era. The poets who eulogized Arab tribes' ideals at the Pre-Islamic Ignorance Age, at the dawn of Islam changed their direction to spirituality or the adoration of God's saints, especially the Prophet of Islam. The poets who exalted and revered the Prophet and his superior qualities in their poetry were generally devoted to the Islamic faith and exalted the Prophet genuinely and from the bottom of their heart. Some of these poets include HissanIbnThabit Ansari, AbdallhIbnRavaheh, KaebIbn Malik and KaebIbnZahir which their poetry has been recorded in the history. In their poetry on the Prophet, such poets defended the Prophet's faith and supreme intentions and mostly eulogized His proper attributes such as generosity, affability, patience, forgiveness, honesty and sanctity, divine mission and prophecy, etc. and they utilized illuminating verses of the Holy Qur'an in their poetry and founded the basis of their artistic work on the commendation of the Prophet so as to achieve their own perfection.

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### Introduction

We appreciate and revere the Holy Essence which turned the dark universe into brightness by the rays of knowledge and decorated the pages of the soul by the lights of recognition and enlightened.

It was a long time that ignorance and naivety stained the soul of human with barbarity and wilderness and spoiled truth and spirituality by illusions and fallacy. At that particular era, honor wan nothing more than abasement and humiliation and the community was founded on the prejudices of a bunch of ignorant people. Then the God sent the Prophet to help people achieve happiness and perfection. The last messenger of the Allah was the Mohammad Trustee. He was and will be forever a complete example for humanity. So the God recites in the Holy Qur'an Al-Ahzab Chapter, Verse 21):

(There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.)

Meanwhile, since the prophet hood of Him, there have been a great deal of poets who have eulogized the Prophet and have decorated their poetry with His valuable attributes by the help of the Holy Qur'an. Some of these poets include HissanIbnThabit Ansari, AbdallhIbnRawaha, Ka'bIbn Malik and Ka'bIbnZuhair, which the present paper mainly attempts to present some of such poems by the reference to the Holy Qur'an.

**A study of personality aspects of the Prophet of Islam in the Holy Qur'an and its comparison with the poetry of well-known poets at Islamic era**

By referring to the Qur'an verses and its different interpretations, it could be found that the Almighty God in this universal book adores constantly its Servants and describes them by proper traits. Some of these traits include their patient and clemency, genuine worship, sanctity and purification, having a

resolute will to be guided, fairness and avoiding excess and negligence, etc. (MakaremShirazi, 2009, 356).

Therefore, the Almighty God regards the Prophet as the perfect epithet of such Servants and has mentioned every single characteristic of the Prophet in the verses of the Holy Qur'an, and Islamic poets also have decorated their poetry with such descriptions and characteristics, and a detailed description of them will be presented as follows.

#### HissanIbnThabit

HissanIbnThabit is one of the most famous poet followers of the Prophet which was born in Yathrib. Before becoming a Muslim, he was completely indulged in drunkenness and worldly pleasure, and similar to other poets of the Ignorance Age defended and supported his tribe until the Prophet by Hejira (departure) to Yathrib disseminated the Islam (Alfakhori, 1422 AH: 179). Then Hissan became a zealous follower of the Prophet and devoted his poetry to the defense of the Prophet and Islam and some of the Prophet's sublimed characteristics such as glory, magnificence, generosity, bravery, etc. which they are now considered.

#### The guiding role of the Prophet

The almighty God in the verse 128 of Al-Toubah Chapter regarding the Prophet's desire to guide people says:

(Assuredly there has come to you a messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, and to Muslims is most Kind and Merciful.

By referring to the above verse, HissanIbnThabit assuredly regards the prophet as a reverent and superior character who can guide people and also regards the Prophet as a keen person which accepts and understands the challenges of His direction and always seek the guidance of the Ummah. (Divan (HissanIbnThabit Ansari; 1974: 55).

Lord of the Worlds, Allah Exalted in the verse 46 of Surah Al-Ahzab regarding the leading role of the Prophet says: And an inviter towards Allah by His command and a brightening sun).

Given that "Siraj" is a lightening device and "Monir" means something reflective and shining, the "The adjective (brightening sun) for the Prophet refers to the reasons for the symptoms of true righteousness of the Prophet. The presence of the Prophet is a source of comfort for believers, escape from the enemies of the Islam, culture and development of the spirit of faith and morality, and the source of life and movement, and the history of his life is a testament to this. (MakaremShirazi, 2009 AD: 631)

HissanIbnThabit refers to the fact that the Prophet and his faith act as bright and shining lights in their direction to conduct believers which remove darkness and ignorance from the human heart and also teach them to live a better life.

(The collection of the poems by HissanIbnThabit Ansari, 1974: 47)

#### **The magnificent position of the Prophet**

The God in the verse 56 of al-Ahzab Surah says:

(Undoubtedly, Allah and His angels send blessings on the prophet the Communicator of unseen news, O you who believe! Send upon him blessings and salute him fully well in abundance)

This verse indicate that the position of the Prophet was so great that the creator of the universe and all the angels with the assigned divine responsibility to conduct the affairs of the world send upon him blessings. (MakaremShirazi, 2009: 640).

Following the above verse, Hissan also in his poems praises the Prophet and His dignity and lofty position. He describes the high value of the Prophet and recites that Allah Almighty described the holy name of the prophet after his own name, and has praised the Prophet by great and mighty titles in the verses. (The collection of the poems by HissanIbnThabit Ansari, 1974: 47)

#### **The good temperament of the Prophet**

Morality of the Prophet was Qur'an and he was the fullest manifestation of God, the manifestation of the absolute truth, and the completeness of God's Word, and the objective absolute truth and a great name. Regarding the Holy Prophet of Islam's ethics, the God in verse 4 of the Surah Al-Qalam says: "And indeed, you are of a great moral character"

HissanIbnThabit describes also all the virtues and good character and good habits of the Prophet all together in beautiful verses. The poet introduces the Prophet as a holy personality with a pure and good nature and regards Him distinct from other creatures as the exalted messenger of friendship, love and kindness. (The collection of the poems by HissanIbnThabit Ansari, 1974: 160)

#### **Abdullah IbnRawaha**

Abdullah IbnRawaha was born and thrived in Yathrib. When the Prophet migrated to Yathrib to spread Islam, Abdullah met with them and became a great companion and commander of the wars; he defended Islam by his spear and sword in addition to his sharp pen (Qasab, 1981:135). Rawaha in his poetry considers the personality traits of the Prophet and opens and enlightens the mind of common people toward the Messenger; he also refers to the point that Mohammad the Prophet prevented people from being caught in misleading ways, and he reveals the vigilance of the Prophet, his zeal to recite the Holy Qur'an and his unique tolerance.

#### **The guiding role of the Prophet**

The God Almighty in the verse 8 of Surah Al-Taqaabon regarding leadership and the guidance of the Prophet says : (So

believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is acquainted with what you do.

So Abdullah IbnRawaha following the above verse describes the Prophet's qualities and praises Him as a leader and help, because the Prophet (PBUH) is refulgent with light and we are witness of his dominion over all the world, and cast them into the path of illumination and the right leadership. (Quoted from Ghasab, 1981:90)

#### **Ka'bIbn Malik**

He is called Ka'bIbn Malik who was born in Yathrib. His originality and ancestry date back to the tribe of Khazraj. In his meeting with the Prophet (PBUH) was introduced to the Islam and became one of the distinguished figures in the history of Islam. (IbnHisham, 1995: 83.2). He always admired the Prophet in his lyrics and along with his fame in poetry and language weapons, he was a brave and valiant warrior, and participated in the battles of the Prophet except the Battle of Badr and Tabuk (Al-Isfahany, Bita: 232.16). Malik in his poetry refers to some personality traits of the prophet such as his tolerance, inner purification, expediency in solving the problems, strong will, knowledge on worldly affairs and his patience and mental strength.

#### **The guiding role of the Prophet (PBUH)**

The God in verse 4 of Surah al-Sad has referred to the guiding spirit of the Prophet for all the people of the world both pagans and infidels and says:

"And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar.

Ka'bIbn Malik, also by citing the verse above referred to the guiding spirit of the Prophet, and points out that when the Prophet invited infidels to Allah's faith suffered from many accusations and sufferings, so when he would guide infidels, they used to say that you are a sorcerer and you lie and lie and your words are misleading. (The collection of the poems by Ka'bIbn Malik, AH 1428: 30)

The Almighty God in the verse 28 of Al-Saba Chapter refers to the guiding spirit of the Prophet and says that

(And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know).

Ka'bIbn Malik also citing the above verse introduces the Prophet as the bringer of happy news a divine a warner defines the brightness of the light to give his Ummah.

(The collection of the poems by Ka'bIbn Malik, AH 1428: 79)

#### **The greatness and high status of the Prophet**

The God in the verse 7 of Al-Najm Surah regarding magnificence and high position of the Last Messenger of Allah says: (While he was in the higher horizon.)

Ka'bIbn Malik regarding the meaning and concept of the above verse describes the distinguished position of the Prophet when He speaks to Allah in a sublimate status. (The collection of the poems of Ka'bIbn Malik; 1428 AH: 67).

The God mentions in the verse 13 of Al-Najm Surah, the greatness of the Prophet as such: (And indeed he saw him at another descent.)

This verse indicate that the Prophet has such sublimated status which Gabriel descend from the Heaven to the Prophet for declaring the divine orders.

Ka'bIbn Malik also in this line reflects the status of the Prophet and describe that the majesty of the Prophet Muhammad is so great that even with the permission of Allah, the sky is sent down to him. (The collection of the poems of Ka'bIbn Malik; 1428 AH: 42).

### **Ka'bIbnZuhair**

Ka's was the poet's name, and her sobriquet is Abu Al-Mazrab or AbuAtbah. His mother's ancestry dates back to NabighahZobiani, and at that particular age, no equal to Ka'bIbnZuhair's great family to be found in poetry (IbnQutaybah, 1982: 155). When Islam emerged in the Arabic Peninsula, Ka'b's brother Bajyr, attended Messenger of Allah (SAW), and became a Muslim. Ka'bIbnZuhair's in his poetry eulogizes the Prophet's personality traits such as courage and forgiveness. Also, the poet uses the similes of lion and sword to describe the Prophet.

So K'ab became angry and satirizing the Prophet, the Prophet also threatened him and declared his blood loss. Then K'ab's brother prevented him from continuing such inappropriate conduct and in the end he had no choice but to go to the Prophet Islam and become a Muslim. K'ab did this and by a famous poem "Suad Bunt" came to the Prophet and eulogized Him. (The collection of the poem by Ka'bIbnZuhair; 1420 AH: 160).

### **The guiding role of the Prophet**

The Almighty God in the verse 89 of Al-Nahl Surah regarding the guiding role of the Prophet says:

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

This verse refers to the mission of Prophet Muhammad (PBUH) that was sent by God to guide all human beings, as God assigns in every nation a messenger to testify the act of Ummah. (Tabatabai, 1991: 465/12)

Ka'b bin Zuhair in the following verses describes the Holy Prophet (PBUH) as the Messenger of the Almighty that everything God taught him, including commitment and pledge and a better life (detection of right and wrong) shares with the world (The collection of the poem by Ka'bIbnZuhair; 1420 AH: 246).

### **Magnificent Position of the Prophet**

The God in the verses 19 and 20 of Al-Takvir Surah regarding the status of the Prophet says: This is indeed the recitation of an honored Noble Messenger

The mighty, the honored in the presence of the Lord of the Throne.

The God in the above verses regards the position of the Prophet (PBUH) so magnificent that the greatest miracle of God (Qur'an) as the Word of God revealed to His heart. The Prophet which from one hand is always subordinate to the throne of God, on the other hand is the faithful companion and consort of Revelation (Gabriel).

So the poet by resorting to the above verses, regards the position of the Prophet so high that the God has revealed the Holy Qur'an to Him, a Quran which includes guidance and divine orders. (The collection of the poem by Ka'bIbnZuhair; 1420 AH:33).

### **The forgiveness of the Prophet**

The God in the verse 199 of the Al-A'raf Surah invites the Prophet to forgiveness of those who are hopeful of Prophet's absolution and says:

(Take what is given freely, enjoin what is good, and turn away from the ignorant.)

Ka'bIbnZuhair in the lines above describes his confrontation with the Prophet and begins his words with the joy of the spies who gathered around Ka'b's camel and made him aware of the

Prophet's anger and impending death ordered by the messenger upon him. In this time, none of the Poet's friends come to save him and left him alone in fear of death. The poet by reciting some scholarly poems consoles his own heart and attend the Prophet in the hope of forgiveness and mercy of Prophet Muhammad. (The collection of the poems by Ka'bIbnZuhair)

### **Conclusion**

Islamic Age is a period in which disbelief and ignorance are replaced with the lofty ideals of Islam in community. One of the values of the Islamic era which received an acclaimed status was sublime praise of Prophet Muhammad (PBUH) by the poets of that age, especially the companions of the Prophet. This group of poets demonstrated in their poetry some features and attributes of the Prophet such as good conduct, patience, forgiveness, guiding role of the Messenger of Allah, glory and his high status, and his role as a redeemer, and in this regard they utilized the Holy Qur'an or the words of Almighty Allah.

Among the poets with a pure and passionate heart for the Messenger of Allah were HissanIbnThabitAnsari, Ka'bIbnMalik, AbdullahIbnRawaha and Ka'bIbnZuhair, which of them, HissanIbnThabit had a prominent position and as he is known as "the Poet of the Prophet" had composed a great deal of poetry in praise of the Prophet and his noble qualities such as the Prophet's honor, magnificence, generosity and bravery, etc.

But after HissanIbnThabit, the poet Ka'bIbn Malik composed poetry on the Prophet more than two others and referred to his commendable authority, and in turn, the Abdullah IbnRawaha known as "the Martyr Poet" displayed his devotion to the Prophet and Islam more on battlefields and at the scene of battles than composition of poems.

Therefore, less than any other poet has written poems in praise of the Prophet, but also in the same limited number of poems, was able to portray the Prophet as the epitome of perfection. In addition, Rawaha in his poetry refers to the vigilance of the Messenger and his recitations of the Qur'an, his tolerance and dominance over all men throughout the world. In this regard, the least number of poems and lyrics is related to Ka'bIbnZuhair. This is because he converted Islam too late out of fear and dread of being killed, but his ballad called "BuntSuad" is a good example of a eulogy on the Prophet and His noble traits such as bravery, forgiveness, benevolence and the poet uses the similes of lion and sword for describing the Prophet.

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