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## Qasidas of ‘Amr b. Sâlim al-Khuzâ ‘î and Ḥassan b. Thâbit on the Eve of the Conquest of Mecca

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**Abstract:** Arabs have expressed their joys, sorrows, praises and satires more effectively with poetry throughout history. Thus, the poets of the tribes were seen as the most respected people after the chief of the tribe. ‘Amr b. Sâlim al-Khuzâ‘î is one of the poets of the Khuzâ‘a tribe. In the Hudaibiya peace treaty between Muslims and Qurayshi infidels, the Khuzâ‘a tribe took place as an ally of the Muslims, while the Banu Bakr tribe took place as an ally of the Qurayshi infidels. Some people from the Banu Bakr tribe, with the help of the notables of the Qurayshi tribe, violating the peace treaty killed 23 people in their raid on the Khuzâ‘a tribe. ‘Amr b. Sâlim al-Khuzâ‘î, having come to Medina with 40 people from his tribe, recited his 8 couplet qasida in the presence of the Prophet to complain about the pain they experienced and to respond to the attack. On this event, the Prophet started an expedition against the Qurayshis who broke the agreement, which would result in the conquest of Mecca. During this preparations of the expedition, one of the prophet’s poets, Ḥassan b. Thabit also wrote an 6 couplet qasida in which he denounced the attack on the Khuza‘a tribe and encouraged the Muslims to prepare for the expedition. These poems which arouse deep emotions, to convey messages of encouragement and threat, to build a collective consciousness and to act as a trigger to change the course of history highlight the impact and its indispensable role of poetry as an instrument of communication and war during the era of Sadr al-Islam. In this study these two qasidas which which has an important place in the history of Islam, are analyzed.

**Keywords:** Qasida, ‘Amr b. Sâlim al-Khuzâ ‘î, Khuzâ ‘a, Ḥassan b. Thâbit, Conquest of Mecca.

### Introduction

Arabic poetry emerged at the end of the 5th century A.D. It gained its technical and artistic character with qasidas introduced by Imru’ al-Qays who was the most outstanding poet in classical Arabic poetry. Qasidas then served as a model for later Arabian poets. But after the rising of Islam due to the radical political and social changes in society, this type of poetry was disfavored. In the meantime satires and mutual taunting occasional poems composed by poets of rival parties were in high demand (Gibb, 1986; al-Kafrâvi, 1958).

The reason for this initially based on the verse 224 of Surah ash-Shu‘ara ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ [And the poets, (only) the deviators follow them] it was understood by Muslims that poetry was prohibited. But then it was clarified by Prophet Muhammad that the verse was referring the poets who compose poems satirizing Muslims and containing tribal animosity and immorality were adhering to the customs of the pre-Islamic era (Durmus, 2010).

With the prohibition of poems that praised the customs of the pre-Islamic era, the number of narrators of such poems decreased. Some poets, like Labîd b. Rabî‘a, who were among the mu‘allaqah poets, ceased composing poetry after embracing Islam. During this period, due to the restrictions imposed by Islam and the fact that these poets, unlike the pre-Islamic poets, lived in urban environments, there was a decline in artistic quality in poetry. However, during this period, there were Muslim poets who wrote aesthetically beautiful poems, such as Ka‘b b.

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Zuhayr, al-Ḥuṭay'a, Abu Dhu'ayb al-Hudhalî, ash-Shammakh b. Ḍirâr, al-Mukhabbal as-Sa'dî, an-Namir b. Tawlab, Suwayd b. Abî Kâhil, and al-Kumayt b. Ma'rûf (Demirayak, 2017).

When Ka'b b. Mâlik implied that they would no longer be able to recite poetry by referring to this verse Prophet replied him by saying {إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ} [A true believer fights with his sword and tongue]. The Prophet encouraged the poets Ḥassan b. Thabit, Ka'b b. Malik, and Abdullah b. Rawaha who are also known as the Prophet's poets to challenge the enemies with their poems. And he praised their poetic skills by stating that they were raining arrows upon the enemies with their poetry (ash-Shaybânî, 1998; al-Iṣfahânî, 2008).

During the era of the Sadr al-Islam the three main poets of Quraysh who satirized Prophet were Abdullah b. az-Ziba'rî, Abû Sufyân b. al-Ḥârith and 'Amr b. al-'Âṣî. Ḥassan b. Thabit, Ka'b b. Mâlik and Abdullah b. Rawâḥa as for the poets of the Prophet, praised themselves in their poetry for their battles and heroism, and satirized their infidelity in a manner similar to the Qurayshi poets words. The poetry of Ḥassan b. Thabit and Ka'b b. Mâlik had a strong impact on the Quraysh people (al-Iṣfahânî, 2008).

Ḥassan b. Thabit, a member of the Hazraj tribe and one of the poets of the Prophet, was defending his tribe with poetry in battles between the Aws and Hazraj tribe before embracing Islam. He was chosen by Prophet Muhammad to defend the Muslims with his poems against the poets who attacked Muslims through their poetry and a pulpit was set up for him in the mosque by the Prophet. The Prophet told him that Gabriel supported him in his poems. The Prophet also stated that Ka'b b. Mâlik and Abdullah b. Rawâḥa demonstrated great proficiency when ordered to compose poetry, and when Ḥassan b. Thabit was ordered to compose poetry it brought healing and he found healing through it. Ḥassan b. Thabit had a great impact with his poetry. His poem calling Muslims to war when Khuzay'ah tribe were attacked by the Banu Bakr before the conquest of Mecca, which is examined in this study, had a greater impact on the Quraysh than arrow wounds (al-Iṣfahânî, 2008; Hazer, 2008). During the era of Sadr al-Islam, it can be observed that poetry held a significant place in Arab society as an influential political and war instrument.

Beside this Arabs used poetry in pre Islamic and early Islamic era not only for expressing emotions but also for communicative purposes. It is seen that poets used to benefit from poetry to defend their tribes, religious leaders and their companions and defy their enemies before and after historical events. Thus poetry can be accepted as a historical source (Borg, 2015). These poems were mostly composed spontaneously by poets who act as a tribe spokesman or demagogues not from the point of aesthetic views (Grunebaum, 1940).

Khuzay'ah tribe had formed an alliance with the Muslims in the Ḥudaybiyah agreement, which took place in 6 AH (628 CE) between the Muslims and the Quraysh. On the other hand the Banu Bakr tribe were in an alliance with the Quraysh. The representative of the Khuzay'ah tribe 'Amr b. Salim al-Khuzai expressed his grievance by reciting a poem to Prophet Muhammad when he came from Mecca to Medina with a group of 40 people about the attack by the Banu Bakr tribe which resulted in the death of 23 individuals (Köksal, 2008). It can be concluded that in the era of Sadr al-Islam the poetry was also used by the poets as a communication and a diplomacy instrument.

## **The Situation Prior to the Conquest of Mecca and the Attack of the Banu Bakr on the Banu Khuzâ'a**

After Prophet Muhammad's migration to Medina, a struggle ensued between the Muslims and the Quraysh of Mecca. Despite their attempts in the battles of Badr, Uhud and the Khandaq, the Quraysh were unable to gain superiority over the Muslims and they lost the hope of eliminating the Muslims. As the Muslims exerted pressure on the trade routes and more tribes embraced Islam, the Quraysh formed alliances with other tribes. On the other hand, the Muslims were not yet capable of conquering Mecca (Bozkurt & Küşükaşçı, 2003).

In the year of 6 AH (628 CE) Prophet Muhammad, accompanied by his companions, embarked on a journey to Makkah to perform Umrah (pilgrimage). They wore the Ihram garments and arrived at Ḥudaybiyah, a place near Makkah, where they set up their camp. The Quraysh's refusal to allow Prophet Muhammad to enter Makkah led to a decision to negotiate and reach an agreement between the two parties. This agreement, known as the Treaty of Ḥudaybiyah, established a 10-year peace treaty between the Muslims and the Quraysh (Hamidullah, 1998).

The agreement involved the inclusion of other tribes who sought to form alliances with one of the two sides. While the Banu Bakr tribe demanded for an ally with the Quraysh, Banu Khuzâ'a desired to make an alliance with the Muslims (Ibn Hishâm, 1955).

After the Hudaibiyah Treaty was concluded, while Prophet Muhammad was returning from Mecca to Medina, the Surah al-Fath (Victory) was revealed. The first verse of this Surah states: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾ [Indeed, we have granted you a manifest conquest]. Furthermore, in the 18th and 27th verses of the Surah, the expression ﴿فَنَحْنُ قَرِيبًا﴾ [an imminent conquest] is mentioned, indicating that the Muslims will be granted victory soon. This Surah gave glad tidings to the Muslims of the imminent conquest of Mecca (Isik, 1995).

There had been a blood feud between the Banu Khuzâ'a and the Banu Bakr since ancient times. Despite the Hudaibiyah Treaty, Nawfal b. Mu'âwiya al-Dilî, the leader of the Banu Dilî which is a branch from the Banu Bakr, was waiting for an opportunity to seek revenge with the help of the Quraysh (Koksal, 2008).

Anas b. Zunaym al-Dilî, a member of the Banu Dilî, made a satirical remark about Prophet Muhammad in one of his poems, and as a result, a young man from the Banu Khuzâ'a wounded him on the head. In retaliation for this incident, the Banu Bakr sought assistance from some members of Quraysh. Then they launched an attack on the location where the Banu Khuzâ'a was staying, near the Watir water source and killed some of them. Those who survived from the Banu Khuzâ'a sought refuge in the house of Budayl b. Warqâ in Mecca, but despite this, 20 men from the Banu Khuzâ'a were killed in front of that house (al-Vâkidi, 1965).

Following this incident, Quraysh individuals Hârith b. Hishâm and B. Abî Rabî'a condemned the prominent Quraysh figures such as Şafwân b. Umayya, Suhayl b. 'Amr and 'Ikrima b. Abî Jahl who were among the Quraysh attackers for violating the Hudaibiyah Treaty with their actions. They called for the intervention of Abu Sufyan to renew the peace treaty (al-Vâkidi, 1965).

Meanwhile, Prophet Muhammad wrote a letter to the Quraysh, urging them to either abandon their alliance with the Banu Bakr and pay compensation to the Banu Khuzâ'a, or be prepared for war. However, Quradha b. Abdi 'Amr b. Nawfal, one of the Quraysh individual, responded that they would not pay compensation, would not end their alliance with the Banu Bakr, and were ready to engage in battle (al-'Askalânî, 1998). After this development, Abû Sufyân went to Madina in an attempt to renew the peace treaty. However, Prophet Muhammad refused to renew the peace treaty and did not respond to him. Abû Sufyân also sought the intervention of the Muslim leaders in Madina, but he did not achieve any result and had to return to Mecca without success (aṭ-Ṭabarî, 1969). After this incident, Prophet Muhammad called upon the Muslims in Madina and other regions who had accepted Islam to gather in Madina during the month of Ramadhan, without revealing the direction of the expedition. In the month of Ramadhan in the 8 AH (630 CE), Prophet Muhammad set out towards Mecca with approximately 10,000 fighter. Due to the lack of strength and ability of the Quraysh to resist the Muslims, Mecca was conquered without significant conflict or battle (Ibn Sa'd, 1968; Bozkurt & Kusukasçı, 2003).

### Qaşıda of 'Amr b. Sâlim al-Khuzâ'î

After the assault resulting in the death of 23 individuals which was carried out against the Khuzay'ah tribe by the Banu Bakr tribe with the assistance of Quraysh, 'Amr b. Salim al-Khuzâ'î arrived at Madina with a group of 40 people and sang his poem in front of the Prophet Muhammad to demand for taking revenge (al-Mostarî, 1324; al-Vâkidi, 1965; Ibn Hishâm, 1955).

يَا رَبِّ إِنِّي نَاشِدُ مُحَمَّدًا  
فَدُّ كُنُومًا وَوَلَدًا وَكُنَّا وَالِدًا  
فَأَنْصُرْ هَذَاكَ اللَّهُ نَصْرًا أَعْتَدَا  
فِيهِمْ رَسُولُ اللَّهِ قَدْ تَجَرَّدَا  
فِي فَيْلَقٍ كَالْبَحْرِ يَجْرِي مُزِيدًا  
وَتَفَضُّوا مِينَاكَ الْمَوْكِدَا  
وَرَعَمُوا أَنْ لَسْتُ أَدْعُو أَحَدًا  
هُمْ بَيْنُونَا بِالْوَتِيرِ هَجْدًا

جَلَفَ أَبِينَا وَأَبِيهِ الْأَتْلَدَا  
تُمَّتْ أَسْلَمْنَا فَلَمْ نَنْزِعْ يَدَا  
وَأَدْعُ عِبَادَ اللَّهِ يَأْتُوا مَدَدَا  
إِنْ سَبِمَ خَسَفًا وَجْهَهُ تَرِيدَا  
إِنْ فُرَيْسَا أَخْلَفُوكَ الْمَوْعِدَا  
وَجَعَلُوا لِي فِي كَدَاءِ رُصْدَا  
وَهُمْ أَذَلُّ وَأَقْلُّ عَدَدَا  
وَقَتَلُونَا رُكْعًا وَسَجْدَا

*Oh my Lord, I beseech Prophet Muhammad for assistance for the sake of the ancient alliance between our ancestors and his forefathers*

The poet, in this couplet, seeks help from the Prophet by referring to the alliance between Banu Khuzā'a and the grandfather of the Prophet Muhammad, Abdul-Muttalib b. Hāshim. When Abdul-Muttalib's uncle Muttalib b. Abdi Manaf passed away, his other uncle Nawfal b. Abdi Manaf seized Abdul-Muttalib's properties. Unable to seek assistance from the Quraysh, Abdul-Muttalib sought help from his maternal uncle, Abu As'ad al-Najjārī in Medina, and with his support he reclaimed his properties. Following this event, Banu Khuzā'a desired to form an alliance with Abdul-Muttalib. With Abdul-Muttalib's acceptance, they wrote a document and hung it on the wall of the Kaaba (Koksal, 2008).

*You were then the ones being born, while we were the ones giving birth, afterwards, we became Muslims and did not withdraw our hands*

The poet, with reference to the fact that the mother of Abdi Manaf, the great-grandfather of the Prophet, belonged to the Khuzā'a tribe, expresses their position as the bearers of lineage and Banu Abdi Manaf's position as borns. Quṣay b. Kilab, the father of Abdi Manaf, married Hubba, the daughter of Hulayl b. Hubshiyya, who was the leader of the Banu Khuzā'a and held influence over Mecca at that time. Additionally, Kusay b. Kilab's mother, Fāṭimā bint Sa'd, also belonged to the Khuzā'a tribe (Ates, 2002; al-Mostarī, 1324).

*Just as Allah has guided you, extend a mighty support to us and call upon Allah's worshipers to come to our aid*  
The poet expressed a desire for a retaliation against Banu Bakr and the Quraysh with a war in which all Muslims would participate, following the attack they suffered and the alliance they formed with Prophet Muhammad in the Hudaibiyyah Treaty. When the poem ended, Prophet Muhammad stood up, gathered his robe, and declared that if he didn't help Banu Ka'b (Banu Khuzā'a) with the things that had helped him, then he should not receive help either. He proclaimed, "I am with the Khuzā'a, and I am from the Khuzā'a." Then he said that 'Amr b. Salim had been helped. With this reply the prophet promised him to take revenge of this attack. At that moment, a cloud appeared to the Prophet, and the Prophet said that it was a sign that assistance would be granted to Banu Ka'b (al-Vāḳidī, 1965; Ibn Hishām, 1955; an-Namarī, 1996).

*At the head of which the Messenger of Allah was present, in a state that his face darkened with anger when meanness is done.*

When the wife of the Prophet, Hz. Aisha saw the Prophet after he listened to this poem, she stated later that she had never encountered such anger in him before. And at that moment, the Prophet instructed her to convey to Hz. Abu Bakr and Hz. Umar that they should prepare for war (al-'Asḳalānī, 1998).

*With an army like a bubbling sea, indeed the Quraysh did not keep their promise to you.*

The poet wished for all Muslims to participate in retaliating against the attack they faced, with the Prophet leading them. As the poet desired, the Prophet called upon all Muslims to gather in Medina. A 10,000-strong army was assembled in Medina, consisting of both the Muhajirun (emigrants) and the Ansar (helpers). Among the tribal groups that joined the army were Banu Aslam, Ghifar, Muzayna, Juhayna, Ashja', and Sulaym (Ībn Sa'd, 1968).

*They broke the solid treaty with you and spied on us in Kadā'*

The poet is referring to the Hudaibiyya Treaty, which was made between the Muslims and the Quraysh. The treaty stipulated that both parties would not attack the allied tribes for a period of ten years. However, Banu Bakr, along with some prominent individuals from the Quraysh, violated this peace agreement by launching a surprise attack on Banu Khuzā'a during the night. The poet's mention of "they spied on us" indicates the magnitude of the cruelty committed during the most vulnerable time of the night. Kadā' is a mountain near Makkah, and the Watir region mentioned later in the poem is the area where the Banu Khuzā'a lived. It is likely that the mention of Kadā' mountain which is close to Watir in the poem is for the sake of rhyme (Ībn Hishām, 1955; al-Bakrī, n.d.).

*They thought that I would not call anyone for help, even though they were more dishonest and fewer in number.*

Banu Khuzā'a, living in the distant region of Makkah, where the Muslim population was relatively small, did not expect any attack as they felt secure under the terms of the Ḥudaybiyya Treaty. Otherwise, they would have been prepared for such an assault. When Banu Dīlī and Banu Nufatha sought assistance from certain Quraysh tribes to carry out the attack, they did not receive support from some tribes of Quraysh who wished to uphold the treaty. The Quraysh individuals who did provide them aid by supplying weapons and horses tried to conceal their support. However, the participation of the Quraysh attackers was noticed. Therefore, the poet derogatorily refers to them as lacking honor and being few in number (al-Vāḳidī, 1965).

*They ambushed us while we were performing night prayers in Watir and killed us while we were in the state of bowing and prostration*

Watir is a place in the region where Banu Khuzā'a resided and has a water source. While not all members of Banu Khuzā'a were Muslims, there were many Khuzā'a individuals who served Islam from its early days. From the poet's words, it can be understood that among those killed in the attack, there were Muslims as well (al-Bakrī, n.d.; Ōnkal, 1998; Musa, 2013). Indeed, the poet emphasizes that besides the attack taking place at night, those who were performing the night prayer (tahajjud) were also killed. By highlighting this, the poet indicates that the raid on Banu Khuzā'a was not only a blood feud but also an attack against the Muslims, as there were Muslims among them. This indicates the poet's intention to create a sense of outrage among all Muslims and urge them to seek revenge for this act. Poems were composed by both sides regarding the attack on Banu Khuzā'ah. Al-Akhzar b. Luṭ' ad-Dīlī from the Banu Dīlī, a branch of Banu Bakr, recited a poem praising the cruelty committed. In response to this, Budayl b. Abdi Manāt composed a poem. Regarding this incident, Ḥassan b. Thabit, the poet of the Prophet, wrote the following two verses. However, this poem is not included in Ḥassan b. Thabit's collection (divan) of poems: (as-Suhaylī, 1967; İbn Hishām, 1955).

لَا اللَّهُ قَوْمًا لَمْ نَدْعِ مِنْ سَرَائِهِمْ لَهُمْ أَحَدًا يَنْدُوهُمْ غَيْرَ نَاقِبِ  
أَخْصِيَّيْ جِمَارٍ مَاتَ بِالْأَمْسِ نَوْفَالًا مَتَى كُنْتَ مِفْلَاحًا عَدُوَّ الْحَقَائِبِ

*May Allah curse a tribe whom we did not leave anyone among their prominent figures to call them except for one man.*

*Oh Nawfal, the two testicles of a donkey died yesterday and the enemy of the saddlebags, when have you ever become a righteous person*

Ḥassan b. Thabit, in mentioning the absence of a prominent figure who could gather the members of the Banu Dīlī which is a branch from the Banu Bakr, except for Nawfal b. Mu'awiya al-Dīlī who attacked Banu Khuzā'a, highlights the pitiful state of the Banu Dīlī. Ḥassan b. Thabit, like the poet of the Khuzā'a, accuses Nawfal b. Mu'awiya al-Dīlī, the leader of the Banu Dīlī who carried out a treacherous ambush during the night, of being a dishonest man and a common thief who steals from saddlebags carried by the animals in the caravans.

### Qaṣīda of Ḥassan b. Thabit

After the Prophet listened the poem of 'Amr b. Salim al-Khuzā'ī and called upon the Muslims to embark on a campaign Ḥassan b. Thabit, composed his poem in which he accused the prominent figures of Quraysh of participating in the treacherous attack carried out by Banu Bakr against Banu Khuzā'a and threatened them to be prepared for a fierce battle (al-Ansārī, 1994; al-Barḳūḳī, 1929; İbn Hishām, 1955).

وَعَيْنَا فَلَمْ تَسْهَدْ<sup>1</sup> بَبَطْحَاءِ مَكَّةِ رَجَالُ بَنِي كَعْبٍ نُحِرُّ رِقَابُهَا  
بَأَيْدِي رَجَالٍ لَمْ يَسْأَلُوا سُيُوفَهُمْ وَقَتْلَى كَثِيرٌ لَمْ تُجَنِّ ثِيَابُهَا  
أَلَا لَيْتَ شِعْرِي هَلْ تَنَالَنَّ نُصْرَتِي سُهَيْلُ بْنُ عَمْرٍو وَخَزْرُهَا وَعَقَابُهَا  
وَصَفْوَانٌ عَوْدًا حَزَّ مِنْ شَفْرِ اسْتِهِ فَهَذَا أَوَانُ الْحَرْبِ شُدَّ عَصَابُهَا  
فَلَا تَأْمَنَّا يَا بَنَ أُمَّ مَجَالِدٍ إِذَا لَفَحَتْ حَرْبٌ<sup>2</sup> وَأَعْصَلَّ نَابُهَا  
وَلَوْ شَهَدَ الْبَطْحَاءُ مِنَّا عَصَابَةً لَهَانَ عَلَيْنَا يَوْمَ ذَلِكَ ضِرَابُهَا<sup>3</sup>

<sup>1</sup> In İbn Hisham's *as-Sīratu 'n-nabawīyya*: عَنَانِي وَلَمْ أَشْهَدْ

<sup>2</sup> In İbn Hisham's *as-Sīratu 'n-nabawīyya*: أَخْتَلَيْتَ صَرْفًا

<sup>3</sup> One more couplet exists in İbn Hisham's *as-Sīratu 'n-nabawīyya*:

*We were not present in Makkah's Baḥā and we did not witness when the men of Banu Ka'b had their throats cut and were left abandoned without being buried by the men of (Quraysh), without drawing their swords*

Ḥassan b. Thabit started his poem with addressing the treacherous attack on Banu Khuzā'a. He highlighted that they were caught in the most vulnerable time of the night when they had no chance to draw their swords. The similar expression is also seen in the poem of 'Amr b. Salim al-Khuzā'i. The word "Baḥā," which means a sandy wide valley, refers in the poem to a place near Mecca. And in that time this word was also used as a name for Mecca itself (Öğüt, 1994). The poet refers to Baḥā as the location where Banu Khuzā'a was attacked and refers to Banu Ka'b as Banu Khuzā'a, which is a branch of Banu Ka'b, since their lineage traces back to Ka'b b. Amr b. Rabī'a (Musa, 2013).

Although the poet does not explicitly mention the attackers in the verse, he uses the term "men" to refer to them. However, in the continuation of the poem, from mentioning the names of three prominent leaders of the Quraysh who participated in the attack, it is understood that the poet is referring in the couplet to the Quraysh as the ones who took part in the assault. He lists three prominent figures from the Quraysh, indicating that he is referring to them as the perpetrators of the attack.

*Ah, if only I had known! Would my help have defeated and punished Suheyb b. 'Amr and Safwan b. Umayyah from the tribe of Quraysh? Seek assistance from experienced warriors and saddle your horses! For now is the time of war, and the ropes are taut.*

In the continuation of the poem, the poet directly targets the Quraysh by mentioning the names of three prominent figures among them, namely Suhayl b. 'Amr, Safwan b. Umayyah, and 'Ikrimah b. Abu Jahl. These individuals covertly participated in the attack by concealing their faces and violated the terms of the Hudaibiya Treaty (al-Vâkidi, 1965). The poet expresses his regret for not being able to give a devastating response to the prominent figures of the Quraysh who carried out the attack, as he was not present on the day of the assault. And he laments the missed opportunity to retaliate against them in a powerful manner. But in the continuation of the couplet the poet challenges the Quraysh directly by calling on them to seek assistance from experienced warriors and prepare themselves for a fierce battle, mocking their horsemanship. By stating that the tensions have escalated, he indicates that this battle will take place in the near future (Husni, 2005).

*And you, O Ibn Ummi Mujâlid, never seek refuge when the battle breaks out and intensifies.*

The poet, by mentioning Ibn Ummi Mujâlid, refers to 'Ikrimah b. Abi Jahl Amr b. Hisham al-Makhzumi al-Qurayshi' from the Quraysh tribe who participated in the attack alongside Banu Bakr (İbn Hishâm, 1955). The poet expresses that the act they committed, by declaring that they would never seek forgiveness on the day of battle, is an unforgivable crime. He threatens the Quraysh members who participated in the attack with relentless revenge. As stated before his poem had a greater impact on the Quraysh than arrow wounds by threatening the Quraysh with merciless revenge and encouraging the Muslims to prepare for a fierce battle and the conquest of Mecca (Hazer, 2008).

*If only a group from among us had been present in Batha that day, the battle would have been an easy task for us*

The poet points the defenselessness of Banu Khuzā'a by underscoring the unforeseen nature of the nighttime assault, which exposing assailants weakness. He alleges that the presence of a group of fighters of them would have made the attack unfeasible and easily thwarted. So that, he diminishes their dignity, referring the views expressed by the Khuzā'a poet concerning their limited numbers and cowardice. As the poet asserted, the Quraysh could not withstand the Muslims during the Mecca conquest, except for a minor clash.

## **Conclusion**

Poetry has been widely seen in Arab society since the end of the 5th century. In history, just as every nation was superior in one field, the Arabs showed their superiority in literature and eloquence. These poems, in which they reflect feelings such as love, longing, joy, pain and anger, show that poetry has a very important place in classical Arab society, as well as being a historical document.

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وَلَا تَجْرَعُوا مِنَّا فَإِنَّ سُبُوفَنَا لَهَا وَقَعَةٌ بِالْمَوْتِ يُفْتَحُ بِأَبْهَا

*Do not have any doubt about us, for in our swords, for our swords have the echoes of death that open the doors to them.*

In this study, the first poem examined caused an indignation by portraying a crucial event from the era of Sadr al-Islam. Its vivid imagery and sentimental appeal have aroused strong emotions among readers, highlighting the tragedy of the incident. The second poem, on the other hand, served as a powerful war instrument by giving courage and determination in Muslim warriors while weakening the morale of their enemies with its rallying cry and potent language.

Beyond its esthetic and storytelling features, the first poem serves as a communication instrument to express the cruelty committed by the so-called allied enemies, igniting a sense of collective anger and a call for justice. The eloquent verses of the poem focus the essence of the event, bringing it to life for readers and assuring its memory remains alive in the generations to come. Likewise, the second poem's role as a psychological weapon against enemy forces is of utmost importance. It strengthens Muslim warriors courage and commitment to win a victory over enemies victory while spreading fear and anxiety in their rivals by threatening with merciless vengeance.

These examples reveal the extensive impact poetry had during the era of Sadr al-Islam, serving as a vehicle for expressing deep emotions, gathering people together, and influencing the course of events. Poetry was more than a form of entertainment or artistic expression; it has a significant role in building public opinion, triggering and guiding the incidents and recording the historically significant events.

In conclusion, these poems highlight the power of poetry as a means of communication and war during the era of Sadr al-Islam. Its power to evoke strong feelings, to convey messages of encouragement and threat, and to act as a trigger to change the course of history clearly displays its indispensable role in the lives of people and reveals the cultural and historical landscape of that era of Sadr al-Islam.

## Scientific Ethics Declaration

The author declares that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the author.

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