



## Hassan bin Thabit's Poetry and his Belief in Allah

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### Abstract

Hassan bin Thabit is one of well known poetries all over the world for praising Prophet Muhammad (PBUH) by his poetry. Hassan became the poet of the Prophet (PBUH). His poetry became a record of all the events that succeeded to the Muslims. Hassan acquired many words and meanings from the Holy Quran and the Messenger of Allah (PBUH) .The belief in Allah and His attributes are among the most important poetic themes of Hassan bin Thabit. This faith made him aware of the facts and values of things, and filled his heart with the goodness and guidance. He believes in his power, his pride, and gets driven to his act and satisfaction, so he was a true honest believer who believes in Allah, loves Him, and always thinking of His abilities and providence from time to time. He also indicates the rights of Allah on the human beings.

**Keywords:** *Hassan bin Thabit, Prophet Muhammad, poetry, Islam*



## **1. Introduction:**

This study aims to investigate Hassan bin Thabit thoughts in praising Prophet Muhammad (PBUH) by his poetry and his beliefs in Allah. The following is a brief definition of this poet:

### ***1.1 The Poet Definition:***

Hassan bin Thabit is Abu Al-Waleed Hassan bin Thabit bin Al-Munzir Al-Khazraji Al-Ansari and he is from Al-Khazraj tribe. Al-Khazraj migrated from Yemen to Hejaz and settled in Al-Madinah Al-Monwarah with Aws. Hassan bin Thabit was born in Al-Madinah before the birth of Prophet Muhammad (PBUH) for about eight years. He lived in pre-Islam (Jahilia) for sixty years and another sixty years in Islam. He was grown up in a house full of prestige and honor, and then he turned to the entertainment and dalliance. He is a one of Al-Najjar members from Khazraj tribe who are the uncles of Abdul Muttalib bin Hashim the grandfather of Prophet Muhammad (PBUH). His father is Thabit bin Al-Munzir Al-Khazraji who is considered one of the most prominent masters of his people, and the most honorable of them. His mother is Al-Fouzaia'a, daughter of Khunais bin Lauzan bin Abdoun, and she is also Khazrajia.

Hassan bin Thabit, May Allah be pleased with him was reciting the poetry before Islam, and was among those who come to visit the kings of Ghassan in the Levant. After he had converted to Islam, He was considered as the poet of the Prophet Muhammad bin Abdullah (PBUH). Yathrib was one of the prominent cities of Hijaz north of Mecca and Taif in which Hassan grew up. Al-Madinah was in Al-Jahiliyah (Pre-Islam period) of the field of the conflicts & disputes between Aws and Al-Khazraj, where there are frequent rivalries and wars. Qais bin Al-Khodaim was the poet of Aws while Hassan bin Thabit was the poet of Al-Khazraj, who was also the spokesman of his people in those wars that broke out between them and Aws in



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Jahiliyyah period (Pre-Islam). Thus, he gained a very widespread name in the Arabian Peninsula<sup>1</sup>.

After the migration of the Prophet Muhammad (PBUH) from Mecca to Yathrib to be based in to spread his mission to Islam, since then it was known as the city of the Prophet. The Arabs attentions aspired to it, and inspired the hearts of Muslims. Al-Madinah would not occupy this rank after the Prophet (PBUH) migrated to it, if the tribes of Aws and Khazraj did not initiate the conversion of the new religion, and protected the mission holder who implemented the brotherhood between the immigrants and Al-Madinah people. He no longer differentiated between the two tribes by a tribal separation. He gave all of them one name called Al-Ansar, and they became brothers.

At this time, the wars between the two tribes had been calmed down in the Prophet city. Poets no longer found another subject to recite and express themselves as they had done in Pre-Islam period (Jahiliyah). However, Quraysh soon created another new topic for them when their poets began to satirize the Prophet (PBUH) and the Muslims.

Hassan instated himself to defend the new religion and respond to the supporters of the old religion. There was a fierce speech battle between the two teams. The poetry was a struggle in which the enemies were satirized and the men of the team were praised. The praise or the satires were not for earning or begging / Panhandling, but to defend two religious authorities and two different regimes. Hence, poetry was colored with politics and became a real political poetry.

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<sup>1</sup> Check: Mr. Abdul A. Mahanna, Diwan of Hassan bin Thabit, page 7-10. Beirut, the Scientific Book House, 4th edition (2005 – 1425HJ) and Al-Barkoky, Abdul Rahman: Explanation the Diwan of Hassan bin Thabit, page 11-16. Beirut, Arab Book House (1427 – 2006).



## **1.2 Hassan bin Thabit Poetry:**

Hassan became the poet of the Prophet (PBUH). His poetry became a record of all the events that succeeded to the Muslims. He had special rank in the Muslims hearts & spirits for his defense of the Holy Prophet and for his love to Islam. His poetry was met by aura of admiration and appreciation.

Mr. Abdul. Muhanna talked about Hassan's style on satirizing Quraish that:

"Hassan's satire style was not to appeal against the ancestry and origin of Quraish. When one of the poets baptized him so as to separate him from Quraish umbrella and to make him like a strange bird which resorted to it such as a slave or be adopted, or like a damaged, rotten and spoiled branch. He mentions his lineage to his mother, and then he appeals him in his parentage terribly. After that, he directs his arrows to the man's manner and honor to be deformed completely. Finally, that man becomes like a home of illiteracy, ignorance, niggard, cowardice, obscenity, and he would escape from the rescue of his lovers from death in battles<sup>2</sup>.

During this era, Hassan's praise was limited to the Prophet (PBUH), his successors and senior companions who have done well & did their best in defending Islam. This type of praise differs from the earning purposes to avoid the fluctuation of the meanings of tenderness, generosity and so on, focusing on the description of the good qualities and the mission of the Prophet (PBUH).

It is enough honor for him that the Messenger of Allah (PBUH) was assigning a sermon preach for him in the mosque and standing boasting about the Messenger of Allah (PBUH) saying that: "Allah supports Hassan by the spirit of his almighty, whenever he frequently defends of the Messenger of Allah (PBUH)"<sup>3</sup>.

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<sup>2</sup> Mr. Abdul A. Mahanna, Diwan of Hassan bin Thabit, page: 14.

<sup>3</sup> Abu Dawood, Al-Saajistany, Sulaiman bin Al-Ash'as, Sonan Abu Dawood, literature book, what is mentioned in the poetry, Hadith no. 4361, Beirut, the Scientific Book House.



It was narrated that those who used to satire the Messenger of Allaah (PBUH) among of Quraish disbelievers were: Abu Sufyan bin Al-Harith bin Abdul Muttalib, Abdul Allah bin al-Zubari, Amr bin Al-'As and Derar bin Al-Khatab. Someone said to Ali bin Abi Taleb May Allah be pleased with him that " you should satire those who satire us, then he replied: I will do, if the Messenger of Allah (PBUH) authorizes me". Then the prophet (PBUH) said that "Ali does not have what is intended to be". Then he said: "What prevents the people who have supported the Messenger of Allah (PBUH) with their swords to support him with their tongues". Hassan then said "I am on it and said: I swear by Allah that nothing pleased me of what is said between my sight and Sana'a. The Messenger of Allah (PBUH) "How come you satire me though I am of them and how come you satire Abu Sufyan who is my cousin? He said: O Messenger, 'I will extract you from them as a hair is taken from dough". Then Prophet said "Go to Abu Baker who is aware of the people's lineage more than you! Therefore, He used to go to Abu Baker, may Allah be pleased with him, to recognize him for their lineage, and he used to say to him: leave off this and that person but you can mention this or that one. Then he began to satire them. When Quraish knew Hassan's poetry, they said: this poetry was not missed by bin Abi Qahafa<sup>4</sup>.

The Messenger of Allah (PBUH) said to Hassan: satire them "means the polytheists" and the Holy Spirit supports you)". As well as, Prophet (PBUH) said to Hassan: "O Allah! Support him with the Holy Spirit for his struggle for Muslims". Prophet (PBUH) said: "his sayings against them are greater than the impact of arrows"<sup>5</sup>. The Messenger of Allah (PBUH) supplicated for him to be supported from Heaven, He said" O Allah! Support him with the Holy Spirit"<sup>6</sup>. It was also reported that The

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<sup>4</sup> Ibn Al-Atheer, Abu Al-Hasan Ali bin Abi Al-Karam Mohamed bin Mohammed: Lion of the jungle in the knowledge of the Companions, part 1, page 254, Beirut, the Scientific Book House, 1<sup>st</sup> edition, 1999.

<sup>5</sup> Ibn Abdul Bar, the assimilation in the knowledge of the Companions, part 1, page 101, Beirut, Dar Al Fikr, 1427/2006.

<sup>6</sup> Al-Bukhari, Mohamed bin Ismail: Sahih Bukhari, the book of prayer, the article of poetry in the mosque, no. of Hadith: 434



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Messenger of Allah (PBUH) said that: "Neither the poetry of Hassan bin Thabit nor Ka'ab bin Malik nor Abdulla bin Abi Rawaha is poetry but it is wisdom"<sup>7</sup>.

It was reported that Hassan has recited his poem of Prophet (PBUH) which started with:

The one whose fingers broken in the wide space to the virgin whose house is empty.

Till the poem ended with his saying:

I satirized Mohamed but I replied instead of him, and Allah will reward me for this.

Prophet (PBUH) said "Allah will reward you with Paradise, Hassan".

When he reached to his saying:

Mohamed's honor is more pious than the pious of my dad, his father and mine.

Prophet (PBUH) said, "May Allah protects you against Hell, Hassan".

As well as, when he said: Do you satirize him? And you are not efficient, so your evil is redemption to your goodness.

The attendees said, "This is the fairest verse said by the Arabs"<sup>8</sup>.

There is no doubt that Hassan bin Thabit had a high rank, revered by the caliphs and gave him more gifts at the same time. However, we did not find during the caliphate of Abu Bakr - May Allah be pleased with him – that poetry had a special position. It seems that his preoccupation with the expansions and the apostasy movement did not save his time to devote himself to directing or listening to poets, while Omar bin Al-

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<sup>7</sup> Abu Al-Farag Al-Asfahani , Al-Aghani, edited by Samir Gaber, part 12, page 282, Beirut, Dar Al Fikr, 2<sup>nd</sup> edition. Prof. Gawad Ali, the Detailed in the history of the Arabs before Islam, Part 18, page 295, Baghdad University, second edition, (1413-1993).

<sup>8</sup> Prof. Sayed Hanafey Hasanein, Diwan Hassan bin Thabit, page 76. Cairo, Dar Al Ma'arif, 1983.



Khattab loved the poetry, especially if there is no repetition of the word and meaning. A number of the poetic verses have been reported about the two Caliphs.

Abu Ubaida says that: Hassan had three favors over the poetry, where he was Al-Ansar poet during Pre-Islam (Al-Jahiliyah), the poet of the Messenger (PBUH) during the prophecy, and he was also the whole Yemen in Islam<sup>9</sup>. Al-Asma'i mentioned that: Hassan bin Thabit was one of the most prominent poets. Then Abu Hatem said: he is inspired with soft verses, and then Al-Asma'i said: Hassan was one of the most outstanding Arab studs.

However Abu Hatem said that: invalid things are attributed to him<sup>10</sup>. Al-Hutaia'a reported: tell the Arabs that their poet is the most significant one where he said:

"They are tricked even though their dogs do not bark; do not ask about the coming persons"<sup>11</sup>.

Abdul Malik bin Marwan said that the most significant praise verse the Arabs said, this was recited by Hassan's<sup>12</sup>.

Alaa bin Al-Ala'a said: Hassan was the most prominent poet of the urban<sup>13</sup>. Abu Al-Faraj Al-Asfahani said: Hassan is one of the poet's studs. The Nabega Al-Zobiani heard Hassan's poetry and commented that: "You are a real poet, and Al-A'asha was one of his friends and saw him as a poet. Hassan bin Thabit, may Allah be pleased with him is considered the forefront of the figures that have captured the thinking of many researchers, especially those who study literary criticism.

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<sup>9</sup> Ibn Al-Atheer, Abu Al-Hasan Ali bin Abu Al-Karam Mohamed bin Mohammed: Lion of the jungle in the knowledge of the Companions, part 1, page 290, Beirut, the Scientific Book House, 2<sup>nd</sup> edition.

<sup>10</sup> Prof. Gawad Ali, the Detailed in the history of the Arabs before Islam, Part 18, page 295. Ibn Abdul Bar, Youssef bin Abdul Allah bin Mohamed, the assimilation in the knowledge of the Companions, part 1, page 102, Beirut, Dar Al Fikr, 1427/2006.

<sup>11</sup> Ibn Abdul Bar, Youssef bin Abdul Allah bin Mohamed, the assimilation in the knowledge of the Companions, part 1, page 102.

<sup>12</sup> The Same source

<sup>13</sup> Abdul Rahman Al-Barkoky: Explanation the Diwan of Hassan bin Thabit, The Introduction, page 17.



Hassan bin Thabit had his rank in Pre-Islam (Jahiliyah) which increased in Islam. Why not to be? And He is the poet of the Prophet (PBUH).

There is no doubt that Hassan's conversion into Islam increased his linguistic vocabularies and its meanings. If the language gives the speaker the linguistic potential, and the spectacular expressive abilities to enable him to promote the ability to reflect the maximum expressive taste and "the speaker is the one who shapes the language in one way or another, and which he discovers during the pronunciation and listening, because it represents a kind of system of the creativity rules<sup>14</sup>.

There is no doubt that Hassan acquired many words and meanings from the Holy Quran, and the Messenger of Allah (PBUH).

The alliance of both the polytheists and the Jews against Islam, and the reasons that made these sects opposed to Islam were not religious. As well as, they did not pay attention to their religion before Islam, but their positions in the tribal society and their personal interests that motivated them to fight Islam and Muslims. Therefore, the poetry that has been said against Muslims cannot be considered religious, because it is nothing more than being a political opposites or satire poetry.

We find many of the Holy Quran verses which talks about the praise of Allah Almighty, the recognition of thanks to the creatures and his strength. Therefore, the Muslim poets went to sanctify Allah for what they saw in the mystery of his creation of the nature and the universe. Hassan bin Thabit was one of the first Muslim poets who recite the praise of Allah.

## **2. The belief in Allah & Allah Attributes in Hassan bin Thabit's Poetry:**

The belief in Allah and His attributes are among the most important poetic themes of Hassan bin Thabit. This faith made him aware of the facts and values of things, and

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<sup>14</sup> Prof. Karim Zaki, Hossam Al-Din, "Traditional origins in the linguistics", page 68, Egypt, The Egyptian-Anglo Bookshop, 1<sup>st</sup> edition, 1985





filled his heart with the goodness and guidance. He praised His Lord and declares with His mighty and superstitious power and greatness.

Hassan bin Thabit was distinguished among the other poets with his knowledge of his Lord that he obtained from the one who was the most knowledgeable and the most piousness of them of Allah; He is Prophet (PBUH). Prophet (PBUH) glorified the hearts of his companions with love, knowledge and revere of Allah. So they bowed and prostrated to Allah and they fled to not from him.

His supreme faith and his great belief in the monotheism of Allah and His attributes are emanated by His poetry. He recited his poem for thanking Allah almighty:

You are the right God, my Creator; I declare my lordship and worshipping to you among all the whole people.

O Lord, you have been exalted from those who believe in other God else.

You are only having the whole creativity, blessings and the entire matter. We are only guided by you and thee (alone) we worship.

Because the Firdaws paradise in which he will be immortalized, is the reward of Allah to any monotheist<sup>15</sup>.

We notice that he combines between the Messenger praise and thanking Allah in one verse, as he says:

I bear witness with the permission of Allah that Mohamed is the Messenger of the Lord who is over the Heavens<sup>16</sup>.

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<sup>15</sup> Abdul Rahman Al-Barkoky: Explanation the Diwan of Hassan bin Thabit, The Introduction, page 98.

<sup>16</sup> The Same source



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Hassan was talking to Allah's Apostle privately in his nice verses begging the high paradise of Firdaws from Him, where he recites:

O Lord! Gather us with our prophet in a paradise to sway the eyes of the enviers<sup>17</sup>.

Reward us the Firdaws of Paradise, O Possessor of Glory and Honour, O Possessor of supremacy and sovereignty.

Hassan bin Thabit declares the greatness and the pride of his Lord in the lamentations of Osman, may Allah be pleased with him, where he threatens the killers of Osman of the near arrival of the Mu'awiya's army to revenge them and says:

You will hear Allah is the greatest in their homes soon to revenge for Osman.

He also testifies and undertakes the monotheism and the oneness of Allah, as well as he makes The Holy book is the main guide to be followed and led by its guidance, where he says:

We are aware that Allah is the only Lord and His Holy book becomes the main guidance.

He invites people for the monotheism of Allah and to leave the worshipping of the deities. He says to the disbelievers to reverse their sincere devotion exclusively for Him, and expels the worship of idols:

Do not create rivals for Allah, believe in Him and do not wear clothes like the non-Arabs costumes.

Hassan bin Thabit believes that Allah is the true preparatory; He is the one who achieves the victory, supports the believers and gives the best reward.

He supported the believers in their battles and rewarded them the best.

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<sup>17</sup> The Same source



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He the almighty relieved their distresses by the revelation of a Holy verse by our blessing Lord, after they had been despaired.

He comforted the eyes of Mohamed and his companions and humiliated every false untruthful believer.

As well as, he says in a glittering style:

If you leave him, my Lord has the power. Any lost will return thanks to Him.

Allah is my Lord and we do not leave His command, it was not a living that wanted to be restored.

We do not seek a supporter Lord other than Him, till we are close to the time of the afternoon appointment.

He frightened the enemies of religion by the power and the punishment of Allah through the following verses:

If Allah makes some people survive with their actions, and their support to the Merciful Lord of the universe.

O Otaib bin Malik, My Lord will disgrace you and He will punish you with any thunderbolts.

Hassan believes that Allah is the one who Honor and Humiliates, He who honor whom you will and He humble whom you will:

Otherwise, wait for the executioner's day in which Allah honor those He will.

Hassan believes that Allah tortures the enemies of Islam with the hardest torment and disgraces them in this world and the afterlife:

The Lord hastens him, and He destroyed all his people with a very ugly shame and hard torment.



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Hassan bin Thabit thinks that Allah has honored them with His religion and Prophet. It is He who has sent His Messenger with guidance and the religion of truth, and then it is He who supports His Messenger and His Companions with great victory. He is a real supporter and patronized for the believers:

Allah, who is the only Lord, has honored us with the spent days which do have not a similar shape. And with the Lord's victory to His Prophet and his religion, and also honored us with a unique name that has not been called before.

He recited the same matter in another verse:

The Lord has achieved the victory to Islam followers in the battle against the tribes of Bani Obiyah and his group.

Hassan bin Thabit knows that Allah is the sender of Prophet Mohamed (PBUH). He is who we first to praise him, where Hassan says:

He warned us with a Hell, promised of a paradise, He taught us Islam, so we thank Allah.

Hassan bin Thabit that Allah is the only one who gives the real rewards and He has the rewards of all the good and bad deeds because He rewards the believers and disgrace the rebellious:

I satirized Mohamed but I replied instead of him, and Allah will reward me for this.

It was narrated that when the Messenger of Allah (PBUH) heard that, He said: "Allah will reward you with Paradise, Hassan!". And Hassan said:

The Firdaws paradise, in which he will be immortalized, is the reward of Allah to any monotheist.

Hassan bin Thabit knows that Allah is the forgiver; the merciful of His worshipers, forgives their sins, and grants them:



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He is the forgiving of the small sins, accepts their excuses, and Allah is more generous with His rewards if they do kind deeds.

Allah is the One who fulfilled His promised in the faith of Hassan bin Thabit Al-Ansari, where he says:

The Messenger of Allah calls them when we throw them in our hearts.

Didn't you find my speech was right? And the command of Allah is taken by heart.

They did not speak. But if they did, they would say you are right and have a correct opinion.

Hassan believes that Allah is the one who is Just and truth & lies are not considered equal.

O People show yourselves and truth and lies are not equal with Allah.

He "May Allah be pleased with him" said that:

They are the allies of Allah, who He sent down his judgment and the Holy Book upon them.

He also said:

Allah honored us with the victory of his prophet and He based the Islam pillars by us. He also honored His Prophet & His Holy Book, and honored us with the audacity.

Hassan believes in Allah Almighty's ability, where he says:

The necks of the sons of Al-Najjar were all humiliated, and it was a matter of Allah's command has been destined.

Allah's power predominant the universe as the moon's predomination of the stars. The poet benefits from the universe to provide an example of Allah's ability, where he says:



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Allah has highlighted some sayings over their words, as the moon rise above the stars.

No one can prevent to the act of Allah it is a reality inevitably, even the humans and elves that. Hassan bin Thabit on the day of Badr said:

O good slaves, our hard testing and our view and death shall be destined

We have the first foot towards you, and those who are proceed and behind us follow the obedience of Allah.

We know that the sovereignty is only for Allah and the will of Allah is inevitable.

Allah executes His command and no one can stop or meet Him. Hassan bin Thabit said praising Badr day and taunting the disbelievers:

I overcame them; Allah executes His command, a war of a blazing fire.

The whole creation cannot conceal anything from the knowledge of Allah; He knows what is hidden and what is revealed, He even knows what the breasts conceal:

Allah knows what I seek for them, and what my breast and reps conceal.

I seek for the majority of the people who sought in the middle of the clan inadvertently non-greedy.

I will not reconcile those who have come back and let them down and I will never miss them again.

He wants to say that Allah knows how much I strive for them, how much my behavior towards them, and what my ribs bear of complacency and loyalty for them. Why I do not seek for them, as they have been seeking rapidly. I will continue in my pursuit of them. I will not reconcile those who come back or let them down. I will keep them in their absence and my tongue will not say any ugly word against them.

Allah is the one who watches over His Servants and knows what they are conceal, but He grants respite to the Day of Judgment.



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According to Hassan bin Thabit May Allah is pleased with him:

You said that you will not be seen, but you are wholly visible to Allah. He judged you all by His verses.

Mohamed and the All-Mighty tell him of what the hidden thoughts and sayings conceal.

None forgive sins except Allah Almighty; He does not give the power of forgiveness to creatures, but he limited himself to it. As reported by Hassan bin Thabit that;

I have seen you; May Allah forgives you, one of the free married women without any kids.

Allah is the only is the true giver (benefactor), He who gives His blessings to the whole creatures in general and to the honest Muslims in particular. Through which Hassan bin Thabit (May Allah be pleased with him) says:

How many troubles has Al-Zubair defended for Al-Mustafa with his sword? And Allah rewards more.

Allah is the guide who guides people to goodness and truth after they have been drown in the misguidance and temptation. Hassan thinks about it and says:

The Lord guided them after the misguidance, who follows the right shall be guided.

Trust and depend on Allah, entrust the matter to Him Almighty, and the hearts affectionate to Him Almighty are of all of the greatest reasons that achieve the required, expel any disaster, and needs are fulfilled. The more the meanings of trusting managed the hearts, the greater the achievement of the required things. This is the case of all Prophets and Messengers. Linguistically means, the dependence on



others of any matter, and technically means: the sincerity of the heart adoption to Allah in the acquisition of the interests and expel of the world and afterlife things<sup>18</sup>.

Al-Jarjani (May Allah has mercy on him) said: trust is depending on Allah, and despair of the hands of the people<sup>19</sup>.

Hassan bin Thabit refers to entrust the Prophet's companions to their Lord and say:

We have been reported and have not heard of your saying till we drank too much but not little.

Sticking with an unbroken rope, washed and extended of the Lord's ropes<sup>20</sup>.

Piousness is the human virtue and behavior, the commitment to the directions of Allah and his creatures. This is translated by the performance of his duties towards his Lord, parents, homeland and his community. Piousness is also the true honest love and respect. It is also the pillars of the religion and faith that is reflected in the human behavior and conduct. As well as, it is the sacrifice we offer to our parents and others without waiting for any returns.

The concept of piousness varies from one religion to another, but its content and principals are the same. In general, it calls for the spiritual and behavioral aspect of the human, so that he is rises to the highest rank towards his Lord and among his own kind.

Hassan bin Thabit (May Allah be pleased with him) mentions the piousness of the Prophet (PBUH) and says:

I mean the Messenger, Allah distinguishes him with the piousness and generosity of all the creatures<sup>21</sup>.

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<sup>18</sup> Ibn Rajab Al-Hanbaleey, Abu Al-Farag Abdul Rahman bin Ahmed, Collector of Sciences & wisdoms, page 409. Beirut: Dar Al Ma'arefa, 1<sup>st</sup> Edition, 1408 HJ.

<sup>19</sup> Al-Jirjany, Mohamed Al-Sayed Al-Sharif: Definitions, page 76.

<sup>20</sup> Al-Barkoky, Abdul Rahman: Explanation the Diwan of Hassan bin Thabit, page 86.





Hassan praises the piousness companions and says:

All the forefront of Fiher (Jewish family) and their sons have created a new guidance to be followed by people.

It was accepted by those whose intention is the piousness of the Lord and with command that they created <sup>53</sup>.

Hassan bin Thabit did not determine many things in praising Allah. But his different poems - which he recited in an improvising way - among the various topics in the praise of Allah Almighty indicate Hassan's love to Allah because the language is the mirror of the mind and the store of the literature and tongue is the translator of the heart. He sometimes promises the believers with His mercy, and frightens the disbelievers with His torment and torture. He believes in his power, his pride, and gets driven to his act and satisfaction, so that the researcher can say that he was a true honest believer who believes in Allah, loves Him, and always thinking of His abilities and providence from time to time. He was thinking about His verses and subjecting to Him in each of his situations.

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<sup>21</sup> The Same source



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