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Adaptation in Sayyed Qutb al-Din Neyrizi lyrics (Case study in "Anvar- Al- awilayah")

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Abstract

Sayyed Qutb al-Din Neyrizi is one of the prominent scholars of Fars area in 12th century who his genealogy refers to Imam Sajjad (AS) and finally to Imam Ali (AS). He is considered as one of the poles of Zahabiyyah hierarchy from mysticism and Sufism hierarchies in Safavieh dynasty period; he has remained Precious works of poetry and prose in Arabic and Persian in different literature, Sufism, religious and mysticism fields which has adorned most of them to Qoranic verses. Including valuable works of this prominent mystic is a religious-mystical epopee in Persian mixed with Arabic which is called "Anvar-Al-Wilayah" that is written in mysticism and monotheism issues of God and praise of Rasoul Akram (S) and worship of Imam Ali (AS) and has used Quran verses in reinforcing and confirming his words.
This paper will be written with the goal of investigation of adaptation in "Anvar-Al-Wilayah" ballade of Sayyid Qutb al-Din Neyrizi and in the line with explanation of grace and nobility of this prominent but unknown mystic specially Quran in the method of descriptive- analysis.

Keywords: The holly Quran, Sayyid Qutb al-Din Neyrizi, adaptation, Anvar-Al-Wilayah.

Introduction

Since the Quran at any point of time in the lives of all Muslims has the dramatic and undeniable impact, so it has a special place in the lives of Muslims. The status and dignity of scholars and elders in the area of religion and literature is much higher and more dramatic in the sight of scientists and scholars of because the scholars have perceived the high dignity of this holy bible by their sight and scope of their sight and see it's amazing effects on dimensions of their earthen and spiritual life; for this reason has tried to show the visions of Quran verses in their scientific and literature works until by this mean either thank the gifts of God or make others fulfil from the amazing Qoran verses. These types of this show off in literature field- such as poetry and lyric- can point to borrowing words from Qoran in the heart of literal texts which this implication is so called 'guarantee' or " adoption'. One of the scientists and scholars in two fields of religion and courtesy " Sayyed Mohamad Hossaini" can be named who was well-known to

"Qutb al-Din Neyrizi" which is from Zahhabieh dynasty and the shia mystics in Safavieh period in Neyriz section of Fars and base on his special scope of study and thinking had a close link with Qoran and left qualified works in field of religion and courtesy, but due to the political conditions of those days have not been introduced to community of Sufism and courtesy; any way, it is not amazing that this scientist has written about the dignity of Qoran verses in his scripts and gave it to others, the poetries such as an epopee in Persian poetry mixed with Arabic verses which is called "Anwar al welayah" which includes worship of God's uniqueness, the great messenger and adjectives of Amir al momenin Ali (AS) and other mysticism and divine subjects, which has used Qoran verses and words a lot in it. The present article is going to investigate adoption industry in mentioned epopee and also the goal of its owner is using of this in the field of analysis-descriptive caused whether this spiritual mystic and the pillar of Zahabieh dynasty gets well-known or reveal the level of his courtesy to Islam and his dominant knowledge of religion texts specially Qoran.

Research Background

About the biography of Sayyed Qutb al-Din Neyrizi can be found in the book of scholars of knowledge and courtesy but I just found a book which has paid completely to life and precious works of this unknown mystic: "History and culture of Neyriz" in the history of Neyriz and description of scholars works, written by Mohammad Javad Shams Neyrizi in 1999 by Kosar art-cultural complex of Neyriz; and the introduction of the book of : epopee of Anwar of Wellaya, with introduction and correction of Mohammad Khajavi the master in 2003 is paid to life of this Shia scientist by publication of Daryaye Noor; except the introduction of recent book, Mohammad Khajavi has tried to describe the Arabic ballade "Albedaeieh" in Persian which has printed by Molli publication in 1999. But I couldn't find about the master stroke of that honorable in profiting of imagery in works specially his poetries to research works such as book or article. Therefore decided to investigate one of the most valuable ballades of this scholar from the imagery of adoption aspect in order to introduce his literary elegance. However, this is not even a particle of his works against his master stroke and his effects of virtue and personality deserves to be explored more than before.

Research methodology

The population, sample and sampling

The statistical population of selected verses of poetry Sayyid Qutb al-Din at the Divan " Anvar-Al-Wilayah" that have been adapted industry. This research is devoted to the adaptation of the Quran in this Divan. The present article is going to investigate adoption industry in mentioned epopee and also the goal of its owner is using of this in the field of analysis-descriptive caused whether this spiritual mystic and the pillar of Zahabieh dynasty gets well-known or reveal the level of his courtesy to Islam and his dominant knowledge of religion texts specially Qoran.

Biography of Sayyed Qutb al-din

Sayyed Mohammad Hossaini Neyrizi Shirazi known as Sayyed Qutb al-din one of the great mystics of Zahabbieh dynasty who lived in 12th century AH. He was born in Neyriz a village of Fars, but there is not any precise information about his birth date. But according to subjects in some of his works his birthday is estimated in the early of 12th century, in other word in 1100 AH. "(Shams Neyrizi, 1999) according to evidences this honorable scholar's genealogy refers to Imam Zeyn al-Abedin (AS) by 26 intermediate who says by himself in the end of Sabah pray of Amir al-Momenin: نسب الفقير إلى الله الغنيّ مخمّد الحسينيّ

المشهور بقطب الدّين بن أبي طالب بن عزّالدّين.....بن السّيّد حسين الأصغر بن الإمام زين العابدين عليه و آبائه الصّلوة و السّلام."(
(Neyrizi, 2003). He belongs to a great family which all of them are well-known scientists, writers, mystics and calligraphers. His great ancestors migrated to Eej in 8th century and his children and grandchildren to Shiraz, Mecca and Neyriz. He got familiar with mystical literature from youth days and then after his elementary educations in his birth place and completing the levels traveled to visit a real mystic until arrived Shiraz and learned jurisprudences and hadith and wisdom and Arabic literature from scientists like Shah Mohammad Darabi the author of Meraj al Kamal treatise and others and visited 7 people of announced scholars until met Sheykh al Mashayekh al Ezam, A'lam al olama al e'lam, and a'raf al Orafa al Keram in the era of Sheikh Ali Taqi al Estahbanati. Sayyed educated sciences and divine knowledge and points the way at the presence of this great mystic and god the son in law of this honorable Sheikh. It is stated in most of the contemporary sources that Sayyed Qutb al-din after learning sciences including jurisprudence and hadith and wisdom and educating at the presence of scientists such as Shah Mohammad Darabi turned to learning divine knowledge and real sciences. Sayyed Qutb al-din got the pillar of Zahabbieh dynasty after his master death and sat on the teaching chair in 26. Until base on a speech " made a base in mysticism and lighted guidance lanterns in conduct groups in 40 and started his traveling in in different cities of Iran and Iraq to guide unaware people and treating mental patients and succeeded a lot in this way. He set to Iran after traveling to Iraq and pausing in Najaf and Koofeh and meeting the mystics and scholars and entered Qazvin in 1130 AH. He used from the presence of Mirza Ibrahim Qazvini in Qazvin who passed away in 1145 or 1148 AH. Also he turned the epopee of Alavieh in syntax into lyric at there at the presence of Mir Ibrahim. Then went on his trip to other cities such as Mashhad, Isfahan, and Kashan and profited the presence of many of scholars and scientists such as Mir Mohammad Taqi Khorasani and Molla Mohammad Sadegh Ardestani; this great mystic trained many students in the scope of morality and courtesy, " it is said that Sayyed Mohammad Najafi and Sheikh Ahmad Lahsawi and Molana had adopted sciences from him (Zarrinkoob, 1982, Divan beige Shirazi, 1986, Roknzadeh Adamiat 1953-1957). Qutb al-din was observing the destruction of Safavieh government and ignorance of governors rather than religion fundamental and stated this frequently in Fasl al khetab and kenz al hekmah epopees and written in lyric the upset situation of political-social and religion of last years of Soltan Hossain the king government.

This honorable considers groups as guilty about the catastrophe and engagement of those days which the oppression of Safavieh dynasty and Afghans is on the top of this list. If has complaint a lot in his poetries about the foolish people who sentenced him to mysticism and aligned him corruption adjective to him. Sayyed Qutb al-din went to Najaf in 1163 or 1164 AH and lived there for good and taught and trained his followers. The trained students by him are: Aqa Mohammad Hashem Shirazi, Sayyed Mahdi Tabatabae known to Bahr al oloom and his son Sayyed Ali who all of them were from high level scholars in Zahabbieh dynasty. Finally, Sayyed Qutb al-din died in Najaf in 1173 AH and buried there. After Qutb al-din death, his student and his son in law Aqa Mohammad Hashem Shirazi got successor and caliph of him, as well as, Sayyed Ali the son of Sayyed Qutb al-din was one of the scholars of Zahabbieh dynasty (Neyrizi, 2003; Shams Neyrizi,1999). And it is said he debated with Jewish scholars and invited about 100 people of them (Zarrinkoob, 1982).

Works and compilations of Sayyed Qutb al-din

Sayyed Qutb al-din remained valuable lyric and poetry works and compilations along his honorable life which are:

- Mostatab Fasl al-Khetab known to Hekmat al-Arefin and Hekmat al-Alavieh, including an introduction, 13 glorifications and a conclusion; all the glorifications are in the form of Arabic

poetries and a ballade base on Ta'yyah of Ibn-Farez and each glorification is an entry of description of all divine issues.

- Kenz al-Hekmah, including seven introductions and 18 Basaer in the form of Arabic poetry, which contains different discussions such as religion, mysticism, political and social.
- Shams al-Hekmah, which is within the Kenz al-Hekmah is a ballade in Arabic with 96 verses which contains philosophical and mystical issues.
- Anwar al-welayah known to Mesbah al-welayah, the ballade of Hamzzieh in Arabic contains 6000 verses, which is turned into poetry about answering a question about Hadith Omran Sabi.
- The disciplines book in Persian in the name of Anwar al-Welayah, in worship of the Almighty, the great messenger and pray of Amir al-Momenin (AS). Base on evidences it should be written in 8 volumes that only two volumes of it is available and maybe he couldn't finish it.
- A treatise including 12 glorification about divine knowledge and contains 572 verses in Arabic and some lyrics of the author.
- The epopee of Syntax and semantic in Arabic, that a part of it includes 1423 verses and the syntax part contains 302 verses.
- An Arabic treatise about the truth of God.
- Abdaeieh ballade in Arabic, which contains 172 verses.
- Eshqieh ballade in Arabic which contains about 400 verses, in 10 points about the fact of love in the heart of divine men, and Safir al-Arefin, a mysticism ballade about love which contains 192 verses, which is attached to Eshqieh ballade.
- Roohieh treatise, a mysticism treatise about the fact of general spirit and the orders and numbers of it.
- The epopee of Menhaj al-tahrir which contains 258 verses in the line of Makhzan al Asrar of Nezami in Persian about monotheism.
- The discipline of Sabbah pray, by this mean that the meaning of each verse is written in a quatrain and written an Arabic introduction about the pray.
- Treatise of Teb al-Mamalek in Arabic, about the analysis of Safavieh government destruction reasons and the solution of its return which contains two parts, first part: signs and second part: treatments.
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A review of the effect of Qoran on Persian poetry

Qoran is a book full of wisdom, and learning and lesson of life and human guidance toward perfection, which has remained its refresh in the life of Moslems and effected on their life after 1400 years and this effect on the life of Moslems of Aryan land is spread more than all and from the visions of this effect has seed clearly in old Persian literature which high level concepts of this divine book are borrowed among the poetry and discipline texts as it has boomed by using these concepts.

By a glance look at discipline and lyric of Persian scholars we perceive that many of phrases and interpretations and reasoning of them are adorned to Qoran and this master stroke has emerged more in Persian poetry as from beginning of Persian poetry in third century- except the Roodakies' poetries which are pure in Persian- this effect has emerged clearly but the influence was a kind of using concepts and Qoran subjects at the beginning, it means the sureness industry has penetrated to Persian poetry before adoption industry, because adoption began as an ornamental industry in Persian language since second

half of fifth century, for example adoption has applied in Khajeh Abdollah Ansari discipline in a way that not only in those era but also in other eras have found less like that.(Shams al- Olama Gogani, 1996) the great poets like Daqiqi Toosi, kasaee marvazi and Abolqasem Ferdowsi have adorned their speech to Qoran phrases; the effect of Qoran on Persian poetry had raised in 7th and 8th centuries until the poetries of well-known poets such as Hafiz, Molana, Sanaee, and attar is applied by Qoran concepts. Dr. Zarrinkoob said: it is not useless that all the Persian poets affected by Persian poetries from the beginning, not only have been taken from its meaning and stories, but also applied its metaphors and allegory and even sometimes used some components in the form of translation. (Zarrinkoob, 2009).

Adoption and its goals

Adoption in word means looking for flares for lighting and heating and in slang means that a poet or writer address the reference of his speech while writing poetry, hadith or word. Adoption in fact means experienced and perfect. (Kashefi Sabzevari, 1989) and it is stated in Javaher al-Balaqe: " Adoption means that the speaker mentions something from Qoran in his lyric and epopee as it is not identifying from poetry and discipline. (Hashemi, 1385).
And Razi introduced adoption like this: " هو أن تُدرَج كلمة من القرآن أو آية منه في الكلام تزييننا لنظامه و تفخيما لشأنه.": (Razi, 1317 AH) it defines that adoption like all the imagery is embedded great goals in itself that the most of them are:
Consecration to Qoran verses, bow the main text by entering the Qoran verse among it, explanation and description of it however, seems complex and ambiguous for opponent in the main text, justifying the main text by mention the Qoran verse, simulation to facilitate understanding the speakers meaning, admire to a pleasant work, avoiding from unpleasant issue, citation and reference to Qoran verses in the line of confirmation of the main text, ornamenting the main text to Qoran verses and master stroke and awareness of Qoran verses.

Adoption in epopee of "Anwar al-Wellayah"

As it mentioned Sayyed Qutb al-din was decorated to religion and courtesy together and as he had wide studies base on his special field in religion issues and was dominated to all the subjects of Qoran was not heedless in literary issues and surely, it can be said that all the scripts of him- such as poetry and discipline- were decorated to Qoran words. The epopee of Anwar al-Wellayah is one of the valuable works of him which is in Persian language mixed with some Arabic verses about monotheism and adjectives of the messenger of God and Amir al-Momenin Ali (AS) in discipline and throughout of this epopee is adopted from Qoran words or verses and hadith and because of abundance of evidences of adoption and short time of research just the most important cases are mentioned

Qoran adoption

Sayyed has stimulated the hearts of Moslems to a build up house and says:

قلوب شیعیان چون **بیت معمور** ز خورشید ولایت گشته پر نور

The descriptive combination of " Albeit alma'moor" is retrieved from the 4th verse of Toor sura that says: " و الطّور و كتاب مسطور في رقّ منشور و البيت المعمور: the meaning of Ma'moor verse in the verse from Qoran that is the different votes among scholars and interpreters but mostly considered it as Kaaba has a special dignity " and is always habitable by pilgrims and is the first house for worship which is build up on the earth. (Makarem Shirazi, 1994) and anyway this house has such a dignity that God has swore on it.

And in the below verse two words of "Meshkat" and " Mesbah" is also adopted from Qoran that says:

منوّر گشته **مشکوة** دعاها ز **مصباح** ولای آل طه

"Meshkat" in today's interpretation is the very lantern and is assigned to every transparent or reticular container which a light is inserted within it and the illumination of the light goes out from the rays of container and lights around. But Qoran interpretation of these two words is: "أللہ نور السّموات و الأرض مثل نوره كمشكوة فيها مصباح المصباح في زجاجة..."( ). Different votes are given consider the knowledge light in the messenger's heart and Mesbah in Imam Ali chest. (Shah Abdolazimi, 1975). And the owner of Qomi interpretation considered Meshkat meaning Hazrat Zahra (AS) and Mesbah as two honorable children of her Hassan and Hossain (AS). (Qomi, 1975) and Sadr al-din Shirazi has stimulated divine words to Mesbah and mystic heart to Zojajeh and his heart to Meshkat (Shirazi, 1982).

In all of these interpretations Mesbah is that which is within the Meshkat and the central core that scatters its blessings around via Meshkat and make people around rewarded and also in above verse the family of the messenger of Allah is like a light which make all rewarded from its illumination through the ray of pray.

And in other verse describes the unique God by the adoption of noble Sura of Noor like this:

زهی فیض اجابت ها زهی نور تعـــالی شأنه **نورٌ علی نور**

Retrieved from the verse of "نورٌ علی نور..." for explaining the nature of God which is not except light and this light, is an added illumination which won't be off and is the very "نور السّموات و الأرض" that all the lights are allowed against it and just the divine blaze is the pure fact,

And about the perfect knowledge of God and his presence says:

ز علمش چون شود یک ذرّه مستور تعـــالی جاعل **الظّلمات و النّـــور**

ز ما غایب ولی اندر حضور است علیم از سرّ **ما تُخفي الصّدور** است

The words "Darkness" and "lightness" can be seen in Qoran in abundance and the combination of **"ما تُخفي الصّدور"** is adopted from the verse of " يعلم خائنة الأعين و ما تخفي الصّدور " that imply on comprehensive knowledge and awareness and Sayyed has not found more clear and qualify phrases than Qoran therefore introduces God within the divine speech.

In next verses we can see that Sayyed applies different descriptions from Qoran weasel like "علاّم الغيوب،ستّارالعيوب،غفّار الذّنوب،كشّاف الكروب".

Until enters the human creation and retrieved the inherent dignity of human from Qoran and says:

چه خلعت ها که در هنگام ایجاد ز **کرّمنـــــا بني آدم** به او داد

God says: " و لقدكرّمنا بني آدم و حملناهم في البرّ و البحر... (Osra'/70) in interpretation books different interpretations is stated about particular dignity of human such as: reasoning power, using hands in eating and other behaviors against animals which pick up by mouth, the ability of speech, body modification and …. Sayyed considered this dignity as a fine rob for human which is allocated to him from God.

After that Sayyed Qutb al-din has paid to adjectives of messenger of Allah and in addition to describing the messenger considered him in teaching and training of divine mysteries and says:

جهان افروز صف های ملایک سبق آموز **إقــرأ باسم ربّک**

دبستان علـــومش من لدنّـــا فتوحش آیه ی **إنّا فتحـنا**

لوایش آیه ی **نصـــر من الله** سپاهش سوره ی **الحمـــد لله**

Sayyed is adopted from the first verse of Alaq Sura to reveal that the messenger of Allah was a pioneer in learning specially in the divine school and learning Qoran verses and in the following has introduced all of his victories in spreading and publication of Islam from the entry of "إنّا فتحنا لک فتحا مبينا" which is attacked by Islam flag in fighting against Islam enemies and in this way the verse of **" الحمدلله ربّ العالمين"** helps and supports him.

And in accepting that Imam attempt in the way of inviting jinn and humankind to God's path says:

هدایت کرده امّت را درین راه به حکم مطلق **أُدعوا إلی الله**

ثباتش در هدایت بوده چون کوه **فلمّـا قام عبدالله یدعو**

In the first beat of the verse of "قل هذه سبيلي أدعوا إلى الله..." (Yousof/108) is adopted and shows obedience of the Prophet from the lord and also in the second beat is pointed to the practical obedience of that Imam from God command and opposition of jinn which by adoption of the verse of "**و أنّه لمّا قام عبدالله يدعوه كادوا يكونون عليه لِبَدا**" (Jin/19) shows that " when the messenger of Allah called people and the came together and said prayer with him the jinns surprised because of this obedience and in other word disbelievers surrounded him to suppress this inviting to God monotheism. (Zomekhshri, 2006 AH).

Sayyed is illustrated the steps of inviting the messenger to Islam in frequent literature beautifully and unified and the paid to abundance blessing of God for him against the problems and oppositions and says:

ألم نشرح بنور الوحى **صدرک** **وضعنا** في الرّسالة **عنک وزرک**

And in this path is profited from the first and second verses of Inshrah Sura and shows the support of God for the messenger very well and presented this concept to opponent wherever God assigned a task to human will not leave him without help and support.

And then in next verses has pointed to titles of the last messenger from Qoran point of view and to respect to his dignity profited from Qoran words "Rasoola" from the verse of "**فأرسلناک للنّاس رسولا**" (Nesa/79) and "**رحمة للعالمين**" from the verse of "**و ما أرسلناک إلاّ رحمة للعالمين**" (Anbia/107) and hence has completed the praise of the messenger of God.

Sayyed Qutb al-din in praising the adjectives of Amir al-momenin Ali (AS) in the form of poetry beats has used Qoran words and verses in abundance:

And says about the courage and warfare of the messenger says:

أشـــدّاء على الكفّـــار شأنش **تراهـــم ركّعـــا** آمد نشانش

By adoption of the verse of "**محمّد رسول الله و الّذين معه أشدّاء على الكفّار رحماء بينهم تراهم ركّعا سُجّدا**...."(Fath/29) pays two clear properties of Amir al-momenin that at the same time which is sever against the disbelievers and enemies of Islam but is humble before the nature of God.

In explaining the Islamic species and sects, introduces shias loyal to their majesty and for completing their description and emphasize and proofing his speech cited to Qoran phrases and says: "**و ممّن خلقنا أمّة يهدون بالحقّ و به يعدلون**"(١٨١/A'raf):

یکی زان فرقه ها اهل وفـــایند که ایشان شیعیان مرتضـــایند

شناس این فرقه را از گفته ی حقّ **خلقنـا أمّة يهـدون بالحقّ**

And in another beat has raised the Imam up to galaxies and stimulates his aspect to the owner of towers and says:

همان خورشبد او اندر عروج است ولیکن منظرش **ذات البـــروج** است

And for this meaning has adopted an added combination which in fact is the adjective of the sky: " **و السّماء ذات البروج**" (brooj/1).

In the interpretation books different definitions are mentioned for the word "Brooj" such as stars, sky levels, sky doors and … (Zomekhshri, 2006). Since the 12 Imams Shias are believed in that the innocent leader is the successor of the messenger of God and the number of divine Brooj is 12 too, therefore Sayyed not only introduces Imam on the top of these 12 towers but also has stimulated him to blaze of aspect and highest rank to the sky of Brooj (towers) nature.

In praise of Amir al-momenin adjectives, Sayyed has written really pretty and right poetries and considered all the adjectives and perfections of him equal with the messenger of Allah and introduces both of them as a unit light and says:

علی چون با پیمبر بود یک نور به نصّ **قُل تعالَوا** گشت مشهور

The phrase "قل تعالوا" is retrieved from the verse "**فمن حاجّک فيه من بعد ما جاءک من العلم فقل تعالَوا ندعُ أبناءنا و**...." (Al Emran/ 61) the above verse is known as Mobaheleh. In fact it points to two groups of Moslems with leadership of the messenger of Allah and Christians which came together to show the superior and " the companion of the messenger of Allah were Imam Ali, holiness Fateme Zahra and her two honorable children Imam Hassan and Hossain (AS). (Tabatabae, 1417 AH)

In previous literature we have seen that Sayyed considers the messenger by Qoran adoption ("رحمة للعالمين") and since he considers the messenger of Allah and Imam Ali as a unit light. In the follow beat by adoption the verse of "و ما أرسلناک إلاّ رحمةً للعالمين"(Anbia/107) has introduced Amir al-momenin and says:

علی مولا امیر المؤمنین است که ذات رحمةً للعالمین است

Sayyed has considered Imam Ali ordered in the messengers, prays as " the language of truth" in the pray of (" واجعل لي لسان صدق في الآخرين") (Shoara/84) from the holiness Moses (AS) and has introduced من " ذريّتي" in the verse of "...قال إنّي جاعلک للنّاس إماما قال و من ذريّتي..." (Baqareh/124) from the holiness Ibrahim and says:

علی اندر دعایش بود مقصود که **واجعل لي لسان الصّدق** فرمود
علی اندر دعــاهای خلیل است **و من ذریّتي** اینجــا دلیل است

It is stated in Ta'vil of the language of truth in Al-Mizan commentary. Ta'vil means in the late scholars appoint someone who recalls people to monotheism (Tabatabaee/1477 AH).

So that in the following beats the Qoran phrases such as "الصّراط المستقیم" and "السّابقون الأوّلون"" are used to introduce Imam Ali and says:

علی انوار منهاجی عظیم است که تأویل **صراط المستقیم** است
...علی **و السّابقون الأوّلون** بود علی می بود در این آیه مقصود

The descriptive combination of "**الصراط المستقیم**" " is found a lot in Qoran verses that Sayyed considers the interpretation of this Qoran combination as Imam Ali and is borrowed the verse of **"والسّابقون الأوّلون من المهاجرین و الأنصار** (Tobeh/100) for the second combination and base on the speech of Tabatabae the scholar from Borhan commentary, this verse is plummet about Amir al-momenin which overtook in faith and saying prayer from people. (Tabatabae/1417)

Sayyed Qotb al-din has introduced Imam Ali in this valuable epopee in the verse of **"یا أیّها النّبیّ حسبُک الله و مَن اتّبعک من المؤمنین"**(الأنفال/۶۴) با عبارت**"حسبک الله"**

علی منصوص نصّ **حسبُک الله** خدا فرموده در شأنش کفی الله

Since Imam Ali was on the top of the people who accepted the invite of the messenger strengths help and support of Imam Ali along the help of God for the messenger and these two companion are enough for the messenger.

In the future beats also Sayyed has adopted Qoran words about the dignity of Amir al-Momenin including the leadership of Imam by referring to "**لکلّ قوم هاد**" and true divine intermediate by stimulating Imam to " حبل الله by adoption of "**واعتصموا بحبل الله** " (Al- Emran/103) and assigning the pioneer light of believers on the Imam using "**یسعی نورهم بین أیدیهم**" and the interpretation of the word "زیتونة " for that Imam in the verse "...**یوقد من شجرة مبارکة زیتونة** " (Noor/35) and for "زیتونة" different meanings are stated including in Tabari commentary

" والشجرة المباركة أصله المباركة الإخلاص لله وحده وعبادته ، لا شريك له (لا شرقية ولا غربية) قال : فمثله مثل شجرة التف بها الشجر ، فهي خضراء ناعمة ، لا تصيبها الشمس على أي حال كانت ، لا إذا طلعت ولا إذا غربت ، وكذلك هذا المؤمن قد أجير من أن يصيبه شيء من الغير ، وقد ابتلي بها فثبته الله فيها ، فهو بين أربع خلال : إن أعطي شكر ، وإن ابتلي صبر ، وإن حكم عدل ، وإن قال صدق ، فهو في سائر الناس كالرجل الحي يمشي في قبور الأموات."(الطّبريّ،لاتا)

And all of these properties in the commentary are applied for Imam Ali:

علی **زیتونه** بود از آیه ی نور تعالی الله زهی **نور علی نور**

The first Imam of Shias next to the messenger like Haroon next to Moses. Sayyed by adoption of the verse "**واجعل لي وزیرا**" says about the dignity of Imam:

علیٌّ کان مخصوصـــا أمیرا به مثل دعاء **واجعل لي وزیرا**

And in another beat stimulates the loneliness and life and being surrounded by enemies of Imam Ali to the loneliness and life and many enemies of Jesus Christ and says:

علی راشد مثل عیسی ابن مریم به نصّ آیه ی **ضُربَ ابنُ مریم**

And for this meaning is adopted from the verse from Qoran "**و لمّا ضُربَ ابنُ مریمَ مثلا إذا قومُک منه یصُدّون**" (Zokhrof/57).

Adoption from hadiths

Sayyed Qutb al-din in the first epopee of "Anwar al-Welayah" commenced word about God and his adjectives and in the praise of his creation and says:

هزاران حمـــد پر انوار اسرار بود ذات حکیـــمی را سزاوار
که در هنگامه ی ابداع و ایجاد نخست از **كُنتُ كنزا** قفل بگشاد
ز گنج مخفی علم حقـــایق برون آورد بس دُرهای فایق
هزاران گوهر درهای اسرار شد از **أحببتُ أن أُعرَف** پدیدار (نی ریزی

It is known in the second and fourth beat of Qodsi hadith "**كُنتُ كنزا مخفيًا فأحببتُ أن أُعرَف**" (Mohaemi, 2007) adopted that God has stimulated his God to a hidden treasure that likes to be known from humankind which is his successor on the earth and the meaning of this lock is the very creation of humankind.

In the praise of the messenger he counts the properties of him and for proofing his claim refers to Qoran and hadiths, including the Qodsi hadith "**لولاک لماخلقتُ الأفلاک** " which is the beginning of all the creation and creation of Mohammad the messenger and says:

محمّد گوهـــر اصداف افلاک که در شأنش خدا گفته است **لولاک**

In another beat about the dignity of the messengers says:

بلی **الفقر فخري** تاج او بود فلک ها پایه ی معراج او بود

Sayyed has adopted from the messenger speech : الفقر فخري و به أفتخر and poverty in this hadith means the mysticism orders and need to God and needless from except him that the messenger says about poverty as the highest rich and this applies "أنتم الفقراء إلى الله و الله هو الغنيّ الحميد".

But also Sayyed has embedded in his poetry some about the adjectives of Imam Ali as in explaining the orders of knowledge in a hadith "أنا مدينة العلم و عليّ بابها" and says:

محمّد شهر علمی با بَها بود که درگاهش علیٌّ بابُها بود

The great messenger says in this hadith: I have transferred what I know to Ali ibn Abitaleb and my science is centered in his heart and if you refer to Ali to know the knowledge its like you have seen me. This narration is mostly refers to the era after the messenger death, that he has wanted to introduce Imam Ali as a scientist refuge for after himself people, as in Qadir Khom and other places introduced him.

It is heartening to say can find no Moslems to be unaware about the known hadith of the messenger " **لا فتى إلاّ عليّ لاسيف إلاّ ذوالفقار**" about dignity of Imam Ali. Sayyed while explaining that Imam and explaining his properties says in his beats says about this hadith:

على مصداق قول **لافتی** بود على مقصود وحی **هل أتی** بود

In which beat it is adopted from the Qoran verse "...**هل أتى على الإنسان حين من الدّهر**" (Insan/1)

The Rayat is the hadith which after frustrating of the messenger in the Kheybar battle the comrades should take the main flag of the battle and he delivered it to Imam Ali. In the following beat Sayyed points to this hadith and says:

على محبوب أله است جانش حدیث **لأعطينّ الرّاية** شأنش

This hadith is from valid hadiths which is said in several sources of Shia and Sunni with a little difference:

قال رسول اللّه(ص) فی یومِ فَتحِ خَیبَرَ: **لُاعطِينَّ الرّايةَ غَدا رَجُلاً يحِبُّ اللّهَ ورَسولَهُ، ويحِبُّهُ اللّهُ ورَسولُهُ، كرّارا غَيرَ فَرّارٍ، لا يرجِعُ حَتّى يفتَحَ اللّهُ عَلى يدَيهِ.**"

The messenger of Allah said: I will deliver the flag to a man who like the God and his messenger and God and his messenger like him. And wont back until God make him victorious.

From the hadiths that the messenger has said:

":**ليبعثن الله من عترتی رجلاً افرق الثنايا، اجلی الجبهه ، يملاء الارض عدلاً يفيض المال فيضاً**"

God will motivate a man from my family with a gap between his teeth and a lightening aspect who makes the land full of justice and gives people many property. The poem considers Imam Ali's properties share with Imam of the time and says:

علی را مثل ذات مصطفی دان حدیث **لَيَبـــعثَنّ الله** برهان

In the Qadir event the messenger ordered two valuable things: **" و إنّي تارک فیکم الثّقلین: کتاب الله و عترتي أهل بیتي"** , then introduced Imam Ali as the right Successor of himself to all the Moslems and said: **" من کنت مولاه فعلي مولاه ، اللهم وال من والاه وعاد من عاداه"**:

Since the combination of the word "عترتي" in the first hadith next to "کتاب الله" and the presence of Imam Ali at the top of the messenger's family counts this word along the book of Allah and considers a partnership for Imam with Qoran and says:

علی آمد رفیق و شریک قرآن **و إنّي تارک الثّقلین** را خوان

And in the following has adopted about the dignity of Imam Ali from the second hadith and says:

علی در کشور ایمـــــان بود شاه به نصّ محکم **مَن کُنتُ مولاه**

علی را والِ **مَن والاه** باقی است علی را **عادِ مَن عاداه** واقی است

Since the leader of Shias has gone around the right axis and in the most difficult moments of the life did not say anything but truth, the messenger says about him:

علي مع الحق والحق مع علي یدور حیثما دار

Maybe Ali and God are a unit light. Sayyed has adopted from this hadith and says like this:

علیّ قاسم الجنّـــات و النّار **یدور الحقّ معه حیثــما دار**

Of course it is worth noting that the poetry has profited from this adoption of a type of "Hall" industry which means to construct and necessity of the poem, move some words from hadith.

Conclusion

Sayyed Qotb al-din is from the 12th century AD scholars in the Fars area in Iran who is considered as the well-known scholars in his era. He possess valuable religion-literary works in Persian and Arabic that indicates the wide dominant of him to religion and literature from one side and in other side indicates his mastery in Arabic language, and in addition, he has paid to his literary devices specially adoption industry as has decorated most of his writings to Qoran verses and hadiths such as epopee of "أنوار الولایة" which has profited a lot from adoption and is decorated his poetry to these words and great phrases and by reciting on them made his poem valid and also made his meaning easy for opponents.

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