

Abu Saeed Abu Al Kheir and his place in the Sunni and Shia interpretations

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Abstract

Fazlollah Ibn Ahmad, known as Sheikh Abu Saeed Abul Ak Kheir, is one of the famous Persian poets and mystics of the 4th and 5th centuries AD (357-440). He has a very prominent place among mystics and his name is bound together with Persian mystics and poets. Abu Saeed is known and famous in mystical literature history by making a relationship between myth and Persian poem. The main subject of this study is to examine and explain the place of this important mystic and poet in the sunni and shia interpretations. The researcher tried to extend all citations of general and specific interpreters, the words, narrations and interpretations cited by Abu Saeed below some verses of the holy Quran. As the researcher found, no independent study has been ever done on this subject, the purpose of this study is to explain and clarify some parts of scientific and interpretative place of Abu Saeed Abu Al Kheir, the famous poet and scientist of the 4th and 5th centuries AD. The writer of this study used library research method and also took advantage of all the available software. The data of the present study include all sunni and shia interpretations and many analyses and studies were done to find the citations of these interpretations to Abu Saeed Abu Al Kheir. The findings and results of this study claim that many interpreters like the shia and sunni during the centuries cited the same poems, narrations and interpretations quoted by Abu Saeed Abu Al Kheir below some verses of the holy Quran and some examples were mentioned in this article.

Keywords: Abu Saeed, Abul Al Kheir, shia interpretations, suni interpretations

Introduction:

Many interpreters cited Abu Saeed Abu Al Kheir in their interpretations during the centuries and cited his narrations, sayings and words in their interpretations. Some of them cited the opinions of Abu Saeed Abu Al Kheir below some verses of the holy Quran to interpret the verses. It can be found that he had a significant role in the interpretations of the Quran and some has interpreted some verses of the Quran. In this article, the most important citations of the shia and sunni interpreters will be examined to clarify some interpretative and scientific angles and mystical place of Abu Saeed Abu Al Kheir in the interpretation of the Quranic verses.

The significance of this study is in the study of the place of this big mystic and poet from the perspective of sunni and shia interpretations and the author tried to extract all citations of Farighin interpreters to Abu Saeed. On the other hand, no independent study has been conducted so far on this subject that doubles the significance of such study.

The purpose of this study is to explain the scientific and interpretative place of Abu Saeed Abu Al Kheir, the famous scientific and poet of the 4th and 5th centuries AD. The researcher of this study used library method and the data of the present study include all the shia and sunni interpretations. These interpretations were examined and analyzed to find the citations of these interpretations to Abu Saeed Abu Al Kheir and the data of this study were extracted from 226 interpretative books, Quranic sciences and translations of the Quran (derived from the Jame al Tafsir software)

The findings and results of this study claim that many interpreters like the shia and sunni during the centuries cited the same poems, narrations and interpretations quoted by Abu Saeed Abu Al Kheir below some verses of the holy Quran and some examples were mentioned in this article.

The character of Abu Saeed Abu Al Kheir:

Fazlollah Ibn Ahmad, known as Sheikh Abu Saeed Abul Ak Kheir, is one of the famous Persian poets and mystics of the 4th and 5th centuries AD (357-440). He has a very prominent place among mystics and his name is bound together with Persian mystics and poets. So that he is palced next to Molavi and Khayam in an important part of Persian poem without writing so many poems. In the history of mystical thoughts, he is considered as the topmost thinker of this large territory beside Hallaj, Bayazid Bastami, and Abul Hasan Kharghani. The people as were considered by Sohrewardi as the followers of ancient philosophy and continuity of Khosravani wisdom. His talent was evidence since the childhood to the aware people. (Jahangir 1378:7-8)

Herman Ethe, the famous german orientalist writes about Abu Saeed Abul Ak Kheir:

He is not only the old professor of mystical poem but also can be considered as one of the inventors of quatrain that comes from nature regardless of Roudaki and his contemporaries. His innovation in this type of poem is considered in two reasons: firstly he is the first poet who wrote his poem specifically in the form of quatrain, secondly quatrain found a new form and style by him and the style remained permanent. He put it the center of myth fire flash and pantheism and this type of poem represented the colorful imaginations of belief in God in everything from that time, the similes that mentioned the earthly and physical love about the divine love and talked about this meaning of feast cupbearer and flaring candle and the sufi called the path of God as the confused lover who puts himself on the fire of love like a butterfly around a candle. (Wikipedia: word: Abu Saeed Abul Ak Kheir)

Appellation of the nickname of Fazl Ibn Ahmad to Abu Saeed and Abu Al Kheir:

In the culture of Islam, people are mostly known by their nicknames. The secret of this naming was due to the fame that the person or one of his relatives like father, mother and other family members had a famous attribute so that the person with that nickname was known with that attribute among the people of his time. As the big Arab interpreters and philologists believe in this fact. (Fakhr Razi 1420, 350/32: Darvish 610/10)

Zamakhshari, the big philologist, wrote below the Al Masad Surah about the secret of naming the Prophet's uncle as Abu Lahab:

Since Abu Lahab is from Nar (fire of hell), and will end to a fire with flames, his mood agrees to his nickname (Abu Lahab: the father of fire's flames) thus he deserves such a name. If somebody is called: Abu Al Sharir : the father of devil due to the wickedness done by him. Abul Al Kheir is the father of goodness for the good things done by him.

Allameh Tabatabaei writes about it:

From all quotes in answer such a question (why did he not mention his name), there is a citation that he was attributed to fire because Abu Lahab had some poems which attribute to fire. When they say somebody is Abu Al Kheir it means that he is related to goodness and also like Abolfazl and Abolshar. (Tabatabaei 1417,384/20, Mousavi Hamedani 1374:665/20)

This is also true on the appellation of Fazl Ibn Ahmad to Abu Saeed and Abu Al Kheir because this naming had a reason and was certainly due to the prominent and significant attributes in his manner and behavior. Thus he was named Abu Al Kheir, the father of goodness and Abu Saeed was the father of happiness and good.

Citations of shia and sunni interpretations to Abu Saeed:

The names of Farighin interpretation that cited to Abu Saeed are:

First: shia interpretations

- A. Movaheb Elayh: 9th century, author: Hussein Ibn Ali Kashefi Sabzevari
- B. Tafsir Monhaj Al Sadeqin Fi Elzam Al Mokhalefin: 10th century, author: Molla Fathollah Kashani
- C. Kholasat Al Monhay: 10th century, author: Abu Al Kheir because
- D. Tafsir Al Serat Al Mostaqim: 13th century, author: Seyed Hussein Borujerdi
- E. Tafsir Esna Ashari, 14th century, author: Hussein Ibn Ahmad Shah Abdol Azimi
- F. Hojat Al Tafsir and Belaqa Al Eksir, 14th century: author: Seyed Abdol Hojat Belaqa
- G. AlForghan Fi Tafsir Al Quran bel Quran: 14th century: author: Muhammad Sadeqi interpretations

Second: sunni interpretations

Rool Al Bayan interpretation: 12th century, author: Ismail Haqwi Brosoyi

Here is the study of some citations to Abu Saeed Abu Al Kheir in the shia and sunni interpretations:

Kashefi Sabzevari, died in the 9th century AD, was the first shia interpreter who cited to Abu Saeed Abu Al Kheir in his interpretations. He named Abu Saeed in two places of his interpretation:

First: below the verse *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ* Al-An'am/91

Sheikh Abu Saeed Abu Al Kheir in the word *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ* said that *انقطع النفس* و ما سواه هوس و انقطع النفس, he said: *قُلِ اللَّهُ* make your hear toward God and forget about others. He also said to some of his followers: *عليك بالله و دع ما سواه شعر*

The poem:

Because the division is the result of outsourcing and Give your heart to oneself and forget about others (Kashefi Sabzevari 1369:292)

Second: Below the verse *وَلَذِكْرُ اللَّهِ أَكْبَرُ* (Al-Ankabut /25) cited Abu Saeed Abu Al Kheir:

You remember God as He deserves He remembers you as He deserves (Kashefi Sabzevari 1369:888)

Abu Saeed Abu Al Kheir cited that praying God is bigger not as you mention Him so that he remembers you, mentioning Him is bigger, then your prayer is obvious. (Kashefi Sabzevari 1369:888)

Molla Fathollah Kashani, died in the 10th century was the second shia interpreter who cited Abu Saeed Abu Al Kheir in 3 parts of his interpretation:

First: below the verse *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ* (Al-An'am /91)

Sheikh Abu Saeed Abu Al Kheir in the word *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ* said that *انقطع النفس و ما سواه هوس*, he said: *قُلِ اللَّهُ* make your hear toward God and forget about others. He also said to some of his followers: *عليك بالله و دع ما سواه شعر*

The poem:

Because the division is the result of outsourcing and Give your heart to oneself and forget about others (Kashani 1336, 432/3)

Kashani in the interpretation of the verse *وَلَذِكْرُ اللَّهِ أَكْبَرُ* (Al-Ankabut /45) cited Abu Saeed Abu Al Kheir: Abu Saeed Abu Al Kheir cited that Praying God is bigger not as you mention Him so that he remembers you, mentioning Him is bigger, then your prayer is obvious. (Kashani 1373, 206/4)

At that time, Abu Saeed Abu Al Kheir said: Then, he wrote somewhere else:

Abu Saeed Abu Al Kheir cited that Praying God is bigger not as you mention Him so that he remembers you, mentioning Him is bigger, then your prayer is obvious. (Kashani 1373, 147/1)

Haqi Brosyoyi, died in the 12th century, was the third and only sunni interpreter who citedn Abu Saeed Abu Al Kheir. He wrote below the verse *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ* (Al-An'am 91)

He wrote below the verse *قُلِ اللَّهُ ثُمَّ ذَرْهُمْ* *الإنشادات قال في التفسير الفارسي* *قُلِ اللَّهُ* he said: *قُلِ اللَّهُ* make your hear toward God and forget about others. He said to his followers: *عليك بالله و دع ما سواه*.

Because the division is the result of outsourcing and Give your heart to oneself and forget about others (Haqi Brosyoyi, 66/3)

He wrote below the verse *وَجَزِيئُهُمْ أُجْرُهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ* (Az-Zumar / 35)

Abu Saeed Abu Al Kheir was asked in a meeting that: *يا الشيخ ما الصدق و كيف السبيل الى الله؟* he said: *الصدق* (Haqi Brosyoyi, 109/8) *ودیعة الله في عباده ليس للنفس فيه نصيب لأن الصدق سبيل إلى الحق و أبي الله أن يكون لصاحب النفس إليه سبيل.*

He said: (Haqi Brosyoyi, 109/8)

The fourth citation of interpreters to Abu Saeed Abu Al Kheir was done in the 13th centuy. In the footnote of Tafsir Serat Al Mostaqim by Borujerdi, widening of Abu Saeed Abu Al Kheir to Ibn Sina was mentioned in the form of two Arabic verses:

«كتب الشيخ أبو سعيد أبو الخير معرّضاً لابن سينا:

قطعنا الأخوة عن معشر بهم مرض من كتاب الشفا

و عشنا على سنة المصطفى» (Borujerdi 1416, 142/1)

The fifth citation of the 14th century was related to Hussein Shah Abdol Azimi below the verse *اَفْتَرَبْتَ* (Al-Qamar /1). He wrote:

Complementation: a discussion was made between Abu Saeed Abu Al Kheir and Sheikh Ibn Sina. Abu Saeed Abu Al Kheir said: don you believe in natures and effects? He said: yes, Abu Saeed Abu Al Kheir said: how does a stone affect the nature? Ibn Sina said: it has a tendency to be low.

Abu Saeed Abu Al Kheir threw a stone in the air and it stopped in the air. He said: where is the effect of the nature? Ibn Sina said: Oh Sheikh, your strong ego (oneself) prevents it and it does not allow the nature to affect.

Thus, if these works emerged from the owners of such a strong ego, so what is the improbability of Muhammadi holy ego that is power was the power of God, whenever he intended the crack of the moon, the moon answered his demand. (Hussein Shah Abdol Azimi 1363:369/12)

Belaqi was the 6th interpreter who cited Abu Saeed Abu Al Kheir in his interpretation. He referred to a quatrain of Abu Saeed Abu Al Kheir in his interpretation. Since the holy Quran considered the religious poems praised, thus this poem was written as note:

O that is you who knows the broken heart the condition of the broken hear you know by now

Whether I ask you to know about the broken heart or if I do not tell you something, you know the language of the dumb people

(Sultan Abu Saeed Abu Al Kheir)
(Belaqi, 1386/74-5)

Also, about the significance of the subject considered by human, there is a quatrain from Abu Saeed Abu Al Kheir in the footnote of this interpretation:

If you follow the flower, you will be a flower if you be like a restless nightingale, you will be a nightingale

You are a "part", the "whole" is right, if you have an idea of whole, you will be the whole

(Sultan Abu Saeed Abu Al Kheir)
(Belaqi, 1386, 245/6)

Every person who thinks of any subject, the thinking personality will fade and the characteristic of that thought is replaced by him:

و أعلم أنه قد أورد أبو سعيد أبو الخير إيراداً على الشكل الأول بأنه لا يخفى أن النزاع في المقام إنما هو في إنتاج القياس لا العلم به دورى، و هو صعب الانحلال عند التقطن بمقصوده (Sadeqi Tehrani , 1365- 44/12)

The late Sadeqi Tehrani, was the 7th interpreter in the 14th century who cited Abu Saeed Abu Al Kheir in the criticism of one of the logical rules: He cited Abu Saeed Abu Al Kheir:

Conclusion:

Farighin interpreters referred to the words, speech, narration, poems and interpretations of the Quranic verses from Abu Saeed Abu Al Kheir in their works since the 9th century to the 19th century AD. The statistical data of this study state that 8 interpretations from 7 sunni and shia interpreters referred to the works of Abu Saeed Abu Al Kheir. Among these 8 resources, one interpretation belongs to the sunni and 7 interpretations belong the shia.

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