

Ahlolbeit (AS) Threnode, the Lyrics of Sharif Razi

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ABSTRACT

Ahlolbeit (AS) Threnode, the Abbasid Shia poetry is the purest kind of love poets, Sharif Razi, the Ahlolbeit (AS), and the emotion of grief and rage originated, and in light of s play mourn the martyrs, and explaining the political and social conditions, pictures of events, express magnitude of the disaster, have risen to the defense of Islam. Thus, the poet, poetry Lamented of Ahlolbeit(AS), regardless of mourning s play out slave and messenger martyrs of Islam and their loyal companions, the Abbasid era has become. Sharif Razi in his Threnode about Ahlolbeit (AS), the roots of evil and injustice on Family been paid, and the root of all oppression that the Ahlolbeit (AS) used to decide Saqifeh Beni Saedeh knows. By linking the events of Karbala on Saqifeh event, the scope of the disaster and tragedy that, Happened in Karbala, and aimed at promoting the teachings of Shi'ism, and uphold the principle of authority and leadership of the Ahlolbeit (AS), and then brace and Incitement people, to avenge the enemies of Ahlolbeit (AS) is. **KEYWORD:** Ahlolbeit (AS), Threnode, Shie, Sharif Razi, the Abbasid era.

INTRODUCTION

Lamented is human life has been one of Facts long, long time in the poetry of all nations with cultural characteristics, and when They have been found because death and its consequences, at any time and place of its occurrence and impact, in the spirit of its children land, has resulted in the creation of literary and artistic works in the field. Characterized by Lamented, expressed grief of losing Elegy mention his goodness and virtues, and believe that some of these features in a variety of literary flourish, or other characteristics is or poor conditions, and different germinate and over time has been fertilized.

Arab poets have written all that, it is not a type, then the missing person's dirges and have field have sometimes expressed Shakir and paid his virtues, and sometimes self or others to endure the misery inflicted, call it was, therefore Lamented divided into three types: the moaning (Nadb), (praise the person died (Tabin) and patience).

Ignorant of the great poets like; Khensa' and Mahalhal s play Requiem of their loved ones are mentioned. Most aspects of the Requiem of Spirit rule depression and nihilism is.

But with the advent of Islam and the transformation that took place in Arab thought, the poem to poem Lamented as well as other signs of commitment and adherence to the values of the Qur'an, especially the resurrection, immortality and appears on the account. Lamented martyrs and combatants, and Threnode by poets like Hassan Ibn Sabet, in memory of the Prophet (PBUH) have composed an outstanding example of this period is Lamented.

In the Umayyad period, the poetry of poets Lamented political color, religion dominated. Expression of love for family and friends poets prophecy, and expressed their sympathy with the story Saqifeh started, the martyrdom of Imam Ali (AS) and Imam Hosein (AS) reached its peak, in memory of the special effects were Shia. Lamented dominant color Ahlolbeit (s) in this period of grief is crying.

Requiem s play in the Abbasid era, is a new and deeper dimensions. In this era, as a result of the intellectual and social development, and links with other nations, like other Purpose Lamented poem, on the evolution, from the application of philosophy and science, philosophy, Lamented cities during the war, and the revelation of adversity or s play Requiem for the birdsand poet, besides Lamented Ahlolbeit (aS), loved ones and relatives who, full of sadness and pain is real, the Requiem for chorus and Amra Khlfra battles and commanders have that, Lamented Successor much praise, and in some salutatory with Attributable observed.

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In this study, a brief and succinct biographical Sharif Razi paid, and then Threnody Ahlolbeit (AS), his poetry will be studied.

1. A brief look at the biography Sharif Razi

Abolhasan Mohammad ibn Moosa, ibn Mohammad ibn Moosa ibn Ebrahim ibn Imam Moosa Kazem, surnamed Sharif in 939, was born in Baghdad, her mother, Fateme girl of Naser Kabir, Deilam Holder, Ibn Ali Askari ibn Hasan Ali Asghar, Ibn Omar Ashraf Ibn Ali ibn Zeinolabedin, Ibn of Imam Hosein (AS) is therefore entitled to Zv Alhsbyn Razi, ie insight from the Father, Imam Moosa Kazim (AS), and from mother to Imam Sajjad (AS) returns. (Ibn Abi Hadid, 1999: 1/31)

Bahaodovleh, title of honorable death Seyyed Razi in 966, and in 970 Zolmaghabatain title, and in the year 976 gave the title Zolhasbain. (Amini, 1983 7/321)

Technology in the year 958, at age 21, during the reign of Tae, Alavi family was responsible for the supervision and administration of pilgrimage and he was taken to the Court of oppression. All the officers and titles clear reason, the glory of His holy and special place. (Shabber, 1989, 2/217)

Sharif on this responsibility, self-esteem and ambition was, well, it was frightening powerful Abbasid and Fatimid Alavi and accused him of disposition, and dismissed him from the position. (Farookh; 1997: 2/59)

When he was born, was a witness to injustice and oppression, Alavites and his family went on. He saw war and bloodshed and defamation, and sin, and the separation from his father and uncle, who, during Mo'tazedi were captured, and their property was confiscated. All these events will not hurt her, and he influenced the spirit, and the sensitive poet that he was, all his inner sorrow and grief in his poem has revealed.

Sharif Razi is Twelver Shia, and it is hard to believe has been committed, and has always defended it. Some have said that they Shafei religion, or Zeidi religion.

Ibn Atbeh says: "I have seen in some books, Razi Zeidi religion and partner to the most deserving people of Quraysh, the imam knows, but this is not true, because he believed the twelve, brighter than the sundays, and you've made a change to the interpretation of Ibn Taghari Bardi with great ambition and religious person, and the Twelver Shia, both he and his father and uncle. (Quoted by Alameli, unique Website alrafed.net)

Finally Sharif Razi, in the sixth month of Muharram in 984, died in his home in the storage area, is today one of the areas Karkh- Kazemiah, was buried. (Farookh; 1997: 2/59)

Sharif Razi on famous works include: Imams properties, the interpretation of facts similar download, summarized statement metaphors in the Koran, the meanings of the Qur'an, the prophetic metaphors effects, the Court noted that his poetry. (Ibn Khallakan, 1948: 5/46)

2. Analysis Ahlolbeit (AS) Threnode, the lyrics Sharif Razi

Requiem of bits (AS), heart-rending story of love and truth which poets, poets like Sharif Razi dedicated in the memory of the great religions have composed a poem written during the reign of tyrants, and trick players into the inmate suffering grief Abbasi on Ahlolbeit (AS), and loyal companions are formed. The Requiem Shiite homes, because they understand the value of their mission, vision and value, and it is important to first principles, is the most capable and roaring waves of the revolutionary spirit among the community there.

Razi wrote honorable mention in the panel, religious leaders and aims to express their suffering. The poet in all the praise and the self Chekame Lamented- a goal and follow the truth, and it was heavenly reign of Jihad in the way of literary and poetic in the way of their ability, honesty, affection and even their lives to help. Shiite cry suffering inflicted on the inmate Ahlolbeit (As), the size, the clarity tear round, was an example for others.

The motivation to keep alive the memory of the martyrs of the poet, and expose the dominant feature of the usurper, and promote religious education and explanation of the province and the Spiritual path, human emotion into service, and in his poems, detailing the socio-political situation, the picture of events expression of the Imams and community leaders, guardian problem, introducing the true face of the enemy, encouraging vengeance and glory of the people, the children of Allah and the Prophet (PBUH) fail, and the expression of many other issues, his

poetry Lamented s play only taken out of mourning, and the martyrs of Islam's message was, no doubt, as the George Jordaq "Lamented poet of grief and anger emotion originated, has been a source of inner revolution, and led him to avenge the unjust them. "(Quoted of Ainievand others, No data: 42)

2-1. Sigh and grief poet

Sadness and crying over the loss of, a particular feature of human life, the life that the emotional bond between humans originated is. all so this link is deeper, the greater the intensity of grief for the loss of, and the regret and sorrow poets Ahlolbeit (AS), emanating from the heart of the poets with their emotional bond is the bond of faith and meaning disciple tales.

Sadness and regret Shiite poets, that is enough, some critics and historians have prompted the poem poetry Lamented Shiite grief introduced, and the other aspect of it is important to be ignored. (Zeif; 1963: 315)

Of course it may be said about some of the Umayyad era Requiem is correct, but in the Abbasid era poets Ahlolbeit(AS) only tears and sorrow, the suffering Ahlolbeit(AS) are not enough, they also expressed their grief with others the knowledge, awareness and call the fight against oppression.

Sharif Razi in the plaintive poem, his sorrow for the suffering Ahlolbeit (AS), and the testimony they take such a picture:

1. Tear pellets for the land, the current is observed, and love Hearts on it is much greater than that.
2. of Ashura! What? You're burning and burning and melt inside man, restless and unsettled it.
3. of Ashura! Unless she does not return to my heart burning and heat, to quench the fire although I much I tried, (but not availed.)
4. I'm like a snake Sting painful wail, and the pain and suffering of the sick, and the suffering was tilted eyes, alternately turn to me. (Razi, 1989, 1/410)

Sigh and grief of the poet Shia belief based on specific idea, not the grief of the relative causal relationship, but it has affected his deep grief.

2- 2. Express the enormity of the disaster

Typically, a poet in his elegy to express the magnitude of the disaster, and the importance of the missing person pays, has targets such as attention and gain the sympathy of others, their justification and open to criticism, addressed to targets other than lamenting regardless s play. The third case in Requiem for which the inmate Ahlolbeit (s) have been written, the more obvious. Sharif Razi express the greatness of disasters Ahlolbeit (AS), heaven, earth, mountains, and other elements of nature, in their sorrow sad and tearful visits. Tragedy suffered by the inmate Ahlolbeit (s), so for Sharif Razi in Ashura, which is great, because the earth, and sky Lamented good rain knows competent rock, and the Lord in this matter, does not accelerate, the it is amazing:

How God because they can not overturn the earth beneath them, and the rock stopped falling from the sky over their heads? (Razi, 1989: 1/95)

In fact, the poet mourns the inmate Ahlolbeit (s), to achieve their own goals and aspirations of the Shia school, to express the magnitude of the disaster entered on the inmate (s) has been investigated.

2-3. Criticism and satire enemies of Ahlolbeit (AS)

Sharif Razi in his syllables, political and religious motives, he is motivated to defend the ideals of Shi'ism, its Satires as sharp beams heart of Umayyad rulers, and Abbasi pointed, and usurping their rebellion from God, and Blood is introduced. However syllable in Shi'a mourn for the poet, in order to clarify their aims, against the rulers of the usurper. His opposition figures presented in this report, and the intensity of hatred that they have had to satirize them and expose them.

Sharif Razi Umayyad Caliphate that the Mullahs have risen, and have wasted it, reject calls and wolf:

Unbelieving and ungodly people Umayyads, Pulpits caliphate destroyed (due to its light was lost), and wolves in the woods, they were the pulpit. (Razi, 1989, 1/409)

In another bit of crimes Umayyads, the sacred realm of Ahlolbeit (AS) to pull the dog clutches, likens them to the holy place:

Oh God! Are you constantly face the Caliphate, Umayyad have to fork out the dog, the pride of their tails up, is (ibid .: 411)

It could be said that the poet Shiite syllable, syllable and religious groups, and to explain the purpose of this Libels rebels and their enemies are introduced.

2-4. Friendship Ahlolbeit (AS) (Friendship)

Friendship Ahlolbeit (AS), a dramatic passages from literature, Shiite, followed by Shiite Lamented because the Shia faith, love and friendship Ahlolbeit (AS) is a duty, as stated in the Quran:

Translation: ... Say for it (the message), I'm not calling you a reward, except the love of family ... (Shora: 23)

Accordingly, Sharif Razi, one of the goals of love and friendship, to the great family of knowledge, and to the various forms of expression it has.

Sharif Razi, the expression of friendship and love, to the family and their hate towards the enemies of the Ahlolbeit(AS) has said. Poet, bits (AS), the most qualified person for the province and friendship knows, and this also implies that, with respect to his father and his mother looks, and the enemies of the harmful consequences of friendship and love no fear not:

1. mn his friendship towards the Ahlolbeit(AS), clearly expressed wish, and I will not hide it from anyone, and I also spoke to alienate themselves from enemies, and in the work of one (biased) I do not advocate.

2. What is one of your province? While I am worthy of my respect from both sides (paternal and maternal), is in your hands.

3. I am your friend, even though my life is about hatred and dislike others, and to Your visit coming, though (the enemies)my Compound be sought.
4. hvads and throws away the time changes, while any Both of us, we are back to a close. (Razi, 1989, 1/177).

2-5. Binding affinity mentioned Ahlolbeit (AS), the Prophet (PBUH)

One of the striking aspects of Threnody written in poetry Sharif Razi, the expression of the relationship between bits (AS), the Prophet (PBUH) and Oppressions follows that, on the Missing family, is. Sharif Razi in his Threnody to bits (AS), to express their bond with the Holy Prophet (SAW) has pointed out:

1. nsl Prophet (PBUH) on the vehicle ride camels turn, and blood offspring of the Prophet (PBUH) was the spear.

2. ba sword of Mohammad (the name he and his defense), the children were treated he like outsiders, and did not defend them. (Razi, 1989, 1/408)

Elsewhere he says:

Islam while still fresh tree, and the tree blooms appear in the religion (the death of the Prophet (PBUH), was a long time ago) Girls Prophet (PBUH), among them were taken into captivity. (Ibid 1/517)

These poems reflect the poet's motivation Ahlolbeit(AS), who is in distress and Lamented, which express the depths of tragedy and true enemies, and Allah brings the reader to the idea of fate.

2-6. Spiritual leader and defending the legitimacy of the inmate Ahlolbeit (s)

The main root against the Umayyads and Abbasids, the Alavites and the inmate (s), community leadership and governance, and philosophy uprising of Imam Hussein (AS) of the basic issues and objectives, each state.

Shiites on the order of the Holy Prophet (SAW), the competent leadership of the Muslim community knew Alavites, but the idea of restoring the rule of the Umayyads and Abbasids were Arabic, thus committing any crime, known for its reliable, and the martyrdom of Imam (AS) loyal companions, the oppression of the Umayyads and Abbasids. knows, and suggest that the root of all these troubles, the Council is Saqifeh.

The Abbasid era, one of the tricks of the Abbasids, to demonstrate its legitimacy, emphasizing the issue of kinship and inheritance. They would seem that this has been one of the causes, and causes no legitimate caliph after the Prophet (pbuh) will, inheritance is based on the degree of kinship with him, and it was concluded that, as long as uncle, and cousin does not turn, Abbas, the uncle of the Prophet, and Ali ibn Abi Taleb (AS), a cousin of the Prophet (PBUH), so the reign of Abbas. But poets Shia, against the claim invalid, sitting silent and have demonstrated that, daughters, son, uncle of the inheritance, and deprives brother, and most importantly, the issue of the Muslim caliphate, has nothing to do with inheritance, since Imams, to the Lord by the prophet, have been chosen as the caliph of the Muslims.

Sharif Razi on mourning for Imam Hosein (AS), the original founder of past disasters Karbala knows which Ahlulbeit (AS) were excluded from the right to the caliphate. He sings Ode to another, we were deprived of the right of inheritance, as it can inhibit thirsty of water, the caliphate was a natural right:

1. Basis for their predecessors building stone laid for them, and the future is based on what the ancients were, therefore, have increased.

2. ma the target, (we were away from the caliphate) as to the thirsty, drink water instead of soft beams were thrown, and we inherited it from his father and grandfather were excluded. (Razi, 1989, 1/411)

In fact, the poet mourns committed, according to their belief and commitment to the defense of justification bits (AS), the Requiem by ourselves, and always has, with reason and argument to be right with them orders the Prophet Mohammad (PBUH), for the Transplant of Karbala incident, the incident Saqifeh stated.

Yes, this is a political theory that is accurate, dedicated poet such as Sharif Razi is introduced, then the group that dares Saqifeh children Saqifeh, the caliphate of Ali, usurped, and Fatima are deprived of paternal inheritance respect Ahlulbeit (AS), died as a result of their enemies Incitement, they were afraid that the blood of Imam Hussein (AS) and his companions at Karbala altogether.

2-7. Vulva Expectation

Another issue that, in Requiem Shi'ite Abbasid dynasty, it has been discussed, is the hole. Sharif Razi with it, hope in the hearts of the oppressed, and creating fear in the hearts of tyrants are scattered, and their Threnody real revenge, is the advent of the Promised count. His Requiem in Memory of bits (AS) is written the name of each twelve Shia parole, and the Holy Ghaem (Imam God in his private parts) and appearance he notes:

1. He is the first person who accepted the invitation to Islam, and others he did not take the lead.

2. The two martyred grandson of the Prophet, was martyred one by drinking poison, and the other edge of the sword.

3. Ali and his son Baqer, and Sadegh and right speech and Reza and Moosa.

4. then Mohammed Taqi and Ali Naqi and Imam Hasan Askari, and his son, Mahdi, people are waiting for the appearance. (Razi, 1989: 1.96)

In general, one of the important issues raised in the Shia Elegy Sharif Razi, addressing hole Ghaem (Imam God in his private parts), and that is the great triumph of the Shiites, this issue is not addressed in the elegy of the Umayyad period.

Results

Sharif Razi, the poet is committed, with weeping and crying and invite others to try, awaken human conscience, human emotions to recruit and create a revolutionary, on the Their rebellion oppression. The poet cry, cry to expose the political and governance, and the rule of tyranny and oppression Abbasids. Syllables Sharif Razi, from tribal prejudices and personal, not his aim to preserve incentives, the major cause of Ahlulbeit (AS), and explain the objectives of the rebels against the Abbasids, with the intention of introducing them is true. The poet, using reasoning and argument, the expression of the usurped al Prophet (PBUH), and introduce a vulpine face enemies for them, and always will be, the Rasool enemy clan of Bani Abbas presented because Bani Abbas tried, and the sanctity of the Ahlulbeit (AS), in furtherance of its

objectives, but the trick and their guile, was suppressed by the poet committed Requiem songwriter.

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