

The Manifestation of Guardianship in the Persian Poetry from the Beginning Till the End of the Safavid Era

Ahmad Khanlari¹, Mahmoud Fazilat²

¹P.H.D Student, Department of Persian the literature, hamedan Branch, Islamic Azad University, hamedan, Iran, ²Professor, Department of Persian the Literature, Hamedan Branch, Islamic Azad University, Hamedan, Iran

Abstract

The love and guardianship of the prophet's progeny is one of the important and sensitive poetical issues in the Persian literature. Such a type of poetry is enumerated among the lyrical literature that can be vividly distinguished in the poets' books in a wax and vane manner. The present study explores the guardianship manifestations of Persian poetry from the onset of the Persian literature till the end of Safavid era. In the constellation of the works studied herein, guardianship has been found manifested in two general sets of Shiite poets and non-Shiite poets. First of all the concept "guardianship" is fundamentally elaborated from the lexical, Gnostic and religious perspectives and then it is classified to four types, namely closeness and affectionate guardianship, leadership guardianship, imamate guardianship and spiritual or behavioral guardianship. These poems are of a great significance in recognizing and comprehending and perceiving their ideologies. The reflection or manifestation of guardianship depicts a clear-cut and occasionally semi-vivid image of the poet's beliefs. The present study deals with analyzing the guardianship and guardianship-seeking manifestations in the poems composed by poets like Daghighi Tusi, Kasa'ee Marvazi, Ferdowsi and Naser Khosro from the onset of Persian literature history to poets like Hazin Lahiji, Mohtasham Kashani, Tabib Esfahani and Ashegh Esfahani till the end of Safavid Era. This includes an analysis of the works by approximately 80 poets. Guardianship manifestations showed up since the very fourth hegira century but they were less accentuated up to the sixth hegira century. It is the poems from 11th and 12th centuries, for example from the Safavid era, that are considered highly important from the Shiites' viewpoints in such a manner that they have even influenced the non-Shiite poets. Guardianship of the great Islam Apostle and His Highness Ali (peace be upon them) can be seen with the highest frequency. The majority of these poems were recited in the format of odes and couplets in the past but their diversity is expanded to more formats and contents in the upcoming eras. A look at the frequency, spread and pervasiveness of these types of literary works is expressive of the idea that these works can be generally recounted as an independent and illustrious poetry. These poems reveal the expression of love, loyalty and commitment of the poets to the prophet and his progeny within the course of historical ups and downs.

Key words: Onset of Persian poetry, Guardianship, Safavid era, Manifestation, Ahl Al-Bayt

INTRODUCTION

Persian literature, from the beginning till now, has been the manifestation arena of culture, beliefs, moralities, manners and the conducts of the great Iranian nation and it is in its entirety an exhibition of noble and wellborn Iranian people's attention and commitment to the ethical, spiritual and human aspects of the individual members of their

human and idealist community which is in search of the essence of civilization. Of course, important elements like spirituality and science have always kept pace with the two foresaid properties of the Iranian people.

Love and affectionateness and fondness towards the God, the prophets and the guardians, all as an integral part of humans' divine souls, are the other manifestations of the human characteristics indicating what they really are. These features are the connective and communication ties bridging the humans to the high heavens and they play a constructive role in the upbringing and evolution of the human soul.

A glance at the Persian literature history from this angle is, as well, a guardianship manifestation of the robust Iranian

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Corresponding Author: Dr. Mahmoud Fazilat, Professor, Department of Persian the Literature, Hamedan Branch, Islamic Azad University, hamedan, Iran

nation who, besides their tendencies towards their own genuine and noble race, have found themselves great fans of Islam after the advent and development of the dear Islam in the Iranian territories resided by individuals from every occupation including farmers, laborers, peasants, scientists, scholars, general public and elites as well as from every Islamic religion and rite including Shiite and Sunni.

In between, the ritual and non-ritual poets each have played their part to the extent possible to express their affectionate love and obedience to the immaculate imams (peace be upon them) through following and adhering to the Holy Quran and tradition in every possible way and have praised the sacrosanct essences of them, as splendid navigators.

“Being in love one way or another will finally lead us the way” (Mowlavi)

As ordered by his highness Mowlana, such an expression of love and cordiality has not been left unanswered and it won't be left that way either. That is because, during the course of history, the Islam poets have typically been warmly welcomed and visited by the leaders in the prophecy and imamate eras and such a loving way of conduct has encouraged and assured the extollers of chaste and pure Ahl Al-Bayt. As it was mentioned in the introduction section of the current research paper, through composing elegies and reciting epithetic odes, both Shiite and non-Shiite poets have resorted to such a trend as a means for promoting their opinions and assertion of their dimensions of guardianship-seeking and disassociation from whatever else.

The interesting point here is that such an extolment attitude is the common aspect of all Muslim Iranian poets with whatever the inclinations and rituals and manners and moralities even in regard of the non-committed individuals, non-committed or business-oriented poets. Quite contrary to the principle that admiring the kings and the tyrant fellows of power has been in line with material motivations, praising and extolling and admiring the prophet and his oppressed Ahl Al-Bayt has been nothing but commending the high human and divine virtues and acquiring otherworldly reward and being hopeful in their intercession and pleading for their attentions.

It is also stated in the present study that the expression and the manifestation of the prophet and Ahl Al-Bayt (peace be upon them)'s guardianship has always been faced with varying natural highs and lows and it has been subject to the cultural, political, social and economical situations and the non-Shiite and dogmatic governments have played an effective role therein and caused fluctuations and differences in the type of expression (explicit or other ways) and poetical formats.

In between, the term “guardianship” needs to be necessarily and adequately recognized in order to be applied accurately and correctly in the religious texts and, subsequently, in the Gnostic and literary contexts. The term guardianship literally means protection and it is equivalent in Arabic to “ولی”, both with /æ/ or /e/ sounding of the initial letter and other terms like “ولی” and “مولی” are also derivatives thereof. It is one of the most frequently used terms in the holy Quran and it has been used 316 times in both noun and verb forms (See also “ولاء” and “ولایت‌ها”, Master Motahhari, 2011, p.13) “denoting the placement of something at the side of another with no distance” (Ragheb, 1991, v.1) so it can consequently be taken as meaning proximity and closeness, including spatial temporal and spiritual closeness and it has been used in cases to connote friendship, assistance, domination and tenure because all these terms imply a sort of assistance and connection.

Regarding the idiomatic definition of the term “guardianship”, Master Motahhari believes that there are two types of guardianship from the Islam viewpoint. They are negative and positive guardianships meaning that, on the one hand, the Muslims are commissioned to reject a type of guardianship and, on the other hand, they are invited to prove loyalty to another person and do their best to adhere thereto. The type of loyalty avowed in Islam is per se categorized to two kinds: special loyalty and general loyalty and the special type of loyalty can be in itself divided to certain kinds, namely affectionate loyalty, imamate loyalty, leadership loyalty and behavioral loyalty (see also, Ibid, 16-17).

The term “guardianship” has been thoroughly conceptualized from the Gnostic perspective according to the special jargon of this class as can be seen in mystic books and as explained by the expositors of the Gnostic expressions, including “Estelahat” by Mohi Al-Ddin Ben Arabi, “Shathiyat” by Rouzbehan Baghli, and “Al-Lama'a” by Ibn Seraj.

In Gnostic language, Ghaysari, in an introduction to the “Fosous-e-Welayat”, defines guardianship as stated in the following words: “imamate is the quintessence of prophecy and its inclusion circle is vaster because it encompasses both prophecy and guardianship and the God's apostles are His Imams” (Ghaysari, p.45).

From the religious standpoint and in the area of religious literature, after recognizing guardianship literally and idiomatically, we come to two guardianship branches, namely special and general guardianships. The special type of loyalty or guardianship as proved in Islam points to the very guardianship of Ahl Al-Bayt (peace be upon them) about which the prophet calls for and recommends

Muslims to a sort of guardianship in respect to his pure progeny and there is no doubt therein meaning that even the Sunni scholars have no debate about it. However, the AYA “نوى القربى” (Showra: 23) puts forth the special type of guardianship and the contents posited in the well-know Hadith of Qadir assert some sort of guardianship in stating that “من كُنْتُ مَوْلَاهُ فَهَذَا عَلَى مَوْلَاهُ”, meaning “he who I am his guardian, so this Ali is his guardian” (See also, “”, Motahhari, 2011, 39-41).

Our differentiation point from the others (Sunnis) is where an answer is found to the question as to what is the loyalty type as a result of which the people are invited to accept Ahl Al-Bayt guardianship in the axis of special probative loyalty according to the prophetic AYAT and Ahadith? The Shiites generally believe that in all types of the guardianship, the loftiest stage of which is the spiritual or behavioral guardianship, traces of imamate guardianship can be found and this is the imam who is the yield of guardianship because for the perfection of one's soul and for being guided to his highness the One God every human being is compulsorily required to prove loyalty to an Imam (see also, imamate, Hassanzadeh Amoli, 1997, p.62).

Based on what was mentioned in section four, the emergence and appearance of the guardianship manifestations in the poems can be characterized by various aspects and in this regard the poems by about 80 poets, popular or less famous, were covered, so in order to ease the best recognition of the types of guardianship attitudes, these poems were separately investigated in two parts: poems by Shiite poets and the ones by non-Shiite ones and poetic examples and evidences on the admiration and extolment of the great Islam's apostle (may Allah bestow him and his sacred progeny with the best of His regards) and the immaculate imams (peace be upon them) were recounted for each poet basing our work from the beginning of Islam by the appointment of the God's Apostle and then we dealt with the survey of the virtues of the Ahl Al-Bayt, by an order of Khamsheh Tayyebeh, followed by the excellencies of His Highness Imam Reza (peace be upon him), the pole of guardianship, and His Highness Mahdi (may eminent Allah hasten his honorable reappearance); in the meanwhile, the other scattered and scarce poems extolling the other imams (peace be upon them) were handled. It was found that the majority of the praises and extolments, the most frequent ones, belong to the great Islam's Apostle, followed by Amir Al-Mu'menin Ali (peace be upon him) and then to Imam Hassan and Imam Hussein (peace be upon them), then Imam Reza (peace be upon him) and in the next ranks the admirations are dedicated to Their Highnesses the chaste and pure Ahl Al-Bayt.

Although outlining and mentioning all the merits and praises of Ahl Al-Bayt and declaring its every single

guardianship aspects posited in the entire books on the present study's subject matter is a lot more, we have sufficed to an eclectic selection to serve the objective we are seeking to accomplish in the current study so we were incumbently forced to select and mention some sample poems or perhaps better and more prominent ones composed by every poet. Then, every poem is analyzed and the types of manifestations of guardianship therein are mentioned beneath every poem.

Before mentioning trivial cases and evidences from the various aforesaid parts, it has to be pointed out that all of the poets, elite and public ones, have had common features therefore it is not likely that we meet a differentiation point to wit a point at which the breeze of guardianship, with all its stages and ranks, has not been blown; rather, the intensity and strength of the frequencies and, occasionally, the scantiness and the multiplicity of mentioning the ranks, as an objective, are taken into consideration herein. In all of the poems, from the beginning of Persian poetry up to the end of the Safavid era (the study interval), real love, interest, affection, obedience and guardianship, with its numerous stages and ranks, towards the prophet and his pure progeny has been existed and each of these poets have made use of their special jargon, mood, expressions, perspicuity and allusiveness to explicitly or implicitly (prudential dissimulation) deal with such an important issue and this situation is the typical case encompassing the entire society of poets and poems.

“Everyone uses a language to praise and admire you, the nightingale by singing sonnets and ringdove in lyrics” Hafiz

Putting aside the praise and affectionate love and guardianship acceptance by the non-Shiite poets about the great Islam Apostle (may Allah bestow him and his progeny with the best of His regards), due to the certainty of their guardianship acceptance in regard of him, we come to and deal with the praises about Amir Al-Mu'menin Ali (peace be upon him). That is because the entire array of the poets know the God's apostle as the manifestation of all the good virtues and, quoting Mowlana, all the apostles are summarized in the Great Prophet of Islam:

“The name ‘Ahmad’ is the name of the entire apostles because when you count to one hundred you have passed the ninety” (Masnavi, 1/59)

And, as phrased by Khajavi Kermani:

“You are the one whose protector is the quill of the Gabriel, the angel, the outstanding glory of your figure is a mercy to the world”

“The dome of the prophecy porch has reached to the Saturn for its hugeness and the mankind is between the water and fig” (Diwan, 900).

The main topic concerning the philosophy of the creation is the existence of his highness the great Islam’s apostle and if he was not created the eminent God would have not created the worlds. So, the secret and the mystery of the universe lie in the word “Muhammad” (may Allah bestow him and his sacred progeny with the best of His regards) a beautiful treasury of which has been composed in a poetic format by the poet (Nezami Ganjavi):

“His body was resided on the throne of cosmos; his head was the possessor of the divine crown”

“The soil-made humans’ eyes take their light from you and you are the musician of the angles” (Diwan, 1316-1317)

As for the executor of the God’s apostle, Amir Al-Mu’menin Ali (peace be upon him), the Sunni poets or other popular poets have all spoken of the affectionate and closeness guardianship types including Ghatran Tabrizi from whom excerpts were presented herein at the prelude to this article and there cannot be found anyone who does not believe in the least of guardianship, affection and closeness guardianships rather they, getting passed this stage of guardianship, have pointed to and dealt in their own tongues with the personality characteristics of the pious ones’ guardian, including such features as courage and chivalry, manliness, benevolence and generosity, piousness and religiousness, the unification of his soul with the prophet’s soul.

For instance, some selections from Ghatran Tabrizi are presented below:

“For your name, I am always a subordinate to the progeny of you, the God’s lion, I will not let your love extinguish in my heart till the time I am alive” (Diwan, 433)

“You are like Jamshid and your chamberlain is like Asef, you are like the prophet and your chamberlain is like the God’s furious lion” (Ibid, 167)

Farrokhi Sistani equals the magnificence and high rank of the believers’ leader, Ali (peace be upon him), to the grandeur of Islam:

“The grandness of Islam is because of the God’s lion, Islam’s sword is the splendid Zulfaqar” (Diwan, 96)

The studies performed so far indicate that there are many popular poets who have pointed and confessed to the

imamate, leadership and behavioral guardianships of His Highness Amir (peace be upon him) and it has been pinpointed by them that His Highness is more superior to the others in terms of governorship and spirituality of the human souls; moreover, the leadership and presidency of the Muslims is raised that is the very important point dealt with in the current research paper and it is also stated that proving the belief in such a rank of the all guardianship types in the entire Muslims has been with no consideration of the religious tendencies.

In this regard, poets like Kamal Al-Ddin, Abulfath Bendar Ben, Abu Nasr Razi, Abu Sa’eed Abulkhayr, Amir Mo’ezzi, Manuchehri Damghani, Attar, Mowlana, Owahdi Maraghe’ei, Hafiz Shirazi, Vahshi Bafghi and some others have recited poems in which they have expressed their special types of attachments (see also the text, p. 60-88).

Now, some examples are presented underneath:

From Vahshi Bafghi:

“The one lying on the throne of Imamate is the high ranking Ali, the governor of the territory and nation, the king of the religion and states”

“May the life of your enemy be so short that its end cannot be differentiated from its beginning” (Diwan, 163-164)

From Hafiz Shirazi:

“Hafiz, if you take a truthful step for the sake of the progeny, may you be guarded on your way by the ambition of the protector of Najaf” (Ghazaliyyat, 400)

“Lo. Sheikh, do not be annoyed of me, I am the disciple of the old master because you promised me but he fulfilled it” (Ibid, 197).

The assertion and confession of the Shiite poets to the imamate and leadership and behavioral guardianships of Amir Al-Mu’menin (peace be upon him) is a natural and instinctive issue and all the poets, in the present study, from Kasa’ee Marvazi to all the ones within the time interval up to the Safavid era have special moods regarding the enchantment and affectionate love and a reference to the pages from 133 to 159 makes us gain a full insight about the peak and the magnificence and the intensity of such a love. However, the limited scope of the current research paper can only provide us with parts of poems pointing to the issue raised herein.

So, for brevity reasons, we prefer not to mention the poetical evidences and examples. However, when an Arab Sunni

poet, named Ibn Abi Al-Hadid, from Ash'ari creed, recites seven odes in praising and admiring the stance of Imam Ali (peace be upon him), entitled "Sab'a Al-Alaviyat", which becomes so popular, the author's idea is that it is so much more excellent and loftier than what is articulated by Shiite poets in extolling the guardianship virtues and the stance of His Highness Amir and it can be heedlessly said that he has not only not exaggerated and his poems are reflections of the exact truth corresponding to what we have heard in the authentic and accurate narratives but it also has to be underlined that if such odes had been told by a Shiite poet, s/he might have been accused of exaggeration and overstatement in one of a sense. All those seven odes can be summarized in the following verse by Shahriyar Tabrizi:

"I can neither call him the God nor one of the mankind I wonder what I can call the king of the youths" (Shahriyar)

Her Highness, the truthful martyred Fatemeh Zahra (may Allah bestow her with the best of His regards), another of the guardianship progeny and the firm pillar of the Pure Five and Al-e-Aba and Hadith-e-Kasa'a has been dealt with and extolled of her guardianship virtues, as the God's proof over all the proofs, by the poets from both of the groups. Some evidences are presented below:

Moyassari States:

"The best of hail be on Ali and on his spouse, that chaste girl" (Lazar, 181)

Amir Mo'ezzi:

"Her Highness Zahra and His Highness the God's lion had both seen the prophetic sign, the prophet will incumbently recompense a reward by another reward" (Diwan, 45)

"And, if the tender soul was lost of the body of her highness Zahra, His Highness Ali should resort to patience to be aided by the God's angle" (Ibid, 458)

And, Naser Khosro states that:

"Who was the companion of His Highness Muhammad? He was the one whose spouse was the nymph of Muhammad"

"From this nymph of paradise and the companion was yielded Hussein and Hassan, "Shin" and "Sin" of Muhammad" (Diwan, B: 60-2245)

"I am a follower of Her Highness Fatemeh, I am Fatemi, I am Fatemi, even if that makes you tear yourself down of sadness, o' inferior" (Ibid, 55).

Imam Hassan and Imam Hussein (peace be upon them) have been the focus of Iranian poets' affectionate guardianship from the old days till now. The poets generally have reminded the nobility and innocence of these two sons of the honorable prophet with special part of their poems going to the descriptions of the painful and agonizing incident occurred in the Tef Region, the incident of Karbala. They have recited heart-burning elegies explaining the happenings that occurred to the Sire of all martyrs and by doing so they, in a sense, intended to stretch their beggar hands to the two dear Imams as the ones being of honor before the one God and plead for intercession and intermediation from them as the two saviors of all mankind.

In this regard, Abu Sa'eed Abi Al-Khayr states:

"O' God, to the name of Muhammad, Ali and Zahra, O' God, for the sake of Hussein and Hassan and the fellows of Cloak"

"And, spare me what I begged you out of your grace, and then I will not owe it to the people but to you the most superior of the entire eminent creatures" (Ash'ar, 2)

"O', God, please divide my sins to two parts on the arena of the rising day, forgive half for the sake of Hassan and the other for the sake of Hussein" (Ibid, 80)

Attar Nayshaburi:

"He has accumulated the goodness of temper and goodness of thought, all the good deeds, like it is understood from your name, Hassan"

"Who is the upholder of the God and the Prophet? He is Hussein Ben Ali whose way of conduct is Hassan's"

"He is the eye light of Imam Hassan, the selected one, he is Her Highness Zahra's witness; he is the martyr of Karbala"

"I seen a thousand pure prophets' souls, stood in line on the soil of Karbala"

(Mosibat-Nameh, 35-36).

Mowlana, as well, in his sonnets, has a famous sonnet describing the whereabouts of the Karbala's martyr. The sonnet's opening line reads:

"Where are you, the martyrs of the God, the devotees of the Karbala land" (a selection of the sonnets, 235).

In poems by Shiite poets, from the elegy by Kasa'ee Marvazi to the twelve verses of Mohtasham Kashani's dirge, there are mournful poems and elegies describing the innocence

and dignity of the overlord and the chieftain of the martyrs and mournful poems about Imam Hassan (peace be upon him) in all of which obedience and adherence to these two generous Imams have been recommended.

As for the other immaculate imams, the affection and guardianship acceptance of the poets are clearly vivid and evident from their poems.

Abu Sa'eed Abi Al-Khayr presents a sample of these poems:

“O, God, please give me in this fortunate trip a thousand victory and happiness, a thousand triumph and conquer”

“For the sake of the four Muhammads, the four Alis, for the sake of two Hassans and for Hussein and for the sake of Musa and Ja'afar” (Ash'ar, 115)

The poems about His Highness the Eighth of the God's signs, Ali Ben Musa Al-Reza (peace be upon him), as the pole of the twelvers' guardianship are expressive of the poets' kiss on His Highness's doorstep and assertive of His Highness's guardianship acceptance and the zeal for pilgrimage to his holy shrine and the ardor for His Highness's Reza's intercession before the God is clearly seen in their extolment poems. Among these poems, Khaghani states:

“Why do they not let me set out on a trip to Khurasan, I am a nightingale, why do they not let me go the rosary”

“There is no bird in the rosary of Khurasan like me, Alas, I am a bird, they do not let me go to the rosary” (Diwan, 154)

Jami recites:

“Hail on the Al-e-Taha and the Al-e-Yasin, hail on the progeny of the best of the prophets”

“Hail on Ali Ben Musa Al-Reza who was given the name by the God because his rite was satisfaction of the God” (Diwan, 598)

Taleb Amoli, as well, in a long ode expresses his guardianship an example of which is stated below:

“O, Khosro, though I am at the bottom of the soil, I am a man of perception”

“No, I made mistake, what was this delirious talk? May dumb be my tongue”

“If you grant me the chance to be reared by you, the heavens will have a kiss on the soil of my intuition” (Diwan, 72-73)

Also, Hazin Lahiji reminds of his highness very much in the form of extolments and eulogies. For specimen:

“The king of the religion and the world is Ali Ibn Musa whose dust of the doorstep enlightens the eyes”

“O, king, every dawn the oriental sun illuminates its forehead of your prostration” (Diwan, 168-169)

Imam Mahdi (may Allah hasten his honorable reappearance) has been and is another poetical angle of the Persian poets and he has not stayed away from the poets' expression of love and loyalty as well as his guardianship acceptance and, in this regard, there is not seen much of a difference between the poets holding various religious attitudes. Among the poets who have spoken about this, there are outstanding figures like Nosrat Alavi Razi, Hamzeh Kouchak, Shahab Semnani, Naser Bokhari, Shah Ne'emattullah Vali, Nezami, Vahshi Bafghi and Baba Faghan Shirazi. So, for more clarification, several examples are sufficed to in the following part:

Nezami says:

“Of the responsibility that this promise has in its head, by Mahdi one can get away from this kindergarten”

“Like Mahdi who unified with the God in the sunset, his desirousness get well passed the limits of the east” (Kolliyat, 138)

Baba Faghan Shirazi:

“Lo! Mahdi, How long shall your sun stay in the well, burn yourself and have a look at the letter and the notebook” (Azar, 501)

“Your justice was expanded to the extent on the vault of the universe, that the pigeon enjoys the shadow of the falcon's wing” (Diwan, 416)

Hamzeh Kouchak:

“Although Saheb Zaman took residence in the territory of occultation, know Asgari as an imam who is having a good time and charming in the paradise” (Diwan, 180)

Shah Ne'emattullah Vali in a verse from the ending section of his ode states:

“Imam Hadi, from whose generation Mahdi is begotten, truly deserves it if he is called the light of the guidance by the fellows of truth” (Diwan, 505)

One of the very important aspects of guardianship manifestation in the Persian poetry that can also be

highlighted as the gravity center of the guardianship is the mentioning of the incident of Qadir-e-Khom traces of which can be found in the same early centuries of the Persian literature history, to wit to the era of Kasa'ee Marvazi and Ferdowsi. The continuation and growth and development of such a vital and critical issue in Islam reveals itself gradually in the forthcoming centuries according to what we have found out about the statuses of the poets and the cultural and political situations of the then time; such a poetry types peaks in the Safavid era as the epoch of the sublimity of the Shiites in terms of the auspiciousness of the cultural and political atmosphere. Approximately, forty poets have at least recited poems on the admiration of Qadriyeh such as Ferdowsi, Daghighi Tusi, Sana'ee Ghaznavi, Attar Nayshaburi, Sa'adi Shirazi, Khajeh Abdullah Ansari, Ibn Hesam Khousefi, Ibn Yahya Fariyumadi, Ahli Shirazi, Sa'eb Tabrizi, Hafiz Shirazi and Va'ez Ghazvini. The followings are but some examples of the poems in this regard.

Souzani Samarghandi:

“Imam is the one the message of whose selection by the God, out of his gracefulness, was given to the God's appointed apostle on the day of Qadir” (Diwan, 109)

Attar Nayshaburi:

“The prophet told his assistors this utterance that the messenger of the God of the two worlds came to me”

“He said that the God has bestowed Haydar this blessing on and made him superior to the entire creatures of the world” (Mosibat-Nameh, 26)

“O', God humiliate his enemy; make that fellow of hell reside in fire”

“To guardianship, when Ali was chosen, the God assisted him and placed him at the side of Himself” (Ibid, 27)

Ibn Yamin Fariyumadi:

“The leadership of the fellows of the world after the God's selected prophet is the son of the Prophet's uncle, Ali, the God's satisfied one”

“He is our guardian by an order from the speaking God, how can one deny the Qadir Hadith on his position?” (Diwan, 10)

As it was mentioned, the frequency or the multiplicity of the mentioning of Ahl Al-Bayt virtues, especially their guardianship topic, has not been identical during the long centuries of the Persian literature. But, from the beginning

till the end, especially within the present study's time span, it has been dealt with incessantly and there are guardianship poems more or less by both the Shiite and non-Shiite poets who have announced their love and affection to the sacred court of Ahl Al-Bayt and it was proved in the course of the preceding parts. But, regarding the Shiite movement in the Persian poetry from the fourth hegira century up to the sixth hegira century, differences can be seen with the period of time from the sixth to eighth hegira century and, unfortunately, no research or source deserving to be cited herein was not found concerning the aforementioned topic. That is because their efforts and endeavors have occurred in such a manner that they have even influenced non-Shiite poets till the time Safavids stepped into the arena of history and considered poetry as the servant of the high and lofty religious examples and concepts. As it is commented by the late Dr. Shahidi, “the common religion of the people in Iran as indicated in the Persian poetry has been Hanafi from the advent of Islam till the end of the Mongols termination. So, the poets should not be expected to have recited so many poems in admiration of Imam Ali (peace be upon him)'s progeny. The situation has been as such during these seven hundred years”.

Of course, the territory of Al-e-Bouyeh who promoted Shiism should be put aside from this. But the Shiite poets constituted a minority of the poets till Timurids era. Fatemiyan could find their way into the eastern sections of Iran during the fourth hegira century and the Persian poets opened their tongues for their extolment. But, even the then poets could not be expected to have admired Imam Ali Ben Musa Al-Reza as there is no name of the eighth Imam in Naser Khosro's Book of poems, Diwan. Considering all these, after the Tirmurid Dynasty and the prevalence of Shiism, we bear witness to mystic poets who have ornamented parts of their poems to the admiration of the eighth Imam (see also, an introduction to the eulogy and elegy of the eighth Imam in poetry).

It is worth repeating that the great many of the odes have been elegies of the great Islam's apostle and then Imam Ali (peace be upon them) and the high-ranking poets of the Persian literature such as Ferdowsi, Sana'ee, Naser Khosro, Attar, Mowlavi, Khaghani, Khajavi Kermani, Vahshi Bafghi, Abdulrazzagh Esfahani, Salman Savoji and others have, in the first stance, proved their faithfulness and affectionate love to the spiritual fathers of Islam (the God's apostle and His Highness Ali, peace be upon them) and, in the second place, the same foresaid poets and their contemporaries have made talks, in the form of elegies and extolments and admirations of their virtues and the excellent features of the other immaculate imams and they have fulfilled their quotient of guardianship indebtedness.

Suggested Topics:

Along with the researches and the articles that have dealt with Ahl Al-Bayt (peace be upon them) in the Persian poetry, the following subjects deserve and are required to be studied and investigated:

- 1) A thorough comparison of the guardianship manifestations in the Persian poetry of the Safavid era with that of the Timurid's;
- 2) Differences in the Persian poetry's guardianship manifestations from the era of Al-e-Bouyeh with the preceding eras
- 3) Full-scale investigation of the immaculate imams' visage in the poems by the pillars of Persian literature (Ferdowsi, Sa'adi, Mowlavi, Hafiz)
- 4) Investigating the guardianship aspects of the three anonymous poets (Nosrat Alavi Razi, Hamzeh Kouchak, Shahab Semnani)
- 5) Evaluation of the guardianship manifestations in the Persian poetry of the seventh and eighth Hegira Century
- 6) A comparison of the Qadiriyyeh poems in Persian and Arabic poetries
- 7) Ahl Al-Bayt (peace be upon them) perspective regarding the authenticity of Islamic poets and its effect on the Persian poetry

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