

## REVIEW AND ANALYSIS OF THE POEMS OF IMAM REZA (AS) IN THE COLLECTION "AYOUN AKHBAR AL-REZA"

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**ABSTRACT:** *The collection of Ayoun Akhbar al-Reza's books is one of the most exquisite scientific reserves in the Islamic world, which includes sermons, orders, scientific and literary speeches, as well as some poems attributed to Imam Reza (as), because the source contains rhythmic speeches. And the poem (poems) is by Imam Reza (AS) and so far no research has been done on it inside and outside the country, so it requires that this plan be carefully and thoroughly studied and analyzed. The poems of Imam Reza (as) have been performed in the collection of Ayoun Akhbar al-Reza, which will have many benefits for Persian literature and Arabic literature. In this project, first the poems attributed to Imam have been collected from the mentioned collection and the themes of the poems have been discussed and examined, so that the words of Imam Masoom (as) can be analyzed and explained from the perspective of aesthetics.*

**Keywords:** *Imam Reza (AS), rhythmic words, poetic treatises, Ayoun Akhbar al-Reza.*

### INTRODUCTION

Ayoun al-Akhbar's book contains a collection of hadiths and movable sayings and poems of Imam Ali ibn Musa al-Reza (AS), which was deposited as a valuable and precious work by Imam Masoom (AS) to benefit the followers and devotees of Ahl al-Bayt (AS). Has been inserted. Imam's (as) words are examined in two separate parts:

Arabic literature is rich in great resources and valuable books that are important for scholars to conduct their research and scientific research, and in the field of Persian literature, many scientists and researchers use these resources and Arabic resources. They are abundant. Ayoun al-Akhbar al-Reza is one of these exquisite reserves of Arabic literature that has never been considered by literary scholars, and in spite of various topics and scientific and religious themes, it is full of many unspoken and unwritten things that need to be explored. Extensive research has been done to make this great man of the Islamic world more and more popular, and this research may provide a basis for guiding and guiding many seekers of Islam and thirsty for the lips of knowledge. The harmonious and poetic words of Imam Reza (as) in this valuable book are like a jewel that no article or research project has been worked on so far, and this work, if done and completed, can be a great help to scientific research in the field. Persian and Arabic poetry and literature and the role of the Imams (as) in the growth and development of the Arabic language and literature.

The fact that the work of poetry, literature, and attention to it is the sole responsibility of ordinary people, and that its properties are exceptional, is far from fair and logical, perhaps in this valley many Imams such as Imam Ali (as) and Imam Sajjad

And Imam Baqir and Imam Sadegh (as) as well as Imam Reza (as) have had a long history and with their valuable scientific and literary works have contributed greatly to the growth and development of the Arabic language and literature. Therefore, this research also aims to extract these hidden and out-of-sight treasures of everyone with skillful analytical tactics and scrutiny by exploring the statements of Imam Reza (as) in the form of poetic speeches and along with studies. Scientific and literary and explanations are necessary to do this.

### **IMPORTANCE OF RESEARCH**

Considering that Imam Reza (as) is the only Imam whose tomb is located in Iran, and also in order to introduce this Imam to the world as much as possible, he demands this necessity, so that the cultural and conscious strata of society know better about the Imam. Have their own.

According to studies conducted in this field, the following can be useful:

- 1- This plan can make the knowledge of researchers and thinkers more complete about the knowledge of Imam and his knowledge.
- 2- By doing this plan, many ambiguities and unknowns related to the words and statements of the Imam will be eliminated.
3. This project can create new topics for researchers to start researching.

### **RESEARCH QUESTIONS**

- 1- Is it correct to apply the word poetry to the words of Imam Reza (as)? And why?
- 2- To what extent have Persian and Tazi ritual poets been influenced by the words of Imam Reza (as)?

### **RESEARCH HYPOTHESES**

- 1- The application of poetry to the words of Imam Khomeini is not correct because none of the Imams were poets, but his words were as rhythmic and melodic as poetry, and the words of the infallibles are different from those of the infallibles.
- 2- Certainly, the religious and non-religious poets of Fars Sara and Arabic Sarai after Imam Reza (as) have had tangible or imperceptible influences from the statements and verses of Imam Khomeini, which will be revealed during this project.

### **IMAM REZA PBUH INTRODUCTION AND BIOGRAPHY**

Imam Ali ibn Musa al-Reza (as) is the eighth Imam of the Shiites from the pure lineage of the Messenger of God. His blessed name is Ali and his nickname is Hazrat Abolhassan and his most famous title is "Reza" which means "pleasure". His noble father, Imam Musa Kazem (as), was the seventh Shiite leader who died in 183 AH. They were martyred by Harun Abbasi and their dear mother was named "Najmeh". Hazrat Reza (PBUH) was born on the 11th of Dhijaadah al-Haram in 148 AH in Medina.

Imam Muhammad Taqi (pbuh), the ninth Imam and his son, quotes the reason for calling him by this title as follows: "God called him Reza because God was pleased with

him in heaven and the Messenger of God and the pure Imams on earth. And they have favored him for the Imamate, and both (because of the good mood of the Imam) both friends and relatives and enemies have been pleased with him. "One of the famous titles of Hazrat Alam Al-Muhammad. Numerous debates that the Imam had with the great scientists of his time, especially the scholars of different religions, and in all of which he came out with full pride, are a small reason for this, some of which are in the "Scientific Aspects of the Imam" section. This ability and superiority of the Imam in mastering the sciences is one of the reasons for his Imamate, and by reflecting on the Imam's words in these debates, it is quite clear that these sciences cannot originate except from a source related to inspiration and revelation.

### **IMAM IN MEDINA**

Hazrat Reza (pbuh) lived in Medina, their hometown, before migrating to Merv, where they guided the people and explained the religious teachings and the Prophetic tradition near the holy tomb of the Messenger of God and their pure ancestors. The people of Medina also loved the Imam very much and regarded him as a kind father. Prior to this trip, although the Imam had spent most of his life in Medina, he had many followers throughout the Islamic country who obeyed the Imam's orders.

### **IMAMATE OF HAZRAT REZA (AS)**

The Imamate and guardianship of Hazrat Reza (as) had been announced many times by his noble father and pure ancestors. Imam Khomeini (as) had many times introduced him as a guardian and Imam after him in the presence of the people, and we will refer to an example of them. One of the companions of Imam Musa Kazem (as) says: "There were sixty of us when Musa ibn Ja'far came among us and his son Ali was in his hands. He said, "Do you know who I am?" I said, "You are our master and great". "Tell me your name and surname," he said. I said, "You are Musa ibn Ja'far ibn Muhammad." He said, "Who is with me?" I said, "Ali ibn Musa ibn Ja'far," he said, "Then bear witness that he is my lawyer in my life, and he is my guardian after my death." In the famous hadith that Jabir quotes from the Holy Prophet, Imam Reza (as) has been introduced as the eighth Imam and guardian of the Prophet. Imam Sadeh (as) also repeatedly said to Imam Kazem that "the world of Muhammad's family is one of your children and he is a guardian after you".

### **IMAM'S SCIENTIFIC ASPECT**

Ma'mun, who constantly saw the enthusiasm of the people for the Imam and the incomparable prestige of the Imam among them, wanted to undermine this sanctity and credibility, and among the things he did to achieve this goal was to hold debate sessions between the Imam and scientists of various sciences. It was all over the world, so that they could discuss with the Imam, maybe they could defeat the Imam scientifically and question the Imam's scientific reputation, which we describe in one of these assemblies:

"For one of these debates, Ma'mun ordered Fadl ibn Sahl to invite professors of theology and wisdom from all over the world to sit down with the Imam for a debate. Fazl also invited the Archbishop of Nasari, the great Jewish scholar, the chiefs of the Sabeans (followers of Hazrat Yahya), the great Zoroastrian priests and other theologians

of the time. Ma'mun also accepted them and received them with great hospitality and said to them, "I would like to meet my cousin (Ma'mun is a descendant of the Prophet's cousin Abbas, who is inevitably the Imam's cousin) who came from Medina. "I came to debate." The next morning, he set up a decorated assembly and sent a man to serve Reza (as) and invited him. The Imam also accepted his invitation and said to him: "Do you want to know when Ma'mun will regret this?" He said, "Yes, I will be sacrificed." The Imam said, "When Ma'mun gave me the reasons for rejecting the people of the Torah from the Torah itself, the people of the Bible from the Bible itself, and the people of the Psalms from their Psalms, and the Sabeans in their language, If the Romans hear their Roman language and see that I have rejected the words of one of them, and they have abandoned their words and accepted my words, then Ma'mun will understand that he does not have the ability to do what he wants to do, and he will regret it. "There is no power except with God." The Imam then proceeded to attend Ma'mun's Majlis and, upon his arrival, Ma'mun introduced him to the crowd and then said, "I would like you to debate with him." Hazrat Reza (pbuh) also discussed with all of them from their own book about their religion. Then the Imam said: "If anyone among you is against Islam, ask without shame or embarrassment." Imran Saei, who was one of the theologians, asked the Prophet many questions, and the Prophet answered all his questions one by one and convinced him. After hearing the answers to his questions from the Imam, he spoke about his martyrdom and converted to Islam, and with the certainty of the Imam's certainty, the meeting ended and the people dispersed. The next day, Hazrat Imran Sa'i was invited to attend, and he was greatly honored, and since then, Imran Sa'i himself has become one of the preachers of Islam. (Ibn Babawiyah, 2009: 2/174).

## **AYOUN AKHBAR AL-REZA INTRODUCING THE BOOK**

The book Ayoun Akhbar al-Reza (as) was written by Sheikh Saduq Abu Ja'far Muhammad ibn Ali ibn Musa Babawiyah Qomi (d. 381 AH). Sheikh Saduq, who is one of the most prominent and skilled narrators in the Islamic world and has written more than three hundred books of hadith, including Man La Yahdhra al-Faqih, this book is a hadith about the life history, personality and enlightening words of Hazrat Reza PBUH in the field. He has written various historical, jurisprudential, moral and ideological issues. Sheikh Saduq has written this book as an exchange and reply to the gift of Sahib Ibn Ibad, who had sent him two poems about Imam Reza (as), so that he would be remembered in the great library of Ibad, which he and other lovers of Ahl al-Bayt (as) Take advantage of it. Sheikh writes: I did not find a better gift than this book, which was written from the infinite teachings of Imam Reza (as), so that I could send it in response to two poems by Ibn Ibad. He has also included these two poems in the introduction to his book. Sheikh Saduq, in order to honor the beautiful poems of Ibn Ibad, has narrated narrations from Imam Sadegh and Imam Reza (as) about the poets of Ahl al-Bayt (as) that: Whoever writes a poem about us, God will build a house for him in heaven.

## **THE CONTENT OF THE BOOK**

This book is arranged in sixty-nine chapters, from "Imam Reza's (as) naming" to "miracles related to his blessed tomb."

Among the most important chapters of this book, which express the clear and explicit view of the Shiites on various religious and historical issues, are: Chapter Al-Nusus Ali Reza Al-Balamah in all the three Imams of the Twelve Imams; Our chapter is about Reza Ibn Musa (peace be upon him) from Al-Akhbar Fi Al-Tawhid, some chapters about the debates of Imam (as) with scholars and elders of different sects and sects of Islam and non-Islam; Abu Dhabi on the signs and attributes of the Imam and the Imamate in which he has stated the conditions of the main attributes of the Imamate; Our chapter is on the place of faith in peace in which faith has expressed the truth and meaning of faith; Bobby in which he expressed the truth of Imamate and Shiism; Part of the miracles and honors of Imam Reza (as) during the life of that Imam, which had appeared in various forms such as divination and informing about the secrets of individuals, which has been concluded with the title of the chapter on the meanings of Reza (as); Chapters related to the pilgrimage of Imam PBUH and its related prayers.

This book has very important features that have attracted everyone's attention since its writing, including:

1- A book is a document and at the beginning of each hadith it mentions its document.

2- Its policy follows to a large extent my policy of La Yahdhra al-Faqih, and of course, some of its documents are new and different from my policy of La Yahdh.

3- It is one of the most comprehensive books on the history and words of Hazrat Reza PBUH.

4- Some of the historical, interpretive, jurisprudential, rijali and ideological (theological) views of Sheikh Saduq can also be seen in some of the hadiths, which are noteworthy in recovering his thoughts.

## TRANSLATIONS OF THE BOOK

The book has been so popular with scholars, especially Iranian Shiites, that it has had more than ten translations into Persian over the centuries, and more than fifteen commentaries have been written on it, the most important of which are:

1- Anam Al-Anwar, written by Sayyid Nimullahullah Jazayeri (d. 1112 AH).

2- Persian description of Sheikh Mohammad Ali Hazin Zahedi Gilani (d. 1181 AH).

3- Explanation of Molly Hadi Bonabi (d. 1281 AH) from the students of Sheikh Morteza Ansari.

4- Persian description of Seyyed Ali Asghar Shoushtari Akhlaqi.

5- Margins of Seyed Hossein Mojtahed Qazvini.

6- Comments of Seyyed Hossein Ibn Hassan Ameli Karaki.

This book is one of the important sources and sources of Shiite and Sunni hadith that Sheikh Saduq's later readers have often referred to and referred to. Of course, Sheikh Saduq has not mentioned all the hadiths related to Imam Reza in this book and its hadiths are only a part of the teachings from the language of that Imam. Other books have also been written under the title of Ayoun al-Akhbar, including the following books. Cited:

1- Ayoun al-Akhbar and the main Ayoun Sahah al-Akhbar in Manaqib al-Abrar, both of which were written by Yahya ibn Batik (AH 7).

2- Ayoun al-Akhbar, written by Abu Muhammad Abd al-Rahman ibn Abi Bakr Neyshabouri Razi.

3- Ayoun al-Akhbar wa al-Athar fi Zikr al-Nabi al-Mustafa al-Mukhtar and the will of Ali ibn Abi Talib, the killer of the infidels, and the family of the Imams, which was written by Emad al-Din Idris ibn Hassan Abdullah al-Anf.

### **POETRY IN THE ABBASID PERIOD**

Arabic poetry from the Abbasid era onwards was committed to imitating the past; And the freedoms we see from time to time are the same as classical poetry. Aside from Andalusian poets, no one has ever sought to free themselves from the shackles of imitation. The greatest poets were those who, in the almost unchanging framework of ancient poetry, succeeded in conveying the call of their character to the corners. Among them, a relatively large number can be mentioned, for example: Al-Mutnabi, Abu Faras, who was from the Hamdani dynasty and a simplistic and influential poet, and revealed his art more in the poems known as "Al-Rumiyat" which are from the soul. A human being is rich and has been written during the period when the poet was imprisoned in Constantinople. Al-Mutnabi, like many others, is a poet of traditional style. But his difference with most poets is that Louis Massignon called it a "percussion beat," and it has a special context. His poetic works, despite all their shortcomings, have a very clear personal tone and, perhaps more than any other work, he has contributed to the development of literary taste in Tazian. (Abdul Jalil, 2014: 109)

### **POETRY FEATURE OF ABBASI PERIOD**

Perhaps the most prominent feature of poetry in the Abbasid era was the extensive approach to the culture of other nations with which the Arabs merged, and this had a clear impact on all kinds of literature and culture. The exchange of ideas and cultures between Arabs and other nations took an organized approach during the Abbasid period, so that the translation movement became widespread during this period and became one of the most important flag bearers of culture. The first person to translate Hemmat al-Mansour was the Abbasid Caliph, to whom Bishop Yohanna translated Ptolemy's book (Al-Mohiati) and the book "Kelileh and Demneh" was translated into Persian by Abdullah bin Muqaffa from Persian (Pahlavi). However, the beginning of the golden period of translation dates back to the period of Ma'mun Abbasi and the year 198 AH.

Despite extensive work in translating Persian, Indian, and Greek books, Arabic poetry retained its original character and was immune to the influence of foreign culture. Some of the foreign works created were also limited to Arabic, such as the subject of Sufism, which entered Arabic poetry from Persian poetry. The poetry of the Abbasid period flourished; This is because the ministers, courtiers, and proponents of poetry encouraged it during this period and generously donated and donated poetry, so much so that some Abbasid emirs and caliphs, such as Ibn al-Mu'taz, were known as the most famous poets of their time. . Progress and civilization, as well as Arab life, were accompanied by Arabic poetry, so that the poets left beautiful descriptions of the great palaces.

One of the new types in the poetic subjects of the Abbasid period is the poetry of teaching or the poetry of texts. Among such poems, we can mention the book of Kelileh and Demneh, which has been put in order. With the emergence of small governments, poets turned to the court of powerful emirs, the most famous of whom is Saif al-Dawlah

Hamdani, the emir of Aleppo. One of the most prominent features of Abbasid poetry is innovation in its themes. Another feature of Arabic poetry in the Abbasid period is philosophical insight and the construction of complex ideas in a poem that offers a specific approach to life. One of the most prominent poets of this approach is in the poetry of Abu al-'Ala al-Ma'ari. In the early Abbasid period, the number of poets who narrated Qadma's poems increased, and their status increased so that some of them turned to poetry alone and abandoned other styles.

### IMAM'S PROSE AND RHYTHMIC PROSE

In Ayoun al-Akhbar, among the collection of hadiths, narrations, and sermons that have been narrated from Imam Reza (as), some of the prose expressions of the Imam have been in the form of recitations and harmonies, which have been mentioned, translated, and explained in this section.

1- In the eleventh chapter of Tawhid, Imam Khomeini has said in Sermon 36:

That Imam said about the verse: "Whoever made the earth as a firmament and the sky as a building for you" (the one who made the earth as a bed and the sky as a building for you) (Baqara: 22) said: That is, God made the earth suitable for nature. He has set your temperament and your body, and it has not made it so hot and burning that it burns you, nor is it so cold that you freeze in it, its wind is not so fragrant that you get a headache from it, nor is it so foul that it annoys you (and the earth), not like water, it is soft enough to drown you, and not so hard that you cannot build and bury in that house, but God Almighty has placed so much firmness in it that it will be useful and beneficial for you, and you will be able to keep yourself and your buildings on it, and it has a feature in it that is suitable for building houses and digging graves, and many other interests of yours, so it has made the earth a bed for you. Is.

- Explanation: In a part of this sermon, Imam has used his commands with rhythmic and reference words: in the phrase: "forgeries are the angels, please, I agree with my corpse", between the two words "angels and agreeers" there is a balanced reference. And in the phrase "and before I believe in my grave and my graves" there is also a definite reference between the two words "far away and my graves".

2- Imam in the eleventh chapter of Tawhid, in sermon 38, has said:

O man! God has commanded the people, but at the same time, they are free. . If people disobey God, it is not because God is defeated and powerless. And if they obey and serve, it is not by force, and He has not created the heavens and the earth and all that is between them in vain. This is the opinion of the infidels, and woe to the infidels from the torment of the fire they will taste.

- Explanation: In the phrase "Allah Almighty is the author of Takhira and not Tahzira", there are parallel parallels between the two words "Takhira" and "Tahzira". And in the phrase "forbidding warnings and granting many rewards" between the two words "warnings" and "many", a valid reference has been used.

3- In the eleventh chapter of Tawhid, Imam Khomeini has said in Sermon 39:

Imam said: The Messenger of God, may God bless him and grant him peace, said: God praised the destinies two thousand years before the creation of Adam and considered the necessary measures.

- Explanation: In the phrase "God Almighty is the Most Merciful and the Most Merciful" between the two items "the Most Merciful" and "the Merciful", there is a reference.

4- Imam in the eleventh chapter of Tawhid, in sermon 45, has said:

Whoever loves them has made us enemies and whoever considers them enemies has loved us, whoever has made friends with them, has been hostile to us and whoever is hostile to them. He has befriended us. Whoever has a relationship with them has severed ties with us, and anyone who has severed ties with us has become attached to us. Whoever harms them has done us good. Doing good to them has done us harm, whoever insults them has insulted us, and whoever insults them has respected us, whoever has accepted them and their words has rejected us. And whoever rejects them has accepted us, whoever does good to them has done evil to us, and whoever does evil to them has done good to us. Whoever acknowledges them has denied us. And whoever denies them has acknowledged us, and whoever gives them something has deprived us, and whoever does not give them anything, has in fact given us something.

- Explanation: In the whole of this sermon, Saja 'Masra' has been used.

5- Imam in the eleventh chapter of Tawhid, in sermon 51, has said:

And God does not change by changing the creatures, just as He is not limited by the limits of the creatures (which are all limited), it is "unity", neither as a number of appearances nor in this way. It is tangible and obvious, and it does not mean that it is visible, it is esoteric and hidden, and it is not far from being absent from creatures, nor is it close in terms of distance, nor is it gentle in terms of location, nor is it subtle. From the point of view of the body, it exists and not after non-existence, (before it there was no non-existence, but it has always existed), it is the agent and does the work, not by force, but by full authority, it measures and decides and neither He thinks with the power of thought, and neither with movement, nor with will, nor with song, nor with will, nor with determination and understanding, nor with the instrument of the senses, nor does he hear with the ear, nor with the ear, nor with the ear, nor with the ear, nor with the ear, nor with the ear, nor with the ear. Eyes or other means.

- Explanation: In the phrase "God does not change except the creator as if he were limited to the limit of limitation", the reference of Marsa has been used. And in the phrase "independent independence of the inner dream of the sublime" there is a definite syllable between the two words "inner" and "sublime". And in the phrase "the subtle contrast between the subtle and the subtle" there is a balanced syllable between the two words "near" and "subtle". And in the phrase "the sublime destiny of the mind of the prudent" between the two words "destined" and "prudent" the balanced syllable is used. . And in the phrase "Sami Lababeh Sami Labal Basir" there is a balanced syllable between the two words "Sami" and "Basir".



6- Imam in the eleventh chapter of Tawhid, in the continuation of sermon 51, has said:

He has no time or place, he does not have the nap and sleep, his various attributes do not limit him, his instruments and tools do not limit and limit him, he was before time, and before non-existence. , And its eternity has been beyond any beginning, from the creation of the senses by which it is known that it itself lacks these senses (Basra, Sameh, Lameh, Taste, ...), and from the creation of elements it is clear that it has no element, and From what he has established between anti-objects, it is known that he himself is not anti-existence, and by creating symmetry and harmony between things, it is known that there is no parallel between light and darkness, obviousness and dullness, dryness and wetness and cold and heat. It has established a contradiction, it has brought together the unfavorable and distant affairs, and it has separated the close affairs, and the dispersal of these and their community is a proof of the existence of their scattering and gathering, And this concept refers to this noble verse: "And from all things We have created for you a remembrance" (Surah Dhariyyat, verse 49).

- Explanation: In the phrase "Latashabeh Al-Awqat and Lattmaneh Al-Amakan" between the two words "Latashabeh" and "Latzmaneh" a balanced syllable has been used. And in the phrase "do not take the sunnah and do not take the attributes", there is a parallel between the two words "the sunnah" and "the attributes". And in the phrase "Laqatida al-Adawat al-Awqat al-Awqat" between the two words "al-Adwat" and "al-Awqat", the sacred syllable is used. And in the phrase "with the knowledge of the poet, the custom is not in the poem, and in the knowledge of the jewels, the custom is not in its essence", there is a reference. And in the phrase "in contrast between the objects of custom and not in contrast to the comparison between the objects of custom and in the least" between the two words "content" and "symmetry", a balanced syllable has been used. And in the phrase "the author among the subordinate divisions between the religions" there is an explicit reference. And in the phrase "the signifier of the affixes for the different and the author for the author" between the two words "subtraction" and "authorship" and also between the two words "different" and "author" a balanced syllable has been used.

7- Imam in the twentieth chapter of Imamate, in the first sermon, has said:

Imam Abar is full of rain and blessed rain, the sun is bright and the earth is wide, he is a boiling spring and a garden and a pond. Imam Amini is with him, he is a kind father, he is a physical brother, he is a refuge for his servants. The trustworthy Imam of God on earth and his authority over the servants, he is the caliph of God in his country, the Imam is the inviter of the people to God and the defender of the divine sanctities.

- Explanation: In the phrase "Al-Imam Al-Sahab Al-Matr and Al-Ghaith Al-Hatil" between the two words "Al-Matr" and "Al-Hatil" a balanced syllable has been used. And in the phrase "Al-Shams Al-Mudhi'ah wa Al-Ard Al-Basita Wal'in Al-Ghazira" there is a reference to Marsa. And in the phrase "Imam al-Amin al-Rafiq wa al-Walid al-Raqiq wa al-Shafiq" between the words "al-Rafiq", "al-Raqiq" and "al-Shafiq" a parallel syllable has been used. And in the phrase "Imam al-Amin Allah on earth and the authority of Ali Ibadah and Khalifatah in Baladeh" between the two words "Ibad" and "Balad" a balanced syllable has been used.

8- Regarding the twentieth chapter of Imamate, the Imam said in the first sermon:

The Imam is free from sins and is free from the imperfections of knowledge. The Imam is unparalleled in his time, no one is close to him, no scientist is equal to him, he has no substitute, he has no likeness, without seeking virtue or acquiring virtue himself, virtue is assigned to him and God, the Most Gracious, has bestowed grace on him. So who can know the Imam or choose him ?! No, never, never, in describing the dignity of his affairs and the virtues of his virtues, the intellects have been misled, astonished, and bewildered, and the helpless and helpless have seen, and the great have felt little, and the sages are astonished, the wisdom of the wise is short, the sermons They have been left speechless, and the wise and prudent have been unable to comprehend it, and the poets have become incapable of reciting poetry, and the literati have become incapable, and the words have become tired and incapable, and all acknowledge their helplessness. How can he be described? Did he find out, or did he understand something from his work, or did he find someone to replace him? No, how is that possible? And what about the relationship between him and his descriptions like the stars and the hands of the people?

Explanation: In the phrase "Al-Imam al-Muttahir min al-Znub al-Mubarah min al-Ayyub" there is a balanced syllable between the two words "al-Muttahir" and "Al-Mubara" and there is a parallel syllable between the two words "al-Dhanub" and "Al-Ayyub". And in the phrase "special for science, common with knowledge", there is a balanced rhyme between the two words "special" and "common" and a parallel rhyme between the two words "knowledge" and "knowledge". And in the phrase "Nizamuddin and Ezz al-Muslimin and the wrath of the hypocrites and the disbelievers" between the words "al-Din" and "Muslims" and "the hypocrites" and "the disbelievers", a descriptive syllable has been used. In the phrase "the whole unit of the single unit of the unit" between the two words "unit" and "unit" there is a definite syllable. And in the phrase "live is my substitute and not like" there is a parallel between the two words "substitute" and "like". And in the phrase "acquisition of property" between the two words "acquisition" and "allocation" a balanced reference has been used. In the phrase "the loss of the intellect and the purity of the solution and the heat of the clothes and the loss of the debts" between the words "the mind" and "the solution" and "the debts" a balanced reference has been used. In the phrase "Ighagharat al-Azma 'and Tahrir al-Hikma' wa al-Taqasrat al-Halma 'wa al-Surat al-Khattab' wa Jahl al-'Alba 'wa al-Kalta al-Shu'ara' wa al-Ajzat al-Adba 'wa al-Bayt al-Balagha on the description of the dignity of the man and the woman and the woman and the people of Al-Hama'." And "al-Balaghah" is used in parallel, and there is a balanced movement between the two words "ascension" and "retribution" and between the words "wickedness", "ignorance", "totality", "impotence" and "providence".

9- Imam Khomeini has said in the first sermon about the 42 prayers of Imam Khomeini:

God willing! O God, whose power is perfect and all-encompassing, and who has the sea of infinite mercy, and who possesses successive blessings, and whose continual and continual goodness, and who possesses innumerable worms, O who exemplifies virtue and likeness. They should remain and should not be like that, and the forces that have been helped have not reached the realm of holiness, O the One who created, provided, inspired, and guided, and guided, and chose superiority, and systematized, but

very good and precise. And he has given a role, but how firmly and firmly, he has given a reason, but it is complete and expressive, and he has said dignity, but he has given it to perfection, but a lot and a lot, O that which has reached such a height in greatness and greatness that The past is over, and it has become so close to tenderness and colorlessness that it is beyond the comprehension of thoughts, O one who has been united in your kingdom and is unmatched in the realm of his authority.

- Explanation: In the phrase "Allah or Dhu al-Qadr al-Jama'ah wa al-Rahma al-Wasa'a" there is a balanced movement between the two words "al-Qadr" and "al-Rahma" and there is a parallel movement between the two words "Al-Jama'a" and "Al-Wasea". And in the phrase "Al-Mannat Al-Muttaba'a wa Al-Ala Al-Mutawwaliyyah" there is a balanced movement between the two words "Al-Muttaba'a" and "Al-Mutawwaliya". And in the phrase "Al-Ayyadi Al-Jamil and Al-Mawahib Al-Jazeera" there is a parallel movement between the two words "Al-Jamil" and "Al-Jazeera". In the phrase "either I am deserving of proverbs and proverbs, seemingly and unwillingly," there is a parallel movement between the two words "like" and "apparent." And in the phrase "Or I am the creation of the wise and the ignorant, the wise and the prudent, the wise, and the wise, and the great, and the good, and the good, and the good, and the good, and the good, and the good, and the good." And in the phrase "Or I am the heavens and the earth, I am the heavens and the earth, and I am the heavens and the earth".

## THE WORDS OF IMAM'S POEM

The words of the poem or the poem quoted from Imam Reza (as) in Ayoun Lakhbar are of two types; The first type is the poems that the Imam has quoted from others, but their narrator is not known. In other words, these poems have been narrated by the Imam and it has been narrated from his language that they are called movable poems, and the second type. One of the poems written by the Imam himself and the poems attributed to him are called attributed poems.

## MOVABLE POEMS

Movable poems include poems that belong to other poets, and Imam Reza (as), because he liked their content, memorized them, and in some of the assemblies he attended, as appropriate. He quoted them.

(1) Imam Ma'mun wrote the following verses about patience and forbearance:

1- Whenever I get caught up in someone's ignorant work, if he is inferior to me, I will leave him to his ignorance and I will not allow myself to confront him with unconscious words.

2- If he is like me in terms of intellect and wisdom, I will treat him with forgiveness and tolerance to be superior to all my classmates.

3- And if I see him as superior to me, I will respect his right of precedence.

Description: These verses express the different personalities of individuals in comparison with the personality of each human being, which, according to the poet, should be treated differently. Having patience and perseverance at every stage of life will be beneficial and beneficial for every human being.

(2) At the request of Ma'mun, Imam (as) wrote the following verses about silence in the face of an ignorant person and abandoning the blame of a friend:

1- My friend is avoiding me with the intention of separating, and I understand what the reason for his avoidance was.

2- And I will start by saying that if I sharpen him in this severance of the relationship, I will cause him to continue his harassment, so I see the abandonment of sharpness and reproach as reproach itself.

3- Whenever I get sick, I tell an ignorant friend who is authoritarian and unjust and believes in the impossible and the impossible.

4- I consider silence and silence in front of him worthy of him, because silence itself is sometimes the answer (the answer of fools is silence).

Description: These verses show how to treat and treat different friends, especially when a friend is an ignorant person whose behavior is very difficult and fragile, and the best option is to remain silent and silent about the actions of such people.

(3) Ma'mun asked Imam Reza (as) to recite to him the poems narrated to him about taming the stubborn enemy, and the Imam also recited the following verses:

1- It is possible that I went through peace and friendship with a wicked and deceitful person and overcame him, and I owed him under the burden of my forgiveness.

2- And whoever does not repel the ugly deeds of his enemy with forgiveness, benevolence and goodness, he has taken the reward and forgiveness or patience from a higher position and has not learned it.

3. And I have not found a quicker and more conclusive way to resolve the issue of say no, quarrel, and quarrel between two people than to be polite and kind.

Description: Pointing to forgiveness, kindness, and kindness to friends and even enemies is what the poet sees as the best way to solve many of the problems facing human beings.

(4) At the request of Ma'mun, the Imam composed the following verses about the cover-up and secrecy that they had heard from one of his companions:

1- My custom is to forget another secret so that it will not be spread, after the one who has a secret will forget it (as a result) it (the secret) will be preserved.

2- This is forgetting so that I don't remember it, and my heart throws it around me.

3- And it is close that a person does not reveal a secret and it is constantly in his memory and mind and makes him irresponsible and he cannot cover it and reveals it unconsciously.

Description: Confidentiality is one of the good qualities that anyone can keep a secret from others is a sign of the strength of their personality.

(5) Ali ibn Ahmad narrates: We came to Imam Reza (as) and one of us said: I beg your pardon. Why is your blessed face changed? The Imam said: I stayed very awake last night and I was thinking about this poem of Marwan Ibn Abi Hafsa who said:

Ani Yakun and Lis Zak Bakain Shirin Al-Banat Waresh Al-Aamam

Translation: Why and for what - and it will not be possible - that the daughters of the daughter will inherit the uncles.

The Imam said: Then I fell asleep and suddenly I saw in the dream world that someone took the door frame and composed these verses for me:

1- Why and for what reason - and it will not be possible - for the polytheists to be the flag bearers of Islam.

2- Daughters receive their inheritance from their ancestor, while the uncle leaves without inheriting the share.

3- How did he inherit the prophecy when he was in the army of disbelief and was captured by the Muslims and released with ransom? He may have been free to profess Islam out of fear of the sword.

4- And the Qur'an has already informed you of the grace and status of the heir (to the verse of Mubahila and the verse of purification and the verse of Khatam Bakhshi) and has said what was about the rulings about him.

5- The person who is the son of Fatima (Bint Asad); He is well-known and well-known. He inherited prophecy from his cousins.

6- But the son of Nutila (Mr. Bint, the mother of Abbas Ibn Muttalib) stands next to Mathiar and cries and his relatives cooperate with him.

Description: These verses refer to the injustices and injustices that have been done to the Ahl al-Bayt (as) by the Bani Imamiyya and the Bani Abbas. It hurts.

(6) Abu Abbas Taleghani quotes Haitham bin Abdullah: Imam Reza quotes this quatrain from his ancestor Amir al-Mu'minin, who is one of the poems attributed to him:

1- O God, you created people on the same nature, but some of them are generous, generous, and some are stingy and narrow-minded.

2- And as for the one who is generous, he will be able to live in complete comfort and happiness, but the one who is stingy has the ultimate evil and misery.

Description: It is interesting to divide human beings into two types: generous and stingy, but it would be better if the poet divides human beings into three parts: balanced and stingy, because most people are balanced, neither stingy nor stingy, but moderately. Forgiveness.

## ATTRIBUTED POEMS

Poems written by Imam Reza (as) without quoting from others and attributed to him are called attributed poems, which, of course, are still in doubt as to the accuracy of their relation to the Imam.

(1) Sa'd ibn 'Abdullah narrated from Ibrahim ibn Hashim that he heard Imam Reza (as) say:

1- You are now at home and in a place where your stay is limited and in this short period of time, the action of any factor is acceptable.

2- Do you not see that death surrounds this house from all sides and destroys desires on a regular basis ?!

3- And in this short and short period of time, you will try to satisfy your lustful desires and lusts, and you will postpone repentance and return to the truth and leave it to the future.

4- Even though death comes without knowledge and suddenly! Now look at what one should do with one's thoughts and ideas.

Description: These verses are a kind of warning and preparation for people who are unaware of death and are completely attached to worldly life. Death awaits everyone, and no one knows on what day and in what place he will die. It is better for man to reduce his desires as much as he can and to take the path of repentance and always be ready to die.

(2) Hussein ibn Abdullah narrates: We were in the Majlis of the Imam when a man came and complained to his brother and complained to the Imam, the Imam said these verses to him:

1- Forgive your brother for his mistakes and wrongdoings, and do not criticize him (and say that he may have made an excuse for committing it) and cover him and expose his wrong and ugly deeds.

2- And if you are foolish and ignorant, it is better for you to be impatient and to say unjustly, be patient, and for the hardships of the times that are to come.

3- And do not answer him out of greatness, and leave him alone, and leave the wrongdoer to the account of all.

Description: Having great morality and forgiveness for the mistakes of others, as well as tolerance for the misfortunes of the foolish, are among the good qualities of great and prominent people, and the poet calls his audience to such qualities.

(3) Muhammad ibn Musa narrated that I heard the Imam (as) recite these poems to me about 'Abd al-Muttalib:

1- People regularly blame the time and say bad things, but we have become the fault of the time and the time has no fault other than us.

2. We criticize time and time again, but the fault lies with us, as if time had a language, it would have ridiculed and disgraced us.

3. The wolf does not eat the wolf's flesh, but some people eat each other openly.

4- We make our appearance to deceive people, woe to the misfortune that is strange and does not know us.

Description: It refers to some ugly traits of some human beings who seem to be honest people, but secretly shed the blood of innocent people. Comparing these people to wolves worse than the wolf shows that hypocrites and hypocrites are inferior to wild and predatory animals.

(4) It has been narrated from Muhammad ibn Yahyaanqal that he said: One day I heard Ali ibn Musa al-Reza (as) reciting these verses, although he rarely wrote poetry:

1. We all wish that death would give us respite, while death itself destroys desires and pleasures and cuts them off.

2- Do not be deceived by false desires and nonsense, and adhere to moderation, and put aside impurity and futility.

3- Because the world is like a shadow that is declining and cannot last, it is a shadow in which it regularly rides a load, and after a short time it moves backwards.

Description: Pointing out that the world is mortal and worthless are the fleeting pleasures of the world, which is the best possible thing to do in this world, according to the poet's suggestion that he is moderate and does not like the world.

(5) Ahmad Ibn Ziad Hamedani has quoted: Ma'mun sent a maid to Hazrat Abul Hassan (AS) as a gift, because the maid came to him and expressed his disgust with the whiteness of her hair. Bring back the poem he wrote for Ma'mun:

1- The aging and whiteness of my hair gives me the news of my death, and a shrewd and alert person is advisable when aging.

2- Yes, the days of youth have passed and its time has come to an end, and I will not see a return from it in its place.

3- We weep over him and weep over him, and I always call on him to accept and return.

4- And the delegation that made me lose this false soul that made me want to return it.

5. Beautiful and well-groomed women are afraid of my white hair, and anyone who lasts will grow old.

6- I look at Simin Tan's Nekurians who are running away from me, and their separation and separation is now ours.

7. So if youth, which is now past, was our favorite, now old age is still popular with me.

8- I will be friends with this old age and I will be friends with the fear of God until the deadline, which is not long after his arrival, arrives and separates me and him.

Description: Attributing such poems with such content to Imam Hammam and Masoom is not without doubt, because in general, the Imams of the Infallibles have been far from unjustified proportions, and even attributing such poems does not beautify the position of Imamate.

(6) Abu Hussein ibn Ahmad Bayhaqi narrates: Imam Reza (as) often whispered this verse of poetry to himself:

Because in comfort and convenience, do not be proud of your life, but say: O God, keep my body healthy and your blessings upon me.

Explanation: It is possible that this verse of the poem was related to one of the poets who, because the Imam liked it, whispered it to himself.

(7) Husayn ibn Ibrahim narrated: One day Da'bal Khaza'i came to the Imam in Merv and said:

I see that the spoils and property of Muslims are divided among others and the hands of the family of Muhammad (PBUH) are empty of it.

The Imam wept bitterly and said: You are right, O Dabal, it is so. And when Da'bal reached this part of the poem:

And a tomb in Baghdad (the tomb of Imam Musa ibn Ja'far (as)) is one of the Zakiya souls that God has given him in one of the pavilions of Paradise.

The Imam said to him: Shall I add two verses to the poems here to complete your poem? Da'bal said: Yes, O son of the Messenger of God and the Imam, he said these two verses:

1- And there is a grave in the city of Tus, and woe to the sorrow and grief that the fire of the calamity of the catastrophe of its death ignites in the organs and veins and roots of the body.

2- Until the Day of Judgment, unless God raises up the upright and overcomes the oppressors and calms our suffering to some extent.

After hearing these two verses, Da'bal asked in surprise: Who owns this tomb in Tus? The Imam said: It is my grave and it will not be long before Tus will become a place for Shiites and pilgrims to visit my grave.

Description: It is true that this poem has been attributed to the Imam, but it is still possible that Imam Reza (as) was a poet or not.

## CONCLUSION

Considering that poetry does not have a special rank and status among the infallibles and is not considered an advantage for these nobles, then no prophet or imam was a poet, so attributing some poems and even poetry to Imam Ali (as) And Imam Reza (as) is far from the circle of Islam and even the status and dignity of these two nobles; Because none of the pure Imams (as) were poets, but they supported Islamic, committed and committed poets. This is not the reason why the infallible Imams have been unable to compose poetry, but the composition of the poems has not deserved the status of the Imams. Composing poetry is about imaginative and exaggerated people who resort to every trick to color and polish their poems and delight the audience with their exaggerated words and combinations. This research examines some of the poems of Imam Reza (as) and some of the poems attributed to him.

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