

GHADIR MANIFESTATION AND PRAISE IMAM ALI IN POETS OF POLS SALAME

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ABSTRACT

During the past 14 centuries, In addition to Shiite scholars, many scholars and scholars from the Sunni paid to Research and analysis of Ghadir's incident. For example, Abu Dawood tayali, Ehad Ibn Hanbal, Blatteri (Ahmed Bin Yahya), Ibn Majr, the ruler of Nishapuri (Mohammad bin Mohammad Nishapuri), pointed out. An important and fascinating point is the expression of interest of some Christian scholars'in Amir al-Moonin's personality and Adir's incident. In the meantime, the great work of the Lebanese Christian poet, Pols Salame, is very beautiful and admirable. This article introduces this great and obscure character and briefly examines the incident of Ghadir in a beautiful and worthwhile poem. Reveals the hidden and important angles. The results of this study are that Ghadir's incident from this poet's point of view was one of the most important events in the Islamic world. And the day of Eid Ghadir is worth even higher than the Eid of the Prophet Muhammad prophetic mission.

Keywords: Ghadir, Christianity, Pols Salameh, Epic

1. INTRODUCTION

The expression of religious and historical issues in the form of poetry is commonplace. And many poets in this way have expressed the ideological and Intellectual foundations of the Islamic religion. Sometimes we encounter Christian poets. Of course this is not strange.

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Almighty God says in the Qur'an: (وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةَ الَّذِينَ آمَنُوا، الَّذِينَ قَالُوا إِنَّا نَصَارَى) (And among the kindest people who believe in them, you find those who say that we are naught.)

However, it should be noted that the kind of view and angle of view of these scholars towards topics such as Ghadir Khum is very interesting.

Polse salameh of Lebanon are among these poets. In an epic episode called Eid Ghadir narrating the history of Islam from the period of the era of ignorance until the fall of the Umayyad and depicted the historical event of Ghadir as it has been.

The basics of research (Background research): No significant work has been done on this poet and his works in Iran. In the Arab world, a contemporary Lebanese writer, Mansour Eid, has written a short book introducing this poet and presents examples of his works and parts. Also, a person named Kamal Seyed wrote a book called Imam Ali in the eyes of Paul Salameh, in the introduction to this book, he has introduced the poet. In addition, in a few magazines, the names of al-Adib, al-Arfran, and al-Menha, are briefly reviewed the poets Salameh.

The question of this study is that what Paul's view about the incident of Ghadir? It is close to Shia or Sunni opinions?

Research Methodology: The authors of this research in the style of the library, or the study of the content of the poet's poems and analysis, have reviewed their views on the incident in Ghadir. Of course, at the beginning of the character of the poet is briefly reviewed. And after explaining Eid al-Ghadir's poem, the poems directly related to Ghadir's event have been investigated. And the poet's view of this field is clear.

The results of the research showed that the event of Ghadir from the perspective of this poet was one of the most important events of the early days of Islam. And the day of the eid of Ghadir in his eyes was worth even higher than the day of the Prophet's mission. Hence, he named this great epic, Eid al-Ghadir, and the name of this great epic, Yum al-Ghadir. And details of the event are accurately depicted.

He believes that the view of the Prophet Muhammad regarding the Holy Prophet (PBUH), such as a clear day is clear and timeless, and without complicated:

بَيَّنَّ مَقَالَهُ فَيَعْلَمُ وَاضِحًا كَالنَّهَارِ دُونَ سُتُورٍ
لَا مَجَازٍ وَلَا غُمُوضٍ وَلَا بَسِيصٍ تَجْتَأُ الْأَفْهَامَ لِلتَّفْسِيرِ

(The Prophet spoke about Ali clearly and unequivocally. Like a bright day. His speech is without any complexity and ambiguity and does not need to be interpreted as an explanation.) (salameh, 1990,111)

RESEARCH FINDINGS

1-Introduction poet and his works: Paul Youssef Salameh, born in 1902, a poet, epic singer, literary, Lebanese Christian judge and journalist, after attending elementary education in his hometown (Betedinal-Qaish), went Sida to study. And when World War I began, she returned to her hometown. It was at this time that the acquaintance with the Torah and read the Torah of Aura interested in the study of religious sciences.

After the end of the war, he continued his education and received a bachelor's degree in law and was appointed an Arab teacher (Salameh, 1962, 67-64 with capture).

He then became involved in the jurisprudence and justice practice, as a judge of peace, and have positions such as the interrogator, the Beirut Civic Judge and the Criminal Court. (Eid Mansoor, 1992, 37 with capture)

Although most of his work is prose, his reputation is for poetry. Because in poetry he wrote a new literary epic that did not exist in Arabic literature. One of the contemporary critics says: "In Arabic literature, the work that I can give the epic, the book of Eid al-Ghadir, Paul Salameh, is about the Alavi family. (Anis Moghadasi, 1982, 395 with capture).

2- Ghadir's epic and features:

2-1- The position of the epic of al-Ghadir: Eid al-Ghadir is one of the most celebrated epics in the world. And due to its technical characteristics, it has become widely accepted in the West. To the extent that they have given him the title of epic poet. (The best Collection that can be a true epic piece of work in Arabic literature is the book of Eid al-Ghadir composed by Pauls Salameh.) (Anis al-Maqdasi, 1982, 394 with capture).

2-2- The poet's motive for choosing this topic: Salama has discovered a lack of sophisticated techniques in Arabic literature and has been thinking that filling up the vacancy that is confronted with suggestions by some religious figures, including Allameh Amini, who owns al-Ghadir's book (salame, 1990,8). In addition, he sees this as an answer to the inner call who was impatiently waiting for him. And perhaps another reason for the saga of this epic, was the formation of the state of Israel, and the spread of the spirit of nationalism and wakefulness among the Arabs. (salameh, 1990,12) Most importantly, the poet sees the main reason for translating it into a Qur'anic and fascination with great personalities such as the Prophet, Imam Ali and Imam Hussein (AS). (Mousavi mogarram, 1956, 69). As far as the love of Ali (as) is expressed explicitly: But if the love of the family of the Prophet and the uprising against oppression and grief is due to the tragedies of Imam Hussein and his sons during the history called tendency to shiite, I am Shiite too(salameh, 1990,13).

2-3- Al Ghadir epic features: The important feature of the effect is that it is based on reality, without any bias and sidelines, and it has real characters and heroes. Positive symbolic heroes such as Aman Ali and Imam Hussein (AS) and negative symbolic characters like M oaviye and Yazid. Another important point is that the poet also mentions the historical source of each of his poems. And more interestingly, it used more than Sunni sources to avoid any doubt. And yet, the owner of the al-Ghadir (Amini, 3/1386, 9) has been explicitly affirmed it.

3- Elements of the epic of al-Ghadir:

3-1-Initial section: This epic is over 3500 bits and includes events from the period of ignorance until the fall of the Umayyad. The first part of the secret is the need of the poet with his god and the want of the will to do this is great.

(يا مَلِكِ الحَيَاةِ اُنزِلْ عَلَيَّ عِزَّ مَهْمَنِكَ تَبْعًا لِّالصَّخْرِ حَيًّا)

(The owner of life, Give me your determination and determination on your behalf that gives life to the hard rock)

(salameh, 1990,13)

At the end of this section, the poet has named Ali (AS) and expressed his love and interest:

(... يَا سَمَاءَ اشْهَدِي وَيَا اَرْضَ قَرِّي وَاشْجَعِي اَنْيَارَ دُعَايَا)

(OH, Sky see, Be witness, And you, Earth, be pleasing and humble That I asked Ali (as))
(salameh, 1990,14)

3-2- Other sections: After prayer, Salameh is in separate odes, payed to the following historical issues. The era of ignorance, the position of Quraish and Bani Hashem among the other tribes, the birth of the Prophet, the Prophet's mission, (PBUH), the birth of Imam Ali (AS), the war of the Ahad, the Ghands th War, and the Khyber War. Then enter Ghadir Day event, and after the event, it depicts the following incidents: The death of the Prophet, Saghifeh Bani saedeh, the caliphate of Imam Ali (as), the testimony of Imam Ali (as), the rule of Yazid and the testimony of Aman Hussein (AS).

3-3 The final section: In the final epic episode that called (al-Khatmah) In the wake of his illness, his patience in enduring the hardship has come to Imam Ali (as), the Prophet (pbuh), Imam Ali (as), and Imam Hussein (AS). It is interesting to note that he is completing this section with a prayer in In describing the name of Imam Ali (AS).

(يَا اِهْلَ الْكُونِ اَشْفِقْ عَلَيَّا لَا تَمُنْتِي غَبَالَةَ عَذَابِ شَقِيًّا
... اَنْتَ اَلِهْمَنِّي مَدِيحَةً لِّعَلِّيَّ هَمِّي غَدْفًا لِيَبِيَا عَلِيًّا)

(O Lord of the World, have mercy on me, And after all this suffering, don't die me
Miserable, You inspired me to praise Ali (AS), And so the rain flooded the desert scum in me)

(salameh, 1990,306)

4- The apparent manifestation of Ghadir's day in Paul's poem Salameh:

4-1 Historical events prior to Ghadir confirming Ghadir's day: The complete study of this epic shows that the poet's purpose to bring events before the day of Ghadir is to recall the unique role of Ali (as) in the great mission of the caliphate and to prove the legitimacy of the caliphate and to demonstrate their merits for the succession of the Prophet (pbuh).

4-1-1- The public invitation of the Prophet (pbuh) and Ali (as) support from him:

وَإِذَا بِالنَّبِيِّ سَلَقُوا لَأَرْنَفِيمَ سَمْعًا لَمَّا نَالِ الْبَعِيدِ:

« أَنْتَمِنِّي وَارثِي وَوَزِيرِي وَعَلَى الْحَوْضِ أَنْتِ كَرُّ شُهُودِي »

(Suddenly, the Prophet (PBUH) spoke out in the ears of the distant times. You belong to me
and your heir and my minister and you are the first visitor to me in the pond of Kosar.)

(salameh, 1990,41)

4-1-2- Map for the murder of the Prophet (pbuh). The poet portrays the important role of Imam Ali (AS) In the course of the map of the disbelievers to kill the Prophet Muhammad (PBUH):

هُوَ يُفَدِيهِ بِهَا الْحَيَاةَ هُوَ يَرْضِيهَا لَمْ يَمُوتِ بِهَلْوِ اللَّهْثَانِثِ

(Imam Ali sacrificed his life for the Prophet. And if God wished him a thousand times death,
he would have been)

pleased with him

(salameh, 1990,44)

3-1-4- Courage Ali (AS) in Badr War.

أَعْمَالَ فَتَكْفِي أَمِّيَّةَ حَتَّى يَخْمَلَ السَّيْفُ فِي سَمَوِ الرِّيَاءِ

(He continued to attack the Umayyads until the sword was Full of blood among the hot and
burning winds of the riyah)

(salameh, 1990,59)

4-1-4- The role of Imam Ali (as) in the war of ohod: After Talha entered the battlefield and his Rejoice only Ali (AS) answers to him.

أرجفالأرضطلحهُيَتَحَدِّيَبَاسِطَاللنضالياعأطويلا ...
وإذابالذبييسابفُذُرَاللسليثخلقأوصارمأومقولا
بعلنئجرباليهسكوتأشيمهُالصقر يأنفالتهوويلا

(Talha while inviting Muslims to fight He shook the earth because he was a mighty and skillful warrior. Suddenly, one who compete with lion in terms of morality and bravery and speech, appears. Ali (AS) rebelled against him He ended his self-esteem. And this is a feature of baz bird that refuses to scare and attack one by one.)

(salameh, 1990,69)

5-1-4- Khyber war: This section is part of the poem's words about Imam Ali (AS). And it does not mean that it has exaggerated. But it is completely in line with the historical documents that say that the only hero of this square was Imam Ali (AS):

فأتيمرحبأخوهيثيرالأرضرعبأوالجورجغزمزم
... ثمأهوبيضربه لعليفاطارالمجتمنكفخاطم
وإذبالأمير يخلغبابالحصن ترسأ و يتقى ضربه قاصم

(Hares brother, whose name was marhab, went ahead while creating fear and horror. Then he hit Ali (AS) and threw the shield away from the commander of the army. Suddenly, Imam Ali (AS) took out the castle gate from the ground. And sued him as a deadly shield In the face of deadly blows of marhab)

(salameh, 1990,86)

4-2-1- The importance of ghadir: From Pals salameh point of view, Ghadir is one of the most important events in Islam. Hence, he called his long epic poem, al-Ghadir Because of the partial attribution to the whole. And he has used extreme accuracy in detailing the event.

4-2-2- Ghadir event time: Prophet (pbuh) on the twenty-fifth day of the month of ZelQaedale in the tenth century, with a large number of Muslims, went to Mecca for the pilgrimage of the house of God (Mehdi Damghani, 1369.83).

4-2-3- Moving the caravans on the way back: The poet depicts the return of the Prophet (pbuh) and the Muslims of Mecca this kind of:

عادمنحجّه الوداعالخطير ولفيفالحجيجموجالبهور

... بَلْغَالْعَائِدُونَ نَبْطَحَاءَ «خُمِّ» فَكَأَنَّ الزُّكْبَانَ فَيَا التَّنُّورَ
عَرَفُوا هُغْدِيرَ خُمٍّ لَيْسَ الْغَوْرُ إِلَّا تَمَالِهُمِنْ غَدِيرِ

(He returned from his farewell Pilgrimage. While the crowds of pilgrims were like the sea wave. The returnees arrived in Mecca to the land of the khom, and it seems that the caravan is due to the intensity of heat in the oven. People called that land Ghadir Khom. Because the smooth land was, remains of a pond)

(salameh, 1990,106)

The poet in the first bit, liked movement of the caravan on the way back from Mecca to the raging waves of the sea. In this beautiful analogy, clever selection of the word lafif brings the reader to the type of movement of the hordes and their abundance. And so it continues the movement of people to reach the famous area of Ghadir Khom He points to the pond residue. That this land is famous for it.

4-2-4- Describing the Prophet's mode and Refers to the ad verse: The poet writes the prophet's (pbuh) mode at the time of the revelation of the verse and mentions its content.

وَإِذَا النَّبِيُّ قَبُضِيْنَا وَهُوَ فِيمَا تَلْجَمُهُ الْمَسْحُورِ
جَاءَ جِبْرِيلُ فَأَنبَأَ نَبِيًّا اللَّهُ بِأَخْلَامٍ يَمْجِيرِ
أَنْتَفِيْعِصْمِهِ مِنَ النَّاسِ فَانْتَرَبَيْنَا تِلْكَ السَّمَاءِ لِلْجَمُورِ
وَإِذْ عَاهَرَ سَالَهُ اللَّهُ وَحْيًا سَرْمَدِيًّا وَحُجَّةً لِلْغُصُورِ

(Suddenly, the Prophet sees that who is waiting for something. It's as if he is a quiet, magic and charmed person. Gibreel was revealed while he said: O Prophet, God, declare the message of the lord of the refugee. You are safe from the people and so bring the clear message of the sky to all people. And proclaim divine mission as an eternal revelation for all time)

(salameh, 1990,108)

The poet describes the mode of the prophet at the beginning. It was as if he was waiting for someone or something.

That'she had a magic silence. Until the angel of the Lord comes to him. And he will give him the message of the Lord. A message that is famous to the ad verse. And Salameh has beautifully arranged it all. O Prophet, what is revealed to you from your Lord, and if you do not do what you have reached, and God protects you from the people, God does not guide the disbelievers (maEdeh, 67).

4-2-5- Mention of Ghadir's hadith: Then it is time to address Ghadir's hadith. He brings forth vows that at the height of elegance and precision, contains all the words of the Prophet (pbuh) that addressed to the people in Ghadir Khom. He portrays the story so First, the Prophet informs the people indirectly about the approaching time of his deaths:

أَيُّهَا النَّاسُ قَالُوا شَيْئًا نَادَعِيُوا إِيَّيْوَ إِنَّا كَمُنُّ شَوْرُ
وَكِلَانَا يُجِيبُ. هَلْ تَشْهَدُونَ الْحَقَّ إِنِّي بَلَّغْتُ أَمْرَ الْقَدِيرِ؟

(O people, this is the time that I will be called from the Lord. And surely you and I will be provoked. And we will answer both. Will you testify in truth that I have fulfilled the commandment of the Almighty God?)

(salameh, 1990,110)

People hear the sound of the death courier when they hear these words. So the droplets of tears in front of them and the grief closed their throats, Moaning get up from everyone.

أَدْرَكَوَالْهَجْهَاتِ النَّعَى خَلَالَ الْقَوْلِ فَالْصَّوْتُ فَيَجْلَلُ لِقَبْرِ
عَبْرَاتِ الْمَلَأَ الْعُيُونَ وَكَتَبَتْ فَيُخْلِقُونَ قَتَا جَبَّتْ بِالرَّفِيرِ

(The people heard the sound of death courier in the words of his words. Because that voice was apparent in the magnificence and glory of the graves. So the eyes were full of tears and sadness was created in the throats. That would grow bigger)

(salameh, 1990,110)

At the same time, people answered, "We are witnessing that you were benevolent and guided for us.

إِنَّا شَاهِدُونَ قَالُوا أَجْزَاكَ اللَّهُ خَيْرًا مِنْ نَاصِحٍ وَمَشِيرِ

(They said: surely we are witnesses. May Allah reward you for your goodness and guidance)

(salameh, 1990,110)

Then the Prophet invited them to testify again about the unity of Allah and his Prophet.

أَوْ لَا تَشْهَدُونَ أَنَّا لِلَّهِ خَيْرٌ مِنْ حَيْمِ غَفُورٍ
وَ بِأَنْ يَعْبُدْهُ وَرَسُولَهُ لَمْ يُقْصَرْ فِي النَّصِيحِ وَالتَّبَشِيرِ

(Doyou not testify that there is no god other than the merciful and forgiving Lord? And that I am a slave and his emissary who I did not stop the goodwill and good news and Messaging to you.)

(salameh, 1990,110)

When the present confessed to the unity of the lord of the world and prophecy of the Prophet (pbuh). And they did admit that the Prophet did fulfill his mission. And thus give God this kind witnessed on His mission:

فأجابوا بلى، فقال: «إلهي أنت شاهد عبدك المأمور

(They answered yes, and then the messenger of Allah said: O God, you have been witnessing a servant)

(Salameh, 1990, 110)

And it was at this time that the Prophet was ready to convey the great mission. So he addressed the people with a clear voice. He reminded them of the authority of Allah and Himself:

أيها الناس إنما الله مولانا، ناصر يوم مجيرى
ثم إنى وليكم منذ كان الدهر طفلاً حتى زوال الدهور

(O people, undoubtedly, God is your guardian and also my helper and protector And after God, I am the guardian and the supervisor you from the time past until the time of its demise and destruction)

(salameh 1990.110)

Salameh, who has portrayed Ghadir's incident to this day without any inconvenience. In this section, the words of the Prophet of God are addressed by him to the people in a beautiful, simple and understandable language. O people, God is my guardian and you and my refuge. And after the Lord, I am your guardian and leader from the beginning until the end of the day. He once again calls on God as witness and observer, and proclaims with a loud voice. Everyone I am the guardian and his master. Without doubt Ali is his supervisor and his supporter.

يا إلهي من كُنْ مولا هُنا فاعلموا لا هُنا غير تكبير

(And lord everyone I am the guardian and his master. Without doubt Ali is his supervisor and his supporter)

(salameh 1990.110)

Then, as it is in the history, the request of the Prophet was by God (Be friend with Ali's friends and be enemy with Ali enemies).

And Salameh described the prophet's prayer as such:

يَا إِلَهِي وَالْأَذْيَانُ وَالْوَنَابِئُ انصُرْ خَلِيفَتَيْ صِدْقِي
كُنْ عَدُوَّ الْمُنِيعَاتِ هُوَ اخذُ كُنْ كَسِيَّوْ خَاذِلِ شَرِّيرِ»

O God, be friends with your cousin's friends.(Help his helper allies. And be an enemy to anyone who is his enemy. Do not give help to any human being who is evil)
(salameh 1990.110)

After describing the words of the Prophet (peace be upon him), Salameh explained other parts of this important event and refers to the issue of lifting the hands of Imam Ali (as) by the Prophet. He is very accurate in drawing this critical scene, which does not neglect the appearance of their underarm hair due to their high standing.

قَالَهَا اخذًا يَضَبِعُ عَلِيًّا فَمَا سَاعَدَ اللَّهُ مَا مَالَهُ صُورِ
لَا حَشَعْرُ الْإِبْطِينَ عِنْدَا عَتَا قَالِ زَنْ نَدِلِ زَنْ نَدِيَا لِمَقَامِ الشَّهِيرِ

(He said that while he was holding the arm of Imam Ali and raising his brave and sticky shoulders, and their armpit hair was determined both. When Ali (as) and the Prophet (peace be upon him) were in the hands of one another, they place in the celebrity Official)
(salameh 1990.110)

And then the famous hadith of Saghalein has been expressed. And while highlighting the role of Ali (as) in this topic said According to the Prophet (PBUH):

سَوْفَ أَقَابُكُمْ عَلِيَّ الْحَوْضِ إِذَا تَيَعَّنِي كَبِيرٌ كَبِيرٌ

(I will meet you on the Day of The hereaft over the pond of Kusar, while Ali (AS) is moving before any other person)

(salameh 1990.111)

After the introduction of Ali (as) as the guardian of the Muslims, the Prophet reminds you that I will come to you on the Day of Resurrection over the pond of Kosar.

And I will ask you how you met the verses of the Qur'an and the instructions of my ambassador:

أَسْأَلُ الْمُؤْمِنِينَ: كَيْفَ حَفِظْتُمْ مَعْفُوَ آيَاتِ الْقُرْآنِ يَا مَعْ سَفِيرِي

(And I will ask the believers how to respected the Quranic verses and the commanded of my ambassador)

(salameh 1990.111)

Then he teaches them that after me to keep yourself from misguidance by resorting to the Book of Allah, my family and the Imam ali

لَا تَضِلُّوا وَاسْتَمْسِكُوا بِكُتُبِ اللَّهِ بَعْدِي، بِعِزَّتِي، بِأَمِيرِ

(Do not go astray, And after me, resort to the Koran and my family and Imam Ali (peace be upon him))

(salameh 1990.111)

An important point here is how the view of this Christian poet about the clarity of the word of the Prophet of God in the matter of the Providence and the successor of Ali (AS). In the description of the words of the Prophet, he uses an interpretation that leaves no doubt for the reader or the listener.

بِتَطَهُّرِ مَقَالِهِ فَيُعَلِّقُ وَاضِحًا كَالنَّهَارِ دُونَ سِتُورِ
لَا مَجَازٌ وَلَا غَمُوضٌ وَلا يُسَيِّسُ سَجْحًا لِأَفْهَامًا لَتَفْسِيرِ

(The Prophet (pbuh) has spoken about Ali (as), who is as clear as day. In his speaks, there is not permitted, complicated, or obscure, which needs to be explained in order to understand it) Salamah intends to give an appropriate respond to these issues with those who have considered the words of the Prophet (PBUH) complicated on the day of Ghadir or consider other meaning for it. He is a real language Arabic, Familiar to linguistic science, and a great writer. And according to the prevailing atmosphere and the words of the Prophet before and after of this event and the behavior that elders have shown after hearing this statement (Everyone I am his guardian, Ali is his guardian so). Evaluated the prophet's speeches after and before this event and made clear it. The poet's intention to express this abyss, was the congratulations of the Prophet's companions, and the Women of the prophet and peoples present. Therein which emphasizes the same subject. And it makes it Fixes that the Prophet's purpose of this sentence is clear.

فَأَتَاهُمُ هَيَّئُوا نَعِيمًا لِقَوْمٍ يَدُونَا يَهُ التَّوْقِيرِ
جَاءَهُمُ الصَّاحِبَانِ يَتَدَرَا بِالْقَوْلِ طُلُوعًا عَلَى جِقَالِ الْعَبِيرِ

(The leaders and elders of the people came to him for the greeting, while whispering the verse of reverence. Two Friends of the Prophet (Abu Bakr and Omar) rushed to speak, And have aromatic words such as the pure amber, on the tongue)

(salameh 1990.112)

The combination of the metaphor of oyoonol ghlam. and the word companion in the second bit referred to two great companions, Abubakr and Omar that They went to Ali (as) with beautiful and aromatic words to congratulate him and said:

« بِتَمَوْلِ الْمُؤْمِنِينَ هَذَا لِمَا مَنَّبَا إِلَى مَا مَالِ الْجَدِيرِ »

(You, are Mola and the guardian of the believers, Happy this Imamate and Good Commander for all)

(salameh 1990.112)

He then states the issue of the coming of the women of the Prophet to congratulate. While a large number of people were moving behind the heads:

هَذَا هَذَا وَأَجْحَمَدَيْتَلُو هُنَّ تَلْمِنَا الْجَمِيعَا الْعَفِيرِ

(Their women's , the Prophet (PBUH), congratulated him while a crowd of people came behind them)

(salameh 1990.112)

Therefore, it must be said that, O Ali, your eid, is a true and genuine eid for all Muslims. However, the jealousy and malice kept silent and did not congratulate:

عِيدُكَ الْعِيدُ يَا عَلِيٌّ فَإِنِ صُمْتُ حَسُودًا وَطَامَسْتُ لِبُذُورِ

(O Ali, your Eid, is the true Eid, though the jealous people or the merciless people are silent about it)

CONCLUSION

A review done on the epic Collection that belonged to the Lebanese Christian poet showed that although in appearance He is not among the followers of Islam and in the Shiite group. But because of familiarity with the Holy Quran and the family of the Prophet And also because of open view and a deep look at religious and historical issues He has been able to accurately understand the history of Islam And defend the family of the Prophet and their right in the caliphate.

By studying the precise sources of Sunni sources and documents, Pals Salameh finds this reality that the issue of the announcement of Ali (as) by the Prophet (PBUH) in Ghadir Khom is clearly stated. And there is no doubt about it. And since this is a very important matter to explain its importance, firstly, it chooses its epic name Eid al-Ghadir that is from the detailname assignment to the whole. Which is derived from the name of the al-Ghadir ode. And secondly, explicitly that in his view, the day of Ghadir eid is worth even higher than the prophet's day. For if there was no Ghadir day the religion of the Prophet, peace be upon him, with all the tribulations he had suffered. Was not complete. As the Almighty God says in the Holy Quran: The Prophet did not expressed his message. Therefore Salameh has expressed the importance of this day with a beautiful simile:

كَانُوا هُجَالُ الشَّرِّ وَقِيَوْمَ حَرَاءٍ، وَجَلَّالَ الْمَغِيْبِ يَوْمَ غَدِيرِ

(The glow of the dawn of religion was in the cave of Hara and Sunset glory (completion of religion) on Eid al-Ghadir day)

(salameh 1990.113)

And how beautiful is this bit, although the glow of the dawn of religion was in the grass of the Hara, but the glory sunset and completion it was on Eid al-Ghadir day.

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