

The study of mystics' poets compasses verbal thoughts

Nazifullah Kargar

Junior Teaching Assistant, Literature and Human Science faculty

Baghlan University

Email : najmudin.omari@gmail.com

Abstract: *Where as the Most indexes which studies the knowledge of speech Allah Glorious Is and also is this point is this construction speech?*

Or primitive, that is called, by the Name of « knowledge speech » Namely the knowledge Which basically existed in Allah's speech. Where as This knowledge has come for opposition of philosophie. And the advocators of philosophy caned their wisdom by the name of <logic> they started the scholars of this knowledge called this science « speech » that it on forms with logic. Also because the get discussion gets mote citation features to itself, several of known poets opinions. In Dari language with their typicality speech that beliefs for their own special compasses speech. And it is also will be intentioned until by this way as much as better to connect the betterment of speech and it's affection on doctrinal literature with wide hesitation.

The scholars of knowledge speech's aim is that to briny the students from imitation stage to the stairs of certainty and for the gaudines of truths learners offering reasons

Key Words: *Speech knowledge. Range of verbal. Islam tradition. Mystic's poets and Allah's speech.*

1. Preface:

Educational literatures from literature many different eras poets have composed Persian Dari poems. So, they were acquaintance with different times of sciences and thus they raised their educational literatures is knowledge of speech. The poets have composed their poems for getting attention to the discussion raised in the compasses of speech that they were believed.

Indeed, it is possible that we accept the poems from poet's belief that it addressed for the teaming of speech compass. So, this issue too much less has been studied in Persians literatures.

For this case affection study of knowledge speech in Persian Dari literature were introduced to knowledge speech.

The original factors of knowledge speech compass creation are studied.

Then some judgment of verbal that lionized will discussed.

Also because of this discussion to get more citation will point out for well-known poets that were pointed out for their typical speeches and for their speech believing to their speech compasses.

Therefore, by this way better connection for knowledge speech and on its affection to the educational literature be dons.

The way of researching for this article is in the shape of library

Judgment

And the writers for the connection of this topic has reviewed many other educational topics and he subsumed to himself educational researching arms of researching.

- Knowing with speech compasses.
- Study of various point of view my site's poets to their speech compasses.
- Comparative study of speech compasses.
- Finding of holiness features. Of this compass.
- Knowing of with speech knowledge.
- Finding tendency of poets related to the speech compass
- Introducing of speech compasses
- Recognition of finding with speech compasses poets.

2. Appellation of speech knowledge:

It must be mentionable that here offers the speech knowledge will get wide range for itself, And for all cases of Muslim's believing with destructive reason with its rational or traditional will pointed until by this way it will helps us to strength our religious creed Eji in his book Almauqef and Ebn khaldoon in the preface. Described the knowledge speech like this: Knowledge speech is suck knowledge that by its means we can fend the religious scepticism and with the discursive crucial and clear pose committed antagonist.

Feature End of knowledge speech.

The goal of knowledge speech is that to convert learners from imitation stage into believing stage and for he increases of religious and fact students' offers convincing reason and for opponent push discursive reason. And also, the insecurity might have come. From opponents of Islam, and religions make it save and also Build Islamic religious and other Knowledge's be built by that.

If the existence of the creator.

Messenger, and the singer of book is not be proved the knowledge of inter predation, jurisprudence, and knowledge of doctrine will but be consented. And all others science will be dependent to knowledge speech and it will be attracted by that. Therefor end self all these sciences, collection is in the other world welfare.

The reason of knowledge speech is certainty that the intellect determines on it and the traditional reason also confirmed. Therefore, the certification of intellect with confirmation of traditional the outrace of confidence and trust and in this case, there is no any sceptic or doublet for reason's accuracy obtains

3. Compasses of Speech:

In the speech's books and in sectarian has mentioned from speech knowledge as a title.

The compass of Hassan Basri 110 A.D that mostly called the first speech Academy as a title.

Some of the authors believed that Hassan Basri is the first man that has spoken something to bringing the end of religious parties, it is like via of wasil s/o ata (mutazela) and Sofia via of Rabia d/o adwia and Asherian they had effective fateful. Qadria compass <the absolute submission authority human followers are their deeds> that by the Jaham and Ghalian from damascene spread.

Jabria compass the followers of submission and authority human by the hand of Jaham s/o Bon was spread.

Khawarij: the group of people in the battle of sofaiin of first the forced Ali alaisalam to accept the arbitration they exit him. The first slogan of knowledge **لا حكم الا لله** was and the believing of is divided into two parts the most important issue of them were faith and infidelity that is relevant. Khawarej generally, adopt the deadly sin as a infidelity although the faith and in fidelity is one of the most important element of the thought but the other opinion say it is their special thought of this group they adopt the dictation of lift track and right track as an obligation all states. Event its ultimate's to killing. Also, they adopt the stabilization and acceptance's others judgment except Allah s judgment. And they allow the pontificate and caliphate without Quraish.

Most khawarij don't adopt then base of pontificate and caliphate as an obligation.

But they adopt it as a lawful.

Merjah: about the appearance and forming of merjan they say: after the martyrdom of Emam Ali only a few of Shiites they accepted Emam with their other colleagues the Emam Mawia s/o abu sufian as a caliph and join they were such kind of tribes that they were following their times regents. And their most believing was that all the tribes that they confess the Islamic the adopt them as devout and Muslim. And they had the expectances of their forgiveness.

The only believing separated merjah from others it is about faith and infidelity.

The only subscription point of merjah is this the action is out of faith and postenor from that,

Nezam

Nezam Ganjawi at this issue the followers. Of predestination it means believed that the human being doesn't have any authoring that is all Allah is doing

When you have created us relater and unable what we are doing is that matter. (32p:9)

You have created my nature, so you made our nature to clean and dirty. (77p:4)

Except by your riling no one does good or bad, nothing they will do by their self (33p:4) if i am good and bad in nature your fate has written this defect on me. (89p:4) as it had been seen in hafiz Sherazi poems that be believed to predestination but a few he has mentioned to his poem the original authorities.

Although the sin is not our hafiz you seek the polite and say that is your sin. (33p:7)

They have divided eternal portion without my presence although o few not on accordance of blessing take it easy (90:4)

Give blessing the giver and don't be frown there is no any authoring on us.

You have fallen by you fault from this door deprived. From whom you complain and shout

From this topic three important result ate taken at first that one who is extensive from imperative faith. And it doesn't have different grades and steps. The second. That the perpetrators of deadly sins are Muslims, and the third, that even if the perpetrators to torment. And can't give decisive ruling about their origin torment. Expenditures and source

were the first solution of speeches. Which immixed the political grades and opinions with the verbal's school, like separatist.

The hadith's inhabitant school is included: -

The hadith's inhabitant school is included outnumbered of that it itself is one of the first important believing rides and trends in Islam. It also has abundant affection in appearance of poetry's school. The progress of hadith's inhabitant in origin was a juridical and tract progress. They only be supported in apparent or hadith's companions. And at the dead of those, were maalek s/o and, Muhammad s/o Edris, shaafii and ahmad hanbal.

Separatist the verbal separatist's school is one of the oldest school or faction with the mainly verbal attitude which eithers and ability in lifetime and efflorescence, and after the end of luxuriates period and authority, to perjure wonderful affection in Islamic story.

Separatist have rewarded the home of rationalism's school for itself. Separatist means negations and abstains and astray' inhabitants

- **Poetry: - Abolhasan , grandchild of abo Moses Ashariy was one of two re free in safayan's battle between prophet Ali and Mawiya s/o Abi Sofyan .** The paid for learning the doctrine and method of separatist's argument next to his teacher (abo Ali) until his fourteenth years old. But after that he left the separatist.

In fixing the religion, abolhasan Ashari become faction of Shaafii- but in affirmation of his religion beliefs, despite interdict of tradition and congregation's companion.

He used the submission of verbal side and he confirmed its doctrine with tradition and congregation's beliefs. And he established the poetry's denomination to this name. Nonce ring to whatever has been send the speeches knowledge have different factions with different votes, which each verbal faction concerning to their belief, also were effectively on our educational complaisance.

4. God's speeches –

In the beginning of Islamic centenaries (in the late of amawi's government) the advice of holy Quran's creations, considered by Jed s/o Dirham.

Which it caused his treat and scape from Damascus There after his student Jahm s/o Safwan continued his advice. That it caused his murder. Thus, one of the freshly discussion in the beginning of Islamic contrarious evidently was the god's speeches issue. Which someone like hadith's inhabitant (which it was included two phylum) were believer to its being ancient. And someone like separatist's school had belief in its contingency. And a group like poets. They had told the god's speeches to selfy and literal. They believed that the selfy speeches of Quran is contingency. In this way a latest of argument happened between verbal groups- and wither be supported in their matter with their beliefs and reasons. Around this discussion.

The government policies had been also advocating from each verbal faction in the time moments. As in till the time of Haroon Rashid, the belief of policy in Islamic aggregation was evidently the argument of holy Quran's being ancient. And with those one who had belief in its contingency. And in some cases, they would have been killed them. As someone like, Jad s/o Dirham and his students, Jahm s/o Safwan and also Bashar Marcy in the reason of their belief in contingency of god's speeches, had been killed by this group it was the time of Mamoon Abasi that the government, advocated the advice of separatist, and the hardly fought with those one who had belief in god's speech's being ancient And therefore, forcedly or unforcedly, they had been changing their beliefs, and in some cause that they had didn't be agreeable, with this imperious they ordered their bail's imperious. Whether this verbal progress had left its wonderful affection on our complaisance. By the way that each poets of this language concerning to have tendency to each verbal faction, that, it has been mentioned above, pointed to contingency and being ancient of holy Quran, and they have made enthusiast their opposites, with bringing the reasons.

Heigh! The cleanest without any partner

Keep our hands and forgive our sin.

(42p:2)

Leave the double ness hey ascetic.

Stop double ness and see the right

(65p:2)

Whereat the one that is clean from double ness of his Excellency.

Neither from water nor fire and nor from wind and soil.

His deity is not in common with anyone.

All is carrier of his command doubtless

(34p:9)

He is needless from all, and sympathetic for all.

He is covert from all worlds, and visible for all.
(45p:5)

One of the issues that seen some between all verbal faction. And the all speaker's vote about that is same is god's monotheism or oneness's issue. Concerning to that monotheism, includes one of the important Islamic discussion. Hence, also the speech's inhabitant evinced their ideas about this. Occurred it mentioned, everyone confessed to god's monotheism. And they accept

No one as counterpart of divine holy nature also the language and Persian complaisance's authoritative poets, again and again the monotheism's monad had dis engaged from their heart, and it has been uttered in their secret tongue. And they have been shouted articulately the monotheism's shout is their poems. Which well point to the examples of that poems.

5. Appearance of Allah: -

Apart from other Islamic issue is appearance of Allah's issue that, is Allah visible that when Moses goes Toor Mountain, he seeks this request from Allah, and or he is free from seeing This issue also have changed to one of the freshly issue between the verbal factions. That well point to important ideas of this verbal factions –

- **Poetry- abolhasan Ashari, the founder of Ashari school in** الاباته عن اصول الديانه book says: we are believing that god is seen with eyes in dooms day. As the Moon appears in fourteenth night. The poetry inhabitant recurring their believing's reason in appearance of Allah off in doom' day, in twenty second and twenty third verse of doom's day is Sura. That in this holly verse have come:

(وجوه يومئذ ناظره الاربها ناظره)

On that day there are bright faces that see to their lord they also have been pointed to Prophet Moses's request by them, they say that:

If Allah didn't have the appearance ability, so the prophet Moses which is super power among the prophet, he will never request the seeing of Allah. And Prophet Moses also absolutely wasn't incognizant in this issue that, is Allah visible or hat. Thus, he has been requesting from Allah with the knowledge that he can see Allah.

But the poet's belief that, Allah isn't seen by eyes in this world. Only in doom's day we can see Allah by these eyes.

- **Separatist: - the believer of separatist's school and also Emamya's shiith are believing that Allah isn't** visible with this eyes, other word in this world and other word in doom's day. But we can see Allah by our heart's eyes. They also for affirmation of their reason, mentioned the twenty fourth verse of Enamel's sura:
(لا تدرکه الابصار وهو يدركه الابصار)

(The eyes don't realize him and he does realize the eyes) In the poet's answer that they accept the story of Prophet Moses by them, they say that: if Allah was visible, he wants say opposite to that prophet: (لن تراني)

(You can never see me) – thus their concept is that, we can't see Allah by our head's eyes but if our heart be purred and clean, on that time we can see Allah by our heart's eyes. The believe of Persian language's poets are different according to their Islamic religions, as, some of them have pointed about the seeing of Allah by head's eyes and some of them heart's eyes-

6. Force and authority:

One of the arguable and differential issue, between different Islamic religions is the force and authority's issue. That is the choice ours in doing our actions or not? This issue also changed to one of serious discussion between verbal factions.

Someone had belief on force and that human hasn't any choice in doing their actions. And someone like separatist was believing that Allah knows that each human what will they do, when they encountered with different occurrences, by his internal knowledge. But he gives authority to human, which from this way, they be deserve of torment and or retribution. Otherwise if human don't have choice in doing their actions. Thus, the justice of deity will be pad. And human will involve to torment without any reason. Some other like poets are believing that all actions are in Allah 's hand. But when human interfere to different assurances, and make the authority of that action (if well or bad) Allah arise the authority of that Action in he /she – it means, in other word, humans will become the receiver of that action. Hence in this way he/she can be deserve of torment or retribution. Now will point to some poem of Persian language's poets about their belief in force and authority's issue

7. Conclusion or deduction:

One of the issues that all of the language contrast is seen in that and the votes of all linguists is the same, is the matter of ones and theism of god (Allah) meanwhile by paying attention to day which theism is one of the Important topics of Islam so knowledge of speech expressed their ideas too, as it was mention was all confessed to ones of Allah and there is no one of to be the same of holly celestial quiddity.

The capable poets of Persian language literature also repeatedly the substance of ones is boiled from apex of their heart and is running in their wedge mouths and they shouted the shout of ones obviously in their poems, that we will point out to some of those verses During the time of Mamoon Ebbasi , the current government followed the seclusion idea and were struggling with those that they believed to being old of monotheism words, in this way they were changing their believes with satisfaction or force , and in many positions , those that they weren't going to accept their custody would be exported , whether or no these verbal progresses had its deep effect on our literature.

As every poet of this language cared to trend that for every verbal sect was mentioned above. Pointed out for ancient or old of monotheism speech and by bringing reasons they made their audiences keened to their believes now we will point out to a part of these poets with their poems.

REFERENCES:

1. The Holy Quran.
2. Abo Hamza, Fatima, deliberation literature, Tehran Razi Press.
3. Balkhi, Jalaluddin, (1385), Masnavi, spiritual, to effort of Reyond Nicholson, First Edition, Tehran, Around.
4. Hafiz, Shamsuddin, (1370) Divan-e-Hafiz to correction of ghani and qaznavi, Tehran, Eqbal.
5. Khalidian, Mohammad Ali, (1388) analysis of Mawlana's verbal thoughts, first Edition, Tehran, Ehsan.
6. sadi, Maslahuddin, (1381) Divan-e-Sadi, correction of mohammad ali furoghi, Fourth Edition, Tehran, Payman.
7. sanayee, Majdod S/O Adam, (1383) haqiqat al haqiqa and shriat al tariqa, to correction of instructor rezavi, Tehran, Tehran University.
8. Qubadiani, Balkhi, Nasir Khesrow, (1368) Divan-e-poems, to correction of mujtaba minawi and Mahdi muhaqiq, Tehran, Tehran University.
9. Instruction, sayeed mahmood taqa, (1368) Islamic mysticism, catechism, translator mohammad sadiq parhizgar, Tehran, baqii.
10. Nezami, Elias, (1387), Khamsa ii Nezami, Tehran, Hermas Press.