

Ibn Alfarz poem moaning, disobeying a mystic knowledge or understandingSohad jadari¹, Morad Ali Valadbeigi², Ebrahim Yaghoubi³

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Abstract: Not odd, but it is strange that they are Sufi mystic and poet Ibn Farez before and before and Sufi mystic poet. John sighs and groans of the burning fuel Alfarz Ibn Mohiyeddin Arabic literature, and Balkhi Rumi and other mystics Fakhruddin Iraqi and divine love divine flare burner and refractory, lack of familiarity, and union with the divine throne, and get rid of carpet home Literary Effects created unique., but he was so immersed in Anwar Mohammadi love the attention to this finding did not leaveroomfor.

[Sohad jadari, Morad Ali Valadbeigi, Ebrahim Yaghoubi. **Ibn Alfarz poem moaning, disobeying a mystic knowledge or understanding.** *J Am Sci* 2013;9(1):322-328]. (ISSN: 1545-1003). <http://www.jofamericanscience.org>. 48

Keywords: poetry, love, odeTayyh, Spirituality, Truth

Beforethereader

Ibn Farez lived in the first century AD. This is a historic moment because of events that happened long crusade, this war is very important in addition to the fall of the Fatimid establishment Ayvbyan zinc is important in this section. Ayvbyha strong tendency towards mysticism, and the Lord has given special consideration mysticism. Historical evidence shows that Gnostics before them, and the heterogeneous Mtsvfh Vmshrb have been having the same eccentricity, and this has caused a lot of intrigue and turmoil, when Sultan Salahuddin, S. Alsda' founded the convent and its mentor other Master priority and responsibility of the government to assume its leading figures, including Sheikh Taqi al-Rahman and other Alqzah Alshyv Ibn Hmvyh and judge handed. Thus it can be said that Ibn Farez in good condition and disposition Drjm fans have come from the heart Rshdv. Ayvbyan peak power during the rule of Al Ayoubi after his death the country was divided among his children. Most brothers drew swords on each other's territory. He then Qlmrvmkvr divided among her children - something like that Salahuddin had died - the supreme ruler of Damascus and Aleppo and Egypt gave the camp was completed after his death, his fate (Atef Nasr Judeh, Shrmrbn Alfarz Dras-h Alshr Fi Alsvfy, pp. 44-41). The differences between the children and then they just continued, and the manner and method of their fathers competed and eventually weakness and eventual extinction of the amplitude difference was Ayoubi. Ayoubi Zdaldvlh the way they were holding the country in 648 BC. Killing Najm Al Ayoubi government Ayoubi extinct and the Mamluks to instead establish that (Yusuf ibn changes you've made, Alnjym Alzahrh Fi feudal Egypt Vqahrh, p 365) The Ibn Farez during the lifetime of the turbulent Khvdfraz

Vfrvdchhar King Ayoubi rest sit Vazby property uncertainty Vmalkan lesson learned. Among the social characteristics of that figure Ayoubi Vtmayl the general tendency to mysticism without Tasyrnbd Vzhd events Vmsayby tragedies that have occurred, including: drought and famine, plague, that all cases of disease, and consequently little Nile river The atmosphere of despair and uncertainty of the future created. (Divine Valhb Ibn Farez, Mhmdalmstfy Helmi, p 38) in such circumstances, the growth of asceticism and mysticism was unexpected and may have been the result of natural events of this period. The seventh and eighth centuries AD In Sufism reached its peak and the largest Adba', poets and Sufi Sheikhs such as Ibn Arabi, Ibn Farez, Qvnyy, Rumi, Sanai, Suhrawardi Neishabouri Attar, Hafez, in two centuries, have been emerging. It is a reminder of what tended to retreat from Egypt and Syria, and Islamic Sufism occurred in other countries that were mostly dominated by the Mongols and failures, have Nyzsabqh Vgraysh Sufism was reinforced in those areas.

Gzrabrzdgy pass Ibn Farez:

Ibn Farez, Abvhfs - A. - Ali Sharaf al-Din Umar ibn Murshid ibn Ali (576-632 AH / 1181-1235 AD), the greatest Sufi poem is in Arabic literature. According to Sheikh Ali al Farez descent girl, descendant of the tribe of Bani Saad him - Tribal H., Mrzh prophet - and the family come to the city of Hama, Syria in the land of Egypt, that the land belonged to the father of Hama in those days, the most important It was the center of Islamic civilization, and the migration of women to men in inheritance courts wrote the famous Farez. Hearing hadith of Ibn Farez in Cairo, and Baha Bin Qasim soldiers chose Shafei sect. Then turned to Sufism in the mountains and valley deprived Mqtm went to austerity and struggle to pay. Said one day,

when they had returned to Cairo and was Syvfyh going to school, the grocery man saw that it was contrary to the rules prescribed ablutions. Ibn Farez paid to protest, to speak with him, but the man's parents had told him that a life! Your job opening in Egypt will not be in Mecca when it has come and now you'll achieve the goal. (Rshydbn most Aldhdah, the Court of Ibn Farez, Introduction, page 9). After the meeting, al Farez went to the Hijaz mountains surrounding Mecca for 15 years to pay self esteem. Made in this area over the years, has left a deep impact on his spiritual life and Tasting. As far as the references and odes Tayyh S. Dalyh him that after returning from a trip to Egypt and Hejaz written, full of allusions and remarks about the exciting places of Mecca and blessed there. Among other grocer Sheikh no word from the said Sheikh Ali, after 15 years in the heart al Farez call that day to the Cairo market on Let my prayer. Ibn Farez rushes to Cairo on Mygzard her funeral prayer and she was advised to arrange themselves in Qrafh, Mqtm mountain range in the soil occurs memorizer mosque. (Sheikh Ali and most biographer, told the sheikh and his name only as "Sheik Grocer" has been mentioned, but lots of Ibn al-Shaykh Hasan Ali grocer has recorded his name and called him Sheikh Muhammad Ibn Ayas Grocer attainment. Ibn Farez, after his return from the Hijaz, on the floor of master precept will inhabit any. his own respected kings and princes and courtiers Ayoubi, but never on the court and the court was not happy and was not present at the meeting and any action the kings that were taken to get closer to him, he was rejected.

Vatqadav trends: Sufi scholar Ibn Alfarz impact on so many critics argue that any analysis of the mystical Sufi regardless of the thoughts of his are not perfect. Low volume and high intensity Court commentaries and interpretations of content and focus his attention and time, and even those masters of thought and logic, and the jangle of his opinions and his poems translated into various languages of the world, because clearly this claim. His fame famous general and specific, and always with great Arabic as al-Qvny, Frghany, Kashani, and Kayseri is. Even Ibn Farez grandfather also had a strong step toward mysticism and has been nicknamed the Master: The title refers to the Akabr Sofia and Elders is great. Ibn Alfarz greatly benefit your spiritual path and the path of law and fact have been a dynasty inherited. According to some authors, Ibn Alfarz in his mystical thought, particularly under the influence of divine love Alashvaq Ibn Arabic translation of his famous Court. It is said that during the visit of Egyptian Arabic Ibn, Ibn Alfarz meet and have a meeting and asked him to write a commentary on Tayyh cobra. Ibn Alfarz Mkyh conquests in response to the book you really need to explain my cobra Tayyh no other description (Tayyh, Tayyh translated Ibn Abdul Rahman Jami Farez - Introduction,

p 10).

So far no evidence has been found that the accuracy of this story, and many authors have denied such a meeting. Alfarz Ibn Jami's territory and his lyrical horizons Qsyd• K. Tayyh it says: He is the bureau of education and technology including Uyun facetiae Qsayd Tayyh He is one of Qsayd. Derivation and Tbaq and opacity and contrast and analogy and metaphor and has stated. The language is difficult to understand his lyrics Rmzgvnh added. All quotations and evidence of his poems is a difficult and ambiguous mysticism and literature is flowing through the sources. Jami Mymyh Khmryh Farzyh ode definition says:

Order saddles the favorite ocean of love logo is from the legendary sound of love

Container harvesting, and each letter is every bit like a house full of love, wine tavern

He noted the great poets such beautiful notified Saadi, Hafez and Rumi is (Tayyh Rahman Jami, Ibn Farez, p 17).

Alhbyb mentioned before that I'm Ali Shrbna Mdamh Skrna price Ykhlq Alkrm

Life is not all over the screen, I was still drunk when I meet you.

(Saadi)

I think (ED) and the Sufi mystic Ibn Farez trends in the extreme, and has numerous fans in the way of exaggerating when he describes the characteristics and opinions of the craft made Rapymvdh and indulge her Alashqyn called soltan, of course, opponents He also has a strong sense of belief from the ground of sexual orientation and ego instincts count of the virtual human and his love Bavrdadrnd. else that protect elders Dygrazrfa the same fate suffered by some Asharav out of the love of God and have interpreted the mystical. In describing the human lover and wine butler ground as Andazjmlh: Manndqzavty Zyrhafz poem is about. (Corrected Hafez Qazwini, p 74-167-127-73-140)

Religion was a nice guy Tvchh the blood of breast milk is Hlaltr

Although the reasons for putting my sweet boy like me breastfeeding Hlalsh

Ishrat's Idel Frdaafkny Considerable criticism of the time that would Responsibility

That's rose garden was a talking trophy Shmrydsh this way and it will be

Because you did not draft in heaven thy pleasure working with a critique of Islam

Harp and lute version will know what the punishment will hide'll wine

Vrvyahay quoted on the dignity of Ibn Farez:

Kramaty and dreams of most states throughout history, especially the great mystics and righteous and Mtsvfyn heard and quoted. may not be possible, and perhaps inevitable, and sometimes the effect is inconsistent and impossible. course, the greatness, and

the dreams of the prophets and saints of Allah is quoted in an affirmative and definite and its occurrence is possible and inevitable doubt and uncertainty There is no news in this area is Htmyt Vbaadahay different.

It is narrated from Ibn Farez greatness and transport conditions. The quotes attributed to him, including the people closest Farez and Kamal al-Din Muhammad, the son of Ibn Alfarz Nvad^o girl who was with him on a trip to Egypt and Hejaz. As mentioned above, the occurrence of such cases is Bsyaradashdh great Mtsvfyn hyperbole and exaggeration is about Mradkhvysh with Nvad^o Farez al. Sufi traditions and dignity, and of course during the second and third stages of the life of Ibn Alfarz Mdtamrbvt was such a day Shaykh Suhrawardi mystic and contemporary of Ibn Alfarz Encyclopedia Varf nominal owner, the pilgrim and pilgrimage to Mecca, and the people around him Tynn and blessings were for the Hajj, and passing along his pilgrimage place in the hearts of the Sheikh came and went:

(God I Chnanm people think of my friend and mentor's Memory Is Gone Is The wise master Shaikh Shahab al Alfarz up to that time had not met with him was confronted and said

Lightening Albsharh FakhI we say we Fyk I Just Zkrt Sm Ali distortions

Wind tidings to you and your sorrows away with that you're there with all the perversity mentioned (Mosleh al-Din Saadi Shyrlzy - General Saadi effort Mhmdfrvghy - p 269). Sheikh of the gospel was happy and the two sons of Ibn Farez gown covered and the path itself (S-hrvrdyh) brought. (Rshydbn most Aldhdah - described Supreme Ibn Farez Aldktr Mhmdalmstfy Helmi p. 50) According to the narration of Ibn Alfarz the earth has, and with pets Intimacy is wild and their language is Myflhmydh. When they lived in the land of Hijaz and the Mu'tazilites touring around Mecca Mecca was busy and was away for ten days. Yet every day, all five prayers in Mecca, and the congregation sings. Overcome this gap and to present differently in Mecca five times a day is possible only within the earth. Almad Alhnbly - Page 150 - Court of Ibn Farez Gold Shzrat Vhb God) and is narrated that one day judge for King booker Alkaml Sharaf House King Ibn Alfarz spoke to praise him. Alkaml property for respect, justice SharafAdDin sent him a thousand dinars. Azhar mosque because it was observed that Sheikh Ibn Alfarz was inhabited by the standing and waiting on Him. When the judge saw this, he said, because my name in the House of King Brady Mjzr Turn and go up to a year with me, Mia (Rshydbn most Aldhdh pp. 9 and 152) also narrated that the Prophet (SAW) to have dreamed that the Prophet He asked me about who to back? He said: The tribe of Bani Asad tribe said Halima Sdyh rather than come back to me (Shzrat metals bin Abdul Almad p. 150)., And others in

his dream asked him his name Tayyh K. Qsyd^o whether a given ? He said: Aljnan and Rvayh Aljnan bills. Said Alslvk order called mastic. (Rahman Jami p. 542). Burhanuddin Jbry elder contemporary of Ibn Alfarz when Sofia was dying beside Ibn Alfarz. Says the dying time, Heaven was portrayed before the eyes of the sheikh. Sheikh shouted and cried, and said:

Ann Kahn dignity Fi Alhb Just Wright situation during the height of our Ndkm

If I see you the same prestige that now I've lost the truth of his life.

Asceticism and Sufism of Ibn Farez view:

There's no reason for what he does not visualize any manner he sees. Although this will be exported from the pronouns Jzyyh and see through his eyes and ears to listen to him and say he knows the bank. So he is not polarity Aqtab behalf of his other real poles and poles Nyaby and others are secular. The result is unity.

Ibn Alfarz and Sufi literature:

The biographer Ibn Alfarz It follows that the term Sufi dance as previously mentioned, unity, death and survival, the difference between the sum and Shv exclusive places and the meanings of certain concepts were in his opinion. See some of the world felt like that song was called and was keen to do was to rapture and ecstasy, came and perhaps that would result with hour drive anesthizing where. Ibn Alfarz mysticism of his fame in the seventh century AD. Nonsmokers in the name of Ibn Arabi and Sadr al-Din Qvny and others in the community who like to echo the bars and monasteries Qsayd he was taught.

Status Abnalfarz lyrics: Abnalfarz poet is privileged and gifted poet's powers on one hand and on the other hand has a perfection perceptions of religious and mystical and spiritual perfection is her goal. Some believe that the founder Abnalfarz lyrics are cryptic. However, past experiences Abnalfarz finally used it beautifully in his poem is delivered to perfection, and the highest peak in the ode poems Abnalfarz total Dyvansh Tayyh Cobra is the manifest representative of moral conduct is used. And he sees nothing. As the men passed the rapture, and nearly 10 days. And then came back to the poem he recited verses from the Tayyh Abnalfarz influenced by past experiences and traditions and lyrics written and packed full Snthay something simple and perhaps in some cases, the failure strain with defects and is Tqydaty However, the beauty and symmetry of the written word and the words he chose virtuoso and his lyrics give special advantages. Court, but the high content of low volume and one of the most famous Egyptian king Alashqyn Abnalfarz mystical literature of East and West in the Muslim world, including a total of 1861 bits and a limited form of this verse in a poem couplet 31 Qaside ie 24, and 16 the strike-slip and a written Mvalya. Dr. Mahmoud Abdul Khaliq, one of the researchers at the time of our

Egyptian Court Abnalfarz Afarz in a book entitled *al-Adab fi Zv' Alnqd Almasr* a kind of *ijtihad* Qsayd each stage separately and in chronological order, but in order to achieve approximate time of his writing has Qsayd Conduct Abnalfarz is divided into two distinct but not opposite. Abnalfarz Court wrote an honest report and a detailed technical picture of the most valuable experiences a long journey of spiritual conduct. Every bit of this Court Ghmaz and bright mirror in which the poet's birth and Azvaq snapper is so clearly reflected. Dilution of the meaning of words and gentle reminder of the truth of these two bits is as follows:

Glass and dilution competitive Alkhmr Ftshabha Ftshakl Governors

Fkanma Khmer and Laqdh and Kanma Tun and Lakhmr

If he refers to the combination of the original meaning of the word and says:

And thanks fi Alavany Alhqyqh Almany Ltlf function and price Almany Tnmv

The relationship between rhetoric and poetry in literary Abnalfarz of complex cases. The truth is that the meaning of each word or a theme of these poems is impossible in such poems as Word Cup is not the meaning of the content of the word is not. Abnalfarz in your court style is technical and complex. (Divine Valhb Farez as Ibn Dean, M. Helmi, p 82) have interplanetary Aldryh dubbed her prose is written. But there is no evidence to substantiate this claim and all documents in evidence despite the fact that only a poet and Abnalfarz Ghymnzvm any literary work he left behind. Despite the Court Abnalfarz low volume and the number of verses in Persian Sufi poets such as Rumi's works are comparable, Attar, Hafez, but the lasting legacy of spiritual Sufi literature and Persian rather than Arabic literature vacuum Sufi literature is filled to the desired address. Although many manuscripts and commentaries, and poetry Abnalfarz Court has indicated its importance, but it is heartening to note that the Court Abnalfarz always been special and general interest. His poetry is taught in schools to children and encourage them to keep those who understand the meaning of it. Some of the magic in his Qsayd Maznh called mosques. Also, as mentioned in Islamic countries, East and West, his poems were recited in Sufi circles, and still is called the Moroccan Sufi circles and place where people are able to maintain his poems. Qdryh factions in Tripoli Abnalfarz poetry and dance in circles Tvajd use. In Egypt and Syria, his Court, as guardian of the Court, there is a general acceptance that the Court has not found any scholar or literary friendships of his or her Qsayd not maintained. European Orientalist scholars have focused too much attention to his court, and with the grace of poetry in translation, much less Abnalfarz, but his poetry has been translated into several

languages. Odes translated by Fabrysyn No. 21 and No. 17 by Jones odes translated into Latin and translated into German by Hammer Pvrsghtal ode Tayyh Cobra in 1854 AD, and translated into Italian by Knatsyvdv Matthew ode Tayyh Cobra in 1917 and also translated the odes Khmryh S. Tayyh Tayyh part of Cobra and some in English and some Qsayd Abnalfarz conducted by Nicholson. (Dr M. Helmi - Ibn Alfarz Valhb Divine Justice, p 84-103-104-124)

Farez Shrabn art features:

Unlike Ibn Alfarz lyrics that are repeated, and the complexity and confusion and extreme rhetoric used in industries that literal and spiritual. Poetry is not only beautiful words beautifully weighted and literal lyrics should be sought if the meanings of words with deep meaning and beauty, it is more than the value of the poem as based on Hafiz, the features find the Saadi of Indeed, between truth and fantasy Ibn Alfarz been able to establish strong communication and knowing. Poems of Ibn Alfarz be: simple, extreme and excessive use of diminutive names apply to literary array named other technical features poems by Ibn Alfarz, division and internal Tqzyh him like this bit:

Sabri Aqm payment Ansrn Dmy Ansjm Dvy Ahtkm Dhry Antqm Hasdy Ashmt (Ibn Alfarz Court, page 24 Tayyh S.)

Love, be sustained. O wait, I get all of my tears, O my enemy be consistent, give certainty to your liking. I have a life, a lot of jealous revenge for me, taunt me.

4-06 Abnalfarz innovation in poetry and the mystical tendencies of his mind, and he has been helpful in this way.

Abnalfarz one of his Khazar Rfast knows that sometimes kills the young and the wall that is being destroyed, rebuilt, and the hole in the ship. Abnalfarz poetry is full of themes and phrases and holy Quran and Hadith. Therefore, adoption of innovations is allegorical. He refers to the story of Solomon verse that God had dominated the jinn and humankind, and the wind had under his command. Sheba and is referred to by Asif Ibn Barkhia Qs bed in a blink of Sheba from Solomon was brought to the court:

Vsar, text Bsath Alryh under Suleiman the Baljyshyn Albsyth

Arsh Bilqis of Sheba crushed before my apostasy Ahzr Altrf except Mshqh

(Ibn Alfarz, page 63, lines 604 and 605)

1 "and Solomon his hosts of the jinn and humankind progress made with the wind under his carpet.

2 and before the eyes twinkle disrupt, Arsh Bilqis of Sheba I'm no hardship for him now.

It is an allegorical poem in the following verses:

(And I Aljn and Alans Jnvdh Lslyman interaction and understanding ot Tayr Yvzvn) and (fireproof or Ayha Almla' Aykm Yatynty Brshha before Yatvny

Muslims)

The story of Abraham in the Court of Ibn Alfarz poem reads:

And Abraham Akhmd Nar Dvh and shit get crushed Nvrh Rvz Jnh

I pray lama Alatyar Shahq height and total non Syh Zbht Ja'th (Ibn Alfarz, Alslvk order, page 63, lines 606 and 607)

1 "And Abraham took off enemy fire, and his light Janet Rvz it back.

2, when the birds were already beheaded, called from every mountain, the birds were not disobey Him. " First bit of allusions to the story of Abraham by Nimrod and his followers are cast into the fire in the verses below:

(Qalva Hrqvh and Ansrva Alhtkm Kntm Falyn it. Qlna or Nar fagot Breda and Slama, Ibrahim Ali. (Prophets, 68 and 69)

mountain top and call it a bird, is the story of verses below:

(Az and paste Arne E. fireproof fireproof bag Thy Alamut first remission heart fireproof fireproof Lytmyn yes and but four of my thigh Conference of the Birds of the Jebel Ali Fsrhn click Sm Ajl Mnhn component Yatynk Adhn Sya and Allah is Mighty, Wise Alam (Cow / 260).

Similarly, if the Court of Ibn Farez reality, other stories of the Quran and the stories of other prophets can find it. However, the stories of the prophets and those of Moses and other prophets Abnfarz is considered. He states that in most cases compared with the Prophet. Some good news from a distant fire and sees his people and inviting them to pause and stop the fire from the torch to guide the minister continued. When it gets close to the fire, the fire, the fire that Moses saw his speech:

Faye is Fbsht Hayat L. Nara domestic
The lack of guidance Lali Amksv Filly Ajd
Dnvt minus Fknt Nar previous Almklm
(Ibn Alfarz, pp. 109 Lamyh poem ode 7-6-5)

As mentioned earlier, innovation and arts Abnalfarz, the simple fact that he sometimes puts his simple challenge to other poets to read and simple ode Zalyh He is clearly evident. It can be said that under his Qsayd rhyming poetry is used to Zalyh Abnalfarz Qsydhash with more than 50 bits of poetry that is written in rhyme. (Zaki Mubarak Altsvf fi al-Adab Valakhlaq p. 294), such as:

Zmay Sdhmy Lmak Lmaza and heart Hoek Sarmnh Jzaza

Faye Ann Kahn Tlfy Rzak Sbabh and party spots Vjdt Albqa' Lzaza

Bahsan Adha and the H. Mtya Lnfays and Lanfs blackmailer

(The Court of Ibn Alfarz, p 14)

1 because the heat from your lips thirst, I lost

because my heart is in pieces.

2 If you are satisfied with the life that I love and trust you enjoy the rest of your stay, I perish.

3 (My Beloved) with a sense of forgiveness and the most valuable things that Hsnsh Mystand lives (her lover), and killing the victim.

morphologic and syntactic and semantic rules around the use of words that are sometimes considered abandoned them in order to save weight and tries rhyming ode Yayyh Abnalfarz of this is significant.

Maybe in the Arab poets, Abnalfarz is the only poet whose poetry has used this as a diminutive of the name. The Abnalfarz, Tsghyr, is a condition in which the word is Gytrat Bamz-htr and, as he says:

Habibi Vzt Brb my Altvr our Offe my Yjry possible

Our lack of my beloved Bell Althqyr Yzb Alshkhs name Baltsghyr (Ibn Alfarz, p 18)

1 "H. rid itself of what it is the destiny of the trust in the Lord.

2 Hbybm Habibi told the man's name, but I Thqyrshan Tsghyr is sweeter. "

First Habib and the hypocoristic Abnalfarz bit to "H" has become. Then in the second verse, because of its diminutive name, the name of the sweeter and Bamzdht.

The reason is that none of Qsayd Abnalfarz elegiac, from a diminutive name is not empty, the diminutive of his name brings to people in higher positions, for example, in the nineteenth verse of the ode Yayyh says:

Or Ahyl Tnkrvh soaked Annie Faye K-hla the mystical Fata (ibid., p 4)

A native of love and friendship, I do not know how old that time but in my youth Myshnakhtyd? Abnalfarz poem and innovations that employs a synthetic literature. Such as synonymy, ambiguity, contradiction, and nearly 16 kinds of pun in poetry brought such pun Mostofi, Mhrf, anagram, pun distortion, imperfect pun, pun derivation, Mlfq, Mtrf, accessory, Mrvq heart, Tom, compound puns Heart Mzar puns, and other ... Gay. Imagery such as: conflict, confrontation, Lev and a Publishing, rejection Aljr. Ali Sadr, on occasion, observed Alnzyr, opacity, Tvryh Aghrab, rhyme, share, Mmaslh, adapt and overcome.

Ibn Alfarz like other poets have a brace on his poems with a brief poem that describes the methods and content of his poetry.

The lyrics of the Court and its formats:

Ibn Alfarz, like most poets, in multiple formats such as ODE, two-bit, enigma (riddle) and Mvalya, the poem is written. In this section a brief introduction to the poetry of Ibn Alfarz and its rhythms and forms.

A) Qsayd: Ibn Alfarz Court is totally ode 30. Ode tallest, shortest ode is 761 bits, there are only two bits. Here's more about the Qsayd, to inform (the first bit of

each poem "know" it is said.) And weight and prosody (prosody last bit of the first hemistich says. "Altryfat, page 64")

And multiply (the last part of the second hemistich bits "beat" say. "Altryfat" p 64 ")

1 Qsyd• Yayyh to know:

Alazan Ytvy Albyd drives during the Ksban Mnma Rj Ali (Ibn Alfarz Court, page 3.)

Rate the deserts behind a caravan leader, thanks, and go over the hill tribe. Has 151 bits of prosody and multiply crossed the ocean Raml (Falatn Falatn Faln) is written.

2 An ode to know:

Zmay Sdhmy Lmak Lmaza and heart Hoek Sarmnh Jzaza

What's thirsty lips because I love the heat from my heart to pieces.

5 1-bit and beat the sea with correct prosody is lump sum. (Mtfaln Mtfaln Flatn)

3 Tayyh ode called "Altayyh Alshgry" to know:

Saba heart Balsba abundance during Hbt Alshza Lahbty Fya Hbza Zak (Ibn Alfarz Court, p

Yes, a boy my heart will love what is good Hbybanm when the valve blows. Between prosody and multiplying by 153 bit long in the sea Mqbvz (Fvln Mfalyln Fvln Mfaln) is written.

4 K. Qsyd• Tayy• called "Alslvk Order":

Qsyd• highest court, and 761 bits, and the weight is Qsyd• Altayyh Alshgry Mtlsh this:

Hmya Sqtny Alhb Rahh Mqlty Vkasy presentation I Al Hasan shit gelatine (Diwan al Alfarz, page 73.)

My eyes watered and I love wine drunk wine lover's face is like that of a higher good.

A 50-bit fifth ode to know:

I appreciate Alnsym series Alzvra' Shra Fahyamyt Alahya'

Breeze Scent Zvra' the smell came from a dead hearts to life at dawn.

Complete with correct prosody and prosodic measure the weight is multiplied by the lump sum. Mtfaln Flatn Mtfaln. A 13-bit integer multiplication is the sea and with prosody (Mtfaln Mtfaln Mtfaln).

6 Qsyd• Mymyh:

With 18 bits, and the wide ocean of prosody and beat Tom Mkhbvsn (Mstfln Faln Mstfln Fln).

They know that:

Nar Lily pushes Layla worse Bzy my HP strobe reform Fi Alzvra' Fallm (same)

Fire Lily can be seen in the relevant HP or electric glow that shines Zvra' and science.

7 Qsyd• Khmryh:

With 41-bit and has written about it earlier Qsyd• Hmvzn:

Alhbyb mentioned before that I'm Ali Shrbna Mdamh Skrna price Ykhlq Alkrn (Diwan al Alfarz, p 83).

Learn to love drinking wine we have drunk of the wine of the grape tree is created. Prosodic weight - measure length with appropriate prosody and beat Mqbvz

Mfayln Fvln Fvln Mfaln Fvln Mfayln Fvln Mfaln

8 25-bit elegiac measure prosody and multiply elongated and Bamtl Mqbvz:

I'm Lame Alghvr Damned Abrq by Lily at Artft shit Albraq (ibid., p 104)

Brilliant appearance from the ponder whether it is electric or has gone out of Rkshar Lily Tqabha

9 ode in full measure prosody and beat a 11-bit integer and check:

Bfirt percussive Alhb Fyk Thyra and most merciful Hshy Blzy Tsra Hoek (ibid., p 105)

Shocked by the intensity of my love for you in my heart that this too shall turn and fire of love burns great mercy.

The result:

Given the circumstances of literary and mystical poet Ibn Alfarz Egyptians say that although he experienced the great Sufi Muslim history and contemporary Arabic as al-Suhrawardi, etc., but what he and others have tried Mtmayzkrdh is poetry was evident in Khmryatsh secrets and mystical implications of general use, and abstract concepts such as ground permeated with notions of the mystical and divine some of the poets and mystics like Ibn Khaldun has been accused Zaki Mubarak, Ibn Taymiyya, etc. He's clearly in love with the implications of adherence to human love and divine love getting away from the states. If this charge is an interpretation and explanation, and the most mystic and Sufi poets of being placed in the poems of Ibn al Mzan Alfarz and cryptic remarks and said he lost his lover burning and screaming into the world of Tinker Upper and essence is Holy show. Ibn Alfarz Lhan love and loving the desert was pathetic, good-spirited and rebellious, he is not epistemic never slips from his earthly journey is deep in its knowledge base.

The Ibnelfarez's poem moaning: disobedience of Gnosticism or recognition of knowledge

Abstract:

It is clear that Gnosticism and arriving to the divine domain is a result of entering into boundaries of creation's secrecy and also reaching to the find steps of all continuous worship.

Making effort to reach into this area can be considered as a ladder for mounting for capturing a heart which its distance as far as two bows's - length away, or neard.

In this respect, Ibnelfarez is one of the poets that has paid lovely attention to his lord. Although there are many poets who have generally undertaken this way, it is unusual to say that Ibnelfarez's, before considering

Gnosticism, studies poem. His literal moaning activities are the same as Mohialdin Iraqi, Molavi Balkhi, Fakharldinl Iraqi, and other divine Gnostic 'ones.

This deep lovely tendency towards lord, along with moaning, because of being unsuccessful in achieving the stated goals and also getting rid of mundane issues. paves the way for creating some unique points in literature.

The Ibnelfarez's poem led to a literal charge which was in the form of meaning and mingled with well-known literal figures. These figures go back to the are of literal figurer which their beauty has apparently been exaggerated even without posing any obstacle in the way of achieving their meaning as the king of love in Egypt. In hey been said that Ibnelfarez's was disobedient in Egypt territory, he was so involved in divine issues that did not pay any attention to when people thought about him.

Key words: poem, love, Gnostic, Reality, Taeiia Satrical

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12/29/2012