

Prophecy and walayat in shah Nemat al-lah vali's Divan

Majid Yazdan Panah (PhD)¹, Somaye Haqiqi²

¹. Department of Persian Language and Literature, Payame noor University, Iran

². Department of Persian Language and Literature, Payame noor University, Iran

Abstract: This research is following the influence on prophecy and walayat on Shah Nemat Al-lah vali and his poetry. The purpose of this research is examination of prophrcy and walayat topics, its definition from the point of view spiritual masters, and its influence on Shah Nemat Al-lah valiyat rank the method of this library. Then topics will be analyzed. The result of this research express the way of reaching to happiness is resorting to prophecy and his revered house hold. Whatever you can resort to prophet and his house hold, you can achieve to greater happiness. Through crossing walayat rank Jomeone can reach to the prophecy rank. Poct by resorting to prophet and his house hold can achieve to walayat rank.

[Majid Yazdan Panah, Somaye Haqiqi. **Prophecy and walayat in shah Nemat al-lah vali's Divan.** *Academ Arena* 2014;6(7):34-38]. (ISSN 1553-992X). <http://www.sciencepub.net/academia>. 7

Key words: prophecy, walayat Shah Nemat Al-lah vali, poerty, gnosis, reve lation

1. Introduction

Shah Nemat Al-lah vali mahany Kermani is Gnostic and poct in eighth century AD. Despite the fact that he is Sunni but he make Love to house hold of prophet and he praises. Them He expresses the place of Imam Ali and prophet as khatam Al-Anbia in his odes. He believes the prophecy way passes from walayat. Ie: when human never achieve to walayat lank. He can't achieve to prophecy. So walayat is the origin of human perfection.He says only sincerely to this house hold can reach this state. As a result he claims that he has reached walayat rank through resorting to prophet and his revered house hold. The opinion and ideas of Ibn Arabi has always affected Shah Nemat Al-lah vali.He expresses ideas and thoughts of this Gnostic in his poetry.

In this research will express the definition of prophecy and walayat by using of Spiritual master's ideas then prophecy and walayat will examine in shah Nemat Al-lah vali's Divan views of Ibn Arabi and shah Nemat Al-lah about Imam Ali has measured, with each other. At the end his claim will express for reaching to walayat lank.

Prophecy: prophecy has four meaning in the Arabic word:

1. The News: derived From " naba". 2. height: derived from "Alnbavh" and "Alnbvh". 3. bright way: to guide humans to the straigh path. 4. secret from: derived from " Alnbah" (qaderdan qara maleki 1388: 31 – 40)

But the most popular meaning is the news derived from "naba". Ie: mission to canvey occult messages and divine news in order to guidance of Seruants to the straight path. (ya srebi 1374:364).

Prophecy is divided into two types: definition and Legislation if the act of prophet is definition and identify cation of God to the people, it is Called "definig prophecy ". if the prophet of God bring shari'ah, it's

called " Legislation prophecy".

Legis lation prophecy has finished with the prophecy of prophet Muhammad but defining prophecy is possible for other people. legis lation prophecy is nonacquired but defining prophecy can be acquire (qardran Maleki). Nasafi says, because all human don't have talent without intermediary guide directly through God, so God select someinnocent man and they selected intermediary of God and people until that people reach to perfection by their guidance (Nasafi: 1388. 18). In this way, prophets are like Camel – driver they are guidance of caravan (Lahiji 1388:18). In above verse. The prophets were likened to a camel. driveri: ie, as the camel. driver with guidance reach the carvan to destination, the perophets guide the people on the straight path and path of perfection.

Ain Al – qaza has pointed out three features of prophecy.

First Feature is that prophecy is able to do something that others cannot do such as lterculean task and revival of death.

Second feature is that futurity conditions is obvious. third feature is that while other people perceive the invisible world in dream.

He Sees and understands it in waking would (Ain Al – qaza 1389: 372). Prophecy rank is set of prophecy and walayat: ie, prophecy has two sides. one side is facing to God and other side is facing to servants of the lord. prophet is someone who receives the grace of God and convey to servants. That side that recievis the grace of God called walayat and other side that is toward servants of God called prophecy (Nasafi: 1388: 316).

Shah Nemat al-lah vali believes: the prophet is intermediary between God and human. He has received his walayat through God and offer it to the worlds.

Limbo was comprehensive essence plural from. through God has received light and gave it to the worlds.

(shah Nemat al-lah vali's Divan 1387: 509). He believes that God has created the world because the revered essence of prophet and the rest of world is imagination: in the mirror of human essence, I saw the beauty of grand name.

* In face of human, I saw muhammadian meaning.

* I saw him, if there is imagination, only he is.

* human because of his essence is alive, because of his beauty, The world is Pleasant (divan: 345).

The relationship between prophecy and walayat.

Scholar believe that prophecy is foundation for guidance and welfare of people, which Sufis and Gnostics believe that walayat is foundation and it is superior than prophecy. (yasreb: 1374: 365).

There is an absolute public and privacy between prophet and saint. so every prophet is saint but every saint is not prophet. like nation of Muhammad that walayat have without prophecy (Lahiji, 1388:232). Regarding relationship between prophecy and walayat and which one is better should said: walayat is heart of prophecy: ie. Until human couldn't reach walayat rank, he can't reach prophecy rank. (mousavi Tabrizi: 1387: 139).

Ibn Arabi believes that walayat is superior than prophecy.

Because walayat is uninterrupted and prophecy is interruption. the world is base on Lord, attributes and names of God, so walayat rank is more complete than prophecy rank. because walayat is for truth and eternal, prophecy is for creature and due to curtailment is noneternal (qeisari, vol 2, 1387: 719).

Lahiji believe that the reason of walayat superiority is truth, eternal and uninterrupted. while prophecy is direction which has feature of de teriorat, however, walayat against prophecy is like moon against sun. prophet is like sun that is bright. if saint wasn't subordinate to prophet. saint couldn't reach walayat perfection, because the light of saint is in the light of prophecy. and prophecy light is in the light of his walayat:

- prophecy is like sun and Imam Ali is like moon, their statue is equal against God (Lahiji:1388:232). But hajviri believe that prophecy is superior than walayat. He says all elders agree that saint are prophets. finally walayat is beginning of prophecy. all prophets are saint but all saint are not prophet (hajviri 1387:30). It follows from that walayat rank is superior than prophecy but saint is not more exalted than prophecy: ie. walayat rank in one person is more superior than prophecy rank in same person. in shah Nemat al.lah vali's opining, walayat and prophecy is same. prophet Muhammad is more Exalted than other prophet and imam Ali is proud to the saints.

- I told God of woulds, we told Muhammad and Ali.

- Prophet Muhammad is leader of all prophets and Ali is prior to all saint.

- We told walayat and prophecy are same interior and exterior.

- That is face of grand name and this is meaning of grand name (Divan 530).he believes that prophecy reach to walayat rank. he can not achieve to prophecy. because the origin of perfection is walayat in gnosis.

- In the name of progeny Muhammad and spirit of Ali, anyone isn't prophet when he isn't saint.

- Saint was some ons's walayat who is subordinate, now, is seeking admiration of Ali (Ibid 484).

Walayat: walayat (the fraction Waugh) from the word meaning is the rule and reign. walayat is meaning talk. "saint" means approximate and near. it is divine attributes which are necessity to appearance. (qeisari: 1387: 60).

Walayat is the qiyam of servant to God after the extinction of own passion he reach to the rank of divine proximity (lahiji 1388:233).

Walayat means discharge of intermediary between two things, from metaphor, walayat has expressed in another meaning: such as proximity something to something whether proximity to place, lineage and relative or proximity to status and truth,etc (Tabatabai, vol 10,129) walayat is divided into two categories: public walayat and special walayat.

Public walayat is concern to people who believe Al lah and do good deeds: ie. All believer.

Special walayat is concern to people who have succeed in uniting with a sweet heart that divided into two types: acquired and granted, granted walayat is absorption and traction of God before endeavour called beloved, in acquired walayat attraction achieved after mortify cation, as a result person called lover (yasreb: 1374: 391/ jami 1368:5).

So – called Sufis, saint is a one that God is his keeper until he achieve to the end of perfection Maulavi like other gno sis believes that saint due to mortify one's passion have possessions in the world. the power of saint is of Al lah, as released arrow come back (maulavi, vol. 1:1386: 530).

God has placed saints as owner of earth. due to blessing of their essence, it rains and grow plants, group of them don't Know each other and they hide of self and people. The number of them is 4000 person but another group know each other and they need each other's permission to work. They divided into several groups: Akhyar, There are 300 people. Abdal, There are 40 people Abrar, There are seven people Otad, There are four people Naqba, There are three people. And Ghothb, There is one people (hajviri:1387: 269).

Love and friend ship prophet household in shah Nemat al.lah vali's Divan.

One of the important aspect of mystical literature

is eulogy that has written in description of saints: Maulavi is a poet. the praise of religious master has a special place in his Divan. including these verses that he has written in parise of Imam Ali.

- From Ali Learn purity of deed, Imam Ali is clean of any imposter (mauvbivi, vol 1: 106:1386).

- Ali, you are over filled (source) of knowledge, show us a little of knowledge.

- Your justice enthuse our soul and life, your Knowledge clean our world.

- O God ! I know it is your secrets (Imam Ali) without sword kill enemies (Ibid 1065) shah Nemat al-lah vali has assigned several odes of his Divan to the praise of prophet Muhammad and Imam Ali that it is sign of his devotion to this house hold. his heart has revived due to belief of prophet and saint and perfection of believer is love to household of prophet.

- From friend ship with prophets revived my soul, I achieve to secrets (Divan: 526).

- Love of prophet and household is perfection of faith (Ibid 513).

- Love of household should keep in heart, like us keep kindness of haydari.

- Unlike God, I don't do backbiting of mostafa.

- I don't leave his subjection till resurrection (Ibid, 353).

With selecting of rows " tell blessing prophet " and " blessing on Muhammad " has repeated the exalted place of prophet in his odes.

- mercy is blessing on Muhammad, we say blessing on Muhammad from our heart.(Ibid 519).

- Come ! A sincere believer tell blessing of the prophet, if fall in love from life tell blessing of prophet (Ibid 521).

Shah Nemat al-lah was humility in presence of religious master. he has expressed his sincere love to the prophet and his revered household.

- every moment should talk about walayat of Imam Ali, with life and soul should love to household of Imam Ali (Ibid 531).

- Abid and Bagir, sadiq, Musa and Reza are household of Ali.

- Taqi, Naqi and Askari to be loyal, kill the enemies of Ali sincerely.

- Sayid is love of Rasaul and his house hold, he is victor for enemies of religious (Ibid: 513).

- Nemat Al-lah need to generosity of Ali (Imam), Imam Ali is leader od all people.

- Anyone has leader and Imam, our leader is Imam Ali (Ibid:533).

- Friend of household should be have, we should talk about faith fullness of Mustafa (Ibid: 531).

- With friends of Ali should sit and we should kill enemies of Ali (Ibid 531).

Those who love Imam Ali, the alien is deemed and

they don't have worthy of talking.

- Don't speak with people who are stranger with Ali, if you wan to breath speak with familiar (Ibid 531).

He has listed many titlas for Imam Ali, including king of men (Ali) leader of heaven, virtuous Imam, walayat ruling king, shire hagh, Ali vali.

- commander of the Faithful and virtuous Imam is Ali.

- sun light of generosity. The light of rabbi I-Alamin means Ali.

- King of men, king of faith, the leader of heaven is Ali (Ibid 536).

Being piety accept progeny of Muhammad. He says. friend of the family is like balm to their pain, as a result following the propet's family is straight way so anyone resort to this family, he survive,who ever is enemy of this family, he is mislead.

- anyone who is theist, he is follower of Muhammad's progeny.

- Denier of Rasoul's progeny is enemy of faith.

- Love to household of mohammad is remedy of heart pain, the statue of Ali is Exalted near God.

- Any body who has only claims of friendship with Ali, he is mislead the rael servant is the leader of two world. (Ibid 41).

- If you are eager to heaven, gain satisfaction of Ali (Ibid 514).

Not only he express his devotion to this family, but also he knows perfection way is resorting to this family in the ode " valaye mourteza.

- in two worlds, fourteen innocent should select, we refer ti presence of God five times every day.

- Imamat should search from progeny of Rasoul, so walk in path of God (Ibid 531).

He believe that human must walk in the way amolouslg, and pass from dangerous, as Imam Hassain sacrificed his life amorously.

- if the calamith comes from love to morthr of karbala.am orously must say hurray to that Calamity (Ibid 531).

Shah Nemat al- lah and claim of walayat

Shah Nemat al –lah vali believees that man can reach the walayat rank in the light of guidance and friendship to saints.

He says it is the only way to reach this rank.

- without Ali's friendship of thousands compalions (Divan: 513).

- Without friendship with saint boast the walayat.

- You should know where is boasting. (Ibid 531).

- From Ali search walayat, and it sacrifice to governor (Ibid 452).

He expresses that due to subjection and obedience to saint has feached the walayat:

- in his friendship, we found walayat the order has come above.

- because I get walayat with your friendship.
- till I have life, I don't refrain from your friendship (Ibid 149).

Elsewhere he express that he is follower of Ali, so his walayat is definite.

- I'm follower of Ali (real follower of Ali)so my walayat is definite (Ibid 530).

In the light of walayat he has reached to walayat like saints as God's friend is in formed about interior and exterior of deeds he make this claim about himself:

- I see real meaning of walayat in your wallayat.
- My eye is bright of walayat light, I have received wallayat.

- From and meaning both are with me, from walayat and prophecy is.

- I found real meaning of walayat due to your friendship, every moment.

- I found real meaning of walayat (Ibid 557).

He says that he has a stratus that only saints have that rank he calls others to hear the teaching of walayat:

- Nemat al –lah reachto the point, where don't reach except saint (Ibid 179).

- Hear meanings that state walayaT.
- I have a sign that is sign of walayat.
- The world is freshen like eram garden.
- We receive the order that is walayat.
- From table of Nemat Al-lah eat something.
- That's from walayat table (Imam Ali Pay attention to us).

Shah Nemat al-lah extende. his lineage to household of prophet and he says that he has reached to walayat rank that his ancestor has granted him, as a result, he knowhimself as legacy of prophet:

- He's legacy of Muhammad and Ali.
- Nemat al-lah who is emir of emirs.
- When I see Nemat Al-lah.
- I see relic of prophet.
- I'm Nemat al-lah and I have lineage from progeny of Mustafa.
- Sun is a bit of his light.
- Walayat throne found of my ancestor.
- Sayidam grant me robe and crown (Ibid 273).

Discussion

Prophecy and walayat has a special place in Divan of Nemat al-lah vali. more than anything his sincere love to prophet and his revered household is refelected.

In the pomes as far as we knew him as real sincerely of prophet.

He believes: God (Allah) has granted walayat to prophet who can advice people toward perfection, so anyone who has devotion and love to his family and

take a step in their way he achieves to perfection, and anyone has grudge of this family. he become mislead. He says that the condition of prophecy acceptance is having walayat until man doesn't reach to walayat rank, he couldn't reach to prophecy.

As a result walayat is foundation of human perfection shah Nemat al-lah has written several odes in praising of prophet independently. he has pointed out finishing of prophecy with prophet Muhammad like other mystics he says if the prophet Muhammad is the last of prophets, Imam Ali is Alsosetting the seal so he Know Ali as executor and successor of the prophet.

The walayat of Ali is derived from walayat of prophet.

His Know God as absolute governor that has granted walayat to prophet and Imam Ali is saint of believer after him He believes if one wants to reach the walayat rank, he should resort to prophet and his household.

He claims that he has reached such walayat.

He says: in this way shouldn't fear of difficulties and obstacles as imam Hussain sacrifice his life in this way until he reach to perfection.

He Know the way of innocent Imam as continuation of prophet way so he respect to the prophet and his household.

Correspondence to:

Majid Yazdan Panah (PhD)

Department of Persian Language and Literature, Payame noor University, Iran

References

1. Quran
2. Badii. Muhammad (1384) life and Research mohye Al.din Ibn Arabi, first Edition, Tehran, Publication pazineh.
3. jami Abd – Al Rahman (1368) Nafahat Al – ons. correction: Mehdi: Tavhidi: pour, fifth edition. Tehran sokhan.
4. shah Nemat al-lah vali mahani Kermani sayed NourAl-din (1387). Poetry. introduction: saeed Nafisi, first edition, Tehran: look.
5. Tabatal, sayed Muhammad hussain, Tafsy Al-myzon, vol 10,6 trans lation: sayed Muhammad Baqir mausavi Hamedani, published in Tehran Islamic.
6. Ain Al – quzat Hammedain, Abolmali Almyanji (1389) arrangements translation, Afif Asiran, eighth edition, Tehran, manochehri.
7. qadr dan qara maleki, Muhammad hassan (1388). Ain khatam fourth edition, Tehran. institute of culture and Islamic thought, Tehran.
8. Gheisari, Davoud (1387), describes the fusus al-Hikam of ibn arabi, first edition, Tehran: molly.

9. kashani, Izz al – Din Mahmoud, (1388), Misban Alhdayh and Meftah Al-kefayh, the introduction and correction: Muhamad Reza Barzgar khaleghi and Efat Karbasi, Tehran, Zavra.
10. Lahiji, shams al –Din Muhammad: mafatih Alajaz Fi sharh Golshanzar, introduction and crooection: Muhammad Reza Barzgar khaleghi and Efat Karbasi, Tehran, Zavar.
11. mousavi. Tabrizi, sayed mohsen, introduction to practical mysticism and purity of soul and knowing of comprehensive human first edition, Tehran. Nour Ali Nour.
12. Mau lavi, jalal al.Din Muhammad ibn Muhammad. (1386). A comprehensive description of the masnavi, first book to attempt karimi Zamani, twenty – fourth edition: Tehran, information.
13. Nasafi, Aziz al.Din (1388). a collection of treatises known as the perfect man, Translation and interoduction: sayed Ziya Al-Din Dehshiri, Tehran, Tahoori.
14. Al hajviri Al- ghaznavi Ali lbn Al-osman (1387). Kashf Al-mahjob, sixth edition, Tehran L Tahoori.
15. yaserbi, yahya (1374) theoretical musti cism, qom Islamic publications of qom Theological center.

7/19/2014