

**Introduction of Masnavi Qaza and  
Qadar(Predestination) of Mirza Ahmad Sand Kashani  
(12th century)**

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**Introduction**

The subject of " Qaza and Qadar" (Predestination) is one of the most challenging theological topics that is sporadically reflected in all periods of Persian poetry. But in the Safavid period, this theological issue became the center of several diversified stories (poems) creation In a way that from the beginning of Safavid to Qajar, a stream of Composing Qaza and Qadar" (Predestination) was formed in Persian poetry. Most of these Masnavi are scattered in the form of manuscripts in between the corpus and manuscripts. According to a research project, about 45 cases of Masnavi Qaza and Qadr have been identified so far, of which only 4 have been published. One of these poems is "The Poem of Qada and Qadr or Atash khane e ghayb" by Mirza Ahmad Sand, which has been mistakenly recorded in the manuscript lists as "Bukharai Sarhandi". In this research, it will be proved that this poem originally belongs to Mirza Ahmad Sind, one of the talented poets of the twelfth century. Then this poet and his poem will be introduced.

**literature review, objectives and research method**

Zolfaghari (۱۳۷۴) in an article, has introduced and studied the Masnavi "Chah Vesal Lily and Majnoon" by Mirza Ahmad Sand. Also, he has collected ۶ cases of Masnavi of this poet and has published them along with an introduction about the poet and specifically his "Masnavi Chah Vesal" in a book entitled Chah Vesal (۱۳۷۶). Apart from these two works, no book or article has been published about this poet.

Ahmad Sand is one of the beaux esprits but lesser-known poets of the Safavid period, who is also composed Qada and Qadr poem and his Masnavi of Qada and Qadr, entitled "Atash khane e ghayb", is one of the different Masnavi in this field, in terms of intellectual content, narration and rhetorical aspects. On the other hand, in the list of manuscripts, Masnavi Qaza and Qadr have been mistakenly attributed to "Ahmad Bukharai Sarhandi". Therefore, the purpose of this research is: revival and introduction of one of the manuscripts of the Safavid period which is placed in the general form of Qada and Qadar poems; Content analysis of the work, introduction of Ahmad Sind, the lesser known poet of this poem.

This research is a fundamental research that has been done by library method.

**Discussion**

One of the diversified stories (poems) whose poet's name is incorrectly registered in the lists of manuscripts is the poem "Atash khane e ghayb" which is in the list of Dena and Fankha called "Ahmad Bukharai Sarhandi". There are two copies of this poem, one of which is kept in the center of the Islamic Encyclopedia (No. 3/519, 13th century) and

the other in the Center of "Ehyay e Torac e Eslami" (No. 1287/7, 14th century).

According to this research, the attribution of this work to Ahmad Bukharai Sarhandi is rejected. Some of the reasons for this claim are: Like other Masnavi of Ahmad Sind, the poet's pseudonym - Sind - is mentioned in the last verse of Masnavi. All the Ahmad Sind' Masnavi have a title, on the other hand, among the Masnavis of Qada and Qadr, only this Masnavi has name: " Atash khane e ghayb " . This is the only poem that has been written based on a moral principle (chastity and purity in love) among Masnavis of Qadha and Qadr, and this is the Ahmad Sind' style in all his poems. Numerous inscriptions about "Ahmad Bukharaee Sarhandi" of the Safavid era were carefully examined and his biography was not found in any of them.

The Masnavi : " Atash khane e ghayb " (version of ehyay e torac) consisting of 460 verses, has been composed in the bahre hazaj . This poem is the story of a pious young man who is subjected to the test of God , and the reward of his greatness is answering his' prayers (halal wealth and a beautiful girl) in this difficult test. The main theme of this Masnavi is based on the principle "The heart wish must be forgotten , Because in the end it's good"

This diversified storie (poem) is generally similar to other poems of Qada and Qadar in terms of form and observing some characteristics. But it also has many differences with other poems of 'Qada and Qadar', For example, one of the main elements of rhetoric in the poems of Qada and Qadr is simile, but in this text the frequency of simile is low. The defining rhetorical elements in this text are expansion, irony and

contradiction. Expansion is based on the battle between the two forces of soul and intellect.

From the view of narration, this Masnavi has a different plot from other poems of Qada and Qadr, and its characterization is much more complex than other Masnavi in this field. The main theme of poems of Qada and Qadr (the dominance of destiny over tact) is not repeated in this text; The main theme of this text is the victory of purity and wisdom over impurity and carnal desires, while, it shows the audience the victory of human will and tact. poems of Qada and Qadr are generally event-oriented and Generally, the Qada and Qadr,s poems are event-oriented and have a improbable and tragic ending, but the verisimilitude of this text has no general weakness and the end of the story is not surprising and improbable.

### **Conclusion**

One of the Masnavi of Qada and Qadr of the Safavid period is the Masnavi " Atash khane e ghayb " by Mirza Ahmad Sind, which is Unintentionally registered in the lists of manuscripts as Bukharai Sarhandi. In this research, the attribution of this Masnavi to Bukharai Sarhandi is rejected. Mirza Ahmad Sind is one of the unknown poets from Kashan in the twelfth century. Among the biographies of the Safavid era, only Nasrabadi's and sobh e Golshan's biography contain brief information about this poet. Based on this research, 9 Masnavi were identified from him: Chah Vesal, Negarestan Chin, Nakhil Sib (or Nakhil and Sib), Pand Darvish be Majnoon, govahi e do kabk , " Atash khane e ghayb " (Qada and Qadr), mokafat nameh e sind , An anecdote in satire and a work entitled "Ode of Sayyid Muhammad Sind alias

Kashani" which is in fact in the form of Masnavi and belongs to Ahmad Sind but is recorded in the name of Mohammad Sind based on the scribes' mistake.

This poet has also tested his poetic talent in composing the poem of Qada and Qadr and has created a different work in this field. His Masnavi is one of the poems of Qadha and Qadr in terms of observing some formal and linguistic features, but it is different from other Qadha and Qadr in terms of intellectual content, narration and rhetorical aspects.

**Keywords:**

The diversified stories of " Qaza and Qadar", " Atash khane e ghayb" poem , Mirza Ahmad Sind, Bukharai Sarhandi.

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