



International Journal of Advanced Academic Studies

E-ISSN: 2706-8927

P-ISSN: 2706-8919

www.allstudyjournal.com

IJAAS 2020; 2(4): 504-510

Received: 06-10-2020

Accepted: 17-11-2020

Sunatullah Noori

Assistant Professor,
Department of Dari literature
and Language, Faculty of
Literature and Language,
Nangarhar University,
Afghanistan

Moutasim Billah Omed

Department of Dari Literature
and Language, Faculty of
Literature and Language,
Nangarhar University,
Afghanistan

Corresponding Author:

Sunatullah Noori

Assistant Professor,
Department of Dari literature
and Language, Faculty of
Literature and Language,
Nangarhar University,
Afghanistan

History of rhetoric in Dari Persian language

Sunatullah Noori and Moutasim Billah Omed

Abstract

Rhetoric in Dari Persian is more influenced by Arabic rhetoric, and even the names of books written in the past about Dari Persian rhetoric and related terms are mostly derived from Arabic, which continued until several centuries ago, although a few new terms in addition to the old terms, all the previous terms are still the same as before. The first books of Dari Persian rhetoric are the Tarjumanul - Balaghah, Hadayeq al-Sehr and al-Mujam, which is the beginning of rhetoric in Dari Persian. Of course, what continues to this day is in fact a repetition and description of the writings of our forefathers. In the contemporary period, research on rhetoric continued by mentioning the same terms and titles without any shortcomings, and the purpose of writing rhetorical works was only at the request of students and the need for time to teach in universities. Literature has been added to it that in fact the method of work and research at this time continues according to the trend of that time.

Keywords: Rhetoric in Greece, rhetoric in Arabic, history of rhetoric in Dari Persian, books of rhetoric

Introductions

The discussion of rhetoric and what is intended is more apparent in Arabic literature, because Arabic literature, due to its inability to properly understand the meanings of the Qur'an and the speech of god, has resorted to a technique which it called rhetoric. In the pasts, in this field of knowledge discussed to form of general, and sometime later, as the sciences grew and prospered, not only this section but also other sections of the humanities went great degree and were divided into smaller branches. This part of human knowledge was also in a technique at the beginning of time and later was divided into three separate parts, which are: A) Bedey, B) Bayan, C) Maaney. Sometimes all three and sometimes the last two part of them are called bedey technique or bedey knowledge, and sometimes all three knowledge came under the title of rhetoric and were studied.

In Dari Persian language, rhetoric to Arabic method is under one title (rhetoric) and now it is divided into different sections and read separately. And we also in this article, Dari Persian rhetoric than related to connection it's with Arabic before Islam and after Islam, We have divided it, and later examined it as a library research, and from the fifth century to the fourteenth century, we have mentioned the works that have been used in this regard with its author. That such a thing had been done less before.

History of rhetoric in Dari Persian language

Rhetoric in Greece

Discussions on the origins, source, and background of eloquence and rhetoric in Dari Persian with related topics date back to the days of the scientists Greek ancients, who through translated from Syriac, Hindi, and Greek into Arabic and from Arabic into this language. Has been; namely, if we want to scholarism and search in Context, the roots of this section in Greece will reach Aristotle, Plato, Seneca, and before them. In ancient Greece, before the science was divided into several numerous branches, take parts to of eloquence and rhetoric; like the sophists of the classical period, which at that time the study of rhetoric was much more than the study of poetry. Even rhetorical schools taught this skill, the method of techniques of this profession was not for the purpose of teaching criticism but for preparing students in legal defense (Harland, 2014: 18).

One of the most prominent supports of ancient Greek democracy being courtrooms numerous was, which commons people there were express rights from self, so they paid attention to the art of rhetoric and effective speech. The sophists paid special attention to the subtleties of rhetoric and fallacies. Plato later discusses rhetoric in detail. He suggested that the speech be delivered according to the mood of the listener.

This is the same method that was used in our Abbasid era in our semantics as "speaking according to the needs of the audience" after Plato, Aristotle wrote an independent book in this field. Finally, it can be said that the basis of rhetoric, or in the East and in the West, is Aristotle's two books, namely *Boutiqa* and *Rhetoriqa* (Shamissa, 1994: 18).

Beside than, the eloquence and rhetoric of the sophists and the way they taught and influenced their words were so effective that they led Plato to their lectures at the age of eighteen, and apparently attended their lectures for two years. The sophists were tourists teachers who became famous from the mid-fifth century, when at that time the literary curriculums in Greek schools was limited to teaching Homer's poems, this class of teachers had teaching foreign subjects from that program. And they traveled from city to city, and they receive instead money teaching private general lessons. And whoever wanted to participate in political work, they needed to learn the skill of speech, and to make political decisions, judicial sessions were held and to impose their opinion on others (Plato, 2009: 18).

The other is that in classical times it was rhetorical scholars who discussed about meter, method of speech, and literary crafts ... The highest persuasive and motivating language claim made by the first rhetorical scholars, to wit sophists of the fifth and fourth centuries Bce. On view sophists, language was considered an irresistible and dominant power. Gorgias saith: "Persuasive speech forces the audience to agree with what has been said and done, and the union between speech and motivation shapes the mind as it pleases", to says Gorgias this impression is physical: the effect of speech on the basis of the mind is the same as the effect of the prescribed medicine on human nature ... It is place of unfortunate that there aren't left from the sophists direct works and evidences (Harland, 2014:19) What Gorgias has said is the same as Plato's vision because in Plato's works come to that: "With the help of Rhetoric, to wit, the art of speech, he has persuaded the patient to follow the doctor's instructions. (Shamissa, 1994: 18) Rhetoriqa or Al-Khataba Aristotle, which was translated into Arabic by Ishaq Ibn Honain in the third century Hegira, translated it is three knowledge. In the first part, the art of rhetoric, its benefits, purpose, definition of rhetoric and its types are discussed. In the second part, the emotions of the listener's moods and interactions or the phrase other requirements of the audience and speech that is appropriate to his mood have been discussed. In the third part that, of style and manner in which the orator should speak, so that his speech is replaced in the heart and his speech is clear and apparent and his words are not convolution of sound and convolution of thought (Moqadam and Asharafzada, 2013: 6). Of course Aristotle as Plato says in his rhetoric: "How to speak effectively said and convince the listener" (Shamissa, 1994: 21).

For any reason, after the Sophists, the study of rhetorical techniques developed more in the regard of technology than in the philosophical regard. Aristotle's book on rhetoric undoubtedly had a great impact on guiding the commensurabilities of rhetorical lead to a more moderate path. And after Aristotle, the works of rhetorical critic's date back to the first century. At that time, theological styles were divided into three parts (sublime, glorious and moderate) and each of these styles encouraged and Stimulation depends on you and you want a specific audience. From a rhetorical point of view, each of these

three styles had no special superiority over the other, and each of them is a tool for separate work (Harland, 2014: 19). Hence, one of the subjects of rhetoric and eloquence is to speak according to the mood of the audience, which after Aristotle, according to the mood of each audience, a special style should be considered. Although the Greeks dealt with rhetorical issues shortly before the Arabs, the method of Greek rhetoric has entered the Arabic language through translation. Rhetoric existed in which Arabs before Islam and after Islam, but with the advent of Islam and the prophecy of the last prophet of the Qur'an, its importance became even greater. Now, for more clarity, we will discuss rhetoric in Arabic literature and we will divide this issue into two parts, which is rhetoric before Islam and after it.

Rhetoric in Arabic literature

From ancient Greece, when it comes to Arabic literature, we see that the Arabs are also advanced in this field and translated books from Syriac, Hindi and Greek, which in itself has a great impact on the growth and development of rhetorical sciences. And if we trace the history of the origin of this art in Arabic literature, we should divide the literature of the Arab into two periods, because the Arabs in both periods had eloquent and oratorical words:

The ignorance era

In the poetry of the poets of the pre-Islamic period, there were also aesthetic issues of speech such as simile, metaphor, trope, and other parts of rhetorical techniques. The Arabs of the pre-Islamic period knew the eloquent words and were able to bring eloquent and oratorical words. Demanding of God from them for bringing one verse same to Quran indicates to word eloquent and oratorical, saying: رَبِّ يَبِّ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُرَكَاءَكُم مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ translation: And if you are in doubt as to what We have revealed to your servant, bring (at least) a surah like it; And call on your witnesses other than God, if you are truthful. (Surat al-Baqara, verse 23). As a result, in this parable, they have not succeeded in quoting a verse similar to the verse of the Quran.

And at elsewhere God says: « قُلْ لَئِن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا » Translation: O Prophet (PBUH): "If humans and fairies (jinn and humans) come together and try to bring an example like Quran, they will not bring the same; Although they help each other (in this work)" (Al-asra ': 88). As a result of the above verse, it is known that the Arabs of the pre-Islamic era were fully aware of rhetoric and their words were at the peak of eloquence and rhetoric, because the poets of the pre-Islamic era knew eloquent speech and were able to bring eloquent and oratorical words.

Jahez Basri (d. 255 AH) in his book *Al-Bayan wa Al-Tabiyin* describes the Arabic words of the pre-Islamic period in colorful patterned fabrics and says: « وصفوا كلامهم و اشعارهم فجعلوها كبرود العصب، و كالحلل... » (Jahez, 1997: 222), and also praises the Arabic orators linguistically. This is the reason why the orators of that period used different rhetoric techniques and were familiar with the beauty and elegance of speech (Moqadam and Ashrafzadeh, 2013: 4). Finally, it can be said that the existence of Suq Okaz in Mecca and the competition of poets with each other in eloquence and rhetoric, another reason for the existence of eloquence and rhetoric in the era of Arab ignorance; And the existence of criteria and scales that poets should write their poetry in the

same measure, of course, these scales are in fact the principles of Arabic rhetoric (Moghadam and Ashrafzadeh, 2013: 4).

The era of Islam

In the post-pre-Islamic period, which is the beginning of Islam, the political and even ideological thoughts of various groups, in order to exaggerate and impose their words on others, resorted to eloquent and oratorical words, which has been effective in creating rhetoric and its growth. Now, with the advent of Islam and Prophet PBUH, all sciences and technologies are in the service of the divine word and the prophetic tradition, as well as the sayings of the Imams and Mujtahids of the religion. For example, the theologians of the second century AH, such as Wasel ibn Atta (d. 131 AH) and Bashir Ibn Mutamar (d. 200 AH), used various words and various beautiful sentences in their debates, so that Where Jahez in the book of Al-Bayyan and Al-Tabeen has assigned Babi to (the rhetoric of the theologians) and has said from the saying of Bashir Ibn Mutamar: ((Arabic word)), translation: It is suitable for the speaker to know. And then he speaks for each class according to its needs and status. If we pay attention to human words, it can be deduced from the definition of rhetoric, which corresponds to the words appropriate to the present and the position of the audience (Moqadam and Ashrafzadeh, 2013: 5).

Among Islamic scholars, rhetorical debates have been considered from the very beginning on the occasion of interpreting the Quran and understanding it. According to Zmakhshari, (the famous commentator of the Quran in the sixth century and the author of the book Tafsir Kashaf), he says that if someone is more retentive than Ibn al-Qurayyah in historical stories and discussions and is more knowledgeable in grammar than Siboyeh, he still cannot do without knowledge of two sciences. Identify the meanings and expressions, of Quran depth verses. From this we can understand the importance of semantics among Islamic scholars (Mohammadi, 2013: 16).

In addition, we know that all the techniques of Arabic literature, from words, grammar, syntax, interpretation of the Quran, semantics, locution, novelty and poetry critique, are all born of the emergence of Islam and the Holy Quran, and therefore it is considered part of the Quran sciences. The basis of the Hanif religion of Islam and the mature divine authority in the resurrection and livelihood of Muslims has been revealed in eloquent Arabic and is adorned with the miracle of eloquence and rhetoric, and the hadiths of the Prophet, which is the second pillar of Islamic law, are in Arabic. The book and tradition, which is based on the Quran and the hadiths, is in Arabic. And the Shari'a sciences, principles and hadith were in Arabic; all of this had a great impact on the growth and development of rhetorical techniques in Arabic literature.

The science of rhetoric, which is one of the most important pillars of literary criticism among Muslims, was actually created by theologians because belief in the miracle of the Quran is one of the creeds of Muslims, and to understand the rhetorical meanings of the Quran, it was necessary to know these miraculous meanings. According to these books and treatises that have been written in this field, all shows the astonishment of Muslims and their consensus on the rhetoric of the Quran, and the most famous books in this field is the miracles of the Quran by Judge Abu Bakr al-Baqalani, one of the most famous theologians. He was an Ash'ari who died in the year 403 AH. In this book, he has a detailed discussion about the miraculous aspects of the

Quran. Another important research he has done in this field is the sayings of Imam Abdul Qahir Jorjani in the secrets of rhetoric and the reasons for miracles, which in fact should be considered as the basis of rhetoric among Muslims (Zarrinkoob, 2010: 165-166).

Therefore, this superiority of the order of meanings and words of Quranic verses as well as it's punctilious and subtleties and later the words of eloquent Arabic poets were explained according to the grammar of the Arabic language and laws were extracted to be an example for Arabic writers. Science has added to the controversy over eloquence and rhetoric, which can be traced back to Aristotle's rhetorical book. At the same time, the sciences of diction and novelty were formed based on Aristotle's discussions in rhetorical books and the three sciences, novelty, expression and semantic (rhetorical sciences) were considered as the most important literary sciences (Shamissa, 1994: 21).

Muslim Ibn Walid (d. 208 AH), the poet of the Abbasi period, was the first that said the merits of the word novel, then Abu Tamam (d. 231 AH) exaggerated these industries in his poems and to a greater extent (d. 284 AH). He used it reasonably ... Abdullah Ibn Mu'taz (247-294 AH) collected eighteen literary industries for the first time and founded a novel science (Esfandiarpour, 2009: 18).

But around 274, when Ibn Mu'taz wrote novel science, until the time of Sheikh Abdul Qahir Jorjani. In this period, the three techniques were separated from other literary sciences but were mixed with each other, that is, only in the novel art, they discussed the topics of semantics and expressions such as rhetoric, simile and metonymy, metaphor and irony (which are the topics of expression and semantics). Finally, it can be said that the first person to compose the novel technique that includes the contents of semantics and expressions, which (as mentioned before), is Ibn Mu'taz, whose date of authorship is in (274 AH) according to his own definition (Homayi, 1994: 14-15).

In any case, if we summarize, the most important rhetoricians of the Arabic language with their literary works are as follows: Fara '(207 AH), Abu Ubaidah ibn Mu'ammir ibn Muthanna (213 AH), Bashir ibn Mu'ammir mentioned by Jahez in al-Bayyan wa al-Tabiyin, Jahez Basri (255 AH), Ibn Qutaybah (276 AH), Abdullah Ibn Mu'taz (296 AH), Ahmad Ibn Fars Laghi Razi (390 AH), Abu Hilal Askari, Rashiq Qirwani, Sheikh Abdul Qahir Jorjani (471 AH), Zamakhshari (538 AH), Sakaki who for the first time in Moftah-ul-Ulum determined the limits of rhetorical sciences and divided rhetoric into three types, semantics, expression, and merits(novel).

As a result, the seeds sown by the first Arab rhetoricians gradually grew. And it became a fruitful tree that the rhetoricians of other languages, the summarists of Persian got advantage (Moqadam and Ashrafzadeh, 2013: 7-14). In the next section, a look at the origins of Dari Persian rhetoric will be the first rhetorical works in this language and the difference between the rhetorical works of the ancients and the later ones, and this section, like Arabic rhetoric, will be divided into two parts, before and after Islam.

Rhetoric in Dari Persian Before Islam

What was discussed was more about the historical roots of the science of eloquence and rhetoric in ancient Arabic and

Greek literature. To be able to understand its origin. And now, we must begin the discussion here as to when this technique entered the literary sciences in Persian literature. Therefore, it can be said that the discussion in this case relies more on the discussions of Arabic rhetoric, because the eloquence and rhetoric and its related parts have been translated from Arabic into Persian. In Arabic literature, rhetorical debates were in the service of poetry, especially the divine word and the hadiths of the Prophet and the sayings of the Imams, and in the Persian language it can be studied and applied more in the language of poets and writers.

Dari Persian language and literature is also related to pre-Islamic Arabic language and literature, although many of the honors of Arabic literature, from poetry to syntax and even the division of rhetorical sciences, are more relevant and owed to Khorasanians and Iranians, because they were Ajamis. Who created a great revolution in pre-Islamic Arabic literature and excelled in preserving Arabic poetry. Abdul Mohammad Ayati in his book entitled "History of Arabic Literature from the Pre-Islamic Age to the Contemporary Century", says: "Among the poets and writers who have created valuable works in Arabic. Such as Ibn Moqafa, Abu nawas Ahwazi, Bashar Takharsatani, Mahyar Delami, Abdul Hamid, Ibn Al-amid, Sahib Ibn Ibad and the Qamus have a very high position.

He goes on to point out the Persian poets who have preserved the poetry collection of the Arab poets of pre-Islamic era, and says: For a long time, our poets have recited the poems of the ignorant Arabs, and those who had memorized Arabs poets have boasted to those who could not even read the ode of Umar ibn Kulsum, to say that they knew good Arabic. (Al-Fakhouri, 2009: p. 12)

In fact, it was Abu Nawas Ahwazi and Bashar al-Takhar who made slight changes in Arabic poetry and criticized the old tradition at the beginning of the poems that their poets and their companions should stand in the ruins of their beloved house and shed tears and call for destruction.

They dropped it themselves. Abdul Hamid introduced new methods in his writing, which some call the Iranian method. That is, in the face of that concise prose that had been inherited from the pre-Islamic era, it paved the way for elaboration for the writers. Hence, he is considered the initiator of Arabic prose (Al-Fakhouri 2009: 13).

It is understood that Khorasanians have full access to and knowledge of pre-Islamic Arabic literature based on their understanding and ability. It is possible that attention to this art was given in both languages in the pre-Islamic era and their rhetoric dates back to pre-Islamic times.

According to a pre-Islamic tradition, there is no trace of rhetoric in Persian literature, but what can be seen in the words of their poets and writers is more after Islam. But Mr. Shamisa refers to a work that indicates the existence of pre-Islamic Iranian rhetoric, which says: "Jahez mentions a book called (Karvand) which was one of the pre-Islamic Iranian rhetorical books.

Perhaps there is nothing left of it in this book, there have been discussions of meanings." (Shamissa, 1994: 21). If we accept this, we can say that in Persian-Dari language before Islam (not in Arabic script but possibly in Pahlavi script) there was rhetoric, which after Islam has developed significantly in Arabic script, but now which evidence and work? It is not from the past.

After Islam

Rhetoric in Arabic and non-Arabic literature, especially Persian literature after Islam, grew a lot and many works were written in the field. Later, this art was divided into three parts (novel, expression and semantic). There have been.

The first person to establish the art of expression and separate it from the art of semantics and novelty, and also to compile the rules of the science of semantics and expression, is Sheikh Abdul Qahir Jorjani, who is the author of the book (Asrar-albalaghat and Dalail- alajaz) and one of the leaders of Arabic grammar and literature. He died in the fifth century in the year 471 AH.

Homayi says about the writing of Arabic rhetoric and its distribution by Iranians: "This is one of the honors of Iranians who were the first founders or compilers of this art. Of course, in the mere knowledge of Ibn Skeit Ahwazi, and in Sibavi syntax, and in the lexicon, the first person was Abu Ubaydah ibn Umar Musana, all of whom were Iranian" (Homayi, 1994: 12-13), Imam Fakhr Razi has said that Imam Abdul Qahir Jorjani extracted the rules of the science of meaning and expression and arranged its arguments and proofs and made great efforts to discover its facts.

But Fakhr-e-Razi has quoted these words in the book (Nehayat Al-Alijaz fi Alam al-byan) and the only objection that Abdul Qahir pointed in two books is that, they are free from observing the order of chapters. Imam Fakhr Razi tried to eliminate this defect in Nehayat alijaz (Safa, 1990, vol. 2: 323).

In any case, the performance of Khorasanians in Arabic literature had a great influence on the Persian language and literature, and if anything is written in Dari Persian, it is influenced by the Arabic language.

Later, there were poets in Persian who, at the beginning of composing poetry, noticed the literary industry and made special efforts in this field. Like Rudaki, Ansari, Shahid Balkhi, Ferdowsi and others, now we can justify this poem of Rudaki that says: If it comes to the treasure of language acclamation and praise, benefits come (Nezami Samarkandi, 1948: 54).

This poem was written by Rudaki in praise of Amir Samani. Nezami Arooz has said about Rudaki's poetry: "In this verse, one of the merits of seven industries is: first accordance, second contradictory, third series, fourth expression of equality, fifth torment, sixth eloquence, seventh steadfastness, And every master who is proficient in this science of poetry, as he thought, knows that I am in this calamity " (The same: the same), Therefore, Dari Persian rhetoricians extracted this technique to testify from the poetry of fourth and fifth century poets. It is understood that they considered the beginning of the emergence of rhetoric and eloquence in the fourth century AH

But Rezaqili Khan Hedayat says in his book Madrajeh al-Balaghah in Fan Badie: " as said that in the first Persian, the person who made the law of poetry and made it popular was Rudaki, This meaning is not correct because a group of Dari and Persian speakers(ancestors) preceded Rudaki and spoke and their poems have not annihilated and I have written many of them in a memoir called Majma 'al-Fasaha "(Hedayat, 1952: 5), But the main problem is that Mr. Hedayat does not name any particular poet in order to understand which person introduced innovative industries into poetry before Rudaki.

Mr. Alavi Moqaddam and Ashrafzadeh, quoted the above verse from Rudaki in the book of semantics and expressions, say: "Persian-speaking poets in the first period of Persian poetry used rhetorical techniques in their poems. However, in the Persian language, before the second half of the fifth century AH, no book on rhetoric has been written and no special term and conditions has been coined about it" (Moqadam and Ashrafzadeh, 2013: 14).

But in the second half of the fifth century AH, in connection with this section, the book *Tarjuman-ul balagha* Raduwiyani was written, Dari Persian language and literature with a connection that is common both in terms of religion and calligraphy and other cases with the Arabic language. Many terminologies of rhetorical techniques entered into this language without any exceptions and the same term has been used in this language.

And even the rhetoricians of this language, if they write a book on this subject, the names the book Arabic, but their research is related to Dari Persian rhetoric. As a result, it can be said that the emergence of rhetorical books and related terms is based on the emergence of rhetorical books and idioms in Arabic.

The oldest researches on Persian rhetoric have considered Bahram Sarakhsi, the poet of the beginning of the fifth century of the contemporary of Sultan Mahmud Ghaznawi, and Ahmad ibn Mohammad Manshoury Samarkandi of the contemporary of the same sultan and some others in the same century (Safa, 1998: 6). However, in the early fifth or second half of the fifth century, writings in Dari Persian began in this field. But what is the first book about Dari Persian rhetoric? It was previously mentioned as the first rhetorical work in Dari Persian, but to answer this question accurately, he quoted Moqaddam and Ashrafzadeh as saying:

"The first book on rhetoric written in Dari Persian is now available, *Tarjaman- ul balagha* is written by Muhammad ibn Umar radwayani,

Until recently, however, some scholars thought that the first book in Persian rhetoric was the book *Hadayiq al-Sahar* by Rashid al-Din Watwat Balkhi.

But when Master Ahmad Atash in 1326 AD obtained the manuscript of *Tarjaman Al-Balagha*, which was in Naskh script, in the library of the Conqueror of Istanbul, and the following year he tried to correct, edit and publish it and wrote an introduction to it. It turned out that the first book in Persian's rhetoric is *Tarjaman-Al balagha* of Muhammad ibn Umar Radwiani" (2013: 14-15).

Ahmed Atash, professor at Istanbul University, published the book on 507 AH was published in 1949, it was published again. According to this book, another valuable book was written in the late sixth century by Rashid al-Din watwat Muhammad Katib Balkhi called *Hadaïq al-Sahar fi Daqiqat al-Shir*, and it is also Persian in some semantic and original discussions (Safa, 1990: 324).

Muhammad Ibn Umar Radwiani says about the reason for writing his book (*Tarjuman al-Balaghat*) that the books I have seen or read about the art of rhetoric were all in Arabic and were for those who are familiar with the Arabic language. Feeling the need for a book on Dari Persian rhetoric paved the way for the beginning of writing Dari Persian rhetoric.

Naser Qoli Sarli and Fatemeh Sadat-Derakhshan quote Radwiani in an article entitled "Periodization of the History of Persian Rhetoric" says

I said, "When will it be enough for me to collect a book from this knowledge and bring it to remedial ballad and bring the rhetoric from Arabic to Persian" (2010: 15).

As a result, Radwayani's goal and motivation is to translate rhetoric from Arabic into Persian. But in writing his works, there is evidence of the indirect influence of Arabic rhetoric. But before Radawiyani, other authors introduced novelty, prose, literary industry, and the like (*zul-bahrain*) and *zul-qafiatin* into the texts of Dari Persian poetry in the fourth century. Persian writers have been writing since the same time. Finally, it can be said that the first books of Dari Persian rhetoric are:

The *Tarjaman al- balaghat* (probably written in the late fifth century) is *Hadayeq al-Sehar fi Daqiq al-Shir* (compiled between 551 and 568 AH) and *al-Mu'ajm fi Ma'air al-Ash'ar al-Ajam* (compiled between 614 and 630 AH).

Other books were also written in later centuries, based on descriptions and imitations of writings (fifth, sixth, and seventh centuries). In fact, it can be said that the mentioned centuries are the period of the beginning of Persian rhetoric. In the eighth century, Hassan ibn Muhammad, known as Sharaf al-Din Rami Tabrizi, died 795. AH has written a book called *Hadaïq al-Haqaiq*. In fact, this book is in the description of the *Hadayeq- al Sahar*. Of course, *Hadayeq-al sahar* was abstract,

He elaborated on this by the order of Shah Oveys Ilkani and brought evidence and examples of it from the Persian poems that were common in the time of the author.

There is another book called "*Al-Kafiya*" in Prose and Rhyme, its author is Mahmoud Ibn Umar Nejati Neyshapouri, who is one of the writers of the middle of the eighth century. Of course, this book is written in Persian and all its examples are from Persian poetry.

At the same time, another book called *Arazah al-Aruzin* by Abu al-Fadl Muhammad ibn Khalid al-Quraishi and also a book by Hindushah (Muhammad ibn Hindushah ibn Sanjar) known as Shams al-Din Munshi, a useful book called (*Dastur al-Kitab*) on the art of writing letters and another book by Muhammad ibn Ali Kharazmi is called (*Jalalieh*).

On the whole, the books written in the seventh and eighth centuries on various literary issues of the Persian language are remarkable (Safa, vol. 3, 1990: 297-298).

In the ninth century AH, the imitation, description and writings of past rhetoricians continued, and in the tenth century, the art of deconstruction was promoted in poetry.

In the book *Tazkera Nasrabadi*, which was written at the end of the Safawi era, a long chapter is dedicated to the enigmatists and their *Tazkera*.

Of course, mentioning each of them is beyond the tolerance of this article. We will only mention a few of their books by name < *Al-Haya fi Hal- al Moama* > that belongs to Badi-Tabrizi, and he is student of Kamaluddib khojandi. This book was arranged in an introduction and twenty-four "principles" and a "conclusion" and completed in the city of Yazd.

The publication of this book in other books such as *Halal Mutarz* in the art of riddle and mystery by Sharaf al-Din Ali Yazdi (d. 858 AH), and *Haliyeh al-Halal* by Nur al-Din Abdul Rahman Jami, the grammar of riddle written by Mir Hossein Maamai in (904 AH) has impact.

There is another book called "*Takmiel al sanna't*" in the novel science by Mir Ataullah Mahmoud Al-Husseini (d. 919 AH), and also the book "*Bada'i Al-Afkar Fi Sanaye Al-Ash'ar*" by Mullah Hussein Wa'iz Kashfi Sabzewari, who is

a poet of the end of the ninth century and the beginning of the tenth century. He has dedicated the types of seasonal poetry to poetry industries to the science of poetry criticism (Safa, vol. 4, 1990: 118-121).

Although the prosperity of riddles did not diminish after the tenth century, but despite the detailed books that were written about riddles or rhetoric techniques, there was no need for a new compilation in this way (Safa, 2011, vol. 5: 401), But in the eleventh century is the period of Indian method in which Indian Persian writers tried to deliberate the rhetoric of Dari Persian poetry, especially Indian method poetry, to the level of the Indian rhetoric system and return this knowledge to Persian ... In terms of time, this period corresponds to the period of the prevalence of Indian style in poetry ... This period has two important books: Tohfah al Hind by Mirzakhān Ibn Fakhreddīn Mohammad (compiled from 1069 to 1118 AH) and Ghazalan-al Hind from Ghulam Ali Azad Belgrami (written in 1178 AH). The Tahfat-al Hind is considered to be the first book of comparative study in Persian and Indian literary industries (Sarli and Saadat-Derakhshan, 2010: 21).

Zabihullah Safa mentioned other books in this day, called Poetry Instructions in Prose, Rhyme, Innovation and Poetry plagiarism by Mohammad Mazandarani "Amani" and the book which is in three articles and a conclusion about plagiarism. (Safa, 2011, vol. 5: 404).

In the thirteenth century AH, many books were written, including Abda al-Bada'i, which Akhwan Sales considered to be the most detailed and latest authoritative Persian work in the novel.

Of course, it may be detailed in terms of the volume of subjects, because he has composed 230 novel titles with Arabic and Persian evidence and accurate definitions based on the principles of rhetorical books.

"Between" 1283 to 1288 AH. He was writing the book "Abda al-Bada'i" (Shams al-Ulama Gorgani, 1998: 2).

And another book called Madaraj al-Balaghat by Rezaghi Khan Hedayat has been written in rhetorical science. The aim and motivation of the author is to describe and rewrite the previous books, and re-arrange the previous works and to conceptualize the language and their evidence for the audience ... Hedayat has written his book based on Hadaiq al-Sahar at the request of friends who have been looking for the order of the alphabetic dictionary, industries and irregular chapters of rhetoric books (Sarley and Saadat Derakhshan, 2010: 21).

What great scholars from the fourth to the thirteenth century have already researched, written, and described the science of rhetoric and left their works.

But we should not forget the recent works related to rhetoric in Iran and Afghanistan. For example, we can mention the great personalities and their books, which are as follows: Aesthetics of Persian speech in three parts, novelty, expression and semantics by Dr. Jalaluddin Kazazi; Semantics and expression of Dr. Mohammad Alavi Moqadam and Dr. Reza Ashrafzadeh; Semantics and expressions of Allama Jalaluddin Homayi and "Rhetoric and Literary Crafts" is also belongs to him;

Rite of speech by Zabihullah Safa; Rhetoric (semantics, expressions and semantics) by Dr. Mohammad Hossein Mohammadi; And new look at the novelty, expression and semantics of Sirus Shamisa; Semantics and expression of Dr. Jalil Tajlil; Semantics of Dr. Ahmad Ranjbar; What has been mentioned is the writings of Iranian scholars; Of

course, there may be authors who has written books in this field, but we did not mention here, it is due to lack of our access to their works not hiding the truth, because we wanted to refer to the works and authors that they left trace.

Along with Iranian scholars, many books have been written Afghan scholars, which are: novel book, and fluent speech in the science of expression and Semantics of the great author and poet of Persian literature, Abdolhaq Bitab;

Also, our contemporary Afghan scholar, researcher, poet and literary critic, Professor Abdul Qayum Qawim, has a book entitled Expression (Bayat); Along with that novel, the expression and semantics of our other scholar Said Ali Mohammad Eshraqi;

Also, the articles that may have been published recently in domestic journals, especially Afghanistan Academy of Sciences, in this field are respectable and should not be forgotten.

From the result of what has been clarified, it can be said that the difference between the work of ancient rhetoricians and the contemporary one is that in the contemporary period, they referred to the educational function of his work or the purpose of writing about deficiency completion work of others and the request of their contemporaries have considered as the purpose of writing their work.

For example, Rezaquli Khan Hedayat says:

Watwat has written a treatise on this science (Hadaye'q al-sahar) and it has many evidences from the Holy Quran, hadiths and the eloquent sayings of the Arabs and non-Arabs.

However, he did not make any arrangements in his writing and the poems of good Persian evidences were not distorted. Some friends, who are jealous of the garden because of their imagination, asked that a sweet treatise be written on these industries and innovations, so that the order of the letters of the alphabet in the prescribed manner is observed" (Hedayat, 1952: 4), Homayi also considered the purpose of his expressions and semantics book as the urgent need and desire of students that he wrote (Homayi, 1994: 8),

Shamissa also said that the purpose of writing his book of semantics is that in the last half century, scholars who have written in the field of rhetoric based on Arabic books in Persian rhetoric have tried to use Persian evidence as an appositeness.

And this in itself led to a pamphlet in this art that absolutely examines rhetoric in the Persian language, which has considered its work as the conquest of the chapter in the Persian rhetoric (Shamissa, 1994: 10), Or that the author of Abda Al-Bada'i considers his goal to be the author of a book that " for students of schools as well" (Sarley and Saadat Derakhshan, 2010: 21), somehow, it can be said that what the later ones did was a continuation of the earlier work of this art and they did not differ in the principle of this art.

Finally, it can be said that the works that have been written recently in Iran and Afghanistan are based on the evidence of traditional works, examples of contemporary poetry and new linguistic terms.

And the ultimate goal of everyone is to write textbooks for students in universities.

Of course, other works may have been written in our country before or after the mentioned works with separate purposes, which we have not mentioned their names or their works in this article.

This is not the sign of our indifference, secrecy, and disregard for their research, but of our lack of access to their work, and there is no malice intent.

Conclusion

What is seen in Dari Persian rhetoric actually exists in Arabic as well. Dari Persian language and literature has a lot in common with Arabic language and literature before and after Islam. Of course, such a commonality in rhetoric can be seen from the names of rhetorical books to the use of many terms in both languages with the same name in the writings of scholars. As rhetoric in Arabic before Islam was not very prosperous and most of what can be seen was due to the revelation of the Quran and the Prophecy of the Prophet after Islam. In fact, the advent of Islam led to the creation of this art. Of course, what is said about Arabic rhetoric can be applied to Persian rhetoric, that Persian rhetoric has grown a lot after Islam like Arabic, according to the differences of narrations, it has roots before Islam.

References

1. Alavi - Mogadam, Mohammad and Ashrafzadeh, Reza. (2007). Rhetoric. Seventh edition. Tehran: Zarah.
2. Al-Fakhouri, Hana. (2009). History of Arabic literature (from the pre-Islamic era to the contemporary). Translation, Abdul Mohammad oyathi. Tehran: Toos Publishing, eighth edition.
3. Esfandiarpour, Hoosh-mand. (2009). Brides of speech (critique and review and idioms and literary craft in novelty). Third edition. Tehran Ferdows Publications.
4. Hafez Shirazi; Khawaja Shamsuddin Mohammad. (2011). Divan-e HAFEZ; According to the version of Qassem Ghani and Mohammad Qazvini. First Edition. Tehran: Parwan.
5. Harland, Richard. (2014). A Historical Introduction to Literary Theory from Plato to Barthes; Group of Translators by Shiraz Atc: Ali - Masoumi and Shapoor jurkash. fourth edition. Tehran; Cheshmah Publishing.
6. Hedayat, Rezaghili Khan. (1952). Degrees of rhetoric in Figures of speech. print. Shiraz. Publishing Mohammadi.
7. Homayi; Jalaluddin. (2007). Rhetoric and literary industries. Twenty-seventh edition. Tehran: Homa.
8. ————— (1994). Rhetoric (based on Persian literature); Thanks to the efforts of Ms. Homayi. second edition. Tehran: Homa Publishing Institute.
9. Jahez; Abi Othman Omar ibn Bahr. (1997). Al- bayan and AL-tabeen, the second book of the first chapter, researched and explained by Abdul Salam Muhammad Harun. The seventh edition. Cairo: AL-Khanjy School.
10. Mohammadi; Mohammad Hossein (2013). Rhetoric (meaning of expression and novelty). Fourth edition. Tehran: Zavar Publications.
11. Nezami Arooz Samarkandi, Ahmad Ibn Umar ibn Ali (1948). Four articles; Edited by Mohammad-e Qazvini and edited by Dr. Mohammad Moin. The first edition of Armaghan Publications.
12. Plato. (2009). Republic. Translator; Fouad Rouhani. Twelfth edition. Tehran: Scientific and cultural.
13. Sarley, Nasser Gholi and Fatemeh Saadat Derakhshan. (2000). Periodicization of Persian rhetoric. Journal of Literary Criticism. year 3 · Numbers 10.
14. Shamissa; Cirous. (1994). Rhetoric (based on Persian literature). second edition. Tehran; Mitra.
15. ————— (2007). Figures of speech A New Outline, second edition. Third edition. Tehran: Mitra.
16. Shamsul-Ulama Gorgani, Haj Mohammad Hussein. (1998). Abdaulbadayah. By Hossein Jafari and introduction by Jalil Tajlil. First Edition. Tabriz: Ahrar Tabriz Publications.
17. ————— (2011). A History of Iranian Literature (Volume 5). Fourteenth edition. Tehran. Ferdows Publications.
18. ————— (1998). Ritual of speech (brief in Persian meaning and expression). Nineteenth edition. Tehran: Qangoos Publications.
19. Zarrin Koob. (2010). Literary Criticism (Volumes I and II). Ninth edition. Tehran: Amir Kabir.
20. Safa' Zabihollah' (1990). A History of Iranian Literature (Volume 2, 3, 4). Tenth Edition. Tehran: Ferdows Publications.