

Manifestation of Quranin “Hydar Babaya Salam” (Greeting To Hydar Baba)

Ibrahim Gebleh Arbatan¹, Dr. Ibrahim Egbali², Sakineh Faraji Shabiluei³

¹Department of Persian Literature and Foreign Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran

²Tabriz University, Tabriz, Iran

³PhD student of Persian language and literature, Rodhen Islamic Azad University

ABSTRACT

“Hydar Babaya Salam” was composed as a national and international work by Seyed Mohammad Behjat Tabrizi famous for Shahriar (1906-1988) in Azerbaijani Turkish in 1954. “Hydar Baba” is a small mountain located on a hill in Khoshnab village in east Azerbaijan. The poet was inspired by this mountain and he composed poems in his childhood. This work has been translated into different languages.

This literary work expresses a rural life and a village that possesses all components of a healthy life. Life is shaped as memory in its alleys for the poet after many years.

The authors try to investigate the relationship between “Hydar Babaya Salam” poems and Quran and Imams narratives. Indeed, this article is a comparative study of Quran and narratives and outstanding contents of “Hydar Babaya Salam”. This article tries to indicate the importance of Quran and narratives for Shahriar.

KEYWORDS: Shahriar, HydarBaba, Quran, narratives.

INTRODUCTION

Shahriar began to study the Quran and poems of Hafezin his five years old in 1911. His father was literate and Shiite and he believed in all human virtues. Shahriar was a religious person and undoubtedly his poems are inspiration of his Islamic beliefs (War affairs office, Ministry of Culture, 1989:7).

Shahriar is an aware poet that considers nature and its manifestation as signs of God. He elegantly expresses: “God deserves praise and gratitude and I witness that there is no God except him and Mohammad is the last prophet and he is gift of God and Ali is his successor Oh God, intercede from Ali for us and solve our problems that there is no interceder except Ali and his family”. (Shahriar, v.2, 2008:409).

So it is natural that a poet familiar with Quran and Imams narratives refers to Quran and narratives in expressing of beauty and stability of amountain. This fact that the world geography could have been affected by a mountain and in other words by “HydarBaba” hill, undoubtedly this influence owes to exalted nature of Mohammad Hussein Behjat Tabrizi. Hydar Baba became famous by publishing “Hydar Babaya Salam” in 1954 and after many years it is famous and this poetical work has been translated into several languages.

Reasons for popularity of “Hydar Babaya salam”

Shahriar is a popular patriot poet. He is a famous figure in battle, feast, Gnostics, happiness, sorrow, scientific, research and cultural sessions. His poems are read by professors and preachers in classes and mosques, lovers in their lovely expression, sufferers in explanation of their pain, children in showing their interest in their parents.

It can be referred to simplicity as the reason for eternity of the “HydarBabaya”. Of course characteristics like reflection of believers, usage of proverbs as verse, using common people dialect, attitude toward goodness, avoiding of wrong doing and usage of Azerbaijan folklores with unique skill and combination of emotion and feelings can be considered as reasons for eternity of this work. Skillful usage of Azerbaijani verbal elements has added to popularity of “HydarBabayasalam”. Name and memory of Shahriar is recalled by “the girls of upper village that bring iris and violet from brooks of HydarBaba, intimate villagers taking wheat ears to harvest, lover sphered climbing the mountain and narrates his depression by flute, Khoshgin alleys that smell by fresh bread, “Aunt Fatima” that gives fresh bread to the passersby, “Molla Ibrahim” that establishes school and the sound of reading Quran that is heard in mountains slopes and girls of the village going to the spring by carrying pitchers and all closed windows opening toward childhood and memories”.

“Hydar Baba” talks about coming and readiness of the villagers for new year (HydarBabayasalam, paragraphs 27-28-29-30), lovely stories of grandmother and story of eating of happy goat by wolf (ibid, paragraph 20), story of

*Corresponding Author: Dr. Ibrahim Egbali, Tabriz University, Tabriz, Iran.

depression of “Kuroglue” for “Ayvaz”(ibid,paragraph 74), playing of native plays by people(ibid,paragraph 21),lamenting ceremonies in “Moharram ”(ibid,paragraph 58),childrenjoyful plays ”(ibid, paragraphs 32-39-92) and other customs and traditions.

Shahriar and his believes

Shahriar is the poet who believes in Islam and Imams. The poems in praising of Imams have been affected by his belief.

He writes “it was my chance I was six years old when I was in village and I could read phrases but I could not understand their meanings. We lived in my aunt house; there were two books, Quran and Hafez Divan there .I read one day Quran and Hafez Divan other day. I got familiar with Quran and Hafez musical words and reading their poems was easy for me.I was lucky since I got acquainted with Quran and Hafez”. (Cultural quarter, no.2 :2). Avesta points to Shahriar popularity due to his divine gifts: “it can be said that thereis adivine gift rooted in the poet believes in this popularity in addition to his nature and capability .He studied Quran as an origin of unlimited goodness. All scholars and Arefshave been inspired and they will be inspired by this book. His poems are outstanding because of Quran” (Cultural quarter, no.2:12).

Shahriar owes his spiritual success to his pure nature:“I was depressed .I was good natured since my father waskind. I was taken five i dolsonce. I was interested in many things like music. Saba was crying when I played “Setar”. I entered to Dervishes group, when there was no Islam, dervish was an advantage. Now in Islamic period, it is impossible to isolate from Islam and I broke these five idols”(Cultural quarter,no.2:9).

The spiritual relationship between Shahriar and Quran is obvious in his works. This article tries to investigate Quran manifestation in “HydarBabaya salam”.At first it seems necessary to refer to the impact of Quran on Shahriar.

Influence of Quran

There are different ways in impact of Quran on poets:

1-vocabulary effect:

This style is used in three ways:

a- Borrowing: the word or phrase of Quran and narratives is used without changing its Arabic structure.

b-Translation: the poet translates the word or phrase into Persian.

c- Extract: the poet extracts the word or phrase from Quran and narratives.

2-propositional effect

a- Adoption and assurance :in this style the Quran phrase and narratives are quoted with the same Arabic structure.

b- Change: sometimes the poet changes the miracle and narrative in special way for preserving of meter.

3-reporting effect:

a- Translation: miracles and narratives are translated as free association or literary into Persian.

b- Interpretation :in this style the poet explains the miracle and narratives for expressing of his subject.

4-principle and allusion effect: the poet receives his poem basics from a miracle and composes his poem accordingly.

5-paraphrase effect: the poet selects a miracle or narratives and paraphrases it.

6-comparativeeffect: thisstyle is a kind of simile and allegory and the poet uses a miracle or narratives as simile or allegory.

7-pictorialeffect: the poet borrows the image of the poem from miracle or narratives and it is comparative effect.

8-structural and style effect: in these styles the poet employs the structure and style of a miracle or narratives .For example Hafez uses Quran miracles in his sonnets and he considers several subjects in one sonnet like miracles of Quran that they are diverse according to subject matter.

9-multiple effect: this style consists of several styles used in the previous couplets. It can be concluded that the poet has used several effects in one couplet. (Manifestation of Quran in Hafez poems ,Elaheh Chitsazquoted from Rasrgoo,2004).

In this poetical work, Shahriarus uses multiple effects and his poem role playing is combined with his poetical imagination as a result of direct effect of Quran. He uses Quran and narratives words in poetical meter. By investigation of the sepoems, the relationship between Quran and narrative and these poems becomes obvious .It is feasible to establish a relationship between Quran and narratives and couplets by poetical sense.

When autumn leaves fall,
And clouds hover over our village,

Skeykhalislam calling for prayer with pleasant voice,
His spiritual words dropped on hearts,
Even the trees bow to his prayer
(HydarBabayaSalam, paragraph 14)

Shahriar explains different nature manifestations while remembering his childhood and in final paragraph he refers to a couplet that it is translation of this miracle: the trees and stars praise him (Alrahman/6).

Of course following miracles point to prayers:

1-Hast thou not seen that Allah, He it is whom all who are in the heavens and the earth praise. (Al-Nor 41)(Light)

2-what are in the earth and sky praise him.(Hashr/1, Al-Hadid/1(iron),Al-Tagabon and Jomeh/1)

3&4-The seven heavens and the earth and all that is therein praise Him. (Al-Isra/44)

5&6-The birds in their flight ,of each He knows verily the worship and the praise; and Allah is Aware of what they do and the birds in their flight? Of each He knows verily the worship and the praise; and Allah is Aware of what they

7-thunder hymneth His praise. (Al-Rad/13)(thetunder)

8-The angels hymn the praise of their Lord and ask forgiveness for those on the earth.(Al-Bagareh/30,Al-Rad/13,Al-Shora/5,Al-Safat/166 and Saba/40-41)

9-Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehend all things in mercy and knowledge, the refer forgive those who repent and follow Thy way. Ward off from them the punishment of hell. (Al-Gafer/7,Al-Zomar/75)

10- Unto Him belonged whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary.(Al-Anbiya/19-20(the prophets),Fosolat /38,Al-Araf/206)

11- Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein a lamp is. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guides unto His light that He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things.(Al-Nor/7-35)(light)

12-Their prayer therein will be: Glory is to Thee, O Allah! And their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!(Yuns/10)

13-If Allah afflicts thee with some hurt, there is none who can remove it save Him; and if He desires good for thee, there is none who can repel His bounty. He strikes with it that He will of his bondmen. He is the Forgiving, the Merciful Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever earth only against it. And I am not a warder over you. (Yuns/ 107-8)

14-Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding, Such the heavens and the earth, (and say): Our Lord! Thou creates not this in vain, Glory be to Thee! Preserve us from the doom of Fire.(Al-E-Imran/ 190-1)(the family of Imran)

15-Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end. Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled. They will say: Be Thou Glorified! It was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk. (Forgan/ 15-18)

16-The best among them said: Said I not unto you: Why glorify you not (Allah)? They said: Glorified is our Lord! Lo! We have been wrong-doers. (Al-Galam17, 28-29)(Pen)

17-And the fish swallowed him while he was blameworthy. (Safat 142/Al-Anbiya/87)(The prophets)

18- Remember thy Lord much, and praise (Him) in the early hours of night and morning.(Al-E-Imran/41)

19-Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise. And the birds assembled; all were turning unto Him.(Al-Anbiya/79,S/18)(the prophets)

20-And when Moses came to our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self) that I may gaze upon Thee. He said: Thou wilt not see me, but gaze upon the mountain! If it stand still in its place, then thou wilt see me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee. (Al-Araf/143,Taha/33)

21-And when Allah says: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he says: Be glorified! It was not mine to utter that to which I had no right. If I used to say it,

then Thou know it. Thou know what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden.(Al-Maedeh/116)(the table)
22-Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou may find acceptance.(Taha/130,Hajar/98,Yusuf/108,Al- Isra/93)

The creators, reflector of warning

Shahriar like other aware Arefs observers the nature phenomena with wisdom and employs it as a sign for identification of God .Hazerat Ali (peace be upon him) says: think about sun ,moon ,tree, stone, difference between day and night, waves of seas, abundance of mountains ,height of mountains ,diversity of words and difference in languages as signs of God. Alas on those who do not accept the signs and deny who foresight (Ali ibenAbitaleb,2000, speech 185:361).

“Shahriar is a representative of a positive social and humanity society and he composes poems about patriots, brevity, serving people, propagation of liberty ,support of justice and equality, women rights, respect to religions, support of revolution, people liberal movement and other humanity principles. He participates in all Iranians movements in Islamic revolution.”(AfrasyabPour,2001:480).

Haydar Baba the geese of Guri lake,
The musical melody of the wind at twisted highways,
The summer and autumn seasons of the village,
Are like moving pictures in front of my eyes!
I sit and watch them within myself (HydarBabaya Salam,paragraph 10).

There are many miracles in Quran that invite people to thinking.
“Thinking” is repeated eighteen times ,“wisdom “is repeated forty nine times,
“Knowledge ”is repeated eight hundred fifty four times. These words are repeated nine hundred twenty one times in Quran suggesting the importance of the subject. There are miracles about thinking about creation of sky ,statues of the past, movement of stars ,moon and sun and other phenomena as signs of God.

1-We shall show them our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?(Fosalat/ 53)

2-Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou create not this in vain. Glory is to Thee! Preserve us from the doom of Fire. (Al-E-Imran /191)

3-Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind is disbelievers in the meeting with their Lord. (Rome/8)

4-Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.(Gafer/ 82)

In addition to above miracles the human being is ordered to thinking about God signs in different ways in miracles like Nahal(tree)(11-16),Al-Bagareh(Cow)(164),Yuns(101),Al-E-Imran)137,191).

Satan the permanent enemy of human

Haydar Baba, Satan has misled us!
Has dug love out of our hearts,
Has dictated to us the fate of dark days!
Has turned the people against each other!
Friendship is drowned in blood (HydarBabaya Salam, paragraph 12)

Avoiding of Satan and his intrigues is characteristics of believers .Ahmad iben Fars in his book “MoejemMogayeslogat”v.3(comparison of the words) writes about Satan: some scholars suggest that “Shytan” is not Arabic and it originates from Hebrew in meaning of enemy and mean and some believe that it is rooted from Arabic from “Shatan” means leaving or it is rooted from “Shat”meaning destruction because of burning or other phenomenon. So, it is called Satan because of hostility, meanness, wrong doing and disobedience of God, destruction and violence.

Satan is used for every mean creature like human and animal. It seems that Shahriar points to mean people in the first couplet.

Satan is used seventy times in singular form and it is referred eighteen times in plural form. It can be referred to following miracles:

- 1- The devil was ever an ingrate to his Lord.(Al-Isra/27)
- 2- The devil is a rebel unto the Beneficent.(Maryam/44)
- 3- Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe (Yusuf/5)
- 4- Satan was ever man's deserter in the hour of need.(Al-Forgan/29)
- 5-O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. (Araf/27)

World is the temporary place

Haydar Baba my way differed from yours,
Life passed, I could not come until late!
I could not learn what happened to your beautiful ones,
Did not know there were perilous paths,
Losses, separations and death (HydarBabuya Salam, paragraph 6)
Ask this cursed universe
What does it want from this chaos it has created?
Tell the universe to set the stars free
Let the earth turn upside down
And this Satanic system be removed (ibid ,paragraph 70)

Human being is aware of death and he suffers from losing of his friends.Shahriarpoints to death and losing of friends and relatives and he remembers his childhood memories and respect and happiness in adulthood. Shahriar refers to miracle 20 of HadidSurah (iron)in poetical language:

“Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestowed upon whom He will, and Allah is of Infinite Bounty”.

We see this concept with little change in miracle 38 of “Al-Tawba” surah (repentance):

O ye who believe! What ailed you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.

Although we know that we do not have eternal life but attachment to this world is so strange that this issue were considered by prophets. All human beings from different religions of Buddha and Zoroaster believe in transitory of this world. But the human being is ignorant and he could not care about his deed. Imam Sajadsays: it is wonderful that some individuals work for this temporary world but they forget the eternal world.(BaharolAnvar,v.73:127)

Dehlavi says:
This world is disloyal
You live with hope for a while
Left this world why you build palace for himself
In the world, that there is no hope for release
Everything is changing
And if the man become drown in the sea
It is better than to got familiar with others
Although there is pain so,
The pain of losing is unbearable
When you see that there is no eternality
Why you try for it?
Do not struggle for valueless affairs
And do not dis respect himself near everybody
(Dehlavi,2001,sonnet 226)

World is place of plaything

Haydar Baba, the world is a false one,
It has remained so from Solomon and Noah.
It has given birth to its sons, and put them in trouble.
It has taken away what has given to anyone,
From Plato remained only one name (HydarBabuya Salam,paragraph 49)
Mir Saleh's overthe top acting,

Mir Aziz's passionate participation in religious ceremonies,
Mir Mamad's sudden temper and cooling down,
These are all like past events and stories,
That have gone away, lost, disbursed (ibid 58)

Most of the great scholars have been written about world transitory .Shahriar looks at the world in different way since he considers it from religion, literature and Gnostics perspectives and he explains it as a kind father.

World is explained in four kinds in Quran:

1-worldly life: They know only some appearance of the life of the world, and are heedless of the Hereafter.(Rome/7)

2-primary life: And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.(Al-Gesas/70)(stories)

3-Lowlife: And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense? (Al-Araf/169)

4-Transitory world: Whoso desires that (life) which hastened away, we hasten for him therein what we will for whom we please. And afterward we have appointed for him hell; he will endure the heat thereof, condemned, rejected. (Al-Isra/18)

As it is seen all words mean transitory of this world.

Quran expresses the world in different ways .The world is place of examination (Al -Kahf:7)(cave).world is low product(Al-Nesa:77)(women).World is a plaything (Al -Ankabot :64(spider), Mohammad:36,Al-Zakhrif:35).world is place of deceive ,Al- Anam:70(reward)).

The honorable prophet (Peace be upon him) expresses the world in “Elamedin ”page 342 as follows :the world is place of pain and suffering and passing of life and trouble. The for tunate people release the world and unfortunate people leave it with misery. Thus the fortunate people are unintended to this world and unfortunate people tent to it.

The poet seeks the ideal world. Hetries to find beautiful aspects of life in his past with aesthetic view point. He is incompatible with urban and modern life .So he returns to his hometown and tries to remember his past memories by referring to HydarBaba(the symbol of eternity and awareness of the past incidents)and complains about modern life. So he returns to his child hood memories but he finds the alleys without intimate individuals of childhood and unconsciously complains about the world.

Thus when we study Quran, we find transitory of the world in different ways. It can be referred to followings:

-Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.(Al-Kahf/46)(cave)

-Lo! Those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of our revelations.(Yuns/7)

-Then withdraw (O Muhammad) from him who fleets from our remembrance and desire but the life of the world. Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayed, and He is Best Aware of him whom goesright.(AL-Najm/29-30(stars))

-Allah enlarges livelihood for whom He will, and straitened (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.(Rad 26)(thunderstorm)

-They know only some appearance of the life of the world, and are heedless of the Hereafter. (Rome/ 7)

This part is beyond an Azeri poem and other couplets that singed not only by Azerbaijanis but also by Iranians because of using of mother tongue.

“The reason for polarity of Shahriar poem is his native dialect and mother tongue that Azerbaijani reader is familiar with it so that language relationship is beyond ideology and compatriot.Thus Shahriar complains about lack of companion in his couplet:

Although I have no problem in my life
But Isuffer from lack of companion (Shahriar,1985;21)
Sit down besides river and look at passing of time
That it is a sufficient sign for us
Look at the world affairs and pain
If there is no enoughprofit foryou, its loss is enough for us

Elimination of oppression as the commission of the believers

Amir Gafar was the Sayyid's leader,

His blocking of the shahs as they made their way was amazing.
He was sweet towards good men, but bitter to bad ones.
He trembled for the right of victims,

And stood against oppressors like a sword (Hydarbabaya Salam, paragraph 54)

Help to oppressed persons and defense of their rights is religious duty of a Muslim and defense of people in rural areas is important since they are relatives with each other and their attachment is high relative to cities. "Rural societies are small societies that a group of people live with common life style, language, custom and social obligations. Their relationship among individuals is strong and there is a defined traditional behavioral pattern". (Broth, 1992:303)

So individuals like Amir Gafar are religious and fight with oppression. "Low level of technique and ownership discipline and division of work provide special life style in the rural areas by commonalties among residents of the village". (Taleb, 1994:97)

This part refers to miracles that point to aid to oppressed person and fights with oppressor. Oppressed person is referred one time in Quran:

And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, we have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped (Al -Isra/33)

-why you do not fight for God and men and women oppressed and those oppressed people say that oh ,God leave us from this city and choose us supervisor and aid us".

3-Rageb Isfahani says "Intesar" and "istensar" mean wanting help. This miracle is translated as follows:
"Those who oppressed do not capitulate and want help".

Imam Sadeg says the believer who aids an oppressed his deed is better than one month fasting say prayer in prophet mosque and the believer who aids his brother ,he is aided by God" (Alekhates, 2005:28)

There are many miracles about fighting with oppression in Quran and according to Abdolnaser the Lebanon researcher "500 miracles confirm fighting with oppression" (Iran Quran press "IKNA", Saturday 19th 2011, no.9010557). These miracles are not referred here because of limitation of the research.

CONCLUSION

Mohammad Hussein Behjat Tabrizi famous for Shahriar is one of the great poets of Iran. He got familiar with Quran and Islamic texts since he was 5 years .So it is obvious that all his poems are religious and they are manifestation of Quran and Imams narratives.

Because of belonging to his home town, Khoshginab village and HydarBaba Mountain, Shahriar composed "HydarBabaya Salam" and he pointed to his child hood in these poems .This book is a national and international work. It is obvious that he used Quran miracles and Imams narratives. This research has tried to indicate manifestation of Quran and narratives in Shahriar "Hydarbabayasalam".

REFERENCES

- 1-AfrasyabPour, A. (2001). aesthetics in Islamic Gnostics, Tahori publication.
- 2-Bidel Dehlavi, A.A. (1997) Bidel poetical work, Elham publication.
- 3-Dashti, M. (2000) translation of Nahjolbalgeh, Mashhor publication.
- 4-Dehkoda, A. (1998) Ali Akbar Dehkoda dictionary, University of Tehran publication, 2nd edition.
- 5-Makarem Shirazi, (2010). ethical miracles, Imam Ali iben Taleb publication.
- 6-Mesbah, M. (1993) ethics in Quran, Amir Kabir publication.
- 7-Queen, B. (1993) sociology basics, translated by Dr. Golam Abbass Tavasoli and Reza Fazel, Samt publication.
- 8-Rastgoo, S M. (2004) Quran and narrative manifestation in Persian poem, Samt publication.
- 9-Saleki, B. (2005). Quran. Mobaleghan publication.
- 10-Shahriar, M ,H. (2006). Shahriar Divan, Negah publication.
- 11-Taleb, M. (1998). sociological problems and barriers of rural development in Iran, social sciences, no.7
- 12-War office of culture ministry, (1989), the bloody essence of love, 1st edition, Tolu Azadi publication.