

RESEARCH NOTES

Nasser Khosrow and Sanai Poets of Bipolar or Multipolar? (Poetic awakening from dream to reality)

Nasser Khosrow y Sanai ¿Poetas de bipolar o multipolar? (Despertar poético del sueño a la realidad)

Seyedeh Nusrat Fatemi

Phd student of Persian Language and Literature, Islamic Azad University, Mashhad Branch, Iran

Reza Ashrafzadeh

Professor, Department of Persian Language and Literature, Islamic Azad University, Mashhad Branch, Iran

Mohammad Badizadeh

Professor, Department of Persian Language and Literature, Islamic Azad University, Mashhad Branch, Iran

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*Correspondence

Email: n.fatemi1982@gmail.com

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Summary

Different views have long been expressed about poetry, its essence and purpose. Poetry and the environment, together, are constantly changing and being influenced by each other. Poetry as a social necessity has always been a tool to promote worldly and spiritual purposes. Nasser Khosrow and Sanai, bipolar poets whose dark thoughts and ideas could not be found in the dark pole of their poetry and thought, and as a result of their inner intellectual and revolutionary awakening, marked a turning point in the history of culture and literature of this rich border. They figured out and made the poem, which they had previously employed in their worldly needs and lowly interests, as a means of spreading morality and religion, and they were epoch-making. Regardless of some of the intellectual contradictions that result from going through different mental states, their poetry has been a mirror of their society's pain and aspirations. This study, while explaining the characteristics of good and committed poetry and its mission, deals with the subject of intellectual awakening, its causes and contexts in the poetry and thought of these two poets, and examines the effect of this awakening on their intellectual orientation, whether it is possible between dark and light poles. Their thought was absolutely different, or this demarcation - in terms of their intellectual contradictions - is merely the result of views based on prejudice, absolutism and sanctification.

Keyword: Poetry, environment, polar poets, Nasser Khosrow, Sanai

Resumen

Durante mucho tiempo se han expresado diferentes puntos de vista sobre la poesía, su esencia y propósito. La poesía y el medio ambiente, juntos, cambian constantemente y se influyen mutuamente. La poesía como necesidad social siempre ha sido una herramienta para promover propósitos mundanos y espirituales. Nasser Khosrow y Sanai, poetas bipolares cuyos pensamientos e ideas oscuros no se podían encontrar en el polo oscuro de su poesía y pensamiento, y como resultado de su despertar intelectual y revolucionario interior, marcaron un punto de inflexión en la historia de la cultura y la literatura de esta rica frontera. Descubrieron e hicieron el poema, que habían empleado previamente en sus necesidades mundanas e intereses humildes, como un medio de difundir la moral y la religión, y marcaron una época. Independientemente de algunas de las contradicciones intelectuales que resultan de pasar por diferentes estados mentales, su poesía ha sido un espejo del dolor y las aspiraciones de su sociedad. Este estudio, al tiempo que explica las características de la poesía buena y comprometida y su misión, aborda el tema del despertar intelectual, sus causas y contextos en la poesía y el pensamiento de estos dos poetas, y examina el efecto de este despertar en su orientación intelectual. si es posible entre polos oscuros y claros. Su pensamiento era absolutamente diferente, o esta demarcación, en términos de sus contradicciones intelectuales, es simplemente el resultado de puntos de vista basados en el prejuicio, el absolutismo y la santificación.

Palabra clave: Poesía, medio ambiente, poetas polares, Nasser Khosrow, Sanai

1. Introduction

Poetry, this enchanting magic, has a long history of human life and his language and thought, and because of its power of influence and indoctrination, it is always the basis of devotees and committed poets to achieve their worldly and spiritual desires and aspirations. Also, the styles and types of poetry show the influence of social life on poetic developments and its ups and downs. On the other hand, poetry as a social factor and stimulus can play a significant role in the fertility of culture, thought and awakening of society. Natural and committed poetry can not play a passive and impartial role in the face of social events and the sufferings and aspirations of the people, and a committed poet is not aroused as court poets and greedy poets who seek only worldly pursuits for their own worldly purposes. The pledge and gift of God (poetry), which has

been revealed to their minds and consciences in pure and glorious moments of inspiration, discovery and intuition, have a prophetic mission and their words reflect the shouts of the oppressed, the suppressed hatreds and the repressed complexes of the people. Such poems are always current in any language, in any language and at any time. Human nature and psyche is a mixture of contradictions and contradictions that appear over time and in the face of the needs of different environments and mental states in the form of mental contradictions and speech contradictions. It becomes. Nasser Khosrow and Sanai, like many great men of science and literature, have experienced two dark and light poles during their lifetime, which have reduced the minds of mythologists and orators to temporal demarcation in their lives and poetry and, consequently, fabricating stories about the intellectual revolution and its causes. Has had; However, providing evidence of poetry and thought after their evolution invalidates this distinction and classification and introduces them not as bipolar poets but in the body of multipolar poets. Relying on a fair critique, these two free poets should be praised and praised in order to employ poetry in order to promote high human ideas, to give up the pleasure of the rulers of force and gold and hypocrisy, and to encourage the wide range of their surrealism.

2. Problem statement

Due to different mental states, a person sometimes suffers from mental conflicts. Explaining this issue and examining the developments of poetry and thought in bipolar poets such as Nasser Khosrow and Sanaei, as well as analyzing the causes, contexts and results of the developments along with critique of views, provide the basic problem for logical inference. The variables studied in the form of a conceptual model and description Critique and measurement of variables: The constant variable of this research is the polar poets, Nasser Khosrow and Sanaei, and its related variables are the causes, contexts and results of these developments.

3. Importance and necessity of research

Considering the position of poetry as a social necessity and considering the remarkable power of its influence and indoctrination, this study aims to identify good and committed poetry and explain its prophetic mission, the necessary approaches to get poetry out of stagnation, freezing and meaninglessness in To present the era of technology prosperity and the virtual world and to attract the luck and trust of the society to a poem of the popular slogan and consciousness.

4. Research background

By searching for books and articles that have studied the subject of bipolar poets and the causes and contexts of their change, works such as the monument of Nasser Khosrow and the whips of conduct by Shafi'i Kadkani can be mentioned. Articles have been published on this subject or related to the subject, some of which are: - Arian, Hussein; Kamali Baniani; Mehdi Reza; (2016), An Analysis of Mystical Dreams and Dreams from Rumi's Perspective in Masnavi, Journal of Islamic Mysticism, No. 50 ASC Scientific-Research, 21 pp. 233-213, which examines the role and quality of sleep and dreams in the awakening of poets and mystics and explains Rumi's view. Parsa Nasab, Mohammad; (2009), From the intellect of Nasser Khosrow to the intellect of Sanai, Journal of Persian Literature Prose Research, No. 23 ASC Scientific-Research, 28 pages, p. Pp. 114-87 that the researcher has compared the position of reason from the point of view of two poets and their different intellectual orientations. Zarghani, Seyed Mehdi; Gharib, Mustafa; Mahdavi, Mohammad Javad; (2015), The role of Sanai in the evolution of Persian ode, Journal of Poetry Research, No. 28 ASC Scientific-Research, 28 pp., Pp. 76-49, which refers to the periodization and style of Sanai and Naser Khosrow in poetry.- Homayounhpour, Azadeh; (2001), In This Great World, Bukhara Magazine, No. 18, 15, pp. 348-334, which has expressed two different systems of thought of the poet and comparison of his thoughts with poets such as Rudaki and Ferdowsi.

5. Research hypothesis

1. Based on the intellectual contradictions and contradictions of Nasser Khosrow and Sanai, can they be considered absolutely bipolar poets?
2. How can a fair and unblemished critique of sanctification assess the difference in the level of poetry and thought of bipolar poets?
3. What significant effect do poetic awakening and awakening poets have on promoting the culture of the society and the excellence of committed art?

6. Research method

This research is theoretical and research based on logic and reasoning, citing poetic evidence and proposing the views of experts; However, it has used analytical-descriptive methods, library studies and data collection, and in some inferences, inferential-comparative methods.

7. Poetry

The masters of taste and thought have long expressed different views about poetry, its essence and elements. A group such as Khajeh Nasir considered weight and rhyme, and some rationalists, including the imaginative Bu'ali Sina, and some, such as Aristotle, imitators and imitators, and scholars such as the Third Brotherhood, considered the element of thought as an essential chapter and essential element of poetry. "It is only passion and emotion, and poetry deepens when it contains sublime thoughts and a human message." (Third Brotherhood, p. 94)

Poetry is considered to be one of the oldest creations of the human mind, which flows from pure sources to the poet's conscience and language, and that is why Shamloo calls poetry liberation, salvation and freedom. "Poetry is effective because it goes beyond the norm of popular speech; Fascinates; "It intimidates and condemns, and throughout history, people have considered such words worthy of recording and quoting, and have changed from reading and hearing them, and have felt sadness and joy or joy and sorrow." (Introduction to Literary Criticism, Zarrinkoob, p. 25)

But what poetry and with what purpose has been considered by human society, highlights the mission of poetry and the commitment of the poet.

8. Good poetry

Man's inclination towards beauty and art is an instinctual thing and poetry has a special place among the cracks of art; Because in addition to stimulating emotions and spiritual pleasure, it forces a person to reason and infer and changes his personal and social character and action; But what is really good poetry? Being good is a relative thing and can have different definitions depending on the person, time and environment. Some have considered honesty and intimacy as one of the good conditions of poetry; The fact that the audience feels that the poet has a heartfelt belief in what he has written will undoubtedly be effective in accepting it. Many sermons, chants, and praises that are cold, dry, and soulless, which, unlike literary masterpieces, have not been overwhelmed by esoteric belief, intimacy, and sincerity of its narrator, and have not risen from the heart to sit on the heart, have had an immediate and intermittent effect. "According to the sense of sharing, poets are considered to be more skilled and capable than others who are themselves influenced by the influence of real emotions; "In fact, one can imagine the state of misery and despair well and correctly, so that his misery and despair can appear real." (Aristotle, p. 71) Good poetry creates movement and frees from stagnation and alienation. "The desired end of poetry is movement, not achieving the goal; And language is the goal, not the means; "And poetry is one of the possible ways to get rid of alienation." (What is literature, Sartre, p. 33) The essence and essence of poetry is the dream of building a superior world. Literary masterpieces are translated into all the living languages of the world, because they belong to all people of all races and beliefs, and "it does not only tell the truth; It also connects it

to the field of ideals; "What is in addition to what should be." (Jahanbin Cup, Islamic Nudooshan: p. 45) The essence of poetry originates from human life and can not be separated from it. "Poetry belongs to the people, for the people and with the people." (Poetry and Politics, Pourqami, p. 63) Good poetry is protest; Is criticism; Even of its romantic and lyrical type; He is in conflict with his time; It is praiseworthy, not praiseworthy. A poet who has no pain or speaks of strange pain will not find an audience. The common pain is the secret of the poet's connection with his society; "Poetry is false and poetry is false." "A false poem is neither one in which there is neither imagination nor exaggeration; "It means that the listener, when he hears it, is sure that the speaker did not say it against his feelings, against his imagination and against his conscience." (With the caravan of Hillah, Zarrinkoob, 233 p.) A poem that is a means of approaching the rulers of Jor and reaching the name and taste, is not lasting and dies before its God. It does not reach any indistinct price to call it a poet; That these poets "do not know poetry from poetry and verse from verse and have mistakenly thought that the meaning of poetry is order and that is enough; "And they did not know that behind this cell is the abyss of secrets, and inside this cell are the narcotics of thoughts." (Tazkereh al-Shoara, Dolatshah Samarkandi, p. 9)

Good poetry can have both public and private aspects, depending on the time, place and environment. Good public poetry can be sung in any language at any time and in any place and environment; Like this honorable poem of Saadi, which has gained general and special acceptance and worldwide fame:

Human beings are members of each other who are one essence in creation

Chou hurt a member of the day There are no other members

Let no one grieve over the hardships of others to name a person

(Golestan, Saadi, p. 79)

But good private poetry is accepted by a particular nation in a particular day or culture, and the same poetry may not be acceptable to another nation with a different environment and culture; "It is as if a brave and agile Spanish poet killed a physical cow on the day of their bullfight and put his description of courage and bravery in accordance with his daring morality and his own excitement, and made him look extraordinarily good to the Spanish people and to others. The nations have not had a good effect in the moderate state and in the eyes of the Hindu nation who consider the cow sacred; "Rather, they consider that poem very bad and ugly." (Bahar, 2535, J 4: 1) From ancient times to the present day, the beliefs and perceptions of experts about poetry and its purpose have been different. In ancient Greece, Aristotle, and later in the West, Victor Hugo and the famous poets of Parnassus, in their critique of works of art and literature, separated the moral value of poetry from its beautiful value, believing that poetry did not necessarily imply morality, wisdom, or purpose. This group is called the proponents of art theory for art. Nezami Arooz, similar to this belief, considers the mission of poetry to be to magnify the meaning of wisdom and to crush the meaning of greatness, and to open the good in the disgrace of ugliness and to make the ugly appear in the face of the good. (Generalities of four articles, Nezami Arooz: p. 26) In the critique of this theory, it should be said that although having only wisdom and the benefit of the eye from poetry, it may deprive a person of understanding the pleasure and beauty of the work to some extent; But to submit to this belief is to build a high wall between poetry and life. The world of poetry is no different from the real world, and a poet who does not know the truths of his time either consciously turns his back on it, is either accused of negligence, or is condemned to crime and unconscionability. Contrary to this view, there is a theory of art for people. Proponents of this view believe in the principle of commitment in art and poetry. Among the early scholars were Socrates and Plato, who looked at art and poetry from a moral point of view. In the West, great figures such as Tolstoy, Diderot, and Sartre also considered art and poetry as a means of cultivating morality and purifying sensual events. In ancient Iran, the religious and moral poems of Zarathustra and Mani and the letters of advice of kings all testify to the principle of commitment and morality in poetry, and after Islam, devout poets such as Nasser Khosrow and Sanai praised a poem that employs

wisdom, ethics and religion. Praise and description and lyric, which are the food of the devil and the capital of disbelief and the source of misguidance, have been condemned. In the critique of this theory, it should be said that just as absolutism and monotony in the tendency towards the beauty of art lovers is not acceptable for art, extremism and prejudice in adhering to the principle of commitment in poetry and general denial of other benefits and poetic attractions with scientific and fair criticism. The spirit of art is miles away; Because the realm of literature, unlike the world of ethics, is vast and fluid. "Morality accepts life as it is; "Literature goes through as it is, as it should be." (Jahanbin Cup, Islamic Nodooshan: p. 223)

9. Interaction of environment and poetry

Social critique deals with how poetry relates to society and how they interact with each other. Literature and society are both changing and dynamic and are influenced by each other; Thus, literary currents are formed in line with social behaviors. Normally, in any period of formal society, the real society is in conflict with each other. A true and committed poet, with courage and freedom, removes the mask from the face of society, and the poets expose its angles and secrets; But it must be asked whether poetry and literature are born of society or, conversely, is it poetry and art that is the agent and stimulus of the environment? For example, Theophilus Gauthier says: "It is not the writers who pollute the age and period with corruption and morality; "It is the corruption and public morality of the period that produced such writers." (Introduction to Literary Criticism, Zarrinkoob: p. 71) "On the contrary, Andre Morova believes that" sometimes customs follow books "and says that due to the fame and popularity of Goethe's book "The Sufferings of Werther" "in Europe, the disease of suicide in "Most of the population was infected." (Ibid.) It has been said that literary activities cannot be excluded from social currents, and that is why the influence of the environment and society cannot be ignored in the evolution of styles and even in the evolution of civilizations. The poems of the Samanid era, because they were composed in peace and relative prosperity ruled the society, are certainly very different from the poems of the turbulent times of the abandonment of the Yellow, Mongol and Tatar tribes, as well as the Safavid religious rule in terms of spirit, language and thought. Thus, more and more poets are born of the conditions of time and the nature of their time before they cause profound social changes, although their influence on social and cultural currents and developments cannot be completely ignored.

10. The political and social environment of Iran in the fifth and sixth centuries AH

The period in question is a dark and miserable period that began with the domination of Ghaznavid slaves and slaveholders and was accompanied by successive displacements of Turkic tribes and clans, including Ghazan, Kharlkhian, Khataian, etc., and ended with the catastrophic mourning of the Mongols. These semi-savage offspring, who had previously lived in humiliation as slaves and slaves and toys of the lusts and fortifications of their gods, when they achieved power and shock, they were not allowed to commit any cruelty, crime, debauchery, as well as fornication and transgression. And the wealth and honor of the slaves and the defeated tribes were not neglected, and they pulled the straps from their pollen. Fornication and immorality, including witnessing at all levels of society, even among courtiers and The center of power had spread; As its ignorance and ugliness gradually faded in the eyes of the people of taste, thought and literature, and the court of poets and the works of mystics became infected with their attention and commitment to this heresy and deviant love. The Turkish rulers, who were deprived of the support of lineage and popular luck, in order to perpetuate their name and propagate the glory and wealth of their court, had to provide the people of knowledge and literature and to legitimize their government, needed the spiritual and religious support of the caliph. They were in Baghdad at the time. In such a turbulent market in which scientists and poets have been praised, willingly or unwillingly, for their embellishment and prosperity, only a few poets can be found whose cries of protest and criticism, their arrogance in the sweet sleep of Ghana, and the people in their sleep neglected. It was rolling and confusing them; Poets who had spent their lives in the service of the court and in the company of the naive to vanity and

vulgarity, but eventually, out of inherent honor, natural instinct, or confrontation with events, woke up and tried to prepare for the lost life. They have been named polar poets because of their experience of court and popular life and art and the two dark and light practices of thought and art.

11. Bipolar Poets

Apart from free and committed poets who did not praise their hands and mouths or poets who were not praisers, but for reasons and considerations such as ensuring the security of expression, guaranteeing the publication of their thoughts and works out of urgency and reluctance to praise the praisers. They did, there were poets who sold their poetry and honor in exchange for a minimum; But in the course of time, for the reasons that will be dealt with, he has given up his job as a courtier, courtier and eulogist for his blessed guardian. According to Dr. Shafiei Kadkani, in the bright and shining hemisphere of his poetry and thought, a turning point in the history of culture and Persian literature figured and in the position of their apology and the credit of the people and in return for selling the poem to the dinar of the world, they composed songs that testify to the high spirit, awakened conscience and their commitment to the serious mission of poetry in society.

Nasser Khosrow

Hakim Abu Mo'in Nasser Khosrow Ghobadiani in 394 AH. According to him, he was born in Ghobadian, Balkh. He was from a noble family and the owner of Zia and Aqar in Balkh who, in addition to studying the common intellectual and narrative sciences of his time in Quranic sciences and literature in Persian and Arabic, gained such a reputation that he claimed:

"You did not read my name. Someone was very proud of my literary title and Fazel Dabir."

(Diwan of Naser Khosrow, Naser Khosrow: p. 181)

As a young man, he was engaged in secretarial and court affairs in government agencies, and he was influential and a close associate of courtiers:

"I am the same Nasser who was not empty of me, the Majlis Mir, Sadr and the Minister" (Ibid: 181)

However, as a result of having a mind of leaders, fluid and dynamic thoughts or, according to a narration, the cause of a dream he had in his forties, he came up with the idea of truth and perfection, and this transformation took him on a long journey through horizons and wide discussions with The masters of beliefs and religions forced him to finally find his lost gem there after approaching the court of the Fatimid caliph, Mustansir Ballah, and after living and teaching in that land, he became the propagandist of the Ismaili religion with the title of "Hujjat of Khorasan Island". He employed poetry to teach and promote religious and moral teachings and to fight against the demons of religion and power and the ignorant and compromising people of his time. He finally died in 481 AH. AH died in Yamgan, in exile and displacement. His works include: Safarnameh, Zadolmasafarin, Vajeh Din, Juan Akhavan, Dalil al-Muttahrin, Roshanaynameh and Divan-e-Ash'ar.

Sanai:

Hakim Abolmajdoud Ibn Adam Sanai Ghaznavi, famous sage and mystic, in the year 467 AH. AH was born in Ghazni. He also studied the sciences and knowledge of the time in his hometown and became the foremost and unique of all sciences. In the city of Sarakhs, after meeting with Muhammad ibn Mansour Sarakhsi, he became acquainted with the mystic. Before his spiritual transformation, "he was a poet of the flatterers of the Sultan who had spent most of his life in praise and reverence. Like Farrokhi, like Ansari and like Manouchehri, he recited poetry and fell in love, and Omar lived in sorrow and joy. The love of the simple-minded was supposed to leave his heart. "He considered the door of princes and dignitaries as the Kaaba of

his aspirations, and he did not care about anything but gold, prestige and love." (Poetry without lies, Zarrinkoob: p. 161)

However, his life and poetry changed after meeting the "insane lunatic" and he practiced the method of asceticism and interruption. In the last years of his life, after staying in Sarakhs and traveling in the cities of Khorasan, he returned to his birthplace and tried to collect his mystical and moral poems; Unfortunately, he had not yet graduated from the final editing of his works, which in 529 AH. He said goodbye to life. He is one of the pioneers and pioneers of mystical poetry in Persian literature. Among his important works are Hadiqah al-Haqiqah, Sir al-'Abbad al-Ma'ad, Karnameh Balkh, Tahrimah al-Qalam, Makatib, and several other works attributed to him.

12. Transformation and awakening

As evidenced by history, there have been many great poets and poetesses who, following an unexpected event, a wake-up call, a meeting with a clear old age, shocking words, solitude, etc., an inner and deep revolution in their souls, thoughts and words, intellectual foundation. They have disintegrated and the normal course of their lives has changed completely. As in the case of great people such as Buddha and Pascal, mystics such as Basharfah and poets such as Nasser Khosrow, Sanai Attar and Rumi, an event has become the source of their inner transformation; Of course, stories about prejudice and fantasy have been told about the causes of this awakening, which are not free from myths and exaggerations. From a psychological point of view, some spiritual and mystical experiences occur randomly and independently, and their effects disappear. However, some spiritual experiences have a profound and lasting effect on individuals; So that they may be called spiritual awakenings or spiritual flourishing. Asagioli (1986), the founder of one of the transpersonal approaches called psychological composition, identifies four critical stages in a person's spiritual growth or awakening:

1. The crises that arise before the spiritual awakening
2. Crises caused by spiritual awakening
3. The reactions that follow a spiritual awakening
4. "The stages of the 'process of transcendental personality development', during which individuals can reach higher or more spiritual levels of self-realization." (Psychotherapy and Spirituality, William West: p. 125)

As a teenager, Nasser Khosrow witnessed poverty, misery, disease and death due to famine and cholera in his society, and he listened to and reviewed the bitter memory of those dark days, which were famous for a long time in general and in particular, and his poetic nature and sensitive spirit These thoughts were accustomed and nurtured; School, study, and research opened a window on his mind and beliefs, and led him to become a secretary and writer, and instilled the bud of poetry in his memory; Attachment to fame and fortune led him to the court and government apparatus; Where in those days the hopes of the praisers and the landlords, who were in conflict with each other for the sake of bread and name, had already been fulfilled. Nasser Khosrow, regardless of the decline and rise of the fortunes and fortunes of the seekers and the successive breaking of the thrones, continued to rejoice in the court of the Ghaznavids and then Tughral and Choghari Bey, the heart of luxury and wine and fame. In Ghazni, after seeking a letter and hoping for goodness and music, he rushed to Khajeh Asil al-Molk Heravi in Balkh, but among them he became confused and Sanai left him and mistreated him and rebuked him. His sensitive spirit and restraint of nature On the one hand, his misery and misery, on the other hand, disturbed his psyche and provoked his dissatisfied nature with his satire, satire and criticism. What is noticeably vivid in his works and has formed the dark pole of the poet's poetry and character, is reckless. He is in deviation from the shari'ah limits, moral perversions and pretense of immorality, and his belonging to witnessing and losing love for the newcomers. The study of the court and even the mystical work of the poet (Hadiqah al-Haqiqah), which is a relic of his awakening, expresses reality. It is the bitterness of his unbridled lusts and greed that seems to have no interest in women; Sometimes the butcher is a boy and sometimes he thinks of trapping a boy from the money changers' line. But it does not take long for him to be acquitted

of the praise and obscenity of a slave and to listen to the call of his awakened conscience and sound nature. Nasser Khosrow is put to sleep on the side of the goats and Sanai is put on the sidewalk by a mad man who eats so much and wakes up the sleepers that from then on, they no longer rest comfortably on the bed; Nasser Khosrow falls asleep in old age, forbids drinking his wine, and calls for vigilance and wisdom, and gestures to him the way to the qibla:

"Wake up from a good night's sleep, look for forty years, there are no helpers left."

(Diwan of Naser Khosrow, Naser Khosrow: p. 165)

"Is not this awakening dream part of the kind of events it mentions for Sufis?" "Because one of the meanings of the event is a dream."

(Confidentiality of the carpenter, Ashrafzadeh: p. 64)

"The event is one of the unseen things that is revealed to the people of solitude and solitude, and if it is present, it is called revelation. "It is not far off that this event can be recognized from the same events and from the fabrications of his supporters or from the rewriters of his travelogue and used it as an excuse for his escape from the glorious environment of the Seljuks." (Ibid: 65) And it is not unlikely that Nasser Khosrow, like Hassan Sabah, secretly converted to the Ismaili religion, and his attainment of the high position of "Hujjat" was not something that he achieved easily and with a few short court visits in Egypt; Rather, this status undoubtedly required, during the hierarchy and levels of perfection before the trip to Egypt and his presence in the court of the Turkic kings, a clever tactic to avoid the sharp prejudice of the rulers of the time and the caliphs of Baghdad. Sanai also quotes poets such as Dolatshahr As a result of the sudden meeting and guidance of a ruined fascinator called "Laykhvar" in the reign of Bahramshah, the heart returns from praise and the beloved and cools off from the world. Dr. Shafiee Kadkani also considers this story as a justification for the huge difference between the level of his praises and the poetic mystical poems of the poet by the lovers of Sanai poetry and believes that "there was no boundary between his two levels of poetry and the distance between his two realms "It has fluctuated between the two worlds for the rest of its life." (Whips of conduct, Shafi'i Kadkani: p. 169) and rejects the belief that "because the ancients could not analyze the complex psychological foundations of this contradiction, they were forced to fabricate myths according to which these contradictions and contradictions from the concept of contradiction and To remove the contradiction and to adapt it in a chain system to different periods of the wise life "(ibid.). In any case, whether this incident or his pilgrimage from Balkh to Mecca or the influence of the soul or the opinion of one of the elders and poles to be effective in changing the state of Sanai and the sluggishness of the market of praise and misery or lack of attention to the last Ghaznavid family and Or consider the poet's inability to praise and joke in human circles as the cause of this inner revolution, this poet also changed his character from his past and invented a new method in poetry which, according to Khaghani, was called asceticism or "research". "Sometimes he hears the tone of Naser Khosrow in his words Eat, with the difference that in Nasser's tone the song of wisdom is stronger و and in his speech the tone is asceticism. "Like Nasser Khosrow, he suffers from anger and hatred for public misguidance and recklessness, and like him, he complains about the petty pursuits and entertainment of the people of the time." (Poetry without lies, Zarrinkoob: p. 169)

13. In his condemnation of wine and windmill

Nasser Khosrow condemns wine not as preachers, cold and dry, nor as accountants, assertive and commanding, who in a sympathetic fraternity, in a mature and effective way, fears drinking wine and associating with drinkers and considers it a disgrace:

One bad seedling is Khmer, brother whose leaves are all a disgrace

Never eat around, never look around when it is lying, it is completely round

Chou is crazy about whatever he says, neither bad nor good, he believes in his orbit

(Diwan of Naser Khosrow, Naser Khosrow: p. 222)

Or Sana'i who, with a rational and eloquent argument, makes moral and religious teachings acceptable; For example, the saying: "People abstain from what the physician forbids, and conversely, when the scriptures enclose something, they are not bound to follow it, it is a common word; But consider below how this brilliant moral poet dressed in that dress of advice and with what beautiful dress he expressed it:

"God also tells you not to eat in the world, he also tells you not to eat halva in bile.
For the sake of your religion, do not leave it forbidden for the sake of God, but for the sake of your body, it is lawful for you to say that
(Al-Ajam Poetry, Shabli Numan, vol. 1: p. 172)

"And not in the manner of preachers and lawgivers who, in a manner based on persuasive reasoning, warn man against drinking wine:

"If the wise man is not drunk, he will not eat the wise
"If you forgive him, they say he did not do it.
(Ibid: 173)

But the same poet has written in the dark half of his poem and character about the properties of wind and its benefits:

"May Chu be drawn into the institution by fire, dust and water
From the floor full of miracles Moses rose from the dead like Jesus
The wise in this ruined house have no grief-stricken Madan Chou wine »
(: Same: 404)

Poems like this show that Sanai also fluctuated between the dark and light poles of his character after the transformation.

14. Praise of wisdom, knowledge and wisdom:

Nasser Khosrow's poetry is pure wisdom and the heart of man is the mine of wisdom and knowledge:

"The mine is knowledge, heart, why do you put persecution in this blessed mine?"
(Diwan of Naser Khosrow, Naser Khosrow: p. 310)

And he believes that with knowledge one can attain supremacy and reach the heavens and the sky:

"If you do not learn to be a sergeant, you will have a headache
"If your tree gains knowledge, it will bring down the lotus wheel."
(Same: 16)

Sanai also calls the intellect a guide that both worlds are obedient, chakra and obedient to Evin:
"Cool is he whose intellect is the leader of both worlds by virtue of his servant."
(Hadiqah al-Haqiqah, Sanai: p. 185)

But only the intellect considers religion honorable and guiding:

"The wisdom of religion is not your friend, if you find it, it is not superficial."

The intellect of religion kills you and shoots at everyone

"The intellect of religion should not give anything but guidance so that it does not abandon your battle for the truth."

(Same: 303)

15. In his rebuke of the ignorant and deceived people

Nasser Khosrow has seen inadequacies from his time and his people, heard slanders and bought the pain of displacement and homelessness. This frustration leads him to defense, argument, aggression, and strife; To the extent that he knows no boundaries in this way and inflicts a rain

of insults on the demagogues and the naive and deceived subjects, he reduces the subtlety of his poetry and the weight of his reasoning and argumentation:

"O unfortunate nation, why do you owe such sedition to these goldsmiths except the donkey goat and ignorance?"

I want to know what is the meaning and obedience of obeying these fools?

"With ignorance, you should wear a shoe on your head, not a shoe that you should wear and come."

(Diwan of Naser Khosrow, Naser Khosrow: p. 121)

"Nay Hegherz's about this idiot except the pain of the wise and the poor

No one ever saw that I saw the saddle of a herd of sheep (ibid .: 351)

Due to displacement in the cities of Khorasan and poverty and misery, Sanai spends his life with the fiery temperament and biting language of the people of the time like Nasser Khosrow through his razor blade of satire and criticism:

"No neglect of the science of the work has not found any news

"All like cattle and donkeys, lethal load restrains all captive traits"

(Hadiqah al-Haqiya, Sanai: p. 641)

16. Condemnation of religious scholars and judges

Nasser Khosrow considers the leaders of the world and religion to be treacherous and rich:

"You do not see on the throne except treasure and fearlessness, you do not see on the pulpit except Zarq and Kanayi"

(Diwan of Naser Khosrow., Naser Khosrow: p. 413)

The religious scholars, in his opinion, are the deceivers and ministers of the devil, and the bribe-taker and hypocrite:

"O deceivers of the ignorance of the scholars, call the name of the cunning devil the cursed devil."

"When the rebellious enemy opens a bribe, in time, you open the sharia."

(Ibid: 121)

Sanai also warns the ascetics and hypocritical scholars about the boasting and claiming and the end of their work and calls them to repentance:

"Asceticism for murder, so how can I be Kim Bari

From this asceticism, repent, seek the advice of Verne Biddle to the world of the soul "

(Hadiqah al-Haqiqah, Sanai: p. 430)

17. In praise of religion and obedience:

Nasser Khosrow is a preacher of religion and his poetry is a tool for spreading his esoteric ideas. Even in poems that begin with a description of nature, spring, etc., this preparation of preliminaries and lyric poems is an excuse to express the main purpose, which is to promote religion and morality; As experienced speakers and preachers who take advantage of They prepare the ground for entering the main space of their words; Otherwise, Nasser Khosrow is not a poet describing the world and nature; Who is a man of religion:

"Because I am a man of my religion, every man in the world is born to work for me, not to come to work for him

"Nahham is the friend of the world to religion. My back, which is hard and high, has a strong fence."

(Diwan of Naser Khosrow, Naser Khosrow: p. 221)

And the army of religion and the weapon of wisdom will stop him in the fight against time and space:

"With the army of time and with the sharp razor of every religion and wisdom, my army and shield are enough" (Ibid: 11)

Sanai is the first poet to open the way to poetry and lyricism in religion and mysticism, and for this reason he is an epoch-maker. In his poetry, everything has taken on the color and character of religion; Even Sufism, ethics and wisdom. And with the help of Sharia, the heart breaks from poetry, profanity and eulogy, and from then on, his lyric is completely revealed, praised and glorified:

"O Sanai Choo, I have given you the Shari'a to give up this poet and poetry
Did you see the Shari'a in the poem of the heart that begging does not write in the heart
If we do not say after this, I will speak more or less in order in the world
The appearance of what I say is a description of the role of the line of my God
"In his mind, there is a sonnet that is monotheism, and inside it is revelation, praise and glorification."
(Ibid: 743)

18. Description:

"Through his poems, the charming spring sun never rises. From behind the veil of his words, the radiant face of a lover is never revealed. "His view of the world is that of a convicted murderer of innocence and faith, in the depths of which a portrayal of heaven is depicted." (Literary types and its works, Razmjoo: p. 127)

And if there is a description, it is not to motivate and persuade readers to enjoy life and happiness, but it is an excuse and a medium to explain religious and theological ideas. For example, in an ode that begins with the description of spring and ends with the praise of Ali (AS):

"Some say that when spring comes, flowers will bloom and almonds will bear fruit
Willow comes to peace with the wind in Laleh Bostan with Narges in a kiss and comes aside ...
Do not tell me such nonsense that I am ashamed to speak in vain
What is the use of anyone who washes the oppressor of the garden of adornment?
Towards me, it is a dream and a fantasy, if his beauty is engraved in your eyes
"I am waiting for Ali to have lunch on the hypocrites of the night and on the Shiites."
(Diwan of Naser Khosrow, Naser Khosrow: p. 127)

Sanai, who before the time of awakening described worldly manifestations, such as witness and wine, and described his rebellious and deviant love for beautiful boys with vivacity and recklessness, after his transformation, in his condemnation of witnessing and attachment to the good, states:

"What do you do with the screw?" O little of nothing, what to do with the screw
The witnesses of the small and great times make Joseph his eyes and his heart wolf »
(Hadiqah al-Haqiqah, Sanai: p. 368)

He considers lust and greed as a cause of destruction and a cause of disgrace:

"Even though they burn in the face of the world, they are heartbroken and die

Everyone is in bondage. The lovers in front of them are all shamans

"Let them win the reputation of the government of Jamzan.

(Ibid: 357)

But sometimes traces of his return to the dark pole of his existence can be found in his works; Among his praises as well as descriptions related to hair and face, mole and stature and the protrusions of the body of beauties:

"The image that looks at him, he took your heart, you hurt

If he does not wear any mask, he should walk on the moon and the sun

The two wigs will be opened for three nights. The secret ...

It can be seen from the soft bones of the bone in the tension of blood from the skin

"Gohar with his mouth is cheap and the sun is trembling among him" (ibid.)

19. Condemnation of power and court:

Nasser Khosrow spent the dark half of his life hoping to study name and bread in the court of the Ghaznavid and Seljuk kings; But after the period of transformation, with the Cold War, he rose to fight the devil with force, gold and hypocrisy. None of his court praises are available; But his critiques of the masters of religion and the world are among his most passionate poems. He who witnessed the decline of the Ghaznavids, the fall of families, the seizure of powers and the breaking of thrones and the instability of time, calls the sleepy and deceived of his time as a lesson from the fate of the former rulers who call the people to peace. The rulers of their time are fascinated and happy

Be afraid:

"Why are you complaining about the Turkish property?" Remember the glory and honor of Mahmoud Zavulistan

Where is it that the Phrygians, out of fear of him, handed over the goats?

Cho destroyed India with the poison of a Turkish horse and left the soil of Khatlan to Pilan

You, the deceivers, also said to him, "May the life of the Sultan be a thousand years longer."

"Where is now that furnace and that glory and place that also saw the Cancer Tower beneath it?"

(Diwan of Naser Khosrow, Naser Khosrow: p. 12)

And boasts of the lost glory of Khorasan, the cradle of literature, which has now become the mine of Diwan Knox (Seljuk Turks); Khorasan, where the Turks were once the slaves of the Ghaznavids, and now the Ghaznavids have become obedient and humiliated by the Turks (Seljuks):

"The land of Khorasan, which was the place of literature of Diwan Knox mine, has now become His servant was beaten by the Turks, so he became an idiot and sometimes an idiot

"They became slaves of the Turks, but Najm Khorasan became miserable and miserable."

(Ibid: 101)

But it is surprising that the same poet, after meeting with the Fatimid caliph, describes him as the god of time, the god of men, the day of the people, all of them, Jesus Ibn Maryam and the best of all creatures, in describing the glory and wealth of Mustansir. And he considers him to be the divine purpose of the creation of the physical world, and he places his bondage on his forehead and conscience:

"Hot Mustansir, by God, I have placed it on my chest and on the forehead

O your honorable composition, the result of the divine purpose of the physical world

"Giti hopes that you will be able to cover him with a sword."

(Ibid: p. 389)

This kind of belief and thought is an example of human intellectual contradictions that can be seen in many other poets, including Sanai. Sanai, after deviating from the words of the rulers and adopting the path of asceticism and Qalandari, compassionately invited the world-seekers everywhere to learn from the passage of time, the instability of power, and to advise the judiciary and the observance of the subjects:

"From a civil servant who stole the wall and covered the roof

The ruined property and treasure of Abadan was nothing but Bidadan

"The king should not sleep well. The sedition awoke in humiliation, because the king fell asleep."

(Hadiqah al-Haqiqah, Sanai: p. 538)

And warns kings not to neglect the conduct of agents and government officials:

"When he raised Don, he raised Bella high

"If you get a servant and if you are not bad, good and bad are not from you."
(Ibid: 577)

Sanai, like Nasser Khosrow, is not completely devoid of such intellectual contradictions, and in addition to describing the instability of the power and advice of the kings, in many cases he praises the Ghaznavid kings, ministers, jurists, nobles, and issues, which we deal with.

20. Anti-praise:

Freedom, the restraint of nature, the health of nature, and originality and education, when gathered in a poet with the strong support of ideological beliefs and moral commitments, evoke such claims in him that from descending to the threshold of Donan, they sit on Juan Leiman and reach out to him. . Influenced by the articles of Greek sages and religious and moral teachings, Nasser Khosrow abolished praise and lyricism as a means of suppression and an obstacle to attaining happiness and knowledge, and the poets who offered "the price of the word" to the feet of the incompetent, sang "Saturn".

"Know the poets of Khorasan, know this deep words of mine."

Do not be alone in confirming the wisdom of nature to count on the greed of yours

"If you become greedy, you are not afraid, like the stars, then water and live."

(Diwan of Naser Khosrow, Naser Khosrow: p. 120)

And he considers the praise of the forefathers more than the praisers, who praise every insult with lies and greed:

"At the foot of the place where the musician sits, you cut Jerry's tongue

To know and to gem, to glorify it, which is the cause of ignorance and evil gem

In order to lie, greed is a lie, greed is the capital of an infidel

It is pleasing to praise Mahmoud Mar Ansari with the asceticism of Ammar and Bouzar

"I am the one who does not fall at the feet of pigs at this price."

(Ibid: 274)

He sees miles between himself and the rulers of power:

"I will not sing praises to you, I will also sing to my guest and reader Amiri

If you call me, Amir, I do not know you, I will call you Madih, my man, Madan "

(Ibid: 274)

In the same calm and compassionate tone, Sanai warns the kings of the time not to be proud of the praise of their predecessors:

"Listen to what I have to say, stare at the narrow and dark path

Whoever comes from his custom praises you for years and months

Everyone praises you for the benefit of the species

"Al-Aman, Al-Aman, do not be proud that they do not live in other groups."

(Hadiqah al-Haqiqah, Sanai: p. 543)

Laiman and Soflagani, who, after a piece of bread, sing their praises in the generosity of Hatem Taei and in the courage of Ali (AS):

"Wazpi Donan called Ranaei and Hatem Taei

In Vera's courage, he praises San Ali for being so unmatched

"If you worship God so much, you will see whatever you want."

(Ibid: 688)

And after waking up, he achieves such a breadth of thought, contentment and dignity that in the corner of seclusion, he does not accept the request of Qawam al-Din Dargazini, the famous Iraqi minister and influential man of the Seljuk system who sought and met the poet, and sent two letters and a poem. , Respectfully refuses that meeting and also rejects the proposal of Bahramshah Ghaznavi, who was in favor of the poet of honors and devotion and according to a narration was even willing to marry his sister to Hakim:

"I am not a man of gold and a woman and I will give my place to God if I want to

If you give me a crown, I will be kind to you if I do not crown you

I will not be greedy for the support of this intercession from me except from me. "

(Ibid: 736)

Unfortunately, Sanai, like Nasser Khosrow, could not be completely freed from the shackles of praise despite this boasting and claim. Nasser Khosrow praises the wealth and honor of the Caliph with all his being, and Sanai praises the kings of Ghaznavids, especially Bahramshah, for justice like Ali (AS) and superior to Anoushirvan, according to Behsan Shahab Saqib, for Jupiter, Saturn and the sky, and for power and Shaukat knows superior to all the kings of the world; A kingdom that has a hand in the brain of the lower center and a foot on the difference of the Alawite world, and so on. Some people believe that Nasser Khosrow's praises come from his heart and soul and from his sincerity and heartfelt belief, not from his mouth and tongue. The truth is that such justifications will not be acceptable to those who criticize fairly away from partisanship and bigotry and the fervor of emotions. The worldly luxuries and wealth and the enormous wealth of the Fatimid caliph who calls himself the Imam of the Ismaili Shiites and the successor of the Ali family. - which were known for asceticism and simplicity - is a sin and is in clear contradiction with the character of the great men of religion and the teachings of the Qur'an. Definitely like this Praises should either be considered as examples of the poet's intellectual contradictions or with the intention of humiliating the Abbasid caliphate and the Turkic-speaking kings supported by the caliph of Baghdad. The same is true of Sanai: that the Ghaznavid mystic, the mystic of Ghaznavid, breathes self-respect and exaltation of the soul and beheads the praisers of the time, such as Seyyed Hassan Ghaznavi, Praising Mahmoud Zavoli, despite all his background in corruption and looting, contradicts the spirit and essence of commitment in poetry. Such intellectual contradictions, which are due to the social contradictions of the poet's time, may have forced the minds of myth-makers and fans of poetry of these two poets to analyze and justify the contradictions of their thought and poetry and consequently demarcate between their dark and light poles; But according to the famous saying: "Say the wrong thing, say the same art" and relying on a fair and free critique of sanctity, it must be acknowledged that these two poets lived in the dark days of Turkish and Arab elements, not because the people are compromising and accustomed to oppression. , And not like the religious traitors and government dignitaries, nor like the two-character poets, the foreheads did not fall on the feet of the world. Their poetry is truly commendable because it was a mirror of the pains and wounds of its afflicted society and as a razor blade in the struggle against tyranny, exploitation and exploitation of the masters of religion and government; Because if they have praised, it was either their esoteric belief, or with the intention of preaching, guiding and encouraging the good of the rulers of the time, or out of urgency and in order to give the right to speak and be the guardian of the praised. And, of course, there is a difference between the eulogies of those who increase the fame and honor of the rulers and the praisers by their company and gatherings, with the praise of the forerunners of prostitutes such as Ansari, Farrokhi and Anwari who used their means and means as a means of approaching the sultans and learning name and bread. It is true that the poetry of Nasser Khosrow and Sanai has remained in the proud treasure of Persian literature; A poem about the color and spice of the wounds and bitterness of the people; A poem is the product of a poetic awakening that created awakening in poets and made them epoch-making and stylistic.

Conclusion

Poetry is one of the oldest creations of the human mind. The product of his impatience in the pure and glorious moments that the consciousness of prophecy and the passion of enlightenment and inspiration radiates on his mind and conscience and makes him unconscious. It is a gift of the Ahura that the holy goddess of poetry instills in her apostles and obliges them to shout their prophetic mission in the fight against the Palthes of the time. Poets, like other timeless buildings, are made of dust, and the soul of the pure world and the transcendent poetry fills this gap and puts an end to the deadly conflicts of the earthly body and the poet's Alawite soul; This means that the true poet listens to the call of his pure conscience and sound nature, not because the cup-sellers and lyricists who have employed poetry to satisfy their worldly needs and personal interests and intentions, but are the watchful eye and the eloquent speaker of their time.

Over time, due to having a different mental state and facing different environmental conditions, depending on one's special nature and education, a person becomes passive and transformed or is caught in intellectual and spiritual conflicts. Poets who have experienced the two worlds of the animal world and the higher human (bipolar poets), their mental exudations will also be different in terms of style, thought, purpose and audience. Although the audience of the poem is affected by the enthusiasm of a descriptive poem or praise and lyric, but this effect is immediate and intermittent and will not be consistent and does not suit everyone's tastes and interests; Contrary to poems that are natural, intimate and contain high human and moral thoughts, because they are from pain and arise from the heart, they inevitably sit on the hearts and do not fade over time. It is current at any time and in any language; It is a mirror of the pains and aspirations of mankind; "Poetry is false and poetry is false." If people in this day and age are not as interested in poetry as they should be and are immersed in the fascinating entertainments of the electronic and virtual world, it is not their fault that it is the fault of poetry and the poet who has strayed from his natural breath. And it does not boil. An authentic and committed poet is the child of his time. For man accustomed to the attractions and manifestations of new life, poetry must offer new language, expression, and thought. The time has come for the poet to wake up today's leadership, events or conscience and pure nature from forty years of sleep, and to elevate the culture and literature of this rich border and liberate society from ignorance and painlessness, a long journey to Tawaf of Kaaba of hearts and innocence of flattery, Blind prejudice and imitation begin.

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