

Introducing the Manuscript of Golshan Raz Baba Nematollah Nakhjavani and Investigation of its Stylistic Features

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Abstract: Due to the popularity of the Golshan Raz as much has been written on this work, one of them as Nematollah Nakhjivani and Alvan Agh Shahri famous is. This description because surround exponents mystical themes and issues and explain Ambiguity Sheikh Mahmood shabestari opinion is very important. A description of the two manuscripts found that the author is escorting to correct them. Linear and stylistic features of this version, the version of studies and stylistics can have an important role.

Key words: Manuscript, Golshan Raz, Nematollah Nakhjavani, stylistics, manuscripts

INTRODUCTION

Sheikh Mahmood shabestari Golshan Raz Masnavi, Masnavi is a low-volume, one of the most valuable and famous mystical and lean times for content and brevity exemplary, it has been described. One of these descriptions as Baba Nematollah nakhjavani.

Baba Nematollah ibn Mahmood nakhjavani known as Sheikh Alvan, Sufi and commentator Hanafi scholars and elders of the 9th and 10th centuries is of Iranian nationality. We have information about his life confined to a short narrative which in different identity cards were registered, he is Sufi Naqshbandi and have works that represent the strong themes of his mystical. According to surround exponents mystical themes and issues, this description is very important because ambiguity and Shabestar opinion is well described. The main purpose of this study, presented as nakhjavani and its lightness is using stylistic features. In this study, based on the version of the national library and the circle of great Islamic encyclopedia which was with the legend “Mol” and “Mol” is shown.

Literature review: Given that the text of this release, based on the description and explanation content and convey the meaning of the lines of Golshan, yet commentator not neglect to mention the literary industry and utilizes rhyme and puns. Based on the context, rhythmic and engaging prose is created.

“He was not a lack of concern over not systematic but always remains in mourning and restlessness, constantly whine and moan lived every day in the country

and every night in the corner of a cave every moment on the market with hundreds of toil and trouble, suddenly oh and cry women from the entrance as possible and jail time and space with a hundred disappointed and loss and regret and disappointment will go Badr” (Mol: 12).

Moan, market: rhyme nutrif/land, cave and markets: rhyme nutrif/possible and place: pun derivation/time and place: rhyme parallelogram/possible, organize prison: rhyme parallelogram/pain and regret disappointed: rhyme parallelogram/loss and deprivation: rhyme parallelogram. “Turkey day following types of magic and technology within the 5 days don world with hundreds of thousands of guile and technique, I do not know because I bewildered insane, not to be quiet and not spirit counterpart meaning cost (Dom: 26).

Turkey, techniques, don and Insane: rhyme Nutrif/techniques and stillness: rhyme parallelogram insane and cost rhyme parallelogram. Its literary expression is considerable. In the following examples, imagery and fitness following can be seen: “mot unity of the brain, symptoms and skin gnaw mimic the taste of it and the precious high-level knowledge and certainty in the face of suspicion and vulgar estimate was convinced and rejected nut irrelevant, zinc plated shaving began and Tore up drawn in fantasy and to opposition orphan companions in monotheism and Pearl singular was the master of abstraction and individualize” (Mol: 12):

- Pun incomplete brain, mot/-rhyme parallel: abstraction, individualize
- Conflict: suspicion certainty rhyme nutrif: singular, individualize

- Likened brain monotheism mot/skin taste of imitation/the knowledge and certainty/oysters suspicion and estimate/the field of fantasy
- Metaphor: metaphor nut rejected, worthless thoughts of intellectuals and philosophers/the orphan, the people of monotheism, the metaphor of knowledge and certainty/pearl singular master of abstraction, metaphor of knowledge and monotheism
- Symmetry in pearls, shells, beads, string pulling and scraping
- Sarcastically: zinc plated, innuendo from worthless things

“No one can as it were, realized the endless sea and the sea of thorns intuition plunge feeds and also at this time that he was the crimean beaches, desert dwellers. To the extent possible high purity the necessity of existence, guidance and sheol and goeth after the meeting, Musharraf gave to retreat closeness and union” (ibid: 9):

- Metaphor: endless sea/sea of thorns is/sheol later and goeth/angle, proximity and joiner
- Metaphor: the coast dwellers badia possible, metaphor seekers
- Conflict: the nearness/goeth and Joiner
- Rhyme parallel existence, intuition/space, purity /Sheol, angle/goeth, Joiner
- Mutrif pun: the necessity of existence

“The house wine there, the witness saw a pile, bad purpose of taste and there was drinking” (Mol: 23):

- Simile: there was the house wine/candle intuition bad taste and intuition
- Metaphor: control means
- Fitness: wine, candles, control and drinking wine
- Phonotactics: the letter “S” in wine, candles, witnesses and witness

“Chevalier prophets and saints with imitation and estimated numbers are army, soldier began” (Mol: 20):

- To thanked tradition and guess, the metaphor of philosophers and intellectuals
- A metaphor soldier, emblematic of the fight

Exegete biography: Nematollah ibn Mahmood nakhjavani known as Baba Sheikh Alwan and Nematollah, the Sufi and commentator Hanafi scholars and elders of the 9th and 10th centuries. In identity cards he did not mention the date of birth, date of death but he listed 920 years, except in persian language and literature in the Ottoman

Empire which come to the wrong 902. Nematollah nakhjavani, the countries of the caucasus, the land during the commentator is part of Iran’s soil but today makes up part of Azerbaijan in interpreters classes, he Holy researcher, interpretive sciences knows (Adana).

“One of the oldest sources in case he spoken, the book is Shaghayegh Alnomanieh owner Shaghayegh Alnomanieh him, the floor leaders of the Sassanian dynasty is known to Yazid Khan (918-886) which describes the merger is to Golshan secret shabestari (Ali, 1999).

In the book of Persian language and literature in and the Ottoman territory such as: “he is from the late ninth century Sufi in his later went to the Ottoman territory and settled in the Agh Shahr, Sufi poetry he remained in the collection as well as numerous publications such as on Golshan is secret. “Amin (1949) repeated this tradition in the memories corroborates the notion that the identification information from the front, later extended biographies, this ID cards are: Shaghayegh Alnomanieh, Moejamolmoalefin, Kashf AlZoonoon and Aelam Ghamoos. It is worth noting that he is in Turkish, Arabic and Persian was dominant.

Nematollah and Naqshbandiyah: “The 9th century, the religious affiliation of poets and kings and capture the growing popularity of mysticism, it is significant”. In this century, “together with economic prosperity Nakhjavan, different spiritual paths which have occurred over the Islamic state including the Naqshbandi Sufi order can be noted” (Zahra, 2012). “Naqshbandi, spirituality is attributed to Khajeh Bahaoddin, Mohammad ibn Mohammad Oveisi Bokhari known as Shah Naqshband (718-719), branching from Series eunuchs, the principle that the Iranian mystic Khajeh Yusof Hamedani open in elderly” (Hosein, 2010). Abdorahman Jami in Nafahat Alons about Naqshbandi sect wrote: “his way, Sunni faith and obedience to the law and national traditions, Seyed senders peace be upon him and his progeny and the durability of devotion thatthe durability awareness glorified right without disturbance of consciousness, the other” (Jami, 2007). The latter together with nakhjavani life course had many supporters and “Baba God’s blessings, one of the Sufi Naqshbandi was considered” (Dehkhoda).

MATERIALS AND METHODS

Exegete works: Nakhjavani throughout his life, writing several works and mystical interpretation including: Alvateh Elahieh and Almafateh Almozeheh, Lelkelem Alqoranieh and alhokm Alforqanieh in two volumes, a valid interpretation of the Koran, the writing is completed

in the year 902. Shaghayegh Alnomanieh author in this case says: “he nakhjavani (this book, written without referring to other interpretation books and wrote in it the moment of truth, a lot of people because of the rhetoric used in the and the rhetoric used and in as he puts of visuals can not” (Tashkapparizadeh, 1995):

- The margin of Anvaraltanzil and Asraroltavil Bayzavi
- The margin of fosus Hekam, Mohyoddin Ibn Arabi
- Description of the Golshan Raz shabestari in Persian
- Hadiatol Akhavan in Sufism
- Resalatolvojood

Nakhjavani description: Nematollah nakhjavani description a complete description of the lines of Golshan, so that according to Quranic verses and the words of the elders to interpret its verses. This description is important for several reasons:

- Description of ambiguity thoughts and poems shabestari
- Explain tips from the disposition of Islamic sufism
- Finesse and clearness and text summary

Nematollah Nakhjavani Golshan Raz description, begins with the history of rhythmic and very short introduction, the introduction commentator because of Golshan, it states that: “(as others) for the purification of knowledge and understanding, seek interpretation and explanation, imports of Sacredness Pensive is heavenly and revelation, so this poor little poor also for a long time was in the lukewarm mind that the heart of their low grade, test the rarity under the proposed public opinion is Lord of certainty and mysticism, I “(Mol: 2) in fact, its purpose, its spirit is expressed in terms of growth and excellence that reflects his humility and modesty. He has written other works, the intentions are.

Thus, the method described, generally line at the beginning of the line and sometimes the whole bit. Then itemized, it explains the mystical words and compounds and according to Quranic verses and words of great, commentaries it will pay. Commentator in this description, do not hesitate to point and describe in detail is discussed as nakhjavani in terms of content, intellectual principles Sheikh Shabastari is.

Nakhjavani as the number of lines which includes 966 bits. It states that at the beginning of the line “seven and ten, seven and a hundred years” to the line “in order Masnavi refused to pay” that includes verses of the order book due to the need as not, why not express them. This is described in terms of style is diverse. In this sense anywhere objectives of content and convey means,

exponents of prose chosen and used simple but descriptive part the audience with rhythmic prose and adorned with sayings, tips and literary encounters.

The introduction of versions available, a description

Santa Golshan Raz Nematollah Nakhjavani: The national library edition version which the researcher, the correction of Golshan Nakhjavani put on my work and in this study titled “Mol” is mentioned. This version has the following characteristics: No. 29114-5, the study manuscripts in the library of the national archives of Tehran has 206 pages with 27 lines, 182 pages of the history nakhjavani Golshan Raz and a 24-page end as verses of Masnavi of Rumi and all copies of bank information as pointed out on page 182. Written in hieroglyphics type of paper peas, a la brown calfskin binding, cutting 1/57×2/14MM, a circular seal with the scrawled on leaves dorsal rhyme and Page 157 and 158, October square, rhythmic illegible on the first page and other rhythmic circle stamp illegible on page 184, the text of which is decorated. In the first two pages, a table two rows away is the red line and the rest of the pages contain tables is a red line, the lines of its early pages has a disability, lyrics in text with red ink have been different. On the first page, the name of the owner Hosein Hashemi Alsafavi version, listed, in this version, the scribe of your book but did not mention the end of the month, Rabi is referred to the subjects but in terms of age, the other older versions because the scribe is the Nezamoddin astrabadi, lived in the 10th century, in addition to writing his version of Golshan Nakhjavani, “Abstraction in the word consolidation-Ghazali’s manuscript, in Jumada 2 917 year has written in hieroglyphics” (Mostafa, 2010).

Great Islamic encyclopedia library edition: This edition number 66 627 and 342 access code written in 1232 this version has 196 pages of 18 lines. Written in hieroglyphics. The paper type dark beige, brown calfskin binding percussionist, cutting 5/20×13MM is. Stamp is the first and last page not legible and only the name Mahmood called it and it Mahmood Mirza name, the princes Iran for its library, education has put lines around the point and drag the line with marked in red ink, the name of the scribe, this version is not clear but scribe at the end of the day on Friday of the month Miscellaneous Jamadi year 1232 is mentioned, this version does not have a disability.

In response to a question: It should be noted, another manuscript in the library of Tehran, the number 30553057, the scribe Darwish Ali Nabavi is that at the date of writing it in 1087, copies of these specifications in all, the

Nematollah ibn Mahmood Nakhjavani was recorded. But as it is quite succinct and different from the other version, so that no com Molon is not with them, according to the description of the rhetorical points is noted that as the correctness of this debate and it has been recorded incorrectly and I believe that in another category to clarify the ambiguity.

Feature writing and orthography: Way line versions with the style used today differ. Some of these differences are important and in the 16th century manuscripts the more they are mentioned: a “shall” instead of “A”, in the words ending in “s” of Inarticulate “and Brightness, rays of light flowing from forgiveness in the work of the skilful nefarious” (Mol: 2): “if Shm, the his presence were known” (Dat: 22). This is a routine procedure in both versions.

Some of the letters are written form “letter” P “and” CH, “in most cases and the letter” G “in all cases for B, J and K were”: to awaken lost the ignorance and Separation, to the extent guidance and faith and road and mysticism certain guidelines which seek Source have eternal life and potion nectar research taste” (Mol: 1) lost by/source/taste. “Certainly his mystic Chu joined” (Mol: 6) joined “was all one thing, find and hidden” (Mol: 14) find and hidden.

In both versions, usually separated compound words are written: “each of the perfect parent, followers his way” (Mol: 10); “abstraction and desalination heart that Golan straw after the peak blessed Lahooti” (Mol: 21). The word “assistant” in “Mol”, written together but at the “Mol” is written separated (Mol: 6).

Connect pronouns, often isolated and have written a “each one in itself, Vice In Sports” (Mol 24)/killed (ibid: 54)/admitted (Mol: 42)/Divine (the same: 29). Remove “and” the Inarticulate, (in both versions):dee the world (Mol: 12)/Bud (Mol: 15)/Bewildered (ibid: 15). In case, the point is not in place or point or points Zayed, the dots seen the word “surprise Mol of estimates and said “(Mol: 21)“privileges, according to the eternal” (Ibid. 51) which for life/cancer rise (Mol: 22) in order bets.

Description important of Nematollah Nakhjavani: The study described the Nematollah Nakhjavani, we find that he prevalent in science and philosophy has a lot of information as he fluently and psychological commentary, commentator expressed with respect to all things mystical, trying to proration not words and with simple language, to express lines and as ambiguity shabestari’s opinion, this is one of the important points is as follows. Its exponents less thing to not spare the audience he has any is familiar with mystical topics or the people of the

journey. He described, containing as many combinations and words, mystical, theological, philosophical and astrological interpretations of the verses and traditions are valuable, so that the doctor Kazem Dezfulian, acknowledged that by studying about forty description of commentaries Golshan Raz, I concluded that with the exception of five as is often the commentaries are not anything new. One of the five described as is the Nematollah Nakhjavani.

Stylistics

The intellectual level: Nematollah Nakhjavani description as the Golshan Raz is a mystic system, so they contain different in terms of mysticism, ethics and religion. With the high frequency mystical and philosophical terms in this description, we realized peak commentator information but the main feature throughout this description valuable consideration, the verses and Hadith and Arabic phrases that in different ways in as many verses can be seen and that has been adapted for allegory or indicate proficiency in the use of commentator verses and hadiths. Nakhjavani, Sufi and commentator is of Hanafi religion, the doctrine of Ibn Arabic and ideas familiar shabestari and in the description lines of Golshan, the issues of unity of existence, the inherent unity, unity of attributes and actions as well as take advantage is. As mentioned before he commentaries to confirm the verses, the verses and sayings and words of Arabic-cite is used, contains the principles of his faith. For example, in the description of this bit of Golshan Raz.

“He is buzzing we were Syed Chieftain he first, he ultimately, this work” (Bit: 20). Because of the superiority of the Prophet Muhammad other prophets through topics such monotheistic states that “none of the prophets of the past, capable mutterings about the inherent unity was established though at Monotheism attributes and actions they worked hard and try was eloquent he was with elation and obey him, the mol of his wright Rabbi and precious verily who allegiance you but swear allegiance to Allah the dignity of the Holy was revealed” (Mol: 8) that according to tradition wright commentator Rabbi, the Prophet of Islam was the only way to the highest degree of unity, the unity inherent knows. Moreover, according to this tradition. Another Nakhjavani intellectual themes that belief in the beauty of God’s nature also becomes apparent.

This hadith refers to the fake hadith, Ibn Abbas that language, attributed to the Prophet. “Rabbi Wright Exalted and the Sublime, Young and straighten frizzy hairless cats in a green meadow ‘God is seen as a teenager with curly hair and believes in the flesh is of God. The intellectual foundations commentator, lack of knowledge

gained through argument is that in place of the word referred to it: "is a long way, drop it like a Moses, a reed leave now" (Beat: 111). "That gaining philosophical thought, wander round it's not thou away and requirement precious". Each party with their rejoicing, "each one after the complex was his habit, he has set arguments and intellectual and narrative reasons has acted on its contents, getting reason staggered, wanderer this endless desert, do not wander there that the king of the unity of the essence of philosophical thought, rejected startled, I All faces, the capture and Tasalof in education, Isolated" (Mol: 20).

The intellectual content, no need to reach God is through abed man is evident in the following example: "the pull of Allah, the non-Abad possibility, necessity lead to the refinement, space-filling and unfailing vehicles and equipment in Individualize true anal affluent returns where Janet was right to wrestle bring we closer heard the voice of your heart and hearing head his voice reputation you what place is that by he enjoys surfing or because of him Money" (Mol: 38). Which refers to verse 16 of Surah Al "Q", "We are closer to him than jugular vein" and the Hadith, "I heard who hears him".

Another important issue, harsh look at female exponents and its place in the spiritual journey that in the description lines are evident: for example, as the verse, "your ignorance that you take, you are allowed" provided that "Terra and the nature of knowledge and discover and reveal wired. How goeth the initial ignorance and neglect and ignorance boundless desert that no lives and as ignorant fool women behind duke and carousel was wandering" (Mol: 45) or in the description of this bit: "Because women in the upcoming meeting measure, not a round of self-satisfied ignorance" (Beat: 212).

"That is so because women are lacking wisdom, appliances alienated man" (40: Mol) and in the description of this bit: "Valiant blood-stained world, you do not covered the outside" (Beat: 213). "It means that you do not attribute resourceful woman, do not you want the atrium possible outside the prohibited" (Mol 40) located outside the building and spiritual journey just men knows it. Nakhjavani other intellectual principles that can be seen during the description lines, she looked compared to Ash'arites, Mu'tazilids and is different from other in such a way that they are pagan knows, so that the following bit ungrateful issue such is extended:

"May the blessings of the ungrateful that you have the right to luminous gratitude" (Beat: 443). The right to thy blessings and your heart to Towards foul ignorance and guidance not shut down and toward heterodoxy and heresy and algebra and emergency do not be like that Under holds firmly, R reach his goal" (Mol: 83) here tend to either of these sects as well as the ungrateful and Shrek or in the description of this bit is evident:

"Because blind deprived of any perfection. He is part of the group Mu'tazilite" (Beat: 136). "That core group Mu'tazili sunless that emerged a proud sense... and the end of ignorance and failure to appear in backstage left the false illusion and were excluded from the public and unobtrusive perfection" (Mol: 26). The intellectual content in the following example: "the inability of the perceived perfection is understandable as we not met you and you did not worship, disclosed this expression" (Mol: 29).

Here refers to the tradition as it should not give you the right knowledge and you did not worship is that the public perception of mystics is nothing but frustration and amazement and the mystic essence of God the Almighty but isn't in general, intellectually, commentator Sheikh Shabastari consequent thoughts and Sufism of Ibn Arabic.

Some of linguistic features: The characteristics of the Arabic language by the rules, according to commentators have completely surrounded the Arabic language, significantly, the rules of language, vocabulary and composition in Arabic follows among them: the use of sayings and words of Arabic, the additional compound "the shrine of God knew each of his tongue was achieved" (Mol: 14); by virtue of Lavlak as the world created was his community order" (Mol: 16).

Widely used source of the actual "no contemplation and meditation, contemplation and reflection more honorable, the quality did not infinite" (Mol: 12); "without prejudice to the progress and delayed and arranged and the date and comment" (Mol: 8). Application of total in Arabic: "during tavamir, accidents letters and words that sound levels manifestations of creatures, comes" (Mol: 14). "Shit on illusions and fantasies astonished handling, s mentalities grocer my interpretation, reason based nosy and says the narrative, types of estimate and imitation caught you" (Mol: 17).

Match the adjectives and nouns: so complete (Mol: 14)/good moral (ibid: 14)/contradictory reasons (Mol: 9)/waste determinations (ibid: 17). Emphasize words and combinations of Arabic: "This means that per se, remains the main Lack" (Mol: 16), "because evolution and talon, from his innate visual entity, the entire return pass away" (ibid: 14): "although in itself, the greater the universe, humanity is (Mol: 5)".

The special application verb: The use of the verb, the participle (which has a lot of frequency): "after the show rogue without dignity and corrupted mortals measure the wine of love of unity wine cellar drawn, inevitably potion of the smooth love drunk and the negation of attributes nick tried. The times reached voluntary death and the

parts allowed life, the thing go there but all of dear was and it is better it" (Mol: 161). Use of the verb, if different means:

- Get started within the meaning of the "bad taste and appearance was drinking" (Mol 11)/"love in disrepair were Scanning" (ibid: 11)
- The meaning of "wandering in the desert to seek and bewilderment to, Patriarch easily achieved" (Ibid: 15)
- The act of having, in the sense of seeming "to noble souls, it Makhzanolasrar is like whiff" (Mol: 31)
- Close within the meaning attributed to "know their nefarious maniacs, lie very close" (Ibid: 29)
- Present verb root verb of news, rather than the subjunctive: you should be seeking and searching (Must be) (Mol: 13)

The negation of Nun, apart from the verb "as it is not" (Mol: 14); "the self-destruction of dust and of the lineage and additions privation, works hide" (Mol: 5). Using the ancient words: "the spirit of his title our lives, whether light or extra balls generous (Man: Let). "(Ibid: 4)"; Intuition incursion delusion and illusion of eyes and seeing strangers dust completely resolved (Incursion: Dive) "(ibid: 40)"; the point of timidity and self-de saddle (Saddle: hijab and prevented) (Mol: 180).

Literally: The frequency of the use of Arabic words is very impressive: "no doubt the wisdom grand Imparted this gift and great gift which Forgiveness is the gift of God's knowledge and word of letters Ironically tablet and nominated the sea nominated true but the sequence assignments for the good of the divine, faith and sufism fruitful and will not be required to discover and reveal "(Mol: 4)": behold a mystic bokmal compliance and assurance came after and flood otherness imaginary of seen his intuition all destroyed culture and about the delivery of her innate visual entity to all was destroyed, so breath nothing unless God "(Mol: 14).

RESULTS AND DISCUSSION

More Baba Nematollah nakhjavani, a commentary on the Golshan Raz is shabestari (Mahmood, 2003) Nematollah nakhjavani, Sufi and commentator 9th and 10th centuries which is powerful in spiritual topics and as he ambiguity expressed in terms of thoughts and poems shabestari and explain what the disposition of Islamic Sufism is important. This is described in terms of style is diverse. That is where the researcher's purpose, description of contents and convey means in simple prose and sender used but in the descriptive part, the audience

interspersed with prose, in poetry and adorned with an array of traditions and literary encounters. The intellectual level, commentator specific features according to Quranic verses and according to the commentator also reflects the belief is that-be such as: the materiality of God, not of knowledge through reasoning, does not need an intermediary to God and look atheistic to Mu'tazilites and Ash'arites.

Language and style of this release, significant how linguistic rules and composition follows the words of Arabic including: emphasis on words and combinations of Arabic, Arabic-constrained applications, the use of Arabic sayings and phrases, in additional combinations, using a variety of Arabic sentences and frequent use of the actual source. Based on the context in literature, verbal and spiritual benefit of industries, particularly industries that words rhyme and puns, musical aspect of the word is given and most of the commentator's view, the text version in terms of references to Quranic verses and mystical terms, the specific composition and terms of significance and importance and commentator in his commentary did not stop at any point.

CONCLUSION

The purpose of this study is to describe the blessings of God Nakhjavani the Golshan Raz and stylistic analyzes of its features. Commentator utilizes simple and fluent prose, frequent references to Quranic verses in support of their interpretation, explanation mystical terms, using words and specific compounds as many left us.

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