

«مقاله پژوهشی»

واکاوی اثرپذیری ادبیات کهن فارسی از آموزه‌های قرآنی؛ مطالعه موردی بینامتنیت قابوسنامه و قرآن

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چکیده

امتزاج فرهنگ قرآن محور اسلامی و فرهنگ حکمت بنیان ایرانی در متون کهن ادب فارسی رخدادی مبارک و تردیدناپذیر در گستره‌ی فرهنگ ایرانی اسلامی است. با این وجود برخی با دامن زدن بر منابع ایرانی پیش از اسلام، سعی در مدیریت یک‌جانبه‌ی مصادر تأثیرگذار بر ادب فارسی و شبهه‌ی بیگانگی میراث ادبی از قرآن کریم را دارند. در این میان بسیاری از ادیبان پارسی زبان در جهت تبیین اندیشه‌های خود و آفرینش‌های هنری از عناصر قرآنی سود جست‌ه‌اند. قابوسنامه نیز از این مهم غفلت ننموده و عنصرالمعالی با بهره‌گیری هدفمند از معجزه‌ی خاتم، عنصر تعلیم را به شیوایی و رسایی کم‌نظیر به نمایش گذارده است. بررسی پیشینه‌ی جایگاه دین در قلمرو اندرزنانه حاکم و حکیم آل زیار، پژوهشی گسترده را طلب می‌کند. پژوهش کتابخانه‌ای فرارو با آگاهی از گستره‌ی بینامتنی قابوسنامه و قرآن کریم، با توصیف و تحلیل ابواب چهل و چهارگانه این نصیحت‌نامه، تأثیرپذیری قابوسنامه از مضامین قرآنی را براساس الگوی ژولیا کریستوا به عنوان بنیان‌گذار نظریه بینامتنیت نوین کاویده است. یافته‌های تحقیق بیان‌گر آن است که قابوسنامه افزون بر تأثیرپذیری از گنجینه حکمت ایرانیان و منابعی همچون اندرزه‌های آذرباد مارسپندان، پندنامه انوشیروان و اشعار بوشکور بلخی، به صورت وسیعی از منظومه معرفت اسلامی با محوریت کلام وحی نیز بهره‌مند شده است. استفاده‌ای که گاه به صورت عیان و آشکار بوده و نشان آیات قرآن را به همراه داشته و گاه نیازمند خوانش دقیق و تأمل در بازیابی، شناخت و دریافت این آبشخور است.

واژه‌های کلیدی

قرآن، قابوس نامه، عنصرالمعالی، بینامتنیت، ژولیا کریستوا.

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تاریخ دریافت: ۱۴۰۲/۰۵/۳۱

تاریخ پذیرش: ۱۴۰۲/۰۶/۰۳

استناد به این مقاله:

رحمتی، سید مهدی و حاجی اکبری، فاطمه (۱۴۰۳). واکاوی اثرپذیری ادبیات کهن فارسی از آموزه‌های قرآنی؛ مطالعه موردی بینامتنیت قابوسنامه و قرآن. فصلنامه قرآن و روشنگری دینی، ۱۵(۱)، ۸۴-۶۷.
(DOI:10.30473/quran.2023.68903.1230)

ORIGINAL ARTICLE

Analysis of the effectiveness of ancient Persian literature from Quranic teachings; A case study of the intertextuality of Qabusnameh and the Qur'an

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Received: 22 Aug 2023
Accepted: 25 Aug 2023

How to cite

Rahmati, S.M. & Hajiakbari, F. (2024). Analysis of the effectiveness of ancient Persian literature from Quranic teachings; A case study of the intertextuality of Qabusnameh and the Qur'an. *Quran and Religious Enlightenment*, 4(2), 67-84. (DOI:[10.30473/quran.2023.68903.1230](https://doi.org/10.30473/quran.2023.68903.1230))

ABSTRACT

The fusion of the Islamic-centered Qur'anic culture and Iranian-based wisdom culture in ancient Persian literary texts is a blessed and unquestionable event in the field of Islamic Iranian culture. However, some people try to unilaterally manage the sources that influence Persian literature and the suspicion of the alienation of the literary heritage from the Holy Qur'an by promoting pre-Islamic Iranian sources. In the meantime, many Persian writers have benefited from Quranic elements in order to explain their thoughts and artistic creations. Qaboosnameh also did not neglect this importance, and by purposefully using the miracle of Khatam, Sanratul-Maali has displayed the element of education with unparalleled eloquence and eloquence. Examining the background of the place of religion in the domain of Hakim and Hakim al-Ziyar's decree requires extensive research. Knowing about the intertextual scope of Qaboosnameh and the Holy Quran, by describing and analyzing the forty-four chapters of this advice book, Ferraro's library research has explored the influence of Qaboosnameh on Quranic themes based on the model of Julia Kristeva as the founder of the modern intertextuality theory. . The findings of the research show that the Qaboosnameh, in addition to being influenced by the wisdom of Iranians and sources such as Azarbad Marspandan's instructions, Anoushirvan's Pandnameh and Bushkur Balkhi's poems, has also benefited in a large way from the system of Islamic knowledge centered on the word of revelation. . A usage that is sometimes obvious and carries the sign of the verses of the Qur'an, and sometimes requires careful reading and reflection to recover, recognize and receive this water.

KEYWORDS

Qur'an, Qaboos-nameh, Elemental Ma'ali, intertextuality, Julia Kristeva.



1. Introduction

Qabusnameh is one of the noble literary works in the Persian language, which has always been favored by the people of literature and accuracy due to its remarkable reputation and the Persian writings of many scholars such as Saeed Nafisi, Dr. Badavi, and Gholamhossein Yousefi. (Nafisi, introduction to the correction of Qabusnameh, 1312; Badavi, 1335: 123-1; Yousefi, introduction to the correction of Qabusnameh, 1395: 13-60) a treatise written by Amir Hakim of the noble element, Kikavus bin Iskandar bin Qabus bin Washingir, one of the princes of the Zyari family who lived in the century The fourth and fifth have ruled in the north of Iran, especially in Jurjan, Tabaristan, Gilan, Dilmistan, Royan, Qoms, Ray and Jabal. (Yousefi, 1395: 13) This advice-letter, which was written by Kikavus and with the aim of admonishing his son Gilan-Shah - the grandson of Sultan Mahmud of Ghaznavi - is not only dedicated to Gilan-Shah and is in the treasury of Persian literature as a lasting legacy. It is left for the posterity: "If you do not seek goodness from my speech, there will be other seekers who will have the booty of hearing and working on goodness" (Anser al-Ma'ali, introduction to Qabusnameh, 2015: 4) a treasure that according to Kikavus His most important capital is considered to be the most important capital for Gilan Shah, and for him, it is much bigger than his lineage: "And know, son, that the nature of people has come in such a way that they strive to get out of this world. Whatever happened to him, let him stay with his dearest person, and it was my fate to speak this world." (Same) Bari art is a sublime truth and a sacred tool that has the ability to transmit the religion of life as best as possible as the most important guide of religion. (Shariati, 1362: 8) Meanwhile, the ruling spirit and culture of Qabusnameh is a mixture of the ancient culture of Iran and the global culture of Islam. In

such a way that through the fluent and eloquent prose of Kikavus, one can understand the political, social and cultural conditions of his era. Therefore, Malik al-Shaarai Bahar, after praising the smooth Persian prose of Qabusnameh in his book of stylistics, introduces this work as a "collection of pre-Mongol Islamic civilization". (Bahar, 1349: 2/114) The combination of the Islamic culture of the Quran and the culture of Iranian-based wisdom in the instruction of Elem al-Ma'ali is to such an extent that it is difficult to explain the boundaries of these two backgrounds. As some consider this precious work to be alien from Islamic culture due to the discussion of topics that are more relevant to the history of cultural and social life of Iranians. (Sabzianpour, 2012: 4) Meanwhile, a brief discussion on the forty-four titles of Qabusnameh and the analysis of the content of each chapter shows the opposite of this claim. Therefore, the current research was organized with the aim of answering this basic question: what is the relation of Qabusnameh as one of the ancient and advanced literary sources of the Persian language to the Holy Quran and how much is it indebted to the revelation. A central question that, in order to answer it, after a brief reference to the research background relevant to this writing and intertextual conceptualization, types and history of its emergence, the question of the connection of Qabusnameh and its influence on the Holy Qur'an will follow. A detailed analysis of the range of Islamic themes raised in this instruction is much more than the scope of a scientific article. Therefore, the author first outlines the use of verses in all the chapters of Qabusnameh and then focuses on Julia Kristeva's intertextual model to categorize the mentioned examples and present the reflection of Quranic elements and concepts in Qabusnameh. It is worth mentioning that the text used from Qabusnameh in this

research is based on the corrected version by Dr. Gholamhossein Yousefi.

2. Research background

The history of the researches carried out in line with the upcoming research can be placed in two areas. The first part is the researches that have been done around Qaboosnameh with the focus on moral-educational, social and literary aspects. The most important efforts made in the first part are: "Social Concepts in Qaboosnameh" (Moqds Jafari and Grossi, 1376), "Qaboosnameh of the Eminent Element and the Flow of Political Writing in Iran in the Islamic Era" (Allah Yaari, 1381), "Family in Qaboos-nameh" (Essadi, 1389), "The position of Qaboos-nameh in the realm of educational literature" (Elhami, 1391), "Investigating the components of linguistic politeness in Qaboos-nameh using the theory of Brown and Levinson" (Danesh and Tusi Nasrabadi, 1400), the second part is the research efforts in which intertextuality has been analyzed in the field of Qabusnameh and other works. Among the most important of these efforts, we can point out: "Examination of educational views of ancient Iranians in Qaboos-nameh" (Sabzianpour, 2012), "Golestan Saadi's influence from the educational teachings of Qaboos-nameh" (Yilma Ha and Rajabi, 2013), "Representation of Ardeshir Sasani's Precepts in Qaboosnameh" (Safarzaei and Imanpour, 2017), "Echoes of Some Precedents' Precepts in Qaboosnameh" (Khoeini and Rahmatian, 2018), "Comparative Study of the Teachings of Education, individual ethics and statecraft in Qabus name and policy" (Arian, 2019)

The delay in the mentioned titles shows that despite the attention of respected researchers on the concepts of Qaboosnameh on the one hand and its comparative analysis from the point of view of style and content with previous works,

no independent research on interdisciplinary studies with the orientation of receiving The Qur'anic principles of this instruction have not been accepted and the upcoming research is considered to be its vanguard.

3. The concept of intertextual knowledge and its occurrence in Qaboosnameh

Immediately after writing and publishing, each text enters the realm of exchange of ideas and influencing and being influenced by all mankind. (Alami, 1385: 135) As it has been noticed and questioned without the presence of the text and only with the help of the intellectual background and mental background of the readers, and in case of possessing a semantic talent that is different from other equals, the possibility of understanding and Sometimes there are several interpretations. In the way that in the eyes of some, "a text is formed to be complete" and it is the reader of the text who understands its purpose more than the author and even better than him. (Ahmadi, 1378: 37) Therefore, knowing and understanding a text as best as possible depends on the knowledge of the social-historical contexts of the author's time, linguistic system, epistemic system and a set of knowledge about stylistic and structural relationships. It is intertextual. (Noahi, 2015: 74)

The theory of intertextuality was first used in the late sixties by the Bulgarian linguist Julia Kristeva. In his opinion, continuous communication and dialogue between texts is inevitable and necessary, and each text is considered as a "tiled combination of adaptations" of other texts. (Yazdanjo, 1381: 44) A text is actually the result of active substitution and coincidence with other texts and numerous statements in an assumed space. (Allen, 2010: 53) No text is created in a vacuum and is not separate from other texts. Rather, each text, although it

does not openly refer to other texts, is not one-sided in its secret and is having a conversation with its peers. (Pein, 2010: 291) Every text is based on previously read texts and is based on previously known codes. (Ahmadi, 1390: 327)

Researchers have mentioned several types in intertextual division. (Loshan, 2003: 1022; Miftah, 1992: 121-122) Meanwhile, the relationship-oriented division of intertextuality based on the manner and form of its use in texts is a division expressed by Julia Kristeva as the founder of this theory (Akhan Saraf, 2019: 24-25) and the criterion of this article is set. An approach that has gained a special place in the West due to its affinity with ancient literature (Ibn Rasheeq, 1972: 83) has also attracted the attention of contemporary writers of the Middle East. (Hosni, 2003: 560) In this three-category, there is "general negation, parallel negation, and partial negation". (Jalili Jashanabadi and Rahimi, 1400: 31-32) Based on this, if the later text, borrowing and being influenced by the earlier text, brings a section of the absent text in its text but changes its meaning, it is called a general negation or Hawar. . A method that is one of the most widely used types of alliteration and the author interprets it in a different way despite the obvious use of hidden text. Receiving this method requires deep and frequent reading. Because the author uses the absent text in his work in such a way that its meaning becomes completely different. (Wadullah, 2005: 37) The second type of intertextuality is parallel negation or absorption. A way in which the essence of the missing text is preserved and a meaning consistent with it is transferred in the later text despite the change of the words and words of the missing text. It is worth noting that this transfer of the same direction does not mean the sameness of all the previous text and the later text, and it may be accompanied by inventions and innovations on the part of the author. (Moussi, 2000: 55) Partial

negation or interjection is considered as the final case of intertextual types. A method that is easier and more superficial than the previous two types. In such a way that the author has inserted a word or phrase from the previous text in a partial form without any changes in his text, as if the current text is the continuation of the absent text. Such an interaction can agree or disagree with the absent text in terms of the meaning of words and phrases. (Azzam, 2005: 116)

In fact, it is impossible to imagine a text whose creator wrote it without any background, or is far from any relationship with other texts and starts the text from scratch, because man cannot free it from the limitation and situation of time and place. (Yilmeha and Rajabi, 2016: 38) Therefore, Qaboosnameh should be considered as a kind of advice, which, while having unique features such as; Expressive and eloquent expression, valuable educational function and notable innovations, influenced by literary and epistemological sources before him, and has transferred a large part of previous valuable teachings to three intertextual methods. Therefore, according to the admirable effort of several researchers (Khoeyni and Rahmatian, 2018: 135-136) in the approach of the effectiveness of this injunction from the sources of wisdom based before Islam, in the continuation of this article, we will evaluate the intertextual issue between Qaboosnameh and the Holy Quran. let's pay.

4. Brief distribution of Quranic verses in the chapters of Qabusnameh

Since its revelation, the Holy Qur'an has always inspired writers in the creation of literary works. The sanctity and revelation support of the Holy Qur'an has given this precious resource such a capacity that in addition to its scientific use, some artists have embellished their writings with it in order to validate and increase the impact of their works. . Before the qualitative analysis of the

reflection of Quranic themes in Qabusnameh and receiving the methods of using the word of revelation by Selman Al-Ma'ali, in this first part, he made an overview of the manifestation of Quranic concepts in all the chapters of this literary heritage, and based on the theory of Julia Kristeva, he analyzed the types of methods. We will discuss

the application of Quranic verses in Qaboosnameh. On the one hand, it proves the claim of the research, and on the other hand, it shows a ready platform for independent detailed research and evaluation focused on the chapters of this ancient decree for the esteemed researchers.

شماره باب	آیه
مقدمه	{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} (حمد، ۲)
باب دوم	{وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ} (۳۸) {مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} (۳۹) {دخان}
باب سوم	{وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ} (ذاریات، ۲۲)
باب چهارم	{وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ} (بقره، ۱۹۵)
باب پنجم	{أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ} (نساء، ۵۹) / {فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا} (اسراء، ۲۳)
باب ششم	{شَاوِرْهُمْ فِي الْأَمْرِ} (آل عمران، ۱۵۹)
باب هفدهم	{وَجَعَلْنَا اللَّيْلَ لِيَاسًا} (۱۰) {وَجَعَلْنَا النَّهَارَ مَعَاشًا} (۱۱) {نبا}
باب بیست و یکم	{وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ} (انعام، ۱۴۱) {اعراف، ۳۱}
باب بیست و دوم	{إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا} (نساء، ۵۸)
باب سی ام	{لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ} (ابراهيم، ۷)
باب سی و نهم	{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} (حمد، ۱) / {أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ} (فیل، ۱) / {أَنْ يَتَّخِذُوا أَوْ يُصَلِّبُوا أَوْ تَقَطِّعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ مِنْ خِلَافٍ أَوْ يُنْفِثُوا مِنَ الْأَرْضِ} (مانده، ۳۳)
باب چهل و دوم	{فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ} (نازعات، ۲۴)
باب چهل و چهارم	{حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} (آل عمران، ۱۷۳)، {فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ} (اعراف، ۱۴۴)

Chapter number of the verse

Introduction {Praise be to God, Lord of the Worlds} (Hamd, 2)

Chapter Two {And We did not create the heavens and the earth and all that is between them in [38] We did not create them except with the truth, but most of them do not know. (39)} (Dukhan)

The third chapter {And in heaven is your provision and what you are promised} (Dhariyat, 22)

Chapter 4 {And do not throw yourselves into destruction with your own hands} (Al-Baqarah, 195)

Chapter Five {Obey God and obey the Messenger and those in authority among you} (An-Nisa', 59) / {So do not say a word to them, nor rebuke them, but speak to them a noble word} (Isra', 23)

The sixth chapter {Consult them about the matter} (Al Imran, 159)

Chapter 17 {And We made the night a covering (10) and We made the day a livelihood (11)} (Naba)

Chapter twenty-one "And do not be extravagant, for He does not like the extravagant." (Al-An'am, 141) (Al-A'raf, 31)

Chapter Twenty-Two {Indeed, God commands you to return trusts to their owners} (An-Nisa', 58)

Chapter 30 {If you are grateful, I will certainly increase you} (Ibrahim, 7)

Chapter 39 {In the Name of God, the Most Gracious, the Most Merciful} (Hamd, 1) / {Have you not seen how your Lord dealt with the companions of the Elephant} (Elephant, 1) / {that they should be killed, or be crucified, or have their hands and feet cut off, other than that? And they will be banished from the land} (Al-Ma'idah, 33)

Chapter 42 {Then He said, 'I am your Lord, the Most High.'"} (Nazi'at, 24)

Chapter forty-four {Allah is sufficient for us, and He is the best disposer of affairs} (Al Imran, 173), {So take what I have given you and be of those who are thankful} (Al-A'raf, 144)

5. Explanatory reading of intertextuality

The extent of the conceptual influence of the Holy Quran on the themes of Qabusnameh requires a wider research than the present research. Because Kikavus, in addition to using the words of the Qur'an and making meaning based on it, sometimes without mentioning the verse of the Qur'an with the help of searching the content of the word of revelation, he organized his advice. Among these cases, it is possible to point out the use of the guarantee type of the word "Tahleh" (Baqarah, 195) at the beginning of the fourth chapter, which considers the lack of travel documents to be the cause of the pilgrim's death, and it is the reason for the prohibition of revelation from Hajj travel knows: "To travel in vain was a danger". The second example of the influence of Rasm al-Maali's advice from the Holy Quran is his emphasis on the importance of learning astronomy due to its connection with one of the miracles of the Prophet (PBUH). A matter that has a hidden reference to the miracle of the "splitting of the moon" in the verse {Aqtarbat-e-Saaa'a wa Anshaq al-Qamar} (Qamar, 1). The final example is the division of word types in the seventh chapter. Where the element of al-Maali without referring to the verse {He is the one who sent down the book from it, the verses of the book are the mother of the book, and the latter are similar to those who are in their hearts The way we follow him is similar to the pursuit of sedition and the pursuit of taweela, and we only know taweela except Allah, and those who are steadfast in knowledge. They say, ``We trust in everything from our Lord, and we remember it except for the Almighty God" (Aal Imran, 7). The news of the Prophet, may God bless him and grant him peace, is among the books of the sciences and scholars, which were imitations in his interpretation, and in his interpretation there were biases and differences, such as the yad and

the waj, the descent, and the like. It is obvious that the al-Ma'ali element in this phrase firstly referred to the concept of "similar" in general and further stated the issue of imitation in believing in similar things and the difference of scholars in the interpretation of similar verses. In this short phrase, on the one hand, he has considered the issue of similarity in the words of the Prophet (PBUH) and on the other hand, he has conveyed the interpretive belief of refraining from interpreting similar verses. In the course of his speech, Sanratul-Ma'ali also dealt with an example of similar verses in the field of concepts related to God, in a completely closed manner. Because each of the words "Yad", "Vajh" and "Nuzul" in his words refer to the verses {Inna Al-Dhiin yubayoonka yubyaoun-Allah Yaddu-Allah-e-foq-aydeyhem} (Fath, 10), {And Lailah Al-Mashreq and Al-alm West Faayinama Tuwalwa Then the face of God is vast and all-knowing} (Al-Baqarah, 115), {the day when He will be revealed and called to prostration, but they will not be able} (Qalam, 42). The whole night while the last third of the last night is left, I say "Fastjib leh man yesalni, faatiyeh man istgaffirni, so forgive him" (Bukhari, 1422: 2/53).

Therefore, the researchers of this article, being aware of the extent of the conceptual application of the Holy Qur'an in the educational literature of Qaboosnameh, will analyze and explain only the cases of verbal use of the verses of the Qur'an, focusing on the model of Julia Kristeva.

5.1. general negation (conversation)

The fifth chapter of Qaboosnameh "Recognizing the rights of mother and father" is the initial intertextual manifestation of this injunction and the Qur'an in the form of a general negation. In this chapter, in order to express the position of parents, Kikavos cited two verses from the Word of Revelation, and in explaining the first verse, he

expressed different points from the context of the verse and the famous Shia and Sunni interpretations. He seeks to express their special position by using the verse {Obey Allah and Obey the Messenger and the first of all commandments among you} (Al-Nisaa, 59) and applying the title "Oli al-Amr" to parents: "God Almighty says: Obey Allah and obey the Messenger and those who are in command among you have interpreted this verse. I have read from several sources and one narration that the first in command are the parents who truly love the hound: either Karst, or command, and the first in command. It was that he had both command and power, and he was able to raise you and teach his parents well."

This is despite the fact that al-Ma'ali element points to one of the interpretations of this verse about parents, the researchers of this work did not find any interpretations reported in the sources of interpretations of al-Furqin. From the very first days of Shia and Sunni commentary sources, none of them have applied this verse and the title "Oli al-Amr" to parents, and it seems that Qaboosnameh relies on the literal meaning of the word "Amr" and combining it with "Oli". For the first time, this different meaning has been assumed. Sunni sources of interpretation have found this verse and the keyword "Oli al-Amr" to be suitable for jurists, scholars, Muslim religious leaders and some companions of the Prophet (PBUH) (Tabari, 1412: 5/93-96; Siyuti, 1404: 2 178-176) and Shiite commentators have emphasized the revelation of these verses in honor of Imam Ali (AS) and Ahl al-Bayt (AS) and consider them to be a sign of their infallibility. (Eyashi, 1380: 1/246-254; Faiz Kashani, 1415: 1/462-466) are two interpretations which, despite the difference, none of them are consistent with the explanation provided by Qabusnameh of Hamadastan. It should also be added that the explanation of Kikavus is not consistent with the

context of the verse. Because the command to obey the first in command in this verse is equivalent to absolute obedience to the Messenger of God (PBUH) after obeying God Almighty. (Tabatabai, 1417: 4/389) and this is despite the fact that the Holy Qur'an does not prescribe the acceptance of the parents in an absolute manner and limits it to being in the domain of divine consent. (Spider, 8; Luqman, 15)

The second example of Hawar's incident in the Qaboosnameh is the use of the verse {Wa la tulqwa bi-aidikum il-ly al-tahluka} (Baqarah, 195) in the fourth chapter, "in the increase of obedience in the door of his power". Sanratul Ma'ali has dedicated this chapter to the two supposed acts of worship "Hajj and Zakat" and it is stated that the fulfillment of each of these two acts of worship is obligatory. In the same way, if the obligee has the power to perform Hajj and pay Zakat, but does not perform them, he deserves punishment. A person who does not have the ability to perform these two duties, but suffers them in any way, deserves to be blamed, and this Shariah opinion is based on the mentioned verse. In a story, he reports on the condition of Dervish and Twangari, who both went to God's house and met each other in the land of Arafat. When the poor man saw himself drowning in hardship and suffering and saw the ease of the rich man, he opened his tongue to criticize the rich man that my reward and reward for having succeeded in Hajj with difficulty and hardship is more than yours. At this time, Tawangar, referring to the 195th verse of Surah Al-Baqarah, considered the principle of a poor person's journey to God's house unlawful, and described this act of worship as something he could afford. Although Kikavus speaks of Tavangar's language, it shows his own belief, and it goes like this: "I obey God Almighty's command and you do everything against God

Almighty's command, and I have read and obeyed and you are a parasite; Hashmat is a parasite because who is the guest's anger? The Almighty God ordered the Hajj of the wealthy and said to their dervishes: "And do not fear with your hands until the destruction" and you came to the Bedouin without the command of the Almighty God, destitute and hungry, and you put yourself in danger, and you did not follow the command of the Almighty God by taking away the command. Why seek equality?

It is worth noting that the verse used in the Qaboosnameh is related to the context of jihad and spending and the necessity of spending and supporting the jihadists: (Al-Baqarah, 195); And spend in the way of God, and throw yourself into destruction with your own hands, and do good, for God loves the doers of good.

Because Jihad, as much as it needs mental and physical strength and men with sincerity and hard work, it also needs property and wealth that can support them and provide war equipment, medicine, and food. (Makaram Shirazi, 1374: 2/35) The element of al-Ma'ali, by interpreting the verse and paying attention to its broad meaning, received the spirit and soul of this divine ayat and applied it to the suffering of the Hajj journey and being on the threshold He has adapted the destruction.

The third manifestation of the general negation in Qabusnameh, Chapter 39 is "On the manners and customs of a secretary and the condition of a scribe". After pointing out the good handwriting of the writer and the scribe, he advised to decorate the letter with metaphors from the Holy Quran and the hadiths of the Prophet (PBUH) and considered the knowledge of scribe's secrets and mysterious words to be one of the requirements of an outstanding scribe. Then he tells a story about the correspondence between Sultan Mahmud of Ghaznavi and Al-Qadir Balleh of the Abbasid Caliph. The way

Sultan Mahmud wrote to the Abbasid caliph and demanded from him the province beyond the Nile. In response, the Caliph sent a strange letter that contained only three words: "In the name of Allah, the Merciful, the Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, and the Salutations to the Prophet Muhammad and his family." After receiving the letter, Sultan Mahmud and his ministers and servants had problems in understanding the letter. Finally, one of the young servants named Khwaja Abu Bakr Qahestani discovered the secret of the letter and according to the report of Qabusnameh he said: "O God, Amir al-Mu'minin has not written a meme. In Ghaznain Aram, God's answer is not written: How did your Lord act with the companions of the elephant? May God give the answer to the prayer."

Based on what has been said, Qaboosnameh has had a different application from the verse {A lam tar kaif fa faal rabbuk bi asahab al-fail} (Fil, 1). In order to explain the importance of the mastery of scribes and scribes on the Holy Quran and the Sunnah of the Prophet (pbuh), he reported an anecdote between Sultan Mahmud and the Abbasid Caliph. In this story, Nadim Sultan's cryptography caused him to find out the meaning of the expression "alam". He, like other servants and advisors, did not confuse this Quranic proposition with cut letters and the reading of "Alf Lam Meem" and understood the warning of Almighty God and the Quranic metaphor to the first verse of Surah Fil and made the Sultan aware of it.

The fourth example of Hawar is in the form of a long story with the use of the verse {They will be killed or crucified or their hands and legs will be cut off in opposition or they will be banished from the earth}. (Maedeh, 33) once again on the importance of cryptography and the cleverness of the scribe has emphasized In this story, Amir

Khorasan intends to write a letter to his leader Abdul Jabbar Khojani, who will behead his scribe Bo Ali Simjur as soon as he sees the letter. In order for Bu Ali to read the letter in his own hand and immediately in the presence of Abdul Jabbar Khojani, the Amir entrusted the writing of the letter to Ahmed bin Rafi, who was a close friend of Bu Ali. So that at the same time he received the letter, due to his friendship with Ahmad, he read it to Khojani and the order to behead him was executed. For this purpose, he ordered that Ahmad Bin Rafi be placed under house arrest for three days after writing the letter, so that he does not inform his friend about the incident. But with unparalleled elegance, he inserted the two letters "A" and "N" in the side of the letter with a thin pen so that he would remember "An Yaqtalwa" and the thirty-third verse of Surah Ma'idah and not to open the letter. This shrewdness was accomplished and Bo Ali, seeing this interpretation in the margin, hesitated to open the letter and fled and his life was spared.

As it is evident, Kikavus has presented a different explanation in this story despite the use of the 33rd verse of Surah Ma'idah and followed the path of total negation.

Another example of the general negation of the 42nd chapter is "On the rites and conditions of the kingdom". Qaboosnameh deals with the report of the verse {Faqal anna Rabbukum al-Aali} (Naz'at, 24) in a completely different interpretation. As the Almighty God refers to the story of Prophet Moses (pbuh)'s confrontation with Pharaoh and his disobedience in the fifteenth to twenty-sixth verses. A conversation that finally led to the claim of Pharaoh's lordship in the twenty-fourth verse and followed by the expression of his worldly and hereafter punishment. Meanwhile, with a different approach in commanding his son, Al-Ma'ali considers the habit of great and superior words and deeds as a sign of the

greatness and permanence of kings, and despite the fact that Pharaoh is cursed, he considers his approach as a model that leads to reporting his words and deeds. It is stated in the Holy Qur'an: "Pharaoh, God's curse, if you had not said such a great thing, Creator of the Most High and Holy Names, when did you narrate his speech?" Pharaoh, cursed by God, said: I am your Lord Almighty, and until the Day of Judgment, let them all recite this verse and call his name with the great word he said.

The sixth and final example of this section is the use of the verse {Fakhuz ma atituk wa kun minna alshakireen} (A'raf, 144) in the final chapter of Qaboosnameh "In the ritual of chivalry" in explaining the meaning of contentment and satisfaction with God's blessings and blessings: "A man should always keep his neck stretched out before the influence of the sky and open his mouth so that if something comes from the sky, he grabs it by the neck and if he gets a bite, he should take it in his mouth, as God the Most High mentioned: There is no two out. And since you have taken this path and are satisfied with your profession, your free body should not be a slave to anyone.

It should be noted that the one hundred and forty-fourth verse appears in a context different from Kikavos' interpretation in the Holy Qur'an. This verse is in the continuation of the story of the children of Israel in meeting Moses (pbuh) with God Almighty. Surah A'raf in verses 103 to 156 refers to several aspects of the fate of Prophet Moses (pbuh) in the fight against Pharaoh and the children of Israel's companionship with them and the problems that arose on their way, before and after the punishment of Pharaoh and the Pharaohs. In the meantime, one hundred and forty-fourth verse is the beginning of God's dialogue: Raf, 144); (God) said: O Musa, I have chosen you above all people with my messages and speech,

so accept what I have given you and be among the grateful.

This is while Qaboosnameh, relying on the last verse of the verse and the need to be thankful

for God's blessings, received the meaning of contentment and gave it as a moral order to his son and all the readers of this book.



Parallel negation (absorption)

Obey God and obey the Messenger and those in authority among you.
 Do not throw yourselves into destruction.
 Have you not seen how your Lord dealt with the companions of the elephant?
 So take what I have given you and be among those who are thankful.
 He said, "I am your Lord, the Most High."
 To be killed, or to be crucified, or to have their hands and feet cut off, or to be banished from the land.

5.2. parallel negation (absorption)

The first manifestation of absorption in the Qaboosnameh is the use of the verse {And we created the heavens and the earth and we did not play between them (38) We created them except with truth and but most of them do not know (39)} (D Khan) is in the second chapter. The element of al-Ma'ali refers to this chapter as "in the creation and praise of the Messenger, peace be upon him". He dedicated the first part of this chapter to the issue of creation and its purpose, and in the second half of his writing, he discussed the philosophy of sending divine messengers and their role. Kikavos' interpretation of the

mentioned two verses of Surah Dukhan is worthy of consideration. After that, in an introductory speech, he expresses wisdom, order, order and justice in the system of creation. He has perfected his words with these two verses and by emphasizing the two key words "Laabin" and "Al-Haq" and their semantics, the Qur'an reveals the foundation of the problem of purposefulness of creation. Element al-Ma'ali then mentions the verse {And in al-Sammaa'-Rizqukum wa ma tu'adoon} (Dhariyat, 22) brings up a subtle link between the concepts of "gratitude for God's wise blessing" and "philosophy of the sending of prophets". The part that shows the author's

explanatory innovation and is a proof of parallel negation. The Qaboosnameh, by creating a meaningful connection between the calculated blessings of God and the way of giving thanks for them, conceptualizes as follows: "He sent messengers among the people to give them the knowledge and arrangement to eat food and to give tithes to the people." They taught that the creation of the world was due to justice, and all justice was due to wisdom, and the effect of wisdom is blessing, and all blessings are to the breadwinner, and all the breadwinners are to the messenger of the way. He considers the prophets to be the guides of the people who, by increasing the knowledge of the created beings, guide them to observe justice, which is the wisdom of creation by the right of God Almighty.

The second example of a parallel negation in the Qaboosnameh is the use of the verse {Wa la tusrefuwa innah la yuhib^u al-musrefein} (An'am, 141) (A'raf, 31) in the twenty-first chapter "In collecting wealth". Kikavus, after ordering moderation in wealth and worldliness, has considered extravagance as a scourge of human wealth and property. Citing a verse from the Holy Quran, considering the connection between disliking God and the prohibition on extravagance, he introduced this reprehensible act as the cause of poverty and poverty: What God Almighty does not like, you also care. There is a reason for every disaster, the cause of the extravagant dervish, and not all extravagance was the expenditure of expenses, which was in eating, speaking, dressing, and in all occupations. take away and kill the living".

In this section, the innovation and detailing of Qaboosnameh is the development of the conceptual scope of extravagance, including human assets. Things that sometimes go beyond material things and include the existence, actions and speech of a person. The explanation used in

the context of the verse is not mentioned. Because the expression {And there is no such thing as love is not loved}, despite the repetition in two verses one hundred and forty one of Surah An'am and verse thirty one of Surah A'raf, both are in the context of gratitude and material blessings of God. As mentioned in Surah An'am after mentioning material blessings; Gardens whose trees are placed on scaffolds, gardens that have trees that do not need scaffolding, palm trees and types of agriculture that are different in terms of fruit and taste, olive trees and pomegranates, prohibit extravagance. And in Surah Al-A'raf also, the interpretation {And Kolwa and Ashrabwa}; Eat and drink, avoid extravagance. But by generalizing the concept of blessing to all God's data, Kikavus warned his counselees against overdoing and abusing them.

The verse {It is God's duty to you to keep the trusts for the people} (Nisa', 58); [God commands you to deliver the trusts to their owners.] Another example of parallel negation is in the twenty-second chapter of Qaboosnameh entitled "Keeping in Trust". A short chapter on a very big topic that is associated with the threefold division of the element of "returning the trust, depreciating the trust, holding the trust". At the very beginning of his speech, he forbids his son and other listeners from taking on a trust and compares accepting a trust to a refusal. A thing that keeps the trustee safe and sound in only one situation, and that is returning the trust to the trustee. A matter that will only bring hardship and difficulty: "If someone visits you and gives you a trust, then you can accept the trust without accepting it, because the end of it is not out of three ways. Or trust in the safety of the smell of restoration, as God Almighty has said: God, the Most High, commands you to give trusts to the people. If you accept it, or if you accept it, you will keep it until they are restored safely."

Therefore, although Kikavos emphasized the necessity of returning the trust to its owner in this section with a brief mention of the Qur'anic verse, but from an aspect of the scope of trustworthiness, according to the story and context expressed in this chapter, trustworthiness is defined as It limits material and financial trust.

This method of application is more compatible with absorption. What is the trust mentioned in this verse based on the interpretation of Muslim commentators, it has a wider scope and includes any material and spiritual capital. (Havi, 1409: 2/1088; Fazlullah, 1419: 7/314)



parallel negation (absorption)

And We did not create the heavens and the earth and what is between them in play.
 We did not create them except with the truth, but most of them do not know.
 In the sky the uterus or grave.
 And do not be extravagant, for He does not like the extravagant.
 God commands you to return trusts to their rightful owners.

5.3. partial negation

The first manifestation of partial negation in Qabusnameh is the use of the Qur'anic verse {Praise be to God, the Lord of the Worlds} (Hamd, 2). An interpretation that has been placed in the introduction without any meaning capture, only with the initial purpose of the speech, and has been associated with blessings on the Messenger of God (PBUH) and his family. Also, this interpretation is used as a summary of "Al-Hamdu Lillah" and companionship with "Al-Salawa Ali Rasulah Muhammad and his family" in the thirty-ninth chapter of the Narrative of the Abbasid Caliph Al-Qadir Bamar Allah. Another

example of the use of the verse {In the name of Allah, the Most Merciful} (Hamd, 1) is mentioned in the notification letter, which is only a reference to the way of opening the letter and lacks any explanatory points.

The second example of ajtrar is "in the increase of wisdom and art" in the sixth chapter of Qaboosnameh. A chapter that, in terms of quantity and variety of topics, is placed next to the final chapter of this directive. After instructing his son to adorn himself with several jewels in science and art, Sanratul Ma'ali warns him not to complain about himself and to feel that he does not need the advice of the wise. A speech that ends the advice

of the sixth chapter by borrowing from the words of revelation. Kikavus, mentioning the Holy Prophet (PBUH) as the bearer of divine revelation, even he did not need consultation, and referring to the verse {Consult them in the matter} (Al-Imran, 159) on the irreplaceable position of consultation. He emphasizes and writes: "And consult with the elders who are ashamed, and consult with the wise and compassionate friends, because with the wisdom and with the prophethood and approval of Muhammad Mustafa, peace be upon him, after he was his teacher and builder. His work was done by God Almighty, but he did not approve of it and said: And Shavarham fi al-Amr, O Muhammad, consult with them, your loved ones and your companions, plan for you and help me who is God.

As it is clear, Kikavus did not add any additional points to the verse in this passage from the sixth chapter and he mentioned the issue of consulting with chosen companions and mentioned that God's help after consultation is also one of the points that the context and interpretations of the previous and subsequent verses should know. It has lyrics. The complete form of the verse is both a sign of the owners of counsel, i.e. the companions worthy of the Prophet (pbuh), and the necessity of trusting in God Almighty after making the right decision: Forgive them And ask for forgiveness for them and advise them in the matter, so if you set out, put your trust in Allah. Indeed, Allah loves those who trust} (Al-Imran, 195); So, by the [blessing] of God's mercy, you became soft-hearted [and full of affection] with them, and if you were hot-tempered and hard-hearted, they would definitely have scattered from around you. So, forgive them and ask for their forgiveness, and consult with them in matters, and when you have made a decision, put your trust in God, because God loves those who trust. (Folavand, 1418)

The third example of partial negation and unaltered reflection of the Holy Quran in Qabusnameh is the story of two verses {And we made the night clothed (10) and we made the day alive (11)} (Prophecy). In the 17th chapter of "Sleeping and relaxing", after pointing out the importance of sleep and comfort in strengthening the body and soul, Al-Maali emphasized the importance of night sleep without adding any new points, citing the mentioned two verses. and he only deals with the translation of the verse: "And know that God Almighty created the night for the sake of sleep and the comfort of the servants, and the day for the sake of sustenance and learning the means of sustenance, as He said: And we made the night for clothing and we made the day for sustenance."

The fourth manifestation of *ajtrar* is the report of the verse {Do not speak to them, and do not scold them, and say to them gracious words} (Isra', 23); Allow them the least insult, and shout at them, and speak to them with gentle and dignified speech. Kikavus, in the fifth chapter, "Recognizing the rights of mother and father", after he considers parents as "first of all" and considers their obedience as obligatory, using partial negation and parallel speech. He presents with the word of God: "And Zainhar, O son, you do not suffer from a mother and father who have eaten you, that the Creator takes the right of the mother and the father very much, and the Almighty God says: So, do not speak to them, and do not scold them, and say to them a kind word."

The verse (Ibrahim, 7) is another example of partial negation in Qabusnameh. Kikavus dedicated chapter 30 of his instructions to "punishment, asking for and granting needs" and emphasized the importance of gratitude in a phrase to express the way of asking for needs, and compared its role in renewing blessings to a Quranic verse. has said: "And when you find an

answer, say thank you for it, as God Almighty says, "Why are you thankful to me, because God loves those who are grateful, and giving thanks for the first need is the hope of answering the second need."

In this paragraph, the element of excellence has completed its speech by simulating the effect of gratitude on the emergence of need in the relationship between man and God, and applying it to the relationships between people with each other with only a brief report.

The final example of this section is the mention of Kikavus's prayer sentence at the end

of the forty-fourth chapter "On the rite of chivalry" as a good ending of this instruction. An application of the Holy Qur'an without referring to the verse {Hasbunna Allah wa Na'ma al-Wakeel} (Al-Imran, 173) is placed at the end of this work next to greetings to the Prophet (PBUH) and his family: "God Almighty be upon me May the mercy of Muhammad and his entire family be upon you and upon the non-reader and the reader of this book, and may my happiness in you spread to both worlds.



partial negation

Thanks be to God, Lord of all worlds
 Consult them about the matter
 And We made the night a covering
 And We made the day a livelihood
 If you are grateful, I will certainly give you more
 The name of God the Merciful
 God is enough, and yes, the agent
 So do not say "unfavourable" to them, and do not rebuke them, but speak to them an honorable word.

6. A different result

This is Noushtar, I went to explain the meaning of Qaboosnama and the Qur'an in the Arabic language of Julia Christo, and it contains the results of the following words:

1. Qaboosnameh, the element of Maali Andarzanama, an Iranian woman who is under the influence of a particular political, social, and religious influence. He took the shape of his room. This is my advice, the name of Darbardaranda, this is the will of Arzshmand

Kikaous about Farzandesh Ast, with the right moral elements and the most fundamental power, see and draw the Nicokari and Jahan, in the degree that you have betrayed Gailan. Shah - Farzand, the distinguished element - and his rank - Ay Frater has a complete Juanandgan Khod Amokhta Ast.

2. Now, get access to the Qaboos Name of Afzon, benefiting from the Iranian government, the image and development of an Islamic knowledge system with the focus of the Holy Qur'an, which has been around for quite some time. You have left me with a literal image of Qur'anic words with Narsidah melodies. However, this is the only way to get clarity and meaning.

3. With the help of the chapters of ignorance and the Qur'anic verses, this is the collection of this advice. Name the following Qur'anic verses for use. This is a curse on the linguistic foundations of Julia Christ, which has the title of a new structure, with distortions such as total negation (dialogue), parallel negation (absorption), and negation. Partially (rumination) has a full suffix.

4. Analysis of the content of the Qur'an and Qaboosname because of the meaning of the verse "Yad Shadda", "Shh" is subject to complete negation (dialogue), "Benj" is subject to parallel negation (absorption), and "Hasht" is subject to partial negation (rumination) and weak attachment teh Ast.

5. Researchers here the effect of Naghat Nakhst and what is the detailed content analysis of Qaboosnameh, between me and his relative predominance, and the amount of rumination on it is a simple title, and you see what you are sleeping on ND. However, we will quote the end

of the verses of the word "Al-Ma'ali" in terms of verbal and hamzaic language with verses. In this way, we are completely negated, with a different meaning based on the context of the verses of the Qur'an. His opinions are preferred and there is a source of imitation, such as the meaning of the word "Nahada" and "Nawawari", in addition to taking his opinions as a response.

6. You can't read anything about the contents of the verses of the Qur'an, which have a hidden address, as the Qaboos name made me feel with the words of God's revelation. A present investigation with the reason for the limitation of an article that ended its era - Dar Benamnit Qaboosnameh with the Qur'an in the language of Julia Christ. Al-Ghuwi is in all cases of forgetfulness, since there are Qur'anic words and phrases that are often mentioned. Currently, there is a lot of information about this content, and this is the reason for this, it is important to know the information and contents influenced by the Qur'an, the Qur'an, the Qur'an, and the revelation of the names.

7. His words, "I have made clear my necessity, and I have explained the meaning of Qaboosnameh's words and Islamic narrations." In the Islamic Andish system, two heavy texts (Qur'an and Sunnah) are a source of great knowledge. He appealed to me and Saman Bakhsh. This is due to a far-fetched reason, similar to the hadiths of Qaboosnama. Your cover has disappeared. A discussion on the subject of hadith, the issue of a source, the authenticity of a syllabus, and the jurisprudence of hadith. There are many narrations in the past, and they are often mentioned.

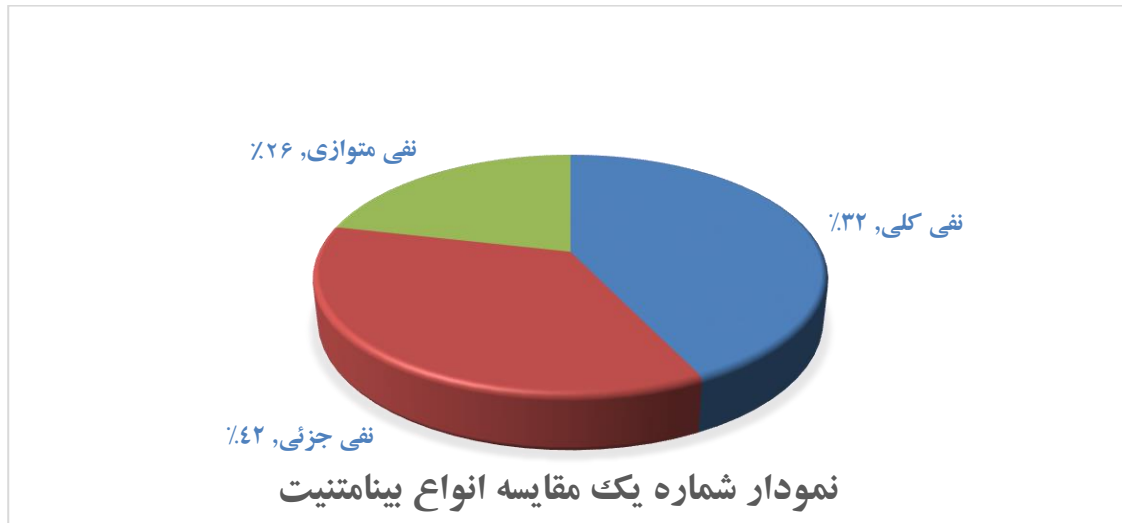


Chart No. 1 comparing types of intertextuality
 General negation of %42
 Partial negation of %32
 Parallel negation of 26%

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