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A Comparative Study of the Story of the Lawyer and Sdrjhan (the head of the world) and the Source of its Validity in Masnavi

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Abstract

Jalal Din Mohammad Rumi, poet and Mystic great and from Sentence stars Full Blaze Sky Literature Iran the earth to Count Comes. She from Sentence Gnostics Great and Owner name Iran Is That What a door Zamani Life Own and What So from Death the impact Very Excellence on Mysticism Iranian - Islamic Have and a door Expansion and Spread Ideas Pure Mystic a door Between poets and the wise then from Own the impact Great Have Is. Book Cherished and Valuable Masnavi Spiritual That from Largest and Full Most would Works Mystic is, a door Literature Poetry Mystically Iran and World to Title One masterpiece Literary - mystical a door Credit and Place Special Have Is. Masnavi stories with allegorical motifs full of mystical concepts and secrets that most of them hidden from the public eye, and only those who are confidant Rumi, are able to understand its secrets. In this study tries to compare the between narrative elements in the story lawyer and Sdrjhan listed in Masnavi and its sources in the story of Mohammed'Awfī do. the results showed that in cases such as plot, Characters, Indeed, like, Issue, Angle Vision, Zamani, Tune, Symbol, Space and Color, a door Each Two Story Lawyer and Sdrjhan Masnavi Rumi and Lebap Alalbab 'Awfī until the About Lot there are similarities and single a door Brief items With too Differences Slight there. In other cases, there are differences, such as the location, style and ... that each of the stories in their place puts the value and importance.

Keywords: Masnavi, elements of the story, Lebap Alalbab, lawyer, Sdrjhan (the head of the world)

Introduction:

Story Writing is That themes It Related to Past far way is and Many from Customs and Mores and believes Cultural *and Social Generations Old a door It Instead Was is and to Phrasal Reflected of Culture Public.

Masnavi Spiritual One from Books Mystic and Ancient Iran the earth is That from A long Zamani ago Place Sublime and Shamekhi a door Politeness Farsi. Masnavi Set from Fables and Allegories a door Chapter Wisdom, Ethics, Mysticism and Politeness Is. Rumi Book Ft. "Masnavi Spiritual" and With Bit famous "Hear from Reed Because Story to / from Separation Complaint the " the beginning A. Masnavi Result Most productive Era Life Mesnevi. Because More from Fifty Year the That Discipline Masnavi and the beginning A. the importance Masnavi from It's is not That One from Effects Old Literature Farsi Iran is But from It Direction is That to Man Bewildered today Message Release and Philosophy there. This Book 26, 000 Bit and Six office Formation By and a door Format Poetic Masnavi Poetry Is; That a door Indeed Title Book Also Is. If What Before from Rumi, poets Another such as Sanai and Apothecary too from Format Poetic Masnavi Use done they were But Masnavi Rumi from Level Literary higher Have Is. In This 424 book story Hand-running to Way Allegory Story Difficulties Man a door Way Get to God and Expression A. This Book to applying for Student Rumi, Hesamuddin Hasan Chalabi, a door 662 years until 672 AH / 1260 AD Compilation Was.

In this study, our purpose is to examine the similarities and differences in narrative fiction elements and references in Lebap Alalbab Sdrjhan lawyer Mohammad'Awfī, the comparisons and conclusions in this area too. The research method is descriptive - Analytical and from a variety of sources was used in this direction.

The story of the world's top lawyer was charged first and last love of Bukhara fled from fear opening the cover, which is easy lives lovers:

This Story from Bit 368 6 the beginning and a door Bit 3921 to End arrives. Of course, a door Among This story, Story Another too story the : "the discovery of the Holy Spirit as a person of Mary".

Sdrjhan One from Owner officials Bukhara A. One from Under Hands He was his lawyer, Case Anger Sdrjhan the Is and from She It suffers. Lawyer Location Service and Turkish the and then from Period Sorry By and Determination coming back A. Entourage of lawyers, he and the period they say You That John to a door Papyrus Certainly Qlt and from Hand Bespoke That Do you want Again to Bukhara Come back! But Love to Sadr World Enough Deep is and Lawyer and Restless done That She Thought the Die a door next to the She better from Life Without Him. After a while he comes back to Bukhara. Nasehi She and Rebuke done and Says: if Crazy O! Sadr With twenty Eye You and Sees and to You Knife Sharp Does, You With Pie Own there Why Are you? Lawyer Lover to Whipper Says: Silent be That Sling Love the equator more from It Is That With blade Counsel You Discrete Is and Answer Spooky carelessness to Whipper A.

Sdrjhan he was killed by the townspeople were waiting. As soon as the lawyer to the court Sdrjhan turns and sees him, unconscious. Around the water went to him and tried to bring him back to consciousness, unable to this Sdrjhan that he came close and patted his attorney woke up.

In the story, Rumi meaning of Sdrjhan to put the lawyer is none other than God seeker who come to God and divine love has been captured. Rumi believes in God's grace and mercy of God is always the servants of trespassing open to all is.

"Freight This Sadr World That a door Masnavi from She to Title "the world Bukhara " "Dsr Death "remember Be, Must Same Argument Din Abdul Aziz Dvmaz Directory Lean Is That Apparently Some Like Other Great men On Family Khvyshdr Bukhara Presidency Public Have Is and At societies Alhkayat 'Awfī Azo to Title "Sultan Dastaran World » name Slave By and a door Chapter Policy and Generosity She Anecdotal Several Transportation By is and With What Rumi a door This Story from Biography Sadr World Brings, Disproportionate Does not. Indeed It is That Issuance Bukhara from "Bit Argument " Grandchildren Burhanuddin Abdul Aziz First famous to Directory Lean Jurists Hanafi Have been and During Several Generation a door Ultraviolet Alnhr Especially At Bukhara Owner Power Complete and Presidency Higher Have and Suggests That This Story Rumi to One from Issuance Steam Related the "(Zarrinkoub, ,p. 431-432).

1-1 Results and Message Result from Story Lawyer Sadr World

A.) With Attention to Conclusion Rumi from This Story Meaning from Sdrjhan, the Prophet Lord is and Meaning from Lawyer, Saleki is That to Due to Sin from Port Right far way Falls and Captive World Be my and then With Repentance and Anabh to the She Returns. What School Rumi a door Mercy Right Hmarh to the Servants Rebellious it is open and Mercy She Including Public the (Zamani, ,p. 943).

B) the Nile to Right Except With Mortal Search from Self Possible is not and Tatalb Right from Own Own Mortal Is not and Death Voluntary to Jannpzyrd Can not to What theme Perfection His Nile Is and Head "Mvtva Ago Lodging it Tmvtva " This is and With God too except Merd-e now from Own Redemption Any Hands and Gimmick Simply does not take place and It Person from Own Own Die Way to Friend Can not win (Light, ,p. 58).

C) a door Story Lawyer Sadr World Rumi image Interesting from It you is not Own web That Caused from Love Real is and a door Ghlbat It Wayfarer Own In Among Does not see and Death and Both Barrier from Demand Contact Not, Design the and However, Point Crisis Story and Catharsis It from Realism Life Ordinary Daily far way to Opinion Looks, picture Biography Sensual Experiences Love That At It LT is Depth and Accuracy Special On Story the (Zarrinkoub, ,p. 438).

D) What Rumi a door Chapter Love Passionate This Man Obsolete (Lawyer) a door Right Moulay Himself (top World) Brings, Video too from Experience Passion Love Own She to Shams Tabriz Presentation the and Show the to Despite What Wireless appreciate Think, Love That men and to too link the Necessarily Stating from Relationship Physical is not, But link Spiritual is That Even the fear and Rancor and Any Substantially and too Contempt the (Ibid.).

2 References story lawyer and Sdrjhan:

One from writers Famous Language Farsi Light Din Mohammad 'Awfī Is. Nureddin Mohammad B. Yahya B. Clean B. Othman ofi Al-Bukhari Alashry from Scholars of Late Century Sixth and Early Century Seventh Hegira . She a door Bukhara Born Was and education She a door Same City the face Was and then to Travel Pay and Many from Blood Tiki Alnhr and Khorasan and Sistan and View and to Visit Scholars of Famous It Blood Success Found. He a door Bukhara (Uzbekistan) service Imam Argument Islam Crown Din Life B. Masoud from Imams Directory Argument and Imam Pillar Din

Masoud B. Mohammad Imam Zadeh Schooling Out. He a door 597 AH to the first Zamani from Bukhara Out By to Samarkand Gone is a door Year 600 E from Transoxiana to Khorasan Fallen is and the year of a door Khorasan and Sistan and Khorezm Busy Garlic and Travel were and until the Year 607 E . In It Blood Contumely and Leap Came and Went Have A. to Late Period of the power King Mohammad Khorezm King 'Awfī a door Khorasan and Transoxiania Besser Take and a door Meanwhile, Meeting With men to Collection Information Thi Price That a door Books Self Registration done Is. In Evan the transportation of Mogul She from Ultraviolet Alnhr and Khorasan Fleeing to Blood Document Went and to Service Din Qbachh Attachments. Nasser Din Qbachh from Mamluks King Moez Din Mohammad B. Sam Ghori Respectively.

'Awfī from 617 to 625 AH a door HTML to Service Qbachh were and a door This Zamani Book "Lebap Alalbab " and to name the same Molk Fakhruddin B. Honor Molk Razi Din Minister Naser Din Qbachh Writing A. "Lebap Alalbab "the first Note of the Poets Farsi is That It and, 'Awfī a door 618 E Writing Said. the Biography Including On Two Cover is . Vol. First a door Description Now Amra and Sultans and Ministers and Scholars That to Farsi Poetry Statement Have and Cover Second a door Date Biography and Poetry Poets Farsi Language from Each Estate and Country and Including On Description Biography Hundred and Sixty and no Poet Is.

Mohammad'Awfī in Lebap Alalbab, a description of the story lawyer and Sdrjhan mentioned, but the story is different with the story of Rumi. He had a history of Ibn Umar ibn Mas'ud this story (of al-proof) noted that brief it is as follows:

"Alsdralajl deadline of malt parents, Mohamed Ben Omar Massoud - Mercy of God - the door inserts and the fruit of the tree tower and the son of his father. the young, old tires in the art Cho Young has not had those days during the period of their beings like him Nprvrdh. In the the elders of the minutes fatwa problems Kabar overcame the former Afazel on the virtues of the riders and the Ghvamz of arithmetic and geometry and algebra one he could not cope with him. and the problems of Euclid, Plato before him were humble. and the grace and art deprived days, and the government was Nabrkhvrdar father. and he's constantly pleasure opacity unhappy disposition cloudy days and a Zamani Bngzashty comfort him. and it was because of the argument that Islam and had been separated from him. and a woman Hbalh brought Sadat in his other teachings. and her other children were born of the Islamic argument. and always, the woman from the boy's father told the bad and Kurdish explicit intentions. and instead gave proof Islam meaning in mind Brnjanydy him. and so to the point where this guy was hated. and in this sense greyhound piece said that the last bit of it:

…and system Mghamz knew these stories. Finally boiled down the opportunity Zamani he Dyhy argument shrine of Islam was absent and had, in house and chest of the woman's father acquired Zarina Zarina Tmamt of Since it out. and l a t-cones and there Bsakht Nbsht these lines:

Wise the steering wheel every evil persecution that he sees it
Although he did not like to see this event as one who sees the wisdom

and because the verb Bkrd from Bukhara passed away and went to Marv. and as a parody of his Nbsht and into that one sentence is:

Which was continuous with each ton of good self and the weaving Lafi
Inserts are seeking gold in gold and garnet take advantage of Ayatollah day Yafei

and then he begged Amway Qmraldyn property and Amos went there for some Zamani until the Dai-author of the paper from Merv, he came back and went to Bukhara. One day several of his service in the

Umayyads were asked Astynas . and letters of the sentence to serve Nbsht and one parent had brought a piece of the pen on this sentence:

String of soil strength seen my cucumber Badt is the heart of my Rhydh

the news that you regret leaving the percentage of gas behind my favorites

I had the correct Chu Negri to advance my clothes to the navel Brdrydh

You load the moon passes away That right can not be this tall curved Me

the burning of you know I'll bust Water from the blood of my heart Abstract

Look at the Hjr you, Zamani you were distracted I had to work the system lies

Pay attention to your servant's eyes to the dark blue line Jamal you seen my dark without light

Do not ask me the other day how far is I was sad forlorn strange sickly

Joy of my Zamani discrete homeless the Zamani gaiety of my friends cut

I soon announced his thanks to Barry Now they both liver strap of my Narsydh

and because of this letter motive to Bukhara and in the service of Islam Maulana Burhanuddin Azar was his clear exposition of the corner of his writings came and said to his line and begged him "(Forouzanfar, ,p. 319-321).

and that'Awfī speak in praise of malt inform his parents of arithmetic and geometry and algebra and Euclid is one of these problems is with this bit Rumi's lawyer described Sdrjhan:

Servant and Rod were Sdrjhan You were trusted Ustad Engineer

(Forouzanfar, ,p. 119).

What is certain is that Mhmdvfy Sdrjhan in the form of father and son story lawyer suggests that his father rejects guilty and sad father away after a while and regretted the child and then at the mercy of the father placed, but Rumi's story comes in the form of subordinate king, but because of the anger raised Sdrjhan does not only confine to this bit are:

In Bukhara servant to the top of the world Was charged, was the secret Sdrsh

(Zamani, ,p. D 3/943/3686).

In other words, it can be stated that Rumi is because rejection does not rely only regret that in spite of his lawyer has said overflowing love, as well forgiveness and mercy Sdrjhan to his love and show Shifte .

3 Elements of the story:

3-1 Plot

Plot and to Two Category Divided Are: plot Closed and Plot Open.

Closed plot, plot is With Structure Complex and Nesting, a door this Kind Plot Discipline False Accidents On Discipline natural Dominates Is (Mirsadeghi, ,p. 79).

Open plot, photos Plot Closed Action Does. Order natural Accidents On Discipline False and the Thou hast It Victory A. and a door this Kind Stories often Solving Existence Does not Or If Have Is very to Eye Does not, to Phrase other, Conclusion certain That a door Plot Closed Existence have Plot Open Existence No, If too Existence Have Is certain It is not. "In this Stories Writer Attempts Own and a door Story Hidden He, until the Story Because life, Objective and Tangible and Impartially Effects the " (Ibid: 80- 79).

Elements Structure Plot: a. Node projection B. Conflict

position and conditions Hard and Difficulties is That SomeZamanis Zamanis to Shape Sudden Appearance Find the and cause Change Principles and Plans That a door Story Existence have Out. Node projection a door Story Contains; Features People, Detail conditions and Position is That cause Change a door way main Plot Is and Figures main and Opposite Forces other the Data and Factor Conflict and create the (Mirsadeghi, ,p. 72).

Each Effect to Through Presence People a door It, Contain String Accidents Events Is. In Indeed from Deal and Deal of this People With together is That «Struggle» Result Out. Plot always With «Struggle» Along is and from Collision Figures Story is That Conflict Creation Is.

1-1 3. In the lawyer and Sdrj plot of the Maulana

Lawyer and Sdrjhan story begins with the projection node and biographies lawyer in ten years away from Sdrjhan story. then his inner dialogue and thoughts lawyer explains to the audience.

In Bukhara servant to the top of the world Was charged, was the secret Sdrsh

(Zamani, ,p. D 3/943/3686).

Rumi puts the reader at once the story of him with a lawyer who for any reason the reader is wearing a face that was about anger and rejection is Sdrjhan.

the first conflict of the story is Zamani your attorney pays to think and decided to return to Bukhara takes place. This is a struggle that mania and emotional and psychological pain of separation lawyer shows.

Said henceforth not tolerate Frqtm Who knows Khlat wait to sit?

(Zamani, ,p. the 3/94 4/368 9).

Next bout story is Zamani the lawyer takes counselor and prohibits him from going to Bukhara.

Adviser tells him: O unaware if there really reason to think the outcome of this work. I like to fire up your license. If you really want to Bukhara and the Sdrjhan Brady and Randy are really crazy because he is angry that you've Nqdraz will kill you. Naseh man who is a symbol of wisdom ahead of him which keeps the audience in the action and its internal conflicts makes sense and does not know should listen to the voice of reason or the voice of the heart?

Said he Nasehi: ABC News Farseeing, if you art

In looking after the wisdom ago Such butterfly, his Msvzan

(Zamani, ,p. D 3 / 977-978 / 3812-3813).

Next bout story is Zamani lawyers move towards Bukhara. He knows that he is angry with him and seek his life is Sdrjhan but because of the love in his heart still move towards Bukhara a. His move to the Bukhara means submission heart and puts the audience in wait Sdrjhan.

the institution of love drip fine Heart beating, the Bukhara hot and sharp

(Zamani, ,p. D 3/993/3860).

Also Zamani it comes to Bukhara lawyer, his friends gathered around him, and they prohibit him from going to the king. But his lawyer fascinated and love the show and give your heart be. the friend says that I am his surrender even if they shed my blood, I will go to see him. Rumi audience in suspense and awaiting the decision puts Sdrjhan.

said I Mstsqym Backward Take Though I know That too Backward Take

Any Mstqsqy Bngryzd of Water the Two Hundred Rainfall Slow Opaque and Ruined

the Byamasd Me Hand and Belly Love Water from I will not tour Low ...

the Shed Blood It the ghost Amin Potion Potion Blood I Like the earth

Because the earth and because Fetus My nursing blood until the That Lover I've been This I've Universal

the night Hemi Jvshm a door Fire Like Pot Day until the the night Blood I such as Pebble

I Regret That Guile Angykhtm from Meaning Anger She Bgrykhtm

(Zamani, ,p. D 3 / 999-1001 / 3884-3894).

3-1-2 Plot in Lebap Alalbab 'Awfī

'Awfī Story begins by introducing Mohammad and the first of the virtues and psychological characteristics, he explained to the audience and then explains the areas of disagreement between father and son.

The first conflict of the story is Zamani parents listened to what his wife and his son to be pessimistic. Muhammad also reciprocate, a chest of gold stolen from his stepmother and then ran away.

"And It Female and from Argument Islam Filial Other Born In. and Continuous It Female from This Boy Ago Father Bad you said and Intentions straight Kurdish. And Argument Islam This meanings and a door Pronoun Instead Bespoke and She and Brnjanydy. And Work to a place Receipt That from This Boy

Weary was ... . And system Mghamz knew these stories. Finally boiled down the opportunity Zamani he Dyhy argument shrine of Islam was absent and had, in house and chest of the woman's father acquired Zarina Zarina Tmamt of since it out "(Forouzanfar, ,p. 320).

The story of regret and struggle Zamani the child writes a letter to his father and asked him for forgiveness. Photocall at the decision of King waits until he reaches a hand to your child write that returned to him.

Wrap-up:

In the story of Rumi's lawyer and the head of the world, the story begins with a biography and Rumi's lawyer Wrappers Sdrjhan only to say that lawyers were wrong and the wrath Sdrjhan, will suffice. But the story of Mohammed'Awfī, first, as the protagonist - Muhammad - and then pays the difference between him and his father described. But the conflict more and deeper story Maulana Mohammad'Awfī is the story of the conflict. Because the audience expects killed or pardon attorney while the story takes'Awfī only whether or not Mohammed is forgiven.

Both the story plot is closed as part of a process that is going audience is aware of the story is very complicated and the result is clear for all.

3-2 characters

"Personality a door Word to Meaning Nature Creation and Khoy Special personal is and a door Meaning General, Phrase from Collection Features is That Result Collision Instincts and Desires Lies the Man with Knowledge of Acquired She a door Areas Different social Is. In literature, personality, Man Made By the is That such as People Real from Features Have is and With this Features a door Story and show Appearance In "(Dodd, ,p. 301). "Aristotle People and That For they Value Lot Consider were, Actors show Knew and About they the Wrote: So, People and That a door Scene game However, from What show That day, Intention Imitation Meaning and Character People Story is not, Rather, Own to Cause verbs and Deed That Performance Are and have thereto Meaning and Character Related Are, That As a result of Actions On." (Fraternities, ,p. 128- 127).

Reza Baraheni, personality and this is defined as: "axis is That Integrity Story (Story) circles It Rotates and All Factors other, Objectivity, Kamal, meaning Concept and even Existence Own and from Factor personality Business they do" (Baraheni, 1362: 242).

3.2.1 lawyer and Sdrj character of the Maulana

there are several characters in this story are: lawyer, Sdrjhan, his friends in exile, counselor, his friends in Bukhara, Sdrjhan court. Sdrjhan lawyer and characters in the story are the two main characters and secondary characters are others.

Maulana your character using the indirect method and the properties Sdrjhan lawyer and said nothing. But during the story for the audience as the lawyer Sdrjhan and in the end the audience is fascinated by the grace and Sdrjhan finds forgiveness. In this Way Personalities from Through Actions and actions and Also Discussions Introduction Are and Singer from What they Performance Are Or Expression However, to Features and their type Following Increases. In Indeed Writer Try the People Story and By Actions and their deeds to show Out (Mirsadeghi, ,p. 89).

Lawyer character, a dynamic character because Sdrjhan initially angered and changed over the ten years away from her and regret and love is perfected to the point that even upon exposure to live by her lover he would prefer to be without.

Sdrjhan character is static character." Character static, personality a door Story Is that change does not, Or Small change and Accept " (Mirsadeghi, ,p. 94).

3.2.2 Character in Lebap Alalbab'Awfī

The character of the story'Awfī include: Muhammad, father, stepmother, Qmraldyn property a way, Dai . Of the character of Muhammad and father of the main character of the story is secondary cause.

Character processing in the form of direct and indirect'Awfī story. He is Mohammed and the main character is introduced directly to the audience. But character's father and stepmother indirectly due to the work and its actions are to clear the audience makes.

A door This way the narrator - Writer to introduce the characters he and Directly Definition Is not . At this point the narrator (who is usually the Knower) from Each Where the LT is Details of the internal and Externalizing Person Case Opinion Own and Definition It is . In this way, Writer Usually with a whole if, generalized Give and Type of Man Case Opinion and to Singer "Introduction" is not. This approach a door Story writing today Others where not . In centuries eighteenth and nineteenth a lot typically the (fraternities, ,p. 141).

Among the characters in this story, Muhammad has a dynamic personality, because in the story that she has changed and the rebellious young and mature looks and regretted their behavior can be .

Dynamic personality because the father figure is also stepmother to his son skeptical at first because of the words and thoughts poisoned him to be, but after the separation from her son, with a view to apologize to his son again sought out.

Dynamic personality, "A character in the story Ykryz and constantly undergoing change and aspects of his personality, beliefs and world outlook of his or her character and personality trait change . This change may be profound, or surface, is widespread or limited in constructive character of the act. Masterpieces of literature are often a dynamic personality, their character is changed in the course of events that transformational find" (Mirsadeghi, ,p. 94-93.) Stepmother's personality change in her personality is static because there is.

Total Package:

Both stories have a character of dynamic, the story of Rumi, the lawyer has a dynamic character because on the way to perfection is the story of Muhammad Aufi, the main character - Muhammad - and his father both have character and dynamic .

3-3 really like

"Really like" one from A variety of elements Story to Count It is and It Structure is that Story and a door Opinion Singer Credible and Accepted effects of that. In fact, like Writer materials and Building his and from Indeed, it is and It and with imagination scrambled to mix and one Effect Transformation and Provided that." It can be said that truth is like from A hand, Root a door Facts life have and from the other, a door the power of imagination Writer Hidden is" (Azhand, ,p. 29).

3-3-1 truth, like the lawyer and Sdrj of the Maulana

Rumi's story and to express the scene and the character of any of the deals that are acceptable tangible for the audience. The lawyer characters, including the character of Masnavi is very familiar to the audience because the size of from the restlessness and confusion for the audience he describes the Sdrjhan lawyer who love real and understandable to be .

Said : henceforth not tolerate Frqtm Who knows Khlat wait to sit?

from Parting This Soil nitrate was Water Yellow and Whopper and Dark is

Wind Jon increase switchback be cholera Fire Gray Is Heba

Garden Because Janet is with patients Yellow and Shedder Leaf He was involved in Haradh

Reason Drake from Parting Friends Such shooter Ashksth bow

Hell from Furkat as Susan Shdst Old from Furkat so shaky Shdst

the Tell from Parting Because Sharar until the Judgment One were from Hundred Thousand

(Zamani, ,p. D 3 / 944-945 / 3689-3695).

Sdrjhan character as well as his lover to lover's wrath and he has rejected, for a real audience and in fact, like the story closely .

3.3.2 Indeed, like in Lebap Alalbab'Awfī

In the story'Awfī also be really like your story touched because there clearly on the minds of parents affected stepmother puts the items that are abundant in human society is and the audience can relate to . That's why this story is also an aspect of truth like the fact that the character is approaching and only the imagination of author -making and addressing simple story, secrets and advice conveying important work.

Total Package:

Both Lebap story Alalbab'Awfī and lawyers Sdrjhan parable of Rumi because, at its core lies untrue, but because of the tangible reality of the events and characters are on the show, the like of degrees it is high .

3-4 Contents

" Themes think of and Dominate a door Each Effect is, Line Or Field of the a door Slice Effect Drawn to the and situation and Position of Story and to the transplant is not . In other words , the theme and to Title Think and the idea of ruling Definition Has been the Writer a door Story actions That is, to So to is that

they say the theme of Each No, for thought and Perceptual author of his and Show that the " (Mirsadeghi, ,p. 174).

It also goes on to say that " the theme of the story is, it is a fact common and Simple of More Not the experience of human It and to Proof has been, But more Zamanis they are from Beat goes on, the legend of, words of wisdom BOOK of Religious Or Speech famous philosophers and Authors and poets Great Originated by and Story On Basis It is the foundation organized by the " (Mirsadeghi, ,p. 180 181).

3-4-1 lawyer and Sdrj themes of the Maulana

The theme of mystical story is the story of a lawyer and Sdrjhan because it seeks to convey the concept of divine love and closeness to God. he is not afraid and can only be there in the pile of his beloved sink .

3-4-2 themes Lebap Alalbab'Awfī

'Awfī Stories contain advice to maintain great value and sanctity than it is . The patience to be the main character it was in the process of separation from the family of the form used .

Conclusion:

The theme of the story of Rumi, the mystic, but the theme of the story that mentioned'Awfī it is, the more aspects of the advice .

3-5 Thread

" topic A " for situation General " is from What that " the fine " It Or the component It a door " Adventure " Story It is " (Ebrahimi, ,p. 57). " Subject, Contains the phenomenon of and the incident , which is the Story and It creates and themes and image That is, to Phrase other Issue Realm is the a door It Creativity will be the theme Own and to show Leaves " (Mirsadeghi, ,p. 217).

3-5-1 lawyer and Sdrj issue of the Maulana

The theme of this story, an allegory and symbols used to convey meaning to the audience . Lawyer seeker symbol that deviated from the path and returns back to the divine will . Sdrjhan also symbolizes the seeker back to the Lord and Creator attract and his mercy with him about that .

3-5-2 Subject in Lebap Alalbab'Awfī

More'Awfī story has many aspects of advice and wisdom seen in it is . But it still has aspects of analogy and apply to someone who has done something of the anger and youth will then have of regret and forgiveness as the way forward there.

Total Package:

Maulana world's top lawyer and an allegory of love story, but a story that has'Awfī mentioned, anecdotal advice of school and wisdom .

3-6 Viewing Angle

" Angle a door Word to Meaning Location and Corner is and Angle of view of the place Or Gate of View to A situation that would be the Writer Ratio to Story Story Take it slow and Valve which is that before the Singer It opens up to him from It Valve Accidents Story and See and Read " (,p. 289). " Angle of view, Or the angle of the narrative, presentation of the methods used is that Writer With It Materials and materials Story Own and to Singer Provided that the and a door Indeed Relationship of Writer and With Story Show that the " (Mirsadeghi, ,p. 385).

3-6-1 lawyer and Sdrj angle of the Maulana

Angle of view in this story, and omniscient third-person limited point of view . Omniscient description of the event, emotional and psychological status quo for the audience as the show . This is omniscient Sdrjhan anger and confusion counsel for the respondent speaking says audience during a speech lawyer and counselor with friends and family in the city of Bukhara, are not .

3-6-2 angles in Lebap Alalbab'Awfī

Angle of view in the story'Awfī and third-person omniscient narrative for the audience mentioned Mohammed and his father 's . He spoke to an audience of Chinese and ruin the mind of the Father by speaking stepmother says and flow of the story to the audience Description of the show .

Total Package:

Angle of vision in both stories, is omniscient third-person perspective .

3-7 Scene

Zamani and A place that a door It Action story the face That is, Scene they say ." Scene of Story Zamani and Action Occurrence Story. On Phrase Another field and A situation where and Zamani is the party Story Role Own and a door It Play as they " (covered, ,p. 46). Jamal Mirsadeghi both this species Definition the " field of somatic (physical) and space and That a door It Action Story (Drama, film and ...) if it is Scene they say . This Scene May be a door Each Story Different and Function Separate the Have Is and Each Author of Scene and For intended purpose Special the work was to be " (Mirsadeghi, 13, 76 : 295).

3-7-1 lawyer and Sdrj scene of the Maulana

Sights include the Zamani and place that story on the show . Sdrjhan place in the story counsel and Mawlana, around the city of Bukhara can only rotate, but the city attorney has taken refuge there, not saying a word out . Since the story is also the story does not work .

3-7-2 scenes in Lebap Alalbab'Awfī

'Awfī Mentioned in a story that does not tell the story something is happening Zamani and where and only to the king, the father Mohammed pointed out .

Total Package:

Because the concept of teaching and wisdom of both stories, aspects of Zamani and place is not so important for writers and refrain from addressing these cases are .

3-8 said talks

Conversation Element Important from Story Short Or Novel and the establishment of the, Because Component Important from life

The major work of the author, so we said is that the illusion of reality and a door Singer Create a, " that provide incentives to motivate the Story It seem that the period short from life People the real deal is, and If Wants the illusion and create the and So from This is the cause , he maintained the Forced to to People Story Own life Give " (Yonsei, 1365: 313). Discuss a key element of structural criticism and critical commentary in the story . and then the element of character strongest fundamental and most important element of fiction

"The conversation (conversation), including tools for the characterization of a novelist to work the board and from the terms of the from the most difficult techniques of story writing to Count the River " (fraternities, ,p. 192).

Two said discussions there in the story: " the authors of two of said conversation in the story of self-employed people, said an interview that thought directly provide the said interview, covering most aspects of theater (theater) , and the thoughts of the author to be indirectly expressed the author's and the reader should in speculation during an interview find out "(Mirsadeghi, ,p. 478).

3.8.1 said talks Sdrj the lawyer of the Maulana

In the story, Rumi, said both dialogue and two-way single if there is .

First conversation is two-way Zamani with friends and his companions in exile, his lawyer said dialogue and of his love for it and describes it :

Said : henceforth not tolerate Frqtm from Parting This Soil nitrate was Wind Jon increase switchback be with Garden Because Janet is with patients Reason Drake from Parting Friends Hell from Furkat as Susan Shdst the Tell from Parting Because Sharar

Who knows Khlat wait to sit? Water Yellow and Whopper and Dark is Fire Gray Is Heba Yellow and Shedder Leaf He was involved in Haradh Such shooter Ashksth bow Old from Furkat so shaky Shdst until the Judgment One were from Hundred Thousand

(Zamani, ,p. D 3 / 944-945 / 3689-3695).

Said second conversation between the lawyer and friends of exile is a two-way go to Bukhara with its decision to raise it and have to say goodbye to .

He said : O friends, I was mental, farewell Sadri and obeyed by those who Amyrst

Tail to tail lamps, grilles can be the wind Bada, there are Roman

Although the marble and the heart is My soul, Bukhara resolve the

Yarst housing and the city of my king This was in love-love-Watan

(Zamani, ,p. D 3/976 / 3703-3807).

As well as elsewhere in the direction Nasehi the lawyer to arrive, speak with him to pay, but Zamani you see his counselor's advice only to Bukhara are going to be, by the letter of the complex and sneaking her air he was confused and separated from it .

Nasehi he said, eBay's Farseeing, if you art

In looking after the wisdom ago Such butterfly, his Msvzan

Because Bukhara on, crazy Yi Worthy home chains and prison Yi

(Zamani, ,p. D 3 / 977-978 / 3812-3814).

In his answer, the attorney said :

Said : a counselor, bending a few more? At least ten of its advice , which is very hard to remember

Harder than a paragraph I of Section I the scientist did not love you.

Those who love the added pain Shafi'i school and did not Bvhnyfh

Do not you threaten to kill me Thirsty to let himself Bskhvn

Lovers die at any Zamani set Love is a kind of death

(Zamani, ,p. D 3 / 983-983 / 3830-3834).

Said dialogue Bilateral next in the story Zamani the lawyer to Bukhara seems that his friends and his companions in the city see, preventing her up and she say :

Whoever sight in Bukhara, said : rich Before the discovery, sit, getaway

That you can chew it gets angry Kane takes from ten years to your life

Allah Allah in their blood Mia Relying less now on the tail and its charm

(Zamani, ,p. D 3/ 997 / 3874-3876).

the lawyer answered, her friends says :

Said : I take backward Mstsqym Although you know that every backward kills

No Mstsqy Bngryzd of water If the two hundred precipitation opaque and corrupt

I Byamasd the hands and abdomen I will not love the low water ...

Even my blood pour it Rouholamin As I sip the blood of the earth

Such as land and blood baby nursing because I Has been in love with me, this versatile th ...

I regret that the scheme Angykhtm from his wrath Murad Bgrykhtm

(Zamani, ,p. D 3 / 999-1001 / 3884-38 : 94).

Dialogue monologue is the first Zamani that his lawyer to speak deals and decides that the hidden city in which to see Sdrjhan go to Bukhara.

Said : I stand there Wa I was an infidel work, other RA Bgrvm

Varvm there, before his fall Previously he was Chairman Nkvandysh

I say : Afgndm their lives to Ill Live now, or head to our Tiger Chu Twilight

Ill killed and dead Qamar to the king a life insurance

(Zamani, ,p. D 3 / 974-975 / 3796-3799).

the second single as the story again about talking with his lawyer that he is, and his thoughts omniscient story for the audience as the show .

Bukhara was the reason of increase Yi But I love, religion Brbvdh Yi

Badr seek of it as Crescent Sadr seek this queue Nal

(Zamani, ,p. D 3/994 / 3864-3865).

3-8-2 said talks in Lebap Alalbab'Awfī

A single -telling of the story'Awfī Zamani the king of his son disappointed and blame him up and a poem about him says :

" And part of said means to hound the two last bit of it :

Lehman iernut al-rate Alick I promise ... theoretically Byn Alarmd
Ann Kent Tzlmny Bffl Mzmm Flqd darkness Lajlk name Muhammad "(Forouzanfar, ,p. 319).

Elsewhere seen is that Muhammad Zamani he takes the gold fund is, a glass in his place would have been addressed to his father and stepmother, and in this there is also a single accountability for the is :

" Zamani the demonstration finally boiled down the opportunity to Dyhy Islam was absent and had his shrine, at home and chest of Zarina of the woman 's father acquired and Tmamt Zarina was out of there . and since these instruments and horns Bsakht Nbsht lines :

Wise the steering wheel every evil persecution that he sees it
Although he did not like the man who saw the incident to the micro-sees

and because the verb Bkrd from Bukhara passed away and went to Marv . and since the letter of Nbsht and are led by one of its own parodic that sentence is :

Hassan joined the self Laffey was the one who tonnes and the weaving
Ayatollah day gold inserts gold in the database are seeking and Pomegranate back to Effie "(Forouzanfar, ,p. 320).

But then regret and avoid a father of the father writes that excuse will return and ask them : " and then he begged Amway Qmraldyn property and went to Amos and while there was as long as the motive author of the paper from Merv, he came back out and Bukhara go . one day a few of the Umayyads were asked Astynas his service . and a free Nbsht and one of those in the service of the parent piece of the pen had brought the sentence :

the string of soil urchin power of my Badt is located in the heart of Rhydh of me

the news that you regret leaving the percentage of gas to the choice of I

I had the correct Chu Negri to the garment of the umbilical Brdrydh of me ...

And because of this letter motive to Bukhara and in the service of Islam Maulana Burhanuddin Azar was his clear exposition he came to the corner of and letters in which he begged and said to his line "(Forouzanfar, ,p. 319-321).

3-9 style

3-9-1 lawyer and Sdrj style of the Maulana

" Rumi from Few Sufis is that a door Effects Own to Biography and Experience in the esoteric, including from Experience the mystical to the meaning of particular and the experience of the divine as Mghybat and the soul and Ecstasy and Allure, absolutely no mention of the furnaces of living there . He , unlike the sages Like Sheikh illumination and Plotinus, claims Neil to Queen disarmament body Or Nzv Chador not be But a door the same Zamani, from However, whole Masnavi , he indicated from Submergence he a door theosophy is " (Golden Cobb, ,p. 22).

Rumi from Language Tms of L and Secret For the clays of Dan to Intention Use of the Is the first to Palate All People That Having a container of the of the Different Are, welcome them to the secondary of the Case Protest and Tkf of the people of ignorance the Nag of rejection .

" If to Poetry Maulana viewed Be, All Objects to Kind of Secret and Symbol to express the truth of mysticism are, and Expression of poetic her so that the Speech She 's character in particular to Own there

. Each symbol and Ramsey more a door Poetry of experience, the mental is that Case the internal Own She and to image It takes " (Tajdyny, ,p. 162).

3-9-2 style in Lebap Alalbab'Awfī

Doctor Z. Ali Safa a door " Date Literature a door Iran " I wrote, : " 'Awfī This Book Very More from Communities Alhkayat to Makeup Speech Opinion Have and the court of the poets That name It and Brought to Fitness Titles and Nvt even Items Source they to Objection Sjha and Sentence of Ornate inlaid Venture done is and these had Pitch Alalbab and Must from Respect Light Writing a door Count Works artifact Farsi Fuck " (Safa, 1989 : 1029). It also goes on to say : " the front of the 'Awfī On Pitch Alalbab of the novel is from Shiv of the prose That Full to Thoughts of poetry is That Specially a door Late Century Sixth and Early Century Seventh a door Prose artifact commonly Found the " (same : 10 , 30).

Property poet Spring in the style'Awfī you wrote : " 'Awfī and from Perspective Professorship a door Fans of politeness , perhaps we can a door Count Teachers set the first the We, as First Light Prose him One Hand is not and Ghs Vsmyn Very there . the other is that the inventor is not the imitator is , But from One Direction the Be he and from Sentence writers No. First the the and It Hasan Selective is That a door Two writing Helpful and Desirable Own to Action has been and Hasan Selection Own from benefits Very Major Each Writing and Ballad is . Lebap Alalbab and Communities Alhkayat like two stars of the Bright from East Literature Iran Always the Glow and until the Language Farsi Live the scholars fan Literature and Date Raheen two Book Expensive the cost will be . Style Real 'Awfī and Azlbab Alalbab better the Is to Hand the What a door Communities Alhkayat just turned Not Is That X story from Pen Own His Or from Book Farsi Identically Transportation By the " (Spring, 1337: 37-38).

Total Package:

Rumi's poetry is often allegorical style and has mystical connotations that this factor is the use of different symbols in his stories but Awfī largely due to the validity of the Word of beauty and poetic writing style has made him less visible in the literature can be.

3-10 Tone

" Tune in tight spaces than is the style of a character's expression is more pronounced in an environment of lightness, a story writer (story writer) to deliver the character of his garment in the selected language are the "(Baraheni, 1362: 325).

3-10-1 Tune in and Sdrj lawyer of the Maulana

Tune in Rumi's story, because the story is consistent with the anger and tension, the audience is familiar with the story is that Sdrjhan comply with anger . Then the burner and serenade the counsel for the respondent says and plaintive tone and it is sad that the audience will love the psychological space that is lost and displaced more close up . at a Zamani Zamani the story ends there and Sdrjhan the lawyer to appear, the story has a happy and promising tone and says that true love is the one who will burn in his love and absolute perfection can be .

3-10-2 Tune in Lebap Alalbab'Awfī

'Awfī Is quoted in the story, at first calmly and firmly to introduce Muhammad provides the reader with a great soul noble of him to know that . then the pole and the opacity of sabotage by speaking stepmother says with lyrics that have enraged his father's anger and hatred tones tat are showing up . In contrast open mental Muhammad in bits that can cause discomfort and irritation to show him . After leaving father and spend he spoke of his regret saying it in a bit that Muhammad's father writes showed that . In the lyrics, the words used to show that a shame, begged and apologized, she is .

Total Package:

Tune in both the story of the story of the match, but the ups and downs of the story of Rumi because his teaching on the subject and the extent of the skirt of the said talks her story, the tone of the story more visible feedback to heart it sits.

3-11 Of space and color

Reza Baraheni a door the " story telling " About Space and Environment that says, " must understand that space and environment a door Story to Simply held not to be; Each Tales space Own and It will and Each Personality a door A story space special Own and It requires, Each Personality nature Own and a door Space Appropriate the situation Own Revealed that the " (Baraheni, 1362: 320).

3-11-1 space and color and Sdrj lawyer of the Maulana

In this story, space and color, plaintive and romantic and all lyrics to this section, sad love that the lawyer takes the audience totally passed out .

3-11-2 space and color in Lebap Alalbab'Awfī

'Awfī, Das space you calm yourself first, but then the Stkhvsh darkness and opacity of father and son is not the father of the child is the anger and the wrath of the children to their father and stepmother in poetry and prose, this story is well seen is but little by little the color of regret and sadness of the sayings of Muhammad are seen to be the sad state space wonderful to give .

Total Package:

In both stories, sad atmosphere exciting and emotionally there. Anger and violence that followed the relaxed atmosphere there and all things in between, you win. So it involves a state of remorse both stories take place and character of both the story of his main regret they are and intend to return and compensation.

3-12 Icon

a door Definition the literal symbol that is : " ," symbol " of Fatah and Inertia slab (the Weight Education) of " a " On Weight (Wadud) is " the " that's mean " Show off " : also from Root " Closed " and « of » to EDM Nun, to Means " appearance of and Appear to become " the a door Some texts and Culture of ancient to Eye You suck . ‹he symbol means nominative Also have; that's mean " Appearing early and represents a gear. "In the formula infinitive (track) and the concept of transitive (visible Wield) as well.

Close to This Meaning words " profile " and « of » and If the " sample " and Like them a door Some texts old a door Texts Academic more ancient Persian, synonyms such as "like", "instance", "chart", "symbol", "Effect" .This Word to Eye You suck . For example, a door the religion Naser KH , the Alchemy of Happiness , Ghazali and Translation Commentary Party Abadi , words said - if What a door Some pages with little difference - the meaning of " Highlight " to Work gone and At Very Instead, in accordance with the means of today's avatar to Working taken by the (Ghobadi, ,p. 16).

Symbol, common terminology between the various sciences, but its original in literature is an element . " Symbolism and poets in Persian literature school school properties this way of working during a specified does not exist . But it can be some of the features found in the poems of Sufi poets that's more of the opening Mathnavi of the best sample of it . Moreover, in contemporary Persian poetry a kind of social poetry symbolistie that disparity is common with French symbolism has been a pioneer and innovator of Nima Youshij . This type of poetry, especially from the year 1332 onwards under the influence of the environment Iranian politics grew and experienced many contemporary poets have . Poetry allegorical and symbolic winter by Mehdi Akhavan, an example of this type is bright "(Mirsadeghi, ,p. 285). From Landscape mystical, Man Mystic That a door Beyond Level the appearance of things, World Hide it requires, it will be a symbol and Password , Curtains from the facts infinite stop. The It Here they all are effects of from Manifestations Right Excellence is, from See mystic world, Throughout A symbol is . "This type of encounter with the world and Objects of the world and Perceived it to be a kind of intuition and Along the lack of activity Reason is and to Expression out there are and Receipt of this encounter emotional perception, intuition, Language and to Inevitably, Mixing will be . This suggests mixing, language and from As a means of Relationship General Out of the and to Words, talent and Capacity and Bar Spiritual fresh as it provides that from Within the spiritual that are a door Cultures are beyond the river . the transformation of is that the a door Language Did not fall, this means General and Common, able to express the experience of intuition and personal and Privatization will not be . This transformation except On On a field of spiritual special and Dealing with severe emotional with the issue, Able Imagine not " (Pournamdarian, ,p. 97-95).

3-12-1 lawyer and Sdrj symbol of the Maulana

the use of allegory in the works of Rumi impressive Is. He further to a place like the parable of Use Can not That Bit from It is as common in and Reminiscent of the story is . Because of the allegorical story of the Masnavi, more symbols that he in the story of their own works, known for the audience to be .

" Maulana due to the use of Secret a door Story of his and Said he is . He will not be It the Adventures of spiritual and that for him there was a complete and Transparent say Because It What That a door Back Curtain awareness of ordinary nature are going to No way Able Relegated to the world of knowledge naturally there . More and Commentary It Case Rouhani and Divine wisdom human and Disturbed and Pen Display and the break after the the face the symbolic launch of the and He is It and the language code to the People Meaning Or from secret Expression there " (Salahi Moghaddam , 2011 : 130).

In this story, a lawyer symbol of the spiritual seeker who moves to and from naive to mature looks . Sdrjhan also symbolizes God, your mercy and forgiveness through his servants are always made . People are on the way his dam is a lawyer and prohibits him from his path to, difficulties in the way of conduct that deceived the heart of the seeker and walked him out of trouble intimidating .

3-12-2 symbol in Lebap Alalbab'Awfī

In the story'Awfī, Mohammad symbol of a person who has been wronged and angry the day he overcomes it and do things you do nothing but regret not Zamani for him to take .

Total Package:

the symbolism in the story of the Masnavi, much better than the symbol in the story'Awfī because Rumi, mystical symbols into the story of his work and often considered God's love and mystical journey of the poet is to deliver advice and advice wise .

4 the story of the discovery of the Holy Spirit as a person of Mary

the basis of this story, verses from the story of the birth of Jesus (peace be upon him) in Sura of Mary (verse of 16 onwards) that commentators described the story of his books is described in detail in the (Forouzanfar, ,p. 322) .

Below are the elements of the story in the story of Mary Maulana minor part of the story lawyer and Sdrjhan it is mentioned, you pay .

5 Elements of the story:

5-1 plot

Rumi narrates the story of Mary is, it's only a short section . Since Mary in the quiet, airy Amin encountered the spirit Almyn advised him not to fear him because of was revealed to him by God .

the plot of this story is open, because only face the two men confine the expression of upcoming events and refused to work .

Mryma see what the problem Hlalm Zamani, I also think Enduro

Because it was in your heart imaginary meeting Wherever you out there with you.

Chu morning light I'm naked around the paste the round is not my day, no night

(Zamani, ,p. D 3 / 968-969 / 3773-3776).

5 -2 Character

In this story, character processing is done indirectly and Rumi's depiction of the character of the place in spite of the spirit -Amin is used . and she is very beautiful and killed Dlbra image .

If many see Mary John Fza John Fazaee, the magnets in a vacuum

Baked him on the floor the sun and the Rouholamin

Land on a good ham unveiled As Center East, take the sun

If you saw that Joseph of explicit Brady hands of astonishment because women

(Zamani, ,p. D 3/948/370 5 -3701).

5 -3 Fact, like

This supernatural story because of factors such as the soul -Amin, for an audience of truth like is small, unless that person to the eternal and divine believes she can understand and appreciate such events .

If many see Mary John Fza John Fazaee, the magnets in a vacuum Baked him on the floor the sun and the Rouholamin

(Zamani, ,p. D 3/ 948 / 3702 - 3701).

5 -4 Theme

In the story of Mary and the spirit of Al-Amin theme of the story is allegorical and mystical, because it seeks to convey the concept of God is pure divine love and satisfied .

5 -5 Thread

the theme of this story, mentioned in the Holy Quran and Rumi allusion to the story, the theme to express the point of use is instructive . and has refused to pay more than they need to this story .

the subject of the story, Zamani Mary in private, face a man is that he initially feared, but the man to calm him down and he says that the Lord and Mary should not be afraid of him .

5 -6 Angle

Angle of vision of the story, and the story is omniscient third-person quoted is overlooking its flow .

5 -7 Scene

Rumi because auxiliary of the story, so to describe the scene and the Zamani and place of event addressed the audience does not provide an explanation to give .

5 -8 Said talks

Said conversation directly in the story exists only Zamani the spirit Amin Mary you cry does not fear him .

He made the call on the Chart cream Amin Hzrtm of my food warmer of proud self-suction head Welcome to the confidentiality of such Drmksh of me out in the absence? In my absence and the owner of Shahm

(Zamani, ,p. D 3 / 966-967949 / 3768-3771).

One telling Mary to see the spirit of Amin have been as follows :

She was unconscious and in no Insider Said : Bjhm refuge in the Yezidis

(Zamani, ,p. D 3/949/3707).

5 -9 Style

Rumi from Language Tms of L and Secret For the clays of Dan to Intention Use of the A . the story is also the story of Mary and the spirit of allegory Amin sought to convey the concept of God is obedience .

5 -10 Tone

Tune in Rumi's story, because the story is consistent with the fear Mary, the audience is familiar with the story and then Aramaic and instructive True Spirit him calm the audience realizes that Mary danger not threaten it and all the creature should be obedient of God .

5 -11 Space and color

In this story, space and color, along with anxiousness associated primary and calm and quiet at the end of the story .

5 -12 Avatar

Rumi also the symbols used in this story is, Mary is the symbol of his asylum seeker God's will and to everything the Lord has given consent . The sense of panic has not rebuked her but does not should take refuge in God . This is the spirit of Amin as she points out and says what the fear of God was revealed to you Zamani I am .

Table 1: Data result

Story elements	Masnavi stories
Plot	Is (not perfect)
Character Display	Mary, the soul of Amin
Truth is like	Does not
themes	Allegorical and mystical themes
Issue	Allegorical
Viewing Angle	Third-person omniscient
Time	Does not
Place	Does not
Said talks	Two-way monologue
Light	Language Tms of L
tone	Events is consistent with
Space and color	horrific
Symbol	Allegorical and mystical traditional symbols

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