International Academic Institute for Science and Technology

International Academic Journal of Humanities Vol. 6, No. 1, 2019, pp. 49-54.
ISSN 2454-2245

International Academic Journal of Humanities

www.iaiest.com

Reflection of the Quran and anecdotes, in Qabus Name and SiyastNameh

Robab Hoseingholizadeh[a] , Ayoob Kooshan[b]

[a]*M.D of Persian Language and Literature, Azad University of Tabriz*

[b]*Professor of Persian Language and Literature group, Islamic Azad University, Tabriz Branch.*

Abstract

Islam influenced a lot in all aspects of Iranian's life, particularly in the field of literature; insofar most of the books have remainedofancestors, have pointed out most of their concepts and contents directly and or indirectly, such as allusion and pun to saya wisdomfact of God's word and anecdotes. The goal of this study was to reflect the Quran and anecdote in Qabus Nameh and Siyasat Nameh that the authors of these books have used phrases and concepts of verses and words of Quran and anecdotes. This usage had been either similar to the text or concept, or it was allusion and mention or in the form of solve and translation or usage of Quran words and anecdotes. The author has tried to bring sentences and phrases from Qabus Nameh and Siyasat Nameh, and thenit has been referenced to verses and traditions which have the same content with the statement.

Key words: Anecdote Science, Quran, Qabus Nameh, Siyasat Nameh.

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019

Introduction

Articles about entrance of Islam to Iran, except for all the bounties and blessings that followed in all fields, also had a rightful and lasting influence in Persian literature and made more glorious Iran's honorable literature. Quran and revelation word left good work not only in poetry of Persian poets but also in prose.As after a lapse of centuries, these works are considered among most famous, honorable works of Persian literature (Rezaeian, 2011: 56). Therefore, writers and thinkers of vast expanse of Persian literature, for influence their words in audiences' mind, both in verse and in prose area, as well as freshness to their art works, have derived the best lexical and semantic combinations and the most beautiful phrases from meaningful God's words and also sayings of the prophet () and the Imams (May Peace Be Upon Them) (Azari Hazaveh, Entezari and Ebrahimpoor, 2012). The multitude of allusions, references, adaptions and verses in poetry and prose works confirm this matter that a beam of agleam verses of God invocation glitter in not only in religious books, treatises and commentaries which directly relate to the Quran, but also in most of the literary, moral, social and historical works (Khusheh CharkhArani, 2012).

Among the famous works of prose which there are in the field of moral, social, government, politics and the so-called didactic literature, Qabus Nameh of Onsor al ma'ali Kay kavoos Iskandar bin Ghavoos bin Voshmgir, written in the fifth century has especial position and importance. The book contains forty-four chaptersafter prologues, which each one of them has been written about independent contents (AbdolMajidi, 1963: 10). And its topic is invitation to friendship, honesty, virtues and perfections and avoids vices and vile. This book has distinguished and eminent features in the field of Persian literature that Onsor Al ma'ali has applied Quranic revelations, adaptions and allusions frequently (Khusheh CharkhArani, 2012).

Another book which has studied in this research is Siyasat Nameh of Khajeh Nizam Al Molk Toosi.It is a book on the sociology of Iran and history of political structure of Iran's community more than it was a literary work. From another view, it is unheard shouting from one of the renowned executor of our land who has so many years ruled over people in the Seljuk period, he has been disgraced the Saljughy Empire by other servants' betrayal and another trend of envy terminated his sorrowful and tragic adventure (Estelami, 2011:10)." It can be reached value information about Iran's political and state organsin the period before the Mongolian conquest, especially during the Saljughyan period, that because of the certain aspect Siyasat Nameh puts among of famous books of culture and Social Organizations of Iran in the old times" (Safa, 1984:906). Siyasat Nameh is one of the rare books in the case of content, concepts and diversity of subjects, as the author himself has written: "In this book is both admonition and proverb, both interpretation of Quran and the apostle's (PBUH) news, both the stories of prophets and narration of kings' just and character; there is news about the past and it is demonstration of reminders and however it is so long but is brief (Khajeh Nezam Al Molk, 2011:319). The study of literature review shows that investigators were aware of the importance of the books of Qabus Nameh and Siyasat Nameh, and they have researchedin their area. Khoosheh CharkhArani (2012) in his study on "luster of Holy Quran in Qabus Nameh" concluded that utilizes the spiritual and religious teachings in this book has expressed inartistic way.

In a study Hezaveh , Entezari and Ebrahimzadeh (2012)have examined the light of Quran and anecdote in Qabus Nameh. Other researchers have also (Safa1984, Abdul Majidi1964, and Hussein Gholizdeh2014) discussed about the importance of these books in their studies . Given the importance of these book son which enjoying the divine teachings and spiritual traditions were expressed as gushing spring in form of literary phrases and artistic expressions are correspondence with many Quranic verses and anecdote, in terms of verbal, conceptual and thematic. So in this article it's tried to be studied reflection of Quran and anecdotes in them.

Qabus Name and reference to Quranic verses

Onsor Al ma'ali as a Muslim king who believed to Quran, for confirming his wordin regard to his religious beliefs has benefited Quranic verses in various forms. In some places of his book, has used Quranic verses to convey the concept of his word and wrote part of the verses in his speech. Among them is where Onsor Al ma'ali recommends

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019

to his son in the creation and appreciation Prophet (PBUH): So look at the world to see his embellishment in plants and animals and variety of good that all are embellishments that he emerged them from wisdom. As he continuously says in his philosophy of discount:

Here referred to verses 31 and 38 of Dukhan Surah where God says: we created the heavens and the earth and what is between them not to trifle, we created not except right.

It is derived from the verse 22 of Dhariyat Surah; your sustenance with what was promised in the sky is ordained. Also Onsor Al Ma'ali wrote such at recognizing the right of parents and does well on their right: alas O son! not to belittle suffering mother and father, that creator immerses in right of mother and father. God says: and a child who consistently obeys the wise on right of father and mother, in philosophy of his discount God continuously says:"this verse has interpreted and I have read itin many ways that Olo Al Amar (leaders) is father and mother. It is taken verse 59 of Nesa Surah. Onsor Al Ma'ali pointed to Quran's verses in forth chapter and in Rich Mystic such: "God necessitated Hajj for the rich and said mystics: and you come to desert to the command of Supreme Being, and embroil yourself and did not obey the God commander.

Onsor Al Ma'ali wrote about sleeping and rest and relaxing, with refers to verses 10 and 11 of Naba surah, such: "and know that Supreme Being created night to sleep and comfort of servants and day to livelihood and reaching livelihood' tools as he said:"fact of all is in live by soul and body, the body is place and the soul is thing who live in this place (same, 91). Or in a letter from Ahmad Rafe to Abu Ali Symjvar and Abdojjabar Khujani has brought:

"[اَن یُقَتّلوا اَو یُصَلّوا اَو تُقَطّعَ اَیدیهِم واَرجُلُهُم مِن خِلافٍ اَو یُنفَوامِنَ الاَرضِ]" which is derived of verse 37, Maedeh Surah.

Onsor Al Ma'ali about praise and gratitude to blessings of God refers to verse 7 of Ibrahim Surah and wrote such: if human did not need to Supreme Being nobody worships God. And when you are granted thank God to any part of it that the Almighty God says:" that God loves appreciative ones." That the origin verse is:

«وَ اِذ تَاَذْنَ رَبُکُم لَئِن شَکَرتُم لَاَزیدَنَّکُم وَلَئِن کَفَرتُم اِنّ عَذابی لَشَدیدٌ».

Anecdote science in Qabus Nameh

Anecdote science is a knowledge through which the quotations and circumstance of the Prophet have known and is divided into two sciences, narration's anecdote and anecdote tact. Science of narration's anecdotes debates of connection quality of anecdote to Messenger of Allah in terms of its affairs and recording of justice, but anecdote tact science is the science argues of understanding meaning and concepts of words and their goals (Safa, 1990:72). Onsor Al Ma'ali has referred to prophetic anecdotes in his dictums and manuscripts and advices to his son. It shows the Muslim scholar commander's beliefs and firm faith in God and his messenger. Where he wrote to his son on knowing of excellence God:

Thought in God's gift and blessings and donot think to the creator's essence that who is not in the way you enter into a place who do not know as far as prophet (PBUH) said:{ تَفَکَّروا فی آلاءاَلله ونعمآیه وَلا تَفَکَّروا فی اَلله }.

It means, think of God's blessings and gifts not in his essence. Molavi says in Masnavi:

Mostafa made a will us do not debate in God's essence

(Onsor Al Ma'ali, 1987:11)

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019

Onsor Al Ma'ali in sixth chapter of Qabus Nameh advices his son, such: And do not give advice someone until he/she wants and do not preach especially someone who does not care it that the person come to harm himself; and preach no one in the public that it is said {النصح عند الملاء تقريع }, that is give admonition in the public is such as reproaches and blame, this statement attributed to Ali (PBUH). Do humanize to thankless people is like seed to sow in the wilderness. But goodness, do not intervene of deserving good and be the trainer of goodness that is said: { الدال على الخير كفاعله }. That is goodness trainer is like a righteous person, that it is one of prophetic anecdotes (the same, 29).

Onsor Al Ma'ali in thirty – second chapter in a recommendation to his son about the business, by mention to this prophetic anecdote, writes:

If an event occurs on dryness become property until remain life that property recompenses and life does not recompense. And act of sea is compared to act of king that come and go collectively but it is admissible that once consider to God's creatures when you are in the times of prosperity that prophet has said:" اركبوا البحر مرّةً وانظروا فی آثار عظمۀ الله جل جلاله". This means once go to sea and view Supreme God's evidences of glory(quoted HoseinGohiliZadeh, 2014).

If you want to know a noble science, beyond the science of religion there is no a science more useful than the medicine that the Prophet (PBUH) said: { العلمُ علمان:علمُ الاديان وعلم الابدان } and the purpose of body's medicine is the medical profession (the same, 30). On the ancient's beliefs about the impact of planet and stars on human's fortune, applied this prophetic tradition and wrote: I heard my teacher that indeed, people productive is not who separates from mother but main productive is the fortune of fortune, when ingrown semen, that fortune which man's water (sperm) fall in woman's womb and it stick there, that is key productive and good and evil depend on it. And the reason of prophet's news and word from this utter,

{ السعيد من سعد فی بطن امّه والشقی من شقی فی بطن امۀ } is that I told you. Meaning: "auspiciousness is who prevail from mother's womb and miserable person is who infortune from mother's womb." (Onsor Al Ma'ali, 1996:187)

Anecdote science and Quran's commentary in Siyasat Nameh

Khajeh Nizam Al MolkToosi, minister of Saljughy'skings, was one of the people who have a so important roll both in Islam history and Persian literature history; because he partly qualified a wise potentate in period of Islamic history of Iran. He rose to pride of place and high-level post from a humble post, and he was a source of great changes in the social life of Muslims. A book reminded KhajehNizam Al Molk, named "Siyasat Nameh" or "Seyar Al Moluk" that is directions for running the country. Siyasat Nameh of Khajeh is his experiences and memories which he has wrote it as Governance version and since he had strong faiths, like many Iranian political figures in Islamic history of Iran, covered them within the concept of verse, anecdote, story and proverb.

Hussein bin Ali (PBUH) sat with a number of companions and friends at the table (khan) and were eating bread. Hussein wore precious robes and turbans on his head. Bondservant wanted to putanedible bowl for him, stood over him, haphazardly itslide from Bondservant and fell over Hussein, and his turbans and robes were stained to edible.Hussein became sad and angry and shamed. He looked at the servant. When servant saw that, feared that Hussein punish him, said :{ وَ الْكاظِمينَ الْغَيْظَ وَ الْعافينَ عَنِ النّاسِ وَ اللّهُ يُحِبّ الْمُحْسِنينَ}. Hussein smiled and said: O servant! I release you to be always safe from my anger and punishment." In this condition Hussein magnanimity was cleared and others knew it desirable manner.

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019

Khajeh Nizam Al Molk, in the second chapter of Siyasat Nameh, referred to following anecdote and wrote:

It is quoted in the prophet traditions that in the Day of Resurrection those who someday ruled over people, their hands were tied on the neck, if they had been justice ones, their hands were opened and go to heaven and if they had been cruel ones and tyrant, theywere sent to Hell with closed hands (KhajehNizam Al Molk, 2011:44).

Also he mentioned in the anecdote in thirty- five chapter and wrote: "and every one who gives renown in the world, it is more than sustenance and stingy people have dispraised in two worlds and it is said in traditions that mean person does not inter to heaven." (KhajehNizam Al Molk, 1965:152)

Khajeh Nizam Al Molk wrote to the about not rush to the affairs of state by using this anecdote:

Religion scholars have said that { العَجَلَةُ مِنَ الشَیطانِ وَالتأنی مِنَ الرَّحمَن }.BazrajMehr says rush is from folly and everyone who is in hurry is always remorseful and sad and Imam Ali (PBUH) says slowly in all things is praised (the same, 157)

Also Khajeh in a letter about destruction of city wall and necessity of its repair to Omar Abdol Aziz, agent of Homse City, reply to him, such: "Omar bin Abdol Aziz wrote that build a justice wall for the Homse city and remove oppression and fear from roads that it is not need to mud and clay and prophet says: people should appoint abstemious person till do not bother righteous servants of Allah and do compassion and if they do not do such, that is treason against God and the prophet."(The same, 263)

Nizam Al Molk in terms of this above story cited verse 26 of Sad Surah and writes:"Supreme Being says:

O{ مَن اِستَعمَلَ علی المُسلِمینَ عاملاً وهُوَ یَعلَمُ اِن فی المَسلِمینَ مِن هُوَ خَیرِ مِنهَ فَقَد خان الله وَرسولُهُ}

Davood! We appointed you as own vicegerent on the earth till you care our servants and speak truly and do whatever injustice. "(The same, 263)

In date of Abu Taher uprising, KhajehNizam Al Molk cited verse 4 of Ghoraysh Surah:" when you went to their country, why you do not find safety of our swords? If you worship God, you would be secure of our sword's wound. "

KhajehNizam Al Molk wrote about not rush to the affairs of kingdom on the evidence of verse 6 of Hojorat Surah: "Supreme Being says that if a person says a thing, do not say something until you find the truth."

O you who believe! I fan evildoer brings you news, specify it is true or false, lest due to your ignorance, convict some of people, and later you regret your judgment.

Conclusion

Given that in the literature of any nation found poems and writings on which the purpose of author is invitation to virtues and prevention of vices, in our wealthy literature by inspiration of great teaching of Islam and the manifest Quran, in this area is far richer and more productive than other nations so that the multiplicity of literary works in the field of educational literature that its topics are same as and the same concept of the Word of God and the Quran, show this issue. One of these rich books is Qabus Nameh which Onsor Al Ma'ali wasacute enough of his time science and also with the information he achieved of these sciences, could reflect examples of these sciences in his book so that it can be said about reflection of Quran and anecdotes. Onsor Al Ma'ali as well as considering to the science of interpretation he has been acquainted to the Quran with references to verses and Quranic concepts range and had mastered the science. So most of the phrases of Qabus Nameh influenced of revelatory verses and merit traditions and lusters of luminosity word of Holy Quran and anecdotes of Imams manifest in it. But Siyasat Nameh

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019

which is more debate about government and statecraft is a Stylebook of government that KhajehNizam Al Molk has presented ideas to strengthen government institutions. In the book it is mentioned issues that Khajeh believed the government structure of Saljughy should be based on it. That if necessary and for more effectiveness and according to the own writer it is also utilize of anecdotes and the Quran as he wrote at the end of the book.

"In this book is both admonition and proverb, both interpretation of Quran and the apostle's (PBUH) news, both the stories of prophets and circulation of Imams and narration of kings"

References

Azari Hezaveh S, Entezari M, Ebrahim Zadeh F. Light of the Qur'an and hadiths in Qabus Name. Regional conference of Qabus Name, University of Gonbad-e Qabus.

Holy Qur'an. Translation of Baha al Din Khoramshahi, First Edition. Tehran: Jami.

Husseingholi zadeh R,. Reflection of science in Qabus Name and Siasat Name Master's dissertation, faculty of Persian literature, Islamic Azad University, Tabriz branch.

Khushecharkh Arani A,. Reflection of the Quran in Qabus Nameh, Regional conference of Qabus Name, University of Gonbad-e Qabus.

Nizam al-Mulk, recognition of doctor Estelami, Muhammad. Seyrol Muluuk, Tehran: Negah Publishing Institute.

Nizam al-Mulk, the correction of Qazvin, Mohammad. Siasat Name Tehran: Mosavar

Onsorolmaali by Yousefi Gholamhossein,. Qabus Nameh. Tehran: Cultural Publishing Company.

Rezaeian, F. Quran and Hadith impact on Persian prose. Issue 82, pp. 56-60.

Safa, Z. History of literature in Iran, (Volume II). Tehran: collaboration of Adib publications.

Safa, Z. History of literature in Iran, Vol I. Tehran Ferdowsi.

DOI: 10.9756/IAJH/V6I1/1910006
Received:6 February 2019/Accepted:22 April 2019/Published:26 June 2019