

Characteristics and General Characteristics of Ruler and King from Sa'di's Point of View, Based on his Poetic and Prose Works

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ABSTRACT

In the present article, it was tried to use the analytical and descriptive method to study the ideas of Sa'di Shirazi's in the characteristics of the ruler and the king. The results showed that Sa'di has a general profile for the ruler and the leader, such as People-centeredness, justice, obedience, and so on. These principles are also popular today. He also believes in the political security debate that the country needs to be devoted to the management of the country, and it is not necessary, by carrying out unplanned decisions, to believe in the wealth of the country in terms of humanity and financial resources, in order to avoid it as much as possible. The title does not recommend. Unless, when the country is attacked, then it must be tried and negotiated. He says: When you need to enter a war that you fully believe in, you will win the war; you will fight against the smallest enemies as nondescript and always ready to fight. And while you are not thinking about attacking and fighting, you should always be prepared to defend land and country, so that you cannot be surprised, but if you try to enter the unequal warfare with the least cost.

1- INTRODUCTION

The government is a collection of governing bodies, the duties and powers of each of them, and relationships that exist between government bodies (Judge, 2004, 422). According to the political science, "the government means the political and administrative structure of the country and the way in which a country or political unit is governed, the government, which in addition to the executive departments, usually consists of three branches of the executive, legislative and judicial branches. The collection the political foundations, and the customs and customs of which the rule is exercised "(Part: 1995: 115)

The sovereignty in the word means superiority, and in the legal sense, it means the right to issue unconditional orders. On this basis, absolute sovereignty means the right of unquestioning rule over all individuals. In the rule of the will of power, power. There is an amore and an independent command force (Arsanjani, 1342, 104 -105). Depending on whether issuing commands is from an independent source or an independent source, sovereignty can be divided into absolute and relative sovereignty. Regarding the relationship between government and sovereignty, the government is seen as a manifestation of sovereignty. That is, it is a state that manifests itself in the outside world. Indeed, the sovereignty is the supreme power which, within the government, there is no will beyond it, in such a way that it does not obstruct the exercise of its will and exercise its authority, and does not obey any other power. Any qualifications come from him, but his qualifications come from his own soul. Ibn Khaldun believes that absolute sovereignty is limited to the existence of superiority over his power. (Ibn Khaldun, 1363, p. 1, 360).

Authorizing the country and the municipality have been proud of a long time in an idealistic and humane society in our ancient homeland. The need for security and comfort and social justice combined with the country's management and policy in a country that has not long been based on the rule of the royal state. The existence of a strong government has been based on two pillars and deserves praise. One of the sources that can be introduced for more information and a clearer understanding of the glorious and long-standing history of Iran, as well as the new and enduring points of the customs and customs of the Iranian arts and crafts, literary works are worthwhile. Literary works, which have not only left the dust in their faces, but also appear more than ever yesterday and are seen as an integral part of the rich Iranian culture.

It is possible that many of the glorious and prominent religions of good and bad masters and the orders of the kings and the haggard lies behind these prose and artistic documents. In these documents, the principles of government are subtle and accurate to the eyes and ears of the eyes, so as to be a lesson for those who want to rule the people.

Governance, governance, and the municipality have been a great boom to our ideal and ideal society for a long time in our ancient land. Great Shaikh Sa'di Shirazi, as a capable poet and author of the hand, who had spent most of his life for about a century, as well as his birthday in the family he was sitting at, was, according to his own words, my tribe, the scholars of religion. The fact that the writings of Saadi (against Al-Rahmahaha) were widespread in the form of the story of Wenders and were devoted a considerable part of their works to the rule of government.

2- PROBLEM STATEMENT

In the era of Sa'di kings were at the head of political and military power and elected and acted directly or indirectly through all government organs; in most cases, the kingdom was obtained in two ways: either through inheritance and by choice But the promise (which was still carried out by the king himself), or through the war and the defeat of a king of a climate and the capture of his lands, which was often accompanied by his death." Ten Darwish are in a clayey and two kings do not climb in a climate." (Sa'di / Golestan 38: 1381)

Sa'di, in Gulistan, has assigned Bob the First to the kings and has extracted their moral results from them; he has done almost the same thing in the park, by studying these anecdotes can be partly The way of life of the kings of that period is depicted. What comes from the works of Saadi and the texts of the story is that the kings often lived in their palaces, from which they began to deal with the affairs of the country and the state of affairs of the country, one of the most important of them was the means of defending the enemies and preserving life, property and honor Muslims. (Saadi / Golestan 181: 1381)

The ministers who were next to the king were the pillars of the power of every state in the era of Sa'di, and each governor was directly elected by one or several ministers in order to help him in the affairs of the country, ministers usually from individuals The elderly and the world were chosen to have sufficient experience and control in the affairs of the country. In Qabusnah it reads.

Give everyone a ministry in your ministry, so that your jobs and your country and your country do not collapse, and if you do not include Pierre Bashi or the Young Minister of the Old and Young ... If you're old enough to be a young man aged old And if you are young and the young minister will be the youngest fire of both, and burned to both fire of the kingdom ... "(Onsoromali, 211: 1385).

Sometimes the ministry was inherited from the father to son as a kingdom. Khwaja Nizam al-Mulk, in an anecdote, and in the words of one of the elders about the Ministry in pre-Islamic Iran, points out interesting points: "Their ministry is inherited; and books are in the order of the ministry. Because you, your children, learned the line and the teacher and teacher, then you gave this book to you, so that you could learn, learn and improve on it, and your sons were the same as their fathers in all their meanings. "(Nizam al-Mulk Tusi 211: 1358).

In any case, the Ministry had a double-edged sword that most elders refused to accept, because the minister was one of the few who spent most of his time at the king's service, and it was possible, with the slightest words, to be pleasing to the king's sake, Any factor that causes a slight change in the vote of the king toward him (including jealousy and conspiracy among his entourage), he was disturbed by the Shah's anger and lost his job, freedom, or even his own life. He added: king said: What would be the gathering of the army and the army? (The minister) said: "The king must have a grace and a worm so that the farmer will welcome him and you will not be the two ... the property is not the pride of the unclean minister, not agree with the nature of the opposition. He shook it and sent him to jail. "(Saadi / Gulistan 42: 1381).

Sa'di, in a symbolic tale of the animal language, goes back to an article in which the secretary dismisses the rejection of the king's invitation to accept the ministry and states: "The property of the wise man is enough to save them from doing so." "- He reminds people of the Ministry and these kinds of jobs, saying: They told the black guy what kind of speaker of the speaker was given to you? He said: "I will eat the bounty and save my enemies in his safe haven." You said that now, when you came to the grief of your support and thank you for your blessing, why do not you come closer to your circle and consider your servants? He said: "I am still not safe from his throat." (Saadi / Golestan 48: 1381), in which the lion is a powerful kingdom that even those who are in the back of his support and who are in his circle are not safe from him. According to the explanations, he examines the characteristics and general characteristics of the ruler and the king from Sa'di's point of view.

Characteristics of the ruler and the king in the works of Saadi

Use of religion and intelligence in the administration of the country. The country needs religion and culture and

intelligence. So the drunken king is not worthy of governorship because he is the guardian of the people and responsible for preserving the lives and the people's property. Therefore, the killing and neglect of the king during the protection is not a condition of the state. The wisdom of man must be in the body of the body. The king does not spend the night and his day with bread, sometimes it is drunk and sometimes hangs.

The task of thinking in the administration of the state is inevitable, and almost all of the things that can be done by the ruler or the king in preserving the kingdom and the land can be a subset of this discussion and fall under the heading, but in places From the works of Saadi, the professor speaks of Sheikh Sa'di's words in Shirazi, explicitly describing the existence of a tact for the administration of the country, including; The guardian must have the right to reflect on the merits of his friends; then, he will give each one as much comfort as himself, not listening to the promise of the Prophet, that he should remain empty and not be filled with greed, but the Lord of self-esteem himself to this person. It is not wise to define their own terms or to make them compromise. Therefore, it is the likelihood of the king to have the meaningfulness of the play without definition, the wisdom of the crowd, which the great will not seek and find readers.

If a man speaks of the art of his art, not the owner of art("Sa'di Nasihata al-Muluk, 1379, 6.

Saadi also believes that before doing anything, the king must think about the consequences and not lose his country's capital in terms of manpower and material as a result of his crude decision."Do not do anything in the interests of the country in his mind, first think, so consult, then, because it is the dominant subrogation. If you are determined, you will be determined by God"(Saadi, 1379, 10).

Also, having the king's intelligence and sharpening is one of the other attributes that Sa'di believes that the king cannot properly recognize and remind the subordinates without it. The subordinates of the servant must know the name and the relation and the right to speak of it, so that the enemy, the spy and the devotee can intervene" (Saadi, 2000, 11).

Sa'di also believes in the control of the perpetrators, and he says that the king must also control the subordinates by the agents. "It is necessary for the government and the prophets of the Prophet to leave one person over and above the secret to reveal the good and evil of each one, Not covered "(Sa'di, 1379, 11). He also considers the greed and the property of the dead away from the dignity of the king. "Let the dead of the orphans open our hands, as if they were not worthy of the worth of the kings, and not happy" (Sa'di, 2000, 32).

That the king would behave in a way that mentions his goodness both in addition and in absentia, because he believes that humans, because of their greed or fear of death, refuse to observe the ugly attributes of the king, but in the absence of them, they will speak so What better is the king in his ethics, so that in his absence, he will also mention goodness and goodness of him. "Give it to you that you are in the door of yours, in the sight of fear or of greed (S'adi, 2000, 24).

Sa'di is considered an unpleasant feature in spending the affairs in vain and inaccuracy in the administration of the country. "A king who has neglected the country's goods and wine and has left the ammunition of property affairs to the writers, he also does not descend to ruin property to attract his interests from ammunition.(Saadi, 2000, p. 25)

Saadi believes that the king must make his decisions appropriate and, where necessary, he needs glory, and wherever he needs to put authority and strain on the table of work. "Where the grace should be, It is a matter for the Baha'um to be rebellious, and where it should be, it should be softened that the sugar will be used instead of the abundance "(Sa'di, 2000, 27).Consciousness and the abandonment of caution is one of the things the king must always take into consideration."Continually stay as if the enemy is on the verge, so do not be unknowingly if it happens.Beware of God and seek justice.(Saadi, 2000, 27.

Sa'di believes that the king should serve the day at the service of creation and at night serve the Creator. "They have come to know that the Sultan Mahmud (peace be upon him) against the night of the birth of a royal garment in Kurd and a cloak of Darvish in a hide and right at the head of the earth and you said the property, your property, and servant. You have not gotten my arms and my razor blow. You have forgiven, and you have strength and help, which is a forgiving thing "(Sa'di Nasi'ah al-Mulk, 1379, 14).

Omar Abdul Aziz (peace and blessings of Allah), When you rose from sleep, after praying and thanking God's

blessings, you created security and health! It is a matter of great affection for this weak servant. It seems that it is up to me to reach the water of men and to the truth of the bargain of the protesters and the cleaners, to succeed in justice, to be honest and fair, and to avoid the law. Take care of my people and people from me, do not give me a day, or give me a reason, or an impious prayer is in my righteous. (Saadi, 2000, 5). To the livelier living in the heart of Sa'di, which is the property of the existence of that which exists existence (Saadi, 1370, 1047).

Sa'di also points out the transience of the universe and the reminder of the existence of the universe, saying that this world is not an attachment: "Instead of those who went and those who will come, then there is no existence between two untenable desires" (Saadi, 2000, 22). Passing on the dervishes and the desperate. Saadi emphasizes in a narrative that: "People are the best of all, not the people of the world". The ancestor is the guardian of Darwish, although Ramzhe is in the control of his administration. He shepherd is not for the shepherd, but the shepherd for his service. And he gives advice to the Sultans from the language of Anushirvan: Sa'di, 1380, 62.

Keep your dervish in your comfort zone You
an not help but be patient

Do not come close to the scientist who is sleeping and the wolf in the sheep, Go to the
dervish, the crown of the king who was the king. (Saadi, 1380, 211)

And he gives advice to the Sultans from the language of Anushirvan: "The kings who succeeded are the guardians of their property and government" (Saadi, 2000, p. 4).

The poor, the widows, the orphans, and the needy, and the needy and the foreigners, have said that everyone who does not arrest will not be able to do the same, and not on him, "he said. (Saadi 1379, 7). He also said: "The kings are the father of the orphans. It should be better than saddening, the orphan, whose father is different, between the father of Darwish and the father of the king" (Sa'di, 2000, p. 7). The caravan and the destroyed ship and the people who have been harmed should be made even more so that they are a great deal". (Sa'di, 1379, p. 12). And also in the precise narrative, he considered the oppressed to be obligatory: "How much is it that it is from the poison, and the fat, and the fat and the sacrifice, and the infallibles, is out of the wickedness of the wicked, and of the wicked men, and of the oppressors, and of the wounded of the wounded?" Sultan Ghaznin said: I'm not afraid of the women's ducklings and their breasts" (Saadi, 2000, p. 26).

Wisdom and generosity

Sa'di believes that two attributes are worthless and that forgiveness must be strong and strong in the presence of the king so that he can live in his climate and property.

"It's nature to buy a man in the hope of goodness and fear Although
both of them were found in the marshland, You are in the climates
and mercenaries

Forgiveness of flour on hope with hope of forgiveness . (Saadi, 1380, 211).

He also believes that, as far as the Treasury of the country permits, the king must be generous, but it is not so much that it is more than an income". The hand of the grant can be open, except when it does not work with the expense, which is both a disgrace to seduce and extravagance" (Sa'di, 2000, 7). And also says "The property has the property to love the enemies, but the keeping of property will make friends the enemy, that is, a child who does not seek the good of the Father to demand his death to take possession" (ibid., 22). Saadi also said that it would be better for the friends to ignore the wealth and property and give them the benefit of kindness, because that would lead to the achievement of dignity. "Whatever you love, and humorous mind, which is not so much more prosperous than the creation and love of creation Saadi, 1379, 22.

Thinking and sequel

Sa'di believes in collecting and keeping treasures that it should be done in a way that can be exploited during hardship, war and drought. The treasure should be that everyone has a pleasure and there is no waste of money that the enemies are in trouble and the events are on their way (Saadi, 2000, p. 11). It also points out that you should always be prepared to think about ways to deal with the possible attacks of enemies and not give the opportunity to domestic traitors and enemies. At all times, they will be safe from dirt and dirt, so that they will be able to boot. Saadi, 2000, p. 11.

It should also be accepted that an enemy who has failed in your war will never leave your enmity, and anyone who is at risk from you will be thinking of knocking on you. If you hurt someone, you're sure to harm you because the snake attacks you in fear of your own life, and it is

a proverb that if you destroyed the wall or you should be married to yourself, because this is the wise mind. (Saadi, 2000, p. 18).

And also: "It is not unbelievable, it sometimes helps the oppressed and ruin the oppressor" (Saadi, 2000, p. 23). Saadi believes that the king and ruler should take the opportunity as a boon, because for every ruler and kingdom, there is little chance of rule. The dead bone speaks if you are clever, you must know the magnitude of this lifetime. Because I did not know it's worth and ruined my life.

Because we spent our lives alive, you can take advantage of this opportunity. (Saadi, 2000, p. 124). And Saadi states that life is short and that in this short period of time people are not cruel and unhappy, and this is one of the points that he insists on in his talks on governance and presidency. For example, in a verse addressed to the Mughal ruler Amir Enkiano in Fars, life is constantly changing, so it should not be overlooked, but it is up to now and the government and the power to do it for the convenience of others. Ward "(Homayoun, 1385, 209).

"Stop and look around

Heart does not love the world

What your hand is doing what you want To do

before you go no work

(Saadi Khaseed, 1379, 27).

In an anecdote addressed to Amir Enkhian, and as a result of the need for honesty and goodness, as well as the reminder of the creation of man, he said that you were once a sperm, then you became a clergyman, and now you are a dominant ruler, so, as in the inflorescence and youth. You will not remain in this magnitude and ability, but sooner or later you will die and become dirty.

"You did not know when you were sprouting You were an infant for another time You raised
for some time until the maturity grew up Simin Azar

What you do not keep up with

There is no nose wings left It's all

because it's over

Throne and fortune and forbidding and stubborn

Keep a good name from human beings(Sa'di, Qasideh, 2000, 27

He is a golden slave .And reaffirming and unpredictability of life, and that every moment one's life may end there. In Sa'di (Golestan), we read that, Anoushirvan, said that the great God was hurting his enemy. "Do you hear that God has given me life again?"

If our enemy dies, we will not be happy And

our life will not be eternal

He also reminds you that it is best if you are king to act as if you were embarrassed and embarrassed if you were to be removed from the kingdom.

Transferring the monarchy to successor

According to the ancient tradition of each kingdom, before the death of his kingdom, a suitable person would be his successor who will be the king of the king in the first degree.

Like the Amir Arslan, whose son, after him, crowned the kingdom, or like Abu Bakr Sa'd, who came to Pars after his father, Sa'd Zangi. Sometimes the monarchy of the righteous ruler, like in the soot, gives the sham to the Sheikh. This makes it possible, after the king's death, to see war and bleeding over the crown. In the same case, in the guidance of Al-Muluk says: "The owner of the state is obligated to make the commandment in the possession and

possession of the Supreme God for all time, and from the time of thinking and transferring the property from the people to the contemplation of the five days of the deadline of the world do not dwell and do not become ludicrous" (Sa'di, 2000, 5).

To honor the scholars and scholars of religion

Saadi believes that if the king is obedient to the Shari'a, he will not be corrupted and ruined. And in this regard he says: "Respect the religious scholar and the Imams of Religion, so that the King is obedient to the Shari'a, not the Shari'ah submissive to the monarchy" (Sa'di, 2000, 5).

And in this regard, he says: "The tribesmen, who work in the right way, will seek their help and will succeed in serving them and give them the opportunity to support the souls of the king and the government of the kings. Humans have said: "The property and the durability of the state is in keeping with the poor and the poor" (Saadi, 2000, 6)

Sa'di is of the opinion that the treasure and the king's treasury should be dedicated to the "child and the dervish and the old", and instead of collecting the treasure, the crowd of friends and friends should try to empty the people. Because the key is not always there. Distract today is the treasure that tomorrow is not in your hands".

Peoples are one of the important factors in the victory of the Sultans, as Alexander the Macedonian did not despise any nation and did not despise the name of the kings, and this was the cause of his people and his popularity led to his domination of the "Far East of the Maghreb".

In another place, Sa'di states in the language of the minister that "the Rock clam must be gathered together to form a people and have mercy to be safe in the safe haven of his government". Otherwise, on the hard day, his friend will be a hostile enemy, as if he "He did not agree and did not send him to his prison ". It was not long before a group broke up, and the survivors who had survived and strengthened the group until the king's possession fell. The ruler of the country, as "Saraq-e-Abqum", must know that irrevocability has no value, so it is up to him to rule the property of friendship according to the feelings of the people. Saadi, the ruler and the people, are sheltering and supporting each other Slow: You should not be distracted by the rules of the people's control of distress. "(Saadi, 1367, 829).

As if there were some shelters as
You are in the protection of your prayers.

The competent authority should consider mutually beneficial. So keep each one to his own accord.

Submissive to obey and follow the right

If the king is accustomed to exercising the right, then he will be strong and firm, and God will be his guardian and helper.

For was the ruler of the judge that neck does not screw you down (Dehir Sjaqi, 1380, p. 209)

One of the kings' sights is to beg in the house of God at night, and they will give in to the day. (Saadi, 2000, p. 4). Whosoever does not obey his command of the law, do not command, and the government will not overtake him". And he says: "The rubbish of the abominable and the corrupted when it is pleasing to avoid his own soul.

House Customs and Choice of Companions

Saadi believes that everyone is not suited to the king, and the ruler must also observe who he is meeting with, and explicitly strives to express the kingdom's constitution.

There are those who can be the king who is wise, good, virtuous, great-grandfather, nickname, well-known, well-trained Saadi, 2000.

Saadi believes that the companion of the king should be a righteous and pious person, and that the accused should not be guilty of his unclean companionship, that their nature will be affected by him, and if he does not, he will not be left empty, and he will blot out the others who have the same verb, Do not come "(Saadi, 2000, 9). And also in the ceremony of the deceased king it is better to know that the companions of the former king have the right to hold

the present king and he considers it the king's right to the management of society. The rights of past kings to the heirs is that deserves dedication and respect for the friends and companions of the father ".

Contrary to the belief that the king must preserve the awesomeness of the kingdom in which he is a stranger, he believes that he is well-versed in a close, private, open minded society. "In the eyes of the strangers, let the king stand awry and awe. But in the privacy of your own, you are more open-minded and more uplifting "(Sa'di, 2000, 15).

Softness and patience

In Saadi's works, tolerance has been counted among other traits. "Lord, do not obey the decree and glory of the people. The overwhelming head was forbidden to tolerate hatred I do not say that is a fierce warrior ".

Why did not the army of anger come out of ambush, not fairness, not piety nor religion?

"The wrath of the kings is in the work, not so much that they despise their bad temper, play and subtlety, not so much as to disrepute it" (Saadi, 2000, 8).

And, "It is not worthy of the king to anger, and if, as it were rightly angry, he would not leave the size of the revenge so that he would be a crime against him and the enemy would be a pre-war" (Sa'di, 2000, 11).

And, "It is not worthy of the king to anger, and if, as it were rightly angry, he would not leave the size of the revenge so that he would be a crime against him and the enemy would be a pre-war" (Sa'di, 2000, 11).

Nice to have wise men

From Sa'di's point of view, wise men are the property of the Imam, so the kings in the kingdom should use such people as they say: "The property of the wise men will come to pass, and the religion of the righteous will be perfected. Kings talk to intellectuals because they need intellectuals to do their best to bring artists to the best of their minds, and to spread the art of bourgeois and fame, and to make the country more beautiful "(Saadi, Nishat al-Muluk, 2000, 12).

3- CONCLUSION

By studying and precisely in the works of Sa'di and other contemporaries, one can conclude that, unlike most of his contemporaries, in their works, they were only referring to particular layers of society (such as the ruling class). It speaks of all social classes, especially the public, reflects the public's social life in the works of Sa'di, from every contemporary speaker. And this is Sa'di's attention to the general public, which causes. There is a lot of information about the people of his age, especially the occupations and the various words that existed at that time, in his works. Sa'di Shirazi, an unsurpassed professor of Persian language and literature, is one of the talented poets who, in his literary works about the state of religion and the administration of the country, expresses his views in a beautiful and poetic language and has gained the benefit of the future.

A thorough and comprehensive study of these works can lead to many social, political, cultural, economic and other problems, and show that many of the theories presented in the modern sciences have been presented centuries ago by Iranian scholars and experts. And this enlarges our cultural riches. In this article, which has been tried to examine the ideas of Sa'di Shirazi's speech in the context of the rule of religion and government in today's framework. Sa'di has provided a series of general specifications for the ruler and the leader, such as the attitude of the people, the righteousness, and the obedience

These principles are also popular today. Also, in his political debate, he believes that the country needs to devote itself to the management of the country, and it is not necessary to carry out ineffective decisions that have made the country's human resources and financial resources. He also believes that as much as possible, it should be avoided by the war and the warrior and do not recommend it in any way. Unless the country is attacked when it needs to be tried and negotiated, it says: When you have to fight in the fullest belief that you will win the war, you will have the slightest enemies, and you will always be prepared to fight. And while you are not thinking about attacking and fighting, you should always be prepared to defend your country, so that you cannot be surprised, but if you enter the unequal battle, try to fight with the least cost and money, and the survivors of the war will treat the families of the dead. If tomorrow the country needs to be desperate and outright, don't take it easy, try to defend your country.

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