THE QURAN IMPACT ON THE CONTEMPORARY POETRY OF IRAN
(CASE STUDY: TAHEREH SAFARZADEH AND DR. SEYED ALI MOUSAVI GARMAROUDI)

ZEINAB BAGHERI NAJAFABADa, JAVAD(FARZAD) ABBASIB1 AND SEYYED HOSEIN SEYDId

a,b,cDepartment of Literature, Faculty of Humanities, Neyshabur Science and Research Branch, Islamic Azad University, Neyshabur, Iran

ABSTRACT

Iranian Contemporary literature is full of outstanding characteristics among which we can mention to privileged and well-educated literary critics such as Mousavi Garmaroudi and Ms. Dr. Tahereh Safarzadeh. When we review and examine the works of these elites, the first thing that draws our attention is the passion and motivation of these elites with regard to Iranian literature. The common thing about these two literaries is their faith and spiritual beliefs, the example of which can be found in their translation of the Holy Quran. Mousavi Garmaroudi’s poems express his true feelings with regard to perfection and excellence of human and Ms. Tahereh Safarzadeh’s poems represent her beliefs with regard to ascending movement of human throughout life.

KEYWORDS: Quranic sciences - Iranian contemporary literature - spiritual values - the power of thought - the beauty of poetry and prose - love and motivation - poems related to Ashura

The wisdom of intellectual Lady Ms. Tahereh Safarzadeh and Dr. Seyed Ali Mousavi Garmaroudi shine in a circle the circumference of which is shaped by the Quranic sciences and Iranian literature. Both these noble people are translators of the Holy Quran and modernist poets knowledgeable of the old and contemporary poetry and prose. Ms. Tahereh Safarzadeh had a very high intellectual creativity which is quite obvious in her works and on the other hand, Dr. Mousavi Garmaroudi is an active and hardworking writer, researcher and poet who has his own special initiative and ideas. This talented poet, translator and writer with consciousness and enjoyment of religious beliefs began his path to the science and literature from the very youth and the years before the revolution and in his Ashura poetry shows his love and devotion to the members of the Mohammad’s household (Ahl-e-Beit). The deceased Ms. Dr. Tahereh Safarzadeh shows her love and devotion to Islam through the translation of Arafah prayer of Imam Hussain (AS) and the monotheistic prayers of the Imam to English and translating the Holy Quran. In this paper, we review the activities of these two wise scholars in literature and Quranic sciences.

BIOGRAPHIES

Tahere Safarzadeh

The honorable lady Tahere Safarzadeh was born in December 18th 1936 in Sirjan and lost her parents during her very childhood and was deprived from the kindness of her parents. This respected lady showed her ingenuity and talents for the literary values from the very childhood and adolescence and drew the attention of her acquaintances. She wrote her first poem at the age of thirteen and received her first award for poetry and literature in the fourth year of high school from the head of the provincial education due to a suggestion by Professor Mohammad Ebrahim Bastani Parizi who was a teacher in Bahmaniar high school at the time (Mahboobeh Semsar, 1995).

Tahereh Safarzadeh married to a physician in her youth the result of which was a son named Alireza. After her separation from her husband Khooed, Safarzadeh was responsible for the education of her son and raised him alone. This wise lady never gave up her efforts and activities and when she was working in National Iranian Oil Company received a scholarship for journalism and went to Britain.

A sad incident occured for her and she lost her son and despite the emotional pain received a BA in English Language and Literature, then received scholarship and went to the U.S.A and after receiving the degree equivalent to Ph.D returned to Iran. After the revolution, she was elected as the president of the Shahid Beheshti University. Mr. Safarzadeh died in October 26th 2008.
Dr. Seyed Ali Mousavi Garmaroudi

Professor Ali Mousavi Garmaroudi who is one of the contemporary scholars of science and literature and Quranic Sciences was born in Qom in 1941. His father was a man of science and literature and in fact, Dr. Ali Mousavi Garmaroudi experienced the indicators of science and intelligence through the teachings of his father from the very beginning of the adolescence. His father was from Garmaroud located in Alamut of Ghazvin and Ali Mousavi after finishing primary and secondary education, received a bachelor of judicial sciences and a master and doctoral in the field of Persian literature from Tehran University. Professor Mousavi Garmaroudi was very active in the field of literature and poetry and an example of his efforts is launching the Golcharkh literary field. Garmaroudi’s poetic repertoire consists of nine books of poetry which are: Passage - In the shade of the palm of sanctity - Song of the storm – Tulip of the grass - Blood line - Handpicked- The frown rainfall –The Neyestan poetry selection- to Dystopia and the selection of poems chosen by professor Baha al-Din Khorramshahi. His first poetry collection, The shade was published in 1969 by the Islamic Culture Publication Office and In the shade of the palm of sanctity was published in 1977 the same Publication Office and before the Islamic Revolution he was recognized as an effective individual in literature. Professor Mousavi Garmaroudi was very active in the field of literature and poetry and an example of his efforts is launching the Golcharkh literary field. Garmaroudi’s poetic repertoire consists of nine books of poetry which are: Passage - In the shade of the palm of sanctity - Song of the storm – Tulip of the grass - Blood line - Handpicked- The frown rainfall –The Neyestan poetry selection- to Dystopia and the selection of poems chosen by professor Baha al-Din Khorramshahi. His first poetry collection, The shade was published in 1969 by the Islamic Culture Publication Office and In the shade of the palm of sanctity was published in 1977 the same Publication Office and before the Islamic Revolution he was recognized as an effective individual in literature. Professor Mousavi Garmaroudi has had numerous administrative responsibilities such as cultural adviser and spokesman for the Ministry of Post, Telegraph and Telephone, press and cultural adviser of President Banisadr and Iman cultural adviser in Tajikistan. Also, one of the best of his works is translation of the Holy Quran.

RESULTS AND DISCUSSION

Application of Quran in the works Tahereh Safarzadeh

It is not surprising that the lady Tahereh Safarzadeh was selected as the leading Muslim woman of the year by the Association of African and Asian Writers in 2005 in Egypt. There were some values inherent in that respectful lady which came to be realized by the men of science, culture and literature. In addition to the works in Quranic Sciences and translation of the Holy Quran, the other works of this educated poetess in the field of literature include: The moonlight passer- A resonance in delta- Head and arms- The fifth journey- The momentum and yesterday- A homage with the wakefulness- Meeting the morning etc.

In addition to scientific and social articles and interviews, Ms. Safarzadeh has a collection of stories, twelve collections of poetry, five selections of her poems and thirteen translations or translation criticism all of which have been left behind her in the fields of Quranic sciences, literature, hadith and hadith sciences. The personality of this respectful poetess contained a profound meaning and aspect which becomes obvious in the words and phrases of her works that reflect her subjective creativity. The deceased Safarzadeh was recognized as a distinguished professor in 1992 and after the publication of the translation of Quran into English and Persian in 2001, she earned the title of the Quran servant.Safarzadeh reflects her intellectual framework and profound thoughts in her own works. Her poems are a context to introduce her and reflect her power of thinking. Considering her familiarity with Quranic sciences, she had been impressed by Quran. Head and arms was the second collection of poems written by the deceased Safarzadeh which establishes a direct and straightforward communication with its readers. The moonlight passer is an integrated series of her poems. In this book, she writes:

We have missed

The land that we know well

In fact, Safarzadeh refers to the love of homeland and the love of the motherland which have been endowed in the human nature through divine creation and she refers to the Hadiths of infallibles who have said that loving the homeland is a part of faith and apparently these words were institutionalized in Safarzadeh’s mind. Her power of imagination was highly ranked. Her power of imagination and capabilities are reflected in her works such as: The moonlight passer (1962), The Red Umbrella in English (1968), A resonance in delta (1970), Head and arms (1971), The Fifth journey (1977) and also The momentum and yesterday (1978), A homage with the wakefulness (1987) (after the revolution), Meeting the morning.

In all of her works, a beautiful picture is drawn from her reflecting that she was a committed thinker.

She was familiar with the meaning and the message and was not interested in poetic rules, measure etc., and was not fascinated by the beauty of appearance, such that she writes to an Indian poet:
Recite a poem Tarat
Recite a Poem
A poem without encouraging the measure
A poem with the clearness of metaphor, an intellectual whisper

Safarzadeh regarded the harmonious measure and appearance of poem as some opiates for the reader.

After the revolution, the deceased Safarzadeh tended to Islamic culture and Quranic sciences further and the theme of her poems was mostly religious and revolutionary. Although also in pre-revolutionary times, her poems had a religious perspective which stemmed from the belief and faith of this educated lady. She was an intellectual and committed poet and this issue was reflected in her very first poem collection named The moonlight passer in 1962.

“A homage with the wakefulness” was the first collection of her poetry after the revolution which had been successful in expressing the intended concepts and values. Safarzadeh was one of the founders of the cultural law of Islamic movement and the current Art Bureau of Islamic Propagation Organization.

The deceased Tahereh Safarzadeh had strong and true beliefs about the legitimacy of Islam and with regards to Imam Mahdi (as) and waiting for his reappearance, she has written a beautiful poem in the style of modern poetry which drew the attention of many poets and men of literature.

I'm always waiting for you
Without having to be seated in Depression
I'm always waiting for you
Such that I
have always been on the way
I am always on the motion
Always confronting
You're like the moon, the stars, the sun
Always you are.

In continuation of the same poems of hers, she has been promised about the essence of the savior of mankind and his justice, such that she writes:

This Alley, this street, this date have a line of waiting for you.

In fact, this refers to the Quran verse that Allah has promised those who have believed in him and have done righteous deeds, that they will become his successor on the earth, as the righteous ones were once his successor. From the standpoint of Tahereh Safarzadeh, the divine promise is right and the promised Caliphate of pious men shall be realized everywhere in the world, in the alleys and streets and any point that can be supposed and this is a fact of history.

Therefore explicitly addresses the the savior of the world: I am always on the motion.

Yet in another beautiful poem, named “Waiting for word”, dedicated to the adolescent readers of Quran, she writes:

Recite, recite loudly
In the morning of this innocent recitation
I hear the call of prayer
When the pure sound of call of prayer is heared
The heart will be ready for the presence of God
And then continuing the same poems of “Waiting for word”, Safarzadeh adds:

Recite, Recite loudly
That the patience of expectants is impatient
What a major expectance
When the pure spirit of the Prophet
In the field of blockade of fear and hope
Was thirsty for one word
The clear word of God
That arrives with Gabriel
To his larynx

In fact, the deceased Tahereh Safarzadeh refers to 99th verse of the sura Maedeh in which the God suggests:

It is for the prophet to convey the massage: god knows what you reveal and what you hide (Maedeh 99)

In fact, most important task of the Prophet is the word of God and nothing else and when she calls for
reciting Quran, in fact, she intends to invite them to follow the words of the Prophet and the God based on the following verse: and follow the instructions of and the God and his Prophet (Anfal: 47).

And this wisdom is the common aspect of Tahereh Safarzadeh and Dr Seyed Ali Mousavi Garmaroudi. Both are wise contemporary poets and the translators of Quranic sciences who have adopted following the celestial rules to realize the pattern of their own policy. The deceased Safarzadeh in another poem of hers called the global tourists writes:

**In our times -storms and floods**  
**In the summer -in the winter**  
**Volcanoes and the earthquakes**  
**All the seasons**  
**We are global tourists**  
**With no passports and tickets**

At the end of this poem, she refers to the presence of a savior and the human need for a healthy and safe community and how beautiful finishes her poem with these words:

**Life is not honest**  
**In the last era - the half-dead body of land**  
**Waiting for the spirit of time**

In fact, the final message of the poem of deceased Safarzadeh refers to a hadith of Imam Jafar Sadegh (AS) that: If only one day is left to the end of the world, the God lengthens that day so that our savior will rise (Osoole Kafi Volume 3- p 147).

In another poem, she refers to words, tyranny and oppression of oppressors and explicitly reflects the sadnesses:

**I witness– I witness that our people**  
**Do not tolerate the pressure of the grave**  
**The debt pressure- the installments stress- the pressure of nostalgia ...**  
**... They dug the graves of the oppressed ones**  
**And the grave digger has a strange momentum**  
**The crow was the first grave digger**

And the first grave is the grave of Abel  
**Water and mud of your body**  
**Will bloom, will give flowers**

And then in the same poems, she addressed the martyrs and says:

**Ah martyr, take my hand.**

**Application of Quran in the works of Dr. Seyed Ali Mousavi Garmaroudi**

Professor Dr. Ali Mousavi Garmaroudi should be considered as one of the most active and the most hard-working contemporary literary figures. It seems that this great man makes love with his literary and cultural works and efforts. Last year, professor Garmaroudi released seven new collections of poetry to market and saved the fans of his works from waiting. The collection of poems “The purple dream”, “To the altar of those two eyebrows” “Transplantation of olive on the bergamot branch” are some of the works which Dr. Mousavi Garmaroudi has recently released to the market. On the other hand, the books “Spreading about the hairs of vine” that is the lyrics collection of the professor and ”The journey to the nature of lichens” that is composed of his balladry fragments and balladaries drew the attention of literature lovers. Professor Mousavi Garmaroudi has an evolutionary nature and taste. Writing lyrics, balladry fragments, couplet poems (Mathnavi) in white, free, old and new styles, all indicate his subjective creativity. His mathnavis collection has been published in a book titled “To the altar of those two eyebrows”. Professor Garmaroudi is a religious and ideological poet. Therefore, in his poetry collection called “The purple dream”, he reflects the faces of warriors defending their homeland and in a collection called “Throne earrings” has written ritualistic poems for those interested in his work. As we mentioned, professor Mousavi Garmaroudi has a long familiarity with white, free and modern poetry. The book “Transplantation of olive on the bergamot branch” is a collection of his poems written in white, free and modern styles. Ashura poetry of professor Mousavi has its own specific reputation and his poem entitled ”The Beginning of lighting the mirror” is a Tarkib-band (a poem of several stanzas of equal size) with fifteen clauses associated with Ashura and has been one of the most important achievements of the last decade in relation to Ashura which drew the attention of the enthusiasts. The poetic atmosphere of Professor Mousavi Garmaroudi’s poetry of
Ashura is an atmosphere which puts the reader in the same circumstances. Because he writes wholeheartedly as if he had been to the same location at the same time. Therefore his Ashoura poetry is beyond the time limits. In the beginning clauses, the light speaks about the land of Karbala, Euphrates river, the roaring of admirers of truth and the faces of Imam Hussein’s (AS) companions. In relation to portraying the fellowship of Imam Hussein (AS), about Hazrat Qasim (AS) in the first clause called “you were crying through the sad throat of the Euphrates, etc” he writes that “his stature was slightly taller than the length of the sword as if Zolfaghar of Ali was in its sheath”.

In fact the context of his love and passion for literature and the moral criteria took form in his very childhood through his father’s teachings. Mousavi Garmaroudi began his early education at the age of five under the teachings of his father and learned the Quran along with Saadi’s Golestan and Nezami’s Khamse, then went to Bagherie national school and continued the secondary education in Din-va-Danesh high school and enjoyed the teachings of professors such as martyr Dr. Mofatteh and Dr. Hossein Eshraghi.

Professor Mousavi Garmaroudi is profoundly familiar with Quran and Islamic Sciences because when in 1959 he had gone to the holy city of Mashhad with his father, spent four years in that city in Mashhad seminary school and learned Quranic and literary sciences from Haj Agha Mojtaba Ghazvini and Sheikh Mohammad Taghi Adib Neishabouri who is one of the privileged masters of Persian literature. He read the books of Suyuti and Moghanni and Motavval. After the Iranian revolution, Professor Mousavi Garmaroudi in association with Ms. Tahereh Safarzadeh founded the cultural center of the Islamic movement in 1980 and he also founded the Golcharkh literary magazine and by writing the two-volume book of the story of the prophets showed that the historical taste also has a special importance for him. Then, he wrote the life story of Haj Sheikh Mohammad Taghi Bafghi to show his taste for historical figures, further.

Uninterrupted and continuous presence of him in representing religious poetry and relying on Shi'a culture and Islam are the outstanding traits and unique characteristics of Mousavi Garmaroudi’s poetry.

Garmaroudi is one of the few poets who employed the modern poetry in service of religious and revolutionary values many years before the revolution. (Keyhan Farhangi, No. 193, Article by Ms. Shahla Parvinzadeh, P. 27). Thus it can be said that Mousavi Garmaroudi had bestowed his historical view on the service of people and the contemporary generation and had employed the Golcharkh literary magazine- which he managed and wrote in it- to raise awareness and guide the young people. He writes in one of the issues of the magazine:

The people showed that they do not tolerate any kind of imposition including propaganda impositions and they choose their own ways. These days, because I am writing the biography of Adib Al-Mamalek (One of the books that the professor Mousavi Garmaroudi has written is a biography of Adib Al-Mamalek,) and publishing his complete works (Divan), I have been acquainted with the history of the Qajar and the constitution for a while and I know that the constitution was the product of political education of the community, but it was limited to certain individuals. (Mousavi Garmaroudi, 1993).

One of the values of Mousavi Garmaroudi is his love and passion for the Lyrics of Hafez of Shiraz and he has read the Lyrics of Hafez with his expressive voice which has been recorded and provided for those interested in. In one of the Lyrics of Hafez, he emphasizes on a poem by Hafiz where he says:

The true mankind is not realized in the earthly universe
So, a new other world and a new mankind should be built
Rise so we can love that Turk of Samarghand
Whose breeze smells like the Moolian Stream

Mousavi Garmaroudi was familiar with the culture of martyrdom and influenced by the Quran, he has written some poems in relation to the values of Sacred Defense and martyrdom including the poetry collection of "Purple Dream" in the forms of sonnet, mathnavi, Nimai and balladry fragments. As he himself refers, this collection consists of two parts. The first section is a selection of the poems he has written in the prison of SAVAK during the days of combat against the Pahlavi regime before the revolution and The second part is the poems about the martyrs and based on this verse of the Quran: rejoicing at what God has given them of His grace,
and happy for those who are trying to over take them but have not joined them yet, and who will have no fear or regret. (Al Imran- 170).

Never assume the people who are being killed in the way of Allah are dead but they are alive with their Lord and enjoy from their daily bread.

In purple dream, Professor Mousavi Garmaroudi has written in mourning of martyr Bagher Asadi:

The spring is not such a way that you know anymore
You can not read a joyful line on any green face
Where are you now, the sun flower of homeland garden
Without you, the life is meaningless even near the meadows
Except for you with a red shroud and a burning chest
No poppies grown on the grass seems purple.

In 1969, Professor Mousavi Garmaroudi participated in the modern poetry section of a poetry competition held by Yaghma literary magazine on the occasion of fifteenth century of the prophetic mission and presented the “The origin of light” poetic composition and won the first place. Using the centrality of the following verse, this wise scholar and poet showed his familiarity and intimacy with Quranic Sciences from the very same period and wrote his poem about the value of the prophetic mission: He is the God who raised among the unlettered people a prophet to recite them the God's verses... (Jomaa 2).

The efforts of Professor Mousavi Garmaroudi is impressive on the translation of Quran. Especially that he uses some kind of allusions in his Ashura and ritual poetry and incorporates interpretation of the Quran in the context of his poems. Interpretation means discovering and unveiling the meaning of words and clarifying the divine verses and has originated from Quranic sciences. Frequent usage of the Quranic verses as allusions and eloquence has been common in the literature after Islam.

"Interpretations of the Quran, particularly the Persian interpretations have had a major contribution." (Dr. Mahboobeh Mobasher - Persian poetry and literary interpretation of the Quran-Rayeh Journal - Issue 17 - Page 47).

In the present era, also the poems of many poets suggest that they are and have been influenced by the Quran. Especially after the Islamic Revolution, more poets have taken advantage of Quranic verses. Some of poets of the contemporary era influenced by the Quran before and after the Islamic Revolution are as follows: Parvin Etesami- Mohammad Hossein Shahriar - Amiri Firoozkoohi- Sohrab Sepehri- Mehdi Akhavan Sales-Forough Farrokhzad- Mohammad Reza Shafi’i kadkani-Houshang Ebtehaj- Ali Mousavi Garmaroudi and Tahereh Safarzadeh etc. Since in this research, Professor Mousavi Garmaroudi and Ms. Tahereh Safarzadeh have been the focus of this study, therefore the emphasis is on these two honorable individuals. The deceased lady, Dr. Tahereh Safarzadeh writes in one of her poems:

"these art-destroyer dissolutes who/ with pride and glory/and under the shelter of the Pharaoh's government/ have crept into cannabis dreams/ Suddenly one day/ the stones will rain down on their heads.” And in another place, refers to the story of Prophet Ibrahim and says: Khalil was supportive of human dignity/ Khalil knew/ my fire is not out of the will power of the god.

And in conjunction with Professor Ali Mousavi Garmaroudi something that Ms. Dr. Mahboobeh Mobasheri, the researcher of Persian literature and Quranic scholar writes in two of her research papers: (modern poetry from Ali Mousavi Garmaroudi).

And the angels have laid a tree in the circle
And in the hands of the leaf
So where do you go (Surah Takvir- 27)
Ah, the most bizarre fish
It is time to put a Jonah on the skirt
Is not permissible to hesitate (Mahboobeh Mobasheri, 2005).

Wherever Professor Mousavi Garmaroudi finds an opportunity, he relies on Quran for expression of the human values.

Hey, the brightness of God in continuous nights of the history
Hey, the spirit of Lailat-al Qadr until the sunrise
At which point you should have become ended
You with the meaning of an absolute point
The God is Great
Does n’t God look at you in wonder?!
So well done, the best Creator.

No doubt, the role of allusions and the impact of Quran can not be ignored in the poetry of poets such as Tahereh Safarzadeh and Ali Mousavi Garmaroudi and the very interconnected relationship between the ideas and poems of these poets and Quran is clearly evident and tangible. Dr. Mousavi Garmaroudi has particular attention to the poems of Ashura and in his poetry regards the path of martyrdom of fighters as following the Quran, culture and consciousness.

"Today the incident of Ashura and the martyrdom of Imam Hussain is seen as a culture and different interpretations have been done about it throughout the history. The influence of this culture in the lives of Muslims has brought it to the field of art and literature and one of the most common forms of Ashoura art schools is Ashoura poetry "(Gholamreza Kani, 2005).

Generally, Quran has had too much influence on the thoughtfulness and poetry of Dr. Mousavi Garmaroudi.

In connection with Ashura culture, he states in the the beautiful poetry of beginning of the “light of the mirror” that

I cry from the sorrow which is greater than the universe
If I cry from the throat of heaven, it will do me no good

When we consider his other works such as In Slaughterhouse of Love, The Palm Cross, Humans Radiation, Noah the Prophet etc., we can find out the divine and natural values of this powerful wise thinker and poet.

The result: the creation of man is based on purposefulness and perfection and this is due to the divine spirit blown into the human existence. As God states in the Holy Quran:"I breathed my spirit into the human".

The study of life of wise thinkers like Ms. Tahereh Safarzadeh and Dr. Mousavi Garmaroudi indicates the human growth and perfection stages in spiritual and scientific fields. When we read the poems of these great figures of Persian literature and Quranic Sciences, in the first stage we realized their inner beliefs and faith. Even Lady Tahereh Safarzadeh addition to translation of the Quran, has translated the prayer of Arafa of Imam Hussein (AS) and relies on Abrahamic monotheism and the prayers of the true Imam Hussein (AS). Professor Mousavi Garmaroudi writes concerning Imam Ali (AS) and shows his sincere devotion to the Imam.

You don’t know much about his length and width
He is a human but with God’s dimensions.
The world is not but a particle for him

God, only God knows who is Ali

Professor Mousavi Garmaroudi can be considered as a pioneer of the revolutionary poetry. He is one of those poets with religious beliefs that decided to be active in this field of poetry before the revolution and after the revolution, he continued his path. With six independent books and eight poetry selections, he has been and is a hardworking poet. Safarzadeh Tahereh and Mousavi Garmaroudi have some privileges in common and that is both of them are comprehensive characters. That is they have demonstrated their capabilities in several dimensions such as in prose and poetry and in literature and Quranic sciences and branches related to the great circle of the Quran and literature while both are creative and innovative and have the required time and strength. The result of this research shows that both poets and authors loved their works and their core axis is sincere believes in the spiritual values and purposeful practices. Garmaroudi with his love and devotion to Husayn ibn Ali (AS) explicitly writes:

I love the trees
Because they have risen to respect you. (Mahmoud Adabi, 2011)

Ms Tahere Imam Safarzadeh considers the Imam Hussein Arafa Prayer as the support of her message and translates it toPersian and English and regards the prayer of Imam Hussain (AS) as a wonderful monotheism document which is unparalleled in its richness and integrity.
CONCLUSION

In this study, we come to the fact that the capacity of Ms. Safarzadeh and Garmaroudi had been of a high rank since their very youth.

So that in 1969, in a poetry competition held in Hosseiniye Ershad by Yaghma literary magazine on the occasion of the fifteenth century of the prophetic mission, Garmaroudi won the first place in the competition of poetry and according to Professor Baha al-Din Khorramshahi, it has been published in the article of poetry elite and elite poetry in the book of association of works and figures. The poetic records of Garmaroudi is fruitful and productive. (Bakhshali Ghanbari, 2010).

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