

# Feature of society in the works of Jami (Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun)

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**ABSTRACT:** Regarding a thousand-year history of Persian literature, it is a worthy document that has many potentials to be researched in various fields, including linguistics, philosophy, history, sociology, economics, etc. Hence and through examining this vast zone, we can be familiar with the Iranian culture and customs throughout the history. In other words, we can say that customs, rituals and beliefs of people of every age have been crystallized in the "crystal of literature". Poems such as Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun by Abd-al-rahman Jami- a renowned poet of the ninth century AH – are amongst the most notable literary texts that are rich and full in beautiful examples of folklore. Enjoying a mixture of education, knowledge and insight, Jami has incorporated beliefs and customs of the people within the topics and context of spiritual and moral tales of his works. Themes such as weddings, funerals, games and entertainment, religious beliefs, medicine and etc. have been reflected in his works. This article is based on a small part of the culture and customs of the society during the era of Jami which have been selected from the poems of Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun.

**Keywords:** Jami, Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun.

## INTRODUCTION

Works of Persian literature - both prose and poetry – are amongst the richest sources of folklore and customs of people of different ages. In fact, "one can say that one of the main sources of inspiration in the poetry of our poets is the lives, emotions, thoughts and beliefs of people." (Madankan, 1996). Several studies have focused on this issue that we can name such books as "a fresh look into the world of Khaghani by Masoomeh Madankan, the manifestation of society in the works of Attar by Soheil Saremi, the manifestation of society in the works of Sanayi by Mino Fotoorechi and an article such as Shahname and folklore by Mohammad Jafar Mahjoub.

Sheikh Noor-al-din Abd-al-rahman Jami is the most known poet of the ninth century AH. Jami obtained a lot of information in different contexts and earned numerous experiences during his life and these information and experiences were reflected abundantly in his poetry. Hence, his poem, Haft Orang, is one of the most important and reliable texts leading to the critical analysis of folklore in the ninth century.

Due to the volume of Haft Orang, the authors sought to examine this issue in three poems. Hence, this paper focuses on the critical analysis of folklore in three poems of Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun and attempts to answer to the question of how the customs of Jami era have been reflected in three poems of Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun?

### **Marriage Customs**

Throughout his poems, Jami has used such instances as criteria for mate selection, courtship, marriage and wedding, etc.

**Criteria for mate selection:** One of the important criteria in the selection of a spouse in Iranian culture is good family lineage. Mystic Jam points out to this issue in Leily and Majnun story:

They all went to suit in a felicific manner And sought those who were bonnie and famous.

The other party asserted that her name is Karimeh (means bountiful) and that she highborn and from a noble family. (Leily and Majnun, 1987)

**suit:** Also, Jami has referred to courtship in poem of Leily and Majnun:

I beg you to give me this pure essence and gem and via doing this favor, make a hundred grace and put it on me. If you do this favor to me, I will be extremely proud and feel very blessed so that I will arrange a luxurious feast for her marriage.

Sometimes, the process of courtship is done via the mediation of a person, mostly a woman, who is usually referred to as matchmaker:

The matchmaker, via her sycophantic behaviors, arranges the wedding ceremony in the best way.

If she is not there, the groom cannot reach the bride and his heart and soul will not turn happy thereof.

**Marriage and wedding:** Sometimes and throughout his poems, the poet points out to the themes of marriage and wedding. This issue has been referred to in the story of Oyayneh and Ria:

Those two lovers were married to each other and via this, they became very delighted and happy. (Selseleh-Al-zahab, 1987)

Also, this issue has been pointed out in the story of a young boy who fell in loves with his cousin and took the responsibility of a robbery in order to reach his purpose and he did it:

Those girl and young boy were married with each other and via this, these two gems were converted to one precious pearl.

**Donation and felicitation:** Gold and pearls or dinar and drachma that are spilled over the bride and groom's head at a wedding ceremony or among people in a holiday or festival:

That couple were followed by their relatives and entourage, They scattered several trays full of gold behind them.

Some were busy with distributing gold in the space, While others were busy with calculating the received gold. (Leily and Majnun, 1987, p.849)

**Taking the bride to the Bridal chamber:** Bridal chamber is a decorated and elegant room or house for abiding the bride and groom.

The groom took the bride with thousands of aggrandizements, and placed her on top of the bridal chamber of dignity.

### **Mourning Customs**

Mourning customs have been reflected in the poems of Jami. Throughout his poems, this poet has used such instances as the manner of burial, yammering and so on.

#### **Enshrouding:**

They enshrouded them in silk and cotton textiles, They were buried in one grave. (Selseleh-Al-zahab, 1987)

**Burial:** Their graves were dug deep in the ground, and they placed them in the deep of ground sorrowfully. (Leily and Majnun, 1987, p. 895)

They dug a grave near the grave of his concubine, they buried him like a jewel in the soil.

**Yammering:** In the poems of Jami, relatives of the deceased person have shown their yammering in such ways as tearing their clothes, cutting their hair and scratching their faces, etc.

When people heard about their death, they tore their garment.

They took off their turbans and cut their hairs and scratched their faces.

When they saw him miserable, they shouted and cried immediately.

He rubbed his face on blood and ground, and his heart was full of agony and ache. (Selseleh-Al-zahab, 1987)

Also, Khaghani Shervani has referred to these behaviors in the mourning rites in his Divan. The following are some examples:

The Heaven will make an embalmment with musk and saffron, and will mourn for that mournful person until morning. (Khaghani, 1994, p. 450)

Go Go! Because when the Judgment Day arrives, the girls will cut their hairs and will seem calamity stricken at that day. (Ibid, p.50)

Scratch the smooth surface of your face by your nails, and shed your blood like the color of the sun's twilight.

### **Party customs**

Party ceremonies such as proclamation and public parties have been crystallized in the poems of Jami:

**Proclamation:** the literal meaning of proclamation is ignition. It means inviting a person(s) for feeding or granting or inviting someone to a party (Yusefi, 2010).

He has opened door of his house to sign his hospitality, And he has distributed his kindness proclamation among the people.

He has his guests each day until the night. and he frequently holds feasts. (Leily and Majnun, 1987)

### **Spread tablecloth:**

He also, as a sign of munificence, held a public party for an honored guest. (Leily and Majnun, 1987)

He decorated and prepared his table with a variety of different foods. (Selseleh-Al-zahab, 1987)

**Tufayl:** It is in harmony with Foeil meter and is a diminutive name. The term is used to denote two things in Persian literature: 1. Gatecrasher. 2. Going with someone without asking.

When you accompany a person to a party without invitation, the host has you in his mind and will give you a little food.(Leily and Majnun, 1987, p.878)

### **Entertainments and games**

From the past distant to the present, a variety of games and entertainment have been developed at any period. Jami pointed out to some of them which were present in his era:

#### **Recreation and tourism in the natural environment:**

You always wish to promenade, and want to rove around the mountains and plains

Sometime you went along with a falcon, sometime you became joyful along with the pearly partridge.

Sometimes, you went to the meadow, and threw away pain and discomfort of your time.(Leily and Majnun, 1987)

At the time of spring, the Khalifa of Baghdad decided to go to the bank of Tigris for holding a banquet. (Selseleh-Al-zahab, 1987)

**Polo:** polo is a very old game. The polo is a straight and narrow wooden bat with a head which is slightly bent and is used for hitting the ball. Anciently, the polo was in form of a spatula in order to hold the ball inside itself.

Having had a polo bat in your hand, you went to the polo field, and threw a golden ball in the field. (Salaman and Absal, 1987)

When you become a king, it is as if you have lost the polo game, like when an arc bends in order to throw an arrow. (Ibid, p. 337)

### **Swimming:**

Regrettably, the king left the bondwoman, and went toward the river in order to have a swim. (Selseleh-Al-zahab, 1987, p. 280)

**Hunting:** It is inferred from the poems of Jami that hunting has had more a recreational aspect:

Once upon a time, the king decided to go to a hunt, so he went out of city and home and camped out in tents. (Ibid, p. 41)

They all climbed up the saddle bows and they all search for preys in mountains and valleys. (Leily and Majnun, 1987, p. 816)

### **Hunting techniques:**

#### **Archery:**

When you become a king, it is as if you have lost the polo game, like when an arc bends in order to throw an arrow.

Among the famous archers of time, you asked for a Chachy bow whose cord is not connected.

Sometimes you placed three feathers of a bird, and then you traveled toward them.

When you throw an arrow, it hit a prey whether it be a fast deer, or it be a dull-yellow partridge.(Salaman and Absal, 1987)

**Enmesh:**

A hunter created a trap in a plain, and a wild deer trapped in his trap. (Selseleh-Al-zahab, 1987)  
Suddenly, an elegant deer trapped in the ring of his trap. (Leily and Majnun, 1987)

**Slinging:**

The voice of your sling has attracted all the domestic and wild animals of the field. (Ibid, p. 880)

**Musical instruments:**

In his poems, Jami has pointed out to some musical instruments which have been used at that era's parties and gatherings. Here are some:

**Organ:** It is a well-known mouth instrument which is invented by Plato. This instrument is only for Christians who play it in churches.

The sound of your melodious voice of Organ reaches the ears of all who are resting at night. (Leily and Majnun, 1987)

**Harp:** A kind of curved organ that has a lot of strings.

Maybe this song of your harp will grab this disturbed lover. (Ibid, p. 752)

While you did not touch the strings of a harp, how it is possible that a sound is coming from the harp? (Ibid, p. 790)

Sometimes you absorbed the sound of the harp and you made its voice more pathetic than ever. (Salaman and Absal, 1987, p. 336)

**Tambourine:** It is constituted from a basic frame to which some the skins has been attached. In order to play it, you must press and drag your fingers repeatedly or if it has a ring in it, you must shake it repeatedly.

It has bitten a pat on the skin of the tambourine, like a pathetic sound for the separation of lover. (Leily and Majnun, 1987)

Due to the roar of reed and tambourine, they are dancing in a diverting way. (Selseleh-Al-zahab, 1987)

**Rebeck viol:** Tambour. It is a kind of organ with a short handle which has been covered with skin instead of wood and has four strings.

He has arranged all the requirements for this feast, via preparing the wine, kebob, harp and rebeck viol. (Ibid, p. 64)

**Lute:** Lute is actually Lyre or Clarinet. Lyre comes from the family of string musical instruments which has a pear-shaped sound bowl and a short handle. This musical organ is called Lute by Arabs and Clarinet by Persian (Khorramshahi, 1993).

I will sing a song in accordance with joyfulness, via listening to sound of lute and voice of harp. (Selseleh-Al-zahab, 1987)

**Bass drum:** Drum, kettledrum, large timpani. It is a fabric skin stretched over a body shaped like a large bowl and is beaten in the battles between armies and warfare.

That drummer is drumming for struggle, but this signifies a bride of meaning. (Leily and Majnun, 1987)

When you beat bass drum and reed, we will also make a movement. (Ibid, p. 819)

**Reed:** fife. A hollow wood played by minstrels.

You blend the reed with your sweetness, and you made this sound sweet enough and spilt it inside my ear. (Salaman and Absal, 1987)

When you beat bass drum and reed, we will also make a movement. (Leily and Majnun, 1987)

**Foods and sweets**

**Pottage:** It is a diluted food consists of rice, vegetables and whole grains and pickles and spices.

When that pottage was eaten completely, they collected thereof bowls. (Selseleh-Al-zahab, 1987)

**Paludeh** (sweet beverage): It is a kind of Halva constituted of honey, almonds and starch.

Suddenly and without any disturbance, an intact tray of sweet paludeh was fallen before that person. (Salaman and Absal, 1987)

**Halva:** a sweet made up of material with different types.

The table is full of bread and textile (a textile above the table) is full of date, the sac is full of comfit and the bowl is full of Halva. (Selseleh-Al-zahab, 1987)

Sheikh prepared himself and sat before the table, he ate bread and Halva firstly. (Ibid, p. 128)

**Candy Halva:**

This Candy Halva is enough for me, because it is possible that some people can't access even this type of food. (Leily and Majnun, 1987)

**Sugar and Nut Halva:**

**Sugar Halva:** It is a kind of Halva with sugar as its sweet.

**Nut Halva:** It is a kind of Halva which is combined with almonds and pistachios nuts.

After eating these Sugar Halva and almonds, our lips and teeth became sweet and we enjoyed a lot. (Ibid, p. 307)

**Matzo:** It is a kind of food similar to unleavened dough.

Its bread was extracted from matzo and was very delicious, its water comes from the leakage of liver. (Leily and Majnun, 1987)

**Kebab:**

Every slate in the table was full of kebob hunt and roasted partridge. (Ibid, 842)

Pure nectar and roasted bird were all present at the table. (Ibid, 858)

**Lozineh:** Today's Juzghand or Juzagand or something like it. It is a kind of Halva which is made of almond nut, honey or sugar.

A person who bakes Lozineh can bake and convert garlic to a faked Lozineh in case of hatred. (Selseleh-Al-zahab, 1987)

**Hariseh:** It is a food that is made up of meat and beans.

If a cook bakes a Hariseh for me, I will give him a sac full of silver. (Ibid, p. 299)

**Textiles:**

Jami has pointed out to all kinds of clothes and textiles that had prevailed in his age as follows:

**Atlas (Satinet):** A fluffy silk garment with a lot of fluff within it and without any fluff on its back. Furthermore, it has less fluff than velvet.

That person made a mat instead of satinet, and he put black hair in my canvas garment. (Ibid, p. 248)

**Parand:** A plain and simple silky textile.

She/he has worn an ethereal Parand, and has tied a Yamani baldric. (Leily and Majnun, 1987)

**Silk:** Silky textile.

All the night till the twilight, I prepared a bed made up of silk. (Selseleh-Al-zahab, 1987)

**Fur:** skin of animal like a sable that is black. The skin of this animal is used for making garment.

I wish you've a colorful silk and fitchew, I wish you've a gilded and pearly collar. (Leily and Majnun, 1987)

**Diba:** It is a colorful silk or silky cloth with the finest quality. According to the poet's reference, this textile may be attributed to Shooshtar district in Iran.

It is better to sew a Diba made in Shooshtar, it is better to have a house with gilded furniture. (Salaman and Absal, 1987)

**Saghlal:** Sufis' well-known garments which is known as Nabat by the common people.

A house with maragdine saghlal is like grass in the field of green spring. (Selseleh-Al-zahab, 1987)

**Ghasab:** A cloth which is woven in Egypt. Today, the Egyptian uses this word with the meaning of a gilded fabric.

When Jesus woke up in the morning, he erected a flag in yellow ghasab. (Leily and Majnun, 1987)

**Canvas:** It is a white garment of coarse cotton which is often the rural men and women garments.

For instance, if one of the common people sells you three to four ells of canvas. (Selseleh-Al-zahab, 1987)

**Garment**

**Esar, pants:**

He was wearing an Esar which was very valueless, and that person didn't try to put off his pants. (Ibid, p. 58)

He took off his trousers and covered his goods with it. (Ibid, p. 134)

**Borgha:** vizard of women

Prepare an appropriate Borgha and veil your beautiful face with it.(Leily and Majnun, 1987)

She opened her Borgha because of his prudency, and began to enjoy herself by a nightly pleasure.(Salaman and Absal, 1987, p. 343)

**Me'jar:** Scarf. What women wear on their heads.

He stretched his hand toward her and picked up her Ma'jar, furthermore, he tore off her garment from forward and backward.( Selseleh-Al-zahab, 1987)

**Dorra'e:** Mantle. Long robes which are wore by Sheikhs and pious.

Prayer-carpet is the sign of pious, Dorra'e is the mace of ostentatious person. (Leily and Majnun, 1987)

**Dalgh** (cassock), **Kherghe** (cloak) and **Moragha** (ragged garment): They are the garments that Sufis put.

He was content with his ragged Dalgh, he always did patching his garment day and night.(Salaman and Absal, 1987)

I wore poverty cloak, and I tried my best in this direction. (Selseleh-Al-zahab, 1987)

What he did and what vicious actions he accomplished, he only had a ragged Moragha.(Ibid, p. 193)

**Rada** (Robe): Mantle. What is worn on clothes and covers the entire body.

He asked that person his Rada, then he put on it immediately.(Salaman and Absal, 1987)

**Amameh** (turban), **Dastar** (headband) and **Asabeh** (snood):

He put his Amameh on, like Arabs, like a cedar which blossomed in an elegantly manner. (Leily and Majnun, 1987)

He was in majestic vestments, and was wearing a white Amameh on his head. (Salaman and Absal, 1987)

He stretched his hand toward his head repeatedly, but he found neither his head nor his Dastar. (Selseleh-Al-zahab, 1987)

**Ghaba** (cowl):

Those persons, who were in Norooz garments, had very nice and neat vestments. (Leily and Majnun, 1987)

**Kafsh** (shoe), **Moze** (brogue) and **Na'lein** (A pair of shoes):

Every shoe is only for one foot, like a heart which cannot contain in itself two loves simultaneously. (Ibid, p. 789)

Who has seen a shoe which is donned by two feet, like a house which is ruled by two rulers. (Ibid, 852)

You must wear an iron-made Na'lein, like a mountain-carver who carves and splits the pumice. (Salaman and Absal, 1987)

### **Beliefs and superstitions:**

Having examined the poems of Jami, it was indicated that the bulk of his poetic themes reflect folk beliefs that have to be listed in this section:

**Ta'viz** (Talisman) and **Herz** (amulet): These are some litanies and prayers that have been used for the disposal of evil eye and resolving the problems:

Detraehurts attached a Ta'viz on his arm, in order to dispel the evil spirits from him.(Salaman and Absal, 1987)

It is Herz which signifies my sincerity toward you, and which is mixed by a shadow of felicity.(Leily and Majnun, 1987, p. 868)

**Burning Sepand** (wild rue): From the past distance till today, Burning Sepand has been used to ward off the evil eye and eye lesion.

They were the slaves noose of each other, they act as burning a Sepand in order to dispel evil eyes.( Selseleh-Al-zahab, 1987)

The Heaven prepared a thurible and burned Sepand, then it prepared and hold a feast for its beautiful guest.(Leily and Majnun, 1987)

**Balloting:** It is one the popular belief and it is when a person starts to draw a presage.

I looked into the monkey auspice via balloting, suddenly I was revealed to the status and place of Majnun.(Ibid, p. 759)

Whoever drank from this triangle, he/she will reach felicity.( Selseleh-Al-zahab, 1987)

### **Medicine:**

Sometimes and in accordance with the required theme and context, Jami has used such medical terminology and the names of some diseases such as migraine and headache, fever, melancholy, and ... in his poems:

**Etlagh:** Diarrhea

Whoever is suffering from Etlagh, it is a must for him/her to eat astringent foods and drinking. (Ibid, p. 46)

**Smallpox:** Blister. It is a bulge which caused by long walking on feet.

He has run like a quadruped, and then his feet were full of smallpox.(Leily and Majnun, 1987)

His shoes torn, his feet full of smallpox, his stomach aches due to his extreme hunger. (Selseleh-Al-zahab, 1987)

**Fever:** It is a disease associated with an increase in pulse rate and general body heat that fills the entire body.

Once upon a time, a man was suffering from fever, he was very weak so that he was going to die soon. (Leily and Majnun, 1987)

You were obsessed with pains day and night, you were afflicted with either fever or migraine. (Selseleh-Al-zahab, 1987)

**Herpes:** Herpes is caused by hot fever in which blisters will appear after fever around the mouth and lips like tiny blisters.

Herpes appeared on his lips, the anklet widen in his feet.(Leily and Majnun, 1987)

**Ague:** It is a fever in which the body vibrations are uncontrollable.

He is afflicted with a permanent ague, and due to this fever, he dreamed myriad nonsenses. (Selseleh-Al-zahab, 1987)

**Indigestion:** It is caused by failure to chew a food well.

He asserted that my teeth became weak, and that they cannot chew well.

If you do not chew a morsel in your mouth, the stomach cannot digest it thence.

If the stomach cannot finish digesting the food, the eaten food is useless.(Salaman and bsal, 1987)

**Migraine:** headache

Any person who is free from headache, his nature will be exempt from any divert and malaise.(Leily and Majnun, 1987)

You were obsessed with pains day and night, you were afflicted with either fever or migraine. (Selseleh-Al-zahab, 1987)

**Colic:** It is the rigidity and drying of body.

Anybody who is afflicted with the colic, he will be annoyed by this disease. (Ibid, p. 46)

**Melancholia:** Actually, it is Melancholy and its translated version is black temper. It is a kind of psychosis.

One of the good-tempered members of Āi-i Buyeh was afflicted with melancholia. (Ibid, 299)

#### **Methods of disease treatment:**

Jami has frequently referred to the treatment of diseases of his time such as pulse taking, Gharore shanasi (Urine Analysis), phlebotomy and etc.

#### **Eating pickles for removing the gallbladder:**

Those gallbladder-sorbent potages deleted the shadows and traces of this disease. (Selseleh-Al-zahab, 1987)

#### **Eating antidote for removing the contraction of the abdomen:**

Whoever is suffering from Etlagh, it is a must for him/her to eat astringent foods and drinking.(Ibid, p. 46)

**Phlebotomy:** In traditional medicine, it was believed that the existence of too much blood in the body can cause diseases. Therefore, in order to reduce the strong density of blood, the operations of phlebotomy and lance have been necessary in these cases.

Little pain will not uproot the tyranny, like a defected phlebotomy which will worsen the disease.(Ibid, p. 272)

**Gharore shenasi** (Urine Analysis): the literal meaning of Gharore is glass. In fact, it is a small circular glass which is manufactured like a bladder and in which the urine is spilt. In the past, the urine was put in a glass, so when someone uses the phrase of "Gharore gereftan", he/she means urine sampling.

Unless he did not see his urine analysis, he disappointed thereof.(Leily and Majnun, 1987)

**Taking the pulse:** It is putting the fingers on the pulse in order to sense them and counting the number of pulses per minute in order to detect the existence of fever.

When that person took the pulse of that disease, he found that his pulse rates are very high.

If you could touch his pulse, you would know that he had a very high fever. (Ibid, 872)

**Clinic:** Throughout his poems, Jami has referred to some place where patients are being cured and kept.

He said that I am very tired of this bellyache, so I will go toward the clinic. (Selseleh-Al-zahab, 1987)

#### **Punishment and torture:**

In his poems, Jami has pointed out to common punishment and torture used in his times, like cutting organs, imprisonment and hangings:

#### **Cutting organs:**

When the king listened to his confess, he ordered to cut his hands.(Ibid, p. 229)

After the news of his betrayal was sent to the king, he ordered them to cut his ear.(Ibid, p. 275)

We will cut your tongue and will kill you verily.(Leily and Majnun, 1987)

**Hanging:**

They will hang you like thieves over a gallows, or maybe they hang you on a wall like killing dogs. (Selseleh-Al-zahab, 1987)

**Imprisonment:**

You did not allow the tyrant to do every act, instead you imprisoned him in an ignominious way.(Ibid, 143)

**Fastening feet and hands with a rope:**

Sheikh ordered them to release him, and unfold the rope from his hands and feet.(Ibid, 245)

**Jewelry:** Jami has also referred to the ornaments and jewelry used by women in his era:

**Khalkhal** (Anklet): It is a metal ring that women put on their feet.

The sounds of ornaments and Khalkhal, made the environment very noisy.(Leily and Majnun,1987, p. 769)

Due to the movement and banging of her khalkhal, you fell in her love thoroughly.(Salaman and Absal, 1987, p. 340)

**Tough** (collar): Necklace. It is one type of jewelry that women hang on his necks.

Her neck Tough and earrings, are means for deceiving the mind and removing the wisdom.(Leily and Majnun, 1987)

Sometimes, you decorated your collar golden, sometimes, you placed some pearls beneath that decorated Tough.(Salaman and Absal, 1987)

**Gooshvareh** (Earrings): An ornament to be hanged on the ear.

You will place a ruby in her auricle, you will provide a nice gilded suit in order to coverlet for her.(Ibid, p. 330)

**Makeup**

Jami has pointed out to cosmetics used by women of his times and has mentioned them in his poems:

**Putting freckle on the face:**

You place a freckle on your cheek, in order to attract and absorb her attention.(Salaman and Absal, 1987)

**Khazab (dying) the fingers and nails:**

She dyed her fair hand by blood, then she rubbed rouge on her beautiful face.( Selseleh-Al-zahab, 1987)

Every dyed or ordinary finger point of her, are more fine and elegant than pure jujube. (Salaman and Absal, 1987)

**Using kohl:**

You made your eyes so black via using kohl,so that you dispelled the trace of your wrongdoing.(Ibid, 340)

**Rouge:** blusher, fard.

She dyed her fair hand by blood, then she rubbed rouge on her beautiful face.( Selseleh-Al-zahab, 1987)

She made her very nice face explicit, she has not rubbed any rouge but her face was very red.(Leily and Majnun, 1987, p. 769)

**Indigo:** It has been one of the types of cosmetics used by women. They were indigo or indigo colored leaves which must be soaked in water and used it to dye eyebrows.

She did not rub any indigo on her eyebrows, she did not combed her long hair. (Ibid, p. 899)

Sometimes and like nymphs, you soaked your eyebrows with indigo.(Salaman and Absal, 1987)

**Aromatics**

**Amber:** It is a fat, rosy, hazy, gray and streaky which is extracted from the intestine or stomach of Sperm whale (Dehkhoda glossary).

He took her rightly to the house of girl, like a vase full of musk or amber.(Selseleh-Al-zahab, 1987)

She has filled the world with her fragrant pure amber, rubbed to her curly hair.(Leily and Majnun, 1987)

**Ood** (jaboticaba): It is the wood a tree which will dispense an elegant smell when it is burned in fire.

Your shavings smell like musk perfume, and they seem like wet basil and dry ood. (Ibid, p. 823)

It is the right time to break this dry Ood, and throe it into the fire in order to produce a nice scent.(Salaman and Absal, 1987)

**Perfume:** A fragrant smell comprised of up Sok (a fragrant substance), musk, camphor, amber, or lotus oil and lily. It is a black substance and the hair can be dyed with it and can be used to treat some kinds of diseases in medical sciences.

Having smelled the letter, Leily was overwhelmed by the very nice perfume of the letter.(Leily and Majnun, 1987)

**Rosewater:**

He went and provided some rosewater and Ood, then he spilled some rosewater and then burned the Ood.( Selseleh-Al-zahab, 1987)



**Musk:**

Everywhere you go with a high speed like spring wind, you will smell nothing but the very nice perfume of Tatar's musk. (Ibid, p. 10)

Every dust which comes out from their roads, a musk and amber aroma will result in thereof. (Leily and Majnun, 1987)

**Agriculture:**

Sometimes and in accordance with the subject, Jami has referred to some certain agricultural terms and products such as wheat, barley, Khid (unripe ear of corn). As it is evident from his poems, running water as well as aqueduct and canal water had been used in the field of agriculture. Furthermore, cows and bulls were used in order to plow the lands.

His table is full of bread, his house is full of wheat, and no sign of famine is existent around his properties and family. (Salaman and Absal, 1987)

When he took the chaff, then he will ask for barley, and via this, the soul of farmer will be afflicted with agony. (Selseleh-Al-zahab, 1987)

**Plowing:**

Once upon a time, a farmer was revolving a cow around a ruin. (Ibid, p. 268)

Make mercy on him and consider him as an unhappy and trusty person, and give him seed, cow and ground to plow them. (Ibid, p. 261)

**Planting:**

When that old farmer puts the wheat seed in the deep of the ground. (Ibid, p. 74)

**Irrigating:**

He has irrigated a lot of fields and farms via using the water of some Kariz. (Ibid, p. 27)

**Reaping:**

When the season of reaping comes, he endures a lot of grue in order to reap his crop well and safe. (Ibid, p. 261)

**Religious ordinances and rituals:**

Muslim religious themes and practices such as prayer, fasting, ablutions and so on can be seen in his poetry.

**Prayer:**

After ablution, he will depart toward saying the prayer. (Ibid, p. 59)

Many Muslims who do prayers ask their God many needs and requests. (Ibid, p. 86)

**Virtue of group prayer:**

If you want to gain much more virtue and use your prayer more, so you must accomplish it in group. (Ibid, p. 163)

**Fast:**

Once upon a time, He broke his fast, and suddenly, gravel was located beneath his tooth. (Ibid, p. 306)

**To perform one's ablution:**

He never goes toward jar and vase in order to make an ablution, he only goes toward the running water for this purpose. (Ibid, p. 57)

**Immersion:**

Although it is enough to wash the organs three times, he will wash as it is available and possible for him. (Ibid, p. 59)

**Keeping Eddeh** (period during which a divorced or widowed woman may not be married to another man): It is the observance of religious practices and norms by a woman when she is in this period. It is a period during which a divorced or widowed woman may not be married to another man instantly and must wait for some periods (Dehkhoda glossary). Notice that in this line, Lily is the one who must keep a period because she has lost her husband.

I sat sadly for a very long time as women who are keeping Eddeh. (Leily and Majnun, 1987)

## CONCLUSION

We assessed three important poems of Selseleh-Al-zahab, Salaman and Absal, and Leily and Majnun via social and cultural dimensions in which the provision of numerous examples in this context represents the importance and value of the works of Jami in the context of sociological dimension. His poetry expresses a different aspect of life of different classes of people in his times. In other words, a sociological study of these lines can contribute to an understanding on the moral, social and cultural characteristics of the society in which this poet had lived. Various rituals such as funerals, weddings, hosting, games and entertainment, jewelry, medicine and

treatment methods for diseases and etc. are rooted in the ancient culture of this people; Furthermore, manifestation of these dimensions, represents the art of the creator of these beautiful and exquisite images, who is the laureate of the ninth century AH.

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