

Nationalities' Reflections in Persian Proverbs based on Dekhoda's Book of Proverbs and Mottos [Amthal Wa Hekam]

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Abstract

Proverb is a subsystem of the people's culture which is per se one of the important nationality-building elements. Due to their importance in building culture and reflecting the people's culture and their individual and social nationality, proverbs are considered as important topics in the studies related to nationality. The present study intends showing the way in which the nationalities have been reflected in Persian proverbs based on Dekhoda's book of proverbs and mottos? To answer this question, three indicators were selected from amongst the various indicators of nationality so that the proverbs can be investigated and analyzed accordingly: 1) national indicator including homeland, mother tongue, myths, traditions, historical incidents, virtues and tribes and ethnicities; 2) religious indicator incorporating ĀYĀT and hadiths, terms, concepts, rituals and deeds, religious names and places and religious concepts; and, 3) common human themes encompassing love and friendship, honesty and truthfulness, work and endeavor and resort to God, importance of knowledge and science, theory and practice, abstinence, consultation, hopefulness, humbleness and modesty, forgiveness and mercifulness. This investigation will show in the area of the national and religious indicators as well as the common human themes that there are many proverbs in Dekhoda's book of proverbs and mottos that directly reflect the nationality indicators. This large number is indicative of the idea that the proverbs mirror the people's culture and thoughts and contain their experienced wisdom stemming from three important sources, namely religion, nationality and common human themes.

Keywords: proverb, nationality, Proverbs and Mottos, Dekhoda

INTRODUCTION

Statement of the Problem:

Every country's culture and civilization are the essences and foundations of its identity. Recognition of the cultural roots and civilization that embraces a set comprised of language, rites and rituals, mythical and religious symbols and historical, tribal and national stories and possesses a special sacrosanctity and value is a natural need for every human being and an urgent and fundamental need for the poets and enlightened minds of every society and this is not specific to a given period of time and it has been reflected within an unconscious process in the course of the Persian culture and poetry's history in every corner of the poets and authors' works.

Nowadays, research on the nationalities is an opportunity for valuing the various cultures and their global supply. Elaborating the intellectual and cultural elements of the nations, the researchers of this field compare the indices and perceive the similarities and dissimilarities to subsequently pave the way for maximal mutual understanding between the nations. Doing such researches about the nations that are culturally and intellectually more consistent due to their

geographical, political, economic and religious bonds seems to be more necessary.

One of the important indicators of national identity is culture which has a lot of sub-branches with folklore or the people's micro-cultures being one of them. One of the dimensions of the people's culture is studying about the oral literature such as myths, stories, lyrics, fairy tales, riddles and proverbs.

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One of the distinct elements of the nation's culture is proverb and the present study intends to investigate a part of the mutual effects in the area of proverbs.

Iranians have established various relations with other nations in the course of history due to their intellectual and cultural similarities. One of the manifestations of the cultural similarities is the nations' similarities in terms of themes and thoughts that can be outstandingly and vividly found in proverbs.

Nowadays, the expansion of globalization has led to the positing of novel concepts in line with which everything is incumbently moving towards a sort of unity. As one of the main pillars of the human heritage, literature plays an effective and determinative role in getting the nations closer and establishing communications between them. The literature of every nation has been drawn on their culture and civilization and it has always been dynamic and motile and mutually influencing and being influenced by the other cultures and civilizations. Research and exploration in the world's literature shows how various nations have taken advantage of each other in this regard. Exploration about the common and different issues in the world's literature can be a step towards the actualization of the ideal of the civilizations' conversation and interaction and pave the way for more communication between the nations.

On the other hand, proverbs are enumerated amongst the subsystems of the people's culture and one of the important identity-building elements and they are considered as very important topics in regard of the social and individual identity due to the significance they possess in reflecting the people's culture.

Since the formation of the written culture, it can be surely stated that a work can be rarely found devoid of public culture's reflection in its various manifestations, including the proverbs and mottos which are amongst the primary and radical premises of every language shouldering the burden of a nation's traditions and customs and rites and history and manner and ideologies. In fact, the products of the tests, tastes and discretions are offered within the format of proverbs in the shortest and most compact method. Efforts have been made in the present article to investigate the nationalities' reflections in Persian proverbs based on Dekhkoda's book of proverbs and Mottos (Amthal and Hekam).

Therefore, the primary question of the present article is "what role do the proverbs in Dekhkoda's book of proverbs and mottos play in reflecting the nationalities?"

In order to answer the abovementioned question, the main topics like proverb, national identity, national identity's indicators and proverbs are seminally defined to subsequently investigate the issue based on the following three indicators:

1. National Indicator: it includes homeland, mother tongue, myths, traditions, historical events, attributes and tribes and ethnicities;
2. Religious Indicator: it incorporates ĀYĀT and hadiths, terms, concepts, rites and deeds, religious names and places and religious concepts
3. Common Human Themes: it encompasses love and friendship, honesty and truthfulness, work and endeavor and resort to God, importance of knowledge and science, theory and practice, abstinence, consultation, hopefulness, humbleness and modesty and forgiveness and mercifulness

Study Method:

Considering the study's nature, the present study uses a library research method for gathering the materials; the study stages are as follow: firstly, the proverbs existent in the four volumes of Dekhkoda's book of proverbs and mottos have been separated based on the studied indicators. Then, they have been investigated in separate.

Goals and Necessities of the Research:

In general, the present study's goal is finding the national indicators in Persian proverbs existent in Dekhkoda's book of proverbs and mottos. Dekhkoda is an Iranian literary man, lexicologist, politician and poet. These are indicators constituting each of the infrastructural and genealogical elements of the territories and nationalities.

Before entry to the main discussion, it has to be stated that "culture" has been defined in the lexicological books as knowledge, science, intellect, literature, magnificence and sophistication. These meanings actually embrace all the human advantages. The vastness of culture's meaning has made some researchers attribute the "possession of culture" to the society in its broad sense and emphasize on the close relationship between culture and society. On the other hand, it has to be stated that culture includes knowledge in its broad sense, as well, and knowledge and science can be somehow realized as one of its branches and it has to be noted that the main founder of civilization is the human beings' science because civilization or urbanization (dwelling the cities) does not solely mean the gathering of a group of human beings in one place as the savage tribes that are recounted as having no civilization and culture gather around in a way or another in a place and live together but there is no knowledge and science and culture governing them. Thus, it has to be stated that culture and civilization of a nation is inseparable and decomposable because they originate from the spirit and spirituality of a nation and the various factors of culture and civilization grow inter alia with one another. Cultural examples can be sought in literature, music, architecture and thoughts as well as the proverbs of a nation.

Study Background:

During the recent years and with the expansions in inventing and writing proverbs, researchers have been more compiling, analyzing or scientifically comparing the proverbs and they

have less frequently dealt with the reflection of nationality and/or culture and identity in Persian proverbs.

Books:

- Abrishami, Ahmad (2002), "pentalingual dictionary of proverbs and mottos", Tehran, Zivar: Abrishami has not exercised due care in these two books for finding proverbs' equivalents and he has suspended the excerpts from the two books on written permit ^[1].
- Ja'afari Ghanavati, Muhammad, (July, 2003), "comparative investigation of the Persian and Arabic proverbs and mottos (based on Professor Dehkhoda's proverbs and mottos)", monthly book of literature and philosophy, Ghanavati realizes translation of the Pahlavi texts, existence of Iranian ministers and teachers in the Abbasids' royal court, translocation of the capital city from Shaam to Baghdad, existence of schools, schooling circles and Holy Quran interpretation communities, divisional poets and existence of Iranian Arabs from before Islam in Khuzestan as the ways of the transferring of Iranian culture and literature to Arabic culture and states that the Arabs' population in Iran has currently exceeded two million persons. He knows Sassanid Era Iran's political literature as the source of all the cultural similarities ^[2].

Articles:

- Zarkoub, Mansoureh, (no date), "a criticism of Dehkhoda's book of proverbs and mottos with an emphasis on Arabic proverbs' equivalents", Boustan-e-Adab, 3(4) ^[3]
- Zolfaghari, Hasan, (2006), "reflections of holy Quran in Persian proverbs", Iranian association of Arabic language and literature, 3(5): 109-137 ^[4]
- Zolfaghari, Hasan, (no date), "Iranian and religious identity in Persian proverbs", seasonal journal of national studies, 8(2) ^[5]
- Anonymous author, (2001), "translation and explication of case English-Arabic proverbs and their comparison with Persian proverbs and mottos", National Library Website ^[6]

Dissertations:

- Haidari, Hasan, (1995), "the effect of holy Quran's exemplifications in Persian literature", Islamic Azad University, Karaj Branch ^[7]
- Fazli, Raziyyeh, (2004), "comparative investigation of Persian and Arabic proverbs based on Dehkhoda's book of proverbs and mottos (from the letter "a" to the letter "e")", Shiraz University, Shiraz, Iran ^[8]
- Parsa, Ahmad, (March, 2005), "scientific and literary interpretation and analysis of the Persian proverbs and mottos", Shiraz University, Shiraz, Iran; in this study, the researcher has investigated the mutual effects of Persian and Arabic languages in regard of proverbs. ^[9]
- Zare'ei, Manzar, (2008), "comparative investigation of Persian and Arabic proverbs based on Dehkhoda's book

- of proverbs and mottos (from the letter "d" to the end of letter "q")", Shiraz University, Shiraz, Iran ^[10]
- Zolfi Ghasemi, Ro'ya, (2009), "investigating the Persian and Arabic proverbs based on Dehkhoda's book of proverbs and mottos (from the letter "r" to "z")", Shiraz University, Shiraz, Iran ^[11]

STUDY'S THEORETICAL FOUNDATION:

Proverb:

The beginning of every research is familiarization with and recognition of the study's dependent phenomena and subjects. Therefore, the present study seminally deals with the roots, functions and definitions of proverb.

Root of the Term "Mathal" [Proverb]:

"The Semitic root of this word that is "Mathal" in Arabic language, "Mashal" in Hebrew, "Mathalan" in Aramaic, "Masal" in Habeshan language and "Mosallam" in Akkadian language conveys "semblance" according to its derivations". The European equivalent of this word is proverb. For the term "Mathal", the following meanings have been inserted in Arabic and Persian dictionaries: 1) similar and alike; 2) proof and reason; 3) absolute words and hadith; 4) advice and lesson; 5) sign and symbol; 6) trait; 7) speech, story and tale; 8) proverb; 9) allegorical stories; 10) pattern and role-model; 11) adventure; and, 12) advising story" ^[5].

Definition of Proverb:

Researchers and authors have presented many definitions for proverb according to their own recognition of proverb and considering the proverbs' functions and properties. For example, Ibn Moqaffa'a introduces proverb with three indices of "clear meaning", "severe effect on the listener" and "vast use" and Ibrahim Nizam describes proverb with four indices, namely "words' brevity", "meaning clarity", "goodness of comparison" and "delicacy of irony" ^[12].

Amongst the various definitions, Professor Ahmad Bahmanyar offers a relatively complete definition of proverb: "proverb is a brief sentence containing simile or wise purport and it has become popular for its fluidity of words and clarity of meaning and fineness of composition and everyone uses them unchangeably or with a little change in conversation".

In expressing its kinds, he opines that "proverb is either prosaic or poetical; the former includes proverbs that do not rhyme with the poetical metres and most of the common proverbs are of this kind and the latter includes proverbs that are in the form of one hemistich or a complete verse from a poem and it is prevalently used by the general public. A proverb can be allegorical or advising. The allegorical proverb can be based on a historical event or a real story or a myth such as "somebody's chicken comes home to roost" or "in all things, may the victory come to us while the glory goes to God". The advising proverbs, as well, might be a wise saying or a motto accepted and used by everyone and remembered by most of the people and applied in the right

place such as "scorpion stings not out of hatred but because it is in its nature" [12].

The followings are the common features of all these definitions:

1. Proverbs are laid on the foundation of simile; a type of simile the vehicle of which is mentioned and the tenor or the comparator or the event is omitted.
2. Due to the ellipsis of the vehicle, proverbs become metaphor meaning that every allegorical or composite metaphor that gains popularity becomes a proverb but the reverse does not hold.
3. Proverbs contain ethnic, generational, national and social and life experiences.
4. The necessary condition of a proverb's popularity is its prevalence and widespread use by the people.
5. The advising aspects, lesson-giving grounds and introducing of ethical rules and regulations are the important conditions for becoming a proverb.
6. Proverbs are short and succinct and this brevity is the result of the proverbs' intellectual and lingual carving in the course of time.
7. The fluidity of the word, clarity of meaning, simplicity and fluidity make proverbs persistent.
8. Proverbs have internal or external melody and/or a prosodic or non-prosodic tempo and metre.
9. Proverbs are short sentences or one-part or two-part clauses (pseudo-sentences) that never take the form of a word.
10. The proverbs have object of comparison and the tenor is the root or cause of their applications in various situations and cases.

Now, according to the aforesaid properties, a comprehensive definition can be offered: proverb is a short and, occasionally, melodious sentence composed of simile with an advising or wise theme and it has become popular amongst the general public due to its fluidity of the words and clarity of meaning and delicacy of composition and it is applied unchangeably or with a little change in the speech.

Properties of Proverbs:

In order to better and more precisely recognize everything, it is necessary to recognize its distinct characteristics. As a "literary type", proverb has the following structural and content properties though not all of the following features always hold true for a proverb.

The structural and content properties of the Persian proverbs:

- 1) brevity and shortness;
- 2) advising aspect;
- 3) clarity and veracity of meaning (avoidance of redundancy, extraneous repetition, complexity and ambiguity);
- 4) goodness of comparison (a simile that has gained the form of a metaphor);
- 5) being sentence-like;
- 6) ironical aspect (irony and simile both have two sides with the difference being that the second side of the irony is imagery but the second side of proverb is metaphor);
- 7) fluidity of the words and simplicity;
- 8) metaphorical aspect; and,
- 9) transformation and numerosity

of narrations (which only holds true for the Persian proverbs but the preservation of the original form matters in Arabic proverbs) [5].

Of course, proverbs have other features like "fame and prevalence amongst the people, goodness of effect, fascination and attraction, reliance on experience, inclusion and generality, reflection of thoughts and mirroring of life, different applications and vagueness of their real inventor" [5].

Importance of Proverbs and Mottos:

Now, the importance of the proverbs and mottos as the façade of a society's thoughts, spirits, traditions and habits and their positions in the global culture are presented:

1. Proverbs indicate the thoughts and spirits of the various nations and sociologists can take advantage of them in recognizing the psychological characteristics of the immediate society. In fact, proverb can be used as a means for autopsy of the social wayfaring and the current opinions of the community and recognition of them based on the cultural signs and external symptoms. For instance, one can identify the proverbs and mottos that inter alia make individuals stay away from conversation with others and cooperation with them in getting tasks done and promote unpeaceful symbiosis and those that does not realize participation and cooperation with others as the precondition to social success rather display a troublesome and disruptive visage of the human affairs; contrarily, the proverbs that encourage participatory interventions and tasks in the society can be injected into the people's minds and thoughts. Proverbs like "peers envy their peers", "those in the same business are enemies" and "the pot of partnership never reaches boiling" can be replaced by some other proverbs such as "yeah, agreement enables conquering of the world", "the God's hand is with the groups" and "one hand never claps".
2. The things existent in the people's chests and minds about culture and literature are never smaller than what can be found about the same topics in the books and writings. Thus, study of the various kinds of public culture and their reflections can assist figuring things out about the other nations' states and works. In the same way that the discovery of the inscriptions, historical documents, antique objects, manuscripts and handwritings from the past centuries reveals the culture and civilization of the forerunners, the public culture that has emerged possibly at the same time with the human genesis [13] can be resolving in recovering and returning to one's own origin. That is because exploration of the moods, thoughts, tastes and talents of the people from the previous centuries is one way of the nations' retrieval of their national and cultural identities.
3. Public culture is the instrument of teaching the general issues about ethics and education and upbringing to the general public. Apart from these valuable themes, proverbs and mottos have stemmed from the taste and experience and mindset and thought of the people and

they have always been applied by the educated persons and thinkers for the creation of some of the works and their reflections can be observed in various manifestations.

4. The effect of the proverbs and mottos in the general public's mind is more than the other kinds of speech and the articulation of a proverb might have repeatedly caused the transformation of discrepancies and hatred into agreement and friendship and the wrongdoers have also happened to stop wrongdoing by one's speaking of a proverb.
5. Proverbs and verdicts are short sentences that come to the aid of the speaker whenever the leg of reasoning becomes weak and wooden in the general negotiations and clarify and signify the speaker's intention within a documented and short sentence; as an example, a speaker needs enough time and audience to discuss about benevolence and endowment and prove that generosity does not recognize religion and nation and needy persons are in need, whether Muslim or non-Muslim and whether monotheist or non-monotheist but this wise saying that "give him bread and do not ask about his religion" has been written by Abu Al-Hasan Kherghani, the prominent Iranian theosophist, on the transom of his inn and it has everything summarized therein and the speaker is saved from any sort of verbosity and addition of more explanations ^[14].
6. The proverbs and mottos sometimes act as social correctors and express the social depravities and the society's norms and abnormalities. A thief is stealthily excavating a house's foundation; the landlord looks down from the rooftop and asks him "what are you doing?" He says: "I am playing the drum". He asks him again that "why does it not make a sound?" He answers: "you will hear its sound in the morning" ^[15]. This proverb points to the consciousness and personal awareness and/or a society ignorant of the outcomes of its affairs and also to the idea that it will notice the imposed damages and disasters when it has become too late.
7. The study of the proverbs and recognition of their use cases enables the figuring out of a nation's power of thinking, cultural originality and even psychological properties so proverbs can be used in sociological and psychological researches ^[16].
8. The original and real culture of the nations should be sought in the proverbs and people's slang terms. The collection of these terms and interpretations represents the mindset and customs and traditions and social characteristics of an ethnicity. In fact and in itself, public culture mirrors the life realities of a tribe very well ^[17]. This can be effective in the nation's far better recognition of each other.
9. The analysis of the proverbs and mottos based on quantitative and qualitative methods can assist the society in better recognition of the educational, social and political culture of the society. The proverb "he who does not exercise politeness in childhood will find deliverance flown away from him in adulthood" points

to the upbringing of children in the early years and states that the children will lose their upbringing and education talent in adulthood in case of not being educated in their childhood for the fact that the effect of upbringing and education and correction will become feeble later on and the child is more likely to be spoiled without education. This proverb points also to the role and effect of time in education and upbringing.

10. Investigation and exploration of proverbs and various nation's public culture makes it clear that the essence and foundation of the global cultures and their constituent elements are often common concepts and themes such as seeking justice, veracity and truthfulness, love and affection, departure and unification, sagacity, courage and so forth. The proposition of the original cultural similarities of the earthy planet's various nations bestows universality upon such works and links a nation's culture to the cultures of the other territories like the loops of a chain.

Position of Proverbs in The Literary-Scientific Elucidation of Society's Mindset:

The study of every nation's proverbs can well showcase the dispositions, habits, thoughts, sensitivities and/or interest of its people. Proverbs showcase normal and abnormal behaviors and social values and anti-values accepted or rejected by the people. In this regard, proverbs and mottos manifest the community's thoughts more than the written literature, poetry and prose for the fact that poetry and literature have certain authors but proverbs have stemmed from the heart of the society and transferred chest to chest to reach us. Inventors of the proverbs are uncertain and all the people have smoothed them in the course of history; so, they are envisioned as the full-length mirror of the society and a nation's history.

Mohammad Tabib Othman writes the following words about the scientific-literary functions of proverbs:

"In terms of the social function, proverbs, like society's norm, are expressive of the normal behaviors and social values accepted by the people. However, proverbs are not viewed as social regulations. Proverbs solely express the behavioral actions and special social values accepted by the society. Thus, proverbs can neutralize the effect of other proverbs based on their significations. The proverbs of every society exhibit the normal behaviors thereof in practice and they are reagents of every community's ideology and discretion".

Proverbs are the practical conduct way of the people and teach us their way of living:

"What is our duty in the society? How should we tolerate the calamities and what method should we adopt in the face of the inferior, rascal and stupid persons? How should we avoid wrongdoings? How should we be inclined towards good virtues? Where should we exercise caution? What should we do so as not to fall in the trap of sins? Where should we exercise a reasonable and accepted method so that we might not become eventually regretful and shameful? What are the

outcomes of the heinous traits and unpleasant deeds? And, what are the ways of achieving soundness and blessing?"^[18].

Besides being the mirror of today's life, proverbs also reflect and are credible documents of the culture, beliefs and opinions of the antecedents. The study of the proverbs shows us how our fathers and ancestors have been thinking and it makes us familiar with their spirits. From amongst the mass of proverbs, we can extract and infer the most essential concepts of political, social, economic and instructional concepts. Thus, the anthropological, sociological and historical study of the proverbs is illuminative of many of the truths for the researchers of these study fields because years should elapse in the life length of a proverb so that it can become running on the tongues of the people and we can find many of the ancient proverbs that are still being articulated. This point is indicative of this reality that many of our people's today habits and dispositions are similar to those of the people from the previous centuries.

Proverbs are also the point of the public and elites' culture connection. In the area of the formal and written literature, a poet can get himself close to the people's language and culture when s/he takes advantage of their proverbs within the format of a proverb's representation. In the meanwhile, proverb is a type closest to the formal literary domains meaning that poetry and prose are eloquent and persuasive for they have all the properties of an artwork. In fact, poetry and proverb are wall-to-wall neighbors. Poets and authors have always utilized proverbs for adding to the grace and wetness and expressiveness of their words. Many of the proverbs, as well, are the products of the prevalence of the Persian authors and poets' poems. This interaction and exchange has added to the richness of the precious Persian literature and garnished the people's language. Amongst the services provided by proverbs to the Persian literature is that they can be fruitful in the understanding of the Persian prose and poetical texts. The meanings of many of the verses can be rendered tangible by just a proverb. According to Professor Allameh Homa'ei: "the biggest capital of Persian literature is these very proverbs, as the author believes, for they imply all the human advices and mottos. Proverbs are indeed the compressed forms of every nation's thoughts"^[19].

Nationality:

The most important identity level of every country is nationality that shows an individual's dependency on the "national society". Nationality is formed when all the society members have a proper imagination of its constituent components because the individuals' nationality is formed in the context of the community and culture and the national identity is amongst the natural needs of the human beings for self-recognition and identification of one's own self. Therefore, nationality is the product of social interaction between the individuals. National, historical, cultural and religious interests are important elements of an individual and a society's identity that grants personality and prestige to the

individuals and communities and makes them distinct from the other ethnicities and nations.

National identity is "a process of a nation's consciously responding to its peripheral questions about its past, quality, time, attachment, main and permanent origin, civilizational domain, political, economic and cultural positions and important values of its historical identity"^[20]. Put differently, national identity is a "collection of tendencies and positive attitudes towards factors, elements and patterns granting identity and bringing about integration in the entire country as a political unit"^[21].

For separating the national identity from the other identities, Miller counts several elements:

1. Attachment and collective and common beliefs of the nations for a homeland and its countrymates and mutual commitment towards one another;
2. Having a history and a historical oldness;
3. Having an active identity;
4. People's attachment and belonging to a given geographical place^[22].

The followings are the properties of the national identity:

1. Dynamicity and changeability in respect to time and place;
2. Domination over the individual identities or individual micro-identities and/or other micro-identities;
3. Being a historical topic that emerges, grows and takes different meanings in the course of the historical events^[22].

Nationality's Indicators:

The most outstanding indicators of identity are national identity and nationalistic values. The nations with longer civilizational records enjoy more subtle individual and social identity and Iran, as evidenced in archaeological excavations, has been amongst the civilization-building nations. Iranians have been people who created large civilizations within the format of migrating nomads or settled communities and they engaged in producing culture along with the performing of economic activities. Diversity of language, dialect, accent, traditions and customs, beliefs and opinions, culture and oral literature amongst the originally Iranian micro-cultures in the great and historical land of Iran is expressive of this claim.

A group realizes language as the most important indicator^[23, 24]. That is because language is the base and capital of culture, it is history-building, it is the most important means of transferring experiences, knowledge and human discretion and it is the container for storing the previous generations' thoughts and the ancestors' culture. Amongst the most substantial features of language is its effect on the creation of group solidarity. In addition, language has been enumerated amongst the indicators constructing the nation's personality^[25, 26].

Some know culture as the important indicator of nationality [27, 28] because, considering Iran's populational diversity in various historical epochs and the absence of fixed geographical borders and even a common religion, culture has been the sole common and uniting factor in various times and places amidst the different tribes.

Some have given these characteristics to history and enumerated it amongst the most fundamental and most substantial elements of nationality [21].

Mir Mohammadi divides the Iranian identity elements into four set of values:

1. National values, including the cultural commonalities such as land, language, national institutions, traditions and national literature
2. Religious values, including the religious commonalities
3. Social values, including the social principles and regulations that solidify the society
4. Human values, including all the human principles and regulations disregarding any social and geographical limitations [21].

Gudarzi recounts the following dimensions for the national identity's indicators:

1. Social aspect which includes the common sense of attachment and commitment for the national community
2. Historical aspect which includes the memories, events, personalities and historical rises and falls
3. Geographical aspect which includes a given terrestrial realm
4. Political aspect which includes sense of attachment for a unit political system and values legitimizing the national government
5. Religious aspect which includes the belief in a single religion and its rites
6. Cultural and literary aspect which includes traditions, myths, folklore, art, architecture, language and national literature [20].

Iranians have always been exposed to the invasion and migration of the other tribes and they have exhibited mettle and chivalry in the course of their mythical and epical history with their reflections being clearly visible and perceivable in the epical and mythical texts of Iran. In an investigation of the Iranian proverbs from the perspective of the national identity indicators, five indices can be considered: 1) homeland; 2) language; 3) celebrations and customs and traditions; 4) myths; 5) tribes and religions; 6) virtues and characteristics; and, 7) historical events and incidents

- **Nationalism:**

In defining nationalism in "political encyclopedia", Ashouri writes that "nationalism or patriotism is a sort of collective awareness, i.e. awareness of the attachment to a nation"; this awareness is called national awareness which is most often the creator of a sense of zeal and loyalty and belonging in the individuals towards the nation's constituent elements (race, language, literature, traditions and habits, social and ethical

values and generally culture) and it occasionally causes exaggerative veneration of them".

- Never underestimate your enemy even if it is small; the previous sentence is about being careful and cautious and conscious about the enemy and one should never underestimate any enemy even if it is weak, inferior and small. This is per se indicative of patriotism.

- **Veneration and Exaltation of the Homeland:**

- It is the pigeon of Kazemein [15].

It is rooted in our religious thoughts about the holy shrines and sacred places, including Kazemein. Pigeons have been and are existent in the holy shrines from long ago and watching them in the holy shrines makes Iranians feel a special reverence for them.

- ✓ **Hometown:**

Jawshaghan (Proverb 1): I am neither the chieftain of Jawshaghan nor the citizen of Zavvareh (Dehkhoda).

Kerman (Proverb 31): carry cummin to Kerman and sugar beet to Khorasan (Dehkhoda)

- Carrying cummin to Kerman [15]
- Carrying date to Basra (Ibid)
- Carrying sulfur to Pars (Ibid)
- Carrying steel to India (Ibid)
- Carrying cotton fabric to Yemen (Ibid)
- Carrying beads to Oman (Ibid)
- Carrying pepper to India (Ibid)
- Carrying opal to Yemen (Ibid)
- Carrying date to Hajar [in Bahrain] (Ibid)
- Carrying bowl to China (Ibid)
- Carrying brocade to Constantine (Ibid)
- Carrying sugar to Khuzestan (Ibid)
- Carrying silk to Rome (Ibid)
- Carrying musk to Tibet (Ibid)
- Carrying bow to Chach (Ibid)
- Carrying foulard to Rome (Ibid)
- Carrying sugar to Egypt (Ibid)
- Carrying wisdom to Greece (Ibid)
- Carrying eyeliner to Safahan (Ibid)
- Carrying sea urchin to India (Ibid)
- Carrying arrow to Turan (Ibid)
- Carrying donkey to Bandar (Ibid)
- Carrying sugar beet to Herat (Ibid)
- Carrying spurge to Qom (Ibid)
- Carrying amber to the Green Sea (Ibid)
- Carrying donkey to Khorasan (Ibid)
- Carrying gem to Oman (Ibid)

The above proverbs are applied for a person who carries an object or a good to its primary source or origin. For example, Kerman is famous inter alia for cummin. Additionally, Basra and Pars are well-known respectively for their date and

sulfur. Here, the thing with which a city or a country is known has been used as its symbol or souvenir.

- **Language:**

Language is the secret of the national identity, pivot of culture, tool of communication and carrier of the human thoughts. The individuals' ethnicity-based distinction can be made even in a unit political geography through mother tongue specifically determined for every region. The lingual richness causes the literary richness and vice versa. The rich and profuse language and literature can build culture and show the differences of every nation's culture from other nations'.

In Persian proverbs, Persian language has been introduced as sugar: "Persian is sugar" (Dehkhoda).

- **Celebrations and Traditions and Customs:**

Traditions and customs and celebrations are part of the cultural, national and social identity rendering the human beings' lives purposeful, oriented and meaningful.

- "Like the bride of the Qoreshis"^[15] and "like the Qajars' hats, it has neither liner nor coating"^[15].

- **Myths and Heroes:**

Myths engage in stabilization of the concepts existent in the society's internal and external worlds and their reflections in people's culture, especially proverbs, serve the revitalization of the slept wishes and dreams. National myths formed in the course of time exhibit the national power and the psychological strength of the people.

- Like Qarun Mount^[15]

- **Ethnicities and Religious Minorities:**

Iran is a country with numerous ethnicities and micro-cultures with the latter constructing its Iranian identity. These ethnicities and minorities have lived a peaceful life alongside each other in the course of history and they have guarded the national interests. They have been always sharing the construction of Iran's material and spiritual culture and they have played an effective role in its formation. These ethnicities are also present in Persian proverbs and display an image of their own dispositions, life and manners.

- Arab (proverb 58): "he went to the place wherein the Arab's arrow fell" (Dehkhoda); and, "like Kikais"^[15].

- **Virtues and Properties:**

- "Jews go back to their old accounts when they become poor"^[15]

Use: the bankrupt and insolvent persons search in their old documents and torn papers so as to find an old debtor^[12].

This proverb might have been drawn on a dominant feature of the Jewish ethnicity which is greedy and very careful in its accounts and, when it becomes poor, it searches for the

sources of its financial properties' reductions, its improper endowment or its unreceived debt and account, its selling of goods for lower prices and so forth.

- **Historical Events and Incidents:**

- Like the garden of Eram^[15]
- Like the idol of Kandahar^[15]
- Like Isfahan's main mosque^[15]
- Isfahan suffices us^[15]
- Like Eram^[15]
- Like Kandahar or like Kandahar's pagoda^[15]
- Like Dargaz's Mosque^[15]

One of the other indicators of a country's nationality is constituted of the historical artworks, edifices and relics remaining from the old times but only Iran's historical events and incidents have been mentioned in the proverbs.

Religious Indicators:

The culture of every nation is an amalgamation of the micro-cultures and various elements that make a more general culture named national culture in interaction with one another. Amongst the important national elements is the oral literature that includes myths, tales, lyrics, proverbs and mottos. The study of the proverbs as one element of folklore or the mass culture can well exhibit the dispositions, habits, individual and collective thoughts, sensitivities and various interests of the people. National proverbs retell the wishes, feelings and attitudes, social and cultural conditions and national identity and its indicators.

Years should elapse for a proverb to be prevalently spread and spoken by the people and many of the ancient proverbs are also being currently articulated. Therefore, proverbs should be taken into account in the anthropological and sociological studies. "these short and beautiful sentences are born of the simple people's thoughts and knowledge and they are rich spiritual heritage of the previous generations and they have been handed over from a generation to another and from a language to another so as to be delivered to the future generations and make them familiar with the forefathers' wishes and dreams, sadness and sorrows, likes and dislikes, imaginations and superstitions^[29].

Using their taste and in proportion to their moods, people choose some of these eloquent sentences and use them in their lives and transfer them to the future generations. These smoothed sentences are the extracts of the previous people's thoughts, the relics of the society and the eclectic excerpts of the pure thoughts and original experiences and mottos and they have been delivered to us within the format of proverbs. The main precursor of these pure and wise proverbs is the identity elements of their constructors and users and it is by the analysis and investigation of these proverbs that the aforesaid elements and indicators can be separated, classified and analyzed.

Since the beginning, religions have played a more positive and more effective role in granting civil and social identity to

the mankind. "If this claim that the religions have exerted a considerable effect on the building of civilization can be acceptable, it has to be accordingly assumed that religion has played a determinative role inter alia the human culture-building elements and, in other words, religious culture can be revitalizing, development-creating and civilization-building".

Religious identity can be studied in two levels: individual level which is equivalent to individual religiosity and collective level which is equivalent to the societal or national religiosity. Religious identity is multidimensional like identity in whole and it is a compound concept consisted of dimensions like beliefs, virtues and rituals and also historical, social and cultural issues.

Religious matters have been extensively reflected in the proverbs due to their being intensively mixed with the Iranian people's lives. Religious teachings and issues, including concepts, terms, rites and deeds, days and religious places, holy figures and ĀYĀT and hadiths have been seriously manifested qualitatively and quantitatively in the proverbs. The study of this set of proverbs will be well indicative of the people's orientation and attitude towards these religious concepts and teachings and the extent to which they have been internalized.

The present article elaborates and investigates all these issues in four general categories due to the vastness of the topic and the necessity of a limited presentation of them and avoidance of prolixity:

The effect of the holy Quran and religious texts on the proverbs and mottos

1. Religious concepts, terms, rites and deeds and virtues
2. Religious names and places
3. Religious and Shiite issues

- **The Effect of the Holy Quran and Religious Texts on Proverbs and Mottos:**

One of the proverbs' sources in the whole world is the religious and sacred texts and sentences by the preachers and prophets and holies and theosophists. The effect of religious literature on the Persian proverbs is well evident in what has remained from before the advent of Islam as well as what has been made after Islam's entry. Amongst these are the effects of the holy Quran's ĀYĀT and the prophet's hadiths on proverbs.

A) Holy Quran:

A part of an ĀYA has been occasionally exactly mentioned; such as:

"A single-coin sparrow does not sing Ennā A'atāinā" (Dehkhoda) or "a single-coin sparrow does not sing Ennā Anzalnā" (the story letter) ["Ennā A'atāināk Al-Kawthar", SŪRAH KAWTHAR, ĀYA 1; and, "Ennā Anzalnāho Fi Laylah Al-Qadr", SŪRAH AL-QADR, ĀYA 1].

A reference has been sometimes made indirectly to the purport of an ĀYA:

"Jesus should exercise his religion and Moses should exercise his religion" (Dehkhoda) ["Lakom Dinakom Wa Lia Din", SŪRAH KĀFERŪN, ĀYA 6]

"Nobody is put into another's grave" (Dehkhoda); it points to the ĀYA "Wa Lā Tazero Wāzeratan Wezra Okhrā" (AN'ĀM, ĀYA 164).

"There is laughter after every cry" (Dehkhoda); it refers to the ĀYA "Enna Ma'a Al-Osr Yosrā" (SŪRAH SHARH, ĀYA 4).

"Jazā Allah Al-Masā'eb Koll Khair/Wa Enna Hia Jara'ato Qasasi Beriqli"

"Wa Mā Shokrā Lahā Ellā Lāni/Arafto Behā Adowwi Min Sadiqli"; it refers to the ĀYA "Enna Ma'a Al-Osr Yosrā" in SŪRAH SHARH, ĀYA 4.

"When the fire is started in the thicket, the wet and the dry burn" (Dehkhoda); it refers to the ĀYA 25 of SŪRAH ANFĀL: "Wa Ettaqū Fetnatān Lā Tosebn Al-Lazin Zalamū Minkom Khassah".

B) Hadiths:

Use of the exact hadith:

"Al-Khair Fi Mā Waqa'a"

"Hobb Al-Watan Min Al-Iman"

Use of the hadith's purport:

"The knee of the camel can be tied through reliance in God"; it refers to the hadith "E'eqalohā Wa Al-Tawakkol"

"The God's hand is with groups"; it refers to the hadith "Yadollah Ma'a Al-Jamā'ah"

"The first thing created in him by God does not work" (Dehkhoda); it refers to a hadith from the prophet "Awwala Mā Khalaq Allah Al-Aql"

"Believers are mirrors of believers" (Dehkhoda); it is the translation of the hadith "Al-Mo'men Mer'āt Al-Mo'men".

"Cesspool does not have any water when compared to the generous sea" (Dehkhoda); it refers to the prophet's hadith "Āt Elā Al-Nās Mā Tohebb An Yo'ti Elayk"

In general, Dehkhoda has mentioned more than 350 ĀYĀT, 340 of prophet's hadiths, 300 hadiths from Imam ALI (PBUH), a few revelation hadiths and narrations from Imam Hasan (PBUH), Imam Hussein (PBUH) and Imam Ja'afar Sadeq (PBUH) in his valuable book of "Proverbs and Mottos".

- **Concepts and Terms Related to the Religious Rites, Deeds and Virtues:**

Rites and Rituals:

- "His elephant is feeling nostalgia for India" ^[15]
- "Like the Qoreshis' bride" ^[15]
- "Like the pottage of Qajars" ^[15]
- "Like the Qajars' hat, it has neither liner nor coating" ^[15]

Each of the abovementioned proverbs points to a particular tradition and custom and they all have been narrated along with other proverbs for us. For instance, Hindus have special beliefs amongst which the veneration of elephants and decoration of them in their special ceremonies can be pointed out.

- **Religious Issues:**

"It is the pigeon of Kazemein" ^[15]
 "Your travel to Karbala has been an excuse" ^[15]

- **Religious Names and Places:**

Kaaba:

- "If it was not for the stick of the ruler, the Negroid would vomit out of drunkenness in Kaaba" ^[15]

Usability: the task of education or upbringing and the task of management and governance is infeasible without seriousness and exertion of force and pressure. Lenience and softness cause disruption in the managerial domain and tasks. In Islam and in our beliefs, Kaaba is the place for worshipping the God and it is inconsistent with drunkenness.

- "They think of Ali Abad as a city" ^[15]
- "Like the mountain of Abu Qabis" ^[15]
- "Like the Mount of Uhud" ^[15]
- "Like the Mount of Alborz" ^[15]
- "Like the Mount of Alvand" ^[15]
- "Like the Mount of Bidvaz" ^[15]
- "Like the Mount of Thabir" ^[15]
- "Like the Mount of Thahlan" ^[15]
- "Like the Mount of Qarun" ^[15]

It is evident and vivid that mountain has been a sign of power and magnificence to the forerunners since long ago.

Common Human Themes in Proverbs and Mottos:

There are many examples of the common human themes in proverbs and mottos and they can play key and significant roles in the civilizations' interactions and conversations but not all of them can be presented herein. However, several examples are mentioned herein for clarifying the issue:

1) Love and friendship: undoubtedly, the common discourse begins in all of the religions with "advising about love"; if you love yourself and want to remain persistent, you should constantly keep this call in your mind:

- "Be like a milling stone; receive coarse and give soft"

The belief we have had since past about the milling stone signifies its vastness and wideness and the above proverb holds that one should be large in heart like it.

2) Honesty and Truthfulness: explicitness and uprightness are the biggest attributes of a religious and civilized human being:

"Truthfulness brings the satisfaction of the God; I have never seen a person lost in this right path" ^[15]

"Man Sadaq Allah Najā" (Al-Qāmūs Al-Amthāl Al-Arabiyah, p.431)

3) Work and Effort and Reliance in God: reliance and trust in the divine blessings and confirmations along with efforts and endeavors and resort to the instruments and tools are the surest ways of reaching the positive goals.

- "Like Indians" ^[15]

By Indians, a fearful robber is intended here. The mountainous conditions made warring, industrious and courageous persons out of Iranians. The climate of these two territories have been generally influential on their psychological and ethical attributes because the mild climate of India and its farms eased the Indians' lives and there were no problem imaginable for them so that they could be instigated for overcoming them. Conversely, Iran's climate and its lands that are full of mountain and hill and the troublesome life made Iranians severely fight with badness and ugliness. The reason for this belief of Iranians about Indians might have been the same thing.

4) Importance of Knowledge and Science: the real society is the one wherein all the members learn in their whole life.

"It was ordered by the truthful prophet that one should search for knowledge from the cradle to the grave"

"Otlebū Al-Elm Min Al-Mahd Elā Al-Lahd" (Mo'jam Konūz Al-Amthāl, p.90)

5) Theory and Practice: theoretical knowledge should be accompanied by practice otherwise the inactive knowledgeable man has no usefulness and the classroom of his lessons will be fruitless and devoid of any effect.

"The inactive scholar is like a honeybee producing no honey" ^[15]

"Elm Belā Amal Ka Shajar Belā Thamar" (Mo'jam Konūz Al-Amthāl, p.90)

6) Abstinence:

"Abstinence makes a man rich" ^[15]

"Al-Qinā'ah Kanzon Lā Yafnā" (Mo'jam Konūz Al-Amthāl, p.69)

7) Consultation: it is necessary in all the individual and social affairs as the foundation of all the tasks.

"Intellects are assisted by intellects" ^[15]

"Amrohom Shura Bainahom" (Holy Quran, SŪRAH 42, ĀYA 36).

8) Hopefulness:

"A man is alive with hope" ^[15]

"Lā Takhroj Al-Nafs Min Al-Amal Hatta Tadhola Fi Al-Ajal" (Mo'jam Konūz Al-Amthāl, p.16)

9) Humbleness and Modesty:

"Humbleness enables you rise your head loftily" ^[15]

"Man Tawāza'a Li Allah Rafā'ahū" (Mo'jam Konūz Al-Amthāl, p.151)

10) Forgiveness and Mercifulness:

"There is a pleasure in forgiveness that cannot be found in revenge" ^[15]

"Al-Afw Enda Al-Maqderah" (Mo'jam Konūz Al-Amthāl, p.96)

Figuring out the source of the people masses' literature, including the proverbs and mottos and myths and stories, is amongst the effective ways in creating mutual understanding and sense of altruism and sympathy between the various nations of the world and actualization of the civilizations' talk. The investigation of such works can elucidate the preliminary physical and affective needs of the mankind and, undoubtedly, making efforts for satisfying these needs would assist the fostering of sense of brotherhood. And it is here that the human beings can better recognize each other and each will see another as a member of the great human family in this earthy planet. The cosmopolitan mindset will be gradually formed and everyone will shout it along with Muhammad Eghbal, the famous Pakistani poet, away from selfishness, racism and blind religious bigotry and without boundness to a given territory and border that:

"We are neither Afghans, nor Turk and not even Tatar; we have been born on the grasslands from a branch"

"It is forbidden for us to distinguish the color and the odor for we are fostered all by one new spring"

In other words, the human beings' reaction to the artworks, including literature and, in its special sense, the proverbs and mottos, is one of the passive effective intellectual and affective instruments of human beings that can be used for purification and purging of the psyche.

CONCLUSION:

Proverbs are subsystems of the public culture which is per se a component of culture or an important indicator of nationality. Due to their extensiveness, effect, prevalence and importance amongst the people, proverbs mirror their opinions, beliefs and thoughts. Thus, nationality enjoys a significant stance in the proverbs. The study of the Iranian proverbs, especially in the two areas of the national and religious identities and the indicators of each, indicates the degree to which the people have been bound to each of these two identities and their nine indicators. Moreover, the effect of each identity types can be exhibited on the other identities. Due to their intensive amalgamation with the life of the Iranian people, religious issues have been extensively reflected in the proverbs; the studied indicators are the effect of the holy Quran and the religious texts on the proverbs; concepts, terms, rites and deeds and religious virtues; holy names and places; and, also religious and Shiite issues.

ĀYĀT and hadiths have been occasionally directly and sometimes indirectly reflected in the proverbs. For the recent set, an exact number cannot be determined because some proverbs are the exact translations of the ĀYĀT and hadiths and/or drawn on religious teachings. The proverbs belonging to this group demonstrate the limits, conditions, kinds, quality and aspects of one of the concepts and terms. In the area of the religious and holy names and places, properties, virtues and beliefs of the people in these names and places have been reflected in these proverbs/

Amongst the indicators of nationality, five cases like homeland, mother tongue, ceremonies and customs and myths and ethnicity have been selected for evaluation.

Amongst the various kinds of the ethnic and racial, climatic, theosophical and religious homeland, two cases have been reflected in the proverbs; in the area of the climatic homeland which is the hometown and the city or the village place of living, the mentioning of Iran's cities in the proverbs can be specifically pinpointed. The theme of these proverbs is mostly comprised of extolment and denouncement of the general dispositions and spirits of every city's people, natural and climatic issues and attachments and ascriptions of every city, including souvenirs, clothing, food, attractive sights and historical and recreational places.

As one of the other indicators of national identity, as well, language has been reflected but not so frequently in the proverbs. Persian language and Turkish language have been respectively introduced as sugar and art along with Arabic language. In the meanwhile, emphasis has been made on the preservation of the local language and dialect in some proverbs.

In the area of the Iranian ceremonies, rites and traditions and from amongst the proverbs belonging to this group, as well, precious information can be attained about the quality of the Iranian traditions and customs as well as celebrations.

A person might not be found denouncing truthfulness, magnanimity, chastity and industriousness and other positive attributes and confirming falsity, hypocrisy, treason and other unfavorable features. Thus, the common themes and concepts can be found in all the nations. Although this can be generally doubted in terms of these matters' importance, every nation has proverbs and sayings for respecting these values in line with the promotion and veneration of its valuable teachings hence they cannot be considered as quotations and excerpts rather they are to be viewed as numerous cases and agreements of and on an issue. Now, if such values are shared by two nations, common religious teachings would overshadow the nations as originated from such an element as "common religion" following which the two nations would be stepping on a single path and reaching an equal level in terms of their teachings and values.

On the other hand, the proverbs of a nation are not identical in terms of their structure and users and some proverbs are literary and wise in such a way that they can be substantiated in the formal texts unlike the proverbs that are slang in terms of words, texture, meaning and user and they can be often found in the people's conversations and not in the written and documented texts of the various times. As for the influence of the nations' proverbs into each other's territory, it can be stated that the movement of codified translation and narration and the political and governmental relations have enabled the literary and formal proverbs of each culture find its way into another because writing and speaking in slang style are not

pleasant in such cases; however, the slang proverbs have found their way into the other nations as a result of contact and adjacency of the nations' people in migrations, traveling, business, occupation and so forth.

The comparative study of the nationalities and their reflections in Persian proverb pave the way for finding methods and techniques of identifying and supplying proverbs in the international and global scales. If we wish to have a correct universal view and proper recognition of Iran and Islam as well as the Persian language, exporting of the proverbs into the other cultures can be a particular solution; this means the selection of the proverbs with human and public themes; topicalizing them through mentioning their Persian nature, translation into various languages, mentioning the correct Persian form, placing them in the global resources like dictionaries, charters, international declarations and virtual networks, use of proverbs in the process of Persian language teaching, making films and animations based on the proverbs and stories, offering the artworks stemmed from proverbs such as painting, calligraphy, theater, statue and thousands of other methods and plans all of which demand the amorous efforts of the Iranians.

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