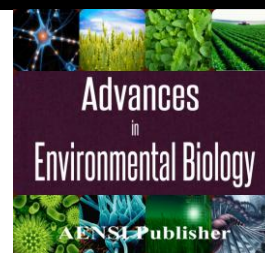




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Stones and Their Application in the Persian Poems

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ABSTRACT

In the world, there are more than 30,000 stones and among them, 50 kinds of them are materialistically valuable which are being used in the jewelry in different shapes. The unknown world of stones is the world of life; since all mountains and stones seem as the solid things, but they are along with fluctuations of energy. The people around the world are used the valuable stones for a long time ago (thousand years ago to the present time) and the old tribes in terms of their belief to the magic power of the stones used them in different fields such as protection, decoration, medication, futuristic, etc. Based on the beliefs of predecessors, the stones have an especial place and they are used for medication, enchantment, etc. But the literary works of Persian literature are enriched with the stones which refer to the medical aspects and also show the especial characteristics of stones. In the Persian poetry regarding the viewpoint of predecessors, some of the stones have originality and due to the earth's activities and the desirable conditions especially the effect of sun – light, they change into the other gems within the heart of mines. The present paper studies the evolution of the most well – known stones in terms of their name, origin, shape, color, physical structure and their characteristics in the Persian poetry.

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INTRODUCTION

There are different ideas about the formation and evolution of stones. Some of the researchers said that their evolution is resulted from the internal changes of the earth as well; the others stated that their evolution is under the effect of atmospheric factors. The idea of the predecessors about the evolution of stones is: Because of the excessive heat, the muds change into stone in a place as the people call it the place of that gem [as their habit]. Therefore, the orientation of most mines is based on the sun light as well, the stars. In addition, each brilliant gem is blue such as crystal, ruby and emerald but the opaque gem is associated with the earth of the material or substance such as turquoise, azure [6]. Also, there are various factors in the variety of the color of jewelries. Additionally, the constituents of the stone's structure and the environmental conditions of stones' formation play an important role in their color. The idea of predecessors and scholars about the color of jewels is that: First, the color of most stones was white and then, they become into dark or black and also the rest of colors is between white and black; it means that by the use of white, we reach black which is the end of colors. And by combining white and black, different colors will get for instance, the combination of yellow with the other color such as blue results into green (*Ibid*, p.: 21). The aim of the present paper is to study the most well-known stones in terms of their name, origin, shape, form, color, physical structure and their characteristics based on the view of the old predecessors, the common beliefs, etc. in the Persian poetry and prose.

Origin and the evolution of stones based on the view of poets:

In the Persian poetry regarding the viewpoint of predecessors, some of the stones have originality and due to the earth's activities and the desirable conditions especially the effect of sun – light, they change into the other gems within the heart of mines. In the poems of most poets, the effect of time was significantly considered in the evolution of the stones to the gems.

Diamond:

Diamond in terms of its shape, brilliance, sharpness and especial characteristics has an important role in the Persian literature and poetry and in most couplets, it was a mean for visualization; for instance, the brilliance of

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thunderstorm, the shining of the teeth of the beloved, the drop of tear, etc. are accounted as diamond in the Persian poetry (similie). Since diamond is being used for cutting the jewels, so its hardness was important for the poets. Since, the jewels are being cut by diamond, so the poets considered wine for the happiness of the world. Nothing affects diamond unless tin which broke it. This meaning was seen in the poems as well; the toxic feature of diamond was mentioned.

Bossad (Coral):

Bossad or coral in terms of its color and emergence or evolution has an important role in the Persian poetry. The poets consider the color of coral which is red. Bossad because of its red color was used in the Persian poetry such as the lips of beloved or wine as similie or metaphor.

Crystal:

Crystal is used in poems as an adjective for dishes or to describe the body of beauty women as metaphor or similie such as Jame Bolurine, Daste Bolurine,

Bijadeh:

Bijadeh because of its color and its adsorption power was important for the poets as they use it in order to express their ideas. The beloved is asked to make red the color of wine as the color of his/her face. The power or adsorption power of Bijadeh is mentioned. Bijadeh by seeing the face of beloved faces love as it adsorbs the moon from galaxy. The lips of beloved or the wine are described as Bijadeh.

Tutty (Zinc oxide):

The old predecessors believed that tutty increases the sight of eyes. As in Norooz Nameh: tutty increases the power of your eyes [4]. Due to the role of tutty which affects the power of eyes, it refers to the beloved in the Persian poetry.

Jaze'a:

Jaze'a is a white and black gem which is being seen in the Persian prose and poems. The poets based on the belief of sages and scholars believe that this kind of stone leads into the bad and terrible dreams.

Khar Mohreh:

In the Persian literature, this kind of stone refers to the insignificant and invaluable things. In the poetry, usually Khar Mohreh is against the valuable La'al/ruby.

Turquoise:

In most of the Persian poets, turquoise refers to the cloths, throne, etc. During the old times, turquoise is used in order to describe the blue sky as similie. The role of turquoise as Aqiqi refers to the clothes for the grieving customs as metaphor but the cloths for the happiness customs is prior.

Rokham (White marble):

The white stone in the Persian poetry refers to a kind of stone which is from the walls and the other things and it is rarely used in the other meaning. In the Persian poetry, Rokham used as metaphor and refers to the impudence because its brilliancy as most poets consider it as the unclean thing and they believe that if it becomes dirty, it won't be clean.

Emerald:

Emerald is the valuable green stone. The more it is, the most valuable will be. In the old times, the people believe that emerald is being got from the mine of gold. The color of this stone is used for describing the color of plants as metaphor. Sometimes, for describing the beauty face of beloved, the color of emerald is used as similie. The scholars believe that this kind of stone prevents the movement of vipers and makes its blind [10]. This feature is so important for the Persian poets in their works.

Opal:

Opal is a kind of valuable stone which is being called as gem. And its origin is the territory of Yaman. Opal in terms of its application in Persian poetry is used as metaphor or similie for tear, lips of beloved and wine. Due to its red color, the poets used it as metaphor for the Bloody Tear.

Talc (mica):

The importance of Talc is obvious for the Persian poets as well, the Persian poetry. Talc is called also Abarq. So by the use of solvable Abarq, the fire does not burn it and it changes into Wine. So, if you use it such

as water, it cures you like elixir such as wine [3]. The use of Abarq when you want to enter the fire, it prevents your burning [6].

Amber:

Amber is a kind of stone and by using it, its power or adsorption power increases. This feature is mentioned in most of Persian poets. The sages and scholars used it as the Rafehe Yarqan. The others said it is useful for soda [7]. In addition, amber is along with the feature of happiness and its red color indicates it [9].

Azure:

Azure because of its dark color is accounted as metaphor for describing the blue sky. Sometimes, the poets used azure for the grief of heart.

Ruby:

Ruby is the valuable stone and its color is red and the most valuable kind is Badakhshan ruby [3]. This word is being used in the Persian poetry and the poets used it as a mean for expressing different meanings because of its especial features. The other feature of ruby is that: if you use it, you will be safe from the bad events or terrible dreams. Ruby is used in three meanings as metaphor: lips, wine and tear.

Pearl:

Pearl is the other valuable gems which is used in the Persian language or literature as Dor and its features are obvious as orphan, hard, hidden things, etc. [8]. Most of the poets considered its features or emergence as the spiritual and literal implications in their poems. The way of its emergence in the Persian poetry was so important from the past times. The scholars said that by pouring the drop of rains inside the shell, the pearl will form. In the literal devices/figures, pearl is being used for the good words as simile and metaphor. In the Persian poetry, the beads of pearl in terms of its color, shape and brilliancy are described such as the flowing tear, rain, teeth, etc.

Mohr Tab:

This is a kind of bead which faces fever by the removal feature. In most books, the scholars or sages used it for curing or treating the diseases. In Tansukh Nameh, some stones were used for removing fever as Mohr Tab is one of them. Khajeh Nasir said: if the person faces severe fever, this stone will be effective [5]. And if this stone is used for the patient who suffers severe fever, this stone can be effective and useful. The other feature is that if a person suffers fever, so by putting this stone in his/her mouth, the fever will decrease [5], second articles, first chapter.

Mohreh Mar:

This kind of stone is being got from the body of animals. At first, it is soft and then it becomes hard. During the old times, it was used as cure for the person who suffers the poison of snake.

Yaqut (ruby):

Yaqut is the other stone which is used in the Persian poems in terms of its especial features. Its color, hardness, and therapeutical features are so obvious. The poets believe that there is a relationship between the red color of Yaqut and the light of Zohreh star. One of the features of Yaqut is that it removes grief and brings happiness [1]. Yaqut is used in the literary devices such as the Bloody tear of beloved, red lips of the beloved and the red color of wine are described by Yaqut.

Conclusion:

The world of stones is full of mystery. The stones are things which were created by God as the humans use them in order to earn money. The significance of stones was important for the scholars during the past times such as Paracelsus, the well-known physician of European world during renaissance and also Ibne Sina, the author of Qanoon and Khajeh Nasiroldin Toosi, the author of Resaleh Joharieh discussed the world of stones and also their features. They added that stones are useful for curing most diseases and overcoming the problems of life. In the old medicine, the use of stones was so important and the people of those eras believed this idea as well, they believed the other aspects of stones such as protection, medication and also futurism. For this reason, the stones are used in the tombs of great emperors of China and the religious customs of Native Americans. Additionally, the poets believed the features of stones and they mentioned them in their works in forms of metaphor or similes. The stones because of their color, apparent features, and their effects have an especial role in the poems and proses. The Persian scholars use the stones as means in order to express their ideas in spite of the apparent features of stones or their beauty. The brilliant gems are used for describing the lips and tear of

beloved and also wine. They consider poverty as Talq in order to be safe from the fire. In general, some of the features and the effects of stones in the poets are presented as follows:

- Yaqut or ruby in terms of its especial color and therapeutical features is important for the poets. Also, one of the features of ruby is that it brings happiness and removes grief.
- Yaqut is used in the literary devices such as the bloody tear of beloved, red lips of the beloved and also the color of wine in the form of metaphor or similie.
- In the poems of most poets, the importance of time was obvious because due to the pass of time, the stone changed into gem.
- Diamond because of its shape, brilliancy and sharpness is so important in the Persian literature and in most instances; it is used as a means for visualization. The light of thunderstorm, the shining of beloved's teeth, drop of tear are described by the use of diamond as metaphor or similie.
- Mohreh Tab is a kind of bead which is used for removing fever.
- Pearl is the other valuable gem which is used in the Persian literature as Dor and its aspects such as orphan, hard, hidden things, etc. are obvious. Most of the poets considered its features or emergence as the spiritual and literal implications in their poets. The way of its emergence in the Persian poetry was so important from the past times. The scholars said that by pouring the drop of rains inside the shell, the pearl will form.
- Ruby is the valuable stone and its color is red and the most valuable kind is Badakhshan ruby [3].
- Bossad or coral in terms of its color and emergence or evolution has an important role in the Persian poetry. Bossad because of its red color was used in the Persian poetry such as the lips of beloved or wine as similie or metaphor.
- Jaze'a is a white and black gem which is being seen in the Persian prose and poems.

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