Abstract:

Kamaluddin Vahshi Bafqi is the poet in the sixteenth century in Safavi era. He was not indifferent as the poet's Shiite Muslim religion and their beliefs and commitment towards ethical and cultural and religious situation in your community. According to his thoughts, desires and beliefs of many religious concepts is reflected in his poems. The works of the poet reflects on religion, morality, religious, political and social policies of the poet and his community. Vahshi Bafqi as the religious poet and committed has beautifully reflected many religious teachings such as ethics and wisdom, prayer, Ascension of the Prophet (PBUH), influence of the Qur’an and the sayings and teachings of pure Imams (AS), prophets and imams appearance, jurisprudence, Thanksgiving, mysticism and mystical love, believe in the Hereafter and heaven and Hell, belief in fate and so on poetry and his works and sometimes it's exquisite illustrations, and content creation which has been influence and attract the audience and his readers word.

Keywords: Vahshi Bafqi, ethics, religious teachings, books of poetry
Introduction:

Moulana Kamaluddin Vahshi Bafqi is the prominent poet in the sixteenth century in Safavi era. He was born in 939 Hijri in Bafgh, Yazd. After his brother Moradi to help him, And his master Sharaf Ali Bafghi, learned the necessary knowledge, at the beginning of his youth left home and went first to Yazd and Kashan where he worked schooling. Not long after he returned to Yazd and for lifetime lived in the city in his seclusion to praise rulers of the city. Some people like Molla Fahmi Kashi and Keidi have been said satire. Vahshi died in 991 Hijri and was buried in pir Borj of Yazd city. He poet of the poor, refugees, hermits, pious, humble, sincere, generous, religion, medicine was committed that his poetry is full of inner sorrow. Divan poetry with verses in the form of a 9111 sonnet, ode, Masnavi, quatrains, the piece is a combination of acrobatics and refrain. His Masnavi and sonnets makes up the bulk of his Divan. Famous poets "school event" and invented is a new mode called "Vasakht". Couplets scattered addition, three of famous Masnavi by the name of Khildebarin, Farhad and Shirin, Nazer and Manzour and for the following three to Nizami Ganjavi is written. His poetic language is simple and close to the language of audiences and the general public. As Zabihullah Safa, "sometimes it is as if your daily speech provides that" (Safa, 2010: 290). He Shi'ite poet and is committed to place elements of a collection of poems and religious teachings and beliefs is filled. Islamic culture is a rich culture, rich in content and deep intellectual elements that exist in the history of the intellectual power of many poets Muslims and non-Muslims. Although Vahshi Bafqi to poetry and verse romances and famous lyrics, but in the context of the elements of his poetry has tried to religious, cultural, historical, social, natural, and so seek help. Among his attention to elements of culture and Islamic religion throughout his poetry, beauty and has more depth to his poetry. Vahshi attention to the themes and religious elements so deep and widespread that even in praise commends the religious element is used. Vahshi poetic language to portray many aspects of Islamic culture and religion of its kind is commendable and his attitude to the rich culture and straw incorporation of elements of this culture with poetic language of his art in particular, is remarkable. Significant frequency in the Vahshi poetry of poems and couplets of his instruction has been seen especially in his masnavi. Where Vahshi in these Masnavis earned the opportunity to express moral exhortations and sermons and advice is wisdom. It features Khildebarin Masnavi and Nazer and Manzour and to the poet have two more chances to finish it there. Vahshi has paid attention in the expression of moral issues by looking at the Quran and prophetic tradition to the plan's moral teachings in their lyrics. His poems are simple and pleasant contacts from your moral vices such as greed, pride, jealousy, worldliness and moral virtues such as humility discouraged and to Adornment, justice, loyalty, silence, contentment, patience, sugar, etc. the order. Khildebarin Masnavi that mimic the wild and the development of military Makhzan al Asrar, full of problems and elements of legal, moral, and religious and faith and mysticism.

"Kholdebarin has ordered in front of Makhzan al-Asrar" (Fakhralzaman Qazvini, 1984: 183)
2. Religious elements in Vahshi Bafqi poetry

Vahshi Bafqi is Shiite poet and known in the field of mystic and themed of lighting and romantic parlor. He is often unambiguous language and in the context, will help several elements that including their heavy use of religious elements in many ways his poems appear in different layers and has been promoted his poetry level and caused of beautiful imagery and better transmission of content. The various manifestations of religious culture with the theme: ethics and wisdom, Ascension a manifestation of the Qur'an and the Hadith, the prophet, jurisprudence, glorifications, mystical love, prayer, imams and others in the face of wild poetry has wide coverage, as he is known among the people as a religious poet and known. Although Vahshi Bafqi is famous for the lyrical love poem and poems, his poetry is full of elements of religious culture. Vahshi uses the various spheres of religious words such as liturgical, doctrinal and emotional. Glorifications and unity over the Divan poetry Vahshi Bafqi especially at the beginning of each poems, have been composed verses of monotheism, worship of God and enumerating traits and his blessings and prayers by him, that the literature of slavery and his religious beliefs to show the beauty and strength.

The sweetness of the means of expression is seasoned language section

(Vahshi Bafghi 792, 2012)

String your name, you're on the court, including're Preemption

Production of construction and the jewel of the crown jewels of the existence

Vision toward the creation of institutional infrastructure loose power

(the same 713)

Belief in the Resurrection and Day of Judgment and punishment of acts of religious teachings is reflected in the lyrics Bafqi.

In the resurrection, when they know Vahshi that the rest is that it's bloody body and not Shroud.

(the same 191)

Belief in fate:

Where Vahshi denies, other blades force him to his fate.

(the same 246)

Vahshi religious teachings and religious imagery and content creation and is aware of the terms of this science.

In the House of Poetry sorrow was like eating universe or God forbid fasting on Eid.
1.2. Belief in the Ascension of the Prophet (PBUH) and the Ascension Compose

Ascension without a doubt one of the fields emerging from the thoughts and emotions, and religion and the place of performance and art of writing is Persian poets, Containing the leak transcendent ideas and intellectual and hobby and and principals speakers smoothness and good conscience and awareness of the culture and Islamic faith that Bafqi is an outstanding example of them. Bafghi has composed of two poems levitation "Farhad and Shirin" and "Nazer and Manzour", and confirmed access and ascension, his vision of the divine miracle is depicted in verses pithy. It seems that in the presentation of their reports of levitation is more influenced by Quranic verses and hadiths. Ascension in the last two years of the life of Prophet Muhammad (PBUH) in Makkah happened. The Night Journey and the sky is the will of God and accompanied by Gabriel trustee and mixed by amazing and fantastic as was shiny. Prophet magnificent and spiritual journey to the Sacred House or the house of Umm Hani - the sister of Imam Ali (AS) – began and night after night prayers went to the Al-Aqsa Mosque and after crossing the throne Sedratol Montaha place to get close to God and achieved the highest levels of perfection and Mecca at dawn to return and report the Sky short trip to Muslims, he said. This is outlined in the chapters of the prisoners and Najm. Bafqi to comply with the Nizami Ganjavi in his Masnavi faith and your love and devotion for the Prophet (PBUH) and has expressed his heavenly journey.

Gabriel's pass on the edge of Sedreh said goodbye to Sedreh.

All round Devon heavenly light hearted mother Hani home.

Most of angels have woven together across the state to the throne.

All spheres of influence were the peak period because the heart of darkness cleared.

Gabriel takes the mystery out of the ring and pelvis location.

His shiny square from the seventh to the eighth floor Khan bowl of poison.

Ninth World Atlas was proud of his feet footstool.
2.2. Mystical love in Vahshi Bafqi poems

There is a bond of love of God which has been entrusted with the essence of man he has become and the true love is always looking for God and man. Mysticism is also one of the categories that always causes the mind and seeking truth no matter how big Iranian poets have been occupied and most of them, his poems have been made to this element clean and brightly decorated. Love in Persian prose has two major effects, First human love or virtual, and the second is the divine love or mystical. Bafghi Vahshi Wadi Kamal al-Din in both virtual and real love is stepped and trained seals, but the love she had followed him, the poem monitors the order said, Divine Love is not human love, Vahshi love is not the mystical beauty of animal and sensual pleasures away and the mystery wreck stamped repeatedly in his speech commended. Perhaps at first glance, more lyrics of Vahshi concept in mind earthly love to do, but his virtual love means to love theology and mysticism knows. Bafghi in sonnets and couplets of poetry we encounter mystical flavor and pleasant interior of the residence in garden love and mysticism. Erasure of worldly concerns and material pleasures and self-purification and refinement and smoothness blind soul and mind would be reaching the source of knowledge and truth.

Apart from clearing out your heart and verve If you bubble up because the tent was empty on the water

(Vahshi Bafqi, 157: 2012)

Bafghi necessary to connect and to his beloved annihilation verbs, and no fade and ravish knows says:

Who does not like to flaunt it to the one that was filed May be connected with the sun.

Who does not love the way the door hit you in the manifestation of love if all you do is sleep there.

(the same)

Bafqi knows the spiritual love higher than the earth love and knows the spiritual love more arduous, and notes that to achieve true love to virtual love behind.

Rahi has long been a home to lovers of the desert is a virtual love.

(the same 163)

Blessed desert and the valley of love and happiness he Contact Happy days

Blessed is he who makes the morning darkness separation plug dinner lighting

(the same 774)
2.3. Portrait of prophets and imams in lyrics Bafqi

Bafghi Divan manifestation of signs and allusions to religious and Quranic stories and is decorated. "The story of Qur'anic prophets, especially in sectors related to certain historical events is the opinion of a group of Muslims." (Yazdanparast, 2005: seventeen) in the form of the story of Prophet Ibrahim and Prophet are considered as examples. Adam repented in science and lovemaking, Noah stability on the right, Ishmael resignation, hope and patience Jacob, Joseph beauty and chastity, honor and leadership of Moses, the patience of Job, David, in song and warfare, Solomon ruled in glory and judgment, John asceticism and worship and piety, kindness and piety of Jesus, Abraham's faith and monotheism, the Prophet Muhammad in Akhlaaq, and etc distinctive and famous. Among the Imams, Imam Ali (as) has higher character and the unique and comprehensive of all moral virtues. Many poets have long ago in praise of the virtuous master Ali (AS) have composed poems lean and tall. Bafghi only to praise the virtues of Imam Ali (AS) are not satisfied, but the Imam's words of support for his literary works. Bafghi has paid special attention to religious concepts. His praise of Imam Ali (AS) has written numerous poetry praising Imam Ali (AS) Lyrics Bafghi divided into two parts: the common attributes in part to the lingering panegyric justice, courage, bravery, etc. partly to express his religious attributes attention. There are his prayer and their supplication special attention to the prayers of Imam Sajjad (AS) in Sahifeh Sajadieh that some of the wording and meaning of certain terms correspond with those prayers. Among the numerous verses about God's prophets wrote Bafghi. Each of the following lines Bafghi Divan refers to the story of one of the prophets.

His opponent hundred flowers blossom accuracy of the night on fire Golestan Khalil Allah be glad tiding

(Bafqi: 2012: 555)

If you were not you would keep his infallibility fence was breached, the obsession with Satan

(the same 387)

He is telling the story of Job, and wait a few more of us cannot wait that Job was

(the same 228)

Win the idol and mirth eternal life now you think Khader water of life now.

(the same 348)

Shoulder pain, severe wounds crowned king lovers saw Zachary demand

(the same 392)

Like Elias, who crossed home on Oman pumped away used because Solomon

(the same 751)
Who is Christ around the world planetarium that pulls up like a seal upon soil
(The same 473)
Mohammad faucets and "Crazy Time" day and night time the contract order
(the same 805)
Do not want to follow it everywhere Land of Fire Kalim clear vision Moses sought
(the same 390)
Intrigue thousands of Noah's flood is more like water in its tail blade juicy secret
(the same 524)
If the enemy takes the knife and tub suction head like if you have to ask Yahya mode
(the same 392)
This love is what you heard what Jacob saw that her son was stamped on the bottom of my heart
(the same 202)
Ships like the way his companions Jonah in the belly of the fish here
(the same 751)
Bafghi described in praise of Imam Ali (AS) Lyrics attractive and influence the appearance of
the Imam and his Shiites believe is reflected in his poetry.
Light valley of the brow and forehead dream of "light upon light"
Khyber such an extent that the two fingers behind the marvelous sky
(808)
The sword he had the courage to say "Ali is the victor"
(the same 809)
The crown "enema" live birth is proud to be among the elite
(the same 808)

2.4. Ethics and wisdom in the lyrics Bafqi

Ethics and wisdom of ancient Iranian interest, so that it can be called the most important part
Pahlavi literature. Iranian Sassanid era showed a passion for this type of didactic literature. "The
importance of that in this period had led to the discipline of Ethical that often in the fringes of clothing or carpets or side table or in the midst of some of the dishes, in addition to or instead of Stencils cautionary words to write."

(Mohammadi, 1995: 262)

In the history of Persian literature writer and poet who is less ethical and legal issues to be addressed. Ethics and wisdom of exhortation and admonition of Iran has always been a subject of interest. To see reviews on different periods in pre-Islamic Iran are keen to interest in ethical and legal issues. Despite advice from Pahlavi surviving letters and your epistle suggest this claim. The interest in ethics and wisdom is transmitted as a legacy to the Iranian speakers and orators. One of the worthy heirs and on the right is Bafqi.

Although most experts and speakers know his reputation in his poems, more attention will realize that moral concepts such as low-harm, taps secrecy, away from greed, modesty, absence of envy, etc. Couplets reflected in his unique understanding of this aspect of his poems Bobby innovations in this well-spoken poet opens. However, ethical issues have been emerged in Couplets poet. His ambition was prevented by flattery, elders and the authorities to close the evening, why was faced with problems such as misery and poverty that leads him into a retreat and pushed away from the world. It is in place and has his poems.

Get up to the corner sit the children of time account for a corner.

Come Go get stuck because we leave the world Joiner's side and it stuck.

You are a hundred years with one man laying regret in the end.

(Vahshi Bafqi 727:2012)

"In Islamic customs and traditions, silence many positive benefits."

(Sajjadi, 338: 1991)

Bafghi off the praise, said:

Seal their lips silence your mailing does not reveal to

(the same 691)

Bafqi concealment and secrecy to one of the moral good qualities and says:

The secret is not that obvious about it, do not open the interface lips
Following the speech the Minister stated that no stone is not Mountain Language

You do not say which states that no secret is revealed

(the same 707)

Bafqi greed knows the moral vices and blaming it says:

Not the greed that eats away from him to the grave of his mouthful

If the reader were a few toilets to make bread plant

Greed lips mouth open eyes full of desire to kill

(the same 705)

Many lines Bafqi Court found that the respondent morality fascinated by the beautiful and lies in himself, morality such as sugar, hope, patience, contentment, justice, trust, etc. moral message with a word often away from ambiguity and complexity, with the theme of artistic expression. Until patience and contentment frequency greater than other topics where you can wait a poet Bafghi were dubbed. Bafghi in the poetry of the great moral virtues that some are mentioned:

Contentment: Leisure Baydt here in the alley, the alley contentment contentment now stuck to spare you now

(Vahshi Bafqi 346: 2012)

"Financial contentment that does not end" (Nahj al-Balagha, Wisdom 57)

Readers who've Nyarm green head I am satisfied and happy with the leaves

(Bafqi, 365: 2012)

If the enemy sorrow shalt not crave the friary Kingdom

Blessed dervish said, Lord, how good eloquence and contentment corner

(the same: 764)

Sugar: Sugar Bafghi cope with safe life if you will excuse not to give out

(the same: 250)

Hope: hopelessness of his ministry, life is what I admire John that serving beloved not what rate

(the same: 298)
patience: Today or tomorrow, the grief was difficult Bafghi death two days I wait your work
easy
(the same: 332)

In Praise of forgiveness and cream says:  
Hot heart of the universe does not want gold and silver do not regret  
Fine line to stay out on the porch cream, dermis Circuits
(the same: 705)

An invitation to humility:  
A crown of pride, humility, the head thrown  
Anyone who does not crown the efficiency of its territory that do not work
(the same: 698)

Overall Bafghi in his poems, especially in his Masnavi, contacts to avoid moral vices to virtues 
and symmetry and order is recommended and to avoid long words, just to mention titles and we 
rely on the evidence we avoid poem. Not eat the world's grief, and gold and silver mine in the 
world is worthless; world and it belongs void. Knowledge and intelligence leads to human 
happiness. One must be punctual and tell every word at the right time.

Pride of the greatest moral, "It is a great pride and self trait is reprehensible and, in fact, rather 
than an adversarial with the disapproval of many in the Qur'an is right because the tyrant and 

Bafghi to one of the pest moral arrogance and scorn it says: 
Eunuch who was filled with pride civet not bends the humility to force  
Musk inflate the bend where the pumped away otherwise be too low
(The same: 700)

The avoidance of envy says:  
The envy of the whole world to fight evil all the world to narrow saddle  
Not suffering from jealousy what is your hope for friendly Woe to cure your life
(the same: 707)

People avoid persecution says:
Punishment is not a bad rate of rotation round fear

The bad was that was not bad except that a percentage change was not that bad?

Form of harassment may not have the time to do

(the same: 709)

And to avoid companionship with people who are away from the juxtaposition and frequent posts hypocritical and unfaithful in his poems recommends:

Not the untight talk cent against the rest of the paragraph

Ignorant that such sharp conflict with the tail of his life serving getaway

Although destroyed last two starts walking before you paint the first man to land

He is not talking steadfast in the faith he has in mind several theme

(the same: 695-694)

2.5. Prayer and meditation on poetry Bafghi

Bafqi the poet is renowned grief. A lot of burning and melt his heart out of his love and suffering. Bafqi in place of seasoned prayer Divan has used poetry and many of his prayers with the prayers of Imam Sajjad matches. Bafghi very beautiful likening God to Tasbihi they always mention God says, like a lasso save him from Hell and The best part of paradise, that paradise was the prayer of Abu Hamza al-Thumali close to the theme of Imam Sajjad (AS) is quoted:

Make it twisted my lasso tool centered in Paradise garden

(Bafghi, 717: 2012)

Bafghi believes that the issue of intercession and the intercession of the Prophet (PBUH) asked him and says:

Intercessor eyes look at us a blessing to my crime, human good now

(the same: 717)

Bafghi in some places in his books of poetry beauty prayers are with your Lord.

Most of the prayers and chants wild with prayer Imams (AS) in terms of content and sometimes the words quoted from Imam Sajjad correspond especially with prayers.

As in place for boredom from sin says:

God guilty of his work, including such that
Our shame to lose our ground of their planetarium tornado on the ground

We were not completed to the extent that white was black instead of a pencil

(the same: 716)

Overall Bafqi, according to their religious beliefs and their impact is aware of the position of prayer. Sometimes God wants to sins, forgive us; sometimes God for the success of the Quran; Sometimes moans and cries; sometimes prays for all people; sometimes refers to the impact dawn prayer and sometimes stay good question from God, sometimes rescue of intrigue and its whims. One of the most sensational Bafghi prayers at the beginning of the Masnavi, "Farhad and Shirin" can be seen that the breast full of sorrow God wants that begins with this bit:

His chest pectoral ten Firebug in the heart and the hearts of all burner

(the same: 791)

Bafghi ask God for whitewashing, fruition of dreams, the handling of non-God manifested in his poems. More fights spiritual and material requests, there is little question.

2.6. Quran and Hadith impact on thought and poetry Bafqi

Iranian poets and authors have always considered the Holy Quran and Hadith.

The focus in the sixteenth century Shiite government has to work more, and effects. Bafghi poet, famous Shiite and Persian-speaking Holy Quran and sayings of the tenth century, paying special attention to the Prophet (pbuh) and the Imams. Bafghi in a manner different from the teachings of the Qur'an and Hadith and used them in his poetry has on different occasions, Among the practices allusions, image, interpretation, adaptation, translation, settlement, guarantee and interpretation of the teachings of the Divine Word and adorn his poetry and religion has made grand statements. Many words in the lyrics Wild are indebted to the Quran and Hadith. In many cases poet with these words simile, allegory and has been described. Video and resemble the dominant mode of reception. The main reason for the persistence and effectiveness wild poetry, product she was using the rhetorical style. Since most of the lyrics wild in the Masnavi, most of the verses and hadiths, he is also the format. In general, the use of verses in poetry is Bafghi more than traditions. Interpretation, "the poet makes his own interpretation of a verse or a hadith that constitutes poetry." (Honest, 55: 2004) “Solve is that speaker brings verse or hadith to poetry and prose that condition that it is completely or partially out of its original weight.” (Halabi, 53: 1993).

We Tavern hermit in the cabaret world, we are there to smell national

(Bafghi, 629: 2012)

This refers to the verse 172 of Surah Al-Araf.
No one is from his evil eye fear that read "The unique God".

Referring to chapter 2 verse is written (the same: 804)

Excellent sermon "Allah assets" of fish on the way to the moon

Referring to verse 16 of Surah Ghafir there. (the same: 802)

Mohammad faucets and "crazy time" day and night time contract order ten

Referring to Surah Bani Israel, verse 1. (the same: 805)

That God has oppressed his people forgive so I'm not crying over this more

Referring to verse 16 of Surah Al-Qasas (the same: 714)

This is what Joseph was in prison between Egypt and its place in the hearts of Jacob's leg was in a sling

Allusion to the story of Joseph and Jacob (the same: 228)

Salon telling the inherent Ahmed was worthy of the City of Knowledge

(the same: 808)

Which refers to the Hadith of the Prophet (S).

3. Conclusion:

Effects religion and Islamic culture very much and intriguing lyrics Bafqi and accuracy;

This is because the effects of culture in the different layers of meaning and word occurs, whether a poem is often pleasant, sometimes his speech, Islamic culture elements without particular attention to the meaning of it, merely in his words revealed and sometimes delicately, the message of this culture with a different language, but still provides eloquently and fluently to his audience. Divan Bafghi various purposes poem with religious meanings and messages linked the same applies to the more richness and depth that gives his poetry and adds to the charm and pleasant it. High frequency and the continuing effects of culture and Islamic religion in the lyrics Bafghi, according to various evidence in proof of his poem, dating, poet's devotion and commitment to communicate messages and Islamic religious values and the value of speech and expression he adds. Bafghi is one of poets who have been paying particular attention to ethical issues. He has Couplets topics and effects. His poems and cautionary significant frequency in the Masnavi reflect his interest in ethical issues and training. Influence of the Qur'an and Hadith in the wild poetry can be seen everywhere in Divan, but it was in his Masnavi and his presence is
highlighted. Most of the video is how he kind of influence. Bafghi pointed the story of the divine prophets and the salient features of any references in his poems. He warned his audience of moral vices and virtues of adornment to the moral and religious order. Prayer and meditation and levitation is rare in his letters. Thanksgiving, mysticism, religious doctrine and jurisprudence is a collection of poems and dramatic ascent.

Acknowledgement

I would like to express my special gratitude and thanks to industry persons for giving me such attention and time.
References:

1. The Holy Quran


9- Safa, Zabihullah (2010), history of literature in Iran, vol. 4, Summary Mohammad Torabi, Tehran University.


