

**The Intertextual Relationship of the Story of the
Gonbade Siah With the Koran Based on Lexical
Analysis.**

Gh. Madadi Chelche

PHD. of Persian Language & Literature,
Hakim Sabzevari University

E. Estaji

Assistant Professor of Persian Language & Literature,
Hakim Sabzevari University

A. Estaji

Associate professor of General Linguistics
Ferdowsi University of Mashhad

A. Taslimi

Associate Professor of Persian Language & Literature,
Hakim Sabzevari University

Introduction

History and literature have a close relationship to each other continually and they have benefit of each other. Many historic books, Compatible with writer's genius and ability have had benefit of literary facilities and literature essence. From on hand, historic events have been taken the issue, cause and motive of

creation of literary books, «Haft Peikar» is such a book that is result of coalition of history and literature. By analyzing and Studying the literary and historic aspects of it (Haft Peikar), it can be understood that «Nezami» consciously and for creating a situation in order to express his thoughts, has taken a coalition between history and literature. Actually, regarding to his responsibility and liability to his prophetic mission in poem and Poesy, he thinks that he can take advantage of this coalition. and conjunction, in direction of saying his idea and making an ideal world.

Anarchy of Social conditions and court situation, having stress and worry about expressing tenets and religious beliefs, honesty in language, acrimony in advising language, stylistic characteristics and, are those factors that makes the author choose indirect language for expressing his ideas and thoughts. The necessity for electing an indirect way for expressing matters, is gaining and using special devices that a part of it is in Coalition with expressing style and elements applying circumstance and language units. when expressing history, «Nezami» tries to use language capacities and literary contrivances in the Service of language, and with coded, symbolic and romantic expressing, tries to infuse his beliefs and thoughts.

So, in this book, the content contemporary moves on some faces. The importance of this characteristic appears better when the writer's new style in story writing is discovered. He uses

intertextuality, to make a kind of non-acquaintance in story writing style. The employment of language Capacities and diversity in applying language units in connection with text, leads to making an excellent unit - «Nezami» by expressing history or story, brings a second narrative with a common content. content abreast in superstructural narratives and visionary not only causes internal coherence and a deep coalition between content of two narratives, but also provides deeper understanding of content and hidden ideas in the book. Meantime words, are mysterious for discovering visionary narrative and circlets for Keeping alliance in second narrative. Regarding to a "**word**" as a constructional part of language, it plays an appointed role in making semantic capacities and it is a reflection of writer's thoughts. Word analyzing of the book is an effective way for understanding its capacities in semantic dimensions, and also a second narrative in deep structure. In this direction the writers, by analyzing of the level of words in the "**Gonbad e siah**" story, discover the role of choosing word and its applying style in making deep structure tension and connotative denotations that leads to great second narrative of the «Adam» Story. The hidden delicacy in using words, shows that some of them, are codes to internal coalition with content and creating a narrative in parallel with story narrative.

By coming word in rhetorical level, the language unit direction of distinction of second narrative, causes a semantic breadth. The

organic repetition of Key words creates reference ability to deep structural narrative throughout the text and their frequency blocks the reader's mind withdrawal from narrative.

Research necessity, method and Purpose

Content analyzing or constructional analyzing of the books is current method for analysing literary texts. The language layer analysis are those methods that we do it both constructional and content analysis coincidentally. But the language sectional evaluation to discover capacities and word semantic intricacies for creating second narratives, is a discussion and debate that has been forgotten. That is an interpretation that the Poet regarding to his aptitude, can gain language capacities in words. level and by creating a tacit story increases his discourse effect and inspires his thoughts to the interlocutors. The research method of this study, is according to data that analytically, descriptively and with inductive method, with attribution to library resources have been prepared. The general goal is discovering semantic intricacies and language capacities in word sector of «7Peikar » And for second narrative. Now, at first, it is necessary to mention to an abridged form of story in order to better understanding the second narrative.

Conclusion

«Nezami» creates a new method in story writing by utilization symbolic expressing and for gaining thought inspire and indirect

education uses it. Being symbolic of a book, Prepares Various cases of comprehension and emits the book from one voice (sound). According to this, the writer expresses the story of «Adam» by choosing coded and symbolic expressing. The inter-content community in the 2 stories is avoidance of greedy and ambition and non-partisan ship of bad conscience, that shows the writer's purposeful in selecting the story of «Adam» as a second narrative that leads to a deeper reader's understanding and increases the reader's effectiveness. In fact, «Nezami» by making internal coalition and extension with the Holy Quran text gains benefit, he also by choosing a story with common internal content gains benefit from the effect of God's words in educating and spiring his thoughts to the interlocutors. Meantime, what is important in this kind of story making, is the role of "word" in creating « Adam» Story like or equal to «Gombad e siah » Story. The regular repetition and Frequency of words such as Adam «Behesht», «hour», «sib» (Adam, Paradise, beautiful woman, apple) and that increases the reference ability to second narrative, appears in the form of mystery. Some of the words like «Khak» (Soil) in rhetorical process, have an ability of Polysemous that in virtual meaning, come with superstructural coalition and in the second side in real meaning, in coalition with second story, is rhetoric and impression of creation of « Adam» from "soil". The words with a badge in making Coded denotations and conduction of the reader to deep structural case are so practical. For example,

the Word «Nagozir» that has a determinism concept in it in the text, makes coercive concept or meaning to accept celestial trust and dipping and landing of « Adam» on the earth in the mind of interlocutor. Word relationship and tension in collocate with other elements causes mystic distinction that gives us the second narrative of the Story. For example the selecting of the word «Movla» (مولا) for character of the story, is a reflection of «Adam Glorification» that in tension with «beautiful ladies loving» has a meaning distinction, and echos the concept of «Adam's dignity» distinction. The thought out selecting of words, admixtures and descriptions for making these characters and story symbolic events are with characters and « Adam's » adventures and events in Eden. For example the descriptions of beautiful ladies, celestial ambrosias, and heaven gardens, according to evidences which have been mentioned in the article text is an echo of nymphets, endowments and heavenly gardens.

BIBLIOGRAPHY

1. Azar, Esmaeil. The analysis on intertextuality theories, Researches on Criticism and stylistics. No. 3, Pages 11-13, 1395.
2. Alen, Graham. Itertextuality. Translated by Yazdanjo, payam. Tehran: Markas press, First edition, 1380.
3. Akhavan E Sales, Mahdi. Nima Youshij's novelties and ingenuities. Tehran: Waghsh E Jahan, First edition, 1357.

4. Eaglton, Teri• How to read poem. Tehran: Agah press, second edition, Translated by Chehrazi, Payman, 1397.
5. Bart, Roulan. Critique and Reality. Translated by Daghighian, shirin dokt, Tehran: Markas Press, First edition, 1377.
6. Todorooof, Tezotan. Michael Bakhtin's Logic Colloquy. Translated by Karimi, Daryoush. Tehran: Markaz Press, Fourth edition, 1396.
7. Khayam pour, Abdolrassoul. Farsi Structure. Tehran: Sotodeh press, 44th edition, 1388.
8. Rasekh-Mahand, Mouhammad. Cognitive of theories knowing linguistics and concepts, Tehran: Semt press, sixth edition, 1396.
9. Ragheb e Esfahani, Hossein ebne Mohammad. Almofradat fee Alfaz al Quran. Tehran: Seventh edition ,1392.
10. Riazi, Heshmatoulh. Nezami Gangavi's stories and massages. Tehran: haghigat press, First edition, 1385.
11. Zomordi, Homeira. The theory of alphabet semiotics in Farsi texts.Tehran: Zavar Press, First edition, 1392
12. , Herbaceous codes and emblems in Persian Poem.Tehran: Zovar Press, First edition, 1387.
13. Shamisa, Sirous. Stylistics Sketch. Tehran: Mitra Press, fourth edition, 1393.
14. Safa, Parivash and Zamani, Mina. Comprative analysis with Colligations in lingual action in French and Farsi. The

quarterly on language researches and comparative literature, third year, No.3. Piapi (11), Autumn, Pages 123-141.

15. Safavi, Kourosh. Intertextuality relationships. Compiler: Anosheh, Hassan, Persian Literary Farhangnameh, Tehran: Farsi literary Encyclopedia (2). Press and Edition Organization, 1376.

16. Fotohirood Moajeni, Mahmood. The Stylistics of Theories, Approaches and Methods. Tehran: Sokhan Press, third edition, 1395.

17. Ghorraishi, Zahra Sadat. Analysis and criticism of narrative in Haft Peikar Stories. Tehran: Elm Va Danesh Press, First edition, 1389.

18. Kazazi, Mir Jalaloudin. Maani (2). Tehran: Markazi Press, Second. edition, 1393.

19. Latifnejad, Farokh. The way of text making and comprehending in contemporary (new) poems. Tehran: Sokhan Press, First edition, 1396.

20. Madadi, Gholam Hossein and others. The intricacy of semantic coalitions in Shahnameh. The technical quarterly for Farsi prose and order stylistics (Bahar e Adab), sixth year, No. 3, Payapei no. 21, Pages 45-4749 1392.

21. Makaric, Eirnarima. The diploma of contemporary literary theories. Translated by Mehran E Mohajer and Mohammad E Nabavi. Tehran: Agah Press, Second edition, 1385.

22. Meibodi, Abolfazl Rashidodin. *Kashfolasrar Va Adatol Abrar*. amendment by Ali Asghar Hekmat. Tehran: Amir Kabir Press, 1371.
23. Nezami, Elyas ebn Yousef. *Haft Peikar*. by helping of Saeid E Hamidian. Tehran, Ghatreh Press, fourth edition, 1380.
24. Namvar Motlagh, Bahman. *Preface on textuality of theories and applications*. Tehran: Sokhan press, First edition, 1390.
25. Verdong, Peter. *Stylistic foundations (theories)*. Tehran: Ney Press, first edition, 1389.
26. Yarmohammadi, Lotfolah. *Current and critical logic discourse*. Tehran: Hermes press, First edition, 1383.
27. Yosefi E Askevari, Hassan. *Recitation of Creation stories*. Tehran: Ghalam Press, First edition, 1377.