

# Aesthetic Investigation of Razavi Holy Shrine Inscriptions According to Educational & Moral Concepts (A Case Study of Dar Alhofaz (The House of Quran Keepers) Porch

Ashraf Bagheri Poor<sup>1,\*</sup>, Hasan Bolkhari Ghehi<sup>2</sup>

<sup>1</sup>Department of Islamic Art and Humanities, Imam Reza International University, Mashhad, Iran

<sup>2</sup>Department of Fine Arts, University of Tehran, Iran

**Abstract** The most valuable gift which is given to human being by God is the holy Quran [1]. talented and enthusiastic artists, aiming to improve Quranic arts during prolonged centuries. defined their mission as decoration and adornment of religious places with God words and verses. The most appropriate locations for such premium art is the heavenly court of Imam Reza (p.b.u.h) the inscriptions of Razavi holy shrine have been left a great legacy to reproduce this sacred art. [1]. Such inscriptions have been investigated from various aspects by the researchers in different eras. The artists did their best to decorate the gem of divine verses, meanwhile the scholars struggled to extract educational and moral concepts of such masterpieces [2]. Because divine messages and orders have been played a major role in extending faithful society and (as an inspiring guide) to save the faithful community through human being religious thoughts history; the present study tries to discover an aesthetic relation of Quranic themes of Razavi shrine inscriptions to educational & moral concepts. Based on such goal, the methodology of this study is library and field data gathering method are used to obtain materials of the research. The study findings propose that inscriptions of Razavi shrine have two essential functions: first, to decorate and beautification of the holy shrine, then, educational & moral function.

**Keywords** Aesthetic, Quranic themes, Educational & moral concepts, Aesthetic concepts, Razavi shrine inscriptions, Dar Alhofaz porch

## 1. Introduction

Imam Reza arrival to Iran commenced a great intellectual and cultural development in mundane life structure and spiritual life of Iran people, that can be easily found in the oval-shaped domes, Arabesques painting and tile-works and inscriptions of Razavi sacred shrine [1].

A glance at tile- works themes and the holy shrine inscriptions (which can be listed as the world art masterpieces) shows that the Quranic subjects are truly obvious in them (fig 1 & 2). Perhaps, one may implicitly divide the Quranic arts used in above mentioned inscriptions into external arts and conceptual arts [3]. Having in mind the explanation that such arts which directly aim to decorate and beautification of the location for the pilgrims of the holy

shrine can be named as external art.

On the other side, Where the artists consider the covert truth in the verses to create his masterpiece, the conceptual arts emerge to inform the faithful believers of divine commands. The major part of religious scholars believe that Quran represents truth and the art is seeking for truth. The unique role of beauty in prepare the principals of educational and moral concepts has ever been considered by the scholars of this field of thought. This discipline is synonymous to art education, or in general, education in the realm of arts and through arts [4]. Thus discovery of the aesthetic content of educational themes of the Quranic verse used in Razavi shrine inscriptions, will provide a mental frame to create religious intelligence according to the beauty of such concepts that eventually make a development in faith and conscience of the believers; Based on such foundation, the inscriptions of Dar Alhofaz porch will be investigated according to discovery of educational and moral concepts in an aesthetic way. Before this, the methodology, literature review and the brief history of Dar Alhofaz porch will be put forward.

\* Corresponding author:

A.Bagheripoor@imamreza.ac.ir (Ashraf Bagheri Poor)

Published online at <http://journal.sapub.org/arts>

Copyright © 2018 The Author(s). Published by Scientific & Academic Publishing

This work is licensed under the Creative Commons Attribution International

License (CC BY). <http://creativecommons.org/licenses/by/4.0/>



Figure 1. Razavi shrine, mashhad, iran



Figure 2. Inscriptions of razavi sacred shrine

## 2. Methodology

The present study concentrates on conceptual interpretation and analytic approach to emphasis on the word meaning in different contexts and tenors. Accompanying this method, we used Quran to Quran interpretation. Moreover, we selected Quran – Quran interpretation such as Al Mizan” interpretations (Tabatabaee, Hamadani translation 1995). Social –jurisprudence interpretation “Nemoneh” (makarem, 1995). Social- educational interpretation “Noor” (Qaraatee. 2004), and also we used “Foladvand” translation of Quran amongst current Persian translations of Quran. More over; anywhere it is appropriate, we used other interpretations, translations or lexicons of Quran. The method of this study is as so: firstly, all the verses of inscription were gathered, then translated and interpreted according to their grammatical role, tenors, context, dignity of deliverance etc. Finally, we tried to extract basis and principals of educational and moral concepts. Because some religious philosophers consider moral speech and action as equal as beauty matter in art philosophy (1). Spiritual and aesthetic functions of Razavi shrine can be taken into account in such way.

## 3. Literature Review

There are historical sources about Razavi shrine. We can mention three books about arts of the holly shrine tile-work and inscriptions which were published by art creation institute of the holly shrine. The first book, titled” art in the

holy shrine, a review on arts used in Razavi shrine. written by Behzad Nemeti (2012), introduces the arts of the holy shrine generally, the second and third books are serial book of “anthology of art master pieces of the holy shrine written by Mehdi Sahragard (2013) which discusses about history and analysis of Goharshad mosque inscriptions and put forward an investigation of Enghlab court inscription (fig 3). Other sources can be named as follows: MA thesis of Sedaghat Jabari (2013) titled “ harmonious and relationship of optical elements in Razavi inscriptions / old court [sahn (the yard) Atiq]: said Mohammad Hossin Shah Mohammadi (2010) titled “Graphical investigation of tile signs of Goharshad mosque and the comparison of it with qiasiah khargard mosque: Bahareh moqadam (2013) titled “ color and sign in tile work of Safavi era of the holy shrine and the comparison of the same era tile-work in Esfahan. Rihana Al shikh, titled” investigation of tile signs of the holy shrine; and Elaheh khakshor, titled” investigating of sign and design of tile- work in Razavi shrine after Islamic revolution. All MA thesis are about art work of Razavi shrine, but in none of them, an analysis of concepts and relationship of art to educational and moral agenda was studied. This is the innovation of the present study (fig 4).



Figure 3. Quranic incipition on the dar alhofaz porch (1)



Figure 4. Tile-work on the ravaq

## 4. A Brief History of Dar Al-hofaz Ravaq (House of Quran Keepers Porch)

Porch (Ravaq) means “threshold”, house shady place “stoa” [8]: basically it means a covered columned space



which is located on sides of the court of a mosque or other religious places. The opening of such places are toward the court of a mosque and connects the mosque entrance gate to the nocturnal prayers place or dome house [9]. The porches (ravaqs) are around the court, designed for prayers. Their materials are almost the same everywhere: they are covered by marble stone. Their plinth is covered by marble till 5.lm and are covered by mirrors after that [10]. Imam Reza (p.b.u.h) shrine has many porches which the oldest ones are those of Dar Alhofaz ravaq, belonged to Timori era with 270m<sup>2</sup>. This porch is located at south of holy threshold and at the north of Goharshad mosque which was built by Goharshad Aqa at the early of 9<sup>th</sup> century (A.H). This porch as its name suggests, has been a place for Quran keepers and readers. (fig 5 & 6).



Figure 5. Ravaq dar alhofaz (1)

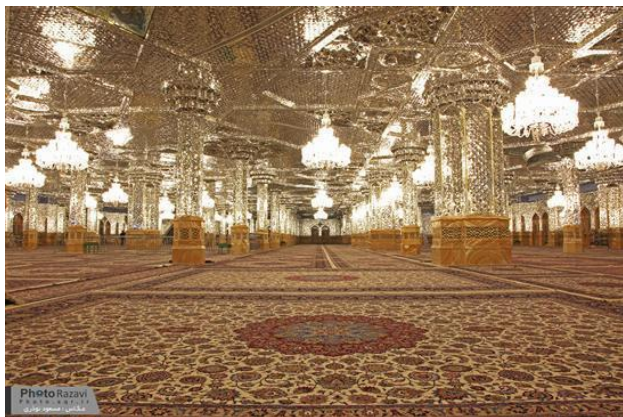


Figure 6. Ravaq dar alhofaz (2)

## 5. Investigation of Quranic Inscriptions in Dar Alhofaz Porch

Dar Alhofaz porch has many Quranic inscriptions, Islamic narratives and Persian poems. Seventeen inscriptions have been studied for the present research which is investigated one by one. Although the context of this study is religious, we chose aesthetic approach to evaluate educational concepts such as beauty or transcendence. This study tries to put forward a practical solution to extract rich Quranic

themes in the realm of educational activities. According to such approach, seeking the findings of the study is a philosophical method, including analysis way and conceptual interpretation and deduction is a practical analogy. From this point of view, we firstly analyze Quranic themes of each inscription, then we focus on the principals and education ways extracted of these themes.

### 5.1. O Ye Who Believe! Enter not the Dwellings of the Prophet for a Meal without Waiting for the Proper Time..., (33/53)<sup>1</sup>

This verse which is known as "Entrance permission" verse, engraved at the entrance of the porch. This verse talks to the people and Muslim and the another part of the verse is about how to behave with the holy prophet (p.b.u.h) and his dynasty in short sentences [6]. Firstly, the verse says: "O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time...". which defines the rules that have been less behaved in that part of Arab land in those days. Although the verse is talking about the prophet house, it surely does not confine to that house. It is about a general rule not to enter anybody house without his permission has said in Noor<sup>2</sup> [24/35] (2). We even know that in the prophet tradition, he always asked for permission whenever he wanted to enter his daughter (Fatemeh) [6] (vol. 17, p.399). It is obvious that ignorance of such rule bothers the host and is not coincide with moral principal [7] (vol. 16, p.261). The messages taken from this verse represent that faith requires politeness. Rest should be considered for all in their homes. Entrance permission must be taken for everyone who wants to be a guest. The host has the right prohibited whom he doesn't like to be his guest. It is better to take party at home. Entrance permission should be taken somehow which is not necessarily confined to verbal permission. The verb" permission is in a passive voice form that means the hosts permission may be acquired anyway [7] (vol.7, p. 392). This verse points to another significant tradition in Islam which represents that ordinary people have right to visit their official in their houses. Educational concepts extracted from this verse are as follows: "observation of others right", "humiliation", "punctuality", "hospitality", "reservation of torment" [12] (fig7).



Figure 7. Quranic inscription on the dar alhofaz porch (2)

1 - All verses have been taken from Yousef Ali translation of Quran.

2 - the light sura(h), verse27

## 5.2. This It is Which Allah Announced unto His Bondmen Who Believe and do Good Works. Say (O Muhammad, Unto Mankind): I Ask of You no Fee Therefore, Save Loving-kindness among Kinsfolk (42/23)

This verse reveals that God glad tiding is exclusively belongs to believers who do good actions. The other part of the verse says the prophecy wage is loving the prophet (p.b.u.h) dynasty. According to Quran all divine prophets expressed that they do not expect any wage for their prophecy. In sura (h) Shoorah<sup>3</sup> from verse 10 till 127, this was the motto of Noah, Hood, Saleh, lot, Shoeib. And in sura (h) saba, verse 47 the motto of Islam prophet was so. Only God gives me reward [7] (Vol.8, p: 393).



Figure 8. Quranic inscription on the dar alhofaz porch (3)

Thus all prophets do not expect any wage as the reward, but they expect spiritual reward which return to the believers themselves. In sura (h) Shoara, they refuse to earn any compensation from people, but they order people to be pious (3). Having in mind the above mentioned matter, it can be concluded that the reward of the prophecy is two things, first, choosing God way and loving the prophet dynasty. From what said so far. We realize that choosing God way and loving the prophet dynasty is the same. In other word, Loving is concomitant with two thing: first, recognition, which create love toward whom we recognize. Second, obedience, because obedience without love is a kind of flattering and hypocrisy [7] (Vol.8, p:394) thus it can be concluded that people who do not take orders from the prophet dynasty, are not followers of God way. Regardless Quran, it can be realized from common sense that reward must be equal to the action. The prophecy compensation is guidance. The wage of the prophecy is to deliver his task to another innocent leader [13] (p:19). It is rational to give thank to the kindness. If the prophet guides us toward God. The reward of his kindness (to guide us) is to love his dynasty in return. The last person of his dynasty that we are to love him as a thank giving way is Imam Mahdi [13] (p:21). we should love him and show our obedience to him. In the absence era of imam Mahdi (p.b.u.h) we have to obey his successors, righteous clergies. What can be concluded from this verse is that the prophet dynasty are all innocent, because loving an innocent is a wage of the prophecy. Loving the prophet dynasty is the greatest benefaction which causes to be for give by God. God is grateful of who do his duty to love the prophet dynasty. [7] (vol.8, p: 398)

educational themes listed in this verse are: "obedience to the prophet dynasty", "pragmatism", "kindness", "appreciation", "avoiding of flattering", and "the sameness of speech and act" [12] (p:217) (fig 8).

## 5.3. Save Those Who Believe and do Good Works, and Remember Allah much, and Vindicate Themselves after They Have been Wronged. Those Who do Wrong will Come to Know by What a (Great) Reverse They will be Overturned! (26/227)

In the previous verse Quran represents the accusation of the pagans to the holy prophet (p.b.u.h) that called him a poet, the verse states that the followers of the poets are misled, but Islam believers are not misled, the poets are seduced. The sameness of the prophet act and speech is a sign that he is not a poet, but the poets say something but act differently as they said. [7] vol.6, p: 381). It is Quoted from Bizavi<sup>4</sup> [14] (vol.3, p: 192). that because the major part of the poems of pre-Islam era (Jaheliet era) was about imaginations, description of beauty girls, love making and useless pride of Arab people or backbite of other tribes people [14] (p.198). Such verses delivered to the Islam prophet. Perhaps one major difference between a philosopher and a poet is that the philosopher firstly consider the meaning and the content, then uses word to express his concepts, but the poet takes into account the word and form then put his themes into words and phrases. Thus Quran explicitly and logically represents that the holy prophet policy is different from that eras poets policy. Because the poets are wandering in the world of imagination and illusion, meanwhile the prophet is in realistic world to rule human being [15] (Vol.4, p: 231). It should be noted that amongst that days poets, some were righteous who were seeking for the truth and tried to act according it. The Quran distinct such righteous poet from misled ones, not to spoil their remuneration [6] (vol.15, p:379) such poets do not try to make a poem merely, but they mention God too much and their poems guide people to God. [6] (vol.15, p:379). Altogether these verses put forward the points as follows: Islam is not the opponent of art. It is opponent of goalless poem [16]. If poems are not accompanied with faith and righteous, it is just imagination and illusion which forces the poet toward hallucination and an imaginary word.

What shall be criticized in Islam is to mislead people and amuses them to different tasks rather than faith. Evils of the poetry are several things: obedience of misled people, Having no goal in life and Doing no action [7] (vol.6: 383). Thus, as a conclusion, the Quran lists four attributions for righteous poets: "faith", "good work", "mentioning God too much" and "resist against unjust" and make poem as a mean to help the people who suppressed. According to the order or trend of this verse, one may infer education principals as "having a pattern in life", "pragmatism", "obedience to the right" and "justice" [17] (p:448).



#### 5.4. O Ye who Believe! Obey Allah, and Obey the Messenger and Those of You Who are in Authority... (3/59)

The previous verse presented the attributions of the community governors to be just and trustee (4). This verse mention people duty toward God and the prophet [17] (p. 456). Moslem people will not face any problem. If they obey "God", "the prophet" and "governor" Mentioning these three references has no conflict with monotheism, because obedience of two last references has no conflict with God worshipping, they are in a longitudinal discipline [7] (vol.2, p:90). This verse is discussing about an important Islamic society issue. i.e. leadership of the society and recognizes the hierarchy of the community leadership. Firstly, society members must obey God.

Secondly they must obey the holy prophet, the prophet who is innocent and never speaks on desire and passion. Thirdly they must obey the Islamic governors who emerged from the society layers, and keeps the religion and worldly issues of Moslem society. [6] (vol.3, p:435). There is a debate between Islamic scholars about "governors" near all Islamic scholars and thinkers believe that the word "governors" here means "Imams<sup>5</sup>". "Imams" are innocent persons. Briefly, Islamic society members should obey divine leaders. Islam is a religion which mixes beliefs and policies, obedience to God and the prophet is a political issue, mean while, faith to God and resurrection (day) is a belief, these two issues mixed together hierarchy of obedience should be considered. God, the prophet and "the governor" Imam is an innocent person as the prophet. The true sign of faith is to refer to God and the prophet in struggle and confliction occurred between society members [18]. One major duty of Islamic community governors is to keep solitary state and to do calm confliction. Obedience to devil state and rulers is forbidden. Farsightedness and providence is a mean to evaluate values. Practical program of Islam is based on its belief system. In other words, faith to God and resurrection (day) is a guarantee for Islam commandments and also a matter of avoidance of non-obedience to God and the prophet [7] (vol.2, p:92). From what have been discussed so far, we can say the verses themes are: "Islam authority", "resistance against tyranny", "prudence", "solitary and unity" (fig 9).



Figure 9. Quranic inscription on the dar alhofaz porch (4)

#### 5.5. And Feed with Food the Needy Wretch, the Orphan and the Prisoner, for Love of Him, (76/8)

Sura (h) Insan<sup>6</sup> was delivered in Medineh, and there are some evident that show its dignity of deliverance was after Imam Hassan and Imam Hossein (p.b.v.h) born [6] (vol.25, p: 345) (5). There are debates about the reference pronoun of this verse. Some Quranic interpreters believe that the pronoun refers to the meal, because they were very hungry (6). Other interpreters believe that pronoun refer. To God and the verse means: they fed needy persons, because they love God [5] (vol.20, p: 200). Names such as "the poor" the orphan and the captive are what they really mean. The captive "here means whom captured in the war [5] (vol.20, p: 203). What is obvious from this verses is that there were some people that Quran calls them as "righteous" and admire them for their fidelity, feeding poor, orphans and captives. The dignity of deliverance of these verses was the event that occurred in the Moslem society. The Quran listed good consequences of that event and gave Good news to them (i.bid) According to the verse, feeding the poor is not easy, but is self sacrifice [6] (vol.25, p: 352). What is concluded from above verse is that one of the best righteous thing is feeding needy people. Not only Moslem needy persons, but even needy pagans captives. Thus concepts extracted from this verse is "self-sacrifice", "loving human being" and "help poor individuals" [19].

#### 5.6. Those of the Believers Who Sit Still, Other Than Those Who Have a (Disabling) Hurt, are not on an Equality with Those who Strive in the Way of Allah with Their Wealth and Lives... (4/95)

Home dwellers (who sit still) here refer to whom that did not participate in the war despite their faith in Islam. The word harm (hurt) here means a deficiency which exempts a Moslem to participate in the war. Some deficiencies like "blindness", "paralysis" and "illness". Jihad (the holy war) here means fighting in God way with either "soul" or wealth [5] (vol.5, p:72). We conclude from the style of the verse that "home dwellers are those who Jihad was no obligatory for them, because if Jihad was compulsory for them, The Quran talked no so mild with them. Thus, the holy warriors are superior to the "home dwellers" according to the Quran [6] (vol.4, p:77). The verse excludes who that refrain to participate in jihad because of their hostility and hypocrisy. It should be noted that the phrase(disabling) has a broad meaning which exclude all those with deficiencies like "blindness", "paralysis", "illness" or weakness who cannot participate in the holly war because of their problem [20] (p:112). God's tenor to speak with whom that do not participate in Jihad because of their cowardice or of illness is different. Thus "fairness to recall people" is a concept in this

5- According to Shia Imamas are the prophet succors which have the same authority as the holy prophet.

6- human being

verse. The phrase (those who strive... wealth and lives) points to several types of jihad which means Jihad with body or Jihad with the wealth or with desire [20] (p:87). Not being sameness of Warriors and home dwellers in virtue and encouraging Moslem to do Jihad and piety and struggling with desire are themes of this verse. Thus encouraging Islam believers to do good things is the gem of his verse. This theme shows that encouraging and propaganda must be multi phased [7] (Vol.2, p:132) which means continuity of doing good things.

**5.7. Our Lord! Cause not Our Hearts to Stray after Thou Hast Guided Us, and Bestow Upon Us Mercy from Thy Presence. Lo! Thou, only Thou, Art the Bestower. (3/ 8)**

Although in previous verse, the Quran points to existential philosophy of two kinds of verses: stable verses and similar verses. It points that only God and those who think too much on divine signs are the real interpreters of similar verses (7). The people who are interpreting similar verses are two groups, some are misled individuals who interpret such verses according to their desire and the other group who interpret such verses based on the stable verses. The last group are thinkers and scholars as Imam Reza (p.b.u.h) said [7] (Vol.1,; 469). Thus concepts extracted from this verse is "obedience to the prophet dynasty" and "humiliation".

**5.8. And Will Provide for Him from (a Quarter) Whence He Hath no Expectation. And Whosoever Putted His Trust in Allah, He will Suffice Him. Lo! Allah Binges His Command to Pass. Allah Hath set a Measure for All Things. (65/ 3)**

It is correct that this verse is delivered after divorce verses and commands related to divorce, but has a broad content which includes many other issues. The best way, according to the Quran, is to be piety and do virtues (8) [7] (vol.10, p:106). According to what can be learnt from this verse, God's will is greater than any normal system and God can manage human being needs supernaturally. The verse reveals that prosperity is not merely depend on labor and struggle for life. As Imam Sadegh (p.b.v.h) said: God enriches what has given to whom he want to feed. The concepts of this verse are as follows: justice, hope, piety [21] (p:55).

**5.9. A- The Queen of Sheba) Said (When She Received the letter): O Chieftains! Lo! There Hath been Thrown unto Me a Noble Letter. (27/29). B- Lo! It is from Solomon, and lo! It is: In the Name of Allah, the Beneficent, the Merciful; (27/ 30). C-Exalt not Yourselves Against me, but Come unto Me as Those Who Surrender. (27/31)**

These verses refer to the story of Solomon & saba queen in the very beginning of the verse, Blaghis (Sabe Queen)

discussed the letter of Solomon in her royal jury. Here is two issues: first. Blaghis had scholars to consult with them. Second, Solomon letter commences with kindness and mercy [21] (p:57). We may morally conclude that propaganda must be accompanied by kindness and mercy. In the other part of the letter Solomon asked Blaghis not to seek for superiority and to be surrendered to the right. According to this verse, arrogance against the prophets is equal to refusal of God commands [7] (vol.6, p:417) what can be inferred from this verse are: consultation with thinkers and scholars, invitation to righteous and virtue, avoiding arrogance, being surrendered to the right, eagerness to know and learn [12] (p: 67) (fig10).



**Figure 10.** Quranic inscription on the dar alhofaz porch (5)

**5.10. (A)- Your Guardian can be Only Allah; and His Messenger and Those Who Believe, Who Establish Worship and Pay the Poor Due, and Bow Down(in prayer). (5/ 55). (B). And Whoso Takes Allah and His Messenger and Those who Believe for Guardian (Will Know that), lo! The Party of Allah, They are the Victorious. (5/ 56)**

This verse commences with the word "only" which in Arab culture means exclusiveness, it says: "Your guardian.... pay the poor due, and bow down (in prayer)". It is obvious that word "bow down" here refers to an action in prayer, not what other interpreters believe it as obedience and courtesy [6] (vol.4, p:424). The dignity of deliverance of this verse is that: a beggar entered the Mosque of Medineh and asked for something when all Moslems were praying. Nobody helped him. But Imam Ali (p.b.u.h) gave him his expensive ring while he was in bow down in prayer [7] (vol.2, p:318). It is obvious that the word (guardian) in above verse means some one who governs and control the society members, physically and spiritually. Specially it should be noted that such governorship is the same as the prophet governorship and God governorship with the same authority [22]. All three governorship is expressed as the same, with, same authority, with no discrimination between them. Thus, it can be inferred that this verse imply on the authority given by God to the prophet, then to his dynasty i.e. Imams.

In the next verse there is another evidence on such agenda, i.e. governorship and authority and possession. Because the impression and its strength and superiority related to Islamic state and not a simple translation of the word as friendship [6] (vol.4, p.433). As mentioned above this verse implied on the governor ship and authority of God and the holy prophet and Imam as well the word (Your guardian) in the previous verse should be meant as the governor not a friend.

**Table 1.** An index of findings of Aesthetic Analysis of the inscriptions of Dar Alhofaz porch

No	The verse no	Meaning of the verse	Aesthetic themes
1	Sura(h) Ahzab 53 (the parties)	O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time..., (33/53).	Modesty, punctuality, Hospitality, Avoiding of harming others
2	“ shura 23 (the council)	This it is which Allah announced unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefore, save loving-kindness among kinsfolk (42/23)	Being obedient to the prophet and his dynasty pragmatism kindness and mercy Appreciation, Avoiding of flattering. The sameness of the speech and action
3	Shoera 227 (the poets)	Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned! (26/227)	Having a good pattern in life pragmatism. Being obedient to the right Justice.
4	Nesa 59 (the women)	O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority... (3/59).	Being obedient to the prophet and his dynasty. Resistance against oppression solidity
5	Ensan 8 (human being)	And feed with food the needy wretch, the orphan and the prisoner, for love of Him, (76/8).	Generosity and sacrifice Humanism. charity payment to needy persons.
6	Nesa 95 (Women)	Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives... (4/95)	Praiseworthy invitation to the right good continuity in doing good.
7	Al emran 8 (Emran dynasty)	Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, Art the Bes tower. (3/ 8).	Eagerness to learn knowledge modesty Being obedient to the prophet and his dynasty
8	Talagh 3 (Divorcement)	And will provide for him from(a quarter )whence he hath no expectation. And whosoever putted his trust in Allah, He will suffice him. Lo! Allah binges His command to pass. Allah hath set a measure for all things. (65/ 3)	Justice, Having, hope pious
9	Naml (29,30,31). (Ant)	-A- The Queen of Sheba said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble lette. B-Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;. C-Exalt not yourselves against me, but come unto me as those who surrender. (27/31). Consultation with scholars invitation, Avoiding arrogance Being obedient to the right knowledge	
10	Mayedeh 55,56 (Heaven Meal)	Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer). (5/ 55). And whoso takes Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious. (5/ 56)	Humanitarianism, being obedient to the prophet and his dynasty. charity Payment to needy persons.
11	Ghasas 88 (the stories)	And cry not unto any other god along with Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back. (28/ 88).	Being obedient to the prophet and his dynasty, Being toward God pragmatism.
12	Taghabon 13 (shortchange)	Allah! There is no God save Him. In Allah, therefore, let believers put their trust. (64/13)	Being obedient to the prophet and his dynasty, Being toward God pragmatism
13	Shoera 90 (the poets)	- And the Garden will be brought nigh for those who ward off (evil). (26/90)	Trust in God.
14	Zomar 73 (the group)	14- And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein; (39/73).	Enjoyment of spiritual gifts farsightedness thanks giving.
15	Momenon 118 (the believers)	And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy. (23/	Hope to God' mercy, pray to God.
16	Noor 36 (the light)	- (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening (24/36).	Piety, Being obedient to religion pragmatism, Being obedient to God.

**5.11. And Cry not Unto any Other God Along with Allah. There is no God save Him. Everything will Perish Save His Countenance. His is the Command, and Unto Him Ye will be Brought Back. (28/ 88)**

The last verses of sura(h) Ghases<sup>7</sup>) have focused on solidity of Moslem and Unitarianism of God with different arguments and interpretations. God orders the holy prophet to stand strongly on the verse and to lay aside any hesitation [7] (vol.7, p:111). The purpose of "countenance" is good action and the verse expresses that all actions will be demolished. Except such actions have been done for God. Other thinkers have interpreted that here refers to the attribution of everything to God, i.e. Everything will be demolished, but what relates to God will be lasting [6] (v.16, p:19). Imam Reza (p.b.u.h) said that "His countenance" refers to the holy prophet and his holy dynasty which by them, God the religion, and God's insight will be noticed. The concepts in the above verses are as follows: being under authority of God. The prophet and his dynasty, being toward God and doing good actions [16] (p:123).

**5.12. Allah! There is no God save Him. In Allah, Therefore, Let Believers Put Their Trust. (64/13)**

This verse points to God singleness in worshipping, that is the reason for God obedience by the believers "- Allah! There is no God save Him". Nobody deserves to be worshiped, but the lord [6]. (vol.24, p: 201).

**5.13. And the Garden will be Brought Nigh for Those Who Ward off (Evil). (26/ 90)**

This verse and the previous one describes the hell and the paradise: "the Garden will be brought nigh for those who ward off". Both groups (the righteous and sinners) can see their positions closely. The good doers will be glad and the sinners will be terrified [6] (vol.15, p: 268). The purport of this verse is as follows: enjoyment of spiritual gifts, appreciation.

**5.14. And Those Who Keep Their Duty to Their Lord are Driven unto the Garden in Troops Till, When They Reach It, and the Gates Thereof Are Opened, and the Warders Thereof Say Unto Them: Peace be Unto You! Ye are Good, so Enter Ye (The Garden of Delight), to Dwell Therein; (39/73)**

These verses which are the last verse of sura(h) "Zumar" discusses about resurrection. It firstly says of how the faithful group enter the paradise. (in the previous verse. It was of how the sinners enter the hell). The word "are driven" here is an controversial word, some interpreters believe that although the faithful believers are in the paradise. They do not show any interest to the paradise. i.e. they are too interested to visit their lord. That have no interest in paradise [6] (vol.19, p:555). The concepts of this verse are: enjoyment of spiritual gifts, farsightedness, thank giving to God [23].

**5.15. And (O Muhammad) Say: My Lord! Forgive and Have Mercy, for Thou art Best of All Who Show Mercy. (23/ 118)**

At the beginning of this sura (h), under verse.1. the Quran talks about one group of the saved. At the end of the sura(h), the Quran mentions the mercy and kindness that cover them. This verse at the end of the sura(h) commends the holy prophet (p.b.u.h) to recall the Moslem discourse, which God will reward them in other word [5] (Vol.15, p:106). The themes of this verse are: hope to divine mercy, Pray to God [24] (48-56).

**5.16. (This lamp is found) in houses which Allah Hath Allowed to be Exalted and that His Name Shall be Remembered Therein. Therein do Offer Praise to Him at Morn and Evening (24/3)**

The primary verse of this sura(h) resemblances God light to a bright and lucid lantern, through which divine characteristics are described. Now it is the question: where is this lantern? In the next verse. God says: "in houses which Allah hath allowed to be exalted" [6] (vol.14, p:481). The concepts of this verse are "piety, being obedient to the religion, pragmatism and being toward God [25].

## 6. Conclusions

A glance of this study toward Quranic inscriptions of Dar Alhofaz porch of Razavi holy shrine and extraction of educational and moral concepts covert in the verses, will increase the value and efficiency of evaluating such art works. Pilgrims who visit Razavi shrine will enjoy such inscriptions and plus visual interest, they will think of the themes and concepts of the verse printed on the inscriptions [26]. This part of art is the spiritual art which shows itself in tile-work and inscriptions. As the great scholar of Islam, Jahafari said: morality in Islam, is a part of beauty and may be called a kind of spiritual beauty or in another behavioral beauty [27]. Extraction of moral and educational aspects covert in Razavi inscriptions represents the unity of form and content in Islam art. And the artists using Quranic themes as the most obvious religious text, tries to recreate the role of art and beauty in guidance of human being toward God and finding a similarity between terrestrial art and the absolute beauty [28]. The end goal of educational purpose of Islam is modified using of current potential in Islamic art to find a mechanism to improve the soul of human being. Because in educational art function, human being is in the center of concentration. The present study proposes more investigations to reveal another facets of covert educational purposes in Razavi holy shrine and other religious and sacred places to obtain a context to final spiritual education and to define implicit reasons in several educational and training organizations.



## 7. Footnote

1- In this direction, there are many evidences of using the word "beauty" instead of other synonym words in Quran. Sied Hassan nasr (khrazi, translation, 2006). in his book, "the heart of Islam" realized that beauty and goodness in Islam are inspirable word and stressed that the word " (goodness) in translating Quran verse is an equivalency of " beauty" in Persian (p.223). Dr Jahfari stated (198) in his famous translation of "Nahjaolbalaghe, in many cases translated this word with the word "beauty". As an example, in translating Imam speech "the value of each person is in his eyes beauty, he wrote. The great scholar "Mohammad hosein tabatabaee also in his book" Quran in Islam" below the verse " Who made all things good which He created, translated the word as beauty (the great scholar.2007:81).

2- O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. (24/ 27)

3- So keep your duty to Allah, and obey me. (26/110).

4- Lo! Allah commanded you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer. (3/58)

5- Abn Abbas stated that Imam Hassan and Hossien (p.b.u.t) got sick. The holy prophet and a group of his friends visited them, they said to Imam Ali (p.b.u.h). oh, Ab Alhassan. It is better to make a vow for your children remedy: Imam Ali (p.b.u.h) and the prophet daughter and their servant Feze, Made a vow to be fast for three days for the boys to be remedied. Three days they were fast, all three days, when it was the time of breaking fast. They gave their meal to a captive, a beggar and an orphan respectively. Then God delivered this verse.

6- Ye will not attain unto piety until ye spend of that which ye love (3/92).

7- He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - - they are the substance of the Book - - and others(which are )allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None known its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed. (3/7).

8- ....And whosoever keep his duty to Allah, Allah will appoint a way out for him, (65/ 2).

Trans, H. Abdollah & R. Pakbaz, Tehran: Agah publisher, 2000, P 164.

- [3] M. Shayestehfar, 2001, "Inscription decorations of Soltaniyeh dome" Honar-Ha-Ye-Tajassomi, No. 11, p. 126- 131.
- [4] A. Eisner, Basics of Education World Organization For Islamic Services (Board of Writing, Translation and Publication, Iran, Tehran. 1998, 2000, 2009, Mehrmohammadi. 1989, 2001, 2004, 2011).
- [5] Allameh Tabatabaee (Muhammad Hossyain), Almizan, World Organization For Islamic Services (Board of Writing, Translation and Publication, 1981, Iran, Tehran.
- [6] Naser Makarem Shirazi, Nemooneh Interperction(, 2000), Iran, Qom Ayatollah Marashi Najafi Library press, 1983, Iran, Qom, Vol. 6,11, 12., 18. 22.
- [7] Qaraate, Mohsen, (2008), Noor Interperction, World Organization For Islamic Services (Board of Writing, Translation and Publication, 2008, Iran, Tehran.
- [8] M0ein. M (2010), culture of Moein, Published by Amir Kabir,, Iran, Tehran, vol. 10, p. 168.
- [9] F. kiani, Traite d'histoire des religions, World Organization For Islamic Services Board of Writing, Translation and Publication, Iran, Tehran, 1998, p:19.
- [10] (Mashadi Mohammad, Aesthetics in Iran's Carpet, Tehran: Islamieh Publisher, 2004, p: 130.
- [11] O. Kermani, Al-Managheb, Edit by Badiolzman Forozanfar, Tehran: Books Translation and Publication Institute, 1968, 206-207.
- [12] Al-Raghib Al-Isfahani, Al-Mufradat fi Gharib al-Quran, Ahlolbait Pub. 1995, Iran, Qom, p: 67.
- [13] A. Salehi, and A. Nemati Babailou, and A. H. Chitsazian, 2013, "Epigrpahs of Shrine of Abbas (Pbuh), A Comparative Study of Verses to Fundamental Beliefs of Shi'as," Islamic Art Studies, No. 18, 19-21.
- [14] M. Bizavi, Anver Altanzil & Acrar Altavil, Agah publisher, 2004, v3:192).
- [15] Dehkhoda, A.Akbar, (1978), Dehkhoda Dictionary,, World Organization For Islamic Services (Board of Writing, Translation and Publication, Iran, Tehran.
- [16] N. Tahouri, 2005, "State of Paradise in Iranian Traditional Arts", Khial Journal, No. 16, 123-127.
- [17] Abu Ali Fadhl ibn Hasan Tabarsi, Majma al-Bayan fi-Tafsir al-Quran, farahani press, 1981, Iran, Tehran, vol. 10, p. 448.
- [18] M. B. Majlesi, Hilyat al-Muttaqeen, Tehran: Wali e Asr Publisher, 2007, P 33.
- [19] M. Almolhodi, Explanation of Mircle of Quran, Mashhad, Researches foundation of Razavi Holy threshold, 2008, p132.
- [20] Jalal al-Din al-Suyuti, Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur (The Scattered Pearls: Intertextual Exegesis), Ayatollah Marashi Najafi Library press, 1983, Iran, Qom, Vol.6, p. 87-112.
- [21] Tohid-e-mofzzal, Translated by Allameh Majlesi, ministry of Culture press, 1999, Iran, Tehran, p: 55-57.

## REFERENCES

- [1] M. Kosari, "Shi'a Art in Iran", Sociology of Ar and Literature Journal, no. 1 (2011), p 7- 36.
- [2] R. Ettinghausen & E. Yarshater. Highlights of Persiana art,

- [22] Sh. Al- Mofid, 1992, "Amali Al-Mofid", SheikhMofid Conference, Qum, P 273.
- [23] M. Hojjat, 2005, "Shi'ism and its Effects on Art: Lecture of Dr. Mahdi Hojjat, at Shi'a Studies Scientific Conference", journal of Shi'a Studies, No. 11, 189-212.
- [24] N. Ardalan and L. Bakhtiyar, The sense of unity: the Sufi tradition in Persian architecture. Isfahan: khak Publisher, 2001, P 48-59.
- [25] M. A. Amoli, Nafa'is al-funun fi 'ara'is al-'uyun, edition by A. Sha'arani, Tehran: Islamieh Publisher, 2002, P 295.
- [26] Valerie Gonzalez, Beauty and Islam, Aesthetics in Islam Art and Architecture, I. B. Tauris Publishers, 2001, London, p.41.
- [27] Allameh Jafari (Muhammad Taghei), (2002). Beauty and Art from the veiwpoint of Islam, farahani press, Iran, Qom.
- [28] R. Ettinghausen & E. Yarshater. Highlights of Persiana art, Trans, H. Abdollah & R. Pakbaz, Tehran: Agah publisher, 2000, P 164.
- [29] Quran, English Translation of the Meanings by Abdullah Yusuf Ali, From a version revised by the Presidency of Islamic Researches, IFTA, Call and Guidance. Published and Printed by the King Fahd Holy Quran Printing Complex, 1987.