

50

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THE CONCEPT

OF A COMMON RELIGION IN ISA MUGHANNA'S NOVELS

EL CONCEPTO DE UNA RELIGIÓN COMÚN EN LAS NOVELAS DE ISA

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ABSTRACT

The article "The concept of a common religion in Isa Mughanna's novels" speaks about creation of religions, reasons of splits within the religions, ideological factors which stand on the basis of the calamities that humanity faces, in addition to it, the ideology of distortion of religions in the novel "Ideal" by philosophical writer of Azerbaijan Isa Mughanna (Huseynov) was analyzed, Isa Mughanna's creativity based on the idea "If the God is one, then the religion also should be the one" was researched, mystics and reality were compared. The founder of magic realism in Azerbaijan Isa Mughanna was known as a realist writer for 40 years but then he rejected from all his previous works with the insistence of a divine voice and in the second stage of his creativity his outlook to religion was shown in his novels "Ideal" and "GurUn". In Isa Mughanna's novels and stories since 1970s his new ideological concept –SafAgh science which was shown as a way of rescue from distortion of the world history and from forgetting the language presented to the humanity by the God was researched.

Keywords: Religion, Isa Mughanna, Islam, Christianity, Jewish, magic realism, denomination.

RESUMEN

El artículo "El concepto de una religión común en las novelas de Isa Mughanna" habla sobre la creación de religiones, razones de escisión dentro de las religiones, factores ideológicos que se basan en las calamidades que enfrenta la humanidad, además de ella, la ideología de distorsión de las religiones en la novela "Ideal" de la escritora filosófica de Azerbaiyán Isa Mughanna (Huseynov) fue analizado, Isa Mughanna 's creatividad basada en la idea "Si el Dios es uno, entonces la religión también debe ser el uno" fue investigado, los místicos y la realidad fueron comparados. El fundador del realismo mágico en Azerbaiyán Isa Mughanna fue conocido como escritor realista durante 40 años, pero luego rechazó todas sus obras anteriores con la insistencia de una voz divina y en la segunda etapa de su creatividad su punto de vista hacia la religión se mostró en sus novelas "Ideal" y "GurUn". En las novelas e historias de Isa Mughanna desde 1970 se investigó su nuevo concepto ideológico -SafAgh ciencia que se mostró como una vía de rescate de la distorsión de la historia mundial y del olvido del lenguaje presentado a la humanidad por el Dios.

Palabras clave: Religión, Isa Mughanna, Islam, Cristianismo, Judío, realismo mágico, denominación.

INTRODUCTION

We know that majority of global wars and conflicts burst out on religious ground. There is no humanity without a belief. According to Mehmet (2005), *“religion is a belief, but not every belief is a religion”*. To our opinion, when these beliefs come into a form of ideology and turn into a religion, they become a source of danger. And when the control of this source of damage is in the hands of a group of men, imperialists, countries, especially evil powers it becomes more dangerous. However, when this control is in the hands of the crowd itself, it is also dangerous.

But ideologies which have been established in a planned way are able to damage humanity more due its planned form. As the Turkish writer Jemil Merich says “when the truth is defined, it is distorted”. And the definition leads to wrong destinations.

If we pay attention to the history, in the time when universal religious discrimination calmed down in the middle ages we see heat up of within-religious relations. It showed itself in established denominations and sects. It is interesting that if all the religions have been sent to the humanity by a single God, then what an aim the God has got in establishing a multi-religious system. Then it comes out that each religion has been established by a separate Allah, or “the religions on the Earth have nothing to do with the God on the heaven”.

Or we can suppose as the religion says the religions have been given by the God to the humanity stage by stage calling them to the right path. Then a question comes out whether the humanity that has seen such a genius as Aristotle needed a religion as Christianity and Islam? Let's accept that Islam is the last religion that the God sent to the humanity. In this case, if it was the last religion, so was there any need to establish new denominations? We call it denominations because all the religions having books claim the religions occurring after it either no religion at all, or fictitious religions.

As the Christianity has the signs of Judaism in its establishment and the Islam have the signs of Judaism and Christianity, as well as all the fictitious religions which were tried to be founded were established on the basis of religions and so, came out as the denominations. Marks & Engels (1965), wrote about it: *“Ideological sources of Islam were Christianity, Judaism, Zoroastrianism, Ancient East, especially Arabian mythology”*.

DEVELOPMENT

According to Iranian scholar Tofigi (2013), ‘According to scholars, a religion reached a single-God stage from the witchcraft, nature worship and idolatry’. At this point in

order to clarify our thoughts we would like to draw your attention to official and non-official denominations and sects of three great heavenly religions:

In Islam: In **Sunnism**: Hanbalilik, Hanafism, Malikism, Motazism, Movlavism, Nurchulug, Gadirism, Rufaism, Salafism, Shafelilik, in Shiites Babism, Bahaism, Badaism, Bananism, Baktashism, Jarudism, Jafarism, Janahism, Daruzilism, Hashimism, Keysanism, Imamism, Ismailism, Kamilism, Mansurism, Mehdiyya, Mufayyiza, Mughabirlik, Nematullahism, Nasriyya, Nazarilik, Numanism, Nusayrism, Gurabism, Salihiliksm, Sabailism, Suleymanism, Ulyanilism, Vagifilism, Khatabilism, Yunisism, Zarramism, Zarrarism, Zeydism.

In Christianity: Adoptionism, Albigeois, Antoninism, Aryanism, Barnabasism, Benedictines, Bogomilism, Jyzvitizm, Eukhitailers, Flagellants, Franciscans, Hieronymus, Karmalits, Katars, Maniseizm, Markionsism, Marunis, Mejzups, Molinosism, Montanosism, Mormons, Nasturis, Paulusism, Pietism, Presbyterianism, Puritanism, Quakers, Sabiism, Shakers, Valdoism, Valentinism.

Sects and denominations in Judaism: Orthodox Judaism, Hasidic Judaism, Reconsctuctionist Judaism, Humanist Judaism.

The reasons of formation of so many religions or denominations make a man to think. To our opinion, today this thought directing the world people occurred and developed due to different reasons. The definition of religions by the scholars is different. The following divisions draw attention:

“1. The first religions. The theories as animism, naturism, totemism, fetishism which are thought by a number of people as the first step of religious development, the first tribal religions (Nuer, Dinka religions)

2. *National religions. The religions the founder of which is not known and which exist within the traditions of one nation. (Greek, Egypt, Roman, Turkish religions)*

3. *World religions: as Islam, Christianity, Judaism”*. (Arastun, 2011)

If we pay attention to this division and to the current position of religions, we will see more ignorance and discrimination within the so-called World religions which have authors. It would not be wrong if we say that the main reason of the present calamities is namely the religions with the authors.

As the manifestation of the split within the religions with the authors Arastun (2011), notes four factors as the reasons of formation of Sufi streams:

“1. Sufism, especially in the first periods of Islam served for spread of this religion in new areas.

2. Counter –reaction to the political events taking place within Moslem world.

3. Reflection of scientific outlook in pre-Islam period as much as the religion allows.

4. Manifestation of separate national, ethnic and theological peculiarities in Moslem people which have become a unique community due to Arabian invasion.” (Chaghatay & Chubukchu, 1985)

Chaghatay & Chubukchu (1985), in their “The history of Islam denominations” concludes that the reasons of formation of denominations in Islam is the following four things: policy, expansion of boundaries of Islamic countries, profit and ignorance.

We can generalize the reasons of formation of religions and denominations in this way:

1. Perfect man’s search for truth; a system of beliefs began to be formed on the condition of struggle of a human on the way of comprehension of the world. Gradually these beliefs cover large crowds and so, the tribes began to be governed in accordance with the rules of this belief system. Later, the following generation that this system brought up- i.e. Perfect men began to think that the religion they believed in was imperfect and they began to search for a new idea. They tried to create a new and pure ideology on the basis of the material available in order to comprehend the mystical world as it is and to bring an order into a lifestyle.

These beliefs and religions were wishes of perfect and elaborated men who were seeking for the truth. As they fell into the bottom of their beliefs, they concluded that there are secret mysteries and determinations in it, they put forward new conceptions on the basis of the religion they have believed in, gradually they began to involve more people and became organized.

A wish to establish a religious lifestyle adapted to the changing world at the result of development of a human conscience, science and techniques. At present day either religious figures or a man belonging to any religion cannot live the religion as it is. Because, a human soul does not love frames and it is free, just as his God. We see from the history and the fiction works that the first who violated the religious rules were namely the chaplains. In this case, geniuses who were able to think much more than the others included religious outlook into a system in accordance with the time and condition within the framework of their comprehension. When those who agree

with these thoughts began to unite around him, already a society came into a being and large crowds which believed in this ideology began to be formed.

It led to formation of religions and denominations. So, the humans began to split and fight. As Movlana Jalaladdin says “denomination is a bloody way. And not everybody can go for it. The people fought until the end and the weak were defeated. But their ideas were not defeated, the people sometimes lived without revealing their ideas”.

Actually, religion is a lifestyle. As everybody’s lifestyle cannot be right, an order was tried to be brought into the lifestyle under the control of ideologies. And it could never satisfy any free person. A man who is loyal to his religion suddenly reads that he should be veiled and pray for three times a day, otherwise you would not be considered a true believer. Or somebody in cold Siberia Mountains protecting himself from severe frost uses pork which is fatty enough and thus has to betray the religion he worships, etc. Such cases exist in all religions. At present day even the most devoted Moslem takes photographs. However it contradicts with the rules of Islam. Therefore, a new approach is needed to the religion and in this case, the religious scholars of the time began to re-consider the ayahs in accordance with the requirements of the day. So, new religions and denominations come into being.

There is no power that the human belief cannot overcome. The results that the medicine and psychology achieve also show that the human is able to do everything. Even there is a folk saying stating “you will be healed, even if you worship to a black stone”.

The main power of the empire established by the Turks before the century was existence of scholars able to lead the people. *“Turks and Indians left all the religions to the humanity as a heritage. They did not only sit and found the ways of worshiping to God. The beliefs of the human live in the depth of the spirit of humanity. They are as the member of our bodies, spirits, behaviors and minds. In fact, they are our bodies, our spirits, our behaviors and our minds”* (Baydilli, 2007). The period when beliefs of Turks were very strong, Turks dominated in the world, when their belief system collapsed or weakened, Turks also lost their power.

In regard to it, Baydilli (2007), writes *“Turkish ethnos which are spread on so wide geographic area that seems to be scattered contacted with separate religions, and belief systems. It is difficult to say the scale of influence of Buddhism, Manichaeism, Christianity or Islam to Turkish way of thinking. But no matter on what level is this influence it did not touch ethnic- cultural traditions of Turks, it could not touch the fundament of religious and mythological way*

of thinking as much as to shake it. Because Turkish ethnic cultural tradition is stable and conservative system living in its natural way". (Javid, 2007)

First of all Europeans noticed it. They created a new concept using Turkish ideology and began to force it in policy. This matter became so serious that a wish to control the world eternally united different groups and became secret powers which are talked about even at present day. So, using different beliefs they created new and fundamental conceptual religions. Gradually time by time they began to replace each other.

As the thoughts grew older there appeared a need for a new religion. This need gave birth to advanced variant of religions- the religions with books and it became easier to control the people who became prisoners of this religious ideology. Because, there was a fear in its germ. So, creating countries the secret powers continued this project. The religions (denominations) created on perfect projects gave high results. But the authors of this project forgot that the human being is a mechanism developing himself. After digesting this conception he will begin to think.

And naturally, it did. But these project owners as they created the institute of prophets established a new model of priests and imams. If we pay attention, we will see that in the early Middle Ages when the conflicts between the two greatest religions of the world Islam and Christianity were about to be over the splits began to take place within both religions and these splits gradually deepened.

Everything was done to strength the leaders of the denominations (To my opinion, these secret powers doing all these do not have nationality. They know it best that all the human are of the same root). Throughout the several centuries they made the people fight against each other increasing their wealth, gained time to search for the real secret of creation. When the people began to see the light on the way of self-comprehension, nationality issue was put forward and a mechanism of stirring great dreams was launched. At present day there are groups such as masons, khash-khashis, salafis, Al-gaide, ISIS managing the world by means of humans' fear.

The reason of bloodshed in humanity is difference in religious systems. If there are those who do not accept this thought, they are advised to have a look at Japan model. Because in Japans' religious outlook there are no serious splits as in Arabic and Turkish nations. And people do not kill each other for their thoughts. They do not become enemies to each other because of their way of thinking. But if the religious outlook system in the country is colorful and even further if this colorfulness shows itself within

a system, as much splits and denominations there exist among the people.

We have not given all the above stated and a large introduction accidentally. Because with the help of them, we will try to reveal the truth of Isa Mughanna (Huseynov) (1928-2014), the prominent representative of Azerbaijan literature, as well as Azerbaijan modernist literature, the founder of national magical realism. The matter is that everybody both those who are familiar and who are not familiar with Mughanna's creativity after the author's novel "Ideal" think over the intentions he wanted to convey: Really, what Mughanna wanted to say in his "Ideal", "Hell", "GurUn", "Graveyard", "Isahag, Musahag", "Snake valley", "Turfa" novels? Although we have tried to find an answer to this question throughout the entire monograph, we can give an answer in advance with the words of Darvish from "Sheykh Sanan" tragedy by Javid (2007), great Azerbaijan playwright:

I am far away from religion, from sects,

What I want is only truth!

It is enough with denominations!

I will not obey to any call,

I will not worship any book!

Guran, Psalms, Bible, Torah

All the world is just a dream,

A legend, a paradise or a hell. (Javid, 2007)

Was Isa Mughanna a Turkish nationalist, or an atheist, or a deist? Was he a Christ-lover? Can we consider him an insane man who underwent a severe psychological shock? Did he claim to be a prophet? Did he claim to be the last prophet? All these questions or are in the minds of all those who have or had any connection with Isa Mughanna's creativity. Some people answered to these questions from their point of view and some of them fell in love with Mughanna's works, whereas the others tried to be far away from it calling it a fantasy.

Actually, who was that writer making Isa Huseynov to turn into Isa Mughanna considering the former "the owner of a primitive mind"? Which divine or non-divine power made him think differently from those surrounding him? I think the answer of all the question which have already been given or are waiting for verification was Mughanna. Mughanna was a self-sacrificer risking his own life in order to purify all the mysterious games of the human being. He

was a philosopher trying to wash the human brain from the stains. In his all works following “Ideal” he rejected the religion- Islam. But he did not reject the prophets. He rejected the additions made to the holy books both in the period of prophets, and after them.

But still did not reject the Creator and the prophets. He just gave them new names. PURE names in which he believed and which have not been spotted with the tricks of the human. If to consider Mughanna’s creativity, ideas, content and the addressed message without taking into consideration the hardness of other language presented by him, we will see that Mughanna built the truth on the basis of the concept of God and his sons. He considered the perfect man the son of the Creator- the God. And he wanted to see the human being as a whole. According to Isa Mughanna, who were the sons of Bagh Ata - the God?

“That who connects a man to a man and the Earth to the space is called Bagh Ata. He is the one. He has four sons:

First is AsAlMan which means- my creating son (its translation into Arabian is the prophet Solomon)

The second son is UnEy (“Noah”, “Hoydos” perversion).

His third son is EvArim (it means the light of my home. Its Arabian interpretation is the prophet Ibrahim. We also call it in this way. Christians call it Avraam).

His fourth son is Eysar. (“Ey”-means great. Sar- (tzar) means a king).

EySar means Great King. ΘIAgh (Allah) is distortion of Arabs. ...now that who governs the Earth (EyAr) is AlAgh EySar”. (Sadig, 2013)

It is a pity that those who does not understand the symbols in the works of the founder of the magic realism in our literature and are not able to fall into deep layers stuck on these conditional names and go away from the main essence. Professor Tahira Mammaad while speaking about the symbolic language that Isa Mughanna has presented writes: “Mughanna tries to reveal a Language by means of symbols- wants to clarify those which he considers symbols and signs with the help of words, those ones which he considers to be distorted he turns into their initial form and at this time he puts forward the second system which needs to be revealed with the art model that he has created and the writer reality that the reader faces.

This poetic system in its turn is a “language of birds”. “Language of birds” is a secret language between the God and the human; as you learn this language, you go a way from the void to the God”. (*Life after death*”Collection of articles, 2014). So, he does not comprehend the purest

person-SafAgh who desires for a single God, a single human and a single religion. The main idea that Mughanna wanted to convey to the people was the thought that if the God is only one, then both the religion and the language of his should be the only one. Javid (2007), expressed it as “*if there was only one religion on the Earth, then the humanity would be happy*” (Mughanna, 2013). In his novel “*Ideal*” he stresses out that the religions leads the world to conflicts and hostility: “-It is horrible, uncle!” *The God- as a brother!.. Until yesterday, until today I thought Jesus to be stranger to me..*

- *Stranger? Why «stranger”?! “Think a bit! What is stranger to you is the religion! The legends that the religion creates!”*

Claiming that all the prophets had the same soul Mughanna wanted to stress out brotherhood of all the humans. The followers of all the prophets had claimed the same until they became slaves of glory. The followers of the prophets who claimed that all the created are equal and established empires on the basis of humanity distorted from this way killing the people for their different way of thinking and presenting it as not accepting the God. And they changed the ideas in the way they wanted.

In another place of the novel it says: “Do not read those translations. There is no Nizami in these glamorous issues. I say again in “Khamisa” there is no “Allah”, just a “Prophet”. I will tear away the shirt of ‘Khamisa’: I will tear away also those which are called “Islam”, “Christianity”, “Buddhism”! I’ll eliminate all myths, all legends! “ (John Adeyr, 2014)

Of course, though these masks seem nice, yet they remain masks and a man lives with a desire to see the truth behind it. If you peel off the language and national shirt of a man, then a pure human will be left under it. The human soul can be: polite and rude. It is the result of training the soul that a man becomes clever or stupid, honest or dishonest, positive or negative. No matter how much devoted to a religion a man is in the church, or in the synagogue, or in the temple, or in the mosque, just once passing justice court of Elkhan from Huseyn Javid’s novel “Devil”, he will either be scattered under the feet, or rise to the heaven to become unreachable.

Let’s pay attention to the first sample carrying Isa Mughanna’s concept. Of course, to present those who are presented as the sons of the God-Bagh Ata, is not Isa Mughanna’s discovery. All four are the prophets presented to the human by the religion as the sacred persons. Mughanna presents them as the sons of the only God. And it is a call for brotherhood, for unity.

Slick while explaining the Moslems' attitude to the phrase "the sons of God" in his article "Cannot a God have a son?" writes: According to some Moslems, the term "God's son" implies the thought about Goddess, wife of the God that can give a birth. When Christians refer this phrase to Jesus, the Moslems do not accept it as they suppose that here the God is meant to have sex with his wife and consider it as the deed not worthy to a God. It is an absolutely true approach. Isa Mughanna also when says the son of the God, did not mean him to have any wife.

Mughanna used to say: "That which connects the human to the human and to the Earth is called Bagh Ata. He is one and only". And this phrase is stated in all religious books. The medieval Hurufi poet Imaddadin Nasimi who penetrated deeply to the symbol of the phrase "the son of the God", used to say: "I am the God". And Nasimi who said "I am God" and "God is in me" took a more courageous step than the Christians who say that "The son of the God is Jesus". It comes from the affection and humanism of the man to the God. Certainly, the Creator put a bit of his light and soul into the one he created. It is not a fault to call the prophets who were elaborated as the messengers of the God the sons of the God. Doesn't a man call his masterpieces his children in a figurative meaning? So the perfect man should be considered the God's masterpiece, his child.

To consider the prophets, the sons of the God in a figurative meaning does not contradict with the religion. On the contrary, it confirms the position of the religion. Isa Mughanna also considers the prophets sacred calling them the sons of the God, cleaning their ideologies from the dirt with which the insidious people contaminated them, purifies them and only after it presents to the humanity.

This modern approach reminds a perfect human model searched by Nizami, Naimi, Nasimi and Javid living in a world free from the wars, bloodshed and craftiness. Isa Mughanna almost in all his works shows his respect to the prophets that the humanity accepts and naming them gives his own interpretation. Even we can say that he expresses the thought of some theologians "all prophets are from one generation" in an artistic way. When he speaks about generation of Bagh Ata in his novel "Ideal" he says "Split of Great Bagh AsAlma (Solomon) is very positive".

And he concludes that the prophet Zoroaster –SarOdAsin (means the King of truth Creator) derives from this split. In another point he calls the prophet Moses BaghSar and "How one can imagine that Solomon and Moses is the same person? "Solomon is a King, Moses is a shepherd, it is horrible. Actually, this ideal of Mughanna appeared when the prophets half-starved set off with the wish to

rescue the contaminated world. The writer who stresses out that the positions of the selected are not important compares the prophet Solomon who was a king with the prophet Moses who was a shepherd, thus emphasizes that the ranks are not obstacles for intellect and mind. *"As the prophet Muhammad said: "Of course, there is no prophet who has not been a shepherd"* (Mughanna, 2013). The prophet Muhammad was both a shepherd, and a king in his life.

In "GurUn" novel in the explanation given from the name of the author it is said: "Mehdi" and other ranks – titles refer to Sahib Zaman EySar and BaghHamOd writing EySar's "GurUn". Therefore, together with EySar Bagh Ham od also is considered Sahib-Zaman". In this text it is clearly seen that Mughanna considers both Muhammad and Jesus the owner of the time. He respects Sahib-zaman who is waited for by the Shiites and considered the king of the world. Their ideals, the ways they have laid do not differ from each other. We see this point in Islam also, which is the last religion. All the sources write that Muhammad accepted Jesus and continued his way.

So, Mughanna speaking from the artistic mind expresses the past history in his interpretations. As the humanity always seeks for justice, in all religions there is a belief that the messenger of God will return to the Earth again. Christians wait for return of Jesus, the Moslems for Sahib-Zaman, Buddhists for Buddha, the ancient Turks in their religion Gok Tanri for the son of the Tanri Khagan.

Let's pay attention to a point from the novel "Gur Un": SafAgh scholars say: "Guran has an inner side. And that inner side has its inner side. There are six inner sides. The truth is in the seventh inner side". Arabian Khalifa Mustadbillah said: "If there are six inner sides, how it can be that the truth is in the seventh inner side?!" *"Our scholars said: "The seventh inner side is in "GurUn" which is in the safe of Khalifa, and as it is covered with blood, it cannot be read!"* (Isa Mughanna. *GurUn. Baku Hadaf Publishing House. P.47*). From this sample it is clear that Isa Mughanna believes that like all other religious books, the modern version of Guran also is not complete. Isa Mughanna came to this conclusion due to his much reading. Because there are many scholars who think that the religious books have been distorted and they wrote fundamental works on this issue.

CONCLUSIONS

Before giving a sample we would like to draw your attention to an issue which is very special. Above we have given several questions about Isa Mughanna which we have tried to reply to throughout the article. I would like to

add one more question here in order to direct our thoughts in a right direction.

Why when Isa Mughanna told about distortions in the religion he mostly spoke about Islam and gave all the samples from Guran? So when the reader sees our samples, he can think that why we discuss if Guran has been changed or not and give samples for it at the time when the entire world agreed that there are different versions of Bible. To our opinion, Isa Mughanna dealt with Islam much, because he knew this society better. He knew the problems of this society better. Unlike the people from other religions, discrimination and enmity are more salient among the Moslems.

If to look from another prism, with pain in our hearts we will see that the nations accepting Islam are directed by Christians and Jews. And it cannot be evaded from the great writers' attention. He always stressed out that the world is controlled from Vatican. As our analysis is built on Isa Mughanna's concepts, we thought it necessary to give samples on this direction. From another hand, after "Guran" all the religions have become invalid, as Islam is the last religion.

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