
Reinterpretation of Iranian-Islamic art in the contemporary era based on the challenges of NFT and a solution from Sheikh Dayeh

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ABSTRACT

Statement of the problem: Sheikh Dayeh is one of the admirers of divine love among Iranian theoreticians who, in addition to special intellectual highlights, presents two opposite topics, i.e. the subject of reason and love, as one! which, along with his other works, can perhaps be considered as one of the first barakats of art-parody, in this research exactly when we found the economy and art in similar conditions as mentioned above, brought us to that position by updating the thoughts of this sheikh through trial and error. Sitting down, let's see if this cohabitation will become a solvable and practical problem for human life or not. Purpose: In addition to these, taking into account that the sincerity of every word needs examples, naturally, in this article, an attempt was also made to discuss whether or not art has become haram, and in this regard, it also made a special comment on today's themes, which will stress it. With selected documents, we chose a scientist called NFT. Research method: Also, our work is descriptive-analytical and qualitative-applied, and we benefit from both field (interview) and library sources. Conclusion: Finally, we want to reach a transparent, more dynamic (fluid) and universal state with these scientific articles, so that fanatical slogans and superstitions can be removed from the titles of human rights and reach more modern futures. Hope it will be useful.

Introduction

In ancient Iran, before the formation of Abrahamic (Islam) or even non-Abrahamic (Manichean and Zoroastrian) religions, what existed next to the essence of religion and its practices; was full of repeated words and readings from Matrouhi, which today (presumably around 1402 AH), when we see a sama, a painting or a painting in progress (except for abstracts and notes in the world of music) with main elements that are mostly rhythm and discussion Education (ethics), is tangible, it is called art (Western); But what has attracted the mind of the author(s) of this research is that, through experience, many times from different ways to explain personal or impersonal with this word in his speciality (art research), he has put into practice how the mechanism of this artworks for There was a person and a society whose definition, especially the eastern branch (full of oblivion), this so-called (public-oriented) smelled more tangerine?! While we know that in movement biology, the discussion of masculinity without femininity does not have much meaning, and by the way, art itself is for meaning, and this meaning can be economic, transactional, and equational, but under conditions. Supposedly, the commentator Mr Ismail Bani Ardalani states in his articles that he believed and narrated: art/honour is associated with the atmosphere in our old society and Sanskrit (Indo-Aryan) consists of two main parts, which means goodness (Radi) and it's male It means masculinity and chivalry (Bani Ardalani, 1388, 1) and then with photos of letters; From the four arts and 7 divine arts, the elders and the pillars of art, etc., based on the classical version, it has become full of examples, and it should be improved or according to many (academic) this word; It is "H+N+Rah" where "H" refers to the completion and "Beh" is the best, and the intermediate noun is usually meaningless, which may be equivalent to "Rah" (the road) of the best path and roads in the completion (and similar in the technical and artistic debate). Even if it does not have a gendered burden, its femininity still has an annoying dumbness (while art is for us and this defect should be a concern). We (a machine or a semi-machine if it is different from pure art (cut or temporary)) is more of a discussion about jokes and human faces, it is not different from religion, and this matter with feminine expressions has a special charisma to show off the right (should) that if From the Elamite, Median, Persian and Parthian periods to the Sassanid and Islamic eras, to the Safavid, Qajar, etc., this view has been alive. Certainly, with fathers and sons and the gentle Holy Spirit, the spirit of transsexual art is a powerful discussion that can show commonalities. , but not in a polytheistic or dualistic way, which is now used by (Vedante) a human being who has seen the digital age and whose existence exists and flows, and it should only be updated, and here it is as simple as ever; Art = X is no longer our eternal answer and our saviour, and in this modern era, we must pay attention to it, which wants to be renewed.

Purpose: So, for the sake of clarity, here (the article) has accepted this principle. During two parts of this research, we have an answer to this question (Pira Kar Kar Kar), which one is what art is, or in the process of the process of the process of the process of the process of the process. Have more load? (which according to our field and library activities and an open descriptive-analytical approach) that the first part of this word has a relatively feminist (justice) view and later with implicit examples in the presence of such that in more contemporary societies And even 2 and more than most), so to speak, art did not lag! and emotionally adapted; Again, to the necessity: let's go through trials and errors, and with the help of rules and regulations, we will arrive at more common values (hegemonic) that can be said quite clearly and logically that such and such a work of art is an art, a noble art, and "logic" is not an absurd idea, no, no, no. And Nardim? Because religion is like art; They have commonalities and similarities (seen in the topic of the creation of man and its preliminaries), which are not lacking in evidence without explanation, they just need a

more precise mental classification, so that if we want to describe the present and the day of art poetically, and the night and night and with adaptation, Gibran two are not the same, because if they were, instead of religious art or artistic religion, a single word is cursed, while in this English, for example, Quranic art (holy) will enter the world willy-nilly in the future (NFT), how can it be redefined? Is it control or understanding?? And it should not remain silent that although there are direct examples even of ourselves which are our pure roots, these attributes have creatively different efforts in terms of research background and our words should not be disappointing. English R efforts: Rene Lings, Titus Burkhart, K.S. Vaami and Seyed Hossein Nasser; On the influence of Jed and from the articles used in the section at the end of this special help, we had the works of Mr Ismail Bani Ardalan, a translation of Mohammad Hossein, Mohammad Hossein Waqar, Faridun Tafzali and Shohra Shohrapour, an internal interview that it was written by this scholar: Sheikh Dayeh Sahib of Mursad al-Ebad.

In the middle of the way, a challenge with calling art haram and its solution is reached thanks to fact letters, and then we come to the conclusion of this article with a tour of the morphology of economy and art, in which the purpose of the sub-section is to see the modern man who has the taste of the digital word. He has tasted electronics and programming, and after some challenges, he made himself coherent; How can he reach the halal pleasure in humanities?! For Anis, if art was not its pure truth and goal, it is a good way for us (along with Sharia) if we are not one-dimensional (interview with Vajdani: 1402).



From the personal collection of pixel art (Tohid Sura) for NFT by Mr. Roham Amirpour, which was created only by dotting in the paint software.

-Statement of the problem: What is the (soul) of art??

Here, if in this research, what is art, which is connected to countless answers in art history, is answered in a normal and explicit manner, we have exactly violated ourselves because we believe;

We believe that if there was to be an art that can only be included in one word/sentence, it means... This is an art and that's it, so definitely with this power and durability and regardless of the history of consumerism, it will never have an impressive and extended life, and until now it has gone into a state of strict silence, whose vibrations would never fall into the hands of today's researchers like us (as if In his life, he admitted to violence; with the interpretation that the voice of violence is also hidden), but he explained himself in such a way while explaining the first encounters we constantly had with this sentence: "Art is forbidden", so this must be comprehensive, adaptive, and fluid. And it should be more dynamic because of the divine and soul-like attributes (of the heavy unit) that we can relatively magically each time with a cognitive tool (poetry) a part of it to the extent of Araf; defined and satisfied with the understanding of its whole path, which, of course, is constantly in confrontation and change with its border (but sometimes without a burden with us compared to the source part). In this atmosphere, with these words, our work has now become a kind of art for art, which so-called the spirit of art like the phoenix has seen the ashes, and art should be seen from calligraphy and photography (line art) in all eras, from the walls of houses to those installed in urban spaces. plan-architecture) or the warehouses of museums that have dormant structures in them and respect even the deposits that someone advertises in his etude's office for a tangible day; Because its shape is all given by God's nature, if they are instructive or neutral in expression, and it is far from extravagance and the rest of the margins .

(For example, if the colour of a painting is red, it is from clay, blue is from a tree petal or lapis lazuli stone, etc.) that when we want to understand or convey it (connected with the discussion of brands); The economy has changed and we can no longer play a safe game in the fluctuations that are the excitement of life, which of course is not the same as indoctrination or putting it on the spot, because once upon a time, if this painting rots; Its rotten parts are fertilized, from manure; The food of the mother and from her to the child, from the child to a stringed instrument again reaches somewhere!.. (a kind of poetic/creative state) So this again the ocher of the canvas that returns to the red of the earth has shone the point that the art that human Can't the human being call himself forbidden by himself, but we have seen that in the last one or two hundred years, he was rejected many times in vain, while it was an appearance, and art, with its power and mercy, always leaves open opportunities for repentance?! For example, when we had many irreparable and decaying works in our hands, the world of photography, which comes under the title of science, helped and the work of photographers preserved them for the next centuries (which is an important heritage for humanity). Decorative art, has seen many things that have been unfairly exaggerated, so to speak, organized and safe, and humanity did not appreciate it, but now that in the last few decades, thanks to the digital and virtual world (meta and internet), rotten photos are also in a cloud space between cables and capacitors. He conveyed that, supposedly, instead of a wall, you can see a painting or a statue on mobile phones (although their energies are different) or hear a piece, and tomorrow he will build a bed. No one said that he didn't leave us to appreciate the term we mentioned before the power of art. Until tomorrow, the day when the worry of the Internet cyber-explosion also plagues us, man has always had other solutions for himself, in which art is still with him and flows from one form to another, so what is true of man also flows like art and without this. A nerve is a volume of flesh that needs to be redefined (and optimistically if it has a purpose). It should not be a superficial statement, and if art comes to life through human recognition, we pay more attention to this dimension, so religion is also the same, so the error that causes us to think that God is also When it is recognized by humans, it takes life and becomes void, and in this way, humans witness why art is more similar to tariqat than truth and purpose.

Note: Now let's ask if there is any potential in these platforms, especially a virtual system with a large amount of storage and the possibility of transferring authorized and non-authorized arts; Why aren't we more diligent in Iran and the Middle East about the creation of art whose parts take elements in these aspects and supposedly no tree is cut for its canvas?? so to speak, it can be said that others who started creating abundant works before us in this direction responded, for example, digital art to the trend of pixel art, along with the many possibilities-extracts of Photoshop, it is a valuable and easy thing, and he also gained wealth from his business, which by the way can be a religious burden. or non-religious, but it is as if we left the original; We pick out the edges that are the result of mere superstitions without experiences and useless that must be constantly controlled.. because if religion is flowing it has no relation to East and West and its customs have the same effect on people and its variety is for attractiveness and this emphasis with art on the word Sharq Sharq Sharq was also our intention, but if we look at the previous words until now, now with this favourable and receptive view, we will see before the benefit of art, so like religion; We have to know it more correctly and knowing it from not seeing it; Something at the end of the distance has been made easier by seeing the way that we had a flaw in the presence of the female ecstasy, so first of all, from the place where the intention was to clarify without extreme-excessive appreciation, it has become more earthy and next to the males, it is ready for jumps of words. We are following ourselves again from this part of our introduction, where it was said: Art is chivalry! (We will also discuss the topic of economy and art).

Now, the author(s) first expressed the belief that one human being will never create better than himself and what is art, which has been famous many times, and what is not art; If it is replaced (it should be), the puzzle becomes more recognisable, because we don't know what it is, that is, we don't know what it is and the defamiliarization that separates the piece of the puzzle from supposedly a vase in a house with its pieces, but we don't look for it in the sky, and we don't look for this confusion either. We want to be able to choose authority next to the discussion of coercion; Because the puzzle is for this puzzle rather than solving it, and the puzzle solved with the jumbled puzzle spreads separate emotions (it should), of course, here, while having instinctive cognitive tools, so this word should always be with our students, and the mind must acquire this ability. From art, with the death of the author and his death (meaning the death of the audience), he is constantly engaged in the evasion of the structure of the works and discoveries and new readings of it without destroying the pieces of the puzzle (topologically) as if the question is our answer and We believe that a human being who doesn't consume the fuel of his emotions is not a human being, so in the continuation of such an advanced level, if it is transparent, there would be room for doubt, as some people said that this art is (X) dot, and so on. So, are we all artists? And the gods of art (mythology) are meaningless and we (astaghfirallah) are God himself, or is the theory of a dream, correct?! That we are now robots and what is the use of our words? A mirage, but we have other expressions in this puzzle; If it is goodness or the highest goodness (acceptable), but all this twisting is rejected and dividing the solution and salvation, we don't mean that, for example, the male should be called either Niyera in Islamic terms, or the male of adjustment that takes a woman's burden, or sufficient equality and It is even good to read its Hoi separately, for example, Ho should be So/So and say Sonire (or: Sonik, which of course Kaf here means a big seal and not a small Kaf) until we get rid of the terrible dumbness of Ho+N?+Ra. We emphasize and use it in another way and express that if it is good. This bread here is the secret bread, and then it is similar to the same bread and the pen, even before the revelation of the Qur'an in pious Iranians (Mutawakkil), by the way, these forms are no longer

difficult or meaningless. It is (and part of) but full of unattainable desires that shine in the mind and that bring men and women together to talk about the omens.

/because the first brick was not built by a crooked architect / this house is not stable up to Soraya/

So here it is (ho) that we said that goodness is genderless (must be); Utilizing the first clay, which was God's will (Hamt) and they said that in some hadiths, the secret of king begins with a word, and it will reach the end (end) without a verb - it will not reach (Umma), which is a secret but can be seen with a veil. Thanks to al-nafs (the path has been merged in the letter ha or ho or ho) and the high non, which is taboo, and the pen of non; And Al-Qalam should be equal to what they write with Noni's verses, which is the third part of Ho+N+Ra, and now we can see the wonderfulness of this spirit of art that we have promised and put forward as and so.

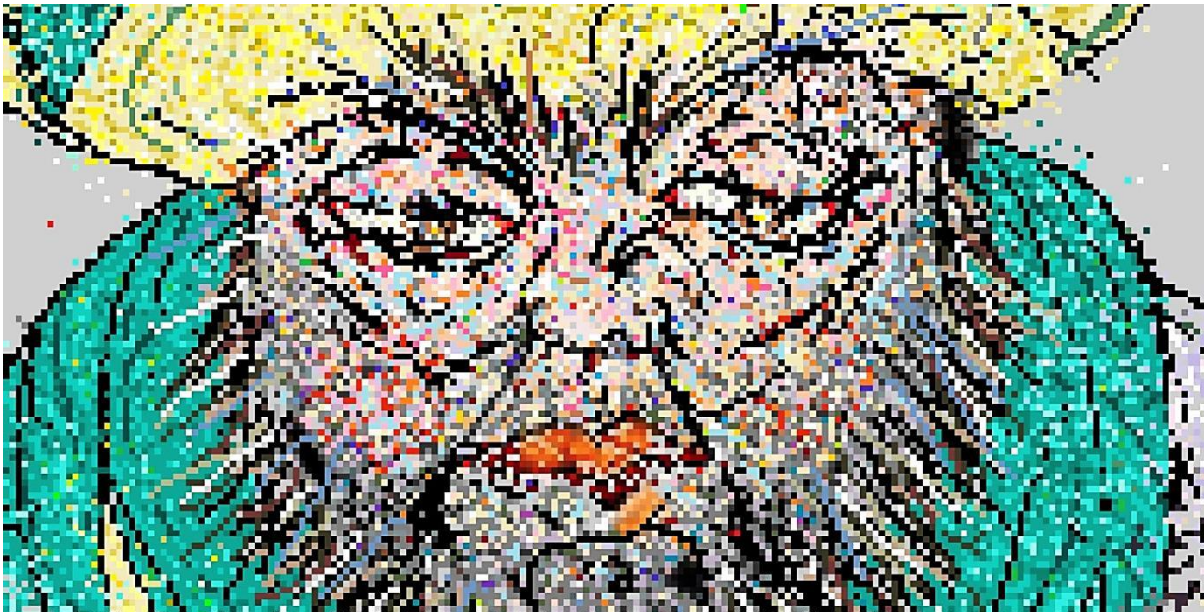
He trusted more and so to speak with knowledge, and a taste for shopping and this adjustment is appropriate now it is possible with a trinitarian view even taken from the wisdom of Christians in the totality of the importance of religion along with art because men and women accepted that it is possible to have another mystery in ho+n+re It is also in the work that it is in the power of the Almighty, and this ignorance of it, but with this acknowledgement of the beauty of the present, so that it has reached the point of not forbidding art, which blesses the beauty of the future, and in which possibilities, contradictions, and imperfections are natural, but no longer. Not in the form of just an institutional law! And if we want to rewrite a reconstructed example again in this atmosphere and from this word and see that it will have other variants, now it refers to this name: Hokhashra (kingdom from the pre-Achaemenid period) whose syllabic: It is Ho+Kasht+Reh, which of course is also read as Ho+Vakhsh+Atre, which in this place, if art is not common, but the poetic vision can rediscover this traditional meaning that we analyzed with Ho+N+Ner, and the other is that he is here. It means he, Raksha means he forgives; Atre, you, which is equivalent in the translation: he gives to you = creator/creator = artist (Akashic-like) which on the other hand can also be accepted in the meaning of your self (repentance or sacrifice) and again these meanings are found around art What we are busy with is not just an order. This now means that it is enough that what the human and even extraterrestrial minds understand! In it, it is important to accept men and women as equals, but they also know them separately, and there is no other feeling, but it becomes distant and close. Then, the perfectionist aspects, lead to an understanding in which superiority is found in friendship and not greed, except, for example, in this strange topic. (grey hats) who are a foreign species, when he first gets acquainted with the man and his art, he finds only a male or female type in the tribal land or someone in a laboratory environment with a relationship the artificial intelligence under observation in a regulatory area that We believe that if there are successes in accepting our uniqueness in the beginning, in the future there will be a lot of errors and disturbances, even if it is physical without considering the matter of religious resurrection according to the belief of the divine books, so that through direct or indirect manipulations, the first generation will be killed and Then make the genetics of Pishran monostructural, which is black mysticism; Named the relevant spirit, which of course we hope it won't happen, and we only had it again at the level of a flick.

So, now that art has been made into a separate bisexuality while respecting each other (which it was!) we are ready to accept that maybe it was a lack of our perceptions that we have raised these kinds of words, and of course our educational systems, so here is the document. and can be from the sentences that intentionally or accidentally; slow down and dumb down the art, compared to the morbid extremism, he was very proactive and constantly reminded others that art is not a one-

dimensional thing and neither is religion. In this way, if we present personal-cultural definitions of ourselves, and their consequences (positive and negative); It becomes clear that it is the excitement of life, and if we deal with the following sentences (in numbers), especially in the fanatical remembrance of others, a more conscious and civilized interaction will emerge, which will eventually lead to a better understanding of the difference between even the two words "me" and "myself" because art and art in understanding For example: 1. Art is a thing. With a word (y) that this phenomenon and state of art means art, for example, the description of the work of the calligrapher who writes a book next to us, or he created a word for it that is more unique than unique and new, which can be a school style or expression in a poem; He should no longer be treated as if this sentence in paragraph 2. The idea of art is something that comes from someone else because the art of yesterday and the definitions of tomorrow are circulating among semi-spiritual and new cells. has it. Unless the general wisdom of the collective is mounted on a pillar whose thoughts are only accepting that time is meaningless, and with this, its art must be erased, and erasing it is the order of Eden and art is just an illusion. But we, Roshangar, with a pause while returning to the place where we saved Honre from extreme femininity-masculinity, for example, the above sentence which related many teachers and students to each other (paragraph 2.) and they are trying and progressing, word by word, and without haste, we know that it should be revised, but it is the revision itself that needs to be expedited because if this way would have worked, it would have ended by now. Now, how we deal with and how to accept paragraph 2. This word can also be in our analysis (which should not be left empty) and from here it started again that the idea that is in the mind of only one me! It happens and as soon as it is transferred from the ego, it becomes the subject and the theme. With the art that has seen such a fluid definition in this research and dumbness lurking and the repeated word "thing" in Persian literature (which is much dumber than dumb! A sentence..... and putting a dot at the end (.) reached a clear definition of art? No, but it is accepted that this is also a piece of the puzzle that must be played with, so perhaps it is possible to at least come up with new arrangements, regardless of the type of clasp and the expansions of the puzzle, to forms or expressions that would be useful, if not great art, and this That is, what we wanted you to find out about us through art, that is, artistic union instead of communication and connection. Therefore, art should not be defined, but art should be praised so that it is not possible to be enslaved to news-telling and loveless praise by showing it in similes, and now it is possible to acknowledge this saying that you are no longer proud of your efforts and not of knowledge! that knowledge if there is effort; Ramesh and here, along with theories such as the death of the author (Barthei), the death of the audience should also be important (found), because we saw that art is a multi-dimensional thing, whether its audience is the creator or the viewer, it should be so, and now if we take the word "revelation" lightly, it is also respected. and among our selections, while repeatedly matching the links of the word art with other words and their components, we believe that any love that we have in mind as its land is supposed to be a collection of Chinese paintings (watercolour) in the infinite area of It is limitless (with art and man) and what kind of extraterrestrial is it (a divinity) if it is a pure discussion that becomes infinite limitless and if it takes another dimension, we can also understand the aspects of eternity/time and we should not erase these things and time. Art and man are related to each other, like religion, place and even animals (because the ant also worships in the stories of Prophet Solomon), so none of these, although far from the use of our taste (judgment), is also possible. It was not about writing and promotion, because then it would have been a topic like miracles and solutions, but the last point is that instead of thinking about a human who is the eternal ruler in place of God or a God who has come to life in countless human bodies throughout the ages, I should accept the human-artistic theory. that even if it avoids

algebraically, it creates a dimension, not a linear atmosphere, and it is worth mentioning that this kind of definition-intellectual art reaches the art of praise-love, which the whole intellect is aware of (should) and the topic of which is research in religions and all kinds of approaches that human beings It radiates friendship (along with art) to the devices that are left in memory, such as the dear Avesta or the Holy Quran, and the things that we make ourselves, while attaching them to writing or audio recording, and technological attachments that are full of manifestos and statements, and it is obvious that now it is more of a Quran. It has been read that has decorations and additions even to the extent of a beautiful line without gilding and a sound without rasa (without richness) which is a sign of this collaboration between religion and art, to more productive expressions which are still art than for us who are often separated from each other. We consider them distant, exactly like the lives of believing men and women

We should not be sanctioned by one or the other, either concretely or in something like NFT. (While we still have many sanctions).



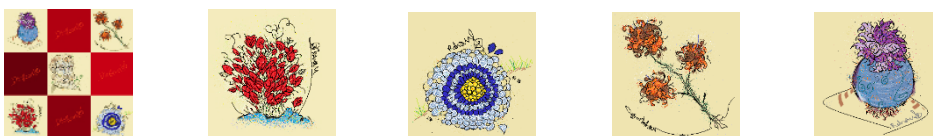
.From the personal collection of Pixel Art (Raz Seljuqi) for NFT by Mr. Roham Amirpour



Haram, art and chivalry Letters:

Now, in this section, assuming that a person (x) has become more aware of how to behave towards art and is well aware of its power and greatness, we assume that he still oppose the existence of art and usually intends to Exile has this spirit, but we also have our resources and want this article to be qualitative and practical, so we must know that violence or arguments are not the end of the road, and there is no need to deal with these people healthily. He used indirect or personal sources, but he should enter into a dialectic with these people, suggested by us, with related texts and documents and sources, and with themselves, to reach interpretation and hermeneutics. Ishan: Does he declare error, bad or haram? Finally, it is necessary to recite a branch of its meaning by mentioning a case of men and women and when and why it was performed. They are related to holy aspects; For example, is the profession of blacksmithing from David (PBUH) divine and honourable? Or an orator from such and such a divine angel (Gabriel) or a cobbler's tree, which Imamate he reached, and where is the position of Imam Ali (a.s.) among wrestlers, etc., so that if that rebellious person wants art or an artistic profession again, he will be a rock or to declare it forbidden and bad. He has faced the elders of his way since the olden days, with the patriarchs who had this as a profession, that now either he must abandon his way or his persistence will lead to tension with all his beliefs (because man will die without art)). Even if, on the other hand, the person making excuses raised this again: so to speak; Haram art is unheard of, but women's voices in music are forbidden in any way, let's be happy again with his words that made a heartbreak and remind us with a claw of these fat names that if these genealogies reach God's guardian in periods, a prophet, an imam And Imamats, it is natural that a person (Imam) should be only a woman or a man, but if we know the majority of men, it is not a sign that their fatwas and guidance are only for men, and it is worth mentioning that because human beings have heard only in the history of their lives There are about 124,000 Abrahamic prophets (saviours), so it can be logically accepted that among these people, there was a possibility that there were chosen women too, whose names, for some reason, are attractive today. Therefore, if today we consider it necessary for our art, which has entered the digital world discussion and supposedly in contemporary times has chosen one of these famous fatut-namehs (related to the imams), so to speak, we should act in such a way that even if we accept a computer in their time (for example 900 years ago) has not been prepared, these genealogies can be continued and used in this way and are also safe from distortions. They have decided that we should be their narrators with the help of jurists who have a softer nature, because even prophets such as Yunus and Moses (PBUH) may have some mistakes (in the story of Shaban) and if we intend to reach it, we must first refer to it. God himself, and if I accept that God is great, then I must be great; Boghor wanted us to be great and this means to live artistically with art. So, a woman who deceives a man with a poem, her work is art! And the one who, by chance, invites another person to obey the principles and branches of religion such as khums, fasting, zakat, charity, prayer, etc., his work is an art of art.

From the personal collection of Pixel Art (Botany (Islamic) and Discouridos) for NFT Mr. Roham Amirpour:



Behazisti and fatut letter:

Historically, another word that has been used for a long until now; It has always been heard a lot that it is "ethics" if we assume the whole life of a person; This word has become a good and appropriate definition, and now we need a platform so that this series, which is not very important without art, becomes important in this article as a side note and the updates that it flipped, maybe even reached independence, and this topic is also Because the brotherhood of religion does not have East and West, but if we look closely at the keywords of the East, especially Iran (Islamic), at the same time, into our expertise and the limitations of the article of this research, there are definitely many works left that, according to our first sentences, in an international aspect It is also famous and practical (Jehan-Watani), which is our main work, but the burden of judgment has an important narrative aspect, and here we need a clearer example for our words. In the future, we will be able to deal with (art) in a more modern way, which is necessary because morality is not apart from time, and as we said, if we want to preserve and transmit it, it must be combined with concreteness. That our path will be guided without slogans, and if our words often find the appearance of review? But it will not remain interrupted and forced. Now, in the topic of transitional ethics, especially with traditional thoughts, it is possible to refer to 2 general categories in its morphology after this ancient name that we mentioned: (1) fatwat-namehs, which were written for a group, although it also has an individual focus (for example letters of Naserullah Abbasi-Seljuqi, Ibn Sulami, Amir Seyyed Ali Hamdani (Ali Thani (Kashmiri)) and Sultani Fatutnameh of Mullah Hossein Vaez Kashifi etc.) and (2) the authorities and the letters that were established for the individual, although it has a collective focus. For example Badi al-Zaman Hamdani/Hamedani authorities, Hariri and Hamidi authorities, Mustafa Aali Effendi's Manaqib and Golestan Hanar by Qazi Ahmed Munshi Qomi, Maulana Haider Badakhshi's Manaqib Al-Jawahir and Al-Arifin (Maulanai's) Manaqib by Shamsuddin Ahmed Aflaki and Chalapi Oghliha..) And then more; It is noted here that the letter is not only in the meaning of its routine today but has more uses

.But in the continuation of this section (1 and 2) it can be extended to something more unified, which is called tazkira, which has a more fluid load, and the following titles are obvious examples: tazkira al-Awliai Attar Neishaburi, tazkira Riaz Al-Shaarai Wale Daghestani, Tohfa Sami by Sam Mirza, Tohfe Ya Shahi (multiple), Hodayun and Akbar tazkira by Bayazid Bayat, Daulat Shah Samarkandi tazkira, Arafat al-Ashqin and Arsat al-Arifin tazkira by Zaqi Belyani, which of course, in such cases as mentioned above, Maghrib Zameen is also empty. It is not typical, especially to go back to the heyday of the power of science in the field of geography of ancient Rome and Greece, the Gnostics, etc. until now, but naturally, the main point of the speech here is not merely comparative, and we also stated that we are limited. Now, it is appropriate to express this matter (point) that if these cases (1 and 2) refer to the moral position (something that is more than a good attribute), but we believe that in the course of life, these cases are more extensive. Maybe it can be directly called the book of history (history) with the difference that not, of course, every history that merely exchanges names; Books such as the works of Ibn Fandoq, Ibn Toqatqi, Hafez Abro/Ebro, and Ibn Athir should be kept in mind and it is also important to mention that these items (1 and 2) have variants that can be used during periods and administrative aspects. He referred to part (3) as the manners of the learned (for example, a work by Khwaja Nasir al-Din Tusi with the same name) and (4) ours is also the manners of the murids (for example, by Abul Najib Suhrawardi), which may be the two foundations. He also considered Islamic pedagogy to be relevant. (5) We also have Saqi and Qaba letters, such as a work by Khwaja Emad Faqih Kermani and works that are perhaps in this direction, but with variants in names and further away, such as Hatem Tai's anecdotes from the Jahili period, Rasaleh al-Qushriyyah, Manazel al-Saerin Khwaja Abdullah Ansari, the writings of Sheikh Safi al-Din Ardabili and other manuscripts during the Safavid and Ismaili periods (from Akhwan al-Safa, etc., etc.), the works of Sadr al-Din Qonavi and Sheikh Akbar, the poems of Maulana Naseri (for Akhyans and Bajians/Abajians), Pahlavan and Ayar Namah many things may still exist but are undiscovered. Also, above, when we mentioned the name of Suhrodi, it was mentioned that

Sheikh Eshraq himself (Shahabuddin Omar Suhrvardi) also has two treatises in this area, but it is not pure Islamic, and if we look at a more Iranian root, we can make a clear reference to Dinkert's books, especially the third volume. in which we have advice (wills) from supposedly Jamshid Shah Kiani, or the book Garshasp Namah Asad, which has a weighty conversation between the Shah to his children in the same style of speech, describing the layers of the story, until it reaches the work of the epic The Darkness Breaker by Mr. Basij Khalkhali. Afaqi and Anfasi articles, the works of Mehran Afshari (Lotian and Lulian, Gosian), the book Ayin Jawanmardi by Ali Arbabi, published by Zovar, a multi-volume encyclopedia by Ali Akbar Velayati, published by Amir Kabir, to modern memorials in Gahashmar. But these were said so that we can see whether the creation of ethics can fall far from creation (artistic creation) by any name. To which we even have a clear answer: No. Now, if we return to the previous discussions, another point that should be important in our work is the discussion of genealogical states in most chivalry literature, one of which is for culminating in a more humble direction and the other is for deifying the work (the eclecticism of nature-nature, as if we forgot) so that the name and background of every person who takes a step on this path will be less despaired and people will enjoy the same dignity of work, because, in the assumption of a ladder system, Hazrat Ibrahim (PBUH) and his job are as important and dear which is Prophet David (pbuh) or Noah (pbuh), although in some cases these points have great connections not only to great people with human forms, but also to a metaphysical point, and it is possible to turn the origin of art into a mythological direction. More transcendental can also be found as some people take the art of music to a special relationship (Islamic with the Holy Qur'an) such as Hazrat Israfil, a divine angel who is often known by the Sur/Sour of Asrafin or another place where he is called Gabriel (Gabriel-e-Amin) in We mentioned the previous papers. However, the phenomenon that should not be overlooked is the fact that these words were mostly used in traditional thinking, and this does not mean backwardness. Yes, and in modern society, if we are civilized, after modernity, there are still many people who have such traditional opinions and are respectful, and sometimes they are not offended by prejudice and extremes that occur, but we also mostly believe that if the path is a long-term compromise We can make it current with forced breaks. These cases of tradition and modernity and modernity have also become sacred, creating a new word that even in that repetition, if it occurs, is valuable, and this value is not with material hands but with We perceive a pre-historic and semi-intuitive instinct... (like the life of Prometheus or Sisyphus, but still not the form of an institutional-eternal law), so naturally, some people put a lot of effort into epistemology and manifest themselves in this system. He has also entered into an escape or a fight, which, although it appears as terrible dust, we believe that it will stop, so for the lives of people:



From the personal collection of pixel art (Iranian mythology) for NFT by Mr. Roham Amirpour
:A poem by a Dayeh (Modbari, 1363, 33)

<p>*****</p> <p>Oh, your heart is dying for this good news Because Tarkam is not strange; Plunder Describing his face as a metaphor Both intellect and expression Look at the profit from this business</p> <p>*****</p>	<p>*****</p> <p>Love came and robbed the intellect Tarka is amazing? Do you know love? The reason is in the word flour His candle and his soul struck a tongue! He just laughs at the betrayal of wisdom</p> <p>*****</p>
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Art and NFT in Islamic society:

Now, to avoid repeating history in reading biographies and to deal more with previous pedagogical and creative issues; Now it is permissible to make another statement that: the material that has been studied so far was a continuous parade of the opinions of a thinker named Abdullah bin Muhammad Najm al-Din Razi, nicknamed Sheikh Dayeh ((573-654 A.H.) Khwarazmshahi-Mongol), who also He is considered one of the best students of Sheikh Najmuddin Kobari, and he is a mystic and a poet with many books. Here, a work of his with a small volume and full of content, called his treatise on love and intellect, came to our use more than before, we studied it and tried to settle it in a modern language and with more modern standards in the previous lines, the same thing that is the factor of unity. It became religion and art, it became man and woman, and now it is economy and art.. which, as its name suggests, has a lofty side that wants to name reason and love at the same time, but with doubts before the intellectual birth of people like René Descartes and Kant. and D. Humes, who is perhaps more famous than him (unfortunately) in the world, although these people also have valuable services for humanity. : that you are proud of your efforts and not of your knowledge! Now that we have said what art is and whether it is forbidden or not, we can see that paintings will rot and digital arts are also possible. Being hacked, changed removed or reduced in silence, now considering that the intellect is tied to the status of movement and survival, but romance has chosen the path of throwing experiences and this love, which is dependent on the status of movement and annihilation, is the whole intellect (the first intellect of the supreme intellect). It is similar to Tarsh (Razi, 2016, 61) and is more eclectic with art, so perhaps among these many monks, forbidding the whole of art and... especially its eclecticism with something like the Torah or the Qur'an... now we have fallen into a slightly different abyss. And to supposed productions such as NFTs, which happen to be based on religion, if we even burn with this art and leave a role of ourselves, we should ask separately, what is our work and memory? We believe that it is better to do nothing than to do nothing, and this opportunity in this article was not experienced and expressed reasonably, that any time it is possible that a shari'ah with that ijtehad will reach the abyss of doubt. To go beyond art (because man is allowed to make mistakes, but his movement is necessary for life). So in the world of holy art, the reason is absolute here; There is no place for Golan, because we have the threshold

of the world of destruction and nothingness, and the intellect is mostly in the world of survival, and it has the quality of water, that wherever there is prosperity and beauty, it is in two worlds, but love; which has the characteristics of a threshing fire, and has smoke (and a coldness against you if it is different), then to the truth: this is love that brings the lover to the beloved in a stepless way and beyond the boundaries and reason; The wise man is reasonable, and by the way, many scholars also agree on it:

Art and NFT in Islamic society:

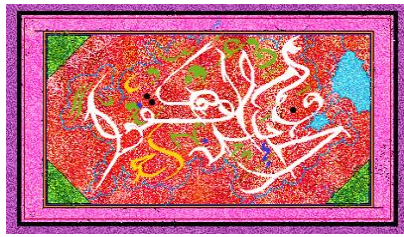
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Now, although it was possible to talk about how to deposit with NFT and art, how to find creative ideas with moral and religious content, Islamic or traditional; The categories and criticisms of the form related to the people and the level of influence or acceptability, but as far as possible in this article, the mind of the contemporary human (digitally received) in Iran was receptive to hearing the power of NFT, and only a few of its troubles were mentioned here. so that in the future we can make quick compensation even to the creators of this dynamic platform and have ideas. Today, the NFT that exists in Iran has softened its teeth with many colonial and exploitative difficulties, and this is important not for criticism or satire. It is documented that in the future when this superficial warning was taken and someone suffered a loss in the nations; Don't make excuses that we didn't know... because Sheikh Saadi also said: /The children of Adam are members of one body/which are one gem in creation./



From the personal collection of pixel art (Surah Tawheed) for NFT by Mr. Reham Amirpour

According to the experience of the author of NFT World, the earth has been known in Iran since 1390 AH, but its spread was due to the spread of the epidemic disease of Kovid-19 (Corona) in the following years. This important (digital art) reached the peak of its growth in the global village until it fluctuated again due to the stagnation of the currency of Iran (Rial), which only Iran itself is involved in. Anyway, this NFT can be a supporter and saviour. Be that as it may, suddenly the Iranians turned their backs on art, and art responded to them by making livelihoods more difficult, because this time, far from creating superstitions, free from military and government interference. Spontaneous in many cases, especially the mental filter! (As we said, instrument, haram electricity and haram shower and haram education) is blocked and in any case it should be mentioned that there are activities in the field of digital art that are part of it. The subject of art-crypto-currencies. It is involved in our compliments and this is important in the big world (the whole planet) NFT was definitely known before Iran, which was a recession, and now it is in their power or is it a miracle?! But it should be seen that these Iranian artists quickly become equal to the world (history has proven that they can) and are often stimulating and innovative, but how they resorted to opportunism and success (it's foreign) in the continuity, and by the way, with the apparent criteria Jewish and Christian. Halal is complete and the other is Iranian. Charitable or Muslim? It is relatively failed that apart from the current policies of the Corona problems that were the same in the world and even if we are supposed to have our own direct and banking currency, it is a political and military discussion and we are not limited as defined. With their defined definitions and simpler routines, art activists. In this era, when he could easily travel in this great land, he did not go and he likes successful Westerners who are famous. They are not privileged. While we know it can be in the history of world art! Both characters are equally respectable. So here we have to ask ourselves if everything is caused by the weakness of governments. Or from us? Supposedly, in the topic of quasi-decentralized banking transactions (with all the simplicity of today) thanks to the wallet, Metamask (with the fox logo) and Trust-Wallet and... Why don't we have an Iranian wallet?? (configuration in Iran's system from satellite to high-speed internet) with even non-national capability but in religious service... why is the Persian language or even Arabic language used less than English literature? And in the topic of cryptocurrency, why don't we have prominent Iranian equivalents such as Persian Coin or Ere Ethereum and Iranian Polygan?? And why should an Iranian person with an authentic identity constantly worry about his internet page being blocked by the West because of his nationality in cyberspace (where is the advice of the governments?)? In case of disruptions and problems at the network border; The artistic arteries of Buroz should not be constantly cut off, and why does someone who does not have this type of Basiji support, sell his works with all these disadvantages and suffering, he must first pay the so-called commission. Internal exchanges and in case of repetition; even be sentenced to interrogation and paying exorbitant taxes. If we still have many pristine facilities (in Iran/East), why is this subject not

seriously taught as a university course or a separate unit? And where exactly is the NFT museum of Iran and celebrities for all these years and who are they? And.. and.. that if these words are organized correctly (of course, not only according to the institutional theory that was mentioned but also a more interdisciplinary view), we can still express happiness and hope for an ever-blooming civilization. Iran; Otherwise, the cost of compensation may sometimes lead to the permanent dispossession of a subject for a very long time, which, as said, is now the case with all the capabilities and static elements that Persian language and literature have. More practical in the yard and more popular than language like literature. Latin is less common. Of course, here it does not mean the whole nationalist view and maybe it can be considered as a kind of liberalism. The soul of art.

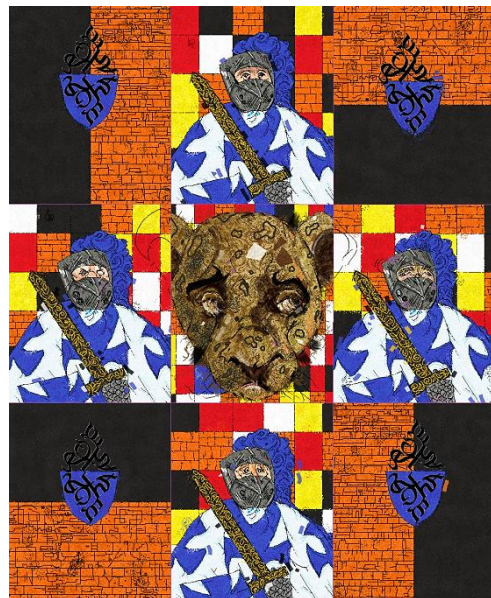
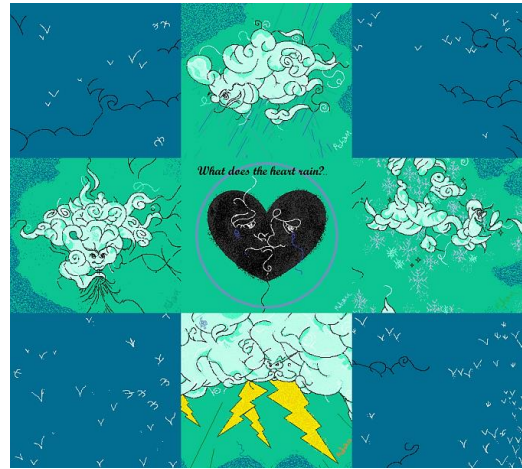
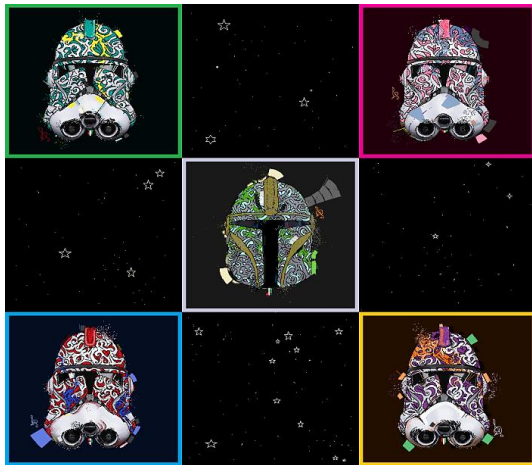
Firitiov Schwan: Virgin nature; It is the work of God, and sacred art also draws inspiration from the same divine source. Sit in solitude, it is for you, and to meet is a kind of collective solitude, but the attention should be on the impact and impressions (Shawan, 2010, 279). The soul of art .

(Author: In the world of material things, economy is the mother of art, and in the world of spirituality, art is the mother of economy, so in this era it is necessary

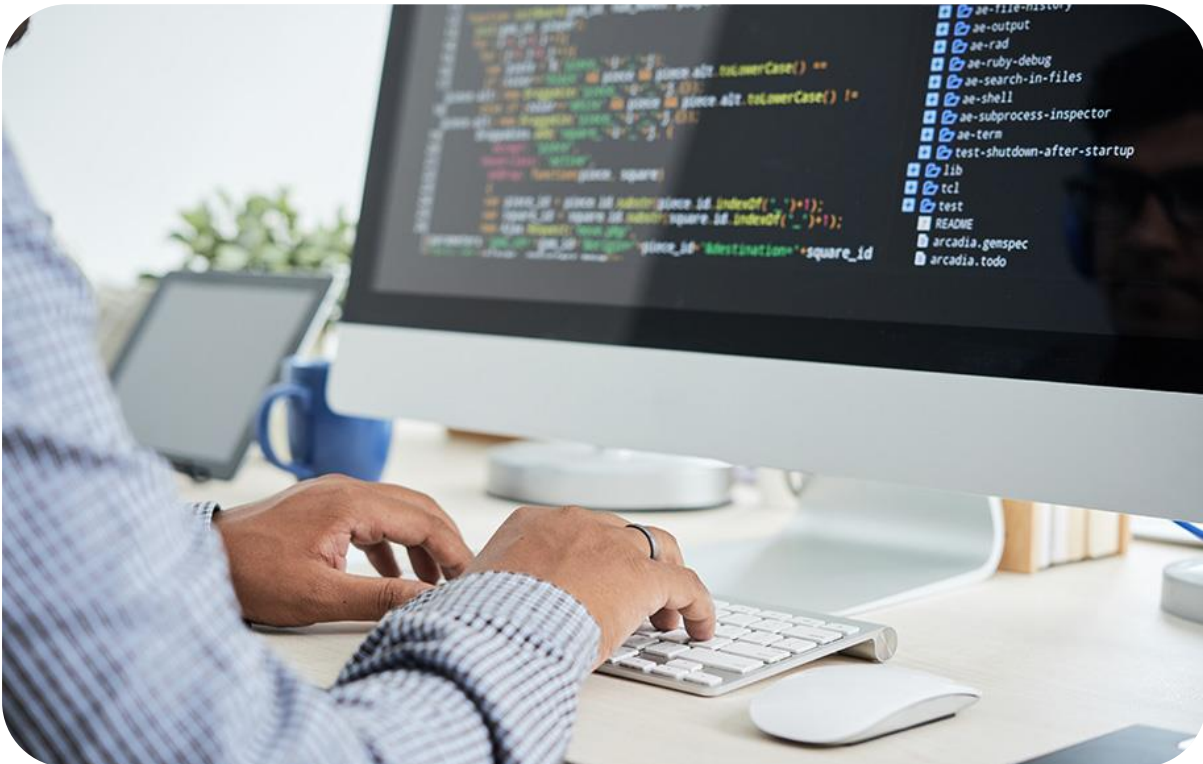
Humanity does not get away from these cases (with its two material and spiritual dimensions) and neither does art-economy.



.From the personal collection of pixel art (Raz Seljuqi) saljooghi secret for NFT by Mr. Roham Amirpour



(same)



(www.quera.org)

Conclusion:

In this research and research that we discussed the life of a person who has seen the digital age, contrary to the habits that we should talk about the 0's and 1's of the world of programming (Java, Python, etc.) and then one of its derivatives such as NFT and its complex terminology. With a sincere review and expressing our concerns from the beginnings in the introduction, we deliberately started to accompany science and art with a religion-oriented perspective (ancient and Islamic Iran) and reached manifestations of the necessity of this kind of companionship while presenting examples, gradually from We started talking about this type of pleasanry without the common dialectic.. that there is a knot in the opinions of a person who happens to be outside of our contemporaneity, that his thought is intrinsically independent of history (i.e. Sheikh Dayeh) and the reason is in giving importance to both It was the case of reason and love together, which is sublime, and then we were able to be in a super spiritual body, with an implicit attitude - introductions to the understanding of what art is?! Adhering to personal experiences and attachment, economy and art in this category together with the commitment of presence; let's sit In this article, the manners of Pishran who wanted to be fatwat were encountered and further on this point, it is fluidized that it is important that if a culture develops in a cosmopolitan system for many reasons, one of the important reasons is in accepting and confronting or creating a simulating environment (whether imaginary-non-imaginary) with challenges that can be progressed; To give people an understanding of what emotional profit is, and Iran today, with so many potentials, always in the world of digital arts, in compliance with ethical issues, it should not be recommended for the profits that are considered and created in this so-called halal and virgin sector (virtual space that can be transmission) will never go away, because if it is a blessing, it is not necessary to only benefit from it, and with the implicit

epistemology of it, this matter also shines: gratitude for the blessing of your blessing is extra, and gratitude without recognition is not considered, because the improvement is not expressed.

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This article is dedicated to the author of the book: Akhgar Zandangani, Francis Ashcroft