

Shahriyar's Global Messages

Aahmd Reza Yalmhha¹

Received: 19/5/2013

Accepted: 27/9/2014

Abstract

Of the various literary works, which have come to exist during the centuries and civilizations, few are capable of remaining in the universal history of literature and culture. Also among these few, only finger trip has become immortal on the people's mind and memory. One might conclude that having joint humanistic concerns is a cause for the immortality of any work of art or literature. The more a literary work deals with commons, questions, subjectivities and human pains, more people will find their own feelings and "their heart word" in it. Undoubtedly, "Saadi's Golestan" can be considered one of such works.

The present study reconsiders Saadi's Golestan in terms of anxieties and concerns that contemporary human beings are encountered with. Since Saadi's strategies and techniques are based on his humanitarian experiences, wisdom and high qualities of genius, intellect and attention to readers, in many situations, it appears to be a solution for the contemporary human problems, and this is the secret to the Golestan's durability.

The research, using descriptive-analytic method and through an inter-textual and induction approach, tries to explain Saadi's humanitarian views and his strategies and techniques to respond to the contemporary human pains and challenges. According to the outcomes of the research, a great part of Saadi's sayings in Golestan is based on his humanistic views and his solutions to the social and spiritual (existential) anxieties and crises. Therefore, his teachings, surpassing the place and time, often can be a healing to the contemporary human's sufferings and a solution for his ongoing challenges.

Keywords: Saadi's Messages; Contemporary Human; Anxieties and Challenges; Golestan.

1. Associate Professor, Persian Language and Literature, Islamic Azad University Dehaghan Unit.
ayalameha @ yahoo.com

Introduction

Humankind has an essence, nature, and fixed personality that is not limited to time and place. This essence, in different times and society, is the same. Therefore, the essence of human kind is beyond a culture and a history. Obviously, this essence will have similar crises and challenges across the world. The problems and troubles were at dawn of history and have involved mankind more than before. Today, the most fundamental cause of human suffering is that they have forgotten their connected ring with his ideal world. Rings, such as myth, epic, spiritual, moral and religious teachings, therefore step by step he has gone away of holiness, spiritual, aesthetic and literary heritage” (Ghobadi and et al, 2011: 88). With reflecting on the depth of literary texts and works of Persian verses and prose, it reveals the fact that

literature can meet many needs and solve many severe mental problems of the confused human beings in today's world.

With probing into literary texts, both prose and verse forms, we see the fact that literature could answer to many needs and problems of wondered human kind of today. Because literature is full of self-knowing and paying attention to the different structural aspect of human essence in order that he/she reach to the spiritual elevation: Patent architect of human society have built human existence with literature and art, they make it permanent and make it always the reliance of human ideals. Therefore, human being of today tries to detangle from routing crisis and pay attention to the different teachers who have reached to the depth of human nature (Ghobadi et al., 2011: 89). Based on this, a large part of these literary

works contained ethical and educational contents as well as and advice concepts. This part of literature is a branch of educational literature that tries to promote and educate the spirit of human being. The ultimate aim of it is to help human prosperity. Samples of ethical and advice teachings could be researched in the Persian poetry, from the oldest ones reminded from poets such as Hanzale Badgheysi, Boslik Gorgai, as well as in Divan of Roodaki Shahid Balkhhi, Daghighiee, Kasaiee, Abooshakour and Naser Khosrou. However, advice movement and expressing advice concepts in special manner in the Persian poetry started from the second half of sixth century A.H. with poets such as Sanniee Ghaznavi, Jamaladdin Esfahni, Khaghani, Atari and others. Then, Saadi put advice statements to its highest point in such a way that

besides two famous works of Bostan and Golestan (have become model because they are like a treasure in expressing this branch of literature). in his lyrics a combination of love and sermon could be seen to the extent that many other poets made use of ethical and advice lessons in their poetry and in the early eighth century hizri, Ghazal became a vehicle for expressing advice.

In Ghazals especially in poets' verses of Indian style advice has come with imaginary and poetic language along with proverbs and examples that their contents were depended on poets' mood (Anooshe 1998:2/168).

Because literature is full of self-knowing and paying attention to the different structural aspect of self-human existence for reaching to the spiritual elevation:" patent architect of human society have built human existence with literature and art and

with help of art and make it permanent and make it always the reliance of their human making ideals” Therefore, human being of today tries detangling from routing crisis and paying attention to the different teachers who have reached to the depth of human nature. Base on this a large part these literary works contained ethical and educational contents and educational contents and advice concepts (Ibid 89). This part of literature is a branch of educational literature that tries to promote and educate the spirit of human being. The ultimate aim is also human being prosperity. Samples of ethical and advice teachings in the persist poetry from the oldest poetry reminded from poets such as Hanzelaat Badghissi and Bosslllic Organic as well as Roodaki Sushi Balkhi Daghivhee Kassie Abooshakour Laser Khosrou could be searched a huge among.

However advice movement and expressing advice concepts in special manner in the Persian poetry from the second half of sixth century with poets such as Annie Ghaznavi Jamalledin Esfanani Khaghani Attari and others have special manner variety. Then Saadi puts advice statements to its highest point in such a way that besides two famous works of Bostan and Golestan (like a treasure in expressing this part branch of literature become famous),in his lyrics in lyrics especially in the verses of poets of Indian style along with poetic advice often expressed with poetic language its contents usually depend on poets mood. This thinking system and lesson view continued until the contemporary verses. Mohammad Hossein Shahriyar, the great contemporary poet, is among composers who made use of poetry as a vehicle for expressing advices

thinking. He has composed so many poems based on different mold of poetry (especially in Ghateat, Robayat and Dobeyti). The listeners of this type of thinking and concepts is human kind throughout the history.it is not a personal or individual sermon. The most important Shahriyar's advice contents and lesson concepts that could be called Shahriyar's global messages are as followings. The listeners of this type of thinking and concepts is human kind throughout the history.it is not a personal or individual sermon. The most important Shahriyar's advice contents and lesson concepts that could be called Shahriyar's global messages are as followings

1. Inviting to Spirituality and Paying to Spiritual Aspect of Human Being

One of the fundamental crises of human in different periods is the crisis of materialism. To deal with this crisis, the spiritual dimension plays a key role. One of the messages and advice in Shahriyar's poems is to pay attention to the spiritual and moral aspects of human being. This content is reflected in many of the Shahriyar's poems.

Search God wherever you are born
you all has the same ominous fate

The earth is like a prison and the end is
hell where on the earth sugar and honey
is poison.

(Divan 2006: 628)

He believes that the medicine of all human pain is the tendency to Unitarianism, consummate, grace and knowledge to reach to the stage that there is no existence except God.

Trust on the God only because it is the only solution

The knowledge that is helpful knowing that God is the source of existence.

Shahriyar in other verses believe that only the loving God can take human from loneliness to crowd:

Love only God because it is the source of crowd

otherwise the sedition might cause loneliness among people

Shahriyar also recognizes art as the spiritual dimension and considers it as condition for reaching to success:

Spiritual art is the most efficient but it needs scarification and God willing

He believes that if a man escaped from the right and turned to a crowd, he would be alone, but with respect

to comprehensive nature of the right he isn't alone:

Through help of God one could escape crowd because God is complete and crowd is separate

If human tries to separate from God even though it becomes a large crowd he is lonely.

In the following couplet he invited human to knowing God and put emphasis that only God is enough.

Try to know God only/
just God is enough for you

2. Inviting to Goodness and Charity

Based on this, one of the permanent problems of human being is that he /she always thinks about himself and his interests. Human acquisitiveness causes him to want everything for himself. Erick Ferom says "unfortunately at present civilization as the wars and difficulties cause human to be more self-sacrificing at the time of peace self- eccentric is

more common (From, 1989:141). One of the global messages of Shahriar is inviting to goodness and charity. He believes that human dignity depends on goodness and charity.

If you are seeking honesty so try to acquire it through fairness

Put the punishment of your enemy to god He will give a sufficient punishment
(Ibid : 623)

Shahriyar subordinates the world prosperity to goodness and believes that lack of goodness brings no prosperity.

Someone who does not do charity or helping others his destiny would be darkness in the world
(Ibid : 1050)

He explains how to do charity and stress that charity should be done in hidden form so it would be fruitful.

If you want to do charity do it in such a way that nobody see it to tell someone the seed would grow when it put under ground

3. The Importance of Philanthropy and Serving Others

Based on this, one of the ways to deal with challenges of egoism and profit seeking is cooperation and sacrificing. A characteristic which is belong to human" we human have an inherent tendency toward existence. Showing our talent, activity, solidarity with others and escaping from self-made prison of egoism", (From, the same source: 138). One of the fundamental messages of Shahriyar is philanthropy and paying attention to the effective communicative approach with others. He believes that saving a human from human society is like blowing spirit into all humans.

If you save someone from death
you give life to the whole world
(Ibid : 635)

He thinks the treatment of other
pains is requirement for human kind:

It is a precondition for human
beings to treat the pain of others with
medicine

(Previews : Ibid)

Or in the following couplets
notice this sort of love and
friendship to others:

Try to love someone to become eternal
especially hear the sound love of a woman.
(Ibid : 1113)

Thanks to blessing is helping
others:

Expressing love and leaving self-loving
is the only way of loving someone
(Ibid : 420)

In the following couplets, he
considers a real friend as w person
who is able to solve others problems:

The true friend is a friend who helps
and relieves pain not to put his burden
on someone's shoulder.

(Ibid : 615)

4. Emphasizing on Contentment

One of the fundamental crises of
humans in different times is the
crisis of profit seeking and
consumerism. Everyone takes a risk
for acquiring more facility.in order
to get more enjoyment and profit.
According to scientists human ha
reached to the harmful level of
consumption. This acquisitiveness
consumption leads him to the
acquisitiveness behaviors. (See
Ghbadi, Bahar, 2011:149).one of the
ways of confronting with this
harmful consumerism and profit
seeking is attention to the
contentment. One of the advices of
Shahriyar that is stressed in his
couplets is leaving the
acquisitiveness and contentment.

One should content with what he have
otherwise possessing the whole world
won't satisfy him
(Ibid : 609)

He thinks that worldly
acquisitiveness is fatal and leaving
this moral villainy would bring
happiness and good fortune.

Acting greedily for the world would kill
everybody happiness is I killing
greediness for the world
(Ibid : 1201)

Shahriyar believes that human
beings shouldn't ask for help even
from generous people, in fact
contentment and independence from
others would bring dignity and
grace.

You should follow the pattern of
contentment in your life
if you follow this you will reach to the
highest point. (Ibid : 1203)

5. Emphasizing on Human Dignity

Self-knowing and attention to the
human essence is unavoidable
necessity in all cultures and
literatures. This knowledge about
one own essence is an introduction
for entering to the knowing God and
it leads to perfection and correction.
Based on this, for reaching to self-
knowledge one should move.
Espesial message that Shahriyar in
many couplets in his Divan put
emphasis on them is attention on the
greatness of human existence.
Human being is like a sea that by
diving into it he could reach to
sublime destination.

Probe into yourself to see that you are a
great sea you will find great treasure inside
yourself

He considers human as a strange
spell that by taking into account of
Imam Ali's speech, human is like a

particle that has huge galaxy inside. Therefore, human should pay especial attention to his huge dignity.

Every pain originate from yourself but you don't know every prescription is inside you but you don't know

You are a world but it is a wonderful spell Alas, you don't know the world Inside this tiny article there is a huge world you are like a holy book which contains all hidden secret

(Ibid : 1125)

In the following couplets he believes that we are not in the world conversely there is a world inside us:

See the world from your heart there is a world inside us not a world around

(Ibid : 1201)

6. Ways of Dealing with Others

One of the educational doctrines of Shahriyar to the world is to correct human behaviors. Ways of dealing with different people in various couplets in different manners have

been expressed. He, in dealing with generous human says:

If happened to see a generous person it is enough to say hello

That person may haven't money to borrow you so that he/she might become embarrassing

(Ibid : 625)

In dealing with stupid person he exemplified his ways of behaving.

If you happened to see a stupid person it may become heartbroken you should remain calm because aloes-wood with the fire become more fragrant

(Ibid : 620)

In dealing with stupid enemy he believes that:

It is better to conflict with a generous enemy that a low-lying one

(Previews : Ibid)

Conversely in dealing with philanthropists he says:

Give generously to the philanthropist
because they in return will give more
generously
(Previews: Ibid)

With help of knowledge and faith
human will reach to a position that
angles will envy him.
(Ibid : 1072)

7- Enforcing Piety and Belief

The point that Shahriyar emphasize
to listeners is to emphasis on belief.
He believes that human kind with all
tendency and religion could relieve
himself from pain of the world:

The world is an everlasting pain if you
have faith you will escape
(Ibid : 417)

In the following couplets he says
that the secret of relieving from
Satan's deceit is belief:

If you have faith with the patient you
will get free from Satan deceit
(Ibid : 1061)

In the following couplets he
reminds that with this feature angles
envy human being.

He knows that the way of rescuing
from world thieves is piety

Time is like a courier so be aware of the
thieves
(Ibid : 1205)

8. Paying Attention to Other World Escaping from Materialism:

One of the fundamental crisis of
human is attachment to the instant
enjoyment that ultimately human
would fall on the ethical materialism
and essentialism (strong desire to
material restriction).one of the
frequently used contents that
Shahriyar paid attention is that he
believe world property should
directed in a way that be a provision
for the world here after. He

condition world property as a cost for spending other world.

It is a good idea to spend your money for the other world; namely, to help others.

(Ibid : 1050)

He points in other couplets that in the world here after, human deeds determine his place in other world and there is no determined place for him.

Your deeds and behaviors in the world make a building in other world so good manners act like a palace and bad manners act like a cave

(Ibid : 1201)

Shahriyar considers this world transient and only the other world as eternal.

Be aware of your destination in the world to see what the real way for other world is

(Ibid : 1124)

In other couplets he advises:

Listeners do not pay attention to the world.

Don't pay attention to the passing world because it might stop a caravan from its destination

(Ibid : 417)

9. Taking Opportunity

Another message that Shahriyar is putting stress on it is to use the present time and taking **opportunity**. A content that has especial reflection on his verses:

Don't pay attention to the past because it is gone; also don't notice to the future because you don't know about it. One should try to enjoy the present time.

(Ibid : 1204)

Taking moment for human existence is necessity during his life-time:

One should enjoy the time in which he/she is living because nobody knows about future.

(Ibid : 1204)

10- Dynamism and Vitality

Today, human more than any other periods is facing insecurity, Fear regression, and foolishness. Erick Ferom believes that existence is living, activity, birth, reconstruction and mobility. Human existence is a process that generates in human (Ferom, 1989:93). One of the global messages of Shahriyar is advising to dynamism and lack of stopping in human life. Humans should not allow stillness and immobility dominate his life:

One should find a way to change one's life because routing makes life boring
(Ibid : 62)

11. Advices of Life

Sometimes Shahriyar put ethical sermons in one or two couplets and like a kind father makes a will to his global listeners.

Try to hide three things from people first bravery, second knowledge and finally wealth because they are the sedition of the people.

(Ibid : 624)

In the following couplet recommends both genders of son and daughter should have especial characteristics.

A boy should learn knowledge and a skill because a man should have a job in future a girl should learn to do house work because tomorrow she will become a woman
(Ibid : 621)

In the following couplets, he recommends that in all subjects one should pay attention to all aspects:

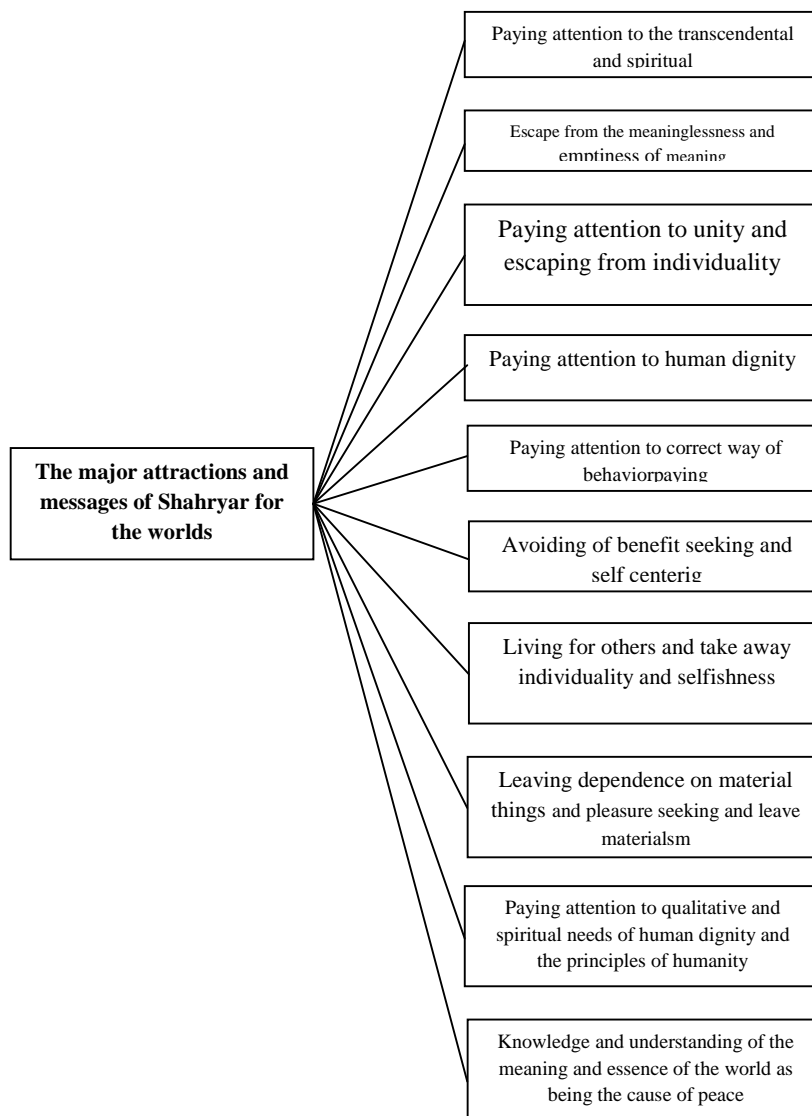
Don't frown for bad things that happened in your life because you don't know about what is behind the curtain. This bad thing may change into a blessing
(Ibid : 1209)

Leaving going to extremes is another message of Shahriyar:

Don't follow the pattern of going to extreme in the life everything should be in its appropriate place (Ibid : 1053)

Give advice to a friend in a secret way is a good manner but giving advice with presence of others is not suitable (Ibid : 617)

Shahriyar in two following couplets advices the way of learning lesson to others:



12. Other Good Deeds

Other global message of Shahriyar is Good temperament and qualities that he advises listeners to them. These virtues includes keeping secret, avoiding fault finding, avoiding breaking promises, inviting to justice and fairness, needless of others, leaving gathering money, humility, easy going in affaires, avoiding tyranny and suppression, which all are emphasized in his Divan. The pages includes 405, 419, 601, 611, 615, 624, 628, and 1091...

Conclusion:

From the above discussions it could be concluded that:

1. Although human has considerable progress in different field, solving spiritual crisis and thinking has remained one of the most fundamental problems of today human.

2. Since the Persian literature is a treasure full of comments of different scholars about their internal experiences and characteristic essence of human beings, it is a patent shelter and a wide space for releasing from living from day to day and human crisis and flying in the blue sky of tranquility.

3. Shahriyar's Divan Besides being full of vivid imagery and poetic freshness and pleasant emotions and imagination, it is like a treasure full of advices and recommendations for education of human beings.

4. Shahriyar in in his Divan like an ethic teacher and social reformer Finds himself that his duty is to act as a compassionate father to express moral instructions, advice, and educational lessons for human happiness and well-being.

References

- [1] Islamic Nodoushan, MA, (2004), *Four Speakers of Conscience in Iran*, Tehran: Ghatreh.
- [2] Anoosheh, Hassan, (1998), *Letter of Persian Literature*, Persian literature themes and topics, Tehran: Ministry of Culture and Islamic Guidance.
- [3] Onamonou, Migel D, (2001), *Pain Immortality* (lamentable fate of life), translated by Bahaeddin Khoramshahi, Tehran: Nahid.
- [4] Hadidi, J., (1994), *From Sa'adi to Aragon*, Tehran: Center for Academic Publication.
- [5] Zolfaghari, Hassan, (2007), *the Secret of Delbaran*, introducing contemporary literary figures of Iran, Tehran: Mazyar.
- [6] Shajee, Pouran, (1983), *Meaning, Forms Introspection School of Poetry in Persian*, Tehran: Zavar.
- [7] Scheler, Max (1388), *Keane Distribution*, translated by, Saleh Najafi and Javad Ganji, Tehran Sales.
- [8] Shahriar, Mohammed Hussain (2006), *the Divan*, Tehran: institution of Publications of Zarrin Negah.
- [9] Shahryar, Mohammad Hossein, (2006), *Divan*, Tehran: Institute of Publications of Negah and Zarrin.
- [10] Safa, Zabihollah, (1997), *The Prospect of Iranian Culture and its International Influence*, Tehran: Hirmand.
- [11] Ferom, Eric, (1989), *Having or Being Translated by Akbar Tabrizi*, Tehran: Mirvarid.
- [12] Ghobadi, Hossein Ali Taheri and Ghodratollah and others (1390), *Attar's Global Messages* for intellectual problems of contemporary man, Quarterly Journal of Didactic Literature, , Islamic Azad University Dehaghan branch, Third Year
- [13] Ghobadi, Hossein Ali and Maryam Rezaei Ameli, (2011), *Today's Crises and Response of Hekmat Enlightenment to them*, mystical literature and mythology quarterly, year VII, No. 22.
- [14] Lorenz, Konrad (1979), *Eight Major Sins of Civilized Man*, translated by Mahmoud & Faramarz Behzad, Tehran: Zaman.
- [15] Musharraf, Maryam, (2000), *Queries in Didactic Literature of Iran*, Tehran

Sokhan with cooperation of Shahid
Beheshti University Press.

Philosophies of Being, translated by
Yahya Mahdavi, Tehran: Khowarizmi.

[16] Verno, Roujé and John Wall, (2008),
A Look at the Phenomenological

پیام‌های جهانی شهریار

احمد رضا یلمه‌ها

تاریخ پذیرش: ۹۳/۷/۵

تاریخ دریافت: ۹۲/۲/۲۹

چکیده

ادبیات ایران، همچون گنجینه‌ای عظیم از پیامدها و دستاوردهایی است که می‌تواند راهگشای بسیاری از چالش‌ها و ملایمات و بحران‌های روحی و معنوی انسان، در عرصه زندگی باشد. بنابراین ضروری است با بررسی و تحلیل تک تک متون منشور و منظوم ادب فارسی، به تبیین این راهکارها و آموزه‌ها، برای مقابله با این چالشها، پرداخت. یکی از این آثار دیوان شهریار است. شهریار را بیشتر با اشعار عاشقانه و مضامین شاعرانه پرسوز و گداز می‌شناسند. در حالی که بخش قابل توجهی از دیوان وی را اندیشه‌های متعالی انسانی، آموزه‌ها و مفاهیم پندگونه تشکیل می‌دهد آموزه‌های تربیتی و اخلاقی که نه برای انسان ایرانی بلکه برای نوع بشری، همچون آینه‌ای است در مسیر تکامل. مضامینی چون توجه به بعد روحانی و ساحت‌های متعالی انسانی، توجه به معنویت و وحدت‌گرایی، ایمان و تقوا و پارسایی به عنوان عاملان آرامش روانی، ترک دنیای ناپایدار و بیهوده شمردن زندگانی فانی، دعوت به احسان و نیکی و نوع دوستی، ترک ظلم، لزوم صبر و شکیبایی، قناعت و فروتنی، وفاداری به عهد، و... که در لابه لای اشعار نغز او به وفور مشهود است این پژوهش بر آن است تا برای نخستین بار به شیوه توصیفی - تحلیلی و با استنباط از اشعار شهریار، با آسیب شناسی و آگاهی از آفات و بحران‌های فراروی نوع انسانی در اعصار گوناگون، به آموزه‌ها و پیام‌های رهایی بخش شهریار، برای مقابله با این بحران‌ها و چالش‌ها بپردازد.

واژگان کلیدی: شعر فارسی، شهریار، دیوان، اندرزهای اخلاقی، پیام‌های جهانی.