

Lyric Comparison Poems From Soha Shirazi (13th Century)

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Abstract: The story of acceptable lover and unacceptable beloved has been lyric-comparison poem in 293 verses like Masnavi of Moulana measure by Mohammad Taghi Khan known as “Soha” of 13th century hegira poet contemporary of King Mohammad and King Nasser of Qajar. The theme of the story has seemed loving, and the poet finally has reminded him as the acceptable lover after failure of the lover and has noticed to the symbolic aspects and has known each character or matter of the story as a symbolic matter. Decoding and interpreting of author has been noted from the symbolic factors of his story, which is opposed of decoding author custom, who have less point to the meaning decodes, as the meaning and the purpose of them do not satisfy the authors, and it might be him that has been failed in love and has finally expressed of regretting. This regretting has had the author to compose more beautiful and attractive story as the structure and the content and has become disgusted to contaminate the love and has started to write the story the real love which is called trust, faith and honesty.

Keywords: Soha, Acceptable Lover, Unacceptable Beloved, Honesty Love.

Introduction

Ancient manuscripts and handwritings are considered as national identity and an important part of cultural heritage and identity of a country and they are the most important primary sources for research on culture and nationality of a country (Yalameha, 2016).

Mohammad Taghi Khan known as “Soha” of 13th century hegira poet contemporary of King Mohammad and King Nasser of Qajar, there is no information about his birthplace and birthday, but his expiring has been known in 1269 hegira. In 13th century biography has not been stated about his life, and the little information which is available is for his existing opus, as his poems has shown that he was Shiite, because at the end of the poems has prayed God to get him away from world loving and love prophet Muhammad and Imams, The remain opus from him has shown the average and his poems with Nastaligh hand writing has apparently been in his life time. The opus which has remained of him is manuscripts without the name of writers and the time of writing, and by the vivid evidence, it has appeared that his poem book has been written at the time of the poet life, and containing the elegy of odes and rubaiyat. There is an opus of this book in Islamic parliament library. His other opuses are two mathnavis called the story of the acceptable lover and the unacceptable beloved and vice versa the story of the acceptable beloved and the unacceptable lover that the first mathnavi is in 293 verses with the measure of Moulavi and the second mathnavi in 501 verses in the measure of Nezami, Khosro va Shirin. In this research, both the recent mathnavis have been discussed, while the author has failed in falling in

love with his beloved, he has written the second mathnavi as the complement of the first mathnavi. In the second poems, Soha has composed the story more attractive and delightful by compound, comparisons and nice metaphors, the describing of plain, mountains, bushes and the other lands, and it may be the percent of compensation to make desiring for writers in terms of structure and contents. Decoding and the symbolic factors, which were in the first mathnavi a lot, have not been in the second mathnavi. The verses are influence, constant, firm and like limpid river that everything can be seen pellucid.

The story of the acceptable lover and unacceptable beloved

It is Ghanaee-comparison poems in 293 verses in in the measure of (Faaelaton, Faaelaton, Faaelon) the prosodic measure of Ramle Mosaddase Mahzouf, in the Moulavi mathnavi measure that in many cases he has tried to inspire the Moulavi mathnavi. The introduction of the poems contains 11 verses and like the Moulavi mathnavi has started by the word "listen" and it is interesting that both verses have the word "listen".

Listen to this nice research that to heart ear is the priceless pearl

Listen me all the stages of the spiritual journey that the research of all mystics against me are disable (Verses 1, 2)

Also Moulavi invited the mystics to listen at the first of mathnavi, because listening is the requiring of arriving to destination. In Quran, listening has an important role.

"Our lord, we have heard the caller calling to belief, "believe in your lord!" so we believe. Our lord, forgive us our sins and acquit us of our evil deeds, and take us to you in death with the righteous." (Al-Emran 193) and the other verses like (Nesa 45) or (Araaf 204).

Of course having the appeared ear is not enough and Quran called all whom have not the heart ear to deaf-mute (Younes 41 and Araaf 179). Imam Fakhr-e-Razi has expressed in his Great Interpretation: Listening is better than talking, because it is the secret of prophets (Zamani Jaffari, 1991). The author of these poems has followed the Moulavi Mathnavi and has started by the word listening against the other authors who praise God at the first and has reminded of God by easily word, and according to the author, lover is a great mystics and when starts to talk can solve a problem. He fell in love with a good-looking male teenager, and he became amorous of his love. The male to male love by different views in different time has mentioned by different expressions: play boy and beauty adoring and the passive male to boy and simple face "the beloved of Khorasani style and Maktabe Voghou in Teimouri period is a male, and there are lots of poems in this way in Araghi's style. Indian style mainly is about training, but sometimes there are some poems in this way and the beloved is male, but in Qajar period and after that according to Saljoughi and Ghaznavi period and the reality of society, the beloved was male: the love of king Mahmoud to Ayaz, the love of Amir Yusef, king Mahmoud brother, to his Turkish slave Toghrol, that is mentioned in Beihaghi history. In Qajar period has been mentioned about the love of king Naser-oddin to Gholam Ali Khan famous to Malijak, (Shamisa, 76:1381), and there are poems that both lover and beloved are males like Mehro Moshtari by Assar Tabrizi (expiring about 792), Naazer-o-Manzour that is imitated of Mehr-o-Moshtari written by Vahshi Bafghi, it was a custom between the men in the court during the time of the author, and it is interesting that the author has used from this matter (love to the male teenager) as a similarity and has called it the casual and mortal world, which has shown it as a bride, but it is like an old woman and a witch. When the author was sick of the beautiful male teenager and was lovesick, one of his smart friends (who have not been named in the poems) has paid him a visit and named the name of the teenager; the author has awaked and has started to compose a poem:

There was a smart friend who called the name of the teenager to the mystics

That mystics has become conscious and has started to composed beautifully (Verses 62, 63).

Where The Moulavi influence has been seen in these poems. The story of Padeshah va Kanizak in the first volume of mathnavi, and the slave girl who was lovesick of the Samarghandi goldsmith, by hearing the name of Samarghand and goldsmith, her heart has palpitated, and physician has recognized her illness by love.

Her heart was beating normally while the physician asked her about Samarghand

When the physician asked her about Samarghand her heart has palpitated fast (Verse 145, page 21).

The great respect of the mystics to the male teenager that has named as the mystical love, and the other mystical expressions such as: singing, ecstasy, seeker, ringlet, spot and etc, has been shown the mystical life of the author, but according to the period of time and the love of male teenager was a custom, the male teenager has been described as a beautiful beloved, that after lovesick and some problems, has blamed the world in 146 verses and has known this beautiful young teenager as the symbol of this world and has composed:

Hey, there is no faithful beloved in this world and there is no effect of love

Be aware; do not fall in love with unfaithful beloved

Hey mystics, you are lover and lovesick never like this mortal world

I mean the world as the beautiful young teenager that may have been fascinated you to him and then abandon you (Verses 137-141).

It has mentioned that the lovesick can be everybody. The main poems are in 136 verses and the unfaithful world in 146 verses that make the readers tired and this long verses have been damaged the beauty of conceptions and at the end, he prays that release us from them and make us the lover of prophet and his family:

Lord, the creator of the sky and the earth whom your human beings has been loved by you
To the respect of the prophet and the respect of Imam Ali
To the respect of prophets family and the 11th children of Zahra's highness
Stay the love of the world away from us and hide the beauty of the world from us
Put the love of the prophet in our hearts put the love of Imam Ali in our hearts (Verses 138-142).

A. The characters of the poems

All characters in poems are anonymous, the mystics (Soha), the male teenager, the messenger (the messenger of the mystics and the young teenager), the mystics friends, the smart friend who remind the young teenager to him, the pederast policeman that the young teenager went to him. Because the goal of the author was similarity-training poems, he has preferred to use from anonymous characters and the reader choose each of them as a symbol. The male teenager is the symbol of the beauty of the world; the messenger is the symbol of the people, who shows the world beautiful and delightful, the seducer world; the world is the symbol of the smart friends and who has award us from the seducer world, and try to remind us every time the seducer world, and the pederast policeman is the ugliness of the world that sometimes damage some people, like the famous Soufie verse "looking to the good characters is looking to God" and this idea can be related to the old myth that gods sometimes are in human beings' faces and come to the earth, for instance in Indian Vishnu myth is mentioned that one of the god is triple that will face like human to help them from evils and he will be so pretty that the shepherds' daughters would dance in the light of the moon with him charmed (Farrokhi, 1995).

B. The influence of Moulavi

Moulavi has some verses in the second notebook of mathnavi that means the beauty in human beings is borrowed and then human beings get old and miss the beauty, the love of the lover decreased, so the lover should be the beauty of God and it is Aflatoun's training, which has interred in mystics' voices.

The beauty of human beings is like gold cover but why the beautiful human being gets old, become like an ugly old donkey

The beautiful young human being is like an angle but in oldness becomes so ugly like salt in the face of the beautiful human beings

This beauty will decrease slowly and their height will bend (Verses 2493-2496).

In mathnavi, there is a story, which has the aspect of example and Moulavi has mentioned the delicate meanings: (R.K., the 5th notebook, (2497-2500) and the 2nd notebook (3155-3158) and the 6th verse notebook 3842).

The author of these poems has composed some verses by followed of Moulavi that has mentioned of this world as mortal and seducer. (R.K., verses 138), the author has expressed as a symbol for all matters and characters at the end of the story. "Decoding and interpretation has been mentioned by the author from the symbolic factors will consider as opposite of the decoding author customs that has less vivid to the meaning of their decoding (Attar, 2005). Between the decoding story that has mentioned him as the decoder, can name "Resalatal Tayour" related to Najmodin Razi famous to Najme Daye, who was the contemporary of Attar. Also, the other opus from Ezzoddin Moghaddasi famous to "Ebn-e-Ghanem" is the noted writers and poets of the 7th century that the author after the praising of God and thought in creation of creatures, has decoded the secrets of birds and flowers.

1. The story of the acceptable lover and unacceptable beloved

As the writer has become defeated at the first of the poems, and it was his life that has mentioned directly in some verses, has tried to compose the poems vice versa to the first poems. At the first of the story is a Saki written, which is 9 verses and the beginning verses are:

Hey the Saki of wine and happiness come the friend of love and happiness (Verse 1)

And after that he has expressed the male teenager, who was unique in beauty and by his sight, every time, the heart of the army has torn the teenager has arrived to the mountain after sightseeing in plain and garden:

A high mountain in to the sky that thousands of suns there

That mountain has been jealous by nine skies and the flowers of the mountain is brighter that Pleiades (Verses 27, 28)

Suddenly:

I saw the beloved who closed the way on people because of her brightness

And his coquetry was like an army that killed every lover (Verses 34-35)

The handsome man has seen the girl and fell in love,

Because of the love, he quit the food and became crazy (Verse 57)

I heard that shared his secrets with Soha az a friend (Verses 60)

It shows that he has known Soha as a friend and they had relationship together, and also Soha has shown love-making to that young teenager. The teenager has talked to Soha about her and Soha, to have the chance of love-making to him and also to firm their friendship; he listened to the teenager and promised him to make a condition for them to reach together. After listening to him, he told that love has conditions and who has these conditions can reach to beloved. The teenager again started to describe that pretty beloved and the scenic beauty, and Soha told that as I told, love has conditions:

The love of beautiful girls has conditions that the lover should accept them

The first condition is to be honest and on this way be fast

The second condition is to do honesty and his love will not be claim

The last is to be faithful of his beloved and abandon all of them (Verses 202-205).

And at the end, he has spoken about the love conditions those are mystical and spiritual love. People can have this love by releasing of the world belongings and just love God is the reminder of the other mystical love especially Hafez Shirazi:

If the love of God be in your heart, you will be clear-sighted (ode 478, page 665, Hafez).

Like every stone cannot be pearl, unless has the talent and qualifying (ode 227, page 308, Hafez).

The factors that Soha has chosen as the mystical factors are the top of spiritual mysticism:

One is releasing of sensuality and the other is found out of the God manifestation

The other is to see God by his signs, and then praise God at the end of using them (Verse 207-208).

And Soha suggests that the lover sends his real love to his beloved and the conditions of love and bring the respond of in love. But "Soha" and "the handsome teenager" know that the honest man is just Soha, and he is trusted, is the friend of the teenager, is the symbol of lover, he has guided him like Elias, and by his experience, he recounted the pre-conditions of love that was costumed during that time to the teenager to respond the beautiful girl with some suitable words. In fact, there is no body expect Soha to love-making between them.

Before Soha goes to that beautiful girl, for another time, all words that would be between them and in fact is the word of the teenager that will mention by Soha, between the words, when he began to describe her, he mentioned that you are more beautiful than her and you are in a good condition and I am disappointed of your separation and some words to confirm their friendship, and finally Soha has gone to that beautiful girl and has expressed all speeches fluently and has pretended that prepared the young teenager and has told the love conditions and he has accepted them. He has described the teenager to the beautiful girl that he is obedient in front of her. The beautiful girl has accepted his words and said him some conditions to send the teenager:

Say you that I am a lot of you, and each hair in your body is reminded me

Say that my heart has not accepted anybody except you under this blue sky

When I heard your love voice between all lovers, I have accepted just you

If I had not heard your description, again I would have accepted you

If nobody talks about your love, again I accept you

By your love, each of my hair called you; hey you that established love correctly in me (Verses 357-362).

By discussion between them, the way of love-making is prepared and without encumbrance they joined together, and lived together easily.

By joining to the beloved, he became calm and like released from the lovesick

When they reached to each other, the bitter of love changed to honey

When he reached to his beloved, he arrived to all of his wishes (Verses 468-470).

Soha that was evidence of their joining together came to him and said I prepared you to your beloved. I sympathized you days and nights and prayed for you, look at your horoscope that has become lucky in your life, and there were not anybody like you so lucky from the first to now.

It is because of me that you have lucky and it is because of me that you overcome in love (Verse 477).

He has mentioned the before obligation to the teenager, the before in each part of his talking, he has not pretend his love to the teenager.

Yes, I have expect of you my friend, the obligation in this

If you remember all obligations in this way, you will make me happy (Verses 481-482).

And the teenager in responding

You Soha that one day were sick in love, I remember all of them

I do not break my promise to you my dear friend (Verses 483-484).

My friend, try to be like a soul in two bodies from now

Do not get sad and always be happy together (Verses 487-488).

And at the end of the story, there is no speaking about the beautiful girl and she might be the mediator to join the real lover and beloved and the author said:

The goal of this story is that the end of true love is this

When Soha has spoken about love, he has followed the love happily

He has mentioned everything about love and he means trust love (Verses 496-498).

A. The characters of the story

In fact, the story has three main characters that three of them has played role together in poems. The character of "Soha" is in shadow at first and is the first beautiful young character, who has appeared in poems, and after that, by meeting the beautiful young girl, like two directors has the main roles. Although Soha has the shadow character at first, and by continuing the story, it reveals that he is the solver of problems, and knows all about problems. He was lovesick and also is the willing of love, that sends him to the beautiful beloved. At first, the reader thinks that Soha programmed the coming of the beautiful girl, to be accuse of expressing the real love, the love, which is known as trust and honesty for him, and he has believed that abandoning of passion and also be chaste will approach human beings to God. By the techniques of writing, it is impossible to determine the main and secondary characters, because all three characters have played their roles together that without them, it was impossible. (Shamsi, 2002)

B. Following Nezami

Although the measure of the poems are like Khosro Shirin of Nezami, and know Nezami as the Saki writing initiated in Persian poems not anybody, and while Prof.(Dastgerdi, 1987) Mahjoub has mentioned two verses as directed speech of Farhang Rashidi and Jahangiri in the measure of Persian herioic verse to be addressed of Fakhroddin Asad Gorgani, but in relation of them has doubted to Fakhroddin Asad Gorgani (Torabi, 1991). Nezami has composed some dispersed verses of the Saki writing before entrancing to the Leilio Majnoon story that totally are 31 verses (Homan, page 294).

The author has composed nine verses in the Saki writing as the measure of mathnavi for the entrance of the poems and in the other verses his imitation of Nezami is appeared. When the teenager saw the beautiful girl, it is like Farhad that his lovesick voice turns in the mountain:

When he saw the beautiful girl, suddenly gave his heart to her and his painful sigh was heard of his heart
He has felt on the ground and tore his clothes more than a hundred
He scratched stones and damaged the soul of Farhad
He was burnt when he looked at that beautiful girl (Verses 51-54).

Also Farhad by meeting Shirin:

He has sighed painfully when he met Sirin
He rolled on the ground like a damaged snake
He broke stones with his axe and all stones were weakened in front of him
If there will be lots of steel mountains, they are weakened in front of lovesick (Dastgiri, 1366, page 262).

C. Analyzing

According to the first story, the love of the male teenager was mentioned, and during that time it was costumed for poets to compose poems about the love of male to male, but in the second part, the poet has cared the chastity and has refrained the expressions that may be the false manner of the society, and has described love truly, and can mention that the author has been calmed by composing these poems, and at the end of the first story, it shows that he was so sad that said:

Shamed on unacceptable people (Verse 134).

He became regret and has repented and has obligated that never become lover, but his conscience does not release him and he has made up in the second poems, and has composed the true poems:

All of the trust and honesty of love has been mentioned and it was his thought about love (Verse 498).

Conclusion

The author of the acceptable lover and unacceptable beloved has expressed the metaphorical love of the mystics to the male teenager at first and by failing in this way and referred to "trust" has known the matter of the story as the bridge to God, and by using the symbol and similar aspects, has known each characters and matters of the story as a society problem, and has mentioned that the lover can be all people, and the male teenager is the seducer world, that its seduced aspects are shown in the story. All impeditive that is in this story can be seen in it and it is appeared that is the story of the poet that after failure said:

Shamed on unacceptable people

Scratched his ear and was regret of his begs

When he saw them, he promised to abandon love and never become lover anywhere (Verses 134-136).

And this regretting forced him to make up at the second part of the poems and has composed the story better that the first story in terms of meaning and structure, and apologized readers about the issues that may discomfort them, and he was successful in the second part and he has disgusted of every false issues, and he has

mentioned some conditions like honesty, trust, be true, be faith and etc in it, and he has known love as the God love, that can be appeared truly.

Conflict of interest

The authors declare no conflict of interest.

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