

**Thoughts of death and destruction in the Persian Poets
(The approach of the idea of Nizami Ganjavi's poem Khosrow and Shirin)**

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Abstract: Abo Mohammad Elias Ben Youssef Nizami, is the great Iranian poet and scholar, in the thirteenth century AD. He lived in the Aran soil and land located along the Aras River to the Kor River. Nizami's name is tied up with "Khamseh" (Five Treasures) that shines in the chest of literature of Iran. Undoubtedly, among them "Khosrow and Shirin" is a specific luminosity. In fact, Nizami was the poet, alongside descriptions of attractive love, attempts of amative man for getting to enjoy, away by virtuous girl, wrath and reconciliations, the coquetties and needs ... who was never far away from the thought of death and makes heroes' pleasure story into a Tragic Tragedy by the death. With regard to the point that Nizami is a moralist poet, he never expresses a concept without a moral theme, and this question is raised in the mind that whether expression of death is Nizami's concern in the moral theme or not. This article will attempt to consider Nizami's Ethics perspective toward the manifest destiny of mankind.

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1. Introduction

The meaning of death is dead and it means "against life", in Arab language (Ibn Manzur, 1993). According to some philosophers death means "motionless or static" (Tryhy, Fakhr al-Din, 1996). About the meaning of death, Althayyq says: "denial of death is life, and life of everything is because of its existential properties (Mostafavi, 1982).

Undoubtedly, death is the most mysterious and important event in the life of every man; constantly, it has engaged him as a philosophical concern. Human effort, since the beginning until now, to overcome this mysterious principle, has caused the emergence of myths and epics in the history of the world. Gilgamesh, the most ancient myth in the world, with over five thousand years historical background, is the epic of life and death. This epic shows the oldest philosophical thought (Thinking about the mystery of life and death) (Shmaysa, S., 1990).

Undoubtedly, the world famous epics and myths such as Greece and Iran and Other nations represent humans' aspiration to overcome the death and destruction across the world of existence. Seeking living water, The tree of life, soft drinks without death, Khezr water, ein al- Hayat (living springs), Nahr al-hyat (living river), springs of living and other beliefs, which are prevalent among religions and nations and literature of various countries, explain excavations of mankind to obtain eternal life and escape death. Spiritual traveling "Ardaviraf" to another world and acquisition of knowledge about the fate of the dead in the world of

up and in Hell, limbo, and Paradise worlds, is Human attempt to caught the clutches of Death, for their awareness from the mystery of death and humans destiny in another world, and reducing the fear of death as it is followed at the Levitation books (Meraj Nameh) and Seir-O- Alebad ela Almead, Later, and we can mention Dante's Divine comedy as famous example in the West culture.

Indian thought of reincarnation in which, humans and animals and other things are converted to each other in a continuous cycle and Iranian thought Penetration that Hallaj was its promoter in which, human and God, or creation and creative come to unity and solidarity and represent them in the body of unity; in fact, it is an attempt to escape or overcome the death or reduce its fear. But humans could not and never can overcome on this certain phenomenon, with all the efforts and deliberation that have done.

2. Material and Methods

The research is a descriptive and library based study in which the eminent chosen elements are traced in the above mentioned work to show how Nizami's beliefs are reflections of some archetypal tendencies which are shared by all mankind since primitive man to modern.

3. Discussions and Results

"In the face of these events, we can trace three methods of viewpoints in the Persian literature and among the top poets in the language. First one is the Death admirer viewpoint that leaves life and romance and seeks the death. Rumi is the greatest

representative of this idea. Second, escape from death viewpoint which looks with censure and hate at the death and tries to escape from the clutches of death until in this unwanted worldly life, the right to take the life and leave another world life. Khayyam is one of the most important representatives of this group. Third creating oriented viewpoint that while acceptance of death as a reality, enjoy life and its blessings, and others will benefit too. Saadi could be taken into account as the perfect representative of this group "(Falah, M., 2008).

Nizami's target is not to create fear by expression of death, rather, he wants the reader or listener to understand time of short survival, prepare him/her for the world of after death, do good deeds and avoid of indecent and reprehensible acts. He is likened to the happiness of good acts and advises people to be happy and remember God and obtain that happiness with helping the poor.

اگر صد سال مانی وریکی روز / بپاید رفت ازین کاخ دل افروز
پس آن بهتر که خود را شاد داری / در آن شادی خدارا یاد داری....
بیموزم تورا گر کار بندی / که بی گریه زمانی خوش بخندی
مالی چو خندان گردی از فرخنده فالی / بخندان تنگستی را به

Of course, this Nizami idea is taken from the teachings of Islam according which death is the end of sufferings and pleasures of this world and achievement of the ideal and desirable world.

God's holy book, the Quran, Surah Al-Imran verse 158 states: "Every soul from you will taste flavor of death and Your rewards will come to you in full in the day of Judgment; so, in that day ,everyone who is far from fire and taken into the paradise, such a person has achieved great success and this worldly life is nothing but pride and deceit stuff of feel " (Ganjavi, Nizami., 2007).

Nizami in another part of him poem, while describing the strange death of Kuhkan Farhad (Mount devastating), describes this world as a hypocritical oppressor that so many people are deceived by its glamor and their blood is wasted. He introduces the id and life as two slaves of a master, namely, the human existence, and defines the spirits as a bastard who will meet her life fall. He says the secret of immortality in this world is to kickbacks pleasures of this world. Also he tells If humans have a breath without love, they are assumed as dead and his existence is not different with a dead. But if you are like Farhad whose breath was blazing Love, our dead would be more valuable than our life and it cause our immortality (Ibid)

بپاید عشق را فرهاد بودن / پس آنگاهی به مردن شاد بودن

Nizami, in description of death of Shirin in Khosrow's grave, (because shirin, by suicide itself, expresses his loyalty to Khosro) says blessed to such a dying and says we should die so in love (Ibid):

..زهی شیرین و شیرین مردن او / زهی جان دادن و جان بردن او
چنین واجب کند در عشق مردن / به جانان جان چنین باید سپردن

The Nizami's view is that love brings life and value to this world and the worldly life and Hereafter.

When Nizami remembers death of king that people have heard of their glory stories such as Keyghobad and fereidon in the parts of his poem, he can double the impact of his Language. He makes hope in the hearts of the oppressed, and fear in the hearts of officers. Also Nizami implicitly puts the words in the mouth of his story characters to learn of the death of the great figures who claimed to be God and escape from the clutches of this world By suavity toward others:

که بردارد عمارت زین عماری/ کسی یابد ز دوران رستگاری
که با چندان چراغش کس نبیند/ مسیحاوار در دیری نشیند
به خوشخونی توان زین دیو رستن/ جهان دیو است و وقت دیو بستن
بهشت دیگران کن خوی خود را/ مکن دوزخ به خود بر خوی بد را
همین جا و همان آنجا در بهشتی / چو دارد خوی تو مردم سرشتی
چو بر نطعی چنین جز خون نریزد/ زمین نطعیت ریگش چون نریزد
سپاوشی نرست از زیر این طشت/ بسا خونا که شد بر خاک این دشت
فریدونی بود یا کقبادی / هر آن ذره که آرد تند بادی

Although, Nizami described khusraw death tragically and pathetically, he, in fact, puts it forward as instrument of edification and implicitly tells his audience that from KHusraw death who was powerful and the owner of splendor and his place was magnificent palaces should take edification that eventually, how he died in inability perfection (Ibid).

Voluntary death and optional dying has a mystical concept. It is in such a death that the mankind gets rid of greed and lust and sensual desires. This kind of death, namely voluntary death or death before natural or destined death, has training and psychological and moral aspects. From the perspective of Sofia and mystics, sensation is the source of ethical misconduct such as pride, envy, avarice, anger, malice, greed and like them and it is the origin of evil actions and sins; therefore, this human ignoble adjectives should be removed by austerity and killing the sins by repentance. So, basis of the moral education and spiritual development has been established on struggle with ego and inhibition of instincts of carnal and except for this is not the way in order to achieve happiness and human excellence. Therefore, In the Islamic narratives

struggle with ego is called as "Jihad Akbar" (great holy war) and Sufie's works is full of various teachings about understanding of the self and ego. Mystics believe that Inhibition of rebellious ego and killing instincts is the biggest struggle that follower should act and If this is done seriously based on its principles and necessary conditions, it causes a change in the identity of the man and the mystic finds spiritual purification and existence and it is believed as Means of famous narrative "موتوا قَبْلَ أَنْ تَمُوتُوا" (to die before you realize death) (Allama Majlessi, M. B.). Nezami, in the end of the poem Khosrow and Shirin, while describing the death of Shirin in the Khosrow grave, refers to the theme exactly and takes into account putting the heart, in way of education and refinement, in suffering as chivalry and magnanimity that causes human ignore his soul while death. He says someone who chooses a voluntary death can die easily in the moment of death (Ganjavi, N., 2007)

جوانمردان که دل در رنج بستند / ز جان دادن ز جان رستند
ز جان دادن کسی جان برد خواهی / که پیش از مردن خود مردخواهد

Nizami concludes that trust in the world and its charming aspects is resulted in annihilation and destruction as well as death of human's spiritual will and power. Eventually, he recognizes repentance and suffering as the instruments of immortality (ibid):

نمانی گر به ماندن خو بگیری / بمیران خویشتن را تا نمیری

4. Conclusion

From Nizami's perspective, every human is a member of the community and piece of being. He can, with belief and acceptance of death and belief in the Hereafter and through feeling of oneness with the whole world and existence and human society, fertilize their intrinsic ability and start to nurture and use their personal ability. According to the idea of this group, man position is beyond the personal death and tied to society. This group to overcome of death thought, take refuge to making inner and live abilities and they have a creatively or creating oriented look

on the whole world. With full awareness of people toward their own communities, he uses the death concept as a device for edification of unjust humans, disillusionment of people's illusion and motivating the wandering believers because of material world.

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