

Eulogy in Persian Literature

Abbas soltany gerdfaramarzy

PhD Candidate, Iranian studies, Institute of oriental studies, National Academy of Sciences, yerevan , Armenian
 abas_soltani@yahoo.com

Abstract: A great part of Persian literature is consisting of eulogy and elegy. Elegy is a mournful, melancholic or plaintive poem, especially a funeral song or a lament for the dead and eulogy is a poem that is said in the compliment and adore of a special person, live or dead. By the review of the history of Persian literature we can find that from the beginning of Persian poem, adoring the power owners was in eulogy poems.

[Abbas soltany gerdfaramarzy. **Eulogy in Persian Literature**. *Life Sci J* 2012;9(4):4768-4773] (ISSN:1097-8135).
<http://www.lifesciencesite.com>. 716

Keywords: Poem; Iran; Eulogy; Persian literature

1. Introduction

A great part of Persian literature is consisting of eulogies. Eulogy means to praise and commend of someone's good attributes and traits. (dehkhoda dictionary). and eulogy poem is a praise that poet says for own person eulogized and uses from it, for expressing of his moral attributes and exalts from his behavior and achievements and opens language to his Respect (Razmjou, Hussein, 1374) According to Saying of author of the "History of Sistan" The first usage of versified speech in persian verse, Has been eulogy a king , about twelve centuries ago. citing this book , can be found Mohamed bin Vasyf Segzi, is the first one that has composed eulogy poem to Farsi, by Eulogy Saffarid yaacob

ای امیری که امیران جهان خاصه و عام/ بنده و چاکر و مولای و
 سگ بند و غلام
 ازلی خطی در لوح که ملکی بدهی/ به ابی یوسف یعقوبین -
 (Author unknown, History of Sistan, 1314)

Eulogy was inclined to the men of religion, kings and powerful men of court and the poets, namely from Samanid and Qaznavid tried it to approach them or make the living.. "nizami arooz," in Articles the poet book "Four Articles" Requisite of survival of the names of kings, Depends to such eulogies:" So the king from good poets, is not the solution That thay prepare survival of his name and record his mention in the volumes and books , When king becomes an envoy to an inevitable work Did not hold effects from Corps and treasure and treasury and, his name Will remain eternal because of poetry of poets. (Razmjoo, Hussein, 1374)

The form of eulogy was Qasideh and the greatest eulogy tellers of Persian literature were living in Qaznavid era as Onsori, Asjadi, Farokhisistani, Manuchehri Damqani and Masood

Sad Salman. There were some poets before them as Rudaki in Samanian court. In other periods of iran literary, too, many poets , such as Hafez, Saif Frghany, Khajoo Kermani, Ferdowsi, Nizami Ganjavi and Fakhruddin As'ad Gorgani, wrote verses in praise of great men and gave him , in poetic forms of qazal and masnavi. The poets who were active after Qaznavid era in eulogy literature were Anvari, Khaqani, Moezi Neishaburi and Kamalodin Ismail.

eulogy in Khosro and Shirin

The ethical investigation of eulogy in Khosro and Shirin can be evaluated in two parts of complimenting the qualified people and powerful men.

1- Adoring the qualified people

Adoring the wise men was respecting the ethical virtues and human behavior is good. These compliments cause the propagation of spiritual values and stability of knowledge and morality sovereignty in human society and educate high attempts and motivate the talents of right doers to achieve good behavior and doing good deeds.

Among the history of honors of human being, the divine Prophets and the people who guided others to be released of the deviance of the children and Adam are more evident.

From the view of Islam, the adorable people are prophets, right doers and the messengers as in the Holy Quran in verses 82 to 86 of Anam verse, adored 17 messengers as Ibrahim, Eshaq, Yaqub, Nuh, Davood, Soleiman, Ayub, Yusef, Musa, Zakaria, Yahya, Isa, Elias, Ismail, Yese, Yunes, Lut and consider them as the right doers.

Muslim poets based on this method adored, the Prophet (pbuh) and His family and Kholafay Rashedin after the beginning verses of his poems and had wise analyses of ethical virtues of religion and

knowledge men showing the friendship and their perfection inclination.

In old Persian poem, The Prophet is shining and he was considered as the best person to be adored. The following poems:

Sanayi said:

تا به حشر ای دل ارثا گفتی همه گفتی چو مصطفی گفتی

(Sanayi Qaznavi, Hakim Majdud Ibn Adam, Hadiqe Al-Hadiqe, p. 206)

Atar said:

خواجه دنیا و دین گنج وفا/ صدرو بدر هر دو عالم مصطفی
آفتاب شرع و دریای یقین / نور عالم رحمه للعالمین

(Atar Neishaburi, Manteq Al-Teir, corrected by Dr. Mashkur, Tehran. Tehran library publications. 1353. P. 17)

Mulavi:

جامه سیه کرد کفر نور محمد رسید/ طیل بقا
کوفتند، ملک مخدر رسید

(Molana, Koliat Shams, Corrected by Badiolzaman Foruzanfar, vol. 2, p. 192).

Saadi:

ماه فرو ماند از جمال محمد / سرو نباشد به اعتدال محمد
(Saadi, Qasaid, corrected by Mohammad Ali Forughi, Tehran. Eqbal publications, 1984, p. 17).

In old Persian poem works, after The Prophet (pbuh), the family of Prophet and Kholafaye Rashedin are considered as the best morality and ethical issues and adored them with some poems as Ferdosi said:

همی دان علی بود جفت بتول/ که او را به خوبی ستاید
رسول

که من شهر علم علیم دراست/ درست این سخن قول
پیغمبر است

(Ferdosi, Abolqasem, The book of Kings, jul mole publication, Tehran. Pocket books organization publications, 1345, vol. 1, p. 8).

Hakim Ganjeh was a Muslim that adored the Prophet in all his books.

In his Khosro and Shirin book considered all the world as the soil of the Prophet and according to the order of God in verse 56 of Ahzab in the Holy Quran said: "Allah and angels say hello to the Prophet, o, believers, say hello to him, a good hello" say hello to the pure soul. He shines the eyes of wise men.

محمد کافرینش هست خاکش/ هزاران آفرین بر جان پاکش
چراغ افروز چشم بینش/ طراز کارگاه آفرینش
(Khosroroshan, p. 115).

Nezami considered The Prophet (pbuh) in this eulogy as the commander of loyalty battle, the commander of the army of Messengers, Shafi of The needy people, the treasure of the needy people, the key of divine treasure, sheltering wisdom had some miracles that made the unbelievers embarrassed, kind

person, the owner of the secret of Meraj and asked him to pray for Nezami:

کالهی بر نظامی کار بگشای
ز نفس کافرش زنا

دلش در مخزن آسایش آور
بر آن بخشودنی بخشایش

اگرچه جرم او کوهی گرانست تو را دریای رحمت
بیکرانست

بیمارزش، روان آمرزی آخر
خدای رایگان آمرزی
(ibid, p. 116)

2. Eulogy of powerful men

Compliment and adoring the powerful men is one of the important issues of Divans and offices of old Persian poets that deviated others including the compatibility with the oppressors. These eulogies include the attributes despite the existing attributes in people and most of the poets said the poems to make more money. If these greedy poets didn't achieve their goals, tried to blame that person, as Anvari Abiverdy said:

سه شعر رسم بود شاعران طامع را/ یکی مدیح و دوم قطعه تقاضائی
اگر بداد سوم شکر ور نداد هجا/ از این سه شعر دوگفتم دگرچه
فرمائی

(Anvari Abiverdi, Divan, attempted by Mohammad Taqi Modares Razavi, Tehran, Book publication, 1340, vol. 2, p. 140).

In the eulogy poem, poet usually started his ghaside by lyricism and then intered in the eulogy of person and finally, finished by prayer of the same person (taabid). in this verses, sometime, is seen also a description of wars of Praised person, that mentioned Enemy castle and how to open them and battlefields and difficult and hard campaigns and battle equipment and such as those and in this kind of poetry spoke from Banquet and happiness meetings of Kings, Gardens, palaces of kings and official meetings of them... (Vazin Poor, nader, AH, 1374.)

Sometimes this exaggeration is disgusting and other poets protest. Qazaeri Razi (death, 426) complimented Sultan Mahmood Qaznavi and said:

صواب کرد که پیدا نکرد هر دو جهان
یگانه ایزد دار بی نظیر
و هرگونه هر دو جهان را کف تو بخشیدی
امید بنده نمادی به
ایزد متعال

Onsori protested to exaggerate in the eulogy as:

نگاه دار تو در خدمت ملوک ادب
به جد بکوش و مده عقل را به
هزل و هزال
زیادتی چه کنی کان به نقص باز شود
کز این سبیل نکوهیده گشت
مذهب غل

(Mahjub, Dr. Mohammad Jafar, Khorasani style in Persian poem, Tehran: Tarbiat Moalem publications, 1345, p. 468, 469).

Although hypocrite poets sold their arts to achieve money and position in the court, but these

poets were killed, imprisoned with a change by the king who honored them. Some poets as Masood Saed Salman, Falaki Shervani, Abolala Ganjavi and Mojir Bilqani were the miserable poets. Such degradations caused that some poets blame others as the poem of Ohad Al-Din Mohammad Anvari:

ای برادر بشنو این رمزی ز شعرو شاعری / تاز مامشتی گداکس رابه
مردم نشمیری

آدمی را چون معونت شرط کار شرکت است / نان زما کناسی خورد
(Ohadin Anvari Abiverdi, poems Divan, attempted by Saeed Nafisi, Tehran, Pirooz press publication, 1337, p. 297).

As it was said, the major aim of the eulogy poets in complimenting the envious court men loved money and wealth and degraded themselves as it is shown in the poems:

صاحبها بنده تو قانی / که خداوند دانش و هنر است
(گله ها دارد از تغافل تو / لیک دلش از زیباش بی خبر است)

Qani, Poems, corrected by Mohammad Jafar Mahjub, Tehran: Amirkabir publication, 1336, p. 48).

The men of courts had some aims of educating the poets such as ,first , The justification of not defeating of the government in the wars ,second , Justification of ruthlessness of the kings against the opposed people ,third , Political advertisements of the kings to justify their kingdom on people , fourth ,Loving the false fames and kingdom , fifth ,Creating fear and panic for the governors and people of other regions to occupy their land or avoiding the attack of the regions ,sixth Registering a good name for themselves in the history of their country

These poems are not poem and they are advertising poems propagating the comments of kings and more than being read in their presence are produced to be published in all over the country or beyond the boundaries.

Is Nezami a poet of eulogy poets of kings:

To answer this question we should say that although he is not court poet, by the investigation in his poem papers we are faced with the name of the kings adoring them. In Khosro Shirin of Nezami, three kings of Azerbaijan were adored as Toqrol Arsalan, Atabak Abojafar Mohammad ibn Ildagz, Jahan Pahlevan and Qezel Arsalan.

Atabakan of Azerbaijan

“Atabak was the title that was given in the early government of Saljukian dynasty on Iran (the end of 5th century) to people who were responsible for educating the prince’s affairs.. Atabakan of Azarbayijan since 531 hijri Ghamari took power by Shams Oldin Ildgaz, his son Mohammad Jahan Pahlevan, Nosrat Odin Abubakr and Mozafar Ozbak were governing that were in the hand of Kharazmshahian in 622 h.gh.Nezami gave Khosro Shirin to Mohammad Jahan Pahlevan (Safa, Dr.

Zabihollah, The history of Literature in Iran, vol. 2, p.26).

The true reason of eulogy

Nezami was one of the great men and due to his benefit of common sciences of poem, astronomy, medicine, philosophy, Islamic Phigh, Morality, etc and the evidences are shown in the works and he was called Hakim. Indeed we can not say that a person with this magnificence blindly adored the unqualified people who took power due to taking opportunity. In the following we try to reveal the final goals of Nezami in the eulogy.

1- Historical issues

The poets by expressing the name of kings and their governments in eulogy or non-eulogy poems help a lot in transferring most of the historical data to the next generation. Some of the historical advantages of Nezami eulogy in Khosro Shirin:

1-1 The definition of the time and place of Nezami life

As place and time characteristics have considerable effects in the content of the works of people, Nezami by expressing the name of the kings of Azerbaijan indirectly say all the life period and life climate characteristics to all and introduced exactly the kings at the same era.

2-1 expressing historical events

Nezami in his eulogy poems in his love book (Khosro and Shirin) said some of the historical events as the storm of Nuha and his ship on Jodi Mountain, in the adore of Jahan Pahlevan

چو طوفی سوی جود آرد وجودش / زجودی بگذرد توفان جودش
(Khosro Shirin, p. 124).

In other place simulated Qezel Arsalan in eulogy to Mehdi

چو مهدی گرچه مغرب شد وثاقش / گذشت از سر حد مشرق
یتاقش (ibid, p. 131).

Mehdi: He was the founder of Fatemian in west country in 296 h.gh in Seljemaseh of African land that tool all the regions from the occupancy of Abasid kings and took power in 297.

2.2. Advising in the form of eulogy

Nezami was a powerful poet and the speech was very easy for him and whenever he wants he shakes the heart of the reader and sometimes uses the words, as the reader cries. This poet sees the oppression of kings and makes the silence forbidden for him. He tries to resist with his arm, poem. Nezami despite many poets as Naser Khosro didn’t show his language to powerful kings to escape and he advised the kings in the form of eulogy.

The poet in his poems with some attributes as virtue, religiosity, mercy, forgiveness to the king starts the poem but it doesn’t mean that these attributes are in that person and he advises the king

with these words such as this poem inviting to the forgiveness and justice:

چو دریا در دهد بی تلخ رویی گهر بخشد چوکان، بی تنگ
خوبی

خرد چون مادران گشته مطیعش به بام عدل زاده چون ربیبش
(ibid, p. 124)

Nezami at the beginning of his book with some 10-beiti guided the kings to the advising poems in the main content of the book.

For example, the poet to show the problematic condition addressed the sky and Tin and said:

که داند که این دیر کهنسال چه مدت دارد و چون
بودش اموال

نماند کس ببیند دور او را بدان تا در نیابد نمود او را
ز جور و عدل او در هر دو سازیست در آن داننده را

بوسیله، رازیست نیاید گفت راز دور با دور
نمیخواهی که بینی جور بر جور نشاید برد ازین ابلق حرونی

به صد فن گر نمایی ذوفنونی (ibid, p.33)

All these showed the real words of the poet that explicitly couldn't say them.

The poet of Gangeh when advising the kings tries to tell it by the language of a hero of the story and advise them:

جهان را کرده ای از نعمت آباد خرابش چون توان کرد
ز بیداد

چنان گوی که از وی شیر خیزد لگد در شیر بندد تا بریزد
((حذر کن ز آنکه ناگه در کمین دعای بد کند خلوت نشینی

(ibid, p.458)

3- The publication of the work and guarantee to keep it

Nezami knows the value of this work. He is wise and simulates his works to a treasure:

وز آن خرمن نجستم که چندین گنج بخشیدم به شاهی
برگ کاهی (ibid, p.281)

In another place considers himself Mansubeh and he knows he will be immortal with his poems and works:

حضورش در سخن نظامی نیز کاین منصوبه خوانی
یابی نهانی

که در هر بیت گوید با نهان کی باشد از تو جلوسازی
نو رازی

ز هر بیتی ندا آید که پس از صد سال اگر گویی کجا او
ها او (ibid, p.501)

Nezami knows that in the period in which the publication of the works is on the responsibility of the court and only the powerful people can do it and should guarantee his works by adoring some kings and giving his valuable works to the name of one of the kings as in Makhzanolasrar requires the help of the king.

بسا کارا که بشه روشنتر از ماه
(, ibid) به همت، خاصه همت همت شاه

4- Make a living

Indeed, due to the difference of creation that is the main center of the creation of the creatures, each person has some special talents and by using it can achieve his good ideas besides making a living. Here, the poets that most of them didn't know anything except poem, for making a living should make a speech and create a treasure of prose or poem.

But these poets are divided into two groups in making a living.

4-1 The poet of poet

The poet of poet is a person who is only a poet and his speech is consisting of a message for a person addressing to be adored or blamed and this type of poem is not good except for the person who is adored. They made words by their talents. Who is the buyer and it is not the problem and he adorns the words that by money seems shining (Saedi, Abdolazim, With Hafez to mythology and morality, Tehran: Nour Fatemeh publications, 1359, p. 72,73).

4-2 The wise poet and the Aref poet

These poets due to their high talents, using mythology and common sciences not only need to attract kings by their adoring, the kings due to the lack of the talent, to meet their demands and ignoring the government problems required these two types of people. This need caused that wise and Arif poets as Khajeh Nezam Al-Molk and Khajeh Nasir Al-Din Tusi had the position of ministry of the court of kings (ibid, p.75).

Nezami, the wise poet:

Nezami is the second type of poets. He had the title of achieving ethical virtues and common sciences as Hakim, presented his works namely the two first works as Makhzan Al-Asrar and Khosroshirin in wisdom period (cited in Behrooz Servatian in the introduction of Khosro Shirin book, p. 44). Saeed Nafisi, contemporary Nesami search of Iran said it is evident of all the works of Nezami that he didn't deal with the kings and only once visited Atabak Qezel Arsalan and in his Masnavi, some poems were said in the adore of kings and commanders and sent the versions to them and he was famous and the kings asked him to send something,...” (Nezami Ganjavi, p.19).

The story of inviting Qezel Arsalan, the king of Azerbaijan from Nezami at the end of Masnavi of Khosro Shirin was one of the honors of this poet and showed that he was not interested to go to the kings and one time was due to the invitation of Qezel Arsalan king and it was one of his honors as he said that when the king heard of my visit, to respect me, he put aside wine and other recreations and he didn't allow him to bow.

فزودش شادی در چو دادندش خبر کامد نظامی
شادکامی

نه زان پشمنی که زاهد شکوه زهد من بر من نگه داشت
مدارای مرا پی بفرمود از میان می برگرفتن

(Khosroshirin, p.524) ...برگرفتن

Nezami said that in this meeting, Qezelshah and his brother as his Khosro Shirin was given to the king, gave a village to Nezami:

... شدم نزدیک شه با بخت مسعود وزو باز آمدم با تخت محمود
(ibid, p.517)

According to these verses, although Nezami received some presents to create his works and more than he required these gifts, the kings needed him more and the gifts for the treasure of his speech were nothing. He said that hardly I achieve some words such as shining and the kings give a reward equal to barley (something invaluable):

کسی کاو بر نظامی می برد رشک نفس بی آه بیند دیده بی
اشک

بیا گو شب ببین کان کندم را نه کان کندن بلی جان کندم را
به دلت آرم به شبها به صد گرمی بسوزانم دماغی ..
شبچراغی

جو چندم فرستد فرستم تا ترازودار شاهان
عذر خواهان

جفا بر به بی وزنی به بی وزنان و هر گنج
(ibid, p.507) گاو، گردون نالد از رنج

Conclusion

After study Khosrow and Shirin poem , These results were obtained, first, parts of of this poem is dedicated to the eulogy and is divided to two kinds of eulogy of the qualified people and eulogy of powerful men, second , eulogy of the Prophet Muhammad is type of the qualified people eulogy That conforms Islamic law and the most important figures of islamic science and literature have done, third ,Nezami blamed eulogy of the kings as in his poems criticized the poets adoring the kings and considered them as the beggars that only love money:

(Makhzanolasrar, 43)

سکه این سیم کشانی که به زر مرده اند
سیم به زر برده اند

Complained of these beggars who were the slave of kings.

ای فلک از دست تو چون رسته اند

این گره هایی که کمر بسته اند (ibid, 42)

It doesn't mean that Nezami didn't adore anyone or didn't give his works to any king or didn't receive any money. It is evident that he gave panjganj to the kings of that region and received some gifts from them.

Despite the need of kings to Nezami, the great position of Nezami didn't allow that Nezami was changed to a poet who only adores the kings and in his poems he advised the kings skillfully. These poems on one hand reminded the existing utopia in the mind of the society to the kings and on the other

hand, expressed the social movements of the depth of history to the next generation.

Fourth , as the poet in his words refer to some points and doesn't believe them doesn't believe in eulogy but sometimes based on the necessity, he adored a king. For example, in Khosro and Shirin more is said about wine (Mey):

قدح پر باده کرد و طبع پر جوش

به خسرو داد کاین را نوش کن نوش

(Khosro Shirin, p.237)

But The poet himself proudly said when describes his entrance to the court of Qezel Arsalan, when Qezel Arsalan found about my visit, put aside wine for my respect. This shows that as Nezami avoided to drink wine and described it only in his poem, was informed of the bad aspect of eulogy and Did not believe also such eulogies

Fifth, As deceased Saeed Nafisi, the contemporary Expert of nizami works, also believes "in his Masnavi there are some poems for adoring the kings and sent the versions to them and it was due to the fact that he was famous and the kings asked him to say something and he did the same (The works of Nezami, p.19).

Corresponding Author:

Abbas Soltany gerdfarmarzy

Iran

E-mail: abas_soltani@yahoo.com

References

- 1- dekhkhoda dictionary
- 2- Razmjou, Hussein, literary forms, Tehran, Astan, AH, 1374, p 39
- 3- Author unknown, History of Sistan, Edited by: malak al-shoara Bahar, Tehran, zavar, 1314 AH, pp. 208,212
- 4- Razmjou, Hussein, literary forms, , AH, 1374, p40
- 5- Qoran
- 6- Sanai Ghaznavi, Hakim Majdud ibn Adam Hadighat o Al-haghaieqh, Correction M. Hosseini, Tehran University Publication Center, 1382. p 206
- 7- Atar Neishaburi, Manteq Al-Teir, corrected by Dr. Mashkur, Tehran. Tehran library publications. 1353. P. 17
- 8- Molana, Koliat Shams, Corrected by Badiolzaman Foruzanfar, Tehran, Bookstore Publications, Tehran, 1353, vol. 2, p. 192
- 9- Saadi, Qasaid, corrected by Mohammad Ali Foroughi, Tehran. Eqlal publications, 1363, p. 17
- 10- Ferdosi, Abolqasem, The book of Kings, jul mole publication, Tehran. Pocket books organization publications, 1345, vol. 1, p. 8

- 11- Nizami , elyas inn yoosef ,Khosro and shirin, corrected by behrouz servatian, Tehran , amirkabir publication,1386, p. 115
- 12- ibid, p. 116
- 13- Anvari Abiverdi, Divan, attempted by Mohammad Taqi Modares Razavi, Tehran, Book publication, 1340, vol. 2, p. 140
- 14- Vazin Poor, nader, stigmatized praise in Persian literature, Tehran, MOIN, AH, 1374, p 35
- 15- Mahjub, Dr. Mohammad Jafar, Khorasani style in Persian poem, Tehran: Tarbiat Moalem publications, 1345, p. 468, 469
- 16- Ohadin Anvari Abiverdi, poems Divan, attempted by Saeed Nafisi, Tehran, Pirooz press publication, 1337, p. 297
- 17- Qani, Poems, corrected by Mohammad Jafar Mahjub, Tehran: Amirkabir publication, 1336, p. 48
- 18- Safa, Dr. Zabihollah, The history of Literature in Iran, Tehran, ibn sina publication, 1347, vol. 2, p.26
- 19- Khosro Shirin, p. 124
- 20- ibid, p. 131
- 21- ibid, p. 124
- 22- ibid, p.33
- 23- ibid, p.458
- 24- ibid, p.281
- 25- ibid, p.501
- 26- ibid
- 27- Saedi, Abdolazim, With Hafez to mythology and morality, Tehran: Nour Fatemieh publications, 1359, p. 72,73
- 28- ibid, p.75
- 29- Khosro Shirin, p. 44
- 30- Nezami Ganjavi, Qsayd and gazals divan, to attempt Saeed Nafisi ,Tehran: bookshop Foroughi publication, 1338, p.19
- 31- Khosroshirin, p.524
- 32- (ibid, p.517
- 33- ibid, p.507
- 34- Nezami Ganjavi, makhzan al- Asrar, H. V. Dastgerdi correction, Tehran: Zavar Publications, 1388,p, 43
- 35- ibid, 42
- 36- Khosro Shirin, p.237
- 37- Nezami Ganjavi,p.19).

11/6/2012