

The social life of the people in Safavid era of Taleb Amoli poems

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Abstract: Literary works including poem and prose are the most important resources of identifying the social life of people and its various aspects including tradition, beliefs, attitudes, etc. Indeed, the literature of any country is a mirror by which the past and present life image of the people is seen clearly. By the exact investigation of literary works of each period, the history of the community of that era is reconstructed. Such reconstruction is without any ambiguity and biases involving the history writing and its items are reliable compared to the historical books written in that era. Taleb Amoli is one of the famous poet of Isfahani style (Indian), tenth and eleventh century Hijri and experiencing in their personal life in his works and ups and downs of his life and achieved a clear image of the people life of that era. In other words, investigating the poems of Taleb Amoli present valuable information about various aspects of people of that era for the audience. As by studying it, we can find about the social structure of the era. In the current study, it is aimed to identify some parts of the traditions and beliefs of people of Safavid era of Taleb Amoli poems to the audience.

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1. Introduction

Indeed, among Isfahani style poets, Taleb Amoli has special position. He was faced with many ups and downs and despite his failure in entering Shah Abbas Safavid and taking his attention due to rhetoric, was taken into consideration by Jahangir Shah, the king of India. He achieved Malek Olshoara position. Taleb spent half of his life in Iran and mostly in India. Achieving knowledge in various fields and experiences during the life was widely reflected in his poem. He referred to the issue, tradition, beliefs and attitudes, etc of the people of the era and was valuable in this regard. What is studied in this paper is the small part of various aspects of social life of the people of Safavid era among the poems of Taleb Amoli. Indeed, explaining about all the details of the subject in all the poems of Taleb Amoli and analysis of his works required more time and is considered as an independent and detailed book in this regard.

Medical terms

Medial terms and diseases: Sometimes Taleb based on the subject of some of the medical terms and the name of the diseases as chicken pox, Joe Al-Kalb, fever, etc referred to them. Some of the examples are as following:

Chicken pox: This is a contagious and infectious disease and it is clear that the poet was suffering from this disease for a while:

Because of the chicken pox, for six months my body is weak and I am like dust

I cover myself and I put the mask of pain on the fire (Amoli, Bitā, 1307)

Fever and chill: A type of fever in which the body is shaken spontaneously:

The chill came on by body, the earth was destructed by the earthquake with the foundation of the sky (ibid, 135)

Herpes simplex: It is picked up due to fever on lips:

(ibid, 220) By breath is hot with the flame, the herpes simplex of my lip is not for the lip

Joealkalb: It is the disease in which the patient is hungry and never gets full:

He is not thirsty of touch and seeing, but for kissing is not satisfied easily (ibid, 941)

Hordeolum: The covering of the while on the black part of the eye in the poem:

If my Hordeolum is gone in the wind, I have the bottle of Golab (ibid, 785)

Treatment methods: Taleb referred to common methods of treating the disease in his era as bloodletting, heating the old wound by cotton, using sour fruits as lemon to eliminate bile, etc and examples are including:

Blood-letting: In traditional medicine, it was believed that more blood causes disease:

When blood-letting was ordered from wisdom, mostly spoiled blood is the cause of most of the diseases (ibid, 723)

Thus, blood-letting is necessary to lower the strength of the blood:

When the needle of blood-letting was put on my body, my face became fresh (ibid, 135)

As I see my blood from my vein, I can not see the needle of blood-letting (ibid, 240)

Taleb in his poems referred to the necessity of blood-letting to cure himself:

It is for a week I have pain on my head, I can not sleep or eat

I am crazy to cut my head from my body

I should do blood-letting as I cure my wound (ibid, 140)

Heating the old wound by cotton: In the past to treat the old wounds, it was heated by cotton and it was referred in Divan Hafez:

If you don't drink wine by the voice of birds, How I can cure you (Hafez, 1981, 69)

This cotton fell from my chest, or it was on the old wound (Amoli, 942)

Treating fever with magic: In the past, to treat fever, they resorted to magic and wizards and Khagani also referred to this therapy method in this Divan and the speech of Taleb proved this issue:

To cure my fever by magic, I cried of being thin (ibid, 1011)

Bergamot orange reducing fever: In traditional medicine, based on four moods, the type of the disease and its treatment method are defined. Taleb referred to the benefits of Bergamot orange and lemon:

Tonight I was calm as the bergamot orange cured me (ibid, 941)

Oh, doctor find a Bergamot to cure my heart by the lemons (ibid,230)

Basil seed causes hot natured property: basil seed is a medicinal plant with hot nature and it is used to cure cold nature:

Basil seed of the hair, beauty spot, increases the heat of love (ibid, 239)

Sandalwood eliminates headache and eye closeness: Taleb spent most of his life in India and the climatic condition of this country was such that some of the trees as sandalwood are prevalent. Taleb in his poems expressed the therapy properties of sandalwood, it was said that Sandal treats headache:

Taleb don't deal with Bidelan, your sandal can cure my headache (ibid, 285)

After using it, there is not sign of it (ibid, 1031)

Or it was used for eye closeness:

The orphan dust of envy was washed, the closeness of my eyes was cured by Sandal (ibid, 200)

Drugs

Drugs: Most people to be get rid of sorrow and grief, use some drugs as opium, poppy tears. Its use was common in Safavid era:

Without opium I can not stand, this pleasant poison is not less than wine (ibid, 917)

From the examples of Taleb we can find that he was addicted to it:

As Taleb anyone who is addicted to opium, the wine no more loves him (ibid, 184)

Taleb! By the wine of Laleh, we can not achieve color, we were addicted to opium (ibid, 912)

Alcohols: In the era of Taleb, drinking wine was common and the people who used more were addicted to it and they were strongly drunk:

By the mark of Laleh of dignity, the narcissus of the marks is heavily drunken (ibid, 286)

2. Cosmetics

Taleb in his poems referred to the cosmetics that women used in his era. Some cosmetics as Vasmeh for dying eyebrow, kohl for eyes and henna to dye feet and hands, etc and Henna was used more than any other cosmetics:

Vasmeh:

Your eyebrows don't need Vasme, on the dark face, Khezab is used (ibid, 919)

I tried hard in the school to dye my fame with Vasme (ibid, 143)

Kohl: our destiny is kohl and we are eyes or Vasmeh is on your eyebrows (ibid, 898)

Henna: o! your hands will be dyed by Henna, your beautiful hands with flower color and Henna smell (ibid, 900)

Religious rituals

Religious issues and religious obligations of Muslims including prayer, fasting, observing Shaval moon, fasting Kafareh and these issues are considered in the poem of Taleb showing his religious beliefs:

Fasting Kafareh: the sky by your sweet speech, give compensation for my fasting (ibid, 900)

Compensating prayer and fasting: if we can achieve the past life, we can buy it as Qaza praying and fasting (ibid, 224)

Observing Eid moon: Waiting for grief, like a fasting person waiting for the moon (ibid, 278)

Various traditions

Mourning: The tradition of mourning is reflected in the poem of Taleb. The poet in his poems referred to some items as will during the death, wearing black cloth in mourning, undoing the hair among women, crying and mercy for dead person on his grave:

The dead person will:

Of its anxiety and dumbness, we can find the candle has a will as it dies (ibid, 243)

Wearing black cloth in mourning:

The sun went down, the night wore black cloth mourning for the sun (ibid, 929)

Undoing the hair:

No withering flower or dead bird, the flower was opened as the hair of mourning people (ibid, 236)

Crying and requesting mercy at the grave of the dead person:

Any person with a beloved in the soil dead, should cry on the tomb (ibid, 290)

I asked for mercy on a tomb, maybe it is the tomb of Plato (ibid, 939)

Taleb referred to one of the mourning rituals as black Eid as it is used also in Iran, in black Eid it was common that people go to the dead person house and share their grieve:

To say happy words for mourning Eid is not possible (ibid, 271)

Getting gift of bride: It was a gift from the bride groom or his father for the first time seeing the bride groom. The poet said:

As Saqar don't show your face for free, at first ask for gift from loyalty (ibid, 1047)

Putting the child in cradle: In the region, Taleb was living, most women were putting their children in a wooden cradle and by a band, they were binding the feet and hands of the children. Using such cradles is common among some people in the north of Iran.

My life passed, I was crying all night, the child of tear was not bound to the cradle of morning (ibid, 207)

Opening the lock of wine bottle at Thursday: It seemed that they were opening the lock at Thursday, but there is no document, it is referred as:

As common, rivals of wine, unlock the wine bottle on Thursday (ibid, 217)

Standing on ceremony: Iranian for a long time was standing on ceremonies and one of the traditions of them is this issue. They were standing on ceremony in some gatherings. For the case of respect, any guest was guided to the higher part of the house:

Entering any gathering, I was guided to the best place at home (ibid, 237)

Fragrance: In some gatherings for making the space fresh and sweet, some perfumes as Moshk and Ood were used on the fire to disperse its fragrance:

Relying on the air, Shahedan when dispersing the fragrance, used wet wood (ibid, 51)

Pigeon post: using some birds namely pigeon to send the letter and was referred in the Divan of Taleb frequently:

Writing the letter of grieve, flying is forgotten by the bird (ibid, 623)

The letter full of grieve never touch the wing of the pigeon (ibid, 263)

Letter of the lover reaches from the heart, no need to the wing of the pigeon (ibid, 189)

Animal identification mark: marking the butts of some animals as horse and camel is mostly used in Iran and it is mostly referred in Daqah Qasideh of Farokhi and in the poem of Taleb it is also referred.

Donkey being marked, nobody is heard of marked monkey (ibid, 910)

Wax tree: In the past, people used wax to make flowers, fruits and trees namely date tree and decorated their houses with it such as artificial flowers and bushes decorating the houses and the person who was doing it was called Nakhband.

Be kind, you won't be blamed, the wax tree is not damaged by axe (ibid, 483)

Common beliefs

The study of the generalities of Taleb poems showed that most part of the content of his poem reflected the common beliefs and some of them are considered as: Sandal and python: The people of the past believed that this tree is guarded by a python and the following verses show it:

The sandal should not be damaged by python, don't make the dark hair reach the white hands (ibid, 255)

peganum harmala burning: From the past, burning Esfand was used to take away the evil doer.

My grieve didn't increased the fire of the world, the smoke of Esfand is the kohl of ominous eyes (ibid, 918)

I was blamed by others otherwise, I was experienced (ibid, 235)

Sometimes some seeds of the Esfand were rubbed between two eyebrows of the children and Taleb called it as Sepand beauty spot. Kahnuz in the north of Iran uses this ceremony yet.

As Esfand on the head of children, your grieve is marked on my heart (ibid, 178).

Killing late Rooster: In common beliefs, this rooster is ominous and it should be decapitated and Taleb called the evil doers as late Rooster and said they should be killed:

As morning candle and late Rooster, are deserved for being killed (ibid, 578)

People in the past believed in the bad nature of something and Taleb based on this belief, considered happiness as ominous:

Happiness is ominous here, collect it (ibid, 267)

Putting Jin and pari into the bottle: Believing in jin was prevalent among Iranian people. Sometimes wizards and majicians to be informed of the events put a mirror before the children and they were saying something and Taleb referred to this item:

Anxious to see you, my sleep was in the prison of bottle as Pari (ibid, 252)

Improving the eyes with kohl: The people in the past believed that kohl is useful for the eyes and Taleb besides referring to special characteristic of kohl, the eye is improved:

I improve my belief, I pretend that my small wisdom is big (ibid, 348)

Magic: The interest of human being to future events and his inability against the outcomes inclined him to the issues as magic. Thus, magic was common among people:

Last night, I was fortunate, sweet all my speech (ibid, 260)

As a spot, among dreams and sleep, fortune telling starts

On each intention, fear is of eliminating the fortune in the hand of fortune teller (ibid, 51)

Putting prayer on the arm: They were some prayers that were used to eliminate the problems. As Taleb said, it is clear that prayer was a letter to be put on the arm:

Being wounded of your sword, being doubtful of the prayer of your kiss on the arms (ibid, 230)

Consider the prayer of your arms, find the weight of your scale from it (ibid, 158)

Mohre Mar: The people in the past had it to eliminate the problems:

Wanting her hair and beauty, (ibid, 1047)

Moon light and cotton: People in the past believed that moon light destroys cotton:

Being from kindness land, no bias, the moon of our country is not the enemy (ibid, 220)

Salavat with flower and Golab taste: Muslims in the past believed that red rose is grown of the sweat of The Prophet (pbuh) and Khaghani in Manteq Alteir referred to it and as this flower was used in Golab, by smelling flower and Golab they were saying Salavat on The Prophet. This is reflected in the poem of Taleb:

As smelling the flower, they were sending Salavat seen the beloved (ibid, 285)

Oh! People of wisdom, send Salavat seeing the flower, seeing her face say Salavat (ibid, 730)

3. Conclusion

The tradition and beliefs that were common among social life of people were a part of history of a country and by a fair attitude were conclude that literary works including prose and poem have important share in identifying the cultures and civilization and helped writing the social history

without any doubt. Thus, ignoring such rich resources is not reasonable. Indeed, by the aid of literary works we can re-construct the history and social life.

Taleb Amoli is one of the famous poets of Isfahani style (Indian) living in Safavid era. He imaged beauty and bad things with each other. Most of the poems besides the shrewd attitude of Taleb, showed the considerable skills and experiences in various fields. The medical terms, therapy methods of the diseases, beliefs and superstition, etc were used well in the poem and the poet by them created good images and it showed that his poem showed various aspects of life of various levels of the people of that era and his poem reflected full view of social life in Safavid era.

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