

## Inelegancies and Anti-Values in Poems of Shahryar

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Received: January 3 2014

Accepted: February 8 2014

### ABSTRACT

Educational literature, as an important subset of Persian literature, has a privileged status. From the earliest periods of Persian poetry till the present, a significant proportion of poems have been dedicated to this important topic. Among the contemporary poets of Iran, Mohammad Hossein Shahryar has been one of the most leading poets in the realm of poetry in the sky of Persian literature. Having checked the poems of this prominent poet in the realm of ethics and educational literature, it was indicated that this poet has expressed values and anti-values and has constantly warned his audience. Furthermore, he has invited all people to good moral conduct and avoidance of moral inelegancies.

**KEY WORDS:** Shahryar, inelegancies, human being, morality.

### INTRODUCTION

Mohammad Hossein Shahryar, the Iranian contemporary poet, has tried to mention the inelegancies, anti-values, and moral virtues in much of his poems. Besides, he elaborates these concepts and offers appropriate and religious solutions to deal with moral inelegancies. It is also necessary to note that the roots of corruption and inelegancies have not been overlooked by this sharp-sighted poet and he has reviewed these issues carefully. In this paper, we attempt to shed a brief look at a small part of inelegancies and anti-values - as one of the most important areas of ethics- and analyze these subjects in accordance with his poems.

#### Avarice

“Avarice means greed and being greedy and craving something that needs hardworking to be achieved” (Goharin, 1988, v. 3, p. 181). The poet announces that greed is a huge disaster and tarnishes the soul:

*The infected soul results in darkened world, so it is a huge disaster for soul (ibid, p. 901).*

Even small amounts of this inelegancy are also very much and harmful:

*The very tight and narrow gap of avarice leaks to the whole world (Shahryar, 2006, p. 901).*

He regards the avarice as a home burglar that completely captures the humankind and tortures him/her eternally:

*Avarice and spite are like home burglars who are our permanent guests (ibid, p. 478).*

#### Anger

Moral texts have warned that anger and wrath are the main sources of much moral inelegancies. Our pure Imams and distinguished religious elders have proposed many anecdotes and narrations in this respect. Shahryar, who has been raised in the school of AhlulBayt, follows these lessons and points out that controlling the anger and restraining this inelegancy is a kind of worship:

*The almighty God will be content if a person controls his/her anger; if you can control your wrath, you worship God verily (Shahryar, 2006, p. 630).*

The hardest and toughest anger in the world is the wrath of God. Hence, Shahryar believes that excess in sins will provoke the God's anger and thus, all humankind must shun from it:

*The excess of sins has resulted in outburst of catastrophes. Shame on us! The God is very wrathful (ibid, p. 102).*

*God will behave harshly with furious persons, but he has mercy on compassionate persons (ibid, p. 338).*

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### Worldliness

Tendency of the human beings towards this mundane world is the source of man's ruin and destruction. Imam Ali (PBUH) asserts the following anecdote about this moral inelegancy: *"The world is like a beautiful snake: an unwise child moves close to it and is bitten by it, but a wise individual avoids it"* (Sedaghat, 2002, p. 69).

Rudaki – who has been the poet of Sultan- puts the following verse in this regard:

***A guest should not create emotional bonds with his/her temporary house (world) (Rudaki, 1985, p. 12).***

In Shahryar's opinion, the world is deceptive, untrue and full of guile. Unfortunately, many people neglect this point during their life and understand it at the final period of their life-that is, their elderly-:

***When you get old, you understand that this mundane world is only a set of guile, charm and story (Shahryar, 2006, p. 578).***

***O world! We deserve much more than a worthless yogurt. O world! You are very deceitful and mendacious (ibid, p. 95).***

He believes that paying a sole attention to worldly pleasures leads to ignorance of God's remembering and worship:

***If you unveil the pretender, you will notice that he has been love-making with her beloved in this mundane world (ibid, p. 172).***

The poet reminds his readers not to be hopeful about love, affection, compromise and, in other words, the mundane world, of this world because there is no guarantee and testimony for it:

***You must not be hopeful towards the world because there is no passion and affection in this mundane world (ibid, p. 127).***

***I wish we were dumb and deaf in this proud world (ibid, p. 774).***

He believes that happiness is bestowed upon those who are not proud. They happily accept all the pains and pleasures of this world:

### Grudge

Grudge is one of the most abominable moral inelegancies. Furthermore, this negative trait threatens the human beings in many stages of their lives because if a person is unable to control his/her anger, this factor penetrates into his/her ego and appears in the form of hatred (grudge). A smart man never puts him/herself into this trap.

Shahryar points to the recalcitrance and refusal of Satan in prostrating to Adam and asserts that Satan is the main reason and source of malice and envy in human beings:

***When God destined the Hell for Satan, the Satan perfused grudge and envy into the soul of human beings (Shahryar, 2006, p. 179).***

***The heart of human beings is not a place for storing packages of sadness and grieves, but if you oppress and show grudge over other individuals, you heart will be converted into a sorrow store (ibid, p. 383).***

If human beings become aware they will see and experience the results of their actions, then they become aware that the fruit of grudge is nothing but hatred and enmity. So, he/she must fight against the temptations of Satan and combat with his/her rebellious ego. It should be noted that this problem cannot be solved unless this condition resolved. The poet, who is not deprived of self-purification, announces that his heart is devoid of malice and any bad trait:

***There no space for any kind of grudge in my heart. Furthermore, my insight and honest heart testify this matter (ibid, p. 226).***

### Reproach

Leaving a reproach on a favor done for someone not only destroys the moral reward of that action, but also it is regarded as an indecent moral inelegancy. Furthermore, this act is not favored in the sights of God and people.

The famous poet, Jami, asserts the following statement on this issue:

***If a stingy man dedicated you a camel, do not accept it because the generous people do not this act carelessly.***

***The collar hanged upon the neck of this camel is weighed thousand times more than its real weight (Jami, 2008, p. 84).***

Shahryar believes that enduring others' reproaches is equals to taking the dignity of yourself:

***How long do you want to shed tear and take your dignity? O Shahryar! You must not endure the reproaches of others (Shahryar, 2006, p. 250).***

He believes that if a man is bent and broken under the hardship of life, it is much better than knelling before the underlings:

***If I bent and broken under the hardship of life, it is much better than knelling before the underlings and inferiors and asking Momya (ibid, p. 438).***

***I will not endure any other reproaches, neither the negligence of fools. Furthermore, I will not knell before any poor-spirited (ibid, p. 450).***

### **Jealousy**

Regarding this moral inelegancy, a person cannot tolerate the gifts and assets of another person because there are kinds of arrogance and vanity within the ego of that person. So, the jealous person is always suffering from agony and toil. Master Sa'di asserts the following verse about jealousy:

***I try my best not to bother another person, but I cannot do anything for a jealous person because he/she is always suffering from pain and toil (Sa'di, 2006, p. 63).***

He speaks about the procedure of entrance of jealousy into human nature and says:

***When God destined the Hell for Satan, the Satan perfused grudge and envy into the soul of human beings (Shahryar, 2006, p. 179).***

The main goal of the jealous person is to provide grieve and sorrow for the people who are superior in terms of money, authority and status. The jealous longs for their position and regrets them continually.

Jealousy and envy refer to the same concept. This moral inelegancy is certainly reminiscent of the story of Joseph and his brethren. For this reason, Shahryar is not ignorant of this matter and allegorically refers to the story of Joseph's jealous brothers:

***Jealous persons are nothing but well diggers because Joseph cannot be banished from Canaan (ibid, p. 85).***

***That caravan will bring out the Egyptian Joseph from the depth of jealous' well (ibid, p. 240).***

### **Vituperation**

The poet acknowledges that he is the slave of and humiliated by his tongue:

***Pay attention to my slogan and do not look at my rebuke because I have always been the slave of my tongue (Shahryar, 2006, p. 340).***

There are a lot of traumas and damages, including praise, flattery and adulation, incurred by the tongue. Shahryar states that he has not infected the originality of his poetry via praising others. Also, he presents the ridicule and rebuke in the form of parables:

***If I regard you as an obdurate, I am not saying lie because I want to correct your mistakes (ibid, p. 275).***

### **Conclusion**

Understanding and controlling the anti- values is one of the most important and critical issues. When the soils' talents and gifts are researched, they can be programmed with a continuous self-development in order to purify themselves from moral inelegancies. Master Mohammad Hossein Shahryar has tried his bests to speak about these moral inelegancies throughout his poems in order to provoke the reader to think about them and shun away them verily.

### **Acknowledgment**

The authors declare that they have no conflicts of interest in the research.

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