

Complaints of Injustice in BidelDehlavi's Divan

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Received: January 26 2014

Accepted: March 31 2014

ABSTRACT

Justice is one of the components that are common in social thoughts. Establishment of justice and social justice can be considered as the most important measures of the rulers of the human society and inattention to this important fact will bring about major problems for the society. Attention to justice as an inner need and natural category is the special concern of all pure and unadorned souls. Meanwhile, many poets and writers have delved into this theme in their poems and writings and have criticized injustice. Reflection of justice and criticism and complaint of injustice and oppression are highly esteemed in the arena of Persian literature. BidelDehlavi is also one of the poets in whose poetry this important feature has been crystallized. This essay has briefly thrown light on BidelDehlavi's criticism and complaint of the injustices of the time.

KEYWORDS: BidelDehlavi, injustice, oppression and social inequality

INTRODUCTION

In every society when people's wills are neglected and ignored by the rulers and leaders of the time and injustice takes root in the society, oppression and discrimination will spread and lead to the undermining of the pillars of that government and frustration of people with the rulers of the time. In Surat Al-Hadid of Holy Quran, God says: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice." (Surat Al-Hadid, verse 25)

It is clear that justice has been one of the important goals of divine prophets and our task, as Muslims believing in the Holy Book, is quite formidable. The principle of justice is an inseparable part in the statesmen's ruling process and they must always have faith in that and lead the society toward prosperity and bliss. Firdausi, the legendary Iranian poet, has elaborated on justice and establishment of justness and fairness in his rich work, Shahnameh (the Persian Book of Kings) and has highly praised and extolled just rulers.

Firdausi "the wise sage of Tus" thus invites humans to justice and integrity and Fereidoun's just manners:

*Fereidoun wasn't graced as an angel
He wasn't natured with musk or the amber
By justice and generosity he won the day
Be just and generous, be Fereidoun today
(Firdausi, 1963: 252)*

The social poet of the Indian Style (or what is popularly known as the "Sabk-e Hendi") has also looked down on silence in the face of the huge problems of the people and their difficulties, and sheds light on these plights with a clear language of irony so as to relieve his contemporary people of their pains and introduce the readers to another facet of his poetry and provoke them to think more deeply. He is a spokesman of the society's plights and is engaged in the constant concerns of humans which many a time leads to the emergence and occurrence of a deep anger against those in charge of these injustices. Due to the prominence of criticism and complaint of injustice in BidelDehlavi's divan, in this essay it has been briefly elucidated.

Reflection of Complaint of Injustice in BidelDehlavi's Divan

Invitation to justice and integrity, prevention of war and bloodshed, drawing the attention of those in power to the hypocrites and decline of power, also considering the sigh and laments of the oppressed to be of effect and its power to affect the oppressors and the invitation to rise against the oppressors and tyrants are among the methods that Bidel has adopted in opposing the violators of justice. He laments the plights of his day and injustice. "Almost all poets have been actively engaged in harsh social criticisms and have vehemently condemned those in charge or have denounced them; these complaints are all reflections of the public opinions and in them all people whether rulers, ministers and politicians or even the common people have been bitterly and openly denounced." (Safa, 1979: 124)

"At a time when the society is suffering from great chaos and disarray and life becomes a place of savagery and brutality of people who have no other ends but accumulating wealth and damaging people's life and

properties, and no one hears the cries of a miserable human, the sensitive and thoughtful poet bears this no longer and cries out these pains." (Farouq, 1995: 68) and these cries are heard in his poems and due to this, as stated by the poet, his heart sinks in blood:

*My heart sinks in blood seeing these man-faced devils
Oh God give the unwise a bit of wisdom or me a sudden demise*

"In his mind, Bidel invites people to awakening and has no other ends in these censures but awakening and raising the social understanding of people; so if censures abound in his poetry they are ways of struggling against ignorance and negligence and darkness, and nothing more." (ibid)

The form of ghazal (the Persian sonnet) is mostly devoted to loving and courting and expressing emotions, and is rarely related to the other literary emergence and types yet in Bidel's poetry ghazal serves human and social knowledge. Pleasant proverbs and beautiful oslub-moadels in Bidel's poetry interestingly serve the expression of social, moral issues (Muhammadian, Vafaei, 2012: 211)

In some couplets, Bidel alludes to the incompetence and incapability of the contemporary statesmen in his own time which are so thought-provoking and tricky. He elegantly pictures the zenith of the tyrant; to him, the zenith and high noon of the tyrant is not possible unless the hanging rope lifts him up (the zenith ends in nadir) and this expression is extremely thought-provoking:

*The tyrant won't reach the zenith
Unless the rope lifts him to death
(ibid: 686)*

According to the poet, cruelty and oppression can never be justified and Bidel gives expression to his worries respecting the breaking of the heart glass of the oppressed and maintains that the worries and anxiety of some humans shouldn't be blithely and easily dismissed and one should shun breaking their hearts:

*Heartbreaks should never be neglected as easy
Avoid the glass that people break simply
(ibid: 344)*

BidelDehlavi assumes that petition and supplication of the needy and the oppressed can't be separated from you and me, so every action that a person takes in the society has some consequences that can't be neglected:

*The petition of the oppressed will overwhelm you one day
Wherever you go never on any rights trample
(ibid: 268)*

(The petition of the oppressed won't leave you unaffected so wherever you set foot on never trample on any one's rights and never disrespect the rights of the oppressed.)

Also, in other couplets he complains of petition and supplication to which he finds no convincing answers anywhere:

*In such an old age for petition a place I want
My hair has grown white and my forehead has shrunk
(ibid, C 1: 481)*

(With my old age to where shall I plead when my hair has grown grey and I have shrunk)
or says:

*Your petition will never be answered Bidel
Never complain for there's no one to hear*

(ibid, C 2: 28)

The poet still complains that there is no place to make a petition to and no savior for all these injustices and cruelties, and denounces lamenting and speaking of one's weakness when there is no savior and nowhere to plead to. Bidel speaks of the fire of cruelties and injustices that is always ablaze and alight as if never extinguished:

*The oppressor shall finally the oppressed overwhelm
For when the fire is out the ashes still remain
(ibid, C 1: 357)*

(The gross words of the tyrant finally overwhelm the weak and even when the fire of cruelty is put out its ashes still linger on)

The anguished poet of the Indian Style elsewhere speaks of silence and reticence lest a fake savior comes to hear his petition:

*We suffered silence and never whined
Lest a fake savior hears of our sigh
(ibid: 385)*

(We suffered silence and didn't let out a complaint in order to be immune from pleading to a fake savior)

The free-spirited poet of the Indian Style complains of the absence of a real savior and injustice and censures the tyrants so recklessly through a piercing language and maintains that one has to bear all kinds of difficulties for a bit of forgiveness and mercy shown by base and lowly people:

*Many hardships should suffer one
These days no mercy is alive
No one hears your pleas except in demise
What shall we do with these animal-natured mortals
(ibid: 406)*

Bidel warns that it is useless to make pleas when no single complaint is heard in this spacious and soundless vault; indeed, there is no single person to hear you out:

*Stop making desperate pleas
No sound will be heard in this vault soundless and deep
(ibid: 407)*

Many a time he complains of injustice in his divan and by complaining he has no other goals but to reveal the foul nature of some lowly and inferior people:

*No one my pleas can hearken
I'm not the thunder, who can I deafen?
(Ibid, C 2: 425)*

In a poem of his divan, Bidel compares the tyranny and anguish of his time to the fire in a figurative way and maintains that the tyrant never restrains from his relentless tyranny and his fire of brutality is never put out; it is always the same ember and can become an immense fire any second.

The age of Bidel is the age of domination of corruption and injustice. "People claim manhood and bravery only in words and have forgotten values and virtues. Muslims have forgotten how to be good Muslims; their appearances show faith yet their hearts are filled with profanity." (Introduction to the General Bidel, 1997: 90)

*Bidel today among the Muslims
There is everything but faith
(ibid: 571)*

The poet sees no other ways but to tolerate this ruff life and believes that no one will hear his pleas since it seems like the sigh of a mosquito from the mountain which can't be heard:

*Like a candle I am, I have no other way but to burn
My head is in ablaze, my foot on thorn
My pleas can't be heard any more
They're like the sound of mosquito in the mount
(ibid, C 2: 578)*

In another couplet the poet elaborates on an endless oppression in order to avoid tyranny and warns that tyranny ends only by death and if neglected it can turn into a burning flame like the amber that destroys the life and properties of people:

*Only in death we shall be free of the tyrant
For the flame of tyranny is still strong even in ashes
(ibid: 71)*

Elsewhere the poet considers petition in the face of tyranny and cruelty to be a means which the oppressed can use against the oppressors and here considers not complaining and not whining to be unjust and perchance deems silence as kind of cooperation with tyrannical and brutal rulers:

*In a world where petition is a means of the weak
If we don't complain it will be greatly unjust
(ibid: 719)*

(In a world where the only means of the oppressed is petition, if we remain silent it is injustice.)

According to Bidel, the tooth of tyranny is never weakened by becoming blunt; rather, it becomes more cutting and stronger like a toothless saw that has the ability of cutting the stone as well:

*The tooth of tyrant becomes stronger though blunt
The toothless saw well the stone cuts
(ibid, C 1: 436)*

In another beautiful interpretation, the poet says that in his time petition is like the glass and the savior is the stone:

*If you want health don't make a plea
In our time the savior is stone and the glass the petitioner
(ibid, C 2: 760)*

The poet complains of what is happening around him in a very poetic and compassionate manner and informs the readers of the injustice of his time and pictures a time that is a representative of unjust trials and

inaccurate judgments and it is in view of such injustices that people become frustrated and injured and resort to poverty:

*If there is a salvation in the trial of justice
Keep silent your claim is of no use
Where should they take their plea?
The oppressed have no shelter
(ibid, C 1: 892)*

What can be understood from the speech theme of Bidel is that he "considers a ruling to be ideal and idealistic which strives in support of the oppressed and the deprived and establishes its relations based on service and justice and avoids the deeds of pressure and suffocation in all forms" (Introduction to General Bidel, 376: 92)

CONCLUSION

BidelDehlavi, the compassionate poet of the Indian Style is a poet that is not ignorant of the sorrow of the people of his time and lived in an age when many wars and bloodsheds took place and therefore following that many injustices and tyrannies afflict the contemporary time of the poet. He is a poet aware of the affairs of the society who suffers from injustice and tyranny. Bidel invites people to fight against tyranny, the class inequalities and hypocrites in his own society and believes that one must always fight and try in this way; therefore, in the desirable world of the wise poets of Iran tyranny and injustice and discrimination have been condemned and censured as well, and each of them have strived to remove these social inequalities as much as they could. Our truth-seeking sages in this path may have been incapable of removing these anomalies and also social damages but have managed to warn people of social and moral disorders and vices and have been effective in enhancing the personal and social determination of people, in the process of changing the abnormal situations of the society toward the righteousness and promotion of cultural, political and social levels which may become an inspiration to the readers of these couplets.

Acknowledgements

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

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