

In the Name of God “Passage of the Critical Literature in Persian Poetry” (Since the Beginning of the 18th Century)

¹Mohammad Hossein Khan Mohammadi,
¹Mohammad Amir Obaydi Nia and ²Ali Ansari Satlu
¹Urmia University, Urmia, Iran
²Pardis University of Urmia, Pardis, Iran

Abstract: One of the important issues in poetry is protest; this is due distressing social and political situation in different periods of history. Since, the beginning of time up to now poets have written complaint and criticism and protests in various fields of philosophy, society, politics and personal reasons. The first poems of protest and criticism can be seen in the works of Sassanid period and later in poetry from poets such as Ferdowsi, NaserKhosrow, Attar Senate, the Khaghani, Hafez, Saadi, SeifFarghani, FarrokhiYazdi, MirzadehEshghi and... In general, protest literature or criticism is the result of the thought process that somehow enlightened poet or writer is unhappy of the conditions within the community that in enumerating the flaws and shortcomings of the current situation, the way to improve the disadvantages in the form of poetry and literature. This study intends to review this type of poetry.

Key words: Protest literature, criticism, poetry, an example of outstanding poets, situation

INTRODUCTION

There is no Iran's pre-Islamic poetry that contains significant critical effect critical poems in the poetry can be mentioned in the works of Sassanid and later periods such as Ferdowsi, NaserKhosrow, Attar Senate, the Khaghani, Hafez, Saadi, SeifFarghani, FarrokhiYazdi, EshghiMirzadeh, etc. But it can be analyzed according to this study, passage on literature, criticism and protest from the beginning to the 18th century. Art is one of the most effective ways of expressing inner feelings that covers painting, literature, photography, music, woodcarving, carpentry and thousands of other subsets and each way has disciples which create masterpieces of in that field, friends literature water thirsty soul in the valley of literature (writers).

Literature has long roots in the civilization of ancient literature and history of each state and nation and has been one of the oldest methods of expressing the inner man. Poets and literary writers use literature as a powerful tool to suit the political, social and spiritual conditions of work. Where time and space have been witness to the love and joy, feasting and romantic literary circles flourish like sonnet and where appropriate with pride and conceit long eulogy and Memel were born and wherever the soul of a poet was suffering and hurt he was armed with various forms of satire and parody. Complaints from contestants, the tribulations of life, human injustice, oppression and

social abnormalities reflect the social and political conditions of the time of a poet and writer and can be examined due to the criticism of the government in the form of resistance and protest literature. Criticism and protest have stout roots in ancient literature; this course is known Protest Literature in English, resistant literature in Arabic and protest literature in Persian has been repeated from the birth of literature but protests have been different based on the kind of environment in a society protest aims at religion and mysticism and moral deformity and in another injustice and unrighteousness (writer). Sometimes the grievances are of the themes of love and speak of the kind of lover and beloved harassment and of the love, it is sometimes political repression and entails lack of freedom and the sovereignty and it is sometimes social and takes a sociological approach to altar the events. This literary protest were not always pleasant for rulers of gold and force and as Halla'js and Khorramdin's protests been suppressed writings of FarrokhiYazdi and ø has been imprisoned but ideas cannot be locked and they fly beyond the harsh prison walls to the imagination sky and go over hand in hand in the form of suffering and imprisonment collection and become persistent. Poets such as Nasser Khosrow, Senate, Nezami, Khaghani, Rumi, Saadi, Khajoo, Hafiz, Jami, Saab and others attest these ideas in the history of literature that given the small chance that we have on this article we examine brief

examples of some of the outstanding poets with the hope that this brief research is contribution to literature lovers in this area (writers).

Social, political and historical conditions: Iranian cultural heritage from immemorial has been affected by the political and social environment and encourage and disregard of rulers was a factor in the formation of literary activity in various periods.

Persian language was almost balanced and soft prior to Ghaznavi period, but mastery of Arabic language over Persian literature made the use of Persian words and Arabic poetry and testimony would redundant in the Persian literature and redundant and boring works were created, an ominous shadows intensified over Persian literature during the Seljuk and Mongol and Timor and the Safavid period with little change turned towards the simplicity and transformation (writers).

Addressing prose and poetry is each a separate issue that has its critics and readers; in this article we examine poetry and prose samples and a number of outstanding poets. Our awareness of the poem is more than other periods in Sassanid dynasty. Because in this period with the rise of people like Rudaki and martyr, Dari poem will be born with all its attributes and even evolve out and gets close to its ultimate maturity.

Large number of poets in Sassanid port show that most of whom are from understanding the grace and beauty of poetry. Encouragement and support of Samani Kings, the emergence of talented and sophisticated poets such as Rudaki, Daghghi and Kassaie in this era brought the basis of word in stability and productivity to the extent that their way became exemplary and later even people like Onsoriant farokhiregard their way praiseworthy and worthy of following.

Since, the beginning of the Islamic era and the arrival of the Arabs to Iran until the early seventh century AD although various dynasties ruled the country but culture and literature have grown and flourished in the shadow of various kings and with the support and crops of many kings and outstanding poets and writers such as Rudaki, Daghghi, Kasaie, Onsori, farokhi, NaserKhosrow, Khayyam, Anvari, Faryabi, Khagani, Nizami, Khwaja Abdullah Ansari, Ferdowsi and others were allowed flight and gifts were presented by the gardens of Persian literature, poetry and prose was written barking in praise of kings and more entries describing wars and conquests and guiding the people and the system, though in the vast land of Sufi but because of interbreeding with the Arabic language is full of words of Arabic and Turkic dynasties dominate cause Turkish-Mongolian

terminology enter Persian literature that all of these technical features is worthy of hesitance (writers).

Thinking on the content of the lyrics we will discover many historical, political and social issues of the time poet. Poets and writers told pains and his ideas in poetic style and poetic themes (writers).

Poets who are known in writing more or less the gain style and emerging poets have followed their style. For example, ascetic and mystical poetry were composed in the style of Sanai (writers).

Respected poets have been regarded as counting classes in this era; rulers of the time were interested to have great poets in their device especially since prayers of poets were great means for kings to get famous.

The need for poets cause the king to address the issue and the property that were gained by force were extend to them against the odes.

Among the poets of this era we come cross to magnanimity people that do not sell their words cheap and don't beg to have this and that. Typical of this mood can be found at Anvari. In such a state, I have a ton of content to contour it feared backward out of bread. You had me from a distance covered outside and inside the nasal hemi not truly know.

The general characteristics of Persian poetry and poetry

topics: Issues of Persian poetry and general characteristics poetry in this period emerged diverse literary theme and those poets set their literary skills on those topics. Praise, satire, parody, preach, wisdom and love and narrative has been in the spotlight. Significant issues in Persian poetry in this period were severe pessimism of poets in poetry.

Socioeconomic status disorganization and problems that exist for the recommended people from different directions in this era of as we have seen led to the unhappiness of intellectuals of the time and therefore their pessimism about the world and separation from the world. The verses of zahirodinFaryabi is a diagram of this thought. The first of his world and I lived in his right stability and survival wrong. Far more difficult than the day to day as if it DvmhlyDhdt survival.

The most prominent poets

NaserKhosrow: Among poets and writers of "proof" Hakim Abu Harith Qobadiyani called mighty is the great Primary Iranian poet that was born in 394 AD in GHOBADIAN areas of Balkh and died Badakhshan Yamgan in the year 481 (Abdul, 2004).

The major characteristic of his poetry, its inclusion for many sermons and advices; he believes in rational truths and religious principles.

NaserKhosrow was among the initiators of the protest poetry in Persian poetry. He who considered his poetry and “ideas on poetry seriously in order to earn a living, didn’t agree to give poetry and poem which worth a million for ruthless charmed with wine and” speech and eloquence “and” grilled roast. Therefore, changed the poetry and went determined on the way to the end of his life (Nasser Khosrow, 1986). As he said:

He did not hear the wisdom ZhjtAyrak Send port. divang. 47 b. 22)). Criticism of Khorasan Poetry retailers. Khorasan retailers know that if I walked profound poetry Shrayyd. MiriBrhkmtZchhfindChvazhrs trouble-making sonnets and love praise and Amrayyd? Wisdom is not unique facility to print your own greed, you back two confirmed. Condemn and protest against the rulers and kings. I’m the one that people on the basis of prices in the term swine not shed door.

The theme of this verse by NaserKhosrow is drawn from verse 34 of Sura the cow “kings entered the village of Vqy are certainly ruin it”. Or refer to the Hadith of the Prophet “Padshahanmd most miserable people”. The height of the protests of NaserKhosrow and innocence bounce is to compose eulogy. Which like the ignorant do not disgrace rate. Miri pen nib or more on Mdyh King Kenny? That he tells him: it is a stigma for you Nasser for you as ignorant, so as to infect your pen to Shah and Amir.

Sanai: Hakim ibn Adam SanaiAbolmajdMajdood, the great poet and mystic of long positions and the absolute masters of Persian poetry is the 6th century.

Sanai is undoubtedly one of the greatest poets of the Persian language and is one of the speakers who has been effective at the diversity and modernity in its style of Persian poetry and after NaserKhosrow is the initiator of the protest poetry and literature, who follows religious poetry and protest against poetry retailers (NaserKhosrow, protest & literature, P 17)

That is brought in Hadiqa: the wisdom of the lyrics ashamed to reproach reason to lie and lewd do what? I did not tell anyone gem Medhat Lake praise thee my Sftm. (hadighe 708).

Sanai’s works and poems are full of mystical and philosophical and religious ideas and teachings and truths and asceticism and Turk preaching and allegorical teaching that is spoken eloquently and firm (Torabi, pp.411-412).

Sanai criticizes social behavior in his poetry and shows his protest against a variety of classes including the court and the market with the language of eulogy and satire and parody. His protest language also includes ascetic and mystical and religious issues such that small

Alas number 190, he is directly marches to a Muslim who is in contrast with the customs and laws of Islam Gallop: Muslim MuslimMuslimMuslim ritual these ungodly, regret remorse. Alas Vadaty far Asmyst Muslim Brrfy co Muslim? Alas co Muslim?

The sun went down on the ungodly religion and it is Islam barbershop where the pain Bvdrrda. Dave and full GhvLnd in a number of all full and people who yards except Islam and the traditions of guard. Johnny Kuzudie from such an air of disbelief and immerse Naidan lives up Azyra in the Muslim world (Razavi, 1962.p. 40).

Sanai in this poem, people of his period turn away from sayings of Islamic teaching and facing with philosophers that were common at the time inviting them to Islam andits teachings with plaintive and majestic language of pain. In the sample poem Sanai attacks lecherous kings and hypocrisy of court jurists. Following the king’s lust and happen to go SiminSiminSmst

Following the rulers of tyranny and corruption within the force and power of numbers and Hshmst. However, behind the bread-worshiping dogs because the dogs tail and religion Khomestan, Lorestan. To read fiqh jurists of deceit and hypocrisy and Slmst sale. Following the homily and addressed the scholars liver of any prejudice to Dmst. Com rendane the Sufis seek to control their original and candles Shkmst

Zahedan for drainage and drainage from livestock and Dmst “Qul Hu AllahuAhad Haji begging and hypocrisy of passion and intelligence drums and Lmst. Ghazi wake of looting and share the strengths of horses and weapons and Khdmst G after scholars to brag nosy and current on the Elimination of dogmatic and Zmst. Len installation sad obstinacy and dogmatic pursuit of men of letters touched you (Razavi,1962).

Attar: Attar (born: -Fvt 537: 618) is highlighted for the mystic literature of protest. The end of the Manteghotteir mystical verses is perhaps the perfect example of Persian literature (nasser Khosrow and protest literature, p. 21).

Thank god that the court closed half of the demerit half. Where I Zks the heart of the ninth? God has called every vile ninth. I’ve had no food, no tyrants have no books to pen. Not by the desire of my Mamduhi not Zzlmst my spiritual retreats. King mouthful of air, my doorman slap me, not retrograde (Manteghotteir, 1969).

Anvari: Avhadaldin Mohammed bin Mohammad Anvari is one of famous poets of the second half of the sixth century and of those who change the style of spoken Persian in a clear and obvious effect (Torabi, p.432). Political and social grievances of Anvari is very important because of harsh language and reckless expressions of

inequalities and injustices in society, political and social corruption. Anwari's reputation is for composing eulogy; poetry is written mostly in praise of kings and princes. Anwar Besides these panegyrics has grievances which are very appropriate to petitions; if the grievances are with prayers will show to us two different faces of a poet; Anvari of praise and complaints. In this face, his used sharp tongue against the fool in the community, flattery and malpractice state effective men and women in country's fate and scorned others.

Anwari, after counting transgressions parts of the world, asks it to end its transgressions before he will die. Desert Mragrchh welcome to the wisdom of suffering heart to breath the early Bsprm. Srkshst not agree wheel Keane and Wayne Toussaint universe and not Mskhrm. Sflh wheel Prevert was the beloved John, thank you poison on the palate with Shkrm. You're not aware of the secrets of corrupt mind, I thought Shdst principle Mzajt Elasticity nose and throat was dry the circuit, what you smell like musk in Azfrm. I discover a world of pain was disloyal of blood before John to Ghrghrm. You have got to swing the unique atmosphere of the burden on the two Chnbrm (anvari.g137.p46)

Khaghani: Hassan Afzal al-Din al-Ajami alternative (Abraham) Ben Ali Khaghani Shervani is one of the greatest poets and Yiaea Bulgarian of Iran (Torabi, 472). Zarrinkoob believes that: "Christianity and Islamic texts and teachings of that era are all manifested in his poems and when the poet received the talent in order not to be an ordinary poet, he tried to learn knowledge and diverse themes and take it in his poetry.

Apart from word, literature, theology, astronomy and philosophy and medicine and interpretation anyway were a privilege for him and gave a specific color to reflections in this his poetry, his speech.

A significant part of his lyrics include his complaints of the world, infidels days, bitter and horrible life imprisonment and a set of them are regarded as biographies such that also indicate events and how he dealt with them and his morality to the reader.

He is one of the most prominent writers of odes. Often in his odes, he praised statesmen and great men. However, he is a plaintiff and weepy poet! His poetry is full of glory herds of the world, traumatic events and adverse life, sufferings and pains of his own.

One of the most important social grievances of Khaghani is his grievances of different classes of society, the jealous; the tiny handful stingy who ignore to speak: Miser who speak a handful of pebbles candles and accompanied Nynd me I Nynd. Nkhshbnd because of its hypocrisy I Anjum F. Chu Dome of the Community Nynd

Keep in my manna from his other proteges including the son of DhuAlyznNynd. I thought of Hole forms shrouded in Qyamtd Although Chu from TyreFkndhNynd. Bell proxies YavgyanVlaytd because he always Tghan world Nynd.

Freedom is a divine blessing such as air, water and food, human life on this planet becomes meaningful by using it. If this vital principle is deprived of human being, humanity is suffered from psychological oppression and his life gets endangered.

Khaghani is also one of the intelligent liberalisms which was sentenced to imprisonment because of having liberal ideas and standing up against the tyranny of Shirvanshah and composed odes in Dungeon tyrants and freedom strugglers. These heart-rending and pleasant ode shine in poetry and literature of Iran across the world, illuminates the soul and free nature of a poet that will have a choice in anything (Tabrizi, 2004).

What would I do better gift than not free to reject such Maeda. Bread from exploring their lips, kiss the wife of the Sultan What would I do such Dvnan. What would I do ten days in jail pleasure is not in prison Ferris. I Kaveh, I hammer on the wall in the shop, furnace and anvil What would I do (Tabrizi, 2004).

Period of decline and literature stagnation: Mongol invasion of Iran was followed by intellectual degeneration; the great libraries and cultural and scientific centers were destroyed, research and education centers that honor science and art were destroyed and the disruption of the lives and thoughts and behavior of people were affected and were reflected in poetry and literary themes of this period further reflected social pains. (writers).

Many negative factors that were the downturn literature of this period, monarchy and its family of leadership who encourage the advancement of literature and common wealth with its market in Iran vanished. The Mongols and Tatars who were sitting behind them had not acquired knowledge and literature and not like the Iranians had tasteful elegance and delicacy and there is no similarity in race, language among them and they were not close at least in religious convictions and traditions and methods and neither show desire and joy in material and spiritual lives of Iranians. Poverty and distress terrifying the people plundered the seventh and eighth centuries made practicing art and hobby difficult (Torabi, 73-74)

During this period, most writers tackle with intellectual and religious issues and even this was also evident in the poems; poetry themes were more or less continuing the old tradition but issues such as religious

poetry and mystical system and butler letters became more widely used. Although, poets wrote poetry in the style of the ancients but little by little the ancients began to wane and poets compose lighter than the weights as and the poetry were imitated of the lyrics and they respond to each other (writers).

Khajavi Kermani: Kamal al-Din Mahmoud bin Ali bin Mahmoud Morshedi Aboalta is a great mystic and poet in the eighth century AD (Torabi, 157).

Although, many of his poems were composing the Masnavi in NEZAMI&Ferdowsi style but like other early eighth century poets was consistent with the wave of protest poets and poetry in his poems charts. Sample protest that deserves attention is as follows.

Do not be upset sweetheart sweetheart sweetheart intensity of the lost treasure of the Snake Do not be upset Chu. The appropriate word to the wise few days of wine and drink a lot grief o Muhammad. Khan Sufi turban and was filling the final part of the hooded cassock Mrqt Do not be upset. Chu was Zdst card and deny you confess to Randy and the denial of grief o Muhammad. What sad because like the flower Dmzrbvdazdshmnt the intensity of thorns Do not b upset. TalatHabib with the idea of competing as a friend of strangers Do not be upset Hazrst. Grdrd merry heart is like medicine to a country Ghmgsar Do not be upset sadness sweetheart. Because there is no gold to go Zdst the head turban Do not be upset because the circuit Trarghm. KhajooJr final part of ongoing protests of drunken love Wes drink Do not be upset alert (Sonnet: 504)

Seif Farghani: Sayf al-Din Muhammad Rumi Abolmohamad Alfarghani is of master poets of seventh and 8th centuries AD who died anonymous by order of the curtailment of the universe and the withdrawal of unjust and corrupt rulers and refuse monastery of his time in Aksaray town. Aksaray is a city in current Turkey. SeifFarghani's odes that represents his skill in speaking English is often praise of God and His Messenger and preach and criticism from the ravages of time (Torabi, 117-118).

Social expression and enumerate the ugliness parody of the corrupt class made Farghani a heroic and brave and fearless and was the greatest poet with such explicit criticism and devoid of satire and humor.

Seif has great wit and spirit of glory and ignored composing poetry for the court of kings and likens the court to stalls and asked God to make him needless of kings. Do thy servant king, the king without my needs now Farghm of Khosrow Khan battalion and without my needs now.

Sultan of wealth in the world can not do without me ten property Darvishi, Zsltan without my needs now. Emirs their sheep dogs, like wolves and subject Khvyshm reader port of wolves without my needs now. I did no such Khaghani Sana'i Khaghani you treasure your gift from the Emperor without my needs now. Kvrast worldliness heart, O Seif tell Farghani way religion GMT, the blind without my needs now (Ode: 97).

Saadi: Saadi's themes are more on moral grounds and training and preach because of very fresh and tender issue and the simple vocabulary has a new style among his contemporaries.

Complain Poetry is not always against the ravages of society and oppression of the rulers but sometimes t about the kind of romantic poems and unhappy poet and indifferent beloved is followed by blame in the following example.

Nkhdan until the end of the wire cruel fear is that Brarm cry Damadam. Smaz measures, regardless of the time you faced every day and we give you distracted for a few. Sbrpyda and hidden Jgrkhvrdn to ZjvrtSrfkrt though we struggled for several (Sonnet: 227)

Hafez: Khajeh Shams al-Din Muhammad Din Mohammad Hafez Shirazi is one of Iran's greatest poets and great speakers of the world's.

Hafiz was a scholar, knowledgeable of religious and literary knowledge and informed of wisdom and truth of mysticism (Torabi, 186).

Hafez criticizes with language full of mystery and subtle in Sufi-like behavior, false ascetics, inspector, Sheikh, preachers and speakers who do not act according to its own words. His poetry is full of historical allusions to the circumstances of the time. Hafiz considers hurting others the greatest sin. Do not seek to hurt and what you now that our law otherwise not guilty (Hafez Divan).

According to many critics, Hafez poems are full of protest; protest against the creation had different interpretations. Pierre told us production pen error did not cause the error in terms of clean wind coverage (Hafez Divan)

CONCLUSION

One of the issues of criticism and public discontent is the chaotic situation of the society. Every man whose social rights are violated is forced to react, especially academics and intellectuals who can recognize injustices and abuses of Governors.

The poems are full of protest, criticism and rebellion against social injustice and interest and compassion to

the poor and to the rich and grudge to the rich. Poets like Khajoo, Seiffarghani, Khaghani, NaserKhosrow, Nezami, Sanai and Hafez who feel committed to each of the circumstances of their time and atmospheres and have responded to injustice and corruption.

Veins of this type of poetry that is seen in most of the works of Persian poets; we examine an example of the lyrics which suit the political, social and ethical situation more or less like a drop in the ocean, since it is a boundless sea which may be worth much hesitation. The end.

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