

War Reflection in Persian Literature and Poetry

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Abstract: Since, the creation of Adam and his descendants, the war has been with them. War is a phenomenon on that has led people to various Buddha and is divided into different dimensions. History started with armed conflicts and it is difficult to predict that some day war abandon the human face. The most significant points of wars history and the most popular civilizations have disappeared due to wars. War in the age of Mythology has had important role in people's beliefs. So war in Persian literature has great importance and reflection. This study explores this aspect of literature that some of it, the sustainability literature is named is discussed. War and its implications have some divisions including: fighting with the enemy, war with sensuality, war and family conflictand... in Persian literature, this issue has been expressed from various angles, they praised the courage, have considered freedom and justice according to various aspects of war. Although, the war does't have pretty face and desirable but is an asylum for absence of oppression and tyranny. Warin the sense of stability and resistance, both inside and outside of enemy not only is hatred but also the perfection and excellence of soul and society way. This fact has led to poets using the different sciences: meaning, expression and with the concepts of Qur'an describe the war.

Key words: War, resistance literature, freedom, justice, injustice, oppressive

INTRODUCTION

War literature is a reflection ofthe society realities. The subject of war is said in Qur'an repeatedly and is expressed with the name of Jihad Asghar and Akbar. War is the most important phenomenon on that has existed from ancient times to now with human life and is reflected in the form of the struggle against injustice, aggression and call to rebellion against tyranny and oppression, drawing the ugly face of the oppressor, praise liberty and freedom, breaking the boundaries of discrimination and awakening the depths of the human conscience. History started with armed conflict and it is difficult to predict that some day war abandon the human face. The most significant points of wars history and the most popular civilizations have disappeared due to wars. Warin the age of Mythology have had a major role inpeople's beliefs, the god of war (Mars) and war of the God's in ancient Greece and Romeisre as on to believe.

In the era of Khorasani style poets, safety and relative comfort away from the war ruled in the country and the words of war expressed the nature more than description of poets and war had application out of the epic, social and military concept.

Description: In winter, the leaves are overcome of the freezing cold, wrath harsh wind turns off the lamp of nature life.

In the era of Iraqi style poets, resistance and war on the areas oft hinking appear at various levels including: ethics, love and war literature will find the special color and luster that: in land betrays the plurality of thousands of Stencils but Saltwater of unity are in opposite with these roles. The best resistance literature, 80 years of sacred defense has loomed from the honor and privacy of the home.

THE NECESSITY AND IMPORTANCE OF THE ISSUE

Man in history with themselves and their environment has been in constant and conflict and its aim from war has been in the interest of depressions, chaos and remove the oppression to be able to bring justice to themselves and the world, so we must be against war and war-mongering and false works rooted in community mental habit and reject the fight with weak creatures. Eliminate the hatred, animosity and war like that not deserved of a wise man and put the tolerance and wisdom in the mantra to establish justice in the world.

LITERATURE REVIEW

The history of war idea is manifested in all elder works and poets in various forms, whether through

religious and secular. Naser Talebi the instructor of University, an article entitled: Reflections of war in literature and Ali Yari in an article: look at the reflection of war in contemporary poetry of Khuzestan. Fars News Agency: sacred defense reflection in the mirror of Persian poetry. Sacrifice and martyrdom website: linguistic analysis of the poetry in the war has provided.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“Nun. By the Pen and the (Record) which (men) write”. (The Holy Quran, 1987, al-Qalam:, 1). War is expressed in Quran with the name of Jihad on three states: Asghar Jihad, Kabir and Akbar:

- Asghar jihad: fight and war in battle with the enemies of Islam
- Kabir jihad: scientific and cultural Jihad that fight against corruption in the society by the Holy Quran. The Holy Quran says:

فَلَا تُطِيعُوا الْكٰفِرِيْنَ وَاَجَاهِدُوْهُم بِوَجْهٍ اَكْبَرٍ

“Therefore listen not to the Unbelievers but strive against them with the utmost strenuousness, with the [Qur’an]” (The Holy Quran, 1987, al-Furqan:, 52):

- Akbar jihad: jihad with one’s self that is in Hadith famous of the prophet:

Well done to the team that performed Asghar jihad that means Jihad against a visible enemy and their responsibility is Akbar Jihad

Molana: The purpose of akbar jihad is the struggle with sensuality. Certainly, struggle with self is very hard and difficult because it is an attempt in opposite direction of the desires. And the attempt to poison the hypocrisy and pretension that must be covered from the eyes close and this has huge hard but the meaning of asghar jihad is war on the battlefield.

The lesser of jihad is that the struggle against the enemy is a self-evident performance and may satisfy the soul, although, these kinds of people are praised as heroes. And this could make them drunk and threw them out of the clearness circle and ultimately their battles. But, the battle with soul because it is covered, there is no sensual satisfying and pleasure with them and what may be bitter.

Of kings! We killed the enemy out Remain enmity in the inside so worse
Killing it not the work of intellect The inside lion isn't the ridiculous of rabbit

War in public dictionary: War in Dekhoda Dictionary and other dictionaries: is defined in different ways for example: “According to the Dekhoda dictionary, War means: struggle and fight (overwhelming proof), campaign (Nazim al-Atteba), conflict and war (Nazim al-Atteba), War (battle, war, war, Hayja (Anandraj quotes of Bahar Ajam)” (Dekhoda, 1998):

World was full of war World was hard to researchers

In addition to the literal meaning of the war, fighting compounds as statements (Dekhoda, 1998):

Always happiness is good Call people to happiness
Always happiness is good

War means: mix to the war (Dekhoda, 1998):

Mixing war if from inside of heart Separation pain is from of heart inside

War games means: work of a person who fight and occupation and performance of that person who fight (Dekhoda, 1998):

At public makes war game Be honored near every one

Join war means war, battle off (Dekhoda, 1998):

A woman join war with his man In empty hand goes away at night

Bounce the war; following the war, war, warrior is derived of it (Dekhoda, 1998):

If someone fight with father Father undoubtedly be angry

War like: means worrier (Dekhoda, 1998):

Provoke that seeker horse Jump that war like

War and uproar: from national means aggression (Dictionary of Asadi), uproar means commotion and tumult and passion and singing (Dekhoda, 1998):

When army came three night and day The world was full of war and uproar

Proverbs of war like War of the reapers up, reconciliation of the harvest (Dekhoda, 1998). War of words arises and the meaning of reconciliation (Dekhoda, 1998). At time of working lazy, at the time of eating smart (Dekhoda, 1998):

Don't reveal your fault The first war is better than the last peace

War falling to Jubar (Jubar is one of the neighborhood of Esfahan) the purpose of this interpretation is hard to reach to a work or in the worst case; the following passage is an allusion to this interpretation (Dehkhoda, 1998):

O' Lord of the seven planets Kingdom is the opportunity of blood
When quit the desert River brings blood to Jubareh

WAR IN THE EPIC LITERATURE AND MYTHOLOGY

Attitude to war in epic literature has a fund a mental difference, however, Iran's national and epic works have considered them oral aspects but epic is a blend of all aspects of the war. Ferdowsi in poetry follows the national revival and by creating epic has a social and national attitude to war and offers his idea from the language of champions such as Rostam, Esfandiar, Sohraband to the audience. Ferdowsi and eveng reatheroes of Shahnameh, Rostam, opposed to war but when there is no way to peace against the enemy does the attack. For example, Esfandiar has come to Zabul to close Rostam's hand and take it to Goshtasb king. But Rustam tries to warn him of this. Rustam are looking for a solution to dissuade Prince of Persia and invited him to peace but Esfandiar offers war. Or Sohrab also finds the instinct force that the opponent is his father and urged him to fight for peace but Rustam calls him to war because he knows him as the enemy, however, Sohrab decided to find his father and this is apparently not the whole story because in the eyes of Rostam, Sohrab has passed of the red line and must therefore be punished and certainly if Rustam knew that Sohrab is his son and he is going to invade again did not dispense (Motlagh, 2010):

Now I'm a Turkish warlike Bring an endless army

Brave fighter is never afraid of war because he knows the battle circle as drinking assembly, catching the spirit, eagerly he gallops to war and isn't looking for to escape the war and the war against the enemy is not aggressor. "Precise and detailed exploration of a Shahnameh war doesn't place in this brief but in a brief glimpses must look at the conflict with religious content that Shahnameh war has all the religious substance. War in national epic start with God with the battle of Kiumars and Tahmoores with demon and gradually fades to get religious aspect in the era of Lorasib and Goshtasb, the wars between two Kings of Arjasb Turan and Lorasib for the spread of Zoroastrianism religion but in the era of Yazdgerd with the war of commanders the king "Peaked with Saad and Qas

due to the spread of Islam" (Sarami, 1989). Shahnameh with religious content stated the war as follow (Motlagh, 2010):

Tried that is demon war Pain and hatred and blood
One who killed in this battle field Be in heaven and clear from sin

"Another exciting technique of Shahnameh is pitched battles. Walking war with riding that the most brilliant example is a war between Rostam and Ashkbus and Turk champion Rustam walkout of the war he came to wonder and Jahan Pahlavan says in the answer of his question that why you come walking to campaign me" (Sarami, 1989):

Tus send me walking To take horse from Ashkbus

False religion: In the last war between Rostam and Sohrab, after the boy overcame father to kill him, Rustam says to his son: the war on our religion isn't this. We then overcame the competitor for the first time we do not kill him we give him time again if we got the victory, kill him live on the edge. As we know, Tohmaton overcame Sohrab by this fraud and put the razor down his alarm. This technique around Shahnameh only is used just in this place (Sarami, 1989).

In age of Mythology, Goshtasb because he thought that his son Esfandiar after several battles for Bahicommon religion (Zoroastrianism), claim to have reigned for him send to Zabulistan for his destruction. Esfandiar's request of Rostam is to yield and preventing Rustam from this stigma, unwanted leads their work to war. Rustamin the first day after hard battle was helpless as an excuse to get out of the night and returned to the firm and wanted help from Simorgh and Simorgh knows the destruction of Rostam's family the killing of Esfandiari finally, Rostam kills Esfandiar by two horns shot that Simorgh has said (Motlagh, 2010):

When Tohmaton shot the As Simorgh had said
Hit the shot to Esfandiar's eye The world became black near that famous

Esfandiari and two feather of Simorgh:

- In Simorgh the property is that if a mirror as it put in front of it each one look at it be stunnin
- Albino, armor, helmets and polished metal mirrors mounted on the body and head of Rustam's horse and cover
- Albino send Rustam to Simorgh in the field to Esfandiar came to the field and light reflection of Simorgh came to his eyes from the mirror to be blind. This solution makes it to fell down the horse and perish by Rostam

- Two branches of tree that in the narrative: hit to the two eyes of Esfandiyar and interpret to two feather of Simorgh. These cases are due to the relationship of Simorgh to sun, the double-feather with two radii of the sun and sunlight reflection is the result of a collision with a mirror

Finally the Iranian brave Prince, Esfandiar, who is the prophet Zoroaster and as divine grandeur to the sun rational soul is killed and his rational soul joins to his heavenly principle. Although, Esfandiar was killed apparently and Rostam was won. But in reality Esfandiar was won that was blind his eye to his appearance and his inner eye opens with the death of body and Rostam remains in captive and grimfate (Taghipur, 2011).

WAR FROM THE PERSPECTIVE OF POETS

Composition and terms of war: The source of inspiration for many poets to express different meanings and implications including: at Manouchehri perspective, master of describing in the style of Khorasani, the nature is the field of war that winter warns to spring with a large army and with the juicy blade, plundered the world, steals the long crown of Yasaman from its head, hit the hands of plane and steals the turban from the head. Break the glassware and deploys infinite army train in the garden and meadow and with the support of the white eunuchs (snow) and mouth red bell (Raven) with happiness shout as possible as on New Year then cut the Cuckoo's throat. But, the famous New Year swears that with army force invades the invader army and starts attack (Siyaghi, 2011):

On winter army famous New Year Attack and going to battle

Naser Kosrow Ghobadiani, know the sword and the power not only to war but considers them a tool for continuing justice. Most suffer of Yumgan poet, is the ignorance, boredom and sadness is due to foolishness (Shoar, 1991):

Because not afraid of ignorance war
Suddenly not kill yourself from foolishness

All creatures and phenomena of nature are in conflict with what in the fight with materials of their lives. Similarly, the fish fights and tries to avoid dryness.

In what lives God of love and mysticism, Movlavi: love for the home town and country has a specific expression that appeared on land plurality of thousands motif but fishes of unit sea are in perpetual conflict with the dryness:

Although thousands of color in dryness Fishes are in fight with dryness

War in novel, rhetoric and expression has been also the viewpoint of ingenious people of Persian literature and has made it with such a phenomenon and different symbols the same because of this Malekoshoaraye Bahare considers war as ominous and inauspicious:

Alas of war owl and its curse That till eternity cut its pride

Speaking from war and bloodshed isn't always from the physical dimension. In Ghanaian literature, conflict is an absurd act and in decent and poet's desire is offended from using the bad words. That's why Gheisar Aminpour, resistance and awakening poet in his poem bad term of rocket that used, offended his mind:

I wanted to say a poem for war
Poetry for my city...war city and war
I understood the bad term of rocket
should be used
But
Rocket
Reduce which beauty of me

Sometimes poets with allusion to the epic history of the soil and water of this home town, considers enemy as foxes who tried to invade the land of leopard and brave people that are reminiscent of the great champions such as Arash, Rostam and Esfandiar. So, Dr. Hamidi the great speaker in his speech full of epic has written (Hamidi, 1983):

Saddam, Saddam
gallop among leopards vainly
We have seen more the war of jackals and foxes
We have been in the path of storms

Sistani's jovial poet while orders the fighting with the infidels and enemies of religion but knows the musicians as the peace of life (Kazerouni, 1995):

Its war is all with unbeliever and with the enemy of religion
Its job is all with peace of life

View of king speech mossalem ruler, Saadi (actual picture of his ideas): Saadi as a teacher of ethics in educational literature, more than other poets considers to war in the areas of thought and action at different levels of society such as family, clan, tribe and to each other's countries. Saadi is peaceful and escape war and it's important to teach and advise others and suggests. But, if consider the war as the last solution at this time prefer thought shot on all the instruments and demonstrate war in the role of a military commander and believe that by help of this war, human embrace the real peace and win on internal and external conflicts. Saadi believes that the war with relatives has happened in human history that has had different causes. Since the creation, conflict between

Habil and Ghabil and sometimes led to tragedy this opposition. Such as Rostam and Sohrab's conflict, Rostam and Esfandiar's combat and war ... Saadi strongly rejects the war with his relatives and consider father's conflict against son as a great tragedy and friendship with relatives is the way to deal with alien enemy:

If someone fight with his father Undoubtedly father will be aggressive

Woman is always in mind of the family's livelihood, so fight with them to perhaps convince her to work and sometimes men prefer roving from the house and family on war at home:

A woman join war with man
In empty hand goes his away at night
In empty hand going away better than tight shoes
Trip disaster better than war at home

Almighty God according to the specific situation of each human put him in anger and blame and is obliged to human that to maintain the self-preservation avoid the in accuracies. Saadi certainly is we art of revenge but order wrath about the villains. God does not punish tyrant and unbeliever people and give them the opportunity to return if this was not no one can escape of his anger:

If hurry to tyrant Escape of his wrath?

Saadi sometimes speak from the invisible creatures that form the real root of the public's recognition that because: the sword of divine justice is unsheathed. Everyone will inevitably surrender to the will of God:

If withdraw of rule sword by threat Remain dumb and deaf

Sheikh consider the wisdom as Sultan of life and the key to victory in the obedience of wisdom and don't consider stability in the war as harassment but order the compound inhibits there bellious intellect and serve the wisdom:

Not saying do fight When aggressive use wisdom
Not conflict with passion When there is wisdom

Saadi says the masculinity and strength as one of the great virtues of the army and considers it as the Divine gift. He also advises the showing of strength and courage to internal and external opponents and praises the gentle man with physical in juries against the enemy:

That isn't me that see behind blood me at war That is me among and soil

The welfare of the army in war makes him to get extra motivation to find and fight with he art and sincerity as possible. Saadi isn't agreeing the long favor that a sad army living and Sultan at his thought:

An army that not do anything Why want to kill in the war
How masculinity in the war That his hand be empty and not working

Saadi's other point is that if destiny make happiness to someone no power can be in the forefront while if misfortune for someone to be ordained adeterrent force cannot be prevented:

If high sky not give wealth Not masculinity in rope

The essential techniques in war is politics and policy that must be prepared to fight in secret because in the secret enemy attacks. Because you want to fight you shouldn't reveal your plan. The so-called (check red herring):

Because Bahman wanted to go to Zabulestan Left was fame and right heard
Skandar that fought to east Said in the tent that fought to west

The biggest way of wining in war is boldness and courage and brave fighters cause honored and proud in the country. So, the brave and experienced men should be strengthened.

CONCLUSION

War and its compounds is expressed the inspired origin of many great meanings and discerning and narrow thoughts of great poems of Persian that is a reflection of the society realities and in Quran is appeared in the name of Jihad. War, however, havean unpleasant face, sometimes has the concepts of excellence that mantried to collapse the borders that lead to discrimination and put the deep conscience of man as it saudience and surrender the enemy of inside and guarantee the perfection of the human soul and as a result the society.

Although, all poets are peaceful and fleeing the war but because think that war is the last solution then that beam from the bow drop their ideas and with the help of it win the internal and external conflicts and with the help of God embrace the real victory.

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