



Study of efficiency of religious thoughts in poems of Khaqani

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ABSTRACT

Influence of Quran and Quranic knowledge in poems of Khaqani is obvious and it is one of numerous privileges of Khaqani who has used Quranic verses and Islamic Hadiths in various works such as poetry and prose. Khaqani employed various forms of Quran verses in his Collection of Ghazaliyat (Sonnets) that has a tender and sincere language; sometime a part of verse is used in bits of poem and sometimes he has used some parts of a Quranic Surah in a bit. The concept of verse is applied well in poems using de-familiarization of Quranic verses and also some Quranic stories and events, in particular stories of prophets such as Hazrat Isaa, Hazrat Soleyman, and Hazrat Yoosef can be seen in his sonnets. Poetry collection and Divan of Khaqani has been studied in this paper considering religious thoughts and beliefs.

Keywords: Khaqani Shervani, Hooly Quran, religious beliefs, prophets

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Introduction

Thoughts and beliefs emerged in mirror of artists' works are symbols of thinking method and beliefs of a nation so that researchers now can understand depth of beliefs and thoughts of the world ethnics and nations through studying their artistic works inherited from past particularly within literary works. Manifestation of Islamic thought in works of Iranian poets after Islam is affected by such trend so that we can observe the impact of religious thoughts among Persian poets from the beginning of Islam. Although Quran was not emerged in frame of explicit expressions and words in Persian language at first and these expressions were only similar to conceptual similes in thought and belief of poets, this evolution was gradually increased in concept and meaning of Persian language [1]. It can be claimed that various sciences such as astronomy, natural and mathematical sciences, history and philosophy, religious issues, Quran, interpretation, Hadith, Fegh (jurisprudence), Prophets' stories, Iranian tales, Christian beliefs, various traditional and non-traditional beliefs have been reflected in poems of Khaqani Shervani more than any other poet [2]. Khaqani had a considerable skill to use new complex metaphors and similes and employed various poetic devices. One of major characteristics of his poem was description morning and down so that most of his odes began with description of morning and sunrise. Khaqani presents some advices in his eulogy poems and has a biting language in parodies. He used numerous Arabic and abstract words benefiting from his knowledge in various sciences such as astronomy as well as expression in Christian Religion; as it was mentioned, he used numerous poetic devices in his poetry. All of the mentioned factors besides persistence of poet on difficult poems have made it necessary to interpret his poems. It should be noted that although poetry of Khaqani is ambiguous and difficult to understand, this is not a symbol of a deep thought or complicated philosophy in his poems. In fact, if the apparent difficulty of his poems is solved, any other layer will not remain to be discovered and such characterization can be seen in works of some poets [3]. The more we read the poems of Khayyam and Hafez, the more can grasp their deep thoughts and efforts to understand world and creation secret. Khaqani is not well known in scope of dynamic thought, but his is bounded in complicated verbal discussions as well as preaching and piety [4]. Properties of Khaqani's poem are not similar to two Khorasani and Iraqi Styles and it almost has a unique style tending a little toward Azerbaijan Style. Khaqan's poem is a combination of styles of some poets such as Anwari, Sanai, and Abul-Ala Ganjavi. Persian Poetry was along with diversity and evolution within perfection steps. In fact, Persian poetry was in way of perfection at this era. Khaqani with his specific talents and innovations tended to have a new method in meaning and expression and state

various concepts and novelties distinguished from others [1]. Although it is obvious that religion-based thoughts and religious beliefs in poems of all Persian Poets have been more or less effective and each of them have been differently inspired by religion considering their family nurture, personal mood, mental and intellectual tendencies, and social conditions of that era so that some of them used poetry as a tool to promote specific religious thoughts and protect their religion. According to review of poems of poets in detail, the acceptance level of religious beliefs, sciences, and adherence to such thoughts in their poets [5]. Of that, study and review over the poetry of Khaqani (520-582, Lunar year) is more considerable due to numerous poems with religious concepts and meaning. Khaqani not only has used Quran verses and concepts as well as religious expressions and narratives of prophets but also has added various poetic devices and new meanings within noble words in order to bring literary elegance and artistic value to his poems; hence, Khaqani is known as one of exceptional characters in Persian Literature over the first 7 centuries at Islamic era [4].

Religious beliefs in Khaqani's poems

Since religions have a cognitive and vital function relation to life and time, spiritual and physical achievements of human over the time have formed the culture of human. Culture consists of various elements including religion, values, and religious beliefs. Religious subculture would create general culture of society within an organic and dialectic relation with other subcultures. Specific consideration of people of each society toward consisting elements of religion at any time and era is called religious culture of that era [6]. Religious culture in Iran after Islam has been an important part of themes and affections of Persian Poetry so that its religiosity is the consequence of thoughts of classic literature works. If we consider Quran and Hadith two robust origins of Islam and Islamic-Iranian culture, orientation and believe in Quran, hadith, and its reflection in verbal art can be a factor for religious beliefs and culture of poets and writers. Persian poets and authors not only employed religious thoughts in their works but also benefitted from religious language, Quran stories, and expressive methods of Quran and Hadiths in order to reflect religious works' essence in literary works. Khaqani, well-known Hakim of Shervan, is one of prominent poets that used religious thoughts and beliefs of Holy Quran in his poems reciting them through beautiful and tender expressions. Religious thoughts is a collection of thoughts, knowledge, and beliefs considered by Muslims based on the word of the God in Holy Quran and religious books, remarks of prophets and Great Prophet, stories of prophets and Imams as well as their behaviors and religion principles and religious commands. Undoubtedly, Holy Quran is a precious spiritual reference in inspiring poets and authors.

Aesthetic reflection of Quran verses in Khaqani's poems

Khaqani has been inspired by Quran teachings in his works like many of other poets. It should be stated that inspiration of a poet by Quran, Quran narratives and subjects mentioned in this holy book has several forms. Sometimes this inspiration is as use of a word or sentence of Quran in poetry and prose that is called "adaptation" [7]. Khaqani benefitted from Quran verses in different methods so that sometimes used verses' words or a part of them and sometimes he applied Quran stories using allusions and interpretations in his sonnets. Expression "Angels' wings" is mentioned in verse 1 of Surah Fatir, this expression has been applied in Persian and Arabic poetry, and Khaqani benefitted from this Quranic interpretation. The other example is related to direct use of Quranic interpretation of "Habl Allah" (Rope of God) by Khaqani. Some of these examples of Khaqani's poems are mentioned herein:

His Power was hopeful to the rope of God (help of God) [8].

Khaqani has used Quranic interpretation of "Hasbi Allah" (non-litigious God) in another part of his Divan: *Non-litigious God is the signet ring of mine it is the unique jewel in the world of mine [8].*

In a part of verses of Holy Quran, this sentence is mentioned, "Allah is pleased with them and they are pleased with him" that is stated for Prophet accompanies and people who follow accompanies through good behavior. This expression is mentioned also in one of bits of Khaqani's Divan:

All powerful Shahs passed away we wish Allah is pleased with them [8].

Interpretation of "the holy spirit" for Gabriel, interpretation of "seven strong heavens" adopted from verse 12 of Surah Naba, and interpretation of "Sedratol Montaha" (eventual point) are other examples of adaptations of Khaqani in Quran verses in his poems. Khaqani used this interpretation in his poems as follows:

Try to be wise that it is eventual point of heart [8].

Khaqani composed the following bit adopting from verse 46 of Surah Al-Nisa:

Empyrean remind Allah to people people reply we hear and obey Allah [8].

The verse 9 of Surah Najm (Star) is about the Prophet's Ascension (Then he approached, descended, and was at a distance of two bow lengths or nearer) and it is mentioned in poem of Khaqani as follows:

The color of your hair is my ascension night two bow of your eyebrows in enough for me [8].

Quranic expression of two hemistiches of following poem is adopted from Surah Masad. In this surah, enemies of Prophet Mohammad such as Abulahab are cursed:

Fact is that "May the hands of Abu Lahab be ruined and ruined is he" the greatness of Prophet is "the carrier of firewood" [8].

The following bit is adopted from verse 89 of Surah Al-Anbia (The Prophets) that consists expression "My Lord, do not leave me alone [with no heir], while you are the best of inheritors"

Khaqani left the world he asked God not to leave him[8].

Another type of effectiveness of Quranic verses in Khaqani's poems is "common beliefs".

The night is full of stars as if children around their mother saying he is Allah of us[8].

Verse 41 of Surah Al-Ankabut (The Spider) states, "The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew" and the following bit of Khaqani's poem adopted from this verse is one of the most beautiful and clear similes.

Everyone who is the opponent of the spider its home is the weakest home[8].

Khaqani adopted from Surah Al-Fath (The Victory) verse 20 and Surah A;-Momenoon (The Believers) and composed following bits:

In peace and murder of Moosa sometimes forgiveness and sometimes punishment[8].

The blessed landing place Allah's accommodation is the best (Khaqani, 1999, P. 324). Interpretation of "Keram Al=Katebin" (the most generous scribes) in Quran has been a lot emerged in poetry and prose of numerous authors and poets. Khaqani used this expression in his prose as follows:

And the most generous scribes who are always reliable would whisper words for harm removal due to the harmful magic of some people.

"The sun and moon are joined" is an expression mentioned in verse 9 of Surah Al-Qiyama (The Resurrection) that is also used by Khaqani in his prose:

Two poles were joined in one center and two shahs met in same place.

Quran stories in poems of Khaqani

Ashab Kahf (Companions of the cave) story

Ashab Kahf (companions of the cave) were some Christian people in governing era of one of local governors of Ancient Rome who lived in a city called "Philadelphia" that is now called Alashahr in Turkey; all of them were aristocrats and courtiers except for one of them who were a shepherd with a dog and they kept their religion as a secret. They fed up with cruelty of Then Governor finally and received a message from the God, "when you are far from false Gods, go to the cave until the God blesses you". When they reached to cave went to a deep sleep, slept for 300 year, woke up after 300 years, and thought that were slept for several hours. When they reached to the city found anything changed so they went back to the cave and there was no sign of them after that. The following bits imply this story.

Oh! No they are 7 men I am not companion of them [8].

Be the guardian of the cave of powerful men like that dog companion of them [8].

Story of Fil (Elephant) Companions

Holy Quran has narrated story of Companions of Elephant in Surah Al-Fil (The Elephant) Verse 109 expressing their punishment so that the God sent some groups of birds with mudstones to ruin Companions of Elephants. "And He sent against them birds in flocks* Striking them with stones of hard clay".

Companion of Elephant attacked against people[8].

Ah! O Birds! Be aware Companions of Elephant are cruel [8].

Story of Hud People

When Hud guided his people for 760 years and they disobeyed them, the God sent a severe storm to them that blew over 7 nights and 8 days and destroyed their houses and killed all of them, but Hud and his proponents were survived. The following bit mentions this story reminding that Hud invited his people for piety and obedience of God.

Hud Huda is thee and I am like a wind blowing against opponents[8].

Story of Evil, Adam and Eve

Following bits are associated with verse 40 of Surah and verse 83 of Surah Saad (Letter saad) in which, evil deceived Adam and Eve and then they were out of heaven.

They are Aad army and I like a wind they are enemies and my voice as a trumpet[8].

Oh Khaqani! Your heart is full of deceit make your heart empty of evil [8].

It is the magic you've made otherwise, what is evil among angles [8].

Story of Soor Israfil

Soor is a trumpet that Israfil (an angel) blows in it that is the sign of resurrection although Israfil blows two or three times in Soor. "And [then] the Horn will be blown, and we will assemble them in [one] assembly" (Al-Kahf (The Cave), verse 99).

What the benefit of voice of Soor when awareness is absent[8].

Aesthetic reflection of Life of Prophets in Khaqani's poems

Life and story of prophets, as perfect people with divine personality and human behavior, in majority of Persian literary texts so that such stories have been one of richest inspiring resources in formation of artistic and literary works as well as conceptualization and embodiment among poets and authors of Persian literature [9]. Poet of Shervan, Khaqani, has benefitted from story of 17 prophets in his artistic form of poems so that aspects of Prophet Mohammad life has been most applied among these prophets. Khaqani sometimes used story of prophets just to mention some aspects of their life in framework of poetry, but in most of his poems he applied story of prophets to state different subjects. The poet tends to introduce various subjects using stories and narrations of prophets; of that, eulogy has the first rank in poetic application. This approach of Khaqani indicates his interest in power system and eulogists. Poet of Shervan has used various rhetorical methods such as simile and hyperbole to achieve his goal. He tried to represent exact and clear descriptions of his poetic subjects using these methods.

Allusion to Prophet Mohammad

Khaqani starts his Divan with ode in which praises Prophet Mohammad and preaches:

Remove your face armor be brave as God's men respect for the heart property you will be brave [8].

Khaqani advises people to eliminate apparent world to be the slave of God and heart mentioning that in this way the best life will be obtained. Characteristic of Khaqani is application of literary devices in his poetry. Face armor and heart property are simile joins.

Respect for heart means being interested in reality and fact, and be brave as God's men means obedience to the God.

Thee have wind in your hand if are selfish throw dust to yourself not be so selfish

In this bit, poet means that when a person is only attached to material desires of her/himself then it is not possible for her or him to achieve spiritual goals. Having wind is an irony of fruitless and ineffective action and throwing dust to you means leaving material attachments.

Love will be with thee at distance of two bow lengths if thee are separate from traits between east and west distance[8].

Distance of two bow lengths here means the nearest distance that is used in odes of Khaqani and is an irony that indicates application of artful devices. Presence of some expressions in poems of Khaqani shows his perfect familiarity with Quran and one of these expressions is the mentioned phrase adopted from Surah Al-Najm (The Star) verses 9 and 10 that is an allusion to story of Prophet's ascension. Literary, distance of two bow lengths is reaching to nearest position to God. Love is a mystic expression. Khaqani points out to traits that are attached to world and material desires and insists on leavening them. The phrase of between east and west distance is originated from Verse 38 of Surah Al-Zukhruf (The Ornaments of Gold) and Khaqani used this phrase to advice leaving material desires.

Khaqani considers separation of material traits and sensual desires as a necessity to gain divine love and closeness to God.

Do not be selfish so much be close to God to be perfect [8]

My great religion is Mohammad's religion I chose to obey Mohammad's religion [8]

Khaqani composed a sonnet with context related to praise of Prophet Mohammad (Taj-Al-din) and his great traits:

Be aware of two gems, prophet and his generosity

Both of them are the human origins both of them are lights [8]

Allusion to Story of Prophet Yusef

Influence of Holy Quran on poets is related to two significant factors: first, closeness degree to holy word of God and understanding deep meanings of Quran expressions; second, belief in Islam and Holy book and effort level of poems to promote religious meanings and knowledge. Story of Prophet Yusef (Josef) is one of stories have been considered due to its new method of allusion and use of story elements such as well, prison, love, and shirt so that this story has a high frequency in contemporary poetry. Various aspects of story of Prophet Yusef have been considerably used in Khaqani's literature.

The Lost Yusef of us is attached to your hair send us a news from that curly hair[8].

If thee found zephyr under her hair thee would find the lost Yusef in curls of her hair [8].

The following bits of poem mention that part of story in which, Prophet Yusef is thrown into the well by his brothers, his deep grief, and then reaching to an excellent position in Egypt. Prophet Yusef was thrown into the well in childhood and then was sold as a slave but he reached to a great position in Egypt because of the divine destiny. When brother of Prophet Yusef went to Egypt to buy purveyance due to famine, Prophet Yusef did not take revenge from them, forgave his brothers, and asked God to forgive them; hence, the God admitted his request and selected his brothers as prophets.

Thirsty people need water Prophet Yusef needs rescue from the grief well [8]

Such crown of Yusef can be realized in Egypt [8]

Oh, Yusef was tortured with brothers so thee make yourself separate from such brothers [8]

Allusion to Life of Prophet Soleiman

Khaqani has mentioned stories related to Prophet Soleiman in his poems and this can be seen obviously in the following bits.

Your hair stole Khatam from Soleiman give it to her and send us a Khatam from her lips [8]

I cry until thee see me a Soleiman without gem Thee laugh until your laughter given him a gem [8]

We have love in the world Soleiman is here no need of gem and world (Khaqani, 1999, P. 979)

One day, Prophet Soleiman came out from Jerusalem and sat on his carpet when there were 300000 thrones on his right hand that people used to seat on them as well as 300000 thrones on his left hand that Jinns used to sit on. Prophet order birds to create shade and ordered wind to bring them to Madaen and Estakhr to remain there at night. When it was morning, he ordered wind to take them to Barkaven Iceland then wind brought them down and their feet reached to the water and some said at that time that there is not any greater king than Soleiman, meanwhile, an angel said that oblation of an alleluia is greater than this kingdom. Allusion to this story and verse is considered in Khaqani's poems.

The wisdom that obeyed your order such wind-similar wisdom not able to take throne of soleiman [8]

Also, following poems is allusion to story of Prophet Soleiman and ant.

What is added to power of Soleiman if the wind donates a bird feather [8]

The wealth of Soleiman if belonged to Khaqani until he was an ant of your power [8]

Where is my patience to reach the lover's home like an unable ant how can be like Soleiman [8]

CONCLUSION

Review over past literature indicates that Persian texts have been linked hardly to Islam and Quran combined with spirit, mind, and language of poets so that they have benefitted from such precious source; in this regard, poets have tried to conduct people and conduct them to understand concepts of Quran verses through their beautiful and artistic expression. Khaqani is one of the most powerful poets in 6th century that trace of religious and Quranic thoughts can be seen in his poems even when he is praising somebody. He used Quran concepts and interpretation for description and illustration indeed he employed the art for Quranic training for him and society. Quran and Quranic stories have various aspects in Khaqani's poems so that he beautifully used them in his poems. Some devices including simile, metaphor, allusion, adoption and Quran verses can be observed in poem of Khaqani. His awareness of common religious knowledge at that time such as Quran sciences, narrations, interpreters' sayings, biographers, historians, and religious scholars is an unparalleled trait of Khaqani.

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