



Charity from the Perspective of Shahriyar

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ABSTRACT

Literature is a broad scope for expressing of ideas and viewpoints of the poets and writers. Shahriyar as the famous poet has tried to express the problems of his time and he has paid attention to charity. In his divan he suggests charity as one of the ways to fill the gap between social glasses and help to improve economic conditions. He introduces charity as one of the conducts that lead the man toward happiness. The people in an Islamic society should help the poor. Everybody could solve the problems of the poor as much as he could. In Shahriyar opinion, a benevolent releases oneself from moral barriers by offering some part of his material and spiritual capital and receives reward from God. This article tries to investigate charity from the perspective of Shahriyar.

Key words: literature, Shahriyar, charity, beneficence

INTRODUCTION

Religious and moral teachings emphasize on charity and beneficence and invite the people to altruism and beneficence. By these conducts the wealth can be distributed justly among people and the economic system can be balanced and as a result the happiness of people is assured.

"In Persian language charity means being dervish, ending the provisions and spending money or property and ending property" (Dehkhoda).

"Man should behave well with the poor when he does charities. Undoubtedly, respect on the poor is more important than financial aid. From the perspective of Quran those who behave well with the poor and never oppress them even if they insist on wanting but it is possible that they are out of patience due to difficulties and without any intent act violently. Indeed, they want to take vengeance on the tyrant rulers". Charity is one of the important issues in economic categories that not only Shahriyar but also all Iranian poets have emphasized on it.

Social distance is the main problem in communities. It is result of injustice and accumulation of wealth in hands of a few people. Aids and corporation could prevent accumulation of the wealth by some groups. Usury is other cause of social distance. Quran refers to usury as one of the reasons for accumulation of wealth in hands of a few people. Shahriyar uses this word in his poems for explaining social problems.

"Economics studies production and distribution of the products and rare services for meeting human needs. So that the past and present performance of a society is investigated from the perspective of quality of allocation of the resources and offering measures for right distribution and also proposing of the amendment methods" (Golriz, 1989:169).

Shahriyar as a public poet is familiar with the pains of community and he believes that economic is one of the main causes of problem in the society.

Different definitions have been offered for economics:

"Economic is derivative of moderation that is between prodigality and stinginess. But these definitions are so diverse that the economists prefer to keep silence in this regard so that Jakup Vainer defines it as: "Economics contains affairs that the economists do them and this question is arisen that: What do the economists do? He wants to depict the difficulties in offering definition on a science that has changed gradually" (Fathipour, 2008:1-2).

"Perhaps the last definition was the definition of Samuelsson that seems correct and comprehensive" (ibid).

"He defines economic as investigation on the methods that man chooses them by money or without money for allocation of rare resources in order to produce products or services gradually and distribute them among people of the society for consuming in the present and future".

"Seyed Mohammad BehjatTabrizi famous for Shahriyar was born in 1905 in Tabriz. He was publicized by composing by "Hydar Baba Salam" and Turkish poems. "Hydar Baba" that is his masterpiece narrates his childhood and youth memories"(Kazemi,1998:75).

"He was born in Tabriz. His father was Mir Aga Khosgenabi. He was a learned and pious man and he was familiar with knowledge and science"(Moshref, 2007:124).

"Shahriyar was skilled in the classic and contemporary poetry and his poems are measures for subjective and tangible existence of poetry"(Kazemi, 1998:75).

Shahriyar was of the first poets that wrote poems on Azerbaijani style independence. He has securitized Iran poetical schools in introduction of the first volume of his divan written in 1956.

"Shahriyar was kind and he got angry when he saw his friends' mistakes but then he calmed down rapidly and forgave them. Even he was affected by his enemies' acts and demanded them to be guided. He was kind with whom were jealous of him and he liked them"(Alizadeh, 1995:618).

Professor ManucherMortazavi met Shahriyar at his daughter home. Mahdi AkhvanSales, MaftunAmini, FeridunMoshiri, SiminBehbahani, LotfulahZahedi, professorShafiehiKadkani met Shahriyar. He died in 1988 due to chronic pulmonary and coronary disease and he was buried in Tabriz poets' cemetery beside HomamTabrizi, KhaqaniShervani and AsadiTusi.

Most people think that only the person who receives money or property is benefitted but the person who dose charity benefits more. Man releases from the traits like jealousy and greed by charitable conducts and closes to God and he learns to offer what he has without expecting something and these conducts guides the man toward spirituality. Charity is a way to happiness and progress. Concerning to the importance of charity it can be said that Quran emphasizes on charity in Quran.

Now open your chariot hand that

Tomorrow not to open your hand to beggary (Shahriyar divan: 602).

Shahriyar believes in charity and beneficence and he knows the root of this tendency is Quran. Islamic religious teachings insist on beneficence, charity and good deeds. Shahriyar believes that the person who shares his property with others he is respected by people and God and the people know him beneficent.

The people property is shared by the benefactor

Everybody who shares his properties with others (Shahriyar divan, 2007:118)

Shahriyar insists on prevention of oppression and doing charities and he believes that an unbeliever becomes faithful by sharing his properties and beneficence. He refers to Salman as one of the favorite friends of the prophet who helped the Muslims and gained attention of the prophet. He also refers to Solomon who was the king of both worlds that did beneficent. Shahriyar believes that not only the property of the benefactor is not reduced by charity but also his property is added.

Avoid oppression and do beneficence

If you are unbeliever you converted to Muslim

If you are Muslim help the poor

If you are faithful and become Salman

If you do beneficent you become Solomon

The king of the both worlds (ibid: 1126)

Shahriyar adorns Imam Ali and he refers to generosity of Imam who offered the gem of his ring. He teaches the people to help the poor and says that who does beneficence he never encounters with misery. The person who believes in beneficence and charity knows that the worldly properties cannot be transferred to other world so he never seeks the worldly affairs and this virtue guides him toward content and happiness.

He offered the gem of his ring when praying

And put the gem on the hand of the poor man

He never confronts with misery

Who offers his property and does beneficence (ibid:213)

One of the positive affairs of Islamic Republic of Iran was establishing of the committee for the poor. This committee helps the poor and never reminds them the favor done to them. This committee was established for protecting the poor and preserving the prestige (ibid: 1131).

I hope for a day that the heavenly kings

Never reject the poor of the door of blessing (ibid: 1183)

He offered the treasure

His offering was limitless (ibid: 1226)

Beneficence and charity cause that the people remember the benefactor even after his death and he becomes an eternal person. Of the features of the generous person and benefactor is that he never waits to someone asks him something but he offers before he is asked.

The generous man passed away but his memory remained

In the minds of the people (ibid: 1243)
 If the nature is generous
 We manifest generosity and beneficence (ibid: 1285)
 Everybody who was the pupil of the generosity
 He found his blessing (ibid: 1294)
 There was no difference between the king and the poor
 In his blessing table (ibid: 1300)
 He offered his eyes and ears for serving the people (ibid: 1311)
 He was content in that period
 With less salary and misery
 Even when he was dying
 He offered the poor pupil (ibid: 1361)
 Not only was he my teacher
 But also afforded my studies expenditure (ibid: 1363)
 At the time that Fasiholzaman was in Tehran
 The table of beneficence was set after preaching (ibid: 733)
 The generous man that was kind with inferiors
 Never rejects the needy subordinate (ibid: 764)
 By the wage of the wealthy man
 The poor and dervish are provided (ibid: 807)
 Shahriyar speaks about his mother virtues and refers to her generosity and beneficence and writes that
 her door was opened for the poor and needy men.
 Her past was entitled to respect
 In the old city of Tabriz
 A the home of a pious man
 In any yard and hall
 The oppressed and poor were gathered together
 He served the poor and subordinates
 The door was opened and the table was set
 The lady of that home
 Was my mother (ibid: 864)
 In the following couplets he also refers to generosity of his father. His father spent his salary on charities
 so that when he passed away he never collected the provisions of that year but the people blessed him
 and remembered him.
 My father was generous
 Although he earned illegally
 When he passed away
 He never provided the provisions of that year
 But the blessings of the people were endless
 My mother was memorial of my father
 She was not only my mother but also the mother of the poor
 He was light of a tribe
 Alas, he passed away (ibid: 865)
 Shahriyar refers to the generosity of Imam Ali. He gives a bowl of milk to his captive when he was dying.
 He does not want the bowl of milk
 And demands the servants to give it to his captive (ibid: 939)
 He was engaged to supporting the needy (ibid: 1005)
 I adorn the kings of your realm that
 Put aside the throne and crown
 And take care of the poor
 We knocked the door of grandeur
 Till open the door to the miseries and the poor (ibid: 220)
 He knows the Imams superiors to the people and believes that the kings with their thrones and crowns
 are beggars in their courts and he insists on aiding the poor and giving alms and refers to other economic
 problems.
 How pleasant to offer the worldly wealth and properties
 To gain the other world (ibid: 1050)
 The worldly properties can be spent
 For provisions of the other world (ibid: 1050)

Of the worldly properties you will receive
 What did charity for the sake of God (ibid: 1050)
 When that orphan entered at home
 He shared the food of his children with him
 The children of Ali have not eaten dinner tonight
 Since the orphans are hungry tonight
 Nobody offers his dinner to the poor
 Except who has taught at the school of Islam (ibid: 1110)
 Shahriyar invites the people to charity and believes that it is better the person to share his properties
 with the poor since one day he will pass away and leave his properties. So it is pleasing to offer the wealth
 to gain the other world.
 The sky takes back what it has offered
 So do charity and beneficence (ibid: 1123)
 The properties of an orphan cannot be shared by people
 The candle that is deserved to put at home why put in the mosque (ibid: 421)
 The sky does not set the table of jewels to the means
 We have set the table of charity and beneficence (ibid: 476)
 You freed ten thousands captive a year (ibid: 524)
 The caravan of the helpers entered to Azerbaijan
 By food and clothes like a spring of life (ibid: 554)
 I have cut down the hand of greed from the table of life
 I have set the table of beneficence in my life (ibid: 587)
 If you need to help of the generous man
 It is sufficient to salute him (ibid: 625)
 I have come to the hell of the generous man
 Without any provision but sound mind
 I was told that it is not better to come
 To the generous man house with provision (ibid: 629)
 O, my God I never complain
 But I have heard that the generous man
 Never demands what has offered (ibid: 261)
 Shahriyar suggests that we do not forget the goodness and beneficence and forget badness of others and
 do beneficence. He insists that in doing charity we follow the great men who never reminds others their
 beneficence.

CONCLUSION

1. In Shahriyar opinion, charity is one of the important issues of economics since it reduces the distance between social classes.
2. According to the mystical viewpoint of Shahriyar, accumulation of wealth is fruitless. He insists on this opinion that he rejects accumulation of wealth even for heritage of the offspring and he considers it only when the collected property is used in charitable affairs.
3. Of the features of a generous person is that he never waits someone to ask him and he surpasses on helping others.
4. Charity causes to fair distribution of wealth among social classes and it leads to happiness in both worlds and the charioteer is remembered even after death.

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