

Aversion to the World in Nasser Khosrow's Poems

Mirsubhan Mujadadi¹ and Fazil Ahmad Hammad²

¹Teaching Assistant, Department of Dari Languages and Literature, Sheikh Zayad University, AFGHANISTAN.

²Teaching Assistant, Department of Dari Languages and Literature, Sheikh Zayad University, AFGHANISTAN.

¹Corresponding Author: mujadadi22@gmail.com



www.ijrah.com || Vol. 3 No. 2 (2023): March Issue

Date of Submission: 11-03-2023

Date of Acceptance: 01-04-2023

Date of Publication: 11-04-2023

ABSTRACT

Apostasy is one of the main topics in Persian poetry and literature. Nasser Khosrow believes that the virtue of man is to pay attention to the impermanence and mortality of material manifestations, and those who are captives of the world and worldly belongings; He considers it a disgrace. Perhaps it can be said that in the complete biography of the worldly and ascetic poetry of Dari Persian literature, Nasser Khosrow is Kesai and the peak of it is Sana'i. The high frequency of worldly aversion theme in the poem is dependence on the court and their abandonment. The images of the world in the mind of Nasser Khosrow; It is well conveyed through the dictionary. These pictures show its true face. Nasser Khosrow's depiction of the world is not only ugly and unpleasant; Sometimes he looks wise. It should be said that the poet has given many advices on leaving the world and worldly desires, the main reason for which is the impermanence and transience of the world.

Keywords- agnosticism, attachment, Dari Persian poetry, Nasser Khosrow, instability.

I. INTRODUCTION

The mortality of this world is one of the important topics in Dari's Persian literature. Each of the poets and writers have reflected this concept in their works according to their belief and intellectual system. Some of them have complained about the performance of the times and have suffered from philosophical despair; So that extreme pessimism and desperate fantasies are clearly seen in their words. In the eyes of some other writers, the world and objects within it are not bad, but it is a means to reach the hereafter. This view shows the world as beautiful and grand. On the other hand, the spread of ascetic themes in Dari's Persian poetry fueled this theme, asceticism is a reaction against worldliness and drowning in worldly pleasures, and caused worldliness to become more apparent in poetry and prose. Asceticism and piety were also related to poets in Dari Persian poetry and reached their peak with Sana'i. But on the path of elevation, there were great poets such as Kasaei and Nasser Khosrow. The high frequency of worldly aversion in Nasser Khosrow's poems is attachment to the court, confinement in prison, and being on the path of ascetic poetry evolution.

The position of Nasser Khosrow in Dari Persian Literature

Hakim Nasser, the son of Khosrow, the son of Haris Qabadiani Balkhi, known as Nasser Khosrow, is one of the famous Dari Persian poets in the fifth century of Hijri. He started his life in the Ghaznavid court; But in the end, he turned his back on all worldly ties and after 40 years of age, the transformation that happened in his life changed his way of looking at the universe and the truth, causing a change in his intellectual and artistic personality. The main policy of Nasser Khosrow's poetry is religion, morals, education, Islamic training and related subjects such as praise of good morals, condemnation of ugliness, and advices. He wants a clean society and away from moral corruption, bribery, betrayal, flattery and drunkenness. From the experience of his past life, he is a means to punish and wake up the audience from the sleeplessness they were trapped in, and he confesses out of sympathy that he was sometimes a captive of the world and seduced by her smiling and beautiful face; But he saw the character of the wheel and woke up from his sleep (1: 69).

There is a complaint about the incompatibility of luck and the way of a crooked sky and pessimism

towards the times and people of the time in most of Dari's ancient Persian poetry works, and this issue in many cases is the result or reaction of the chaotic social and political situation and currents of bad thoughts. Some of our poets have faced them (4:146).

Asser Khosrow completely changed his direction after leaning towards the Ismaili religion. After returning from Egypt, he became very ascetic, pious and respectful, he did not drink alcohol and continued to pray and fast. According to his own words, he avoided halal, asceticism and exaggeration, and observed the obligatory and must-behaved rules of Sharia. (7:158).

In this way, Nasser Khosrow's poetry is a mirror of his thoughts. "He wrote poetry the way he thought and also lived and behaved the same way. In other words, Nasser Khosrow's thought, poetry and life are connected. He has a deed in accordance with his belief, and his poetry is a representation of both of them" (9: 76).

Nasser Khosrow's poetry is a poem of asceticism, wisdom and research. His view of the world is also an ascetic view. His world is a strange world that has deceived everyone and blinded the truth-seeking eyes of people; but at the same time, it is a place of learning and thought. While Nasser Khosrow sees the world as a place of pride, demons, deceivers, a mine of suffering, sadness, grief and hunger, he believes that the world is the storehouse of people and it is used for the baggage of the hereafter. In general, it should be said, "This advice that the dumb and speechless world says in a hundred languages. His poetry translates his strong and effective expression" (5:98).

The World is Deceptive

Among the poems written by Nasser Khosrow about the world. The most frequent theme is dedicated to the deceitfulness of the world.

How did you know me, let me pass you
Then I will seduce whomever you want (8:105)

The World is a Place of Pride

You have grown old in the house of pride,
Eaten for many years and months (8: 76)
The world is happy to taste things,
Like sugar, milk and almonds
But to a man of wisdom, his pleasures are all precious,
As he sells them from the palate (8: 68)

Also sings:

On the neck of the world,
He has deceived his two hands and his arm
Don't think that you have taken,
The good seal of a lover
And you are not aware that you have a snake,
That is holding tight and tight in the end of Badr (8: 46)

He warns himself against the Serpent of the World.

I don't turn to the world that I bring,
Cain to me is better than a hungry snake
He who knows that his temper will not go away,
From the sages along with this hard snake (8: 48)

The Comparison of the Deception of the World to a Mirage

What is the world left for but a Mirage,
Then he and you are like running to haste
When they became the creation of the mountain,
For all the great wisdom of children and young people (8:65)

Nasser Khosrow also compares the world to a demon and emphasizes its deception.

The difficult and deceiving world,
Has made me and her wise
If you don't have any wisdom and awareness and wake up like a drunkard,
You will go to Tamna because of him (8:5)

The World is a Lace of Sorrow and Suffering.

This world is a mine of suffering, sadness and darkness,
There is no light, joy or happiness in this mine (8:36).
Nasser Khosrow in a parable of those who are busy with the world. He sees that they have gathered on the corpse like Zaghani.

O boy, people are busy with this world,
As they are busy with men in the club (8:41)

The World is Humiliating

The world never shows a good face to the great and the free while the unwise and miserly benefit from it.

World, I am afraid of you,
Because you are not enough of me
A miser who doesn't deal with misers is not a fraud,
But you are a bad fraud
Don't be proud of the free people,
But you will find and change what you want
You put a foolish person,
On the head of an innocent person (8:16)

The World is the Farm of the Hereafter

However, the world does not deserve attachment and should be avoided; but Adam's hereafter and his afterlife destiny are determined in it. One should use the world to build the hereafter, for this reason, Nasser Khosrow believes that piety and thoughtfulness are the best baggage that can be taken from the world.

As:

Alfanj says that the knowledge of this house is here,
Ask for whatever you want
Why did you get rid of the saddle,
So there is no way to try and fight (8:115)
Alfanj is the place of testing the world
This will pass soon towards the day of judgement (8:46)
And in another place, he calls the world Alfanj Gah
Strive for the interior of Elfanj,
So that no one but a diligent man will find it Manal (8:252)

This world is the place of knowledge,
The head of the test is like a donkey in this house of arrogance (3:3228)

The Pleasures of this World are Fleeting

One of the factors that causes a person not to be attached to the world. It is that happiness in this world is not stable and eternal and it passes soon.

This is all about what he gave,
As he got back what he had given
Because he put the breast of another time in his mouth at
this time,
Because of the violence of the breast (8:117)
A person's youth and beauty are not permanent and will
disappear soon:
This old man came out of your mouth in pleasant words
And that onyx mask made you beautiful like Zarinab
Khazab (8:27)
May everything pass by you,
May you be pure, rich and healthy.
And this oppressor of the world sat as a lion,
On the building of the corners full of evening (8: 28)
The mixture of happiness and unhappiness describes the
world like this.
The safety and the fear of the world are on each other,
The fear and the safety of the river Ferb (8:97)

The World is Unstable

Nasser Khosrow considers the biggest flaw of the world
to be its perishability.
What is the most difficult flaw in the world of wisdom,
Annihilation is before this flaw, the calamities and
sufferings (8: 725)
Also, referring to the impermanence of the world, he
compares it to a destination that is on the journey to the
rest of the world.
The home of the test of the world is the journey of dear
soul,
The journey to the palace where there is eternal life
(8:20).
The world is like a single house, on the way of creation,
It passes by and by and by and by (8: 23)
You are a passerby's house, you son of Zain,
It is better to be one who is settled in me (8: 12)
In another place he says:
It is a passer-by, this is the place where my heart is
going,
And Maranjan Roaring (8: 14)
He still calls the world a caravanserai and mentions its
instability.
The post of a clerk that you will have to get up from this
camp one day,
Even if it's just the end (8: 20).
Read the letter of foreign kings first,
End reflect on yourself
Kut Fereydon and Kaja kiqbad,
Kut Khajasteh of Alam Kavian
Where is Sam Nariman and Rostam,
The leader of the Mazandaran army
Babak Sasan Ko and Ko Ardeshir,
Kost neither Bahram nor Noshirvan (8:14)
Or:
Don't ask the world to talk to anyone,
Because you are going to die someday
This age is a teacher for me,
But we are not teachers (2:303)

Patience Against the World

Against the unfaithfulness, instability, and
suffering of the world, there is no other solution but
patience. Such as:
Make the world a habit,
You will be patient (8:142)
Make every profession a habit,
Make the world of un-loyal,
You will be patient (6:110)

II. CONCLUSION

Nasser Khosrow, like many Persian poets has
used the themes of asceticism and research in his poetry.
As it was said, aversion to the world is one of the themes
that Nasser Khosrow has used with high frequency in his
poetry. Expressing the flaws and ugliness of the
audience's world, he warns himself against it. But at the
same time, the world is not useless and worthless in his
opinion. One of the issues and points that Nasser
Khosrow pays a lot of attention to in his poems is the
world and its material manifestations. He always seeks
to give advice and advice to man. In order to protect
himself from this world, the language of Nasser
Khosrow's criticism is very frank and sharp. Because he
does not see himself as a captive of the world's
possessions and the world's deceptions, he also guides
others. However, in Nasser Khosrow's opinion, the
world's problems are so serious and life and work are so
chaotic that he forbade any other activity except dealing
with these issues. Like a person who depends on his
destiny to reform the world and vows that this
uncorrected person should not turn his face towards life.

REFERENCES

- [1] Hakimi, M (1386). *In Naser Khosrow School*. Tehran: Qalam Publisher.
- [2] Dashti, A. (1362). *A picture of Nasser Khosrow: By effort, Mehdi Makhozi*. Tehran: Javidan Publications.
- [3] Dehkoda, A.A. (1377). *Dehkoda Dictionary. Volume 3*. Tehran: Tehran University Press.
- [4] Razmjo, H. (1369). *Old Persian poetry in the scale of criticism of Islamic ethics, Volume 2*. Mashhad: Astan Quds Razavi Publishing House.
- [5] Zareen Koob, A.H. (1378). *With the caravan*. Tehran: Scientific Publications.
- [6] Juzad, M.H. (1388). *History of Afghan literature*. Kabul: Mayvand Publishing Company.
- [7] Farozanfar, B.Z. (1369). *Speech and speakers*. Tehran: Scientific Publications.
- [8] Naser Khosro, A.M. (1368). *Court correction of Mojtaba Menui*. Mahdi Mohaghegh Tehran: Tehran University Press.
- [9] Yousefi, G. (1377). *Bright spring*. Tehran: Scientific Publications.