

Analysis and Moral Criticism of Adibol Mamalek Farahani Poetry

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Abstract: According to the importance of moral criticism and considering this fact that Adibol Mamalek poems could be investigated according to this perspective, so his poetry is studied in this article in order to get familiarized with implicit aspects of his mentality, thoughts and tendencies manifested in his poems. His moral characteristics are divided into explicit (outstanding) and implicit (strained) aspects. In implicit or dark dimension, the anti moral and anti value poems and in explicit aspect value and teaching poems are investigated. According to the studies and results it can be said that Adib poetry reflects political atmosphere and describes pains and distresses of the people. Of his moral outstanding characteristics it can be referred to attack on the rulers dictatorship, bribe, injustice and encouragement of love and dependency, patriotism, devotion, theism, liberty, hardworking, rationality and etc. In strained aspect of Adib morality it can be referred to extremist pessimism, persuasion of wine drinking, praising and satire.

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1. Introduction**1.1. Adibol Mamalek Farahani**

Adibol Mamalek, Mohammad Sadeg (1860-1918) was son of Hussein and grandson of Farhani as the minster. He was famous for Amir Alshoara and Amiri the poet, journalist and writer in constitution period (Mosavi Garmaroudi, 2008).

He achieved the title of Amirolshara and then Adibol Mamalek after popularity in literature and practice of journalism and writing (Reza Zadeh Shafag, 1977).

By writing and serving as editor of newspapers of Adab, Majlis, Iraq Ajam and Aftab, he traveled foreign countries and many cities in Iran. He was skilled in poetry especially *qasida* and *getheh* and he followed traditional styles. He is the first contemporary writer on the subjects of hometown, politics, social affairs and social allegories, narratives and criticism and amendments. Familiarity with European literature caused to usage of some European teachings, concepts, stories and terms in his works (Moein, 1993).

1.2. Moral criticism**1.2.1. Definition of literary criticism**

Literary criticism is an activity based on intelligence study of literary, artistic works and analysis of their virtues and shortage (Imammi, 1999).

In modern era, literary criticism does not mean the deficits of the works (although it can be referred to the mentioned subject matter). A literary critic tries to identify the semantic structure of a work and explain the rules leading to exaltation of the work by analysis of the literary work. So, literary criticism is

application of literary rules in explanation of the literary works in one hand and it is discovery of new outstanding customs implicit in the work (Shamisa, 2005). Indeed, the critic is intermediate between the writer and reader and identifies the advantages and disadvantages of the work according to his knowledge and helps reader in comprehension of the work. If critic does not criticize, the value of the work is not uncovered and if the art trend is not identified, the art and literature are regressed gradually and frozen in imitation (Zarinkob, 2004).

1.2.2. Types of literary criticism

Literature has broad scope and literary works are investigated from different perspectives. So, different literary criticisms are considered. A group studies the effects and being affected of literature on society. This critical style is social criticism. Some critics rely on psychological principles in literary criticism. They try to understand and express the inner state of the poet and writer, the power of writing and combination of talent and imagination and feelings. The other group considers historical criticism in criticizing of literary works. Historical criticism is the style of those critics that historical events are sufficient for them for justification and qualification of the literary works. Indeed, historical criticism is device for research on literature history. Some people analyze literary works from ethical viewpoint. The advocates of this theory consider moral values as criterion and accept works involving moral values and reject those works without ethical effect.

Indeed, the advocates of moral criticism believe that poetry is device of catharsis and Poo calls it

advisable literature heresy (Velk and Varene, 2004). Aristotle considers tragic poetry as device for sensuality (Zarinkob, 2004). Moral criticism has old record and it dates back to support of philosophers and religious men. In addition, since moral criticism has close relationship with regional geography and common people and society support it, so there are many artistic moral oriented works relative to immoral works (Imammi, 1999).

The historical documents show that poetry has played an important role in development and destruction of beliefs and progress and decline of governments and human societies. Although, some critics analyze only artistic and aesthetic aspects of poetry without considering its moral aspect but the advocate of moral criticism emphasize on ethical aspects and study those works with moral and believing points.

Of course, investigation on literary works only based on moral criteria is not complementary. Literary works could not enter to literature scope only because of containing ethical value and concepts. In addition the work with ethical value without literary terms cannot be considered as literary work. It should be said that confinement of literature to moral values without considering other aspects cause to ignorance of significant part of literary heritage (Huff, 1987).

The main defect of this style is that: moral criteria without innate and conscientious aspect are rooted in physical, mental, racial, religious, nationality and social conditions. Some conditions offer fixed pattern and others shape variable patterns in our minds and it is obvious that any argument based on variable patterns is incomplete. Thus, social criticism is relative and the critic who criticizes the work according to moral aspect could not ignore this relativism (Imammi, 1999:120). So, the best way to criticize the literary works is combinatory style resulted from combination of other critical types (Zarin kob, 2004).

2. Moral criticism of Adibol Mamalek poetry

2.1. Outstanding thoughts

Outstanding thoughts means rational beliefs and constructive thoughts that the seekers of perfection find their way and enter to spiritual world and progress their morality and finally reach to perfection by good deeds (Razmjoo, 1991).

From beginning to present, the Persian poets have encouraged moral values and the addressees have studied their works and persuaded their children to study them. Most of the poets followed ethical values and invited their addressees to observing moral principles. Adibol Mamlek is one of these poets referred to ethical aspects and virtues and warned on immorality.

Encouragement of liberty, patriotism and independency and fight with corrupted rulers and bribes, theology, rationality and piety and ignoring the world and unpleasant conducts are positives properties of Adibol Mamlek poetry.

2.1.1. Attach on despotism

Most poems of Adib are national and patriotic. In following poems, love of Iran is obvious. The poet attacks on the scholars, literary men, poets and responsible and invite them to awareness:

Oh scholars for whenever employ religion and traditions in cruel way for meeting your greed

Oh literary men for whenever use alphabets for expressing meaningless words

And you the representatives of people for whenever give up the country to enemy due to your ignorance (Adibol Mamlek, 2006).

2.1.2. Order to good deed and prohibition of unlawfulness

Order to good deed and prohibition of unlawfulness have different manifestations. Adib encourages traits like kindness, contentment, liberty and reliance on God, saying prayer, respect to parents and blames behaviors like hypocrisy, collecting wealth, drunkenness and etc. Warning on collecting wealth and greed is important in his poems:

Collecting wealth causes to sin and it is like carrying sin. Avoid greed since greed lead to dissatisfaction.

He invites reader to kindness, happiness, and contentment, patience and saying prayers:

Be kind and content and patient since Moses achieved to prophet mission by these conducts.

Return to Kiblah by saying prayer and seek what you wanted in kiblah in prayer.

2.1.3. Theology and piety

Theology and piety are important concepts in Persian literature. In traditional poetry theology and belief in God are main issue according to Islam moral aspects that they are accompanied by piety and belief (Razmjoo, 1991).

Adibol Mamlek points to this subject in his divan and shows his belief in God. His poems refer to obedience of God:

If human obeys God orders, God gives him what he wants. Do not pride on property, youth and chance since you are weak in your fame. Do you know what theism is? It means that human does not obey anybody except God (AdibolMamlek, 2006)

2.1.4. Praising of prophets and Imams

In traditional Persian poetry the prophet (peace be upon him) is the most praised character that he is considered as the competent person who has been selected as the prophet and perfected in praising (Razmjoo, 1991).

Adib has praised the prophet in his divan and referred to his purity and honesty and his mission in the poems:

The prophet does not lie and he has been appointed as prophet by God

If you know that the God and his message is true accept his prophet messages from God

When you do not believe in honesty of God so listen to the prophet speech in order to identify God (AdibalMamalek, 2006)

2.1.4.2. Praising of Imam Ali

Aibol Mamalek composed ten poems in different forms about Imam Ali. It can be addressed to following poems:

Justice was established

Unity was achieved

God offered his kindness

The appointed prophets kissed his face

2.1.4.3. Praising of Imam Hussein

Adib has composed a qasida about blaming Omayyad and praising Imam Hussein and he has referred to Ashura event and martyrdom of Imam Hussein. In the poet opinion Hussein is the lord of heaven youth and lovers who offered their bodies for Imam:

Imam Hussein gave his body for his lover.

He gave his head and went to heaven thirsty and his enemy prohibited water to him.

2.1.4.4. Praising of Imam Reza

Imam Reza has significant position among Iranians like other Imams and many poets and writers have praised him. Adibol Mamalek has praised Imam Reza and sought his kindness and considers his position so that even Gerbil needs to him and hopes for his attentions:

Though that Gabriel needs to his attention and kindness.

2.1.4.5. Praising of Hazrate Mahdi

Composing poems by concept of Hazrate Mahdi has been considered from past. Adib has praised Hazrate Mahdi. In his poems he wants coming up him:

O, Mahdi the sky has tied red ribbon of patience on its green arch

Look at your sad lovers and inferiors cup that they have filled by pleasant syrup

But we are sad due to separation from you while the inferiors are happy

Show your moon like face and miracle of God and eyelashes that cover your eyes.

2.1.5. Satire on Omayyad family

Adib has blamed Omayyad family as enemies of Shiite Imams in his poems. In a seventy couplets qasida he refers to unpleasant conduct of this family:

If there were not Zayad and Abu Sofyan families

There was no illegitimate person in the world
At first son of Abdolmanaf, Abdolshams planted the seed of meanness.

2.1.6. Blaming war

Iran was ill organized in period of Adib. Inefficiency of the rulers caused to domination of Russia and England on Iran. Although, he invited people to fight with enemies but in some cases he blames war and killing. In his opinion war is blaming except county and religion and human values are threatened. In such cases war is necessary:

At first war is likened to charming bride

Her face is luminous and her hair is black like long night

Everybody sees her face falls in love with her and everybody who sees her body becomes drunk

But she is like hot oven that fire is coming up

He plunders the spirit of the brave man and youth.

2.1.7. Blaming of corrupted rulers and jurists

Adib worked in courts and he saw corrupted jurists and lawyers and it led to composition of poems with satiric concept. Adib considers jurisprudence system and criticizes them in satirical way. The poems narrate the story of an oppressed that refers to jurist to achieve his right:

One day an oppressed referred to the jurist of the city

His room was dark like tomb and there was a table like tomb stone

There was an old chair and table and a bald faced and tall man sat behind the chair/his face was ugly and his teeth were infected

His mustache was like an old wolf and there were glands on his neck.

2.1.8. Blaming ministers, lawyers and responsible

The poet has composed seventy five couplets qasida about blaming ministers, lawyers and governmental responsible and imaged their cruelty, meanness, corruption and other ugly traits in skilled way:

The ministers support thefts and rubbers

Tax office is freighting place. The employees are like greed demons and wolves those who enter to this office lost his properties and those who entered in court rejected?

You cannot find justice and correctness.

2.1.9. Praising knowledge and awareness

Knowledge and awareness are praised in Persian literature and poetry. These concepts are seen in most of the poets' divans. Adibolmamalek has composed poems on importance of knowledge and sciences. He believes that human is dead without knowledge and sciences and religion without knowledge is incomplete for him:

The way of knowledge toward God is direct

Everybody who did not choose this route lost religion

Human suffers illness and death without knowledge and obedience is valueless without knowledge

Good and bad deeds are not distinguished without knowledge

Demon, hell and heaven cannot be distinguished without knowledge.

2.1.9. Praising of rationality and wisdom

God invites human to planning and rationality in Quran. Quran invites people to planning and thinking about creatures in order to comprehend traditions and rules for life of human (Motahari, 1980).

Persian poets and writers have invited people to following Islamic teachings in their works. Adibolmamalek has composed poems about praising wisdom and rationality. He considers thinking as only guider of human being in achieving his goals:

Follow wisdom and rationality and do not consider my words valueless

Wisdom is a route for achieving goals and it is a door that opens to victory (Adibolmamalek, 2006).

2.1.10. Blaming drunkenness and opiates

The prophet says: I swear God that appointed me the person who drinks wine he will be thirsty in his tomb and become thirsty in domes day and cry thousands year in resurrection due to thirsty (Mohamadi Nasab, 2005).

The Muslims blame unpleasant conduct of drunkenness and blaming is reflected in poems of most of the poets. Although Adib describes wine in some couplets but he has poems on blaming wine and opium. In following couplets he considers wine as mother of bad conducts and prohibits individuals drinking wine:

It is better to avoid unpleasant acts the person who is famous for wisdom

Never listen to meaningless music and drink wine in tea house

Since the prophet blames drinking wine and it is mother of badness and snake is born from snake (Adibolmamalek, 2006).

In poems about lightness other cases are seen like invitation to thinking when speaking and avoiding lying, praising of freedom and hardworking and invitation to chastity and pious, patience and avoiding hurry and attention to working and effort and avoid laziness, good behavior, reliance on God and etc.

2.2. Darkness of Adib poetry

Darkness means sensual darkness and frightening aspect of human passion that moral, ignorance and unpleasant manifestations (Razmjoo, 1991). In Persian poetry unpleasant and mean conducts are blamed. The poets have invited to

avoiding drunkenness and praising knowledge, politeness, patience and wisdom.

Adibol Mamalek invites his readers to good deed and eliminating immorality and extremist. In this part some of these traits are investigated.

2.2.1. Proud and egotism

Proud and egotism are unpleasant conducts and behavior. Egotism is indeed misgiving in sensuality that the person respects his competence while he does not have these traits and if the person recognizes his defects and eliminate them he never be egotism (Khajeh Nasiredin Tusi, 1978). But sometimes poets use their skill and praise themselves. In the old and contemporary texts a few poets praise themselves in their divan. Adib has elegant poems in his divan.

He refers to all knowledge and believes that all superstitions can be eliminated by sciences:

If I plant knowledge seed, all superstitions and imaginations roots are dried (AdibolMamlek, 2006). He considers himself superior to Saadi, Anvari and sun and Venus:

Saadi and Anvari could not compose praising poems

I am superior to sun

Why the critic called me Venus.

2.2.2. Exaggeration in praising

Persian poets have composed poems on praising kings and powerful people. They have exaggerated in praising them that could not be true.

Adib has exaggerating poems on praising of kings, ministers and governmental officers compared to other concepts. Although, Adib has not exaggerated in some case but this trend can be followed for example in following couplets he expresses the addressee like a sun that it is shining than moon:

My master the moon light is ignored beside your sun

You know that I have nothing except your love Please do kindness and give a coat (AdibolMamalek, 2006).

2.2.3. Praising wine and drunkenness and encourage to wine drinking

Although Adib prohibits the addressees from drinking wine but sometimes encourage them for drinking wine. He considers wine clear sighting:

Wine is clear sighting substance

O wine comes up from dark jar. In following couplets the addressee is invited to drinking wine:

Hurry up bring wine cup and drink in the garden

Those who are fast whenever do you want sinner?

King of other lands do not punish who break their fast

And the priest does not advice on drinking wine. But in these couplets satire is seen.

2.2.4. Satire and backbiting

Satire and backbiting have been common in Persian literature and most of the poets have used satire and backbiting due to anger and revengefulness and some of them have described the aristocrats negatively. In other hand, satire was used as device for extortion like praising. These poets have used satire in describing the aristocrats when they were rejected by them (Islami Nadoshan, 1971).

Adib has employed satire in describing women and contemporary characters. He knows woman and snake the same:

Having woman and snake is easy
But preserving them is difficult
Women put obedience chain on the brave men
Like a snake turning around a branch

If you are wise be careful about women and nest of snakes

Women anger is more severe than snake poison. Since women anger reduces life and unhappiness (AdibolMamalek, 2006).

2.2.4. Extremist pessimism viewpoint toward world and human

Complain and pessimism viewpoint toward world and people are seen in most of the traditional Persian poems. The reason for this pessimism attitude toward is ill organized world and failure of the poet.

Adib lived in constitution and domination of foreign countries period. In this era chaos, poverty, insecurity and injustice were common in Iran. Adib was affected by this atmosphere and was pessimistic toward life. This pessimism and disappointment are seen in his poems. He complains about pain, disaster, poverty and illness:

God you are unaware my state
And you do not know how I suffer pain
From beginning of month I suffer pain and disaster day and night
I confronted by poverty, illness and pain
My heart filled with sorrow and claim.

3. Conclusion

By study on Adib divan from moral view point following results are obtained:

1-patriotic concepts are elegant in his poetry and the poet is skilled in using these concepts. So, his

poems can be considered as master piece in this sense.

2- Valuable, moral and optimistic points are seen more than pessimistic and anti tendencies in his divan. Only he was affected by problems in his life and has encouraged people to anti value affairs.

3-Adib is a conceptual poet and moral concepts are seen in his works and he does not pay attention to apparent arrangement of words.

4-He is a socialist poet and considers social issues. Love poems are rarely seen in his divan.

5-Among discussed concepts on dark aspect of his poetry, praising and satire are employed more than other forms.

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