

***Dr. Taghi Amini Mofrad**

Assistant Professor of Persian Language & Literature Dept,
Islamic Azad University, Gorgan Branch

****Dr. Kobra Nodehi**

Assistant Professor of Persian Language & Literature Dept,
Islamic Azad University, Gorgan Branch

Journal of Subcontinent Researches

University of Sistan and Baluchestan

Vol. 5, No.15, summer 2013

(pp.7-22)

The Concept of Rationality in Taleb Amoli's Poetry

Abstract

As an honorable phenomenon and creation and a luminiferous jewel, rationality has always been among the substantial themes in poems and writings of many sagacious poets and orators enabling the literary and eloquent dominants of all countries to benefit from its merits commensurate with the circumstances and status of speech and addressees.

The bright-hearted elocutionist and eminent poet, Taleb Amoli, is also one of the brilliant stars of Iran's sky of culture and literature. In his divan (collection of poems) he has utilized the fascinating concept of rationality and rationalization in his sapient speech along with discussing diverse rational and ontological themes. The current paper deals with this aspect of his poetry.

Keywords: Taleb Amoli, divan (collection of poems), rationality, rationalization, wisdom, poetry, poet.

* Email: T amini44@gorganiau.ac.ir

** Email: somayhnodehi@gorganiau.ac.ir

Introduction

Rationality is a greatly honorable asset directly taught to mankind by the Creator who recommends the addressees in many verses of the wisely arranged divine book, "the Qur'an" to pay attention to this concept. The Qur'an addresses the humans with interrogative and punitive expressions as well as guidance and admonishment, and stipulates that only the rational individuals are able to acquire wisdom and knowledge. The prophet, Mohammad (peace be upon him and his progeny), believes that people enjoying this asset are redeemed, "Everyone who enjoys wisdom will be redeemed." (Nahjolfasaheh, 2007: 70) Regarding the significance and value of rationality, Imam Ali (peace be upon him) says, "Rationality is the most need-alleviating power and the greatest honor and dignity in the world and hereafter." (Ali ibn abitaleb, 2001, vol. 2: 84) It is mentioned in the book "Eternal Wisdom": "So, if somebody asks which person is superior and more sagacious, I will reply: the one who behaves according to his rationality more than others." (Ibn-e-Moskooyeh, 1995: 56) Although rationalism was prevailing in the early centuries of Dari Persian literature, there have also been other prominent men who were aware of the fact, and intelligently valued their precious asset; Taleb Amoli is one of the elocutionists and poets whose words are rich of the jewel of rationality and rationalization. The current writing will present some instances of his recommendations which are indicative of his wisdom and rationality.

Reflection of Rationality in Taleb Amoli's Divan

Taleb Amoli's focus on the lofty element and precious asset of rationality appears in two main forms throughout his poetry. This eminent poet sometimes mentions and acclaims wisdom and rationality and its values directly and occasionally decorates his words and advice with the rationality gem and beautifies his poems with this precious concept by counting the merits and values such as trust in God, perseverance, effort and endeavor, virtue and benefaction, as well as inconstancy and unreliability of the universe.

Taleb Amoli recognizes rationality as the leader of thought in initial verses of his divan; this term is the utmost appreciation of this precious asset:

بیا طالب خموشی پیشه سازیم خرد را رهبر اندیشه سازیم

(طالب آملی، ۱۹۶۵: ۲)

Taleb, let's keep silent {and}, Make the rationality the leader of thought. (Amoli's divan, 1965: 2)

Taleb holds the opinion that his success and prominence in the eloquence and oration in the realm of poetry is the achievement of benefitting from the precious jewel of rationality (he resembles possession of this valuable asset to gaining the ball in the polo game):

چوگان خرد داشت به کف طالب از آن روی

بربود ز میدان سخن، گوی فصاحت

(طالب آملی، ۱۹۶۵: ۳۰۹)

Taleb possessed the polo mallet of rationality {So}, He grabbed the ball of the eloquence in the poetry field. (ibid: 309)

He presumes that sagacity and rationality are interdependent and interrelated, advising all people to benefit from speech pearls and sapient points richly flavored by the taste of wisdom and actuality:

حرف دانا نبود بی مزه، غافل مگذر

کز لب اهل خرد هر سخنی را مزه ایست

(طالب آملی، ۱۹۶۵: ۳۷۴)

Sagacious words are not tasteless, don't miss them, Because every word from a rational mouth will be indeed tasty. (ibid: 374)

Moderation in all aspects of life is a desirable approach and keeping it in mind represents a rational and wise act. Taleb, in turn, emphasizes this point in configuration of his speech geometry; he believes:

طالب گله ی اهل فنا مختصر اولی است

افسانه چو از حد گذرد، دردسر آرد

(طالب آملی، ۱۹۶۵: ۴۸۹)

Taleb, complaint of the deceased ones is better if summarized (as), The legends will cause trouble if exaggerated too much. (ibid: 489)

Implying the astonishing behavior of the world and alerting about the surrounding ambushes are other dimensions of rationality and rationalism in the poetry of our truth-telling poet:

از کمین چرخ آگه باش کین زورین کمان

شست ناگه می گشاید، تیر غافل می زند

(طالب آملی، ۱۹۶۵: ۵۲۰)

Be aware of the ambush of the world since this concave bow (referring to the sky and the world as a whole), Suddenly releases the arrow and shoots you unexpectedly. (ibid: 520)

Benefitting from guides and emphasis on the special position of leaders while following the route is another instance of the poet's sagacious reminders and emphases which is indeed a reflection of rationality in his honorable thought and work:

اگر صد سال کسی بی رهنوردی طی کند راهی

چو وا بیند همان بر گرد منزلگاه می گردد

(طالب آملی، ۱۹۶۵: ۵۲۴)

If one covers a route for a hundred years without guidance, S/he will go around the same starting position because of pointlessness. (ibid: 524)

He offers an example and paradigm in a verse in the same page of the book:

من آن خضرم که ره در صحبتم کوتاه می گردد

به منزل می رسد هر کس به من همراه می گردد

(طالب آملی، ۱۹۶۵: ۵۲۴)

I am the very Khader talking to whom makes the route shorter, Everybody who accompanies me will reach his/her destination. (ibid.)

Compatibility with the circumstances is a characteristic of the rational attitude, which has been accentuated in the religious teachings, as well as in the effective solutions of psychology, consultation, and guidance sciences; this essential point is one of the dominant and commonly used themes adopted by the Persian literature's poets and writers. Taleb Amoli also believes that:

سازگاری پیشه کن شاید بسازد با تو چرخ

ور نسازد با تو از ناسازگاری، گو مساز

(طالب آملی، ۱۹۶۵: ۶۱۵)

Be compatible so that the circumstances might be agreeable to you,
And if the situation fails to go compatible, don't care about it at
all.(ibid:615)

Other recommendations of this poet include avoidance of haste,
emphasis on making decisions based on accurate and planned analyses
and assessments, and avoiding wrong interpretations and judgments:

در شناسایی مکن تعجیل، "طالب" زان که من

هر که را کافر گمان بردم، مسلمان یافتم

(طالب آملی، ۱۹۶۵: ۶۶۰)

Do not hasten in your judgments, "Taleb", because, Everyone I
initially presumed atheist was found to be {a real} Muslim. (ibid: 660)

Reliance on God is an attribute of theists and the highest rank of the
confident followers as the Lord says, "God will suffice for anybody
who trusts in him." (the Qur'an, Surah:Talaaq(divorce, Verse: 3)
Attention and commitment to this reality is an indication of rationality;
in this regard, Taleb warns:

خطر بسی است ره کوچه ی محبت را

اگر یکی گذراندی، هزار در پیش است

به پیش و پس منگر، راه بر توکل رو

که تیغ زن ز پس و نیزه دار در پیش است

به فیض طبع تسلی مساز دل، طالب

که فیض رحمت پروردگار در پیش است

(طالب آملی، ۱۹۶۵: ۷۱۲)

Lots of dangers are in the way of the alley of love, If you've passed
one, thousands are lurking

Don't worry about anything, keep relying on God, Since many
swordsmen and spearmen are ahead

Don't think that your own power is enough, For God's blessings will be bestowed soon. (ibid: 712)

Toleration, compatibility, and endurance towards others' mistakes are the results of rationality and indicative of magnanimity. Taleb has composed verses regarding relationships and behaviors based on friendship and peacefulness, non-resentment of the fellowmen's mistakes and loyalty to others, which are all suggestive of a richly rational thought:

به خلقم غیر صلح کل هوس نیست
 ولی رنجیدنم از هیچ کس نیست
 مرا با هر که آمیزش دهد روی
 نرنجم زو گر آتش بارد از خوی
 به نشتر صد رهم گر سینه کاود
 همان شهد از لب خلقم تراود
 به سر گر بشکند صد تیغ کینم
 شکنجی ره نیابد بر جینم
 نباشد بی وفایی در بساطم
 وفا یک گل بود از اختلاطم

(طالب آملی، ۱۹۶۵: ۱۹۸)

I have no feeling in my traits except peacefulness, I am never displeased with anyone

I will not make anybody resentful with whom I confront, Even if their manners are too hostile

If they pierce my chest with the lancet many times, I will respond them only with mildness

If the enemies hurt my head by their swords frequently, No wrinkle will appear on my forehead

I will never be disloyal, Loyalty is only one virtue of my traits. (ibid: 198)

Having taken advantage of religious teachings, Taleb considers patience and perseverance as the best solution and mechanism to be taken against the ocean of grief and sadness:

ز صبر و شکر به زندان غم گریزی نیست

که مرغ عشق جز این دانه در قفس نخورد

(طالب آملی، ۱۹۶۵: ۵۲۳)

There is no choice but patience in the grief prison, Because the lovebird eats nothing else in the cage. (ibid: 523)

صبر دامن گیر شد ورنه به اندک فرصتی

طره ی غم داده بود از کف دل نامرد ما

(طالب آملی، ۱۹۶۵: ۲۲۳)

Patience rescued me, otherwise in the shortest time, Grief had ruined my weak heart. (ibid :223)

پایداری می کنم طالب که غیر از صبر نیست

چاره ای اکنون که خیل غم به من رو کرده اند

(طالب آملی، ۱۹۶۵: ۵۳۱)

I withstand, Taleb, because there's no choice but patience, Seek a remedy now that I am facing a deluge of sorrows. (ibid: 531)

ای دل مگرد گرد مداوا به صبر کوش

بر درد دوست منت درمان روا مدار

(طالب آملی، ۱۹۶۵: ۶۰۳)

O my heart, don't look for cure, be tolerant (and), Don't allow the friend to be indebted for the cure of his pain. (ibid: 603)

Concerning invaluable outcomes and constructive effects of patience, Taleb says:

صبر را آغاز تلخ، انجام شیرین داده اند

عشق را شیرینی آغاز با انجام تلخ

(طالب آملی، ۱۹۶۵: ۳۹۹)

Patience has a bitter start and a sweet end {conversely} , Love has a sweet start but a bitter end.(ibid: 399)

شیرینی است در پی هرتلخیم ز صبر

زهرمرا قضا شکرآمیز می کند

(طالب آملی، ۱۹۶۵: ۴۷۱)

All the bitterness of patience will end to sweetness, The providence will turn my ordeals into sweetness. (ibid: 471)

This rational poet, in one of his quatrains, uses a Quranic allusion to point out to his desired patience and tolerance threshold:

عشقم چو عنان دهد دل آشوبی را

آتش زند اضطراب یعقوبی را

صبرم چو زند بر در سیل آشامی

خس پوش کند شهرت ایوبی را

(طالب آملی، ۱۹۶۵: ۹۰۰)

When my love governs the heart panic, It ignites a Jacobean anxiety
When my patience resists against deluge of pains, It acts as the Job's renowned tolerance. (ibid: 900)

With respect to action and practice and its superiority and priority to speech, he says:

هم به زبان قلم، کاشف اسرار شو

هم به ثبات قدم، سالک اطوار باش

قول نیاید به کار، فعل بود در شمار

منکر گفتار شو، امت کردار باش

(طالب آملی، ۱۹۶۵: ۴۷)

Discover the mysteries by means of writing, Also, follow the routes with consistent steps

Words are not useful; action will have effect, Leave the words, be the pioneer of taking action. (ibid: 47)

Industriousness, avoiding laziness and comfort-seeking, high ambitions, avoidance of blind and unconditional imitation, encouragement to innovation and creativity are instances of the rational thought components emphasized and implied by Taleb:

وادی آسان نهد، دام کسالت به پای
 سالک ره گر شوی در ره دشوار باش
 زیر نشین تا به چند باشی چون نقش پای
 چندی بالا نشین، چون گل دستار باش
 خواه بد و خواه نیک هر چه کنی تازه کن
 تن به تتبع مده، مخترع کار باش
 (طالب آملی، ۱۹۶۵: ۴۸)

The comfortable situation will lead into the tedium trap, If you are a follower, choose the difficult route

How long will you remain in the low position like foot traces? Try to be on the top for a while, like the flower of the turban

Either good or bad, try new things in whatever you do, Don't accept imitation and obedience, be the inventor of the task. (ibid: 48)

Taleb considers himself as the champion of the endeavor and perseverance arena and says:

به ناورد دانش، به میدان کوشش
 به کلک و بلارک، جهان پهلوانم
 گرت نیست باور، من اینک به میدان
 به تیغ و قلم هر دو، کن امتحانم
 ز سهراب بیشم به میدان کوشش
 ملامت گر رستم داستانم
 (طالب آملی، ۱۹۶۵: ۵۹)

In the knowledge battle, in the perseverance arena, With the pen and with the sword, I am the victorious champion

If you don't believe me, I am now in the arena, Test me both in fighting and in writing

I am stronger than Sohrab in the perseverance arena, I even blame the legendary hero, Rostam, in this respect. (ibid: 59)

Reminding effort and endeavor, he addresses himself as below:

طالب بکوش در طلب کام خویشتن

تا کی بهانه سازی بخت سیاه را

(طالب آملی، ۱۹۶۵: ۲۳۱)

Taleb, attempt to achieve your goals, Why do you shift the blame onto the sinister fortune?

(ibid: 231)

Regarding the precious result of effort and endeavor, which is success, he adds:

به کوشش توان شد هم آغوش کام

طلب، خضر سرچشمه ی مطلبست

(طالب آملی، ۱۹۶۵: ۳۰۲)

You can embrace the success by endeavor, To be determined is the key for reaching your demands. (ibid: 302)

Insistence on demand and request and seeking the solution also originate from rationality. In this regard, the Amol City's eminent poet suggests that:

بر طور تمنا لب از ابرام نبستیم

تا دوست به ما مژده ی دیدار فرستاد

(طالب آملی، ۱۹۶۵: ۴۲۸)

We did not give up endeavor in the mountain (Mount Sinai) of desire, Till the Friend sent us the good news of his meeting (ibid: 428)

Great ambitions and aspirations are among notable characteristics of Taleb's personality. In this regards, he says:

هست پرواز بلندی به سرم چون طالب

سستی طالع اگر بی پروبالم نکند

(طالب آملی، ۱۹۶۵: ۵۰۳)

I have the aspiration of a high flight like Taleb , Unless the laxity of the fate prevents me from flying by cutting my plumage. (ibid: 503)

And, he describes his own high ego in a quatrain as follows:

ماییم که عرش، گوشه ی خلوت ماست
 عیسی به تکلف، طرف صحبت ماست
 ماییم که هر صبح به در یوزه ی قدر
 خورشید جبین سای در همت ماست

(طالب آملی، ۱۹۶۵: ۹۰۴)

We are the ones who have the heaven as their private backyard,
 Christ is assigned to talk with us

We are the ones to whom comes every morning, The sun, in order to
 beg dignity. (ibid: 904)

He also adds:

آفاق ز دست همتم ادباریست
 ایام ز پای صحبتم رفتاریست
 شام از شکن زلف ملالم تار یست
 صبح از لب عشرتم تبسم واریست

(طالب آملی، ۱۹۶۵: ۹۱۱)

The horizons are too little for my aspirations, The days are passing to
 deliver my opportunity

Night is dark due to my gloomy hair, Dawn is laughing because of
 my happiness. (ibid:911)

Another indication of Taleb's rationality is the reflection of
 goodness, benefaction, and advice to moral virtues in his poetry. He
 mentions this in a lyric poem:

در گنجینه احسان چو کفت باز کند
 جیب محتاج به دامن غنی باز کند
 آن کریمی که به هنگام سخا ابر بهار
 پیش دست تو ز دریا گله آغاز کند
 آن که مغزش بود آشفته ز مخموری فقر
 می احسان تو اش مست سر انداز کند

همچو طفلی که دهان باز کند بر پستان

ابری پیش کف جود تو دهن باز کند

هر زمان بال فشان در هوس گلشن فقر

مرغ زرین ز کف جود تو پرواز کند

(طالب آملی، ۱۹۶۵: ۴۲۵)

If you open the treasury of benefaction, The needy will benefit from the rich

You might be so generous that the spring cloud, Will complain of the sea in your presence

Like a baby that opens its mouth for breast, The clouds will demand for your generosity

The one whose mind is disturbed due to the poverty, Can be revived with your benefaction

Always in the poverty garden, spreading its plumage, The golden bird flies from your hand. (ibid: 425)

In order to show the significance and put emphasis on this moral and rational fact which results from and indicates the rationality and wisdom of the poet, he says:

تا توانی به سوزن مژگان

خار پاییی پی ثواب درآر

(طالب آملی، ۱۹۶۵: ۵۹۹)

As far as you can, with the needle of your eyelashes, Take out thorns from others' feet to gain the divine reward. (ibid: 599)

The material world and attachment to it is the root of all mistakes and wrongdoings. This apparently beautiful and charming phenomenon allures its lovers by sedition, deception, and temptation. Accordingly, having realized the reality of the shabby world and the unreliable and inconsistent nature of the universe, the sages, intellectuals and scholars of the human society have warned their addressees about its deceits and temptations through deploying variety of methods and expressions.

Taleb has also figured out this fact thanks to his profound insight and rich wisdom; he has reminded and pointed it out in all parts of his great

divan. In a part of his rational verses, he implies that the sedition of the inconsistent world circumstances aims at destroying and devastating everything:

فلک فتنه جویی است ناپایدار
 مر او را قضا و قدر دستیار
 فروزد کواکب چو گل‌های باغ
 کند فتنه جویی به چندین چراغ
 جهان دلخراش است و حيله تراش
 برای خرابی وسیله تراش
 (طالب آملی، ۱۹۶۵: ۲۰۸)

The world is disloyal and seditious, Fate and destiny its assistants
 It illuminates the stars as fascinating as garden flowers (and), Causes
 sedition by several means

The world is harsh and deceptive, Making tools for devastation.
 (ibid: 208)

In other verses, he mentions the venomous fang of the sly world; he even considers its pleasures as venom:

نه عقرب است و نه مار این سپهر بیچاپیچ
 و لیک سیر نمی گردد از گزیدن ما
 (طالب آملی، ۱۹۶۵: ۲۳۸)

This intricate cosmos is neither scorpion nor snake, But it stings us
 insatiably. (ibid: 238)

نوش گیتی، نیش خاری بیش نیست
 نشئه ی دوران، خماری بیش نیست
 (طالب آملی، ۱۹۶۵: ۳۲۹)

The worldly pleasure is just the wound of a thorn, The euphoria of
 the world is nothing, but cold turkey. (ibid: 329)

He describes the seduction of the shabby world in another verse:

بازی مخور که آب جهان جز سراب نیست

زهریست در تراوش از این چشمه، آب نیست

(طالب آملی، ۱۹۶۵: ۳۸۳)

Don't be fooled since this world's water is not anything but mirage,
What gushes out of this spring is venom, not water.(ibid: 383)

He believes that another feature of the material world is embittering
the world for the young and old (everyone):

سپهر طفل خود را کار اینست

که سازد عیش بر پیر و جوان تلخ

(طالب آملی، ۱۹۶۵: ۳۹۳)

The world is like a naughty child, That permanently embitters the
mood of the young and old.(ibid: 393)

Heralding about the opportunity-spoiling and the damaging nature of
this dragon-like world, Taleb mentions the shabbiness of the deceptive
and disloyal world and admonishes everyone to avoid its
companionship, attachment, and reliance:

عمر ضایع می کنی غافل که باشد روزگار

ازدهایی کو دهن بگشاید و فرصت خورد

هم نمک با روزگار دون مشو کین نابکار

که خورد نعمت، گهی خون ولی نعمت خورد

(طالب آملی، ۱۹۶۵: ۵۷۲)

You are wasting your life and have no idea that the world is, A
dragon that devours your opportunities

Don't accompany the shabby world because this nefarious world,
Sometimes eats the endowment and sometimes drinks the blood of the
benefactor. (ibid: 572)

Cruelty of the unreliable and unfaithful world towards the sagacious
and wise people and rational scholars is among the important and
notable subjects of the Persian literature; this fact is seen and reminded

throughout Taleb's divan as the representative of rationality and wisdom in these captivating poems.

فلک چندان که دارد کینه با دانشوران دارد

ندارد مهر و دارد گر که مهری، با خسان دارد

(طالب آملی، ۱۹۶۵: ۵۸۳)

The world makes the utmost hostility towards the wise people (or scholars), It has no kindness, and if any, it is for the shabby individuals. (ibid: 583)

Conclusions

What can be stated as the conclusion of the findings in the current research is as follows: The prominent poet, Taleb Amoli, has gained great value and tremendous glory for his poems through benefitting from the precious jewel of wisdom and rationality and direct advice to rationalism and rationalization, besides mentioning rational points and valuable pieces of advice such as reliance on God, patience, effort and perseverance, benefaction, and inconstancy of the material world. He, in fact, embellishes his marvelous divan with the concept of rationality. He has added a golden page to the record of ontological and rational written works in the vast scope of the culture and literature of this greatly sage-nurturing and jewel-rich country.

References

- 1- **The Holy Quran**. Translated by Mehdi Elahi Qomshei, Dar-ol Tafsir.
- 2- The profet Mohammad, **Nahjolfasaheh** compiled by Ali Shirvani, 3rd ed, 2007.
- 3- Amir-al-Momenin Imam Ali. **Best of Knowledge and Pearls of Speeches** (thematic). Compiled by abdolvahed Amedi, translated by Seyyed Hashem Mahallati. Tehran: Islamic Culture Publication Office, 2001.
- 4- Abitaleb, Amir-al-Momenin Imam Ali. **Nahjolbalaqah**. Translated by Seyyed Ja'far Shahidi, Tehran: Scientific and Cultural, 2001.
- 5- Amoli, Taleb. **Divan** (Collection of Poems). Compiled and revised by Taheri Shahab, Sanaee Library, 1965.
- 6- Ibn-e-Moskooyeh, Ahmad. **Eternal Wisdom**. Translator: Taqiuddin Mohammad Shushtari, Revised by Behruz Servatian, Tehran: kavosh, 2009.
- 7- Safa, Zabihollah. **Literature History in Iran**. 5th ed., Tehran: Ferdows, 2007.