

*Literary Research*

*Year18, NO. 71*

*Spring 2021*

 DOI: <https://doi.org/10.2634/Lire.18.71.1>  
 DOR: 20.1001.1.17352932.1400.18.71.1.0

## **Classification and analysis of the motive of "death of lovers" in Persian love poem**

*Azam Hosseini*<sup>1</sup> *Hassan Zolfaghari*<sup>\*2</sup> *Gholamhossein Gholamhosseinzadeh*<sup>3</sup>  
*Najmeh Dori*<sup>4</sup>

*Recived:17/8/2020*

*Accepted: 22/4/2021*

### **Abstract**

One of the motives of the love poems is "Death of Lovers". In these texts, the poet uses his art to describe the death of the hero as a memorable event. This descriptive-analytical study answers the questions of how the basis of the death of lovers in Persian love poems can be classified and what role does each of its subspecies play in the narration of the story? For this purpose, the book "One Hundred Persian Love Poems" (Zolfaghari, 1394) was the basis of the work and it was concluded that three types of death (natural, suicide and murder) with subtypes and causes, have occurred for lovers.

**Keywords:** lyrical literature, love poems, death of lovers, motive

---

<sup>1</sup> PhD student, Department of Persian Language and Literature, Faculty of Humanities, Tarbiat Modares University

<sup>\*2</sup> Professor, Department of Persian Language and Literature, Faculty of Humanities, Tarbiat Modares University

<sup>3</sup> Professor, Department of Persian Language and Literature, Faculty of Humanities, Tarbiat Modares University

<sup>4</sup> Associate Professor, Department of Persian Language and Literature, Faculty of Humanities, Tarbiat Modares University

## ***Extended Abstract***

### **1. Introduction**

From the earliest days of human creation, the issue of death as one of the most important human issues has occupied the minds of all human beings and human beings have always sought to get rid of it; To the extent that Thinking of death has been introduced in the important myths and legends of human history as a mysterious, complex and contemplative phenomenon. In early myths, such as Gilgamesh, man sought to find a way to overcome death. The presence of motives related to human invulnerability or the search for the water of life in the stories also points to the importance of this issue. The reflection of this theme in folk poetry and literature is also significant. Death in popular literature is closely related to religious teachings and is associated with a complex network of beliefs and cultural aspects. In the classical texts of Persian literature, which in many cases are taken from popular texts, the creators' view of death has been influenced by their beliefs and artistic tastes.

### **Research Question(s)**

In the researches that have been done in the field of romantic themes there are not cases that have specifically studied the "scene of the death of lovers" and have identified their subdivisions. Also, the role of this theme in a narrative has not been studied so far.

Therefore, the present study has answered this question:

- 1.How is the motives of the death of lovers in Persian love poems classified?
- 2.How did each of its types and subspecies appear in the story and what role does it play in the narration?

The results of this research will be useful and instructive for people who study the lyrical subgenre of love poems.

### **2. Literature Review**

Stories are a diagram of the culture of any nation, and it is important to study them in order to understand the correct meaning of life. On the other hand, "from the common themes and recurring elements in the literature of two nations or two writers, we can understand the issues of different individuals and ethnic groups and their influence and

influences from each other." (Marzolf, 1396: 15) And this recognition is not possible except by structural analysis of stories. "The more structural analysis, along with the interpretation of the results and the relevance of the findings to the whole building, be more, the more accurate our insight and understanding of that story will be." (Prop, 1368: 13)

Structural analysis of Persian love poems is a way to get the relationship between form and content, to understand the idea of the poet and, as a result, to know the poem better and more accurately, and this is done by knowing the motives and themes better.

Identify motives is one of the new and widely used terms in the field of storytelling that is effective in criticizing and analyzing the structural and content aspects of a story. "Fictional themes due to repetition, find special meaning, and their presence in the story makes the narrative beautiful and strengthens the narrative appeal." Accordingly, motive is not an intrinsic feature of narrative elements, but an incidental quality that is cross-sectionally affected by a narrative element in a particular narrative situation." (Parsa Nasab, 2009: 22-23) The motives are often present in works of one type and are repeated in different periods

### **3. Methodology**

The method of this research is descriptive-analytical and based on collecting information in a library way. For this purpose, the book "One Hundred Persian Love Poems" (Zolfaghari, 1394), which includes the existing love poems after Islam to the contemporary period, is the basis of the work. Of these, 35 poems are based on which the poets have dealt with the seventy deaths of the lover and the beloved, and the remaining 65 poems, although certainly death has happened to their lovers, but in a way that the poet did not mention, the basis of the work. Not located; Then he has classified the mentioned structure and by putting together similar stories, he has achieved its narrative structure and narrative role; in the following, based on the results, it has analyzed the data. Since it does not make sense to generalize the achievements of this number to a total of one hundred Persian love poems, so the statistics are based on seventy deaths.

The origin means the land where the original story was formed and the origin was the origin (historical, semi-historical, mythical, fictional, etc.) of the story.

In the some poems, due to the triangle love or the presence of different characters, other deaths occur, but the criterion of our work is only the death of the lovers. Some of the poems are similar, but because almost all of them tell the story in the same way, only the main form is considered and the examples (except in cases where it is necessary to refer to them) has been avoided.

#### **4. Results**

In the literature of two nations or two authors, there are many common themes and repetitive elements that by recognizing them, can understand influences them from each other, and this recognition is possible by structural analysis of their stories . The more the structural analysis of a story, along with the interpretation of the results and the relevance of the findings to the whole structure be more, the more accurate our insight and understanding of that story will be.

Accordingly, the structural analysis of Persian love poems is a way to get the relationship between form and content, to understand the idea of the poet and, as a result, to know the poem better and this is better with Identify motives, which is one of the terms in the field of storytelling, is better possible.

One of the motives in Persian love poems is "Death of Lovers". In romantic stories, the creator uses all his verbal art to describe the hero's death, like his birth, as a strange and memorable event that will be remembered for many years to come.

According to the book "One Hundred Persian Love Poems", the poets completed 65 poems by the marriage of the lovers and 35 poems by the death of the lovers. From the total of seventy deaths of lover and beloved that occurred in these 35 story, the types of death can be classified into three categories (natural, suicide and murder). Natural death with 34 cases (48.5%) included subtypes (natural death of one lover and death other one due to severe mourning also death due to accident). Suicide of lovers with twenty cases (28.5%) is the second most common type of death (suicide in fire, in the sea and river, with suicide instruments and with prayer and sinking in the grounds gap) has

been. also, the set of lovers, voluntarily or unintentionally, is in this group. Subsequently, homicide consisted of sixteen cases (23%) with subgroups (homicide in fire, at sea and in the river, by cutting veins, homicide devices and poison).

Among the causes of the death of lovers can be (the false news of the death of the beloved, the severity of mourning and illness, the proof of love and loyalty, and the unwarranted zeal and prejudice of the family).

Historically, natural deaths have been sporadic in all periods and it is not possible to say when they were severe or weak, but suicide was not seen among of the Iranian descent in the two fifth and eighth centuries, but in the tenth and eleventh centuries it was much. The reason for that, Can be considered in the cultural relations between Iran and India and familiarity with the set of Indian poems, especially in the Safavi era. Also, more than half of the murders date back to the tenth to twelfth centuries, which is probably due to the familiarity Iranian poets with Western works and the existence of various other forms of death. Death has not been seen in the form of suicide or murder among the systems of Arab descent, and although pre-Islamic Arabs were the ones who killed their children and also were very zealous and prejudiced, but the only death In the Arabs poems, is natural death, which can be attributed to the emergence of Islam in this land.

## **References**

### **Books:**

The Holy Quran

Ahli Shirazi, Mohammad; Poetry Divan; Correction by Hamed Rabbani; Tehran: Sanaei 1344.

Akbarian, Mohammad Ali; Aziz and Negar; Edited by Yousef Alikhani; Tehran: ghoghnoos, 2006.

Assar Tabrizi, Mohammad; Mehr and Moshtari; Edited by Reza Mostafavi Sabzevari; Tehran: Allameh University, 1996.

Attar Neyshabouri, Fariduddin; Elahiname; correction by Helmut Ritter; Istanbul: Maaref Press, 1940.

Bahar, Mehrdad; Research in Iranian mythology; Edited by Katayoun Mazdapour; Ninth edition; Tehran: Agah Publishing, 2012.

Campbell, Joseph; Oriental myths; Translated by Ali Asghar Bahrami; Tehran: Javaneh Roshd, 2010.

- Eini,kamal;; Homay and Homayoun; Tehran: Iranian Culture Foundation, 1348.
- Erfani, Abdul Hamid; Pakistani love stories; First Edition; Tehran, 1340.
- Gorgani, Fakhreddin Asad; Weiss and Ramin; Edited by Magali Todova and Alexander Guakharia; Tehran: Iran Culture Foundation Publications, 1349.
- Haddad, Hussein; The story of Khosrow and Shirin Nezami Ganjavi; Correction of Tehran: Ghadyani, 2012.
- Jamali Dehlavi; Masnavi of Mehr and Mah; Edited by Seyed Hesamuddin Rashedi; Rawlpendi: Iran-Pakistan Persian Research Center. 1353.
- Jami, Abdul Rahman; Salaman and Absal; Bombay: Ghayema Press, 1976.
- Khosrow Nameh; Edited by Ahmad Soheili Khansari; Tehran: Marvi, 2535
- Larbon, Qasem; The epic of love and war; Tehran: Payam, 1984.
- Maktabi Shirazi; Leyli and Majnoon; By the efforts of Kermanie Koochi; Tehran: Information, 1312.
- Nezami Ganjavi; Leyli and Majnoon; Correction by Behrooz Servatian; Tehran: Amirkabir, 2007.
- Noii Khabooshani, Mohammad; Sooz and Godaz; Edited by Amir Hossein Abedi; Tehran: Iran Culture Foundation Publications, 1348.
- Pirnia, Hassan; History of Ancient Iran (Detailed History of Ancient Iran); Tehran: Negah, 2012.
- Propp, Vladimir; Morphology of fairy tales; Translated by Fereydoun Badrei; Tehran: Toos, 1989.
- Safa, Zabihullah; Varagheh and Golshah; Tehran: University of Tehran, 1964.
- Sajzi Dehlavi, Amir Hassan ;Divan ;Correction and margins of world daffodils; Delhi: Persian Section Publications, 2003.
- Sattari, Jalal; Majnoon love situations; Tehran: Toos, 1987.
- Seirafi, Suleiman; Series of histories or news of China and India; Translator Hassan Qarchanlu; Tehran: Asatir, 2002.
- Serwatian, Behrooz; Explaining the secret of Attar Neyshabouri's logic of bird; Tehran: Amirkabir, 2005.
- Shoushtari, Mullah Khata; Mashooghe Banares; Edited by Hassan Zolfaghari and Parviz Arastoo; Tehran: Cheshmeh, 2009.
- Soroush, Seyed Nasrollah and Shahriar Naqavi, Seyed Heidar; Urdu-Persian culture; Isfahan: University Press, 1994.
- Vahshi Bafghi, Kamaluddin ;Divan ;Correction and introduction by Saeed Nafisi; Tehran: Third Edition, 2013.

Wall Mickey, Telsey Das, etc ...; Ramayana (India's oldest romantic epic text); Correction of Binkeh and Perakash; Tehran: Alaste Farda Cultural and Artistic Institute, 1999.

Zolfaghari, Hassan; One hundred Persian love poems; Tehran: Charkh Publishing, 2015.

**Articles:**

Baba safari, Ali Asghar and Salemian, Gholamreza; "Seti and its reflection in Persian literature"; Journal of Mashhad Faculty of Literature and Humanities; Spring 2008: pp. 49-74.

Ghaemi, Farzad and Ghavam, Abolghasem and Yahaghi, Mohammad Jafar; "Analysis of the symbolic role of water myth and its manifestations in Ferdowsi's Shahnameh based on the method of mythological critique ";N 165; Literary essays; Summer 2009: pp. 48-67.

Gilande, Susan and Roozbeh, Mohammad Reza and Heidari, Ali; "Setti of consecutive ritual deaths"; Subcontinental studies; fall and winter of 1397: pp. 139-158.

Jafari, Younes; "Seti"; Armaghan; Volume 42; N 9; Delhi, India; 1352: pp 585 -592.

Javani, Asghar; "Indian Seti Tradition in the Mural of Chehelstone and Sooz and godaz Masnavi"; second year; N3 ;Art Research of Isfahan University of Arts; 2012: pp. 1-10.

Latifi, Abdul Hussein; "Rites and rituals related to death in Hinduism ";n 19 ; Year 6; Quarterly Journal of Subcontinental Studies; 1393 :PP 85.۱۰۶- Matini, Jalal; "Butterfly and candle"; Iranology; Sixth year; N4 ;1373 :pp. 780-794.

Shahriar Naghavi, Zahra; "Sooheni and Mehinwal ";N۷۶ ;Helal ; winter1346; PP 37-34 .

Waezzadeh, Abbas; "Classification of Persian love stories"; Literary criticism; 1395: pp. 157-190.

Zarghani, Seyed Mehdi; "Majnoon personality analysis ";n 162; Cultural Universe; April 2000: pp. 12-19.

Zia, Mohammad Zia; "Sesi and Penon ";n 21 ; Helal; 1336: pp. 44-37.

Zolfaghari, Hassan; "Reflection of Mahmoud's love for Ayaz in Persian stories"; N 17 Journal of Lyrical Literature; 1390: pp. 53 -76.