



The two-way relationship of love and morality in the personality of women in Khosrow and Shirin Nizami

sekofaYaghmaei¹, Mahmoud Sadeghzadeh², Hadi Heidarinia³

Received: 23/8/2021

Accepted: 10/1/2022

Abstract

This research aims to analyze and investigate the two-way relationship between love and morality in the character of women of Khosrow's and Shirin Nizami's systems in a descriptive-analytical way and with a library method. By examining the poem of Khosrow and Shirin, we can conclude that this poem is based on the love between people and the topic of ethics and moral virtues has a high position in this story. According to the structure of the story, Nizami has written the story in a suitable format for indirectly projecting ideas and teaching moral issues to the readers.

Keywords: *Nizami, Khosrow Shirin, woman, personality, ethics, romantic poems.*

¹- PhD student in Farsi language and literature, Yazd branch, Islamic Azad University, Yazd, Iran. Email: sh.yaghmaee@iauyazd.ac.ir orcid: 0000-0003-3197-4900

²- *corresponding author*. Associate Professor, Department of Persian Language and Literature, Yazd Branch, Islamic Azad University, Yazd, Iran. Email: mdz_41@yahoo.com orcid: 0000-0002-5651-3150

³- Assistant Professor, Department of Persian Language and Literature, Yazd Branch, Islamic Azad University, Yazd, Iran. Email: Heidari_hadi_pnuk@yahoo.com orcid: 0000-0002-1733-8126

Extended Abstract**1. Introduction**

Criticism, which is the knowledge to assess the positive and negative aspects of a work, is divided into different branches such as artistic, social, moral criticism, etc. One of the important topics of moral criticism is to examine the content of literary works in terms of moral and religious beliefs and the writer's or poet's insight in this field. Ethical teachings have been effective in directing human behavior, and human historical experience shows that any society that deviates from the category of ethics and diligence will suffer irreparable damages. The importance of this issue has caused a large amount of religious texts and divine books to be devoted to moral teachings.

Persian literature has always been a suitable platform for expressing moral issues in different forms, sometimes directly and through the writing of special moral treatises and treatises, and sometimes indirectly, including poems and stories. have been.

Romance poems, which are the manifestation of Persian lyrical literature, are not exempted from the influence of human values and moral concepts, and therefore the study of this influence will be important to clarify, to what extent and how Persian literature in this area is based on moral principles and rules. The effect is accepted. This type of research will correct or complete our mental understanding of lyrical literature. The purpose of this research is to investigate the dimension of moral orientation in the character of women in Khosrow and Shirin, and an attempt has been made to clarify the effect of moral concepts on the character of women in Khosrow and Shirin.

Research questions

- 1- To what extent was Nizami influenced by moral standards in creating his fictional characters?
- 2- To what extent does the military consider itself obliged to observe moral principles?
- 3- What effect did moral standards have on the course of the military story?
- 4- What are the moral virtues and vices mentioned in the story of Khosrow and Shirin?

2. Literature Review***Analysis of love and ethics in Khosrow Shirin***

In the system of Khosrow and Shirin, the relationship between love

and morality is a two-way relationship, and this can be understood from the analysis of the moral performance of the characters in the story. "Love is a single truth from the point of view of Nizami and many thinkers from the 6th century onwards. It is a meaning that is common in all the creatures of the world and it is in the maker or the creator as well as in his creation or his creations. Therefore, Nizami believes in the theory of the unity of love" (Pourjavadi, 1370: 335). He considers the ultimate possible virtue for man to be the virtue of love, the least characteristic of which is that it saves a person from self-centeredness and selfishness and causes He becomes perfect.

The effect of morality on love

The effect of morality on love can be seen most of all in the presence of Shirin. Loyalty, patience and most importantly, chastity and chastity are the most important manifestations of the effect of Shirin's moral beliefs on her love. In this poem, Nizami emphasizes the virtue of chastity by cultivating the character of Shirin, and throughout the story, his tone is such that he makes Shirin appear justified in being ascribed to this virtue.

The effect of love on morality

Describing Khosrow's character, Nizami describes the process of transforming sensual virtual love into human virtual love and shows that the power of change lies in the essence of love. For this reason, his love story appears as a mystical love. A story in which virtual love is a means for the evolution of the soul.

A military view of a woman's personality

In this system, two different and contradictory views of women can be found. First, the usual and familiar look that can be found in most ancient texts; A look that sees a woman as short-sighted, benefiting from the charm of beauty and cunning, unfaithful, dishonest and deceitful, and for this reason, such a woman deserves to be punished:

He said to Gilan, "No woman."
Mention the woman, but because he will fight
Don't be disgusted by the woman
Such a woman who never gets up
(nezami, 1368: p. 288)

But what is spoken in the condemnation of the woman in this poem are the words of the characters and the direct statement of the person.

A poet and contrary to the belief of some, "indicating his patriarchal thoughts" (Youssef Ghanbari, 1389: p. 156). is not.

sugar

Shaker is a fictional character that has no place in history and is "probably the creation of a military mind" (Ahmadianjad, 1375: p. 29). Shaker's character is that of a careless woman. The nobles of Khosrow's court, describing him, list his faults as being everywhere and "being arrogant with the specific and the general":

Page | 48

May you rest in peace

Do not break with anyone because of kindness
Cho Lale will win the cup with everyone
That person will not destroy Khan and us
(Military, 1368: p. 279)

Although she is not a famous woman; But he is bold and shrewd, and in addition to the fact that the king makes the kingdom his shrewd toy, his frankness and honesty are such that he tells him his fault recklessly and lays before him a solution to cure his foul mouth.

Sweet moral qualities

Nizami tries to develop Shirin's personality as he wants and to give her a face that differentiates her from the dominant image of women of her time, where women are considered to be uncommitted and crooked and unfaithful. Shirin is introduced in terms of a well-developed and decisive personality and finds two earthly and heavenly faces. It is to God. The advantage of this female face is that it has two earthly and heavenly aspects. That is, it appears in a human symbol and also in a superhuman form. It is both the source and subject of earthly love and also the medium of heavenly love and belonging to the essence of truth" (Okada, 1995: p. 734).

Avoiding sin, thinking about the future

Although Shirin considers his love as a heavenly destiny and destiny; But this belief is not an excuse to indulge in the pleasure of sin. The dominance of wisdom over Shirin's existence and his loyalty to the oath he took with Mehin Bano forces him to exercise self-restraint. Therefore, he decides to try as much as he can to avoid sin, and if he doesn't succeed in this task, he should at least be happy that he has fulfilled his duty.

Chastity and piety

Shirin is not free from the temptation of the soul, and there is a conflict between good and evil, love and lust. Shirin comes out proud in front of the first test of love and does not betray the love that has not even seen her in such a way that Shirin's chastity and her non-surrender cause

Khosrow to fall in love with her in spite of various infidelities and intrigues. leave Khosrow finally bowed down in front of the elders in front of Shirin's chastity:

My life is pure with this kindness

Who knew you lived like this?

(Military, 1368: p. 386)

Acceptance, respect for the wisdom of elders

Shirin is wise and admirable. He accepts the motherly advice of Mahin Bano, and he also has it in his heart not to give in to sin. In this way, he swears to Mehin Bano that even if he cries blood in love, he will not be anything other than Khosrow's legal mate. An oath that he keeps until the end of the story.

Maintaining self-esteem and human pride

Shirin's chastity and not surrendering to Khosrow's whims is an example of the respect that Shirin holds for himself. Even though he is a prince and has no father or brother to stop him from sinning because of their fear. But she is never willing to forget her originality and decency and knows that her value is much more than Khosrow's other women and concubines.

Belief in God

The psychological analysis of the poem shows, "Shirin has a religious personality and is stronger than Khosrow in terms of having a "superior self" and a moral conscience" (Iqbali and Qamari Givi, 2013: p. 12). The fear of God prevents him from sinning and he is afraid of the Day of Resurrection. In his effective and heartwarming prayer, he talks to God about his sorrow and asks him for the way to salvation. He asks God to satisfy him according to his will; But don't put too much pain on him.

Cleverness and knowledge

Shirin is very sarcastic and clever and has a calculating charm; Because she wants to become Khosrow's wife by maintaining chastity and find peace by his side. Khosrow also knows, although Shirin's tongue is sharp and rebellious; But his nature is tame. Even until the wedding night, Shirin maintains her wit and does not give in to Khosrow's connections, who were carrying her because of her drunkenness, so that Khosrow would discover her chastity in a sober state. Shirin's foresight is another manifestation of his cleverness.

Courage and courage

Shirin's courage is such that she tries to find a way to get her beloved man and runs away from Armenia alone, without informing her aunt Mehin Bano. His act of hiding in the spring and not being afraid that a stranger's eyes will fall on him also shows his boldness and recklessness; The most important sign of his recklessness is avoiding accepting the love of the greatest and most important official of a country and ignoring his will and refusing to perform the usual role of women in submitting to the will of men.

Patience in hardships, humility in love

Shirin passed various tests in life. The test of love, the test of separation, the test of power (observing justice in the government and abandoning it for love and fear of inability to manage the government) and tolerating a rival in love. These trials and tribulations refined Shirin and brought love to the stage of development. Although he was a prince and lived his life in pleasure, in the way of Khosrow's love, he submitted to many hardships and gave up everything for the sake of love.

Justice in government

After reaching the government, Shirin promotes justice and fairness; It frees the prisoners and removes the custom of oppression; He collects ransom and taxes from farmers and merchants and he does all this with the belief that the prayers of the subjects are better than the wealth of the world. From the influence of his justice in the world, the purity and order of the ruling It rules.

Advising, seeking knowledge

In his old age, Shirin learns 40 instructive and moral points from Kalila from Boghour Omid, and he advises Khosrow to stop being cheerful and try to gain knowledge, he warns him against oppressing the recluses and cursing them. Because the curse blows away the kingdom. Shirin is Khosrow's helper in difficult moments. He comforts him and serves him, and in the manner of the people of solitude and mysticism, he avoids grieving and says that until the last moment, there is hope for salvation and one should not add to one's hardship and suffering by grieving.

Loyalty in love

The loyalty and true love of Shirin is revealed from the fact that even though he knows that Khosrow has a secret and thousands of secrets, he does not give up his love and endures years of suffering. Nor is he seeking to make Farhad a means to heat his love market and compete

with Khosrow. After Khosrow's death, he cleverly deceives Shirouyeh to get out of the trap of marrying him. Then, after removing Khosrow's body, he curses his liver so that he will be by Khosrow's side forever and become a great example of loyalty in love.

Sweet maids and Khosrow

Shirin's maids who, in fact, reflect Shirin's personality traits, because Shirin is chaste and away from men. They are loyal to Shirin and strive for her comfort. They have no equal in bravery and have such freedom of action that their social status is equal to that of men. They are as skilled as men in hunting and polo, and they are equal to Khosrow and his companions.

Mary

In Nizami's narration, Maryam is hard-hearted and firm in prejudice; However, Maryam is an innocent woman who is trying to save her married life and her enmity with Shirin is not out of malice. Maryam is a strange woman in Khosrow's life and she was never treated as she deserved. She is a woman whom Khosrow married for political reasons and based on logic and reason.

Mehin Bano

In the military narrative, she is a judicious, kind, powerful, advice-giving woman, and in the position of a compassionate, pious and knowledgeable mother. The biggest moral action of the story is in his truth. He is the one who calls Shirin to chastity and his struggle of love and lust continues until the end of the story. Mehin is a pure and pure lady. He advises Shirin that the world needs good and bad and he does not know that the world has many tricks in its head.

In depicting the character of Mahin Bano, Nizami puts forward another of his distinct thoughts, and that is the issue of women's rule, which the prevailing opinion about is the impermissibility of women's rule; But Nizami presents a different point of view by depicting women-kings such as Mahin Bano in Khosrow's system and Shirin and Noshabeh in Iskandarnamēh. In his opinion, the basis of the government is thought and justice, and whether the ruler is a man or a woman, he must be born with these virtues and good morals.

3. Methodology

In terms of the method, this research is a descriptive-analytical one, which was done with the content and intellectual analysis of the work, and from the point of view of the goal, this research is fundamental, and

in collecting data and analyzing them from the document or library method. And it has been used through paper writing. In this article, the author has tried to address the two-way relationship between love and morality in the character of women in Khosrow and Shirin Nizami.

Results

Page | 52

In the system of Khosrow and Shirin, the relationship between love and morality is two-way. By removing and discounting the exclusively sensual and physical aspect of love, Nizami depicts a love that begins with lust and impurity and ends with chastity and spiritual development and marital love. Farhad's love story is also like the sublime of mystical love. In this way, the most famous Persian love story is the story of chastity and piety, and this indicates the influence of Islamic beliefs on Nizami's mind and his commitment to literature. The effect of morality on love can be seen most of all in the presence of Shirin. Loyalty, patience and most importantly, chastity are the most important manifestations of the effect of Shirin's moral beliefs on her love.

In the study of the two-way relationship between love and morality in the character of Khosrow and Shirin women, among the reflected moral virtues, belief in God, chastity and courage are at the top, which is in harmony with the religious character and military-oriented thinking. In the text of the story, the virtues of loyalty, wisdom, self-esteem and giving advice are reflected much more than other statements, which are in harmony with the atmosphere of the story. Cunning and trickery are also reflected among the most important vices that are related to the story of love. In virtues, individual ethics and in vices, social ethics are more reflected.

In the system of Khosrow and Shirin Nizami, two different and contradictory views on women can be observed, the view that sees women as short-sighted, cunning, unfaithful, and unlovable and is a reflection of society's opinions, and the second view that revives the personality of women and It is a distinguished and distinguished military look. In this system, the virtues of women are reflected more than the virtues of men and their vices are less than the vices of men. In short, the moral characteristics of the female character in Khosrow and Shirin's poetry can be expressed as follows:

- The virtues of gratitude, truthfulness and frankness, chastity and belief in God, and its vices are promiscuity, usury, deceit and trickery.
- Sweet virtues, courage, chastity and piety, loyalty, patience in the face of hardship, humility, shame, admonition, respect for the wisdom of elders, thinking about the future, belief in God, wisdom and wisdom,

maintaining self-esteem, giving advice, seeking knowledge, fairness and justice in government, art and It is artistic and has no moral vices.

- Khosrow's maids lack moral virtues and their vices are lying, impurity, jealousy and envy.

- The virtues of maidservants are sweet, chastity, loyalty, bravery, godliness and no moral vices.

- Maryam lacks moral virtues and prejudice and callousness are her moral vices.

- The virtues of Mahin Bano, bravery, magnanimity and forgiveness, hospitality, chastity, wisdom Wisdom and knowledge is an admonition and lacks moral vice.

References

Ahmadnejad, Kamel; Analysis of military works, second chapter, Tehran: Paya, 1375.

Tharwat, Mansour; The treasure of wisdom in military works, Tehran: Amir Kabir, 1370.

Riyahi, Lili; Heroes of Khosrow and Shirin, second chapter, Tehran: Amir Kabir, 1376.

Zarinkoub, Abdul Hossein; Pir Ganja in search of nowhere; Ch II, Tehran: Sokhn, 1374.

Satari, Jalal; The shadow of Izot and Shukrkhand Shirin; Tehran: Marz, 2013.

Saidi Sirjani, Ali Akbar; The image of two women; 6th Ch., Tehran: Pikan, 1379.

Gholamrezaei, Mohammad; Lyrical stories in verse from the beginning of Dari Persian poetry to the beginning of the 7th century; Tehran: Fardabah, 1370.

Ferdowsi, Abulqasem; Shah nameh; The fifth chapter, by the efforts of Saeed Hamedian, Tehran: Qatr, 1379.

Nizami, Elias bin Yusuf; Khosrow and Shirin; Corrected by Barat Zanjani, Tehran: University of Tehran Publishing House, 1368.

articles

Iqbali, Ibrahim and Hossein Qamari Gavi; "Psychological examination of three Persian lyrical systems", Persian Language and Literature Research Quarterly, Vol. 2, 2013, pp. 1-16.

Amir Ghasemi, Mino; "Some Elements of Tragedy in the Story of Khosrow and Shirin", Proceedings of the International Congress of the Ninth Century of Nizami Ganjavi's Birth, Volume 1, edited by Mansour Sarwat, Tabriz: Tabriz University Publications, 1372, pp. 78-97.

Okada, Emiko; "The Image of a Woman in Persian Taghzali Poetry", translated by Hashim Rajabzadeh, Ayendeh, Year 12, Vol. 11, 1365, pp. 721-734.

- Porjavadi, Nasrallah; "Sweet in the spring", Danesh Publication, No. 64, 1370, pp. 146-255.
- Javadi, Ziauddin; "Shame and Azram in two lyrical works of Weiss and Ramin and Khosrow and Shirin", Kihan Farhangi, Vol. 145, 1377, pp. 20-25.
- Reza, Inayatullah; "Religious Policy of Khosrow II Parviz", Farhang, No. 43, 2011, pp. 1-20.
- Taghiani, Ishaq and Samaneh Jafari; "The sweetest wisdoms of Khosravi in the most lyrical work of Nizami, Amir Khosro and Hatfi", research paper on lyrical literature, University of Sistan and Baluchistan, year 7, no. 13, 2018, pp. 39-69.
- Karmi, Mohammad Hossein; "Study and analysis of Shah-Zen in the military perspective", Bostan Adab, Volume 2, No. 2, 2009, pp. 133-159.
- Loimi, Soheila; "Ethical orientation in prominent characters in the system of Khosrow and Shirin", Ethical Researches, Vol. 2, 2016, pp. 189-208.
- Nowrozi, Zainab; "Examination of female character in military poetry", Association for the Promotion of Persian Language and Literature, Term 10, 2014, Birjand University, pp. 503-515.
- Youssef Ghanbari, Farzaneh; "Analysis of female personality with a perspective taken from analytical psychology in the system of Khosrow and Shirin", Women and Culture Quarterly, Vol. 24, 2014, pp. 109-121.
- Youssef Ghanbari, Farzaneh; "Is Shirin's voice the same as military thought?", Literary Thoughts, vol. 4, 2009, pp. 141-156.
- Nikobakht, Naser; Ramin Nia, Maryam; "Ganjavi's ideal military woman in the sweet mirror", Social-Psychological Studies of Women (Women's Studies), Vol. 4, 2008, pp. 139-157.
- Pak Nia, beloved; "Khosrau and Shirin from a Feminist Perspective", Journal of Women's Studies (Journal of Women's Studies), Vol. 1, 2016, pp. 115-142.
- Fatemi Seyedhossein, Draper, Maryam, "Review of the structure of characters in Khosrow and Shirin Nizami", Literary Essays, No. 4, 2018, pp. 53-77.
- Jodi Nemati, Akram; "Woman in the Mirror of Persian Poetry, Strategic Studies of Women, Vol. 12, 2010.
- Heydari, Betul; "Research and analysis of moral concepts in the romance poems of Persian literature until the end of the 6th century AH", master's thesis, supervisor Seyed Mehdi Noorian, 2013, Isfahan University.
- agriculture, narcissus; "Analysis of the six moral virtues in the system of Khosrow and Shirin Nizami with an emphasis on the educational style of Martin Seligman, Islamic lifestyle with a focus on health, Vol. 1, 1400, pp. 61-77.
- Moayed, Heshmat; "Maryam and Shirin in the poetry of Ferdowsi and Nizami", Iran-Shenasi, Vol. 3, pp. 526-539.