

Metamorphosis Reviews of the Themes of Khosrow and Shirin Story of Nizami in Farhadnameh of Arif Ardabili

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Abstract

The story of Khosrow and Shirin of Nizami is love story and perfection orientation Khosrow by Shirin. Khosrow is the king seekers enjoyment and pleasure objects, placed as a seeker on the path to Shirin love, resistances of Shirin, faced with Farhad, distraction of Shekar and finally union with Shirin, has been polishing Khosrow's character, will change him. This story has attracted the attention of various poets for centuries and numerous Nazira¹ of that composed. Arif Ardabili was one of those imitator². In this paper, these two effects are prominent themes were compared. It seems that Arif is the plot of Khosrow and Shirin Nizami, but with changes in the function of the characters has created in terms of themes, has created another Vis and Ramin.

Key words: Themes, Khosrow and shirin, Arif ardabili

1. The story is written in imitation of another story
2. A poet who has imitated

INTRODUCTION

Khosrow and Shirin of Nizami is a perfect example of committed literature, which has high literary value and also enjoys the backing of strong intellectual and ideational. Approach of Nizami, is educational - legal. This means that, following the presentation of ideas, is propaganda and teaching, but is used to create a shell of lyrical charm. It makes the combination of fantasy and reality literary material. Khosrow and Shirin is also a combination of history and myth. Historical events combined with individual and collective experiences of the poet's inner world and poet. Since it is a wise sage, is the effect of a strong word and meaning. Nizami by the creation of Masnavi of five, revolutionized that has lasted for centuries.

“In Persian literature this way intone ancient stories and rearrange them in new traditions, has been a long official and print verification at the famous old stories told and everyone friendly, great orator is called. New versions of this narrative that common, species that have created fresh and new, everyone to his place from the standpoint of speech and narrative value, are valuable and important and it is instructive to compare them together: And also the narrator of the story selection and interpretation of ancient and modern rearrangement of its components in the series, examined. It is also sometimes combined light upon the way social concepts and meanings and light on the way the human mind works.”(Mozdapoor, 1992: 409) An imitator of Guyana, Khosrow and Shirin of Nizami, Arif Ardabili that in the eighth century, «Farhadnameh» made to order. Contemporary Arif Ardabili was Sultan Awais Jalayir and from Azerbaijan. First on court of Sultan Awais Jalayir and then with invitation of Shirvanshah *Kaykavus* bin Kayqubad (745-774) went to Shirvan and was a teacher for his son. Arif was appointed to compose Masnavi by «Farhadnameh» Khosrow and Shirin weight, Hajj Mosada Mahzouf, and it ended the year 771 AH. This Masnavi, written in 4339 verses. Poet says about the source

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of his narrative: When your city, Ardabil, to beg Kavos, Shirvanshah, which he had gone to train his son in the sight of sculpture was a descendant of Farhad that his work, finds a book about the legend of Farhad that Khosrow and Shirin of Nizami narrative that is the overall difference. The legendary poet likes and it will take discipline and affords it «Farhadnameh». Farhadnameh has two parts: Farhad and Golestan and Farhad and Shirin. The poet claims that the insistence of friends' pen is for writing the second part, or he has no desire to compose it. He pretends it does not claim to Nazira say. Nazira is not only a poet but in fact discussed the general framework borrowed the story from Nizami but it also has the reputation of Nizami story. Poet although the professor Nizami in the speech he confessed, but the reason was that he scaly in the face of Shirin and Farhad true and Khosrow, is a fictitious legend. Arif Ardabili the evolution of literature after the military, is an interesting phenomenon. If Nizami system, has extensive historical knowledge about Khosrow and Parviz, in effect Arif Ardabili, Farhad and myths that has been practiced in Azerbaijan about him, so Farhadnameh can be named as a memento of the oral literature of Azerbaijan in that period, especially in Golestan story based on the narratives and legends that are among the common people, have been composed. Arif story in Nazira that is written among the school of Nizami, distinct and noticeable. So, we decided to look at two poets theme and intellectual foundations.

THEMES

Themes is thinking or intellectual structure that the story is based on its shape. "I think the theme of the story or theme or message when it interpreted the story, the author's point of view and orientation relative to the subject of the story." (Mastour, 2007: 30) Discover the theme or meaning of a work involves the relationship between work and the world outside it. A story is always unique, always a special case. If we as non-story, description or mere dialogue from the story to unearth clues is likely that among these clues, the most obvious effect is the same subject. (Scholes, 2008: 24). Gorky wrote: "themes, the idea is to be obtained from the author's experiences, idea that life itself put at his disposal but his impressions in store for raw materials is formed, he raises to try to bring it into a new form." (Mirsadeghi, 2006: 177) Sometimes the theme is embodied in the main character, but sometimes fiction themes is not clear and get the recognition they need to reflect very much. Some of the stories are devoid of substance, but such stories will not be successful and effective. Writers often express the themes in their works eschew explicit and implicit methods for image and describe it, there are, for example, the content of the thoughts, behavior and fantasies characters are added and the reader through the reading and interpretation of these

thoughts and get the story, the theme realized it. Because the writer is addressing the theme more elegant and more implicit impact on the reader more.

The Theme of Khosrow and Shirin of Nizami

Nizami by narrating king's private life and the quality of his love and the consequences that followed these events; this wisdom has expressed that love and politics together is not allowed. He wants to show the face of a love marriage with the King of Kings is not a love match, and as the love interest, obedience to follow his lover. For the king who has absolute power, acceptable Love means obedience to the beloved and admit defeat. Hence, the king of romantic marriage would be easy to load. According to ancient belief and a strong foundation of love and marriage is Manaljm. Because "marriage is a matter of thought and love, something spontaneous, and the confluence of two events is rare, if realized, as the fruit of faith and wonderful phenomenon." (Sattari 2004, 93) Concept of love in Persian literature often slave or mistress, or with slave girls and servants. In fact, marriage, love, lover and wife in culture are also two issues separate from one another. Thought to be born of the spirit of classical literature duty of married and raising a child knows not to love games and weddings often take place on the basis of expediency. Dame and woman must be fertile and finds motherhood officials. As Keikavus the fourteenth Qaboosname as "in love" and the Twenty-sixth "in faith of women want "is written, and to completely separate the two issues are addressed: "Know, O son, who was one subtle taste, not love, than love with. But you jump up so that you do not love, if expensive, and if you love fine of not avoid in love with pain. So if you happen to be when the days of good time with someone, you do not set your heart and your continuous love nature and permanent loss of teaches printing houses do not desire that this be wise not work. Love is the reason as Muhammad ibn Zakariya says in Taghasim Al-Elal causes that have joined the cause and remedy for love day, and the burden down, and the long journey, and constantly having suffered himself, to enjoy a lot, and what is left. And know that the friendship of the people always fall in love with when I was happy and was always involved hardship. to fall in love, do not jump now. If you love somebody, love somebody of time that the friendship is worth. Beloved himself, Ptolemy and Plato, but it should not be a source of wisdom is slight and does not know that Joseph Jacob, but as it should be sweetness and grace." (Keikavus 2007, 85-80)

But Keikavus about marriage and women getting something else:

"And when the woman wanted, a son of thy good self-esteem. But since you're asking women to seek [financial]

not women and not women seeking ultimate goodness that to be a good lover. Clean nature and puritanical women should be goodwife and labelling friend pious and short hands and short language and content handler was right to say: Bless the good woman of the house for the good life. and women should and should not that she was asked, however mistress of any nature that the woman should not wanted. However, the lust of the slave girl who can buy and spend several are suffering. Must be a woman, and the all-wise, housewife and mother and father have seen God Code, to such a woman finding no fault in him the desire and effort now not to ask him.”(Ibid: 130-129) From here we can understand the overall vision of Iranian society towards women and mistresses in a Qaboos that review of wisdom and practical wisdom Iran in the fifth century. It is common not only in Iran but throughout the world. “The book, which the author in the history of the famous mistress of the great kings of France from the sixteenth to the eighteenth century wrote, it follows that the wives of kings, queens, who were married according to their political interests, all were born naturally large. But a lover of beautiful women and the grassroots. But the Kings were more complacent and capricious softhearted to fall in love.” (Sattari, 2004: 60) So beautiful and vulgar mistresses were usually and king had with them the love match and female, was born and raised genuine and has been done on the basis of expediency marriage.

In summary it can be said:

1. Marriage and conjugal love are two separate issues together.
2. The sum of these two categories is miracle species.
3. Marriage is a matter of expediency, tact and with subtlety.
4. Love is something that occurs spontaneously sick.

Khosrow is an authoritarian monarchy, from consultation, pass for a sensible and brave that cares about its goals, is a perfectionist, seriousness and against any action, show a reaction. He is the head of state is the king, the king's personal life is beyond the attention to the internal and emotional issues and in the graph of emotions, sadness and grief is not personal, this is one of the most important political principles men. But love of Shirin for Khosrow challenge, he is involved in feelings and emotions. Requires that the acquisitive character is king. But love Shirin, Khosrow invite devotion. Shirin is a woman who, through love, to seek a political role. Khosrow looking to escape from it and separate this two. He is the voice of the heart and alert mind because he knows Shirin is not involved in her husband's position, hence his soul is trying to admissibility and the weapon of reason, prevent this from happening, but prevents Shirin strength and wisdom and tact him.

What must joked property Quicken/Who should honor me because I

That his raven sitting on a lump of earth/Is the wife of Peacock, Peacock

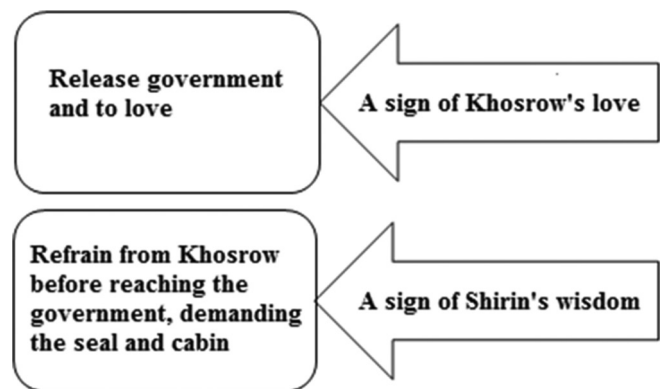
(Nizami, 2006: 347)

Shirin insisted to connect these two issues together. She did everything he could to achieve his goal to Khosrow spiritual emotion is involved.

You are the King's royal love/But it's not love

Reversible is simple virtual/That is beloved enough in the world (ibid.)

Married king is a major political issue and should be good for the public. The same thing was going to marry the king's daughter, but the marriage with Shirin decisions that are good for the public. He is able to love and to regulate their emotions and control or tame Shirin according to your wishes. Khosrow tries to provide himself with another love, He's jealous love with Shirin tries to rouse. Shekar which even the name is selected carefully by the court implicitly to be introduced to Khosrow presence in the lives of Khosrow pale and distracted mind. If moral prejudices aside, also not so positive towards the absolute power of the king to ignore, it comes in a comparison between Khosrow and Shirin, Khosrow is smoother and more honest. Joiner's because they are constantly thinking, but Shirin aspiring queen and her lover in the head for different leads to follow to reach their goal.



Ethical criticism about Shirin and try to show the face smooth, bright either by imitators or by commentators and scholars of literature, Nizami depicts what is different. His self-control to become Queen. Shirin also like Khosrow Prince is like away from the taboos of Commons. He advised his aunt, Mahin Banu, maintain chastity, Khosrow and Shirin, also with descriptions of foreplay before the

marriage is to say, he just wants to follow to achieve the ultimate goal of bringing Khosrow not maintain chastity, for the princess who is blind, such men are feasting, hunting, chastity has a different meaning. Shirin social legislation of its time passes rather than having a luminous figure, a woman with tact. Khosrow want Shirin as with other unofficial wives's palace to be with her, but Shirin strongly opposed these demands. There are basically worshipping and serving them to the king in the court because the evidence has not been without their chastity and impurity. But it is Shirin attaining the Queendom, so that even when it comes to her love of pure Farhad, Khosrow ambition in mind. Khosrow after the death of Maryam, Shirin calls to the palace, Shirin urge union contract and the cab and constantly depends on the tail of his decency, Khosrow also in the position of marriage of Shirin is not with retaliation, someone who is comfortable with the particular and the general arrogance, rival Shirin. When Khosrow does not lend itself to marry by Shirin, Shirin showcases free and autonomous personality of his own. He is not affiliated with nor inferior to Khosrow knows, but tries to take control of their own destiny. His wit and wisdom of Maryam out of the way of you and loves clean game called Farhad and urge for stimulation is involved. In fact, she is a woman of character and determination to act together is freedom. He spoke productivity and eloquence, magic and charm, beauty and charm all the necessary facilities with a touch of patience in the service takes to reach your goal. «Shirin including those that to them,» she cum »fatal it can be said, means that men cannot resist her and forced her to the wishes of the people.» (Riahi, 1997: 93) But Shirin converts it into the main preoccupation of Khosrow Khosrow flaming passion there is in your quest. Khosrow marry tender and romantic soul away from self-interest. After marrying Shirin, we see moral perfection in Khosrow. It seems Nizami tries to show the influence of the elixir of love in the presence of Khosrow. Khosrow and Shirin love with the passage of time the two of them toward the sky, morality and love of neighbor leads. They find themselves in each other, and reach self-consciousness. This love, this spiritual journey, Khosrow of the prodigal prince, turns into the kingdom of a wise and knowledgeable. Nizami of love from heaven to earth, and that after experiencing it on the ground heavenly. This is the moral perfection of political decline. The king of love, sages and philosophers could not remain in power, because the requisite political man, the separation of love and politics. Nizami addition to the sentence that throughout the story that offers uncompromising love and politics, the story ended with mystical vision. Khosrow lives by giving the state of the king arrives. Shirin means for removing the veil from the eyes of Khosrow. Dancing and tattoo the body of Khosrow Shirin looking for a symbol of Khosrow achieve perfection and is similar to the Mystics wedding ceremony. Although

symbolic meaning Shirin joy to anyone but himself does not understand. Nazira although most poets Nizami's stories, and it simply did not understand the meaning of love tradition Khosrow and Shirin. Understand the character and quality of the love of a king Khosrow was out of the experiences of poet and audience and communicate with the whole story would not have been possible and convince the reader in later periods. The imitator were seeking to change the function of the characters and the characters change the story line which was accepted by the public and your name will be famous. Love of Farhad and his frustration was palpable and familiar. Thus gradually Farhad more prominent character and Khosrow was rejected and despised, however, according to the story's universal aspects of thoughts and ideas gradually disappeared and the folk aspects were added.

Themes of Farhadnameh of Arif Ardabili

As mentioned above Farhadnameh has two parts. The first section describes the loss of Farhad, a Chinese prince, the Christian girl named Farhad and Shirin games Golestan and the second part describes love after the death of Golestan. In this section, Shirin, the other lady is chaste and faithful. But the woman prostitutes atmosphere with love Frhadbh deals, and Khosrow against the pretense of modesty. System Nizami, F minor character story without an introduction into the story of a conspiracy in the short term rival and comes down. Farhad in this work is a devout lover who lives on the floor of inputs and greatest asset is his love and fascination, not wealth, not wealth and power base. Even his lineage is in doubt. Love of Farhad to Shirin an excuse to love and be humble. Arif Ardabili introduces Farhad as children Faghfour China after his father's death, the government snatched from the grip and unlike Khosrow, Parviz which stimulates the father of Bahram Chubin fighting to retake Shirin, Farhad handsomely from government eyes. He wears a picture of Golestan in love with him. And is the owner of the image. Although Arif narrates the life of Farhad, but the plot and character of Farhad. Khosrow one of the characters in Nizami. Faced with the same obstacles that Khosrow, Farhad also on his way out. Farhad also like Khosrow like to accompany Shaver leaving the country. Shaver in him to Golestan, who saw and loved was pictured earlier, the role of a mediator. Farhad marriage and Golestan Golestan father's condition. Farhad emerged victorious test and Golestan married. Farhad after the death of Golestan soon it makes to remember and stayed in the same place. Shirin an ambition he dreamed of as a child, along with Mahin Banu and brought him to the palace with the urge to get drunk to forget the sorrow calling. Shirin is also a shower in love with him and confidentiality. Shirin collaboration with Shaver out of sight Mahin Banu secretly talked to Farhad. He apparently waiting for

Nshst□ Khosrow's lover, hidden secrets with Farhad. Arif Ardabili knows Farhad as mourning the loss of her husband's heart burned Farhad knows that in the Shirin fescue coquetry and hypocrisy and debauchery behind him. Arif also describes the incompetent reign of Khosrow's eyes and he killed his father stretched desire. Adhere to the religion of Zoroaster. Azar Berzin to burn and has broken his letter, because Shirin come down from the throne and replaced him with Bahram and the infamous Shekar married. He thought the idea of Nizami (non-aggregated love and politics) and the tongue protest ignored and Nizami opens with praise for its Khosrow condemned. He won the palate and bring it strongly gallop to Khosrow. In his view it is so weak Khosrow and yet fascinated by the power that is forced into an alliance with Rome and marriage with Maryam. He was so weak that his mistress to appease Maryam for qualified candidates Farhad. He ignores the relationship between Shirin and Farhad. Not even the courage to weaker than its competitor of the way. Shirin and Farhad, bold and speak freely at the foot of the mountain. Khosrow Shirin is not from the heart and not your Farhad away. Farhad's death is significant. Farhad Iran will not be killed at the hands of the king, but the old woman and killed to avenge his son. It seems Arif this also undermines the symbolic power of Khosrow and he sees an old woman grew weaker. Arif Ardabili in place in Nizami's book. Also disrespect to Shirin and women and an insult to Khosrow of the weaknesses of his work. Arif Nizami by bringing their old excuse and cancel if Nizami bar introduces into account the inexperience and immaturity olds closet in love:

Nizami was to make sure we suspect/It was not love his vocation

There is never a hands/Hear attributes of the hand

We reveal what he thought was/To say his thoughts did not realize

Who knows describe being drunk?!/Hear drunk drunken anthem

(Ardabili, 1976: 138)

Arif narrative in appearance of Khosrow and Shirin Nizami, but he has the same functional changes its character in terms of the content of Vis and Ramin makes another. Imitator Nizami Ardabili among all athletic endeavor that is close to Vis and Ramin stories, and this is one of the important points Farhadnameh. Although the lyrical poets Nizami Serra particularly affected are Vis and Ramin, but none of his stories as being in violation with Islamic ethics and social conventions have not been close. Zolfaghari about Vis and Ramin says: "It should be noted that this effect contrary to the system of romance Nazira and not a follower. No poet's story is not meant to vogue, though indirect creation of Khosrow and Shirin Nizami

and other system has. "(Zolfaghari, 2015: 948) bold or daring City to stories, Vis and Ramin's attention. Arif limit to desires does not, and wherever the opportunity arises. According orgy allow visual story of love and pride that is associated with physical Joiner, offers. As the poet says, like his experience in his youth that is left behind. The most important difference of Arif Ardabili with Nizami seeks to provide moral of Arif story or philosophical thought - not mystical and the great similarity to the story of Vis and Ramin.

METAMORPHOSIS OF THE STORY OF ARIF ARDABILI

- Shirin sees Farhad to be interested in his children.
- Vis grew up from childhood with Ramin his love in his heart.
- Shirin and Farhad, Khosrow deceived and have secret meetings in collaboration with shower.
- Vis and Ramin, with guile and cunning to deceive the king of kings and their secret meetings in cooperation with the nanny.
- Shaver agent Contact lovers, wily and resourceful speaker, he is skilled painting.
- Nanny of Vis, agent contact lovers, resourceful, clever, charming and skilled hairdressers.
- Shirin against Khosrow self-righteous tone of his secret relationship with Farhad denies.
- Vis assures several times to the king of kings and swore that bad between her and Ramin is not practical.
- Khosrow of communication with Shirin and Farhad knows, but does not act for fear of Maryam.
- King of kings is aware of the relationship between Vis and Ramin, but cannot sever their relationship.
- Mainstream scene Shirin and Farhad secretly out of sight Mahin Banu and Khosrow, is its similarity to the companionship of Vis and Ramin away from the priest. Shirin and Farhad similarity of authoritarianism in the mountains and meet secretly in the garden like a lot of Vis and Ramin. (R. K Fakhruddin As'ad Gurgani, 1970: 165 and Arif Ardabili, 1976: 193-190)
- Mahin Banu given candidate to Khosrow Shirin dedicated to infidelity after leaving Farhad and Khosrow freely.
- Mother of Vis engagement her husband was forced to nominate your data and not afraid of not acting on the orders of religion.
- Shirin vengeful woman, she is unfaithful against Khosrow and his marriage to Maryam and neglect, to Farhad takes refuge.
- Prostitution of Vis with Ramin and tribulations of life with his response to her forced marriage with the king of kings old.

The cause of metamorphosis stories can be offered different theories:

- Arif is an epicurean poet that affected earlier Vis and Ramin and ancient literature to describe the love and union deals. He lived in an era in which society is prepared to accept this story. "The emergence of prostitution in literature and art should be promoted in society in public relations practice and ethics consistent method leniency and tolerance that without progress relative freedom that lead women to freedom of association of men and women is not possible. As far as the show evidence derived from Persian poetry, in the pre-Islamic period, some of the Parthian society, a society in which there was no trace of Vis and Ramin, and in the first half century of the Islamic era's fifth reign Kakuyeh and then Tugrul, the Seljuk dynasty (time of Fakhruddin As'ad Gurgani the Psalmist Vis and Ramin) And some cities in the neighborhood of Christianity (the closet at the time of Nizami and Mahasti, and Shirvan during Arif Ardabili), meets the above conditions have been more or less." (Khaleghi Motlagh, 1996: 55)
- Nizami to premier expressed the idea of love, which is perfection, love Farhad and Shekar offers: one merely physical, the other spiritual excuse to show that Khosrow and Shirin, not this and not love it, but combine the two together. Arif Ardabili your story idea is not Nizami and the old closet as a poet who praises Khosrow attacked, Khosrow humiliated and Shirin and Khosrow intends to love more than Farhad, traitor, but behind all these issues seem Arif poet, dissident and responsible. As a curious innocence and Farhad have been painful for all imitator, Arif impressed and has a hero in their own way Farhad. Farhad innocently killed without excuse and sin is like the story of the King and the Maid in Masnavi. Readers are feeling flushed and Goldsmith's death, with the exception that Maulavi slowly builds with the logic and reason of its readers. A strange voice when Farhad and to convey his palate outcry and gold of Arif force against Khosrow and material and spiritual evil king that all facilities are monopolized. Arif is sensitive poet, he, like all his pen owners are obliged to respond to contemporary issues knows "the artist is the one who will have a profound understanding of human life, thoughts and feel, deeply sensitive to the human experience and be able to experience in a high art form of expression." (Seyed Hosseini 1992, 303). When a strange of Arif, Farhad finds innocence and innocence, she becomes the story. Although in reality, with gold and force and Khosrow, Khosrows kind cannot be won but in the realm of imagination Shirin woman raises that Khosrow is merely the appearance of love, but love the natural beauty, charm and talent and art Farhad is erotic. Arif kind of beauty and art

in equal force and gold Khosrow and puts it to win it. Apart from being the poet's thought and philosophy of life is favorable or critical, openness, and candor of his speech expressing her spiritual states is remarkable. He has not poets "because to do otherwise it's going private", but bold and courageous and frank talks.

CONCLUSION

Nizami is a poet who believes in thought. He believes both physical and spiritual union. Khosrow Shirin love the king as the quiet beauty faces. King's private life not related to political issues and the union of the king should be for the general good. Shirin is not a viable option due to Queen. Khosrow marry Maryam Iran that the common good is to be united with Rome. But Shirin thistle thorns in her love of laughter. He wants Shirin as calm on your side, but Khosrow Shirin advocating is permanent. Khosrow with the knowledge that the King of love cannot be the property of the government, was under the influence of emotions and marry Shirin. Shirin's love from her face meant Khosrow. Nizami narrative elixir of love, Khosrow to the whims and excesses involved Kingdom mystic love and introverted seeking converts. Nizami wants to show love protagonist incident has caused a positive change. Love excuses and failure Farhad impressed readers and imitator's feelings. They are due to layer the story of the evil king Khosrow and Farhad representative of the common people - who were oppressed - saw. Thus, in the next Nazira after the hero Farhad and Khosrow characters came and pale or black. One of these corresponding works, Farhadnameh Arif Ardabili He had a fresh look at Farhad. Arif Ardabili Nazira However, like all other Guyana in the wake of strong character and undermining Farhad Khosrow went up, but the story completely changed. He changed the stories created other «Shirin and Farhad», «Vis and Ramin». Arif system in place is worthy of praise and attention. Especially the fact that Farhad folk narrative - which was common among the people of Azerbaijan - the order written down and part of the literary heritage and folklore of the region. However, in some parts of the story of Khosrow and Shirin in Nizami attacked and criticized, especially female has been criticized by readers.

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