

Vugar Ahmed

Doctor of Philology, Professor,

Chief Scientific Officer of Nizami Ganjavi Literature Institute of Azerbaijan
National Academy of Sciences

Position and Status of Shahriar in Persian Poetry and Literature

Shahriar's works, which have taken the poem of the twentieth century and generally Iranian literature into a new phase and a high peak, seriously affects literary movements and the growth of literature in different countries such as Turkey, Central Asia, Pakistan, Afghanistan, India, the Caucasus, etc. as well as national literature of these countries so that as much as millions of readers and lovers of poetry have enjoyed his poems, have been fed mentally and spiritually by them, have excited and enriched their innovative ideas. They are more interested in poetry by Shahriar's works. His works have attracted the passionate readers of poetry and literature to their interesting galaxy and has related them to the sun of with literary lyrics.

"Lyrics of Mohammad Hossein Shahriar are tightly related to the characteristics of the development and growth of literature of the twentieth century of Iran and dependence and have been formed by including the classical heritage in terms of the impact and relevance to the contemporary literary currents. Although Shahriar in all stages of his life have been anchorite and hermit, traditionally know as "Sufi-like and dervish-oriented", he has closely followed the changes and events taking place in Iranian literature, especially poetry, and has expressed his thoughts and stances

explicitly in essential areas and about the most important issues of the day and positions expressed and has stated his opinions. Therefore, the literary-historical importance of his poems and explicitly their exceptional importance, particularly in this regard, is understood and evaluated" (1, p. 5).

Mohammad Hossein Shahriar was born in 1906 in Baghmisheh neighborhood of Tabriz in the family of the famous lawyer of that period for Haj Miragha Khoshgonabi. Haj Miragha, Shahriar's father, was very fond of poetry and music. Kukab Khanum, Shahriar's mother, read folk, classical poetry, especially poems of Seyid Azim Shirvani for his son.

Shahriar firstly was educated in Tabriz and then went to Tehran University. In Tehran, he studied medicine in the Faculty of Medicine. At the same time, he revealed his talents and quickly has been known as a poet and people were interested in him.

Shahriar reached the highest summits of Iranian literature by versifying love poems, philosophical and wisdom elegies, and lyric couplets which can be compared with works of poets of classic literature such as the works of poets Hafez and Fuzuli and great prominent poets. He was able to versify in all forms and kinds of classical poetry, and has enriched literature in Persian and Azeri by his rich sonnets, odes, Masnavis, couplets, and quatrains.

"The reason why Shariar's works were well-known and acceptable in Iranian literature, in Iran and also in neighboring countries, undoubtedly is related to his services in expanding the use of lullabies Azerbaijani language and use of literary and creative language. In the creation of a new

creative generation, the role of Shahriar's referred services and activities Prince has never been low. In other words, Mohammad Hossein Shahriar, who literature experts call him "Hafiz of Turks", in his time had a unique role in bringing dozens of devotees and lovers of poetry" (2, p. 95).

According to academician Isa Habib Bagley, Mohammad Hossein Shahriar's immortal legacy, this great master of literature and poetry, is generally located in the rare repository of literature and culture in the world (3).

Iranian and Eastern scientists and orientalists of Azerbaijani prove that Shahriar is the great master of poetry who has conquered the highest summits of Persian contemporary poetry. His poems have been translated into several languages and have calmed the soul of the people. In today's world, few people can be found who are unaware or not interested in his poetry and works. Poetry's one of the greatest figures of Iran and Azerbaijan, great master of words, one of the elite and the elite field of world literature.

Asmyra Fouad, famous Shahriarist, has said about Shahriar that: "Shahriar's works, whether in Persian, or Azerbaijani, is like a mysterious sea that if you do enter into it, coming out of it is a difficult task, because it is very deep and endless ... I have tried to take some drops from the sea, however small, and I looked at his Persian poetry in terms of the art features, even if part of it. To be honest, Persian poems of Shahriar in terms of properties of figures of speech are very complex, more complete and more colorful. ... Figures of speech, beauty of the word and style, depth of meaning and enrichment of his lyrics are amazing. That is why the

light of Shahriar's art world will shine after this on several books, researches and innovative works"(4, p. 291).

Despite numerous reviews and extensive researches on Shahriar's works in Azerbaijani Turkish, his Persian poetry have not been investigated in Azerbaijan as much as possible. Great scholar of literature, the late Sabir Ahmdov, in his monograph "Shahriar in the Persian Literature", has referred to this issue. Doctor Isa Agha Mohammadi's researches on stylistic and semantic features Shahriar's Persian poetry and their position in Iranian literary space are very exemplary.

In fact, by researching and analyzing Shahriar's Persian poems, we can gain knowledge about our historical situation, worldview and demographic-national history. This is one of the most important tasks of our literature experts and orientalists. This means the researches should not be written as articles, but they should be in the form of books and monographs. And in this way we can be acquired new information about literary character of Shahriar. "Shahriar's deep spiritual layers are more dependent on his Persian poetry. This is for two reasons: First, the language of thought and prose of Shahriar was Persian; and second, volume of his Persian poetry is much more in comparison with his Turkish poems" (5).

Shahriar's the lyrics and in general all of his Persian poetry possess mystical features and literary beauties, regardless of his national origin. He is Iranian national poet who is originally Turkish that has born in Tabriz City of Azerbaijan.

Shahriar can be called a predicator. He carved his life on his poems and his memories are reflected in his works in literary form.

Shahriar had are two important dreams in his adolescence. The first time in thirteen he dreams that he is departing from Tabriz to Tehran. In the middle of the way, on top of a mountain a large drum is beaten. The drum was beaten like the sound of thunder. Shahriar was frightened with this sound and woke up. This dream can be known as the news informing about his famous future and his character and reputation which have spread all over the world like thunderbolt and have caused noise around the world.

The second time in nineteen he dreams that he is swimming with his beloved mistress in swimming pool of Behjatabad, but suddenly his mistress is submerged. Mohammad Hossein swims in the deep water following her. But He cannot find her. Then he finds a stone at the bottom of the pool. The stone shines like the sun. From a side somebody tells him that you have found “jewel of night light”. This dream can be attributed to his reputation in the future (6).

Shahriar read poetry skillfully with rhythmic and melodic sound. He was a very sensitive, emotional and generous person. He eagerly offered his objects and the equipment related to him to anyone who liked him. He was very kind and good-hearted person. He had no grudge toward those who did not like him. Even he forgot to eat lunch and dinner when he was sank in imagines and dreams.

Shahriar liked to be lonely. Sometimes he did not want to be in touch with someone. He closed the door and did not let anyone to come in. He remained lonely with his imagination. So he was sometimes even unaware

of himself when he was sank into his feeling. Shahriar also believed in holy spirits.

Shahriar wrote only when he liked to write something. Sometimes over months, he could not write even a verse. But sometimes he wrote a great work overnight. His largest work is "Persepolis" in Persian language, which consists of 400 bits. He has written this work within 2-3 days.

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Shahriar was patriot, dependent on God and religious character. His poetry and lyrics with religious themes such as "chant", "learn to love", "eternity, endeavor and wings of Love", "unity", "Ali" and so on are outstanding examples of exquisite poems.

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Although Shahriar's most bitter memory was his mother's death but his sweetest memory returns to his daughter, Shahrzad. When she was 5 years old and read his father's poem "Azerbaijan" in Persian with Tabrizi dialect for his father and Shahriar could not hold their tears of joy and his happiness had no limits. This poem was translated into Azeri by Fikret Sadiq and was well-known in Azerbaijan.

Shahriar's main name is Mohammad Hossein Behjat Tabrizi. His early poems were written under the pen name of Behjat, and later he selected pen-name of Shahriar. Shahriar took his new pseudonym by Hafiz's fortune-telling. The pen-name which Hafiz gave him was good luck for Shahriar and he become popular.

Someday Shahriar's works were published in the form of scattered. His divan - which first was published in three volumes, now is published in two volumes under the name of Shahriar's Divan of Sonnets, Odes and Quatrains and recently has been reprinted for the fiftieth time – has made his name immortal and permanent forever. Shahriar's first book was published in 1309. Malek-ol-shoara Bahar in the introduction to this book has called Shahriar as proud of not only Iran, but also the East.

This statement seemed exaggerated about a 24-year-old poet, but Shahriar proved own merits in relation to the admiration by creating unique works.

"Mohammad Hossein Shahriar is one of the great representatives of poetry of Iran and Azerbaijan, distinguished professor of poetry, and proud of twentieth century literature of Iran and Azerbaijan. His poetry is live mirror of social, political, philosophical and literary perspective of his time. His works are of rare cases in worldwide culture and literature ... his works are translated into several languages and people have enjoyed them. Today, in Iran, few persons can be found who are not interested in Shahriar's poetry and do not know one of his poems" (7, p. 3).

Shahriar with his inimitable works constantly is in the focus of researchers, both in Iran and in Azerbaijan. Atash, Bigdeli, Buluri, Buyuk Nikandish, Ali Mohammad Abolfazl, Jamshid Alizadeh, Hamid Mohammadzade, Karim Mashrutechi Sonmaz, Isa Habib Bagley, Timor Ahmdov, Hassan Ali Mohammadi, Ahmad Kavianpour, Gohar Bakhshaliova, Islam Qarybly, Emkan Qoliev, Masih Agha Mohammadi, Nushabeh Alizadeh, Hossein Monzavi, Bekir Nabiev, Fathi Nusratullah, Nazim Rizvan, Sabir Amirov, Y.

Sheyda, Akram Bijeh, Samad Bayramzadeh, Aybaniz Hassanova and some others have researched about the life and work of Shahriar and have written a lot of books, articles and monographs. It is admirable that in Azerbaijan, National School of Shahriarism has been formed.

Some part of Shahriar's Persian poetry is translated into Azerbaijani Turkish by talented poets and scientists of Azerbaijan. Literature Institute of Azerbaijan National Academy of Sciences currently continues this. Literature branch of South Azerbaijan, which I am one of its employees, works on two-volume generalities of Shahriar. In the second volume, only translation of Shahriar's Persian poems will be included. In this volume, also new translations of poet Professor Shahin Tabrizi and Pourazar Tabrizi will be included. I'm in charge of this book and I know it as my honor. This is performed with assistance and help of Shahriarist Ms. Asmyra Fouad. It is for almost a year that I literally translate sonnets, odes, Masnavi, couplets, quatrains and also religious poems of Shahriar. I will offer these translations as poetry to readers, if my life allows.

Doctor Nushabeh Alizadeh, famous orientalist of Azerbaijan, writes: "As you know, the works which are selected for translation into another language should respond to the important spiritual needs and have human emotions, attractive contents and convenient form. Works of Shahriar completely respond to these needs and confidently, we can say that if all works of Shahriar are translated into native language (Azeri Turkish), they will be spiritual nourishment of readers' heart and soul" (8, p. 21).

In Iran's literature, Shahriar with his very beautiful and super talented Persian poetry is distinguished with others. He surprised everyone with achieving higher education and enjoyment of his literary education. He was fluent in some languages and then he had the key of some nations' literatures in his hand.

Shahriar loved Hafiz from bottom of his heart and this love was explicit in his life in his works. Hafiz was considered art ideal of Shahriar. He wished himself to achieve literary and eternal guardian of Hafiz. In his speeches, Shahriar read poems of Hafiz and used Hafiz literature as proverbs. He also frequently uttered Hafez's name in his poems and announced his devotion and respect to this poet:

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And elsewhere he writes:

...

Shahriar has friendly relationship with prominent poets and thinkers such as Malak-ol-shoara Bahar, Hashem Mirza Afshar, Iraj Mirza, Vahid Dastgerdi, Maftun, Sahand, Mahzun, Hariri, Naderpour, Simin Behbahani, Sepideh Kashani, Peyman Bakhtiari, Kamal-ol-Molk, Saba, Abol-hossein Khan Iqbal, Azar and some others friendship and has dedicated poems to them.

To which place are his unique talent and genius limited? In expression of the most elegant feelings, in embodiment of the highest human aspirations and dreams, in remembering past of his nation, memories of his childhood and his mother, the definition of divine love!

Shahriar, with his homeland friendly lyrics about Iran and Azerbaijan, has exemplary status. In such poems, love toward nation and hatred to the enemy are portrayed. "Shivan-e Shahriar (Agnoy of Shahriar)", "Mehman-e Shahriar (Guest of Shahriar)", "Shabe Khun (Blood Night)" and so on are some of these poems and poets' abhorrence to Iran's enemies is portrayed in the lyrics.

After the victory of Islamic Revolution, he added to his power to encourage the oppressed people by Shah's regime and succeeded to create new poetries.

Today in Iran, there is no place in which somebody does not recite the name of Shahriar, his sonnets, "Heydar Babaya Salam (Hi Hydrbaba)", odes and quatrains.

It should be confessed that Shahriar lived like other people with all of its goods and evils and he opened an eternal path with his poems.

Shahriar also was a religious, pious, pure and sensitive person. His works include "uprising of Mohammed", "Caravan of Karbala", "Litany", "Gift of Ghadr Festival", "Ali", "Luqman" and so on.

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Shahriar, poet of Persian and Turkish languages and great representative of culture and literature of Iran and Azerbaijan, has gained such a high rank that, in fact, he does not need any praise compliment.

If today in Azerbaijan some poetry is used as reading Magham, one of them is owned by the great songster of Azerbaijan Ali Agha Vahed, and the other is owned by Shahriar. North Azerbaijani people and South Azerbaijan

people both celebrate their great poet. Shahriar with his poetry in two languages -Azerbaijani and Persian- is well-known. His unique reputation has extended beyond the geographical borders of Iran and has swept across the globe. For this reason, Shahriar, among contemporary poets and thinkers of Iran, in Persian literature and Iranian literary environment, has achieved one of the most important and lofty position in his lifetime.

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