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A review of satiric lyrics in Hotaieh and Khaghani poems

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Abstract

Hotaieh and Khaghani were the most famous poets of Arabic and Persian literature respectively who composed satiric poems as well. Satire is a branch of Lyric literature and the present study is an attempt to review the satiric poems written by these poets. Hotaieh is one of the Mokhazram Arab poets whose poetry were mainly concerned with eulogy and satire. He wrote satiric poems about himself, his family, relatives and others. His Ugly face and ostracism from the tribe were the main reasons that provoked him to satirize others. Khaghani was one of the Azerbaijani-styled poets who composed poetry in a style standing between the Khorasani and Iraqi styles, and lived in the sixth century AD. He composed both eulogy and satiric poetries and his sensitive soul made him compose satiric poems when his feelings were hurt by others. He composed satiric poetries about His father, daughter, teacher, friends, contemporaries, and ...in the present study, the author used the descriptive - analytical methodology and attempted to conduct a comparative analysis on the concept of satire in the Hotaieh and Khaghani poetries and show the impact of Arabic literature on the Persian literature.

Keywords: comparative literature, satire, Hotaieh, Khaghani

1.Introduction

Comparative literature brings about very valuable and interesting results for many literary scholars and help them get to know about two or more cultures, in particular. “Comparative literature deals with the study of the confluences among different literatures throughout the world. These confluences cover the different literatures’ influence on one another, the scope of these influences, the changes that any work of art may undergo in the process of transition from one culture to the next, the reason of such changes, and the procedure of intellectual migration to another country" [1].

The noteworthy point in the comparative literature is that we should not merely focus on understanding the themes and the literary sources associated with them or on the study of their origin, but we need to get to know about the changes the concepts and themes undergo in the process of transition from one language to another " [1].

satire is one of the traditional and common varieties in the lyrical literature. "satire refers to a kind of lyrical poetry that is based on biting criticism." [2].

Satire refers to ignoring of the good deeds and focusing on the evil ones. "Satire is any reliance or emphasis on the evils existing in the nature of one entity, whether it is a fact or just a claim" [3].

1-1. satire in the Arabic Literature

Considering its wide geographical area, as well as the linguistic and dialectical divisions of the Arabic language and culture, the Arabic literature has become very rich in different literary fields especially in poetry over the last eras. The poetry in the period of ignorance mainly dealt with the poet's life and their natural and social matters. The most famous of these matters include: "description, eulogy, resā, satire, pride, lyrics, wine, piety and wisdom." [4].

“Primitive poets used language as a weapon to defend the honor of their tribe against satire and slander. Satire was one of the independent branches of the pagan poetry that was very commonly used by the poets due to the widespread lootings, battles and invasions in that time. In most cases, satire dealt with tribal issues. The poets used their biting language to publicize the unfavorable characteristics of their enemies and disgrace them "[4].

Satire has a long history In Arabic literature. In fact, the history of satire dates back to the time poetry emerged in the literature of the ignorance period. Satire that developed in the form of poetry in that time, didn’t undergo any radical change in the early days of Islam, and just became a little bit more ruthless and common.

"Hotaieh, the poet of satire and eulogy, is in fact Jarwal Ibn Aws known as Hutay'ah, al_Aws Al-mazri. ..... He asked his paternal brothers to accept him as their brother, but they refused. He asked the extended family of his father’s wife to accept him as a member, but his request was rejected again. Therefore, he satirized them and returned. Then, he moved from one tribe to another until honor and austerity faded away in him and he chose to abandon shame and modesty and strive to earn worldly wealth. "[4].

1-2. the motives of Hotaieh for satire

Hardships and failures slackened altruism in his heart and his poetry became fraught with insult and satire [14]. Hotaieh converted to Islam at the end of Prophet Muhammad’s life, but his decision was not firm and Islam failed to accept Islam by heart (Zaif, 2006). "Hotaieh has a Divan which contains eulogies, satires, pride and lyricism. He was also a master in the field of eulogy [4].

Hotaieh satires are usually divided into two categories: 1- satires for acquiring properties and self-relief (just like the Zabarqan satires) 2- satires for revenge or satisfying his ego, like the satires he composed for himself, his family and guests [5].

"He even satirized himself before his death." [6].

In the last moments of his life, he said:

“No one is more ignoble than Hotaieh, he satirized his wife and children, and out of ignobility, died on the back of a female donkey”

1-3. Satire in Persian literature

in Persian literature, satire was developed along with other poetic themes, however, it was mainly manifested in Azerbaijani style. Khaghani is one of the Azerbaijani style poets. Although satire was common in his era, poets used to satirize other poets in response to their satire and this practice was referred to as mohājāt. Mohājāt includes the satires of poets against one another for example, Mohājāt of Abul Ala Ganjavi (sixth century) and one of his followers, and Mohājāt of Khaghani Shervani and Rashid al-Din Vtvat (d.1177 A.D) are very famous [7]. Khaghani’s birth date is unknown but according to some verses, he is believed to have been born in 1106 A.D. " Afzaladdin Badil (Ibrahim) ibn Ali Nadjar”, known as Khaghani was born in the early sixth century, i.e. around 1126 A.D in a region called Shirvan."

(R Shafaqzadh, 1971: 337) Khaghani is a unique poet for his exquisite compositions and strange and bizarre metaphors and allusions, as well as his theme maker mind.
He lost his father as a child and was brought up by his uncle, Kafyaldyn Omar Osman. Khaghani learned Arabic, medicine, astronomy and philosophy with her uncle, and Afzal al-Din Savi taught him jurisprudence. Khaghani was once imprisoned and the death of his wife and children irritate him very much. He was Sunni and followed Shafei. His knowledge of the Christian religion and other Sciences and skills had increased his power as a poet. In Addition to satire, Khaghani has a lot of panegyrics. "Satire is the opposite of eulogy, and the sarcastic satires of Khaqani are prevalent throughout his Divan: in one of the poems he composed boastfully, he describes his jealous competitors as.
and uses many amazing and forceful words to describe them: Although this idea may be interpreted as a kind of literary heresy, I acknowledge that the moderate but gentle language used by Hafiz followers is not comparable to the sarcastic and serious language of Khaqani in terms of effectiveness. Above all of these verbal expressions, analogies and metaphors used by khaqani, his character reflects the most interesting view in his Divan. The human elements that are hardly ever seen in common odes (despite the hypocritical mixture of reality and virtuality in them) are abundant in his odes, satires, and elegies" [8]. Review of his Divan shows that a variety of poetic styles are used in it.
Khaghani works:
1. Divan, including odes, ..., ghazals and quatrains.
2. Tohfat-ul Iraqein
3- Monshaat of Khaqani

Khaqani died in 1193 A.D.
"His Divan is full of complaints and pessimism. His most sensitive and acrimonious poems reflect the moral situation of his time clearly." [9]. "In fact, Khaghani speaks in disdain about most poets of his time and regards them as his subordinate dependents, and the thieves of his literary works. He also reprehended the people of his time frequently and accused them of being ungrateful, Penurious and vicious. In this case, He is somewhat reminiscent of Motanabbi, the famous Arab poet, whose words indicate an insatiable egotism and a sort of venomous frustration he was suffering from. Can anyone claim that Khaghani was suffering from the phenomenon that is known as the inferiority complex today? The story of his youth age, his family, city and place of residence indicate that he had been suffering from this complex " [8].
Khaghani was also offended by his father, his master Abul-Ala Ganjavi, his friend Rashid Vatvat, and his pupil Mujir al-Din Beylaqan and vilified them. In the present study, the author attempts to investigate satire in the poetries of Khaghani and Hotaieh to identify their similarities and differences and study the influences of Arab poets on the Iranian poets.

2. Review of literature

Satire in Persian poetry (Review of satirical poetry from the beginning to the Obaid era) Nasser Nobakht, Tehran University, 2001A.D.
Ibn-e Rouhi and Anwari in the field of satirization, by Mohammad Reza Sarfi, Bahonar University of Kerman, 2009A.D.. (From the stylistic point of view).
Stylistic comparison of satire in the Khaqani and Motanabbi's Divan, by Sayed Ahmad Parsa and Farshad Moradi, Shahid Beheshti University, 1999A.D. (From the statistical Statistical Lpoint of view)
"The function of satire in Hotaieh and Anwari poetries," by Shahriar Hemmati, Fatemeh Kolahchian and Zohreh Bagheri. (From the perspective of linguistic and intellectual style).
To the best of the author knowledge, no comparative study has ever been conducted on Hotaieh and Khaghani poetries. The Iranian literature has always been influenced by the Arab literature within a short period of time. The present study is an attempt to draw an analogy between the Khaqani and Hotaieh

satirical poems in order to provide the audience with new insights. The effect of Arab poets and common poetic themes on the Iranian poets is one of the aspects of this study.

3. The physical and spiritual characteristics of Hotaieh

3-1. Hotaieh and his satires against relatives

O'! Who will help an evil and insincere heart that spends the whole night groaning deeply,
When the Pleiades stars set at the end of the evening, just like black and white beads pouring down.
When single people are stoned (because of their evil actions) I don't fear the words uttered by the spiteful.
Your community includes goat-like guys, and shameless women behaving like sheep, who bray like indomitable donkeys and can't relax even for a moment.
I swear to you my soul that I tested you and found you very plain creatures that defecate at your house door. (The irony of failure to comply with cleanliness) [10].
I found out that you don't dress the broken bones of a human who will soon die and don't slaughter the old female camels during drought periods.
A brief review of the Arab literature, especially during the period of ignorance or the early Islamic eras, shows that prejudice towards one's own tribe and people was regarded a great value at those times And the vast majority of poets used to be proud of their tribes and expressed their ethnic honors in their poetry. Tribes were also proud to have a poet and the tribes with more poets were deemed more powerful, because poets served as trumpets that chanted the tribal honors and glories. However, we see that a poet like Hotaieh has not brought about any honor or glory for his tribe or people, but has embarrassed them by his satirist poems. It is interesting to note that, Hotaieh even satirized his own evil nature outspokenly:
Today I utter nothing but ill and nasty words, so who am I supposed to represent by my ill words?
I see my own plain face that is created by God. What an ugly face I have, not to mention an even uglier carrier of that [10].
These poems are also provided in Majani –Al haditha. Al-Bustani also investigated the satiristic poems of Hotaieh against himself. He believes that Hotaieh has blamed himself by the bitterest words (al-Bustani, 1998A.D).
O' old woman, may God punish you and make your children disobedient.
Your tongue is like a rasp that is good for nothing, and your milk is of poor quality just like animals milk (ibid.).
His parents were not excluded from his satires, to the extent that he even satirized his mother quite recklessly. This approach of Hotaieh can be attributed to his spiritual and mental status as well as the mental complexes he had developed in his interactions with relatives and people.

4. The physical and spiritual characteristics of Khaghani

Khaghani was one of the poets who had mastered his mother tongue and used words in any order he deemed fit. He had complete knowledge of words and mastered various sciences in his time including astronomy and medicine. He was fluent in Arabic, had studied the works of Arab poets and had complete knowledge of their themes. Khaghani's mother was Christian while his father was Muslim therefore he knew both Christianity and Islam very well and his referrals he made to these religions in his poems indicates the breadth of his intellectual vision. In addition, the wordplays, riddles and ... that were indicative of pedantry in that time, are clearly seen in Khaghani poems.
Therefore, Khaghani, as one of the most powerful Azerbaijani style poets, used appropriate style and vocabularies in his poetry. His imaginations and ironies are unique. This poet was competent not only in satire, but in other poetic styles.

4-1. Khaghani and his satirist poems against relatives

I was ashamed when she gave birth to a girl / raised my head on the heaven when she went I was the intensity of helplessness such as donkey that stuck in the mud/ when she went to ravage the world looked like a horse [11].
Why they congratulate to me, for the birth of a daughter / that the wish my mother was not born of his mother (Ibid, 884)
In these verses, he not only speaks ill of his own daughter, but disparages the sanctity of motherhood and shows his misogynist character.
From kicked of events my heart is hard broken/ and so I think that is this defect of Abulal To our elders who water are clear/ which like the Mill close pedal behind him Reason of my acrimony heart not circulation time/ Dog teeth grinding action in front of the taunt donkey of village (Ibid,38).
Khaghani also satirizes Abul-Ala Ganjavi who was both his master and his father in law:
Special dog of Damghan that is the seed trap of Moghan/ His nature is as luck charms is robber my jewels He thinks which he and I like the position/ where fresh date palm is like Mghylan thorn (Ibid, 366).

5. Hotaieh and his satires against friends and contemporaries

I'm not comparable to "Gaheli" (and his wife) who demands love from a woman with hooded eyes who has a roving eye.
This guy constantly demanded love and happiness from his wife, but she went into hiding and was not benevolent towards him.
She prayed that her husband may be needy all the time and spend all nights in misery. (Ibid: 54)
Realizing that God wouldn't answer her prayers, she gave her husband a deadly poison when he felt thirsty.
Once, Hotaieh visited a man named Sakhr ibn-e Aya from the Banu Asad ibn Khuzaydmah tribe. Sakhr received him warmly and Hotaieh stayed in his house for one night. The above mentioned verses are part of an ode he composed to satirize sakhr and his wife. This indicates the ungratefulness of Hotaieh and his unstable character.

5-1. Hotaieh satires against Bani Bjad:

May God damn Bani Bjad who are never advisable and just bring about destruction and corruption.
This cat eyes and dog Ghori/ dog trait nerveless, ugly and infidels With me that I am Tiger like and Fox nature/ this pig dogs like the jewel of dung Dose like monkeys gestured like bear tumble/ this beard monkeys with th face broad
They are stupid and foolish slaves and show avarice and self-control even where there is no need for that.
They are ignorant and inexperienced men, with grey hair who wouldn't come to sense (at dawn of raid and pillage) while women come to their sense at that time.
When the relations come to an end, they must leave us due the crimes and sins they have committed.
Hosts are always admired by their guests for hospitality, but Bani Bajd don't deserve to be admired for their hospitality [10].

6. Khaghani and his satires against friends and contemporaries

Rshydka of the brain empty and foolish/ just fill the skin and know that you are impassive Sometimes due to ignorance officials will be accepted/ and sometimes because of ignorance teachers Thy words not meaningful phrases are not soft/ the ugly bride and unnecessarily ornament and boast exorbitant Languages change over time. So do not tell/ that at this time I am the same language of Khaghani Compare your with me is a stupid work/ that if was this you were not today Hessani A person who wronged you destroys Yazidian estate/ dont boasting of Ali that you are second Yazid You deny my messianic ego/ and I am awa Dajal donkey Do not brag of art that art Horse / I put in place harness and

you're in the tail place In bastardization of livestock in this day and age/ you are the quadrupeds with big [11].
This cat eyes and dog Ghori/ dog trait nerveless, ugly and infidels With me that I am Tiger like and Fox nature/ this pig dogs like the jewel of dung Dose like monkeys gestured like bear tumble/ this beard monkeys with th face broad .
In this piece of poem, Khaghani satirizes Rashid Vtvat. There was an argument between these two poets who were friends and contemporaries; and Khaghani satirized him with slanderous words. However, the above verses are selected from his Divan and the more slanderous words and expressions are skipped. (Ibid: 780)
Khaghani satirizes Vtvat just like an animal. "Vtvat is a bird of Swallow species whose small size has provided the ground for such facetiae." [12].
Because Crow is unclean, brushed and jealous/ like the rooster who is adulterous and hated
(Ibid, 903)
"Satire doesn't provide the poet with any pleasure, on the contrary, getting into this field is always followed by insults and threats." [13].
Khaghani was a poet with subtle and delicate feelings towards his family, and these subtle and delicate feelings made him very irritable to the extent that he was easily offended by his close friends and …..

In the following verses, Khaghani satirized his student, Mojir al-Din Baylaqany.
Outcast robber who stole my words/ made a chaos around me with reproach of foolish He will not be honored on the Day of Judgment/ because be embarrassed himself with the help of stupid people Why did not cut his tongue and his hands/ Muhtasib law and leader of fools Or why was not executed/ Sheriff Fairness and chief Daffy Mass student dose and teacher blame/ this is from bad fools and honesty professor
(Ibid: 356)

7. Irony in Hotaieh and Khaghani poems

Hotaieh and Khaghani sometimes used irony, rather than clear descriptions, in their satires.
I could not understand your grudge and hatred and transform it into love, that's why you treated me like a woman who hates her husband.
They were tired of his hospitality and their dogs began to bark at him and wounded him with their teeth.
Therefore, the donkey families are always humiliated in troubles, and their clothes stink all the time. [10].
Miser and a small group of people who are not speaking / speak with me the Quran and self are not a Gharnian they grew up of think and my memories/ Even though not all boys Zulza [11].
Wind do not blow among the mustache wrong person/ although wrong person is the buyer rage
(Ibid: 330)
Here, Khaghani satirizes the intolerant inferiors and claims that if they are valuated beyond their capacity, they will dominate over you.
Some ungrateful were jealous to good Youssef/ Shameful group they said promises Ahmed error Those who drink to sip the cup of thirst to me think/ and are need to fasting my secret tablecloth
(Ibid, 18)
In these poems, Khaghani boastfully satirizes his relatives and acquaintances.

Conclusion:

In this study, the use of satire in the poetry of Hotaieh, the Arab poets and Khaghani, the Iranian poet was investigated and reviewed and the following results were obtained: financial issues and sometimes personal revenge served as Hotaieh motives for satirizing others. His satires were so biting that some people paid him handsomely in order to be excluded from their satire. In his satires, he likened people to

animals and ... irritated them severely. He didn't even exclude his hosts from his bitter satires and had no inclination or prejudice for anything. His behavior and his words are apparently influenced by the complexes, social and individual failures and frustrations, as well as the actions of people around him.
Satire is one of the poetic themes and Khaghani has been greatly influenced by Hotaieh, the Arab poet, in this respect. Khagghani's satire is somewhat influenced by Hotaieh's satire and is very similar to that. Khaghabi likened his Friends, contemporaries and masters to animals and ..... Considering the touchy soul of Khaghani, he didn't even exclude his relatives from his satires. However Khaghani was not as intemperate as Hotaieh in this field. These two poets have also composed some eulogies, but Khaghani has transceded Hotaieh in this respect.
Khaghani satires are mostly composed delicately and skilfully and his artistic taste can be clearly seen in his works. However, the satirical poems composed by Hotaieh are mostly sarcastic and biting.

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