

Attitude of Saeb towards Contentment

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Abstract: Nowadays, the determinant and important role of the economic issues in ensuring political independence and perfection and excellence of the societies is obvious. Undoubtedly, the society fundamental issues like religion, ethics, sciences, culture and etc are influenced by the prevailing society conditions so that a skilled scientist, a successful politician, a wit poet and an experienced technician can do their missions in the light of the optimal economical conditions. It can be pointed to contentment as moral virtue with numerous materialistic and spiritual consequences. The couplets and evidences in the divan of Saeb depict the importance of contentment from Saeb perspective mentioned in the form of elegant poems. Survey on the Saeb divan and the status of contentment clarifies the way of being content, self-esteem, dignity and avoiding greed in addition to familiarity with the poet ideology.

Keywords: Saeb Tabrizi, Divan, Economic and Ethical Categories, Contentment.

Introduction

The verse and prose works of Persian literature are devices for transfer of the thoughts, ideas, experiences and emotions of any nation. The mission of literature as subcategory of the culture is familiarization with life style, criticism and amendment, sympathy and empathy. Hence the exalted and rich place of literature necessitates inclusion of all material and spiritual life levels. Any material and spiritual human existence dimension requires specific needs and according to tendency to meeting needs human tries to gain maximum productivity and efficiency by making effort and paying cost and that is the foundation of the economic.

The Islamic economics scholars believe that the humans should act upon the Islamic and Quran teachings in production, distribution and consumption in order to achieve the spiritual perfection and material welfare. Avoiding greed, material world, observance of the moral principles in collection of properties, advice to contentment, poverty, profit and loss in trade, legitimate income, stinginess and sordidness are concepts compatible with present time moral, economical and cultural subjects and gained the attention of the Persian poets and writers since old times and the traces of these concepts can be found in the works of the poets. The divan of Saeb Tabrizi is one of the great treasures of Persian literature filled by these concepts. These concepts have been mentioned sometimes independently and sometimes as metaphor, simile and other figurative devices and the outstanding subjective images have

been represented in the elegant speeches and poems of Saeb by inspiration of daily life and none of the human life aspects have been ignored.

Most advocates of literature are familiar with the great Iranian works particularly the Indian style in Safavid period and mainly Saeb ethical, social and economic poems manifested in the forms of proverbs and anecdotes used in daily speeches.

Contentment and satisfaction are ethical and economic concepts seen frequently in the divan of Saeb. Attention to importance of contentment in establishing peace and comfort and its positive effects empower the humans' motivation in establishing and strengthening of contentment.

This article tries to explain Saeb opinions about contentment and satisfaction and their consequences in spiritual and material life. Numerous studies have been done and several articles have been published about divan of Saeb but there is no research on the contentment and its positive consequences in divan of Saeb comprehensively.

Contentment

Contentment is synonym of satisfaction and saving and be content on the providence (Dehkhoda, 1994). Contentment has defined as saving and balancing expenditure and it is meant satisfaction on what the man has in Persian. In other words, it means content on less providence and planning and being temperament in life. It is opposite of stinginess and it should be pointed that content is considered in personal ethics scope while stinginess and sordidness traits are considered in the scope of social ethics.

Needlessness and self-esteem are consequences of contentment and satisfaction. The man who is not content on what he has he tries to meet his providence and financial needs and sometimes these needs are out of his ability so he has to ask others to help him and it jeopardizes the man's self-esteem. For satisfaction the person requires identification of false and true needs. Attention to the positive aspects and having paradigms and models of contentment cause that the person meet others needs with his providence. This conduct leads to contentment and satisfaction and prevents accumulation of wealth and capital in the hands of a person and prevents prodigality and promotes saving of the money.

There are numerous literary and poetical works about content. On importance of contentment it can be said that Saadi Shirazi has written about it in Gulistan and Boostan. In his opinion, contentment is an art and virtue that leads to perfection and satisfaction.

The person who cannot be content and patient
He should serve others and obey them (Saadi, 1988).

Contentment from the perspective of Saeb

Saeb introduces contentment antonym of greed and going extremes in use and expenditure. He considers contentment from material perspective and believes that it protects human from greed and avarice and empowers humility in man and from spiritual perspective it causes to needlessness and leaving worldly affairs and attachments and guides him to happiness and calmness. Contentment has been expressed as elixir, alchemy and valuable treasure in the divan of Saeb.

The blood becomes musk by elixir of contentment
We this advice from the deer
I am an ant but I am harvester of stack
I converted the soil into sugar by the elixir of contentment
The content people are not greedy and they are content and lively happily:
I have never acted greedy and got in trouble
Since by contentment the musk is converted into plant (Gharaman, 1991)
Contentment is alchemy
He has made soil sweet in the mouth of an ant
Never accept the treasures
The person who has found the origin of contentment
Everybody who gained the treasure of contentment on the earth
Took the underground the treasure of the earth (Gharaman, 1991)
In his opinion the world is as a valueless shovel that content is as treasure in it that brings happiness.
By survey on the Saeb couplets on contentment we can infer some moral points in them:

1- The content person is never deceived by the worldly treasures and properties and he never is attracted by the world affluences and in the light of contentment he can bear difficulties and live happily so he is never trapped in the trap of the worldly pleasures:

O, Saeb we are content by the world sweet syrup
We are never trapped in the fly trap (Gharaman, 1988)

2- The content person is self -esteemed and generous and he bestows his properties generously as a gemstone or pearl that does not need the sea.
The content person is generous
As the pearl that does not need the bitter sea

3- Greed and avarice cause the man to get in trouble:
In the realm of contentment there is no custom of collecting wealth
He got in trouble that has seed here

4-Contentment prevents the man to ask others to help him and preserves human dignity and prestige:
Saeb, who preserved his dignity by contentment
He drank the water from origin (Gharaman, 1988)

Conclusion

Saeb ideas depicts that he has advised us to optimal use of proprieties and wealth and avoiding going extremes in costs and expenditures of life and invites use to thanksgiving of the God affluences according to Islamic thoughts and moral teachings in social and personal scopes as an ideologist and humanly poet. Saeb has expressed contentment as elixir, alchemy and treasure. The content people are not trapped in the trap of greed and they avoid avarice. Survey on the divan of Saeb reveals valuable moral points. The content person never shows dependency on the worldly treasures and wealth. In his opinion, world is like a fly trap and the man can reach happiness in the light of contentment and in this case he can bear difficulties. The content human is needless on other and never jeopardizes his prestige and dignity by asking others to help him. Saeb advises us to seek eternal life and happiness and live contently and avoid greed and avarice since these traits cause to unrecoverable consequences. He believes that real wealth lies in the light of contentment and satisfaction so he advises to contentment.

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