

A Glance to The Romantic Poem “Zohreh & Khaled”

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Abstract: The lyrical poem are considered as the most rhythmic and lasting type of the Persian poem. The lyrical poem is related to the poet's emotions and feeling; therefore the wide range of meanings and poetical themes is devoted to it, love and youth, till oldness and death, sadness and happiness and etc...., On the other hand, there is no branch of Persian literature which is more attractive and worth reading than the lovely and lyrical poems, and the horizon of the story-like poems and the amorous and romantic romance is considered as the widest poetic horizons in the Persian literature. The popularity of these types of romance in the Persian literature was in wide so that many lyrical and romantic poems was composed by the Persian language poets. The “Zohreh & Khaled” poem is one of lyrical poems composed by an unknown poet with pen name of “Sabzi”. Unfortunately, despite of all searches about complete name and works of the above unknown poet, nothing was found. The poet has probably been from Lorestan area who has also been from the believers and Shiite following the household of prophet of Islam and composed his verse in describing the infatuation of two main herios namely Zohreh & Khaled. This paper is going to precede introducing the poet in brief by the imputative method and though studying the manuscript unique copy of this work and analyzing the roman.

Keywords: Manuscript, Copy, Correction, Lyrical Poem, Romantic Poem.

Introduction

Ancient manuscripts and handwritings are considered as national identity and an important part of cultural heritage and identity of a country and they are the most important primary sources for research on culture and nationality of a country (Yalameha, 2016).

The lyrical poems are considered as the most important and the most addressee of the literature versions. (Anousheh, 2001)

The lyrical poem is related to the poet's moral excellence, therefore the wide spectrum of poetical meanings and themes are allocated to itself. (Fadaei, 2007)

Although the main subject of these works are the love and the romantic themes, all kinds of meanings of the Persian poem such as praise & eulogy, advice & maxims, moral & religious themes (and prey are gathered in it because of the structure. So there is no branch the more attractive and readable than the romantic lyrical poems.

By popularity of the lyrical poems in 5th century and regarding the present fields and the prevalence of composing stories and poems, the romantic poems are gradually being formed and reached to a its highest point.

This is the creative continuous of the narrative stories to the next centuries which it would achieve to its highest point of evolution in 10th and 11th and 12th century, so far the most of narrative and story like poems are composed quantitatively and qualitatively. (Derayati, 2010) The properties of the most of poems are the simplicity, shortness, and lack of vocal complications “the vocal simplicity, being devoid of some adornments which the previous story composers applied in their works, and being free from any diversions which are seen in the previous known poems, are considered as the properties of the Safavid’s era poems” (Safa, 1992).

Some common properties can be found among all romantic poems.

Although some properties are common in the most of poems in this era such as combination, texture, starting love, ending love, method of story composing, barriers of the story, combining banquet & battle, testing novel’s heroes, marginal novels and interlinking novels, the poet has given new shape to his work through presenting new pictures and innovative explanations.

One of the lyrical poems is Zohreh and Khaled poem by the unknown poet with pen name “Sabzi” which is preceded in the following.

“A glance to Zohreh & Khaled poem”

Only hand-writing remained from Zohreh and Khaled poem is a copy which is written in Nastaaligh a style of Persian calligraphy is being kept in library of Islamic council parliament. There are some shortages in the beginning and total pages are 122 papers including 4000 verse. Unfortunately because of the writer with little learning, many mistakes are seen in this handwriting copy and no attention has paid in recording the poem verses. Unfortunately, despite of all endeavors, the composer of this work wasn’t known. Only information takes upon the above poem is as the following:

(1) The poet’s pen name is Sabzi which is pointed out in any part of the poem.

In page 27, it is written:

*O’ God, you’re creator and forgiver
Like Khajeh Mahmoud makes my heart happy & merry
Like Khaled achieve me to my ends in this way
Come on Sabzi, narrate Khaled’s tale
Motive to short this tale
That is not calm this era perjured
There isn’t end for the temper of untamed
(Copy No.13776)*

On the other part it is said:

*O’ Sabzi how much you say everything
You can’t find from Zohreh & Khaled anything
You have involved four people in the cares
You talk about others in the works*

The composer in the poem reminds the reader his name whenever he has a chance. In the part of story, he says in describing Zarangiz and Zohreh visit:

*Each other they embraced
One is happy, that one’s depressed
Watering the flower by the red ruby
Having mercury Sabzi’s tummy
(Same: 42 A)*

Or in describing Zohreh & Khaled wedding, says:

*Out of door put in dallying pace,
Which completely laid Sabzi Waste?
(Same: 123 B)*

(2) The composer is of Khoramabad, Lorestan and has painted out to his hometown in this way:

*Come on Sabzi, say Zarangiz’s condition
Look at behavior of the age’s agitation
There is no credit for this old aged
Which by end of year your words lasted
Your hometown’s not possible for life comfort
By this meaning how your heart is light
(Same: 69 (A))*

And says in other part:

*Come on O' founder of this third box
Take out thou the meanings treasure box
Open the ruby-like box's fastening make the un-bolded pearl showing
If the treasure isn't beyond the gullible
Know its value one who quibble
I do regretted of my word
If call me gullible the wised*

(3) The poet was 40 years old when composing this poem. He says about the world's unfaith in some part of the poem.

*Where is Jamshid, who's name and addressing?
I don't know where he's living
Where's Keykhosrow, that King well-known
Where's throne and where's crown
I heard from the history tale of it
What's surprising, is I myself heard of it
Any day take proceeding one of human
In this age its deceives move that man
Passing forty years of my age
Ten and six Kings I've seen this day and age
If god forgives me the life more
I'll see these Kings' more
(Same 88-89 A)*

(4) Sabzi, as the poem composer, is of the believers and shi'ite of the prophet's family and himself as the follower of Al Yasin.

*O' God, for your clean and pure name sake
Being stranger me with earth rule, don't make
Such a rule such a religion's enough me
Others not, you're just hope to me
Black my heart of the evil
That I am the slave of Ale Yasin
From your exalted presence, don't make me disappointed,
In resurrection day, make me proud and exonerated
Select as my preemptor that pure seyed
The human of the soil whom you selected
Direct me thou during sin commit
Ali, who's groom of the prophet
Put my preemptor their descendants
For the sake of their forefather's respects
Thou make me green full of spring
Don't dry me as a thorn, send me blessing
(Same: 86 B)*

Only handwritings remained from Zohreh and Khaled poem is a copy which is written in Nastaaligh (a style of Persian Calligraphy) in 1255 Islamic lunar calendar and is being kept in Islamic council parliament's library. There is some storage in the beginning and total pages are 122 papers including 4000 verse. Unfortunately because of the writer with little learning, many mistakes are seen in this handwriting copy and no attention has paid in recording the poem verses. So this must be taken advantage as an opportunity till find the other handwriting. The copy starts with this verse:

*Heard I was a King in Iran
As his subordinates (becomes disappeared)*

And it ends with this verse:

*If you forgive a little rebellion & crime,
Forgive me my god! Glory to God, Good god!*

In list of Iran's handwriting and in describing this copy, it is written that: "Zohreh & Khaled poem"

By the composer with pen name of "Sabzi" with popular way, is a long poem in which the love story of Khaled, son of Minister Dana, and Zohreh, daughter of King Gahanara, is narrated. (1264/5:2010).

Iran's governor was a righteous man called Jahanara. His only child was a girl named Zohreh. Jahanara has sent Zohreh to school to gain knowledge and science when she was 6 years old. For the Governor, it was served a minister named Marouf Dana who was the father of Khaled. Khaled has been training at the same school with Zohreh. So they fell in love with each other

*Sit them beside each other occasionally
If find chance they occasionally
He kisses her hand sometimes
They break their bangles sometimes
They kept each other in their hug,
She put her head on his foot in occasion*

The teacher of school discovered their secret and informed Jahanara and said to him, Zohreh's teaching process is completed and it is better for her to remain at castle. Zohreh, who has learnt Quran science and calligraphy in full, asked her father to continue her studies in school but her father refused and put a beautiful castle with various servants at her disposal to serve her so he prevented her from visiting Khaled. Being far away from Khaled, Zohreh reads a book on her description/biography and cried so:

*That O' my melodious love thou
Where did you go not to visit you?
You don't know my condition O' my sore lover
How I seek a solution to visit your feature*

In other way, Khaled asked the teacher of Zohreh's status and he found that her father never let her to go to school. Crying and weeping, Khaled went to his father, Marouf and inform him of his affection to Zohreh. Marouf began to advice his son and asks him to involve in gaining military sciences and haunting instead of going to school. By hearing his father's advice, Khaled followed his instruction up to 14.

One day, Khaled was sitting at middle of garden by himself and suddenly saw Zohreh's castle and became aware of her location. Khaled was passing across her castle and beg God to see her. Zohreh, who was watching garden from loophole of castle, suddenly saw Khaled and shouted so loudly that Khaled saw her.

Zohreh had an old nurse named Firouzeh who was so experienced and knew the ups and downs of life. By seeing Zohreh, Firouzeh discovered her heart secrets and promised her to try to reach Zohreh & Khaled to their desire.

Zohreh and Firoozeh watch the wandering Khaled from the palace window and Firoozeh seeks a solution for them to visit each other in hidden at night. Nightly Firoozeh comes down the palace to visit Khaled and test his patient rate; so at first she shouts to him and addresses him as a mad and she says that she wanted to take him to the gibbet but finally narrates the story to him.

*If heard this word Khaled from nanny
In crying said her O'lucky,
You're as a mother and a bosom friend
As a shadow at her foot he failed
My heart becomes happy for your lucky pace
Makes me hopeful by your grace
(Same: 11 A)*

The nanny takes Khaled to Zohreh's palace and gives some advices to her in this way:

*If be happy by fruition of sweetheart girl
Cherish your non-bored pearl
You'll be full of happy and eager
If bored, no one's buyer
(Same: 11 B)*

When Khaled looks at Zohreh, she faints. Becoming alert, he finds Zohreh nearbed.

So they are with each other at night till the rising of the sun. A night they make decision to escape to achieve the permanent fulfillment. Khaled uses a tact and takes Zohreh by a farmer, named Hoom and wants him to keep Zohreh with himself for a week it Khaled would come back and take her to the Farang. The handmaiden goes to search for Zohreh from any way, and they become disappointed.

So Zohreh keeps herself to the destiny and leaves the palace and King Territory while putting on the men military uniform. She accompanies Khaled. Khaled and Zohreh get on horse and gallop to the deserts.

They come to a sea and become involved in a ship. When ship docks the land, they go to a place with many springs and rest for a moment, ignoring what dream has the oppressor world for them.

When the territory King, namely Reihan King, is galloping in the desert for hunting, he suddenly finds them.

The King sends his myrmidon toward them.

Khaled says the myrmidon that they are merchants who have been stolen by the thieves. The myrmidon believes that Khaled tells lie, so he draws his sword to kill Khaled. Khaled killed the myrmidon.

So hearing killing, King sends four other myrmidon to kill Khaled. But Khaled kills all of them because he has learned the military techniques from childhood.

So Reihan King's corps attacks to Khaled, and injured him a lot. Khaled fall down for depth cut by sword and thirsty. When Zohreh sees him, she comes among the corps. After passing time, her horse becomes injured and falls down.

When Zohreh removes her helmet, the corps understands that that soldier a girl.

Zohreh opens her eye and finds a stranger by her and wants to kill herself. The King wants her to change her idea and bring the horse for her to take Zohreh with himself. Zohreh requests King Reihan to permit her to see Khaled's dead body for once. Zohreh comes and watch Khaled among soil and blood.

Praying God, Zohreh beg God to save her from Reihan Shah's cruelty. Zohreh's praying God so humbling was answered and a beam of hope was appeared. In the desert that surrounded Khaled weak and feeble, it was crossing a convoy with its leader, Khajeh Mahmoud a merchant. The servants of Khajeh Mahmoud found Khaled weltering on the ground and inform Khajeh Mahmoud of what they saw. Khajeh Mahmoud came to Khaled and exerts his best to save his life. He tipped heavily the surgeons and physicians and Khajeh, himself, prayed GOD. At length, they set Khaled in a box over a camel and left for abroad, Shahr-e-Farang. This city is the one that embraced Zohreh, the Khaled's love and soul.

After praying God so sincerely for many hours at bed of Khaled by Khajeh and a whitebeard, suddenly Khaled opens his eyes and watch someone close to him in praying. By passing some days, Khaled relives completely and serves Khajeh Mahmoud as a true servant because he loved him as his son. After a while, Khaled described his story for Khajeh. By hearing his pain of separation and for reliving his pain, Khajeh says him to marry with his daughter. Anyway, Khajeh and Khaled have been involving in business and Zarangiz, Reihan Shah's sister who promenaded in market, saw Khaled and feel in his love profoundly and ordered her servants to led Khaled to Zarangiz's garden. Khaled enters a garden that surrounded him with beautiful servants. Zarnagiz invite him to her private place for love affairs but Khaled intends to return back to Khajeh Mahmoud. Khajeh Mahmoud cries in his absence loose his patience. The old gardener came to Khajeh Mahmoud and asks him to visit Zarangiz. Upon visiting Zarangiz, Khajeh Mahmoud begs her to free Khaled but Zarangiz refuses. Zarnagiz asks Khaled and sends him to bathroom and thinks about mutual intercourse with him and pray her idol to help her to attain her aim. Zarangiz's insistence becomes ineffective upon Khaled's repudiation till a night, when Zarangiz goes to Khaled's bed so sternly. Khaled rises and dissuades her. During disputing with him, Zarangiz describe some examples and stories for making him obeying her order and in describing one of these examples, she introduces herself as sister of Reihan Shah, who is in love with a girl who is crying since when she stays at his palace and he tries to console her. By hearing this, Khaled's heart flash with a ray of hope that this girl may be Zohreh, his lover but he pretend that he doesn't believe her but seeing this girl by himself. The next day, Zarangiz, went out to her brother's castle, Reihan Shah, and asks him to invite the poor girl to accompany her for some days to improve her agony. So, Zarnagiz brings Zohreh, to her garden, for welcoming them, all servants line up to welcome them and Khaled's flame of hope becomes stronger more and more but he did not know if this is the same girl Zohreh, or not.

Finally, Zarangiz orders to attend Khaled and unveils her before Khaled. By seeing each other, the light of life shines in their hearts. Khaled thinks about escaping there together with Zohreh and Zohreh addressed him to be more patient. Zarangiz finds their secret and separates them.

In the middle of the night Zarangiz sees them hugging each other talking and crying. She waits until morning angrily but never says a word.

The next day, she furiously orders to imprison Zohreh in a house near to her castle secretly and says Khaled, Reihan Shah had some affairs with Zohreh, then killed her and now he want to kill and burn you.

Khaled answers so: no matter if he burns me or not, I am already dead, because my soul left my body and God will administer justice and revenge against you. Zarangiz asks how you have met Zohreh when you are only a servant. All the Kings want me but they never attain their aims. How do you, my servant, refuse my order Khaled says her: how long do you want to act so selfishly and talk about yourself and the Kings who loved you? I am the servant of God and no one else, forget your pride and serve God.

Zohreh is Jahanara's daughter. She ignored her imperial and royal dignity and suffers this grim fate because of the oppression of you and your brother. Who can I stop loving her?

By hearing these statements, the God's affection springs at Zarangiz's heart and tell Khaled about Zohreh and beg him to sleep with her as a reward of this report.

Khaled becomes happy but says her we face three problem. Zarangiz assure him that she is ready to solve any problem. Khaled is a Muslim but Zarangiz is an idolater. He asked her to adhere Islam. She agreed and says there is no other God but the only one.

About the second problem he says, your brother, Reihan Shah, never agree to see you with me, a servant because this endanger his dignity.

Zarangiz says: because she is a Muslim now, she has nothing to do with idolater and the last problem is that because Khaled promised Zohreh to always be with her it is not fair for her to be in trouble and for Khaled to be safe, so Zarangiz promised him to help them to be with each other.

So Zarangiz attains her dream. The other day, she brings Zohreh to her garden to see Khaled and celebrate a party for them.

Zarangiz consults with Ghamtal, the commander of his army, about descending Reihan Shah from the throne so the subjects will escape his oppression. In return, Zarangiz Promised Ghamtal to marry with Reihan Shah's daughter, Ghamtal who was in love with this girl from long years ago feels happy and says to her: your dynasty toots back to Keyhan Shah and the tyranny of Reihan Shah made him also unpopular but we follow what you order. Zarangiz says that she intends to ascend Khaled to the Reihan Shah's throne but this fact should keep as a secret. After a while, Khaled visits Keyhan Shah, Keyhan Shah welcome Khaled so warmly and selects him as his successor of throne. When Reihan Shah knows this, he writes a letter to Zarangiz telling him to not to make your dynasty infamous and do not let a stranger to win your seat of state. Zarangiz says him your rules without wisdom and knowledge and our lineage should be safe of your harm. Reihan Shah upsets and embarks military expedition against Khaled. In other hand, Khaled also makes ready to enter battlefield. After a while, Reihan Shah was defeated and killed and upon entering Shahr-e-Farang, Khaled ascends the Reihan Shah's throne.

After six months elapsing this coming to the throne, Zarangiz asks Khaled to betroth Reihan Shahr's daughter to Loyal Ghamtal. Ghamtal who is in love with this girl came to Khaled and finally marries her in a blest day. Then, Zarangiz asks Khaled to marry with Zohreh after passing such a troublesome accidents and appease the heart of Iranian kind's daughter. Khaled answers that he decides to choose Ghamtal as his successor and travel to Iran with Zohreh because he does not want to govern Shahr-e-Farang and wants to return back to home, Iran. Khaled invites the elites and upper class of castle and removes the crown of his head and put at Ghamtals' head so he leaves for Iran after preparation of itinerary tools together with his six hundred corps besides Zohreh and Zarangiz.

In the middle of the way and at border of Sham (old Damascus), they sojourn and pitch tents to rest. In Sham's market, everybody says about Khaled and by chance, Khajeh Mahmoud hears his name and leads to tents; by seeing Khaled, he embraces him happily.

After consulting with Khajeh, Khaled decides to leave Zohreh and Zarangiz with Khajeh and visits Iranian King by himself and returns back to them. So, Khaled and his two servants lead to Iran and he visits his parents and sister. He defines his father what happened to him from traveling to Farang, Zohreh's imprisonment, his acquaintance with Khajeh Mahmoud, Zarangiz's serving him as a slave and etc.

The next day, Khaled went to see Jahanara together with his father. The King becomes happy when he hears about his only daughter's health and welcomes Khaled warmly. At instruction of King, Khaled dispatches to Sham with his companions and bring them back to Iran.

What is seeing in city now is happiness and joy. Crowd of people come to see them, Khaled and Zohreh's mother embraced them crying and Jahanara betroths his only child to Khaled and because he had no other child, introduces Khaled as the King of Iran.

Reviewing the narrative components and elements

1- As is manifested in other love stories, battle and feast are evident in this story. The more common is the narrative, the more reputation of lover in this battle and conflict. As is much obvious in various episodes of this poem, Khaled kills five adept servants of Reyhan Shah and made him ready for combating with Reyhan Shah Army. His lover, Zohreh, joins the army to combat. This part reminds us of the epic poem of Rostam and Sohrab and Gordafarid's combat with Sohrab.

2- The love roots in school. Long years before, Zohreh and Khaled fell in love with each other in school and the love lives up to the end of story. This event can be compared with Leili and Majnoun story of Nezami Ganjavi in which they became very fond of each other at a school.(Maddi, 1991)

3- The narrator seeks aids at various stages of story to help the hero of story to succeed in uniting with her sweetheart by aid of narrative means among this, the key role of Firouzeh, the nursemaid of Zohreh in one hand and Mahnoud Shah in assisting them to enjoy fruition in other hand is remarkable

4- Symmetry's role in this story is deeply observable. Besides legend of love of the main lovers, it draws attention to the mater of Zarangiz, Reyhan Shah's sister, falling in love with Khaled. In other hand, Ghamtal, the commander of Zarangiz army, fell in love with Reyhan Shah's daughter. This live is similar to a square and

besides the other loving rivals who join lovers upon progress of story (such as Khajeh Mahmoud's daughter), the story became more attractive gradually (Bourgel, 1991)

5- One of the key obstacles of this poem is the religious barriers. Khaled is a Muslim and Zarangiz, the loving rivals of Zohreh, is an idolater and she is ready to become Muslim to be authorized to marry with Khaled. This episode can be compared with Sheikh Sanan story and Tarsa's daughter that a religious barrier prevent them from their unification together in matrimony

6- In this narration, praying plays a key and major role in next accidents. Khaled injured and became powerless and the physicians failed to care him. What is reliving him is Khajeh Mahmoud's pray along with others and deans who appeal to God. This section can be compared to Sarv and Tazarv poem in which the narrator, Nasari Tooni, believes in pray as the key of solving problems of the spouses (see, Zolfaghari, 2003).

7- The end of story culminates in both spouses joining together in matrimony with a good end and Khaled became the emperor of Iran

Conclusion

It is resulted from the above discussion that:

(1) The elocution and fluency by this unknown poet in the verses is visible. The obsolete and unfamiliar words are not seen so much. The composer has the special attention in proportion with the subject and theme of story and also the poetical combining and it is displayed the power of composing via using adjectives and continuous noun plus noun.

(2) Selecting rhythm and imagination of the poem in its own position, has removed any tedious repeated and monotony as the other poems.

(3) The base of romantic and lyrical poems is consisted of the descriptions, which cause the valuation of any works. The composer can show his art among the above descriptions. In Zohreh & Khaled poem, the descriptive parts and beautiful explanations are seen.

Conflict of interest

The authors declare no conflict of interest.

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