

The Place of Death and Life in the Pomes of Shafiei Kadkani

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Abstract: Death is a mysterious phenomenon in human life and among all creatures, human is the only one that is aware of death and it has been one of his main challenges since creation. Death and subjects related to death can be found in the literary works of different nations. It is obvious that the poets and writers have paid attention to this phenomenon based on their intellectual and epistemological fundamentals. In this article the viewpoints of Shafiei Kadkani, the contemporary psychologist on the death have been investigated besides offering examples and evidences of their works. In Shafiei Kadkani opinion death is continuation of life and it is inseparable from life and the man reaches perfection after death and begins immortal life.

Keywords: Death, Death Images, Shafiei, Immortality, Persian Literature.

Introduction

The question on the secret of creation is one of the primary and important issues that human has been encountered with it and has tried to respond to this question. The opposite of life is death and since man has encountered with this phenomenon he was afraid of death and it has been his challenges. Therefore, he has taught about death from the beginning. Fear of death and effort for finding a way to escape from death has been reflected four thousand years ago in the myth of Gilgamesh the Babylon hero in lamenting of death of his friend. From the beginning, human has sought an elixir for immortality. Seeking the spring of life, the tree of life, and other beliefs are seen in the literature and religion of the different nations that depict human attitude towards life and escape from death.

Among all creatures, human is the only creature that is aware of death so recognition of death will be fruitful in his life including identification of God. He thinks about life deeply and he never considers life to some day in the world and by finding a new window on the other world he will be faithful.

As it was said death is one of the main events of life the death that is bitter and anxious causes to distraction in life, but this reality is so important that the almighty God has referred to it in several verses and death connects the man to the creator.

In the opinions of some philosophical schools like Marxists and existentialism that have been paid attention to death more than other schools death is end of conscious and human life (Motamedi, 1993).

By survey on the ideas about death in the Persian literature it can be said that death has been considered by the poets since beginning of the Persian poetry. As human perceives the depth of life in the light of death no alive creature consider a moment sufficient in life. Imam Ali said: "Human feels full and fatigue from everything except life, since there is no pleasure and comfort in death".

Meaning and visualization of death in the poems of Shafiei

In Shafiei outlook there is a boundary between the past poet and the contemporary poet. The contemporary poet creates numerous novel contents. He thinks about social conditions by observing the depressed branches, flood and rain as tangible natural phenomena. He wants to eliminate injustice and unjust people and prevent plundering and murdering (Homaei, 2008).

For him the nature is manifestation of movement and struggle and all creatures are dynamic and fight with being static:

The water that is soaked in the ground easily

It is converted into the sea the river that is flowing (Abbasi, 2008).

The natural elements in the Shafiei poetry are symbols. In the poem of "Deaths shape", leaf is symbol of the individuals that attached on life but going toward death and this journey is bitter and they fear on death while they go toward death unwillingly:

Among different types of deaths

It is bitter death the death of leaves

That moment while ascending and descending

It is bitter death while descending (ShafieiKadkani, 1999).

In these couplets the sweet death is the death leading to perfection and arriving at the divine court and he considers death hesitation in this material life and suggests leaving the material life as the key of reaching to eternity that the man ascends by death:

Otherwise, the sweet death in the world

Is seeing the secrets and elements

By leaving the ups and downs

It is the best death the fading of the flames (ShafieiKadkani, 1999).

The shadow of life

In the poem of "Good journey", the poet considers himself committed to the earth like goat thorn. This ground that indeed is his field of horror the man cannot be escaped easily. He is tired of regression and silence that are signs of death and wishes dynamic life:

Why you are hasty?

The goat throne asked the breeze

I am bored here, do you want journey

I am bored of the desert dust

I am wishful, but I am prisoner

Why you are hasty? I want to go everywhere except here

Good journey, but you pass the friendship with God

When you passed safely from this horror desert

Say my hello to the blossoms and rain (ShafieiKadkani, 2011).

But do we reach to our wish easily? Or perhaps we should fire like phoenix to be born from the ash:

Blessed the other death

With wish of other life (ShafieiKadkani, 2011)

Anxiety of death

The poem of "warbler" by Nima visualizes a responsible taking poet that is trembling instead of all anxious and dreadful people are scared of death and any home is waiting for death, death not passing from alley but where a star or creation there and this anxiety has influenced even on the stone and death is coming hasty in the moments of life:

They casted lots of death in the leaves

It has opened its wings over the city

As an eagle on the horizon of anxiety

At the moment that the stone is melting

The particle of death, horror and moon

It is writing of warbler

That at the furthest of night

Mixed with the light of moon (ShafieiKadkani, 1999).

“The poem experiences two states, inner anxiety and on the other hand, three words of writing, the sound of warbler and the light of moon combined with each other and created wonderful feelings that inspire the external state of the poet that is continued in the depth of death at night and in the silence of life”(Sharifi,2014).

Eternality of death

Shafiei in the sonnet of “The story of sun and bee” points out metaphorically to death of the lover by the beloved before his natural death:

I could not tolerate pain and you did not hear my sigh
I was in the agony of death but I could not disclose my secret
Although I suffered and but I never complained about you (ShafieiKadkani, 2011)

The divine lovers seek to find the greatest treasure of mankind and eternal happiness and consent of the creator and bear physical and mental difficulties to fulfill their goals. It is obvious that conscious choosing of these unbearable difficulties brings happiness of hope for eternal beloved. For this reason, effort in achieving voluntarily death thought it is difficult apparently seems insignificant compared to the resultant happiness.

The lagoon of death

In the poem of “Lagoon”, Shafiei refers to passivity against dynamicity or in other words, stagnation against dynamicity. Lagoon is still water lacking any movement and life and it is similar to slept person. Field also lacks signs of active life and in addition it means cemetery (Moein). The cemetery is place for burial of the still body. Lagoon is dead water. When water flows it offers life; but when it is static it is putrefied as the dead body is decayed. Sea is in conflict to the lagoon. The sound of life poem demands dynamic life that its feature is turbulence” (Abbasi, 2008).

I never regret on the sleep of that lagoon
That is sleeping calm at night
I am like sea and I am never afraid of storm
The sea is turbulent in its life” (ShafieiKadkani, 2011).

Hemlock of death

Shafiei in the poem of “Tree” points out to awakening and rescue of tree. Tree is symbol of the patient man that seeks self-substantiation and hemlock is a plant that its essence causes to convulsion and finally death. In the past the poison of hemlock was used for execution and Socrates was killed by this poison.

Shafiei writes:
What is the more beautiful than tree in March?
Awaking after hemlock of death
What is the more beautiful than tree in March?
Being under the thunderstorm and hailstone
What is the more beautiful than tree in March?
Nakedness and releasing and images of leaves and fruits (ShafieiKadkani, 2011).

Eternal death

In the poems of Halaj, Shafiei writes about attendance and continuation of cry in the time. Indeed, the poet praises the martyr lover and on other hand, condemns the vultures looking against the silent officers. He insists on the role of Halaj as a martyr lover. The poet reminds us that although Mansur died eagerly but the wind took his body ash everywhere and the men were created from soil and reminded the red songs.

What you sang in the love prayer that for many years
You were punished and the old officers
Yet avoid from your dead corpus
When you were silent and astonished
The mass of vultures were looking
Besides the officers and we were silent
The wind took your body ash everywhere
And men were created from the soil (ShafieiKadkani, 2011).

Conclusion

Shafiei has own specific attitudes towards death. It can be said that Shafiei considers death as a holy and inseparable phenomenon in life that leads man to growth and perfection and introduces death reality as other natural phenomena based on his vision

Death in Shafiei opinion is a natural phenomenon and it has pleasing image and causes to rescues from astonishment and ignorance. The images of death are combined with the nature life giving elements in Shafiei poems and death is considered as a living creature. The main principle in his poetry is manifestation of life and believing in the world. He believes that death attends id darkness and silence of night.

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