

How is Contentment in Saeb Tabrizi's View?

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Abstract: One of the main challenges of humans in history was struggle for reaching calmness and comfort and establishing a transcendental society. Enjoyment of amenities, welfare, materialistic and economic opportunities is one of the necessities of such society. Undoubtedly, the society fundamental issues like religion, ethics, sciences, culture 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. 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 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 (Dehhoda, 1994). It 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.

Quran warns those who have been engaged in worldly affairs and accumulate wealth:

Look not with your eyes ambitiously at what we have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers) (Holy Quran, 2012). According to Islam the content person believes in God blessing and he is satisfied by the God offerings and in the light of content he feels happiness and calmness.

The holy prophet (peace be upon him) said: The content person lives comfortably and happily" (Biharolanvar, 185).

Imam Ali said: "Contentment is unlimited wealth (Holy Quran, 2012).

The most pure life is contentment (Holy Quran, 2012).

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-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, 1991)

5-In his opinion, being content at the time of hardship and pleasure eliminates pain and sorrow and preserves dignity and prestige of man:

By content I live happily in the world

The content person does not suffer from pain and sorrow

The content people enjoy life

Although the live in trouble and difficulty
Be content about the bitterness of life
That it protects you against evil eye
When I was content by a loaf of bread before the affluent table
I arrived at the shore healthy from hardship sea
As the gem is valuable for people
It is content by a droplet of the sea
The ant become content by blessing of Solomon
Avoiding pleasures is not easy by contentment
In the poet opinion contentment is the main condition for happiness and glorious:
You cannot be happy without contentment
The foundation of the government is based on happiness
Be content on your providence that in this dreadful world
Only the content man lives happily
If you want to eternal life
Put you step on the content desert
That any ant has memorial of Solomon (Gharaman, 1991)

If you want eternal life go to the content desert, since any ant has lived happily there and has seen hundreds kings like Solomon; but the ant has remained in the shadow of contentment (Barzi, 2005).

Saeb warns the readers on the transaction of the life valuable treasures with inferior things by greed; since such transaction will cause to lose:

Get rid of effort for providence by content
Do not leave the heaven for wheat (Barzi, 2005)
Do not be greed and get rid of the life luxuries and be content and do not leave the content heaven for greed of wheat (Barzi, 2005).

Although the poet complains about the difficulties and problems in life but he is content and thanks God since real satisfaction and wealth is achieved in the light of contentment.

I have passed through the alleys of greed. I ask God to guide me to contentment

Live happily like the great men by contentment

Since the poor becomes rich by satisfaction

O, Saeb do avoid contentment

Since it converts the soil to sugar (Ashrafzadeh, 2005)

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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