

Roudaki in Samanids' era

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Abstract: Roudaki is a great and famous in Samanids' era vicissitudes and cultural royalty both are of features of his era, he experienced three steps of vicissitudes and changes in his life periods. The period of youth and poverty, the period of middle age and welfare. The period of senility and indigence. He is so experienced and he perceived the time well and got along with ups and downs. He believed that the life is an anonymous treasure of experiences. He showed all expectancy and disappointment, mirth and sorrow, absurdity and unreliability and deceiving of macrocosm (world) in his works. Sometimes he advised us to use its experiences and introduced it as the best teacher for humans and sometimes he ascribed it unreliable and meaningless and advised people to ignore the past and concentrate on present life, his attitude to life vicissitudes always is not optimistic but sometimes is pessimistic. Always this study tried to analyze the life from the Roudaki's attitude and discuss the factors and causes, which originated the vicissitudes and changes.

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Introduction

Literature and its peak- poetry- is the closest out to human's thought the art in which there are human sense and emotions. Roudaki's emotion and think is obvious in his poetries and works, he understands his time since he understands all ups and downs of his time. This understanding persuaded him to unveil his secret. Before his entrance to Samanid's system, he had not had the welfare as he said: In order not to have a donkey ever to commute

I expect the chine's shoes and Tazi's horse (151:1382, Roudaki)

His ability and talent to write poetry got him close and enter to Samanid's system and after words he could experience welfare and richness since he could received some gifts and gold coins for his poetries which he wrote about the king – Nasrin Ahmad Shah, and his (Vizeir), Bala'mi, this welfare and richness in his youth sometimes made him to perceive the macrocosm meaningless and unreliable and sometimes optimistically made him to perceive it as the best preceptor and teacher who thought people felicity and bliss.

In this senility he was refused unmercifully by king and his system and therefore he was forced to return to his hometown, in his works of this era, he complained and blame the senility and poverty and his works are from his complement and regret of his past time. He perceived the causes of vicissitudes in his life therefore; he sometimes believed that concerning the events of time could be notes and lessons for humans to get prosperity and luck. This study shows the various pictures of time from Roudaki's attitudes and causes and factors of optimistic and pessimistic

toward the time vicissitudes and the role of these vicissitudes in human's life.

Reviewing the Roudaki's situations and conditions

Roudaki is one of the greatest poems in Samanid's era (240-329 H.Gh) that has the crucial role in expanding and extending the Persian culture and poetry. He was born in Panjrood in Samarghand, his full name is Abu Abdollah Jafar ben Mohammad Samarghandi who is called Roudaki because he was born in the village named "Roudaki" he was buried there too. (Yahaghee 29,1389)

He was so gifted that he could memorize the Ghoran completely in his eights. (Aoufi, 6: 1361)

He said poetry from his prime of life and sang a song playing chang, he was so skillful in his playing chang and said poetry that persuade and force Abunaser Samani leave Haraat immediately to Bokhara in bare feet. (Zarinkoob, 1378)

He passes some many years in welfare and luck in the crown court of Naser-e-bn Samani, by the title of Malek Al Shoara (the king of poems)

Roudaki was so close to Amir Nasr (king) and his minister (Vizier), as he could get a lot of gifts and coins to get rich by saying his poetry to describe them. (Safa, 103:1371)

About his blindness, there are various ideas, some believe that he was blind innately (inborn) and other believe that he was blind by system and some others believe that he got blind naturally in his salinity (Mirbagheri Fard and colleagues 199: 1388)

He is under affects if his religion and the signs of his leagues believe is obvious in his works he is shiet and most probably Esmali li's sect, he was not

such a strong believer like Naser Khosro and did not have the free philosophical thoughts (Roudaki, 5:1389)

The number of his poetries have been estimated from hundred thousand to one million, but the real number which is available now is more than thousands poetry from odes, quatrain, part, Masnavi.

The time appearance in Roudaki's attitude

Roudaki's sense of optimism and pessimism depends on the life vicissitudes and changes, if life had been nice to him consequently he would have been optimist if not he would not. Anyway, he considered the life vicissitudes so teachable, and worth to mention whether the time is in his side or not. The important point for him is learning from all vicissitudes. He believed that anybody who learns from life vicissitudes can not learn from any other teacher.

Anybody who has intelligent

Life changes is teacher enough

Anybody who cannot learn from life changes

Who cannot learn anything from other teachers
(She'ar 48:1389)

Roudaki himself is the student of life vicissitudes and believe that human concentration in life changes is the way for humans to unveil the hidden ways of his humanity.

Time teaches me to be free

Time, if you considered, is lesson all free
(Roudaki, 171:1382)

He also believed that every events in human's life can be considered as an experience, if it was positive can be considered as an positive pattern and if not can be considered as an experienced which should be avoided to repeat.

Go and learn from life experience

Which are so beneficial to avoid bad events
(135)

He was opulent by the abundances and luxury by Samanids that emphasize on living in moments and ignoring the sorrow of past and future. (Keramati Moghadam 42:138)

Differences in his positions and conditions sometimes change his attitude toward the world around him. Time, social and economical situations affect on people's attitude attracting by those conditions and of course avoid them to accept the reality and the logic behind; the artist belong and depends on the people of his contemporary whom he live with the same time and country and all are trained by same school of thought and there is no doubt about the time interfere on artist's works. (H.tain said. Zarinkoob, 1376 p 75-77)

Individual experience is the result of mutual interactions between individuals and their environments; therefore environment affect on people

by persuading and enforcing them (Sharaitmadari 80:1366)

His luxuries life made him to picture a meaningless and unreliable phenomenon about the life in his mind. He rather spent time with ladies from Bokhara whom he named black eyes because of their beauty and pass time happily and ignore the events of past and future, this is in paradox with otherwise message which conducted us to benefit from life of ancestors.

Live happy with happy black eyes women

Since the world is nothing but myths

Be happy with all come to you

Do forget the past remind you

The world is cloud and wind, oh

Cheers the wine any way be care free (Roudaki 74:1382)

The climax of his pessimistic approach toward his time is when he complained the injustice and problems of his life. He believed there is nobody to have the happiness and justice as he should have. He does not like the time and its reactions, so he strongly advised people to have lovely behavior and to enjoy their moments. He denied the existence of justice in worldwide.

Has anybody lived happily in world?

If not, how you can be happy

Has anyway seen any justice

If not, how you can see justice

He believed that life is a liar and bit the bushes since the age is passing by passing the time. He believed that human is a guest in the world and should leave it and he wanted to teach humans how to live better by explaining the death as a warning, he considered the death as a warning for humans in order for people not to live in the jail of avidity and cupidity.

It is not wise to trust on passing time

For the guest to live forever

It is a real to be buried in a tomb

However, it is a time to sleep on silk mattress

There is no benefit to be with people

Since you will be alone in graveside

Or:

Do not love this passing time

Since it is a play and deceives all

Therefore, the way to live is better with ignorance

If not you will be suffered by its ignorance

(She'ar 54:1389)

Sometimes he considered the life as a dream which is perceived as a fact just by wise man; and there is no trust on kindness of world but a trap to be challenged in and with although its appearance is charming and deceiving, its reactions and activities always are in paradox with human thoughts.

The world is all dream
 Who knows the fact is just wise
 Its kindness is the replacement of devil
 Its happiness is the cure of its disease
 How to live relax in this world
 Since all its reactions are not relax
 Its knowledge is not good although it shows
 well appearance

Its reactions and activities are bad although it
 shows well (Roudaki 72: 1382)

He believed that lifetime always is not as we
 want so, we should adjust ourselves with it.

Life always is not in your side

Every day is not as you wish

Look the world how to pass

Pass the way as it pass (She'ar 59:1389)

Roudaki warns the people about the dangers of
 life interactions as he gave an example and showed
 the life as a nice and charming snake which is not
 logical to get friendship with, he believed that people
 who follow the maternal world in fact follow the
 dangerous events. Although the snake charmer could
 charm the snake he should not trust him since the
 snake is waiting to get a moment or chance to bit the
 snake charmer.

Oh, man all you count on for life

Almond, sweet, animals and property

The world involving all is the snake and you as
 snake charmer

The snake surely bit the snake charmer in
 moment (Roudaki 89:1382)

Sometimes he accepted the crude and sorrow of
 life since he believed that human is sentenced in
 changes and vicissitudes of lifetime, therefore human
 should tolerate all crudes and sorrows.

In the homes of grief, we are the residence

We are opulent by sorrows and grief while
 crying hard

If the world forces us brutally, we should
 accept it

We are players of life game of sorrows

(She'ar 120:1389)

Roudaki strongly believed that lifetime is a
 hunter whom nobody can escape from and death is
 certain as no way out you can find for it.

All of us are the pray for the hunter of life time

We all are like birds and it is like eagle

All flowers get afresh very soon not late

Death will pressure all in grave on date

(Roudaki 98: 1389)

Joy and happiness, welfare and richness all
 cannot force him to be in side of lifetime. He is so
 pessimist and his life is meaningless, unreliable and
 incredible.

Regardless of these all negative point in his
 attitude, he narrated the reality of life, he advised

humans to watch the world with a wise approach
 because the leveled observe toward the world does
 not conduct people through all secrets behind the life;
 sometimes he changed his mind and look the world
 purposefully and perceived all events wisely and
 purposeful. His attitudes sometimes turned to be
 religious and the world now is not meaningless and
 unreliable. It is a place and farm for human to harvest,
 here he considered world like a sea to pass it on safe
 and secure, human needs a ship of kind activities.

Cook the world wisely

Not as you look it routinely

It is like sea if you like pan securely

Make the ship of kindness and morality

(She'ae 128: 1389)

He narrated us most useful lesson of life in his
 salinity his oldness and low ability and losing his teeth
 forced him unpleasantly and he considered all of them
 as a heaven faith

His pessimist view toward the life was strength
 by gaiting distance from king, his remoteness of
 kingdom took place after the resignation of Nasr ebn
 Ahamd (Roudaki 1382 pages (421-42))

Although he talked about unreliable world,
 kindness of human, and talked about the cruelty and
 justice, he did not talk about the final faith of cruelty
 and righteous people.

Kings of worlds all dead

Dead force all to knee down

They all go into grave

The only sign they have is the tomb

All wealth and health, they live with

They did not bring to grave just cerement

He believed that there is no effect of long life
 on the matter of death since it is like hunter who
 always is in ambush human to hunt them and finally
 he will.

Life whether long or shirt

Death is the final court

All visit death as the same

Although they have long life (she'ar
 28:1389)

At the end of his life, he pictured himself as an
 old man who is so disappointed and weak wearing
 white hair who has no way out of miser and should
 live as a beggar getting around all street. (Zarinkoob
 11:1374)

He showed how passing time changed the
 human life prepared him to pass the life and get close
 to death.

All my teeth have removed

They were shining light not teeth

There is not any more in my mouth

That is because of evil life

But no evil life no long life

What it was I told you faith

Life makes all new old
 And creates new of nothing
 Now the life is changed and I am changed to
 Bring the stick for me; it is the time of
 beginning

(Roudaki. Pages 82-84: 1382)

Aging is so close to death. He believed that death is the end of life and nothing from wealth and health can avoid and stop it. He did not forget that death is the final faith of humans; he believed death but he could not unveil the secret of resurrection in his works

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