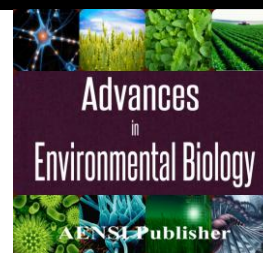




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The Social Complaint Review of Sanai Ghaznavi and Seif Farghani on Judge

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ABSTRACT

Considering literature from the social angle makes us familiar with the impacts and changes, customs and other aspects of social life in the past ages. Thus, the poets' complaints seeking to illustrate the flaws and defects in the surrounding community and trying to resolve them, are regarded as consider the social criticism. Evidence found in Sanai and Farghani's works shows that these two poets expressed their complaint about social inequalities, ignorance, immorality, and corruption of the commons and authorities, especially the class of judges, and alike all rooted in the incompetency of rulers and their obsession with materialistic goals and lack of consideration toward the demands of different social classes. The gist of complaints lies in the inconsistency between the poet's ideal society and the real society in which he leads an unhappy life. The researcher investigate the complaints to better understand the social complaints and demonstrate examples of explicit and implicit fearless criticisms of Sanai and Farghani. They have pointed to the contemporary judicial views and issues, and used expression such as bribe-demanding, troublemaking, wrong-doing judge, corrupt judge, antichrist, preferring and strengthening untruth over the truth to describe some judges in their times.

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INTRODUCTION

Literature mirrors the cultural, religious, social and political issues and attitudes of any age. It reveals the hidden aspects of any age to the researchers and explorers. With the study of social changes of a nation through the lens of literature, one can understand a nation. That's why the researchers seek to find a way to learn more about the nations of the past through studying the remaining writings, legends, and myths. Hence, Many of the social and cultural phenomena and events of the past can be extracted from great works in the fields of literature, history, geography, economics, religion, ethics, and politics directly and indirectly [14]. It is clear that considering the literature from social dimension introduces the society, events, customs, and other aspects of social life in the past eras.

According to the two poets under study, their eras were characterized by damage to morality and collapse of positive traits. One of the great mystic poet was Abu al-Majdod Ibn Adam with the pen name of Sanai who lived in the second half of the fifth century and the first half of the sixth century AH. He was born in Ghaznayn in the year 463 or 473 AH. His poems revealed that he was familiar with all subjects in his era. He died in the year 525 or 535 AH at the age of 62. The other poet under study was Abu-al-Mohammed Mohammad Al-Farghani who lived in the second half of the seventh century and the early eighth century AH. He was born in Farghaneh, a vast area of Transoxiana. He lived in an age contemporary with the Mongol and Tatar invasion and destruction. After leaving his hometown, He lived in Azerbaijan, Turkey, and Minor Asia. His works shows that he was a Sufi and mystic dealing with spiritual perfection and journey. Like many scholars and mystics in his age, he went to Minor Asia during the Mongol invasion, and lived in Aghsara city (now, located in Turkey), and died in a year between 705-749 AH. [2].

In their eras, the governmental authorities attempted to strengthen their position and gain much more wealth, so they employed some people to occupy governmental and judicial positions and work to the benefits of these authorities. In most cases, incompetent employees gained high standing. The two committed poets as the voice of their community realized that the only weapon of the scholars is to express their thoughts in writings and words of protest, so the words can criticize the authorities, governmental officials and judges.

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Although some criticisms were so clear and fearless (poems of Seif Farghani), but sometimes, the language changed to irony and innuendo, and the final judgment is left to the owners of understanding and knowledge, so the informed readers could read between the lines to understand the realities. However, the facts of that day shows the corruption of many of the holders of the governmental and judicial positions.

It is noteworthy that if a large portion of the poets' complaints of the seventh hegira century onwards is studied psychologically and precisely, it will be revealed that they point to the terrible events of Tartars invasion of the Iranian lands. Even after centuries, authors and historians described the different social events of that terrible era. For example, Jahangosha Jovaynni states that: At this time when the kindness and generosity were rarely seen, good people are afflicted with suffering and belittlement, but base people are in power, when the generous, learned people are engulfed with calamity but ignorant gourmands live in luxury, benevolent men are rejected and discarded, every respected man is subjugated and led by a base man[9]. It is clear that the poets of Seventh century onwards, - owing to their sensitivity and sense of duty, complained from terrible events and conditions related to historical disaster directly and indirectly.

Statement of the problem:

The critic poets, especially Sanai and Farghani expressed their complaints about social inequality, ignorance, moral corruption, and difficulties in different ways. The gist of their complaint consisted in the inconsistency between the poet' ideal society and the real society in which they led an unhappy life. Almost, all the poets' writings contained complaints. Also, the poets' complaints about the followers of different religions and sects are mentioned; for example, Nasser Khosro's odes with the ending rhyming words of O prophet (Ey rasool meaning O' Messenger) in which he expresses his complaints about Muslims to the Prophet. The complaints of unreal Sufis, Salous ascetics, insincere Muftis, materialist merchants, tyrant judges, lying astronomers, thieves, and other walks of life can be regarded as social complaints.

This section of the Ghanaian Literature and variety, it can recognize their communities facilitate. Investigating this part of the lyric literature and its varieties can facilitate the understanding of the psychological state of Iranian poets of ancient times. The different complaints included the personal, social, political, mystic, religious, romantic grievances.

Like any other social being, an artist is influenced of all aspects of society from birth to death. This influence is so great that the artist sees the society prior to the Nature and surrounding world. In fact, he sees the real world through the lens society. Also, the poet's character that creates his literary style is affected by the society and culture (see Sociology and Literature, Ali Akbar Torabi: 16-58). For example, Nasser Khosro who believes in Ismailism, evaluates everything against the criteria of this religious sect. In fact, his utopia would be realized through Ismailism. So, he complains of the society in his verses. And he expressed his complains and discomfort in different ways because of lack of consistency between the society in which he lives and his beliefs. In the sixth century, poets couldn't express their strong emotion and feeling and live without social concerns. So, the bitter, hard complains replaced the sentimental lyrics of Khorasani style.

Do not seek convenience in the realm of our time
Do not seek easy living in the nature of this world
Suffer all pains without seeking medicine

Get along with yourself and do not seek someone's company

However, poet cannot be free from the society where lives. In the Seljuk era, injustice, and immorality reached their climax, and the society experienced difficulties and calamities through Turcoman and Turkish invasions. The most important features of this era include injustice, damage, outrage, carnage, and ransack [12]. Hence, the political events damage social conditions and literary fundamentals. Basically, change in poetic style originates in the time of political changes.

The seventh century was a dark and bitter age for Iran and Iranians. The Seljuk Calamities were escalated with and Tartar Turkish invasion so that the word Turkish was associated with accompanied an image of invasion and ransack.

This era is the one which began with the Mongol invasion in 616 AH and the overthrow of Anushtekin Family's Kharazmshahi government in 628AH, and ended with devastating mass ransacks and Tamburline's tyrannical government.[16]. In fact, in this era, the Iranians suffered from difficulties and calamities as much as all their history- from past to future (ibid).

Moreover, the negative effects of Ghaznavi era on the literature is clear. Almost, all poets expressed their dissatisfaction and complains. The complaints reflected the public view, and all from officials, politicians, religious leaders to ordinary people were criticized in them.. But, after Ghaznavi, the Seljuks came to power. They were far from civilized and unfamiliar with government. So, because of the religious and racial prejudice, or their insistence on dependence on Baghdad, their degradation was accelerated. Therefore, complaints from ordinary people and the stagnancy poetry are considered as the characteristics of the literary style of the sixth century after Hegira [17].

In these social complaints, the disorganized society and poet's dissatisfaction from the situation are expressed. This situation is caused by the governors' incompetence and their personal desires. Every true thinker complains from the absence of wise men. The wise men are always dissatisfied with the fact that the unwise get the power. Naser Khosro complains of lack of wise men in society:

(Meaning 'Because of the intense darkness under this tent,
Neither my open eye saw a person nor did my sleeping soul have a dream
With the physical eye I saw stars like people awake
But my inner eye couldn't see a wise alert man'
Naser Khosro, 2008: 476)

Nazari Ghohestani (died in 720 AH) expressed his complains from the circumstances of a time in which malevolent, wrong-doing devils are in power, and try to deceive and robe people especially in judgment. He make complains for the judges' performances and governors in lyrics 140 and 160, he stated that they got the government through tyranny. Although they were mounted on the horse of power that time, but the poet addressed them as donkey:

(Meaning 'When some donkeys are mounted on some horses
Clear the way since the vehicles of the high-ranking are passing' [13].

So, the present study seeks to investigate the psychological state, demands, desires, and disappointment of Iranian poets in the lyric literature from one hand, and to introduce the political and social circumstances of Iranians from the sixth to eighth centuries after hegira from the other hand.

The Social Criticism and Complaint from Change in Values:

Criticism means separating right from wrong or revealing the merits and demerits of a thing (Dehkhoda Dictionary). Complaint is a type of grievance consisting in dissatisfactions from the discomforts. It deals with musts and mustn't. (The Great Islamic Encyclopedia, Dadbeh, 1381, entry *complaint* (shekvaiye) and [19]. While the most prominent complaints can be found in the Holy Quran, for examples, the complaints made by God's prophets in Noah:5-7 and 21-22, Yusuf:84-86 and Maryam:4-5. But, those complaints made by poets, which reflect the demerits and flaws in the society, and try to remove them, can be regarded as social complaints. For example, Naser Khosro complains from the people of his time especially the judges, in the midst of the ode no. 267. He stated that they are far from wise, strange to knowledge and sagacity, rejecting advice. But if they were wise, sagacious, and knowledgeable them, they would make fair judges. In his time, very few judges were equitable, just, and pure.

(Meaning 'I told you these words although firm and excellent
There is no pure judge in our time following advice, knowledge, and good words'
Naser Khosro, 2008: 514)

In a 30-verse-long ode, Sanai expressed his dissatisfaction with the changes of people and society changes, the society in which the *معرو* good act is regarded as bad, people seem never to take lesson from events, but follow corruption and untruth.

(O' Muslims! People have completely changed
They have replaced good with bad because of disrespect)
(They have made themselves blind and deaf
To the advice, and commands of the Religion of Truth
(The grandeur of the masters of Truth declined and collapsed
Because the seekers of corruption have appeared from every corner)
(The strong kings have made the access of weak justice-seekers
Very difficult, as if passing through Alexander's Dam)
(In their privacy, Sufis with lion-like hair
Sell their prayers and spells with the price of milk, rice, and Sugar)
(Reciters of Quran have ruined the pleasantness of Quran with their unpleasant tones)
(Haj-selling hajis have made the tents of tyrants like Rukn and Mash 'Arabic (two sacred sites in Mecca)
At their homes, because they are like beggars)
(The rich men with base heart but wealthy bags
Have made the poor rich with grief!)
(O' Muslims, The circumstances have completely changed
Our contemporary people have created this situation) [18].

In this respect, see also page 83 of Sanai's divan. In addition, he tells a story in the tenth chapter of his *Hadiqat-ul-Haqiqah* (*Garden of Truth*) in which he complains from the effrontery of the people of his time especially the hasty and tyrannical judgments of the judges:

(Meaning 'It is the time of Jest and Shame
O' people, this is the day of shamelessness
Although Reason is great and special

The custom of the time is bad
 They are the guards of tyranny and the judges of ignorance
 The people of the time are full of demerit')

Taking a critical stance, he clearly describes the social changes, the injustice of the rich, governors' cruelty and subordinate people's misery. He make sever criticism on Salous Sufis, greedy wealth-collectors, hypocritical mystical followers (see pp.46-81-581, also *Tariqat-ul Tahqiq (The Way to Find the Truth)*, p.137). The following poems illustrates his sermons to these walks of life get prepared for the otherworldly life:

(The drum of Resurrection is to be played
 O' soul, do not be ignorant in this stage
 The Caravan is departing)
 (The messenger of death is coming, the day of youth passes
 The black hair turned white
 It is the time of migration)
 (It is a fact that the one who gave birth to you passed away,
 And one whose parent is you will die
 Nothing is left from them but a memory and phantasm)
 (Spilled and scattered under the soil
 Stand and see inside the tombs wrists, shins, and heads
 Take lesson, be wise)
 (You fast in Ramadan, but usurp the orphans' property in Rajab!
 Fasting on orphan's property is like a snake in the basket)
 (You usurp the orphans' property but serve God for forty days!
 Do not transgress orphans' territory, this forty-day service won't save you)
 (You become a sincere Sufi before the minister and vizier
 Wearing woolen dress to get a benefit from that base man
 (If you are in luxury thank God, if not, be patient
 Do not complain to God for daily bread)
 (For a morsel of food, how long you run after this and that
 Try to get rid of the fire of Gehena on the Day of Resurrection)

Seif Farghani, as a smart scholar, had founded out that if the moral values are changes, and virtue is replaced with evil , abundant destruction and disaster will happen in the future of the society.. He knew that the materialistic pursuit and the distortion of facts will lead to negative, atrocious results, especially if the negative features are accumulated in one who has the power to be a governor. His book is full of criticism, so that one must read the whole book to be aware of all his critical stances. His criticism made him a great poet so that everyone who reads his poems, undoubtedly will admire him and consider him along with the great men of Persian literature. Shafiei Kadkani regards him as an equal to Sanai.

It is a fact that if an ordinary man is involved in materialistic ambition and pursuit, his acts cannot influence a great number of people. But, if an important or prominent person like a judge is involved in that he can replace right with wrong, and truth with untruth very easily because his will and command are highly powerful. It is impossible to make blunt the greedy tooth of a bad judge without bribery. Saadi, the great Iranian poet says:" Everyone's teeth is made blunt with the sour taste but the judge's that is made blunt with the sweet taste (bribery)".

Complaints from judges:

In the belief of the ancient people, everyone who wore a turban must be a judge or scholar. So, some unwise and incompetent people in the attire of judges managed to attain judicial positions and get the power. They also were involved in a conflict competition with each other. Their main goal was to reap personal benefits to get wealthier. With such rulers and judges, people's conflicts couldn't be resolved, even they would increase. So, the grandeur of great men, and even the respect of Islam was damaged because of the performance of those ignorant men, and all were belittled gaining a bad reputation [8].

Answering the question of King of Sanjar on Faith, he complains that bad-natured and parsimonious devils embark in judgment which is reminiscent of a just ruler and just like Imam Ali (peace be upon him) but they are bound to deceive people and transgress their rights:

When you know that Heydar (Ali) is the gate of the City of Knowledge
 It is unbecoming of you to know someone as your master but Heydar
 It is not permitted in religion to deceive people
 Not permitted to appoint a devil as the Great Judge

In the present study, the Ilkhanid government is considered as one of the most disorganized eras. In the official bureaucracy of the Ilkhanid era, the most important divan (office) after the Financial Divan was the Divan of Judgment. Its duty was to address the lawsuits and conflicts of people according to the laws of Islam

and Islamic tradition. He had to deal with the appointment of, and removal of people in clerical and academic positions, and to address land endowments. With regard to the fact that many of the conflicts were to be resolved via Yasa rules, many disorganized circumstances emerged especially since this period (Ilkhanid) was an age of weakness, and the Islamic law was ignored to the benefit of Yases.

But after the Ilkhans converted to Islam, the situation of the court was improved and organized. It could restore its lost grandeur and magnificence. In the Ilkhanid documents, there are many cases pointing to the judges' injustice and tyranny. Ghazan Khan could end the injustice to some extent through making new laws and helped the people to get rid of those hardships.

In his ode no. 44, Seif has severely criticized some walks of life in his society. (Sanai has also done the same. His book: 148-150). Firstly, he criticized the instability of the world, spoke of the futility of the worldly life by expressing some philosophical thoughts. Then he finds fault with the king of his time that he is not the man of ghaza (sacred. religious war) and has put on the attire of Ghaza warriors in vain, and that he has ignored the poor people since he doesn't believe that he will be burnt in the fire of people's curse. Then, he turns to the vizier of the king saying that he is stupid and arrogant. He likens the vizier to an atrocious dog walking in the streets all daylong to hurt people. He is so stingy that no one can remember something about his generosity. After criticizing these two, he has found fault with the judges, unjust merchants and shopkeepers, and poor, dancing dervishes. But, in the current study, the researchers considered his complaints from the judges more than other complaints. They include subtle points such as explicitly mentioning their deception, wine-drinking, bribery and finally the judges' atheism. According to Seif, the judge's court must be a secure place for the poor and widows, but these two are dissatisfied with the judges' performance who arrogantly hold the judicial positions. In the first line, he uses expressions and titles to describe the judges of his time that they alone state the disaster of the corruption of the holders of judicial positions in his time very clearly:

(Meaning 'O' the cunning judge, your religion is being irreligious, your motto is absence of Faith. You get the bribe and drink the wine)[5].

This judge's performance is so unpleasant that no one could be satisfied with his judgments, and far from religious, generous, and fair. Also, he also has the shame of immoral, lustful tendencies toward women. In fact, he was considered as a social pathology from which the society suffer. The women fear him:

(Meaning 'no poor soul is satisfied with your judgment, no woman feels secure in your neighborhood') (ibid)

In the standing of a mystic poet, he was aware of society difficulties, and followed against the tide and criticized what was pleasant with the judges. He ridiculed the judges' ideas and inductions because they judged as pagans, mocked and belittled religious and, admired greedy materialists like themselves:

(Meaning 'many religious people have been belittled and many materialist have been respected by you. your dear is our base one, our dear is your base one') (ibid)

Saadi also complains that thieves robe people of the city in the attire of judges:

(If a devil runs an abbey in the kingdom of heaven,

He will have his previous nature like Satan)

He is a base one that gains fame by robe and turban

A thief is a thief although he may be in the attire of a judge[15].

In another story, he complained of those- not just the judges but generally those- who make hasty and misinformed judgments on an issue without enough knowledge:

(I heard that Omar put his foot on a beggar's foot in a very crowded place)

(The poor dervish didn't he know who that man was

Because an upset man cannot tell the enemy from the friend)

(He shouted angrily: 'are you blind?'

Omar, the just master answered)

(I am not blind but it was a mistake

I did that unintentionally in this alley)

(How just the religious leaders have been

Who have behaved the subordinate people so kindly?)

(Do not do wrong with the subordinate so inconsiderately

There is a more powerful hand above your hand)

(Ibid, 307)

Hafiz, as a poet smarter than others, knows the city judges as heavy wine drinkers whose secrets must be kept hidden from the public. Because the Wine-selling Sage has advised them to keep their secrets private:

(I asked the Wine-selling Sage about the sheikh, the judge and their heavy drinking this morning)

(He said the answer is not repeatable although you are trustworthy and intimate

So, stop asking such questions, keep secrets, and drink wine)

The other complaint of Seif about the judges' performance was that they were far from religious and knowledge. He calls them pagans and developers of untruth:

(Meaning ' you are far from religious like a pagan, you are far from knowledgeable like a cow

Your speech belittles you

Since you strengthen the untruth to weaken the faith

You are like anti-Christ in our time, and your donkey is your ignorance')

According to Seif, the turban which the judge had was full of sedition prepared beforehand. He must behave in fair, but behave as Tatar invaders. Seif himself had experienced three decades of the consequences of Tatar invasion.

In continue, he mentioned the clearest characteristics of judge as the bait for the dogs of hell. The world desires of the judges ignorant and irreligious, were so no preaching didn't impose effects on him and didn't accept no advice. So, it can be said that what would be the judge future in the day of resurrection:

(Your heart is so obsessed with ignorance that you will take no advice

You will be seen in hell between the teeth of dogs

This is the result of your vanity telling tongue, your bribe-eating mouth)

(ibid: 12)

Finally, Seif gives hope to the suffering people of his time saying that the injustice era would be ended even though it would be long. And, the day will come when the Messiah will appear and punished them:

You can capture the time and the world

A messiah will appear and you receive the visitation

(ibid)

So, the time of Seif Farghani makes possible to judge that the governmental authorities attempted to strengthen their position and gain much more wealth, so they employed some people to occupy governmental and judicial positions and work to the benefits of these authorities. He saw such events clearly and founded out their troublesome consequences for poor people. So, he resorted to the only weapon of the thinkers, namely, pen and criticized such people and behaviors.

However, Sanai was a poet who was not indifferent to the dominance of the Turks and the emergence of social crises. His fearlessness to criticize all the society presented the most fearless sample of social criticism and his courage was unbeatable. Such courage made him as the great poet among the social poems. His poems mirror his contemporary events so that he had a great, rare three- dimensional character in praise, preaching (social criticism) and mystical poetry (see Scourge of Conduct , pp.25-34).

In *Hadiqat-ul haqiqa (Garden of Truth)* and in its eighth chapter as *Zikro Sultan yastanzilio alaman (Mentioning the king declines security)* tells a satirical story titled *fi al-maani al-Qazi al-jahil al-dhalim (on the meaning of the ignorant, tyrannical judge)* in which he states the tyranny of the atrocious judges who place untruth above truth with ease due to their skill, and ridicule and exploit people by threatening them:

(Have you heard that an old man was hit with the arrow from the chief of the village?)

(He went to the Judge

The poor man told him consider my condition)

(The chief was inconsiderate in the field

He sent an arrow but hit me badly)

(The judge told him angrily

O' fool why do not protect your eye?)

(You polluted the chief's arrow with your blood

And got me in trouble)

(Give your both cows to the chief

And spare yourself more trouble)

(This will make the chief satisfied with you

Otherwise, he will punish you severely)

(He said that I am satisfied with your decree

Since the anger is both the chief and judge)

Sanai in another couplet of *Hadiqat-ul haqiqa* and *Tariqat-ul sharia*, the sixth chapter has a topic as "on the company of people; they die as they live, and will be resurrected as they die" he describes the end of kings, rulers and their helpers, religious jurists and scholars. He also mentions the dishonest judges and hermits who cannot afford the bitter consequences of their acts before death.

If you are a religious jurist but causing troubles to people

On the Day of Resurrection, you will arise like a devil

If you are a hermit but evil

You are the wood of hell but wet

That day you will have a very unhappy fate

If you are a tyrant judge

In the end, it must be noted that Sanai made sampled some anonymous judges. The judge, Abdolvadoud Ghaznavi was a poet.

To praise Judge Fazl Ibn Yahiya Saed Heravi, in ode 715 in his book and other part emphasized on preventing bribery and corruption (ibid: 60-62). Also, other odes to praise judge Abolbarakat Ibn Mubarak Fathi (pp. 313, 329) and ode 231 in praises of Judge Najmodin Hassan Ghaznavi (p. 523) or odes in Abolma'ali Ahmad Ibn Yusuf (p.421) or in other part, he named him as fair, scientist.

Or, in *Hadiqat-ul-Haqiqa* hand at the end of eight section, get the poems to praise Jamal Odin Abu Ghasem Mahmoud-Ibn Mohammad al-Asiri and Najmodin Abolma'ali Ibn Yusuf Ibn Ahmad al Hadadi.

Conclusion:

As mentioned, the literature present a full view of events, customs, social behaviors and the thoughts of a society. Because, poets by having deep emotions, can't continue the life without social troublesome. So, the book of Ghatebeh of the great poets included such complaints, although reflected the public thoughts. Conveying the complaints show the importance of themselves in developing and completing the Ghanaian literature. So, the social structure can be known through the structure of literal works and such as considering the how the social complaints.

Sanai as a committed and critical poet, make conflicts against anti-humans. He criticized the tyrant and irresponsible, pilgrim sale hajis, rich curmudgeon, believers without tribulation, and other irresponsible people also especially the unworthy judges are blamed.

The governmental authorities attempted to strengthen their position and gain much more wealth, so they employed some people to occupy governmental and judicial positions and work to the benefits of these authorities.

Every era included own values and norms which the sudden changes or obey them dissatisfy the thoughtful. If poets lives in a society in which values change to ant value, it would be wretched. In some poems of Sanai and Farghani, they complained that the cruelty replaced to fair or hypocrisy replaced purity.

In order to consider the social complaints and a better understanding, samples of fearless and clear critics of Sanai and Farghani are presented to show they

used expression such as bribe-demanding, troublemaking, wrong-doing judge, corrupt judge, antichrist, preferring and strengthening untruth over the truth to describe some judges in their times. These titles and expressions indicate the corruption of judges who the public expect them to judge justly and honestly like Imam Ali in the judicial positions they hold.

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