

**Religious teaching in sa'adi's work**Roholah Imani Yamchi<sup>1</sup>, Javad Sedighi Lighvan<sup>2,\*</sup>, Moslem Rajabi<sup>3</sup><sup>1</sup>. Faculty member of Islamic principles and law, Azarbaijan Shahid Madani University<sup>2,3</sup>. Phd student of Persian literature, Hakim sabzevari university-faculty of foreign language and literature- Persian literature groupEmail: [javad.dadigi@gmail.com](mailto:javad.dadigi@gmail.com)

**Abstract:** Poetry is the most elegant humans melody and the most delicate song of life. Its history goes back to the time of Adam and the beginning of life. One of the most important characteristics of it is its close relationship with human sciences. Therefore, the poet should have enough knowledge about various fields of knowledge such as: star science, mathematics, music, fishing, games and entertainments, Jurisprudence and law and etc. Many of Iranian poets, implicitly and explicitly talk about jurisprudence issues in their works. One of these poets is sa'adi shirazi. Sa'adi is one of the most important and leading poets in Iranian literature that has talked about Religious matters many times in his works. Sa'adi as a Muslim poet, has used Religious terms in such a delicate way that we are made to ponder on his work carefully. In this article we are going to examine 'Religious teachings in sa'adi's works'. [Roholah imani yamchi, Javad sedighi lighvan, Moslem rajabi. **Religious teaching in sa'adi's work.** *J Am Sci* 2013;9 (4s):262-265]. (ISSN: 1545-1003). <http://www.jofamericanscience.org>. 40

**Keywords:** sa'adi shirazi, sa'adi's works, Religious teachings, Islam.**Religious teachings in sa'adi's works**

Poetry is the most elegant humans melody and the most delicate song of life. Its history goes back to the time of Adam and the beginning of life. Ebne Abbas says when Cain killed Abel and Adam understood about it, he wrote a poem about Abel : " cities and everything in it was changed and also the owner of every color and greed was changed, the face of the earth changed to dirty and ugly and happiness lost its appearance(majlessi 1412:912).

After the emergence of Islam and entrance of Quran verses to literary settings, the view toward poetry was changed in such a way that a group of ascetics and even some great poets such as " labid" showed reluctance toward poetry because in the appearance of some verses and speeches of prophet and Imams the poets are criticized. Quran says about this topic: poets are those who are followed by disbelievers(sho'ara 224/26).

Prophet Mohammad says about it: for the heart of human beings it is better to be filled with pus than poetry(Hore Ameli 1409:38) .

Although in some narratives poetry is praised in such a way that we think it is very good.

Shahid Motahary writes in his book 'Hamaseye Hoseini' that: ' when we are studying about poetry, we are confused; prophet Mohammad both has praised poetry and has criticized it" .

About the greatness of poetry it is enough to say that some believe that poetry is as difficult a job as being a prophet and so everybody is not able to do it:

The veil of mystery which is poetry is a shadow of prophet veil

The quality of great man has a fore and forth the fore of it is prophet and the forth of it is poetry These two quality are of the same friend these are like a soul and that is like a body

One of the most important characteristics of poetry, is its close relationship with human sciences. Therefore, the poet should have enough knowledge about various fields of knowledge such as: star science, mathematics, music, fishing, games and entertainments, Jurisprudence and law and etc.

However, this relationship is different from poet's view toward context, etiquette and its information. So we can say that poet's character and mentality affects its poetry by directing it toward them. For example, if the poet likes party, we can see discussions about music and dance in his poetry so it has different characteristics from others fields of knowledge.

**Poetry and Islam**

From its beginning, Iranian poetry, have paid attention to different issues. After entrance of Islam in Iran and acceptance of it by Iranian, it changed to the formal religion in this country. Islam has covered all Iran and Iranian topics and has entered its principle into these matters.

One of the domains that Islam has affected more is literature. From the outset, literature was so much controlled and affected by Islam that every poet, if he wants to be known and great, should learn the principles and ethics of Islam and should obey them in his life. This is clearly shown when the poets have to learn Arabic and write some poems in this language if he wants to progress in poetry.

One of the important issues in Islamic principles which has been covered in Iranian poetry is religious matters. Many Iranian poets, implicitly or explicitly, have talked about religious issues in their poetry. One of these poets is sa'adi shirazi.

Sa'adi shirazi is one of the greatest poets in Iran that has used many religious topics in his poetry. He, as a Muslim poet, has used religious issues in his poetry in such a delicate way that every reader is made to ponder about them.

He has used religious principles in his poetry with such a great nobility that we think he himself is a religious thinker and knows all about religious matters.

### **Not to be interested in world**

Because we all will die at the end and we can't escape from it, so we should be careful not to bother anybody and not to be interested in the world:

At the end just dust remain from us be careful not to bother anybody (sonnets p222-4 b4914)

Someone was

Why are you liking this golden brick when, one day will make a brick from your grave

Ebrahim Adham when he left "estate, and state and prophecy" says:

We should not like anyone or anything because it is difficult to be separated from it (masnaviyat, p 848)

So this world doesn't worth to be interested in it because we should leave it and give it to the others:

World is a bridge for afterworld wise people don't make houses on it (sonnets 52, t, s 805, b 102)

The world is friend of bad people and unfaithful beloved so as it passes let it to pass (sonnets 24, t, s 793, b 6)

### **Passing and unfaithful world:**

From the sa'adi's point of view world is unfaithful and perfidious and "the right is clear but many don't understand it."

We cannot depend on world and like it my fiend as sky is sometimes blue and sometimes black

It seems that sky is like two stones of mill on the ground both in night and day people's heart are sad (merasi, p 764)

Don't not be interested in world and money because they will leave you at once

What is the benefit of golden bowl when is filled with poisonous drinking

So don't believe on the long-lasting of the world that its ugly characteristic has been tested by people (merasi, p 736)

The world is a bloody and disloyal owner it's a poor and unkind mother

The tyranny of the world is not just for us it has been from the Adam time

(merasi p 758)

### **Stop reproaching**

Reproaching and faultfinding of others is one of the dirtiest human characteristics that undermine person's humanity because the one who reproach others is not free of any fault:

With all your faults, night and day you are searching to reproach the others

If you have all the knowledge of the world without practicing and doing you are telling lie

(ballade, p 750)

### **Contentment**

Contentment is one of the most elegant characteristics of a human being and from sa'adi's point of view it has such an importance that he devotes one part of Golestan and one part of Bustan to it. In Bustan, contentment, disdain and piety are important principles and deserve respect. In this book, the meaning of contentment is not to stop working and secluding from the others and world. In Bustan, someone who like fox stop working and sit somewhere and ask from the others is criticized. Being a lion, a great man who help the others is praised.

Actually what sa'adi means by contentment is to disdain the world, to give it up and not to do what it wishes and to live independently. Because someone who is controlled by greed and needs will be easily destroyed. This contentment is richness, and disdain is the way to freedom from abject. The one who only thinks about sleeping, eating, and lust is the follower of bad people, but, humanity is in gaining knowledge and distinguishing right from wrong and these characteristics as sa'adi says are not friend with greed.

Sa'adi in the other parts of its generalities, shows contentment as a symbol of freedom and believe that: Treasury of freedom and houses of contentment are places where the king could not conquer by sword (mystic sonnets 3 b s 785).

It is better to die in searching for meet than asking from butchers (Golestan part 3 page 102).

And in a verse he describes contentment is than money and eminence:

Someone says dignity is dependent on money that world and religion are supported by money

Who is someone who can ignore the power of eminence? That without money, the king doesn't have any army

Look how someone else answered him:

It is because of the eminence that human being is better than the other creatures

The God should have the eminence not money

And if you want money it is in the eminence

And if you want the truth listen to sa'adi  
Contentment is better than both of them (goblets page 814)

### Thanksgiving

Sa'adi emphasize on thanksgiving and gratitude and take them as the reason for continuance of government and long-lasting of blessing. Joneid Baghdadi says: gratitude and thanksgiving is that you don't take yourself as the owner of that luxury. Abo Osman also says: laity's gratitude is for food and clothing and elite's gratitude is for knowledge.

Be faithful and acknowledge the help of the others it has bad result to be thankless

The reward for goodness is not something except goodness and the one who doesn't know this truth is not human

If your friend shows you depravation you should behave him kindly and don't stop kindness (masnaviyat page 854)

Sa'adi has a narrative about a king who falls down from his horse and can't turn his head. The doctor relieve his muscles and turn his head again. But next day when the doctor goes to the king, the king that is an unkind person turn his head from the doctor. Then when doctor sees his unfortunate luck, says to his servant, go and burn this plant in the king's room. So tomorrow when the king wake up, he can't turn his head to any side. And this is the result of thanklessness.

When you are health do not bother the doctor because you will be ill again

When you do the harvest, don't sell the cow that only base person will forgot the help of the others (masnaviyat page 853).

### Prize your life

Sa'adi is talking with us about the value of youth in a friendly manner. From the flying days of life and youth and his own penitence and regret:

Pity that my youth passed I spent my life in playing and ignorance

Pity that we were involved with vain we ignored the truth and went far away from it (Bustan part 9 page 380)

### Conclusion

At the end we can conclude that the knowledge of poet from Quran and narratives has undeniable effect on his poetry because a Muslim poet and the one who knows Islamic principles and Imams narratives can teach and transfer religious principles in very delicate and lovely way that everyone will listen to him. In the present time that the emphasis is on finding new ways to teach religious principles between the people in community, the poetry of believer poets can be an

effective and new way to teach religious principles and using the poetry of these poets are a valuable source for this purpose in the society and it is necessary to read the works of these great poets to find ways to understand religion principles more thoroughly. We saw in this article some examples about teaching Islamic principles in his poetry and saw that how he teaches Islamic principles in it.

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4/16/2013