

Ghalandar in Attar's poem**Abbas mohammadian**

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Abstract: The word Ghalanderhas the historical and literary precedence in Persian literature. This word appears in Sanae'sworks and then in Attar the Neyshbouri'sworks. This meaning of the wordhas changed many times due to its significance and function; and it has taken the meaning of an individual from its spatial meaning and also has got a separated meaning. While it has two dimension of meaning, one is the positive, namely, the unworldly person and free from any dependence and the other is the negative, namely, the dervish person. Some of the researchers and lexicographers like Anenderaj dictionary based on some poetical evidences has defined Ghalandar as free dervish in regard to repast, clothes, obedience to God(in negative dimension) or the unworldly person free from any belongings (in positive dimension). While the truth is something else and many of the old scholars considers the meaning of **Ghalandar** to be the place, that is to say, " the place of Ghalandariyan" not in the meaning of dervish person or in the meaning of being far from the worldly belongings. Attar is one of the poets that used Ghalandar in both meanings.

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In miscellaneous dictionaries the word, Ghalander has been defined in various forms:

A. In Moeen dictionary and BorhaneGhate this word is the derivative , or the Arabic form of "Gherendel" meaning people " free dervish" like this verse of Attar:

"Be the drunkard and Ghalandar and make shriek in the queue of tramps." (Attar, 1386:438)

B. Other dictionaries like Anendraj, Rashidi considers that the root of Ghalandar is "Golandar" or "Golandare" meaning the uncarved wood or the uneven people. like this verse of Attar with the word "oor" (the malevolence) :

" Rendi came and gave him a gem and drive malevolence out from Ghalandar's head." (Attar'sManteghTeir, 1383:27)

C. the late Dehkhoda apart from the several meaning mentioned for Ghalandar, he speculated that Ghalandar has been taken from the word *Caletor*with the root "**Caleo**", meaning to invite, to summon and he continued: " it seems that the use of this word had been hold for abeyance for a long time but the use of this word in the meaning of Arabic inviter has no problem if we notice that the Arabic inviter has invited

people to make a pilgrimage on specific temples, yet with all this explanation the source and the root of Ghalandar is not definite and manifest."(Dehkhoda dictionary, entry ofGhalandar). The word Langar, meaning the name of a place has been used 120 times in Jame Jam of OhadiMaragheyi.

"he has lots of comfort and lengthen his beard in two forks." (OhadiMaragheyi, 1340:57)

And older than this verse is the couple ascribed to Baba Taher:

"I am that Rend whose name is Ghalandar I have no blood and no comfort and no pride." (Baba Taher, 97:133)

The use of Ghalandar in Mantegh' alTeirecalls the Indian form which means the iron fence. Has this word got the Indian originality and Ghalandar means the iron fence? Onsori said:

"The meaning of Kalenjer in Indian language is iron and comes out the news of scanal from it." (Onsori, 1337:313)

Ghalandar in idiomatic sense

Ghalandar isbeing which is laden with the patterns and the habitual forms and the desires; and

raised to the rank of soul and free from the formalities and the nominal definitions he has pinned his hope in no one and only seeking for God's beauty and grandeur and if he has a little liking for both worlds and its residents, he isn't Ghalandar but the proud. (BorhaneGhate, entry Ghalandar) Like these verses by Attar:

Ghalandar is victorious in this world and he is far from the world (Hilajname, 45)

That sight if made by Ghalandar no one becomes aware of it (Mokhtarname, 52)

If you want be free from the self, you have to share and live with Ghalandar, o Slave (Divan, 458)

The difference between Ghalandar and Sufi is that Ghalandar intends and tends to the perfection and makes attempt at removing and damaging the habits and the prayers:

Yesterday I sat in place of tramps and I became Ghalandar and I broke my atonement. (Divan, 480)

Be aware, o ascetic, don't mix with me because Ghalandar makes you forget your prayers (Mokhtarnameh, 56)

Malamati is the person who conceals his prayers from the others and speaks of no viciousness and virtue and he doesn't do any good and bad. Sufi never preoccupies his mind and heart with the mass and never accept the mass; the rank of Sufi is upper than both of them because they are the followers of the Prophets and obey them. (BorhanGhate, entry Ghalandar)

It must be said that some take Ghalandar to be the acronym word and respectively the letters stand for Contentment, Kindness, atonement, being religious, austerity. (These are the English equivalents)

Ghalander's way

If we take notice of these verses by Attar:

"We get everything from the way we take and we take the way of Ghalandar" (divan of poetry, 558)

"Heard the scream of Rend and took the way of Ghalandar. He refreshed the magus" religion (ibid, 190)

The verb used for Ghalandar in these verses is "to take" but in following verses of other poets Ghalandar is used with the verb "get"; from the difference between take and get, we can come to this conclusion that Ghalandar's way is one of the notes of music called as the Ghalandar's way. (Dehkhoda dictionary, entry, Ghalandar):

"The beloved get me to Ghalandar's way and get my soul in the fire for the way." (SanaeeGhaznavi, 1362:143)

"O my beloved, harp and harp slowly and get Ghalandar's way." (Amir Mo'azi, 1318,p 92)

Unfortunately some of the scholars have said mistakenly: "the compound like Ghalandar's way"

does not have the meaning of the compounds like the way of Kharabat, the way of Khanghah and the way of the wine bar, nor has it used as the method of ghalandari; as if they were ignorant of the musical notes in the past.

The literature of Ghalandar

The word Ghalandar meant kharabat, langar, and the place of Ghalandariyan and the burner of the good conclusion in the past. This word has been used in Sanaee's divan for the first time and at the same time its meaning has changed; nowadays it means Rend and the tramp. (Ashrafzade, Mashhad, 1386:127)

"Just take Ghalanadar's and Kharabat's way and just ask the help of your beloved and the song" (Sanaee, 1336:73)

In Attar's poems sometimes Ghalandar used in meaning of house and place;

It has been said that "the first person who called himself Ghalandar was UsefNami from the Baktashiyan and his disciples are called Ghalanadaryan. (Sajadi, 1380:234) and his way of life became famous as (Ghalandarie). These Ghalandariyanare the offshoots of the section called, Malamatiye, that is to say the followers of HamdounGhasar and Ghalandariyanare of high value for the Sufis. (Ashrafzade, 1386:122) Sufis has some particular places for prayer, education and edification of their soul which is called later Khanghah, dovireh or even monastery. In this place they said some prayers for the edification of their soul under the surveillance of the elderly master. Among these Sufis, some of the sects with their particular methods, which are sometimes different from others, provided some specific places for themselves different from the places called, "place" such as Langar and Ghalandar. (ibid, 120) Baba Taher the naked was alive at the time of Saljoughi, he used "Langar" with Ghalandar in his poems and the meaning of it is the place of Ghalandariyan:

"I am that Rend whose name is Ghalandar. I don't want bread or home or Langar. When it is day, I come to you, and when it is night "

Although the meaning of the first hemistich apparently is that my name is Ghalandar, but we can take for Ghalandar a spatial meaning and says that I am Rend whose name is Ghalandar for I am homeless and without any langar, that is to say, without any place and haven to live. "Rend without any home and Langar, without any shelter and Ghalandar." Langar or Ghalandar was the place in the eastern region of Iran and the land of India. Afterwards, it came to the western part and also used in region of Turkey or either some expressions of it can be seen in the work of the orientlists. (Kiyani, 1369:111)

Ghalandar from the seventh century onwards

Ghalandar gradually from the seventh century onwards lost its spatial meaning and used to mean the resident in this kind of place. (Attar's ManteghTeir, 1383:718) like these verses:

But it must be said that one of the criteria, showing a text is old is the use of Ghalandar in the meaning of "place" not the "person". And this principle must be always taken into account that if Ghalandar is used in the meaning of a person, the text belongs to the period after the seventh century. In the poems of poets like Hafez, Khaghani, OhadiMaraghei, Fakhro' din Araghi,gha'ani and other contemporary poets Ghalandar is used in the meaning of person and hasn't its spatial and true meaning; For example Ghalandar is used in the meaning of the person not the place:

"Ghalandaran who try to take control the water and the mud, they are of the king of Baj and wear the shabby dress. (EghbalLahouri, 1361:76) or it is stated in Gha'ani's divan that:

"as it is said by Ghalandaran, all are the wise, a thousandgreetings to you " or the same thing is stated in KhaghaniShervani's poems in this way:

"We are the servants of love and live in the house of Ghalandaran" (Khaghani, 1384:117)

This shows very well that Ghalandar has no more its spatial meaning and has taken the personal meaning.

Why did Ghalandar lose its spatial meaning?! About the reasons behind this loss of true meaning of Ghalandar, scholars take the meaning of the person out of its spatial form for:

A. Sometimes because of the abundance of places or the historical places which are of importance and suitable strategic position, the people who traveled there and visited those places so much take the title of those places and nicknamed after those. As it is said in above, Langar means a place, but Farokhi Sistani has used it in the meaning of the poor person.

"You are benevolent and I am the Langar. I am afraid that you become sad due to the benevolence from Langar." (Farokhi Sistani, 1354:111) this is a metaphor with the common ground of the place, i.e. Langar is the place of the poor and has wanted the poor person."

B. The Professor ShafieKadkani has said: the reason why Ghalandar refers to the persons in the later centuries and even Ghalandar, which was a place, gradually has changed to the house of Ghalandar is that frequently the word Ghalandar was the noun as adjective of the words like "Rend" and told: the Rend of Ghalandar, i.e. Rend who is attributed to the place, Ghalandar like these verses by Attar:

"o, Ghalandar, give the wine, give the cup because of the bad mood" (Mokhtarname, 213)

"Ghalandar came to my house yesterday, kissed my lips and embraced me." (Divan of poems, 530)

But "in later periods, the readers of these phrases assumed that Ghalandar is adjective not the noun as adjective. From this point they gradually used this adjective independently and this usage was rife through the age of Sa'adi and the period of the poets." (Attar's ManteghTeir, 1383:7190) some scribes and the scholars of the literary books who weren't aware of the history of the word, Ghalandar and encountered transformations of the meaning of the word, only paid attention to the appearance of the word and used it in the meaning of the person. Based on the Shafie's remarks "there was a distortion in Gulistan copies and they changed the Ghalandayan to Ghalandar" but the Usefi who observed the trust of writing absolutely has the same presumption of the late scholars and due to this he has said: "anyway with respect to the record of Asas manuscript which is according to other credible old manuscript, it isn't allowed to distort it." (ibid, 719) it is said in the story that "Hakims eat with long intervals and the supplicants eat to the half, the ascetics a little and the youth to the full and the elderly eat till they perspire. But Ghalandaran eat to the degree that there is no breath for the stomach" and it must be originallyGhalandariyan. (Usefi, 1368: 539) the record of this mistake is also seen in the HamidieMaghamat for he put Ghalandarn in the opposite point of Sufis which it must be Ghalandariyan not Ghalandar and he says: "the table of Ghalandaran at the time of setting has the same feature as the table of Sofis when they want to clear the table." (Ghazi Hamid' din Balkhi, 1337:94) In the following verse, Attar has said correctly Ghalandari not Ghalandar:

"I became the god of atheism and I became Rend and Ghalandar, and I found the magic." (Divan Poem, 487)

"When Ghalandariyan found him in this way, brought water and gave him wisdom and soul." (ManteghTeir, 178)

In the literary history by Edward Brown, volume 3, it is said that "the Jews are told that one group is oppressed and everyone accepted save one of them. He said all of his effeminate men to the Haram. Judges, sheikhs, Sufis, preachers, the poor, Ghalandaran, wrestlers, poets, and raconteurs are separated and....." which it must be Ghalandariyan not Ghalandaran. (Edward Brown, Vol3, 1370: 235) Saadi has used Ghalandar in the spatial meaning correctly:

"The son who sits with Ghalandar, father shouldn't expect any goodness from him." (Usefi, Kharazmi Press, 1368:165)

Dr. ShafeeKadkani explained it in this way: “if Ghalandar is used in the meaning of a person, here the tone makes it necessary that it was plural, i.e. Ghalandariyan. As if you say: “the son among Sufi, Sage, ascetic or sit and it must be said among the Sufis, the Sages and the ascetics.” (ManteghTeir Attar, 1383:719)

Attar the Neyshabouri has used Ghalandar in his Mokhtar Name which it is evident that there is different between Ghalandar (place) and Ghalandari (person):

“o the old man of prayers, go to the Ghalandar, and forget and leave either this world or Afterworld

Sometimes make a scream, I see your Ghalandar in the neighboring mosque

If that sigh is made from the heart no one will take notice of it.” (Mokhtarname, 294)

This becomes very clear from the opposition between the mosque and the monastery. In Attar’s poetry Rend Ghalandar is the one who lives in Ghalandar.

The negative features of Ghalandariyan in Attar’s outlook:

Attar has mentioned the negative features as follows and we skip all the features for the sake of brevity: 1. the friends of Ghalandariyan are Rend and deceitful 2. They drink wine 3. They are disgusting in people’s views 4. They are tramps 5. atheism and theism is the same for them 6. They tell lies and non-nonsensical remarks 7. They are considered to be vagrant 8. They are gluttonous and poor.

The following verse by Attar is indicative of the above-mentioned features:

“I am Ghalandari who is revealed and I am amongst the derelict people.” (Divan, 422)

I went to the queue of the tramps and I became Ghalandar and deceitful and I broke my atonement (ibid, 480)

The positive features of Ghalandariyan in Attar’s outlook;

Ghalandariyan have also specific features as follows:

1. Ascetic and free lover: I went to the group of Ghalandariyan and I lost everything in one glance.(divan, 52)

2. Anonymous: in the place of Ghalandari like Simurgh, you should be unknown.(ibid, 420)

3. Free from the worldly things: Ghalandar is victorious in this world and he is far from the world. (Hilaj name, 121)

4. Sincere and genuine: we are so anxious for the hypocrisy, o Rend Ghalandari, where are you? (Mokhtar Name, 98)

Conclusion

As it becomes evident in the Persian literature, Ghalandar has the spatial meaning in the first place. It lost its spatial meaning at the time of Sanaee. Ghalandar is referred more to a person, and Ghalandar has two different meaning in Attar’s poems. In the negative dimension of this word it means dervish person and in the positive one, it means a person who is free from any dependency to this world. Attar also has benefited from this word more or less like other men of letters and poets. It is necessary to tell that Ghalandar has lost its spatial meaning gradually and it referred to the person who lived at those places. It must be said that one of the criteria showing that a text is old is the same use of Ghalandar in the meaning of the place not the person and we must take notice of this principle that if there is Ghalandar a text in the meaning of the person, text belongs to the period after the seventh century.

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