

Content comparison between two tales: "Gol & Nowrouz" and "Jamshid & Khorshid"Ali Asghar Jabari¹, Maryam Mirfendereski²¹ Assistant Professor of Persian Language & literature, Non-governmental high education center, Hakim Jorjani, Gorgan, Golestan province, Iran² MA in Persian language & literature, Golestan University, Gorgan, Golestan province, Iran
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Abstract: These two torch song "Gol & Nowrouz" and "Jamshid & Khorshid" are from eighth century AH. Both works, had been created in a same century with a short time distance and have a same theme that is "love". Surely they have many shared content. Main core of tale, in both works, is two eastern princes who love girls of Roman Emperors. But, what is so manifest in these works, is content differences between them, which appears derived from their poet life style and thoughts. Women role, for example, in "Gol & Nowrouz" by Khajoo Kermani is so poor and pallid, while in "Jamshid & Khorshid" women have especial place and effectiveness so that Roman Queen (Caesar wife), is important personage who proceeds tale. Naturally, this difference can be attributed to presence of Salman Savaji in Sheikh Hassan Ilkhani court and seeing effects of Delshad Khatoon (Sheikh Hassan wife) in the country affairs. In this paper, similarities and differences between these two tales have been investigated which indirectly have pointed to Iranian habitude and culture in eighth century and sociology of court, in that century.

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1. Introduction:

Mongol attack resulted in many killing, intrigue and disaster for people, in spite of those disasters, literature and particularly Persian poem got a lustered great poets like Saadi, Molavi, Khajoo Kermani, Salmon Savaji and Hafiz, interested to the poem and revivificationed it, so that all of Mongol Patriarches and Tatar kings like domestic soldan and kings cared about poem in last time of themselves. (Zarrinkoob ; 1388,p389). One can say : most of residue works of that era was written by Kings order. Such that "Jamshid & Khorshid" that was written by Salman Savaji because of King Oveis Ilkhani, and "Gol & Nowrouz" was ritten cause of Khaj Ghias-eddin Muhammad request who was knowledge interesting minister of King Saeed Bahador. (Safa, 1983:891)

گوشش به آمد حدیث این نوروز چو
هوشش

درونش در آتش زد گل هوای
(Khajoo Kermani, 1971:38)

Jamshid saw image of Khorshid in his dreams and became her captive:

خواب در دید بهشتی خود روی چو
در بست فریاد ملک شد دل بی چو
(Salman Savaji, 2010:634)

In both two tales, love joins to life and happiness associated with splurge. Both poets have a holiness look

نیست جدا جانان از که جانی خوشا
نیست

بس و است عشق از من سرفرازای

According to lyrics and romance in eighth century reveals this secret that need to love and overcome the distance and soleness are the deepest human needs that were a treatment of people pain on that impases. Further, love not know boundary and two eastern and western princes presents who adored girls of Roman Ceasar absently and through several events joiner them and returned to their country for a square dominion. In this study, author has attempted to compare these two above mentioned tales from some aspects such love, women role, religious insights and attention to nobility with each other.

Content comparison of two tales

1 – Love: Love quality in both tales is identical, since both princes adored absently, Nowrouz hear about Gol from Merchant "Jahan Afrouz Keshmiri":

و صبر ره یک به دل از برفت

خونش لاله بسان آمد جوش به

آب ی چشمه کوثر چو سوی هر روان
جست چشم از خواب و خواب از جست

to love and believe that one can gives his life for joiner:

دوا عین جز عشق درد که

دایم سرفرازم سر هوایش در

است سربازی عاشقی و عشق کار
(Salman Savaji, 2010:672)

بیاداری راماد این سرگر

2 – Role of women: Presence and role of women in "Gol and Nowrouz" are more pallid than "Jamshid and Khorshid" or even is non-effect. Khajoo Kermani persist on adopt tale Gol and Nowrouz space with his own opinion. Khajoo Kermani looks about women is so traditional. He presents women so that she is submitting

روم ده فرمان دهد فرمان اگر
مرد-جوان کای قیصر گفت پاسخ به
کرد؟ توان
(Khajoo Kermani, 1971:242)

Gol is an introspected girl who hasn't even been shown her love and always worries about that some one
باش تر آهسته این از گفت ساقی به
فشاش

فروزی می آتش که آیم مریز
(Khajoo Kermani, 1971:202)

Khajoo didn't say anything about Nowrouz mother and hasn't even named for Gol nanny. Kermanian poet mentioned so many couples in stories which happened among tale but if we remove these stories, tale produce exhibit a wholly mannish space. Against, Salman Savaji

دید خود چشم نور مادر حال چو
چیناد تو بالای دردمادر که
Salman Savaji, 2010:633)

"Afsar" Khorshid mother has a very chromatic presence in the tale. She was an impolitic, dynast and foresight woman. When she heard about Jamshid & Khorshid dates from informers. Prisoned her child into a tall tower away from city, but, knowing Jamshid .she
بگذرانند گردون ز قیصر ترا
رساند

(Salman Savaji, 2010:745)

Moreover, Savaji called Khorshid Nancy "Katayoon" and he had talk about female angel that their name is "Mahzaad" and "Nazparvard" and he
خیزان و افتان اصب چون مستی ز
(Salman Savaji, 2010:633)

Perhaps these two difference are due to long-term presence of Salman in Mongol court that he was seeing more freedom of Mongol women and even they were in charge of country affairs when it was necessary. Mongol women not only when they were vicereine or ruler officially, but also in other times intervent to country affair and this dominance fit to their personality. It seems Mongols accepted this kind of intervention. Women of Khan Family, not only accepted foreign ambassadors, but also, they was participating on various occasions including selection of Mongolian Khan

and render to her husband. Caesar accept Nowrouz ask to return to Iran without any protest, and entrust Gol to her husband immediately. Maybe this illustrated Khajoo imagine that he cares about woman should be stayed with her spouse.

بوم بدان را گل هودج رسانم
معنی این منع چگونه

knows about her wrap love:

شود پنهانم راز نی وگر

بسوزی حالم در که آخر بساز

tale – Jamshid & Khorshid - has a familial space. He adore Jamshid mother "Homayoun" with her maternal compassionate.

غلتید خاک اندر و افتاد اشک چو
مبیناد ادرم را فرزند بد

has a great role in facilitating Jamshid & Khorshid marriage, and encourage Jamshid to going to war with people of "Sham" for interesting Caesar to him:

خورشیدت به دختر دهد

introduce Khorshid as a happy, vibrant and free girls:

گلستان آن گرد گردید همی

Ceremony. (Ashpoaler, 2007:396). Savaji was noteworthy encomiast for , "Delshad Khatoon" Sheikh Hassan Ilkani spouse .power if "Afsar" remembers Delshad Khatoon power and management that ((throughout seventeen years Great sheikh Hassan Kingdom in Iraq , Delshad Khatoon - his contriver spouse – was in charge of most affairs, this woman who was living two years before her husband death in Baqdad , was training poets and reclamationing city and broadcasting charity and a part of Khawje Salman Savaji work is in prise of Khatoon. (Iqbal Ashtiyani,

1387:468). Salman Savaji wrote in praise of Delshad – Khatoon

رزم در تو حسام سر بر آمده کوشش به
دریاست
شیرین ای نکته به اینک تو چرب زبان
ماسست از موی
پناه جست قلعه به گر خیبریت عدوی
گشاسست

(Salman Savaji, 2010:35)

3-Nobility: Most of personages in both tales have royal nobility and this exhibit two poet attention to nobility , since in Iranian culture , hero must has a good nobility more than extra ordinary courage. Two poets, however, didn't express keeping secret of Princes nobility, and

سر نارون چون فرح از برآورد
مصور گشتش
عقابی آمد چنگ به را تیهو که
یافتن اب افتاد
(Khajoo Kermani, 1971:228)
است نژاد خسرو پسر این گفت بدو
است نهاد
است شاهی آیینی آیینه رخس
است

(Salman Savaji, 2010:742)

4 – Iranian-Islamic thoughts:

4-1- Selection of personages names in both tales, illustrate Iranian-Islamic thoughts of two poets. Although, two tales happened in Iran, Rome and China, but names selection was completely Iranian and Islamic. Khajoo has selecteSavajid name symmetrical and eurythmic such as: Gol and Nowrouz, Nasr & Nasir, Behzad and Parizad and ...

Also Salman Savaji, although portrayed a chinese

تازی کیش و احمدی دین به
حجازی
کابین به را شمایل شیرین گل
شیرین جان همچو
(Khajoo Kermani, 1971:233)
نشستند دینی روشن انجم چو
بیستند

(Salman Savaji, 2010:756)

4-3- Islamic ethics and morality level has a great place in both two tales. We can see respect to parents in both two works and princes don't talk up their parents. Even

دانست و بود دانا جمشید ملک
است

(Salman Savaji, 2010:634)

4-4- The presence of a priest or clergy advisor whom called master (pier). In both tales, princes have visited some masters and they exchanged some questions and answers, but among this, Khajoo proceeded and

از تو کف تر بر آمده بخشش به

بسان زبانش کشید برون

قلعه منجنیق حیدریت شکوه

their friends import their secret, but Ceasar got so happy when he heard these news and facilitate marriage process:

چنان معنی وزین

ذره دست به

خسرو و سیرت خسرو که

الهی فر همه پا تا سر ز

prince but Iranian ceremonial, manner and names appears his Iranian thoughts. (Zolfaghar and Baiqot, 2009:107)

4-2- The way of two personages marriage; two poets have expressed two princes marriage in a religious way. Nowrouz married Gol again in Muhammad religion and he knows this marriage Halal (legal), which showing he's interested to Islamic thoughts.

بزرگان آیین به

داد خسرو به

عقدی را خورشید و مه

Salman has attended to mother and has says:

مادران پای زیر جنت که

delivered his scientific and religious issues about dooms day, idolaters, last Iman (Saheb-Zaman), eternal secrets, spirit, sphere motions, time of sphere ages and ... to the reader:*

عقل وزو
افروز دانش نامش پیر کشیشی
آموز دانش مهندس
(Khajoo Kermani, 1971:245)

4-5- Attention to destiny, chants of two poets are full of versicles which suggest two recall poets determinist believes. However, in spite of lesser value of tale in
برآید چون آسمانی قضای
درآید بامت
(Salman Savaji, 2010:627)
دیر گر زود گر رسد در گر اجل
شمشیر چه
(Khajoo Kermani, 1971:171)

5- How got kingdom is differ between two princes, Nowrouz got kingdom after his father death and
اوقتاندند نوروز پای در سران
نهادند پایش
بشکست پیروزه را پیروزه اگر
دست در است
(Khajoo Kermani, 1971:258)
When Jamshid arrived China, King Faghfoor overrules Sultanate and gives it to his son, Jamshid:
برد بارگه اندر فغفورش ملک
بسپرد ملک سریر
(Salman Savaji, 2010:767)

Surely two princes govern square.

Similarities between two tales "Gol and Nowrouz" and "Jamshid and Khorshid":

- 1 – In both tales, events haven't historical theme, and they have amorous plot.
- 2 – In both tales, aged kings from eastern countries (Iran and China) have only one child and prince.
- 3 – Princes are so identical, both of them are exclusive from intelligence and aptness point of view, and they are powerful and portly from fitness and body power point of view. Both two princes are so much interested to equitation and hunting.
- 4 – Two princes in loved with Ceasar's daughters absently, and they wanted their fathers let them go to travel, perhaps they can find their desired girl and ultimately in spite of many disadvantages, Nowrouz, alone, and Jamshid with a great convoy including an advisor, corps and courtiers went to travel.
- 5 – Both beloved (Gol and Khorshid) got amorous and love sick of prince just with one date.
- 6 – Presence of two worldly wise merchant has an important role in Princes love in both tales.
- 7 – In both tales, two nannies are with a typical role.
- 8 – Arbitrary personages that attributed to "giants, fiends, jinnies, angles, voodooists, stingy and large hearted people in old stories" (Mirsadeghi, 1390:96) exist in both tales, Nowrouz and Jamshid have fought with dragons and destroyed them.

Salman Savaji work, determinism versicles are more:

از، در بندی اگر

میدان درین نر شیر چه

accepted dominion in argue of country grandee.

بر روی گیسو جو

چرخ ی پیروزه را تو

و تاج بدو

9 – Both Princes marry their beloved girls enduring many difficulties and return to their countries after marriage.

10 – In both tales, the Ceasar's interest to royal lineage is noted, but Jamshid and Nowrouz keep wrap this secret which facilitates their marriage process. Nowrouz introduces himself as an Iranian soldier and Jamshid introduces himself as a chines merchant.

11 – The romantic rivals of two princes, who to some extent were Ceasar's enemy, were from "Sham".

Differences between two tales

1- In Gol and Nowrouz, story is happening since birth of Nowrouz and begins when King Pirooz which has a child, but Jamshid and Khorshid begins from Jamshid adolescence.

2- Worldly wise merchant, Jahan Afrouz Kashmiri was the one who began Nowrouz love. After that he left the story, but, merchant "Mehrab" is getting more important role and guides Jamshid.

3- Nowrouz is a lover passenger who is travelling alone and latency, but Jamshid is going to Rome with his father and a great convoy, he is always with his friend.

4- Caesar in Gol and Nowrouz has a bet for his daughter's suitor that was killing a horrible dragon, but Caesar in "Jamshid and Khorshid" tests his future groom by some exams such as: wine, hunting and bandy.

Conclusion

Investigating and comparison of two tales show that love in both has a noble and sacred image. "Gol and Nowrouz tale is in a mannish environment and women haven't any rights there, Gol despite of her deep love to Nowrouz wraps her love. This (wrap love) is a trait of "Azra Love" that Khajoo gave this trait to "Gol". Against, Salman Savaji could show flame and adolescence of a free girl who has noblesse origin. He versus Khajoo, draw a womanish space in Rome, in so far as, "Afsar" proceeds story. Perhaps these two differences are because of long time presence of Salman in Mongolian court, who was seeing more freedom of Mongolian women and he was seeing they were in charge of country affairs when it was necessary. In his point of view, Persian ceremonial, manner and names reveal Iranian thoughts of poets.

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