

## PalArch's Journal of Archaeology of Egypt / Egyptology

### IMAGE OF REALISM AT THE ARABIC POEMS OF SAADI SHERAZI: ANALYTICAL STUDY

*Asst. Prof. Dr. Majid Merhej*

Ministry of Higher Education and Scientific Research

College of Arts- Department of Persian language

Corresponding Author: [malsutany@uowasit.edu.iq](mailto:malsutany@uowasit.edu.iq)

**Majid Merhej. Image Of Realism At The Arabic Poems Of Saadi Sherazi: Analytical Study--  
Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(3), 2338-2346. ISSN 1567-214x**

**Keywords: Arabic Poems of Saadi Sherazi**

#### ABSTRACT

The scientific approach requires to search realism at Saadi Shirazi Arabic poems. The researcher has to seek and collect data and information from different trends. Also, taking different paths or scientific assumptions that include variables to reach the causes, and in the light of that the image will be perfectly clear to study the realistic image of the poet Saadi Shirazi analytically based on the clear evidences, proves and criteria. In this paper, the phases of realistic image will be studied individually at Saadi Shirazi's poets (Analytical study). He is recognized for the quality of his writings and for the depth of his social and moral thoughts.

Realism is the conclusion of Philosophical thought, which means the real knowledge or the real realistic of things without fake or external nature reflection toward the individual behavior, which is a clear concept of realism. Realism is the truth in saying things. The truth is that realism one of the old concepts that showed up in the 18 century, but its image manifested since the ancient times, and that what we found in many poets works at Abassid era such as: Al-Mutnabi, Saadi Shirazi and Abu Al-Alaa Al-Meari. In this paper, the realism of poetic works to the Iranian inspired poet Saadi Shirazi will be studied . He is one of literature Persian poets and one of the thought liberators at Persia , and his main subjects are Eulogy, flirting and sermon. He praised Baghdad through his poetic lines that characterized with proud, excitement ,praise and satire. He presented to some mental issues realistically such as wisdom, philosophy, idioms, asceticism, mysticism and others. The poet mental trends was influenced by the Abbasid civilization because this kind of environment include all the Natural, political, scientific, social, Art and literal effects even the emotional one, and that can be seen in his poetic work away from fake. He named as a similar to Al-Mutanabi in Persian literature . He was effected by many Arab poets such as Abu Al-Taiyb Al-Mutanabi, and most of his works are in Arabic language. The best he wrote in is Baghdad after being destroyed by Tatars. It is considered one of the realistic poems, his words express how greatly he loves Baghdad and the reality of Destruction. The search will continue about realism, praising, flirting, wisdom and others

in his Arabic poetic works. Truth is one of the realistic images, thought can be expressed clearly with no doubt. Truth and Realism are a chronic thoughts. The research analytical approach is to implement the image of realistic, so the paper has divided to many sections. The main of his work is " Klistan Saadi" and "The Orchard". As a result of his influence of Arabic language he wrote many poems in Arabic language. So, many critics in Arabic and Persian literature considered him as one of the influenced poets of Arabic language.

### **1-REALISM**

Realism in Arts represent the subject matter truthfully, without artificially and avoiding speculative fiction. The realistic concept was found at the modern era, and it doesn't mean that it never embodied at the Abbasid and pre-Islam poems and literature. Many of Arab Nation writers after Islam stayed away of writing the truth and reality. The events that passed our Nation, motivate the writers to imagine these events in a realistic way in blind world that experienced a painful and hard times. In general, literature is characterized with belongings features related to realism, and that embodied at Saadi Shirazi Arabic poems, and they were related to reality with all its manifestations. The Arabic poems of Saadi Shirazi are not isolated from the people and their reality, and at the same time his poems present a real, pure, impressed and love image toward Iraq and the Islamic Nation, and that can be reflected in his words: I wished the breeze of Baghdad's youth after being destroyed to pass on my grave" (Mahfoudh. 1998 ,p 73).

Always the poets of realism presenting their poems regarding the real thoughts near and simulate reality to be more effective to pass the truth, and that was remarkable to the poets and even at the painters work. Al-Shirazi depicts reality through his clear style and rich with historic and moral values, for that reason his work exceeds the limits of Iran and the Islamic Nation, and even his work reached to western states due to his position as one of the main poets round the world. He wrote in Arabic and Persian language.

### **2-REALITY IMAGE AT SAADI AL-SHERAZI ARABIC POEMS**

Saad Al-Sherazi is an Iranian poets, and prominence at the Abbasid era. He studied in Baghdad . Baghdad is considered the capital of the world for Economy, mentality and politics at that time, it is also considered the house of wisdom , the science of Qur'an and culture. Many schools of interpretations were in Bagdad at that time. The fall of Baghdad event and killing the Abbasid Caliphate Al-Muatasim Belah in 656 AH. on the hands of Hulaku were a big and painful disasters that influenced on many poets especial Saadi Shirazi who praised Baghdad through his Arabic poem that correspondent with the reality of what happened to Baghdad from the destruction and devastation. Saadi Shirazi poem that lamented Baghdad is considered the greatest poem to lament the capital of the Islamic state "I wished the breeze of Baghdad's youth after being destroyed to pass on my grave" (Killyat Saadi.2017,p9), In this line, the poet is lamenting Baghdad, and depicting his pain and sadness reality toward Baghdad, and he wished to die for the destruction he saw.He said:

"The episodes I hoped to die before, and never seen the aggression by Slavic" (ibid).

The interpretation of this line, that he wished to die than seeing the aggression on Baghdad, the capital of culture, science and Literature. The Slavic means the Mughal. His words express the reality of the lover who loves Baghdad and preferred to die

than see the destruction. He learned a lot and he was grateful. He learned a lot and returned to Iraq to become one of the greatest poets locally and Globally. He was influenced by the Iraqi great poet Abu Al-Taiyeb Al-Mutanabi. Saadi Shirazi said:

"The pens are crying for Baghdad's lost, and some hearts became darker than ink" (ibid).

He presented a realistic poetry for what had happened to Baghdad. He means in this line that the hearts of people are darker than the ink, he means the libraries of Baghdad will cry after the Abbasid civilization extinction. This line depicts the reality of Baghdad before invasion and destruction, it was the capital of culture, science and Knowledge. He also said:

"Those who advised me to be patient, and Baghdad is burning" (ibid)

In this line, he expresses the reality of pain and simulated those who asked him to be patient, and he answered them to leave him alone, how can he be patients and Baghdad is burning and destroyed. The Iranian poet feels of the lover realism to his beloved Baghdad, and this indicate of the brotherhood and peace relationships between the Arab Islamic Nations or others. He says:

" I stand from Abadan watching the bloody Tigris moves toward the sea". (ibid).

The image that seen by the poet, expresses the scene of Tigris such like dark and bloody near to the black color, and that expresses and reflects the burning of libraries that turned the Tigris water to the black color moves to the sea.

Ali Al-Sherazi wrote another expressive line: "If the snitch is happy for my death, tell him no one lives forever". Another image of reality, the poet is addressing enemies and telling them not to be happy we all die. All the generals, tyrants and Emperors will die, and all civilization have an end not only Baghdad. So, why the enemy is happy, he is simulating reality with its manifestations.

### **3-FLIRTING REALITY AT SAADI SHIRAZI'S ARABIC POEMS**

The poet Saadi Sherazi lived at the Abbasid era, and learned poetry at the city of Baghdad , the city of science and literature. The flirting poetry exceeded at the Abbasid era than other types. Many of poets used this type of poetry since the pre-Islam till the present day. Shirazi wasn't unaware of the affective flirting poetry among people. This type of poetry has many kinds: Al-Afif, Mystical Flirting and explicit flirting. The poet wrote about the explicit flirting clear from any sexual expressions, but his poetry has an image of fearing Almighty Allah when dealing with women as shown in this line: " Killing Muslims is forbidden, how the lord allowed the dark women to kill us".

The poet addresses women by saying, killing Muslims is forbidden, and he is wondering how Almighty Allah allowed the dark beautiful to kill us. The poet always indicates his magic images like the lovesick. The flirting poetry is divided into two types: platonic flirting and the explicit flirting. Shirazy used the platonic flirting type that characterized with conscience warming, self purity and the poet reality. He expresses that through this line: " Killing Muslims is forbidden, how the lord allowed

the dark women to kill us"(Killyat Saadi). Many of men died for loving women who created by Almighty Allah as a grace to them, but women became a curse to men when her love turned to be a worship as known in the tale of Layla and Majnun. We can see such image in his words: " My passion is great, and my patient is short", Many of men died for loving women who created by Almighty Allah as a grace to them, but women became a curse to men when her love turned to be a worship as known in the tale of Layla and Majnun. The poet speaks realistically, the love is wide and his story is short, it means that he is new in such experiment at the school of love.

"I became blind in love, nothing to hear just from you", this line refers to an image of realism in flirting . Saadi Shirazi describes his love like blindness, and any person blamed for this love he is deaf hears nothing. Many of Nation use the phrase "love is blind", and the poet describes himself as a blind because of love, and became deaf to hear no word from other to change his love. This is the love reality for human, who falls in love will hear nothing from others(Kellyat Saadi. ,p617).

#### **4-REALISM AT THE PAST ARABIC POEMS OF SAADI AL-SHIRAZI**

Saadi Shirazy is known and famous in realism in most of his poetry. One of the examples and evidences is the line below:

"If I abandoned people and choose love, no one has to blame for that" (Killyat Saadi,2017,p615), When people get old, and miss the old days but getting old makes him isolated from people and asking forgiving , this is the reality of old people.

"What a bad time, before I was young and strong like a branch" (ibid). Saadi Shirazi blames the time of getting old with curved back, before he was like a branch. People remember youth times when they get old. One of the poets said "I hope one day youth returned, to tell him what the grey-hair did" (ibid)

"Even the lion scares of my youth, now the snake frighten me" (ibid). Every man feels power and strength, and this is real. The poet says before I was stands before the lion, and now I feel fear from the snake. This image reflects the bad reality and the difference between the youth , gray-hair, and missing the old days.

"love in youth is better than love when you get old" (ibid). The poets speaks about the youth days and love reality. Age is passing, and people getting old , we lost the features of love and entertainment.

#### **5-REALISM OF ARABIC POEMS OF SAADI SHIRAZI IN SERMON**

The Meadow of flowers is a series of tales and sermons. Shirazi combined between poet , Prose, Arabic and Persian that are considered the main heritage of him. Most of the words that mentioned in the Meadow of flowers are inspired from the Hadith " The believers are merciful and compassionate between them, just like the body when one organ got infected all the organs will be infected". Regarding the researcher translation, Shirazi said:

"All the people created from mud like the organs in supporting each other"

"If one of the body's organ got infected all the organs will be infected"

"If you don't care for the people's trouble you are not a human"

In sermon, Shirazi said:

"What a shame if people in horror, and I have a solid heart"(Meadow of flowers)

In all above lines, Shirazi depict the reality of sermon and advise. It is shame on him to see people need for help and he standing do nothing. If he the adviser of the people , but with rough heart. Then , he returned asking mercy from Almighty Allah with rainy tears feeling sorry for the past days of tragedy. His advice to avoid sins and errors, and this is an absolute advice and repentance. Human have to avoid sins and errors in his life, he is simulate truth and reality that forgiveness is from Almighty Allah which resulted from human sins and errors.

### **6-IMAGE OF REALISM AT SAADI SHIRAZI POEMS IN AGING AND GREY-HAIRED**

The grey-Hair is one of the signs of getting old. In the contemporary Arabic language the gray-hair expresses the old age signs. It means that his hair became white, and it is like a prevention (<https://www.almaany.com/ar/dict/ar-ar>). The gray-hair is a name called for a person when he get 30's or 40's, passing the 60's and 70's, and this is natural related to the age and many other factors between the grey-hair and the psychology status of human. The physiological factors are essential player in the gray-hair appearance. It is remarkable, that shirazi in this field had wrote many poems at the image of realism and when the grey-hair appeared and getting old, he said:

"If I abandoned people and became alone, don't ever blame me "  
 "What a bad time, before I was young and strong like a branch"

Every man feels power and strength, and this is real. The poet says before I was stands before the lion, and now I feel fear from the snake. This image reflects the bad reality and the difference between the youth , gray-hair, and missing the old days of youth.

### **7-IMAGE OF REALISM AT SAADI SHIRAZI POEMS IN CHARITY**

Almighty Allah in Holy Qur'an said "And Allah gave them a reward in this world, and the excellent and the excellent reward of the Hereafter. For Allah Loveth those who do good" Imran:148. The Islamic legislation recommend Muslims with charity through the legislative text at the Holy Qur'an and Hadith. Charity is not only a word, but it is an action, Jihad, sacrifice, abdication and generosity. Charity is the highest ranks near to Almighty Allah, charity is a language and a word opposite to the word abuse. The Almighty Allah indicated for those who do good things even that mentioned in Hadith. Omar Bin Al-Khatatab recounted that Gabrielus asked the Prophet Muhammed about charity, and his answer was " To warship the Almighty Allah as if you seen him, if you don't he did". Charity means salvation. To be a good man you have to be Muslim and believe in the Almighty Allah purely and his heart full with faith. The man has to feel the Almighty Allah and when he intends to pray he feels the Almighty Allah observation, and he will pray in full attendance and passion. Charity (Ihsan) means that Muslim must worship his creators as he is observing him, and he knows every single action is doing, and that will motivate him to obey the creator and make good actions. Some scientists indicate that charity is the worship and the good actions to be close to the creator, and some prayers are included in that concept (Pasara & Dunga, 2020; Pasara & Dunga, 2020; Altounjy et al., 2020; Dlalisa & Govender, 2020; Pelsner et al., 2020; Schutte & Edwards, 2020; Abdi Zarrin et al., 2020; Abulela & Davenport, 2020; Abadia Alvarado & De la Rica, 2020).

There are three kinds of charity; two of them related to the creator worship, and the third one is related to the creatures rights. The first kind of charity is related to the creator worship, and the human has to avoid sins and follow the creator's orders and obey him. The second kind is also relate to the creator worship but it is a higher rank than the first one, and this worship can be achieved when the believer reached the ranks of longing to the creator and serious in worshipping. the Prophet (peace be upon him) said: Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler.

A youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

The third kind of charity is related to the rights of all creatures, and can be implemented in be good with your parents, honoring the guest, maintain link with relative and helping poor people and be good and nice with animals. The messenger of Almighty Allah said about charity " A man was walking on a road when he became very thirsty. He found a well and went into it and drank and came out. There was a dog panting and eating earth out of thirst. The man said, 'This dog has become as thirsty as I was.' He went down into the well and filled his shoe and then held it in his mouth until he climbed out and gave the dog water to drink. Allah thanked him for it and forgave him." They said, "Messenger of Allah, do we have a reward for taking care of beasts?" He said, "There is a reward for every one with a moist liver." (<http://mawdoo3.com>).

The mentioned above means that the Almighty Allah love the good people, and charity has a great position to the creator because it is the reward in hereafter.

Saadi Shirazi was born under Islamic concepts. He was translating his poems regarding the Islamic modern concepts. He committed with these concepts till his poetry became useful for all eras for including the sermon, charity and flirting embodied in the image of realism, truth and validity. His poems have good and charity. The poet was aware of the great virtue recommended by the Prophet Muhammad (Blessings on him and his family) which had taken a great part of realism out of fake in his poetry. In the line hereunder, Shirazi said:

"Thanks for The Lord for his uncountable grace, even the knowledgeable are confused"

At this poetic line, Shirazi sees the charity of the creator toward his worshipers, so we have to be grateful to the creator even the Acknowledgeable are unable to count the creator's favors and his Mercy to the creatures . Shirazi read the Qur'an and quoted from it many meanings. He was influenced with Qur'an, and most of his poems were not far from the Qur'an good morals such as charity. Baghdad well done to Shirazi's

education by learning him the basis of poetry at the Abbasid era, but Baghdad when destroyed by Maguel he pitied it in his poetry:

"The blood of others became mine, as if someone killed me"

"Devils invade Baghdad, and cried like a natural spring of water"

The poet describes a sorrowful reality of his sadness, and he describes the blood of others that come out because of slaughtering them like his blood. Then, he moved to the second image of realism images, he describes the un-controlled devils invaded Baghdad and his tears were dropped like the natural spring of water. Here, the image of charity was embodied to the poet that Baghdad did well to him in the years of learning at its schools. He was deeply sad.

## CONCLUSION

Saadi Shirazi raised and taught in Baghdad at the Abbasid era. He presented a great lesson in Eulogy, Flirting, Preachment, charity and grey-haired in realistic image depending on the Islamic religion path. All his Arabic poems stimulate the image of realism came out from feelings validity, his nobility because he was raised in Baghdad the light of earth in science and literature. The poet was loyal to Baghdad when he wrote elegiac poetry to Baghdad, and no one did that before at the Abbasid era only the Iranian poet Saadi Shirazi. The image of Realism at the Arabic poems of Saadi Shirazi embodied the image of that era that was famous all the poetic purposes especially the flirting type due to the prosperity, remission of the community and wealth abundance at Baghdad, the capital of the world (Jubhari et al., 2020; Kadhim et al., 2020; Planas et al., 2020; Pons et al., 2020; Li Yang, 2020; Li et al., 2020; Janssen, 2020; Yun, 2020; De Bruyn., 2020; Dunga, 2020).

The poet highlighted on the past with the spirit of harsh reality, because missing past with all its negative and positive manifestations are not obituary but will increase the pain. The poet says, we have to blame time that moves quickly. Shirazi highlighted on preachment regarding the Islamic religion concepts realistically. Preachment is a part of advice and lesson that expressed by Islam. The image of realism is the true image of Islam created by the Almighty Allah to his righteous servants. The aging and grey-haired were adopted by Shirazi for his warmhearted to the youth, but the image of reality talks about the age that never returns. Every day passes is hard to compensate it, and grey-hair will never return. Charity is a part of the Islamic system that call Muslims to be merciful and compassionate and sympathy between them. So, the poet embodied the image of charity at his Arabic poems. The believer who believes in Islam that makes the reward of charity from the Almighty Allah at the day of Judgment. Through studying the Arabic poems of Saadi Shirazi and the image of realism, the researcher concluded that he was truly realistic in all his poems.

## INDEXES

- Mahfoudh, A. Hussain. Al-Mutanabi. Saadi. Baghdad.1998.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017, p615.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017, p 616.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017, p 617.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017, 615.  
 Shirzad, A. Musliheh Al-Yadaian. Garden of followers.2017, p618.  
<http://www.almanny.com/ar/dict/ar-ar/gre-haired>

Kulliyat Saadi, p615.  
<http://mawdoo3.com>  
 Kulliyat Saadi, 2017, p613.  
 Al-Mutanabi , Saadi.2017, p73.

## REFERENCES

- Holy Qur'an  
<https://www.almaany.com/ar/dict/ar-ar>  
<http://mawdoo3.com>
- Mahfoudh, A. Hussain. Al-Mutanabi. Saadi. Baghdad.1998.
- Shirzad, A. Musliheh Al-Yadaian. Garden of followers. Tehran. 2017.
- Abadía Alvarado, L. K., & De la Rica, S. (2020). The evolution of the gender wage gap in Colombia: 1994 and 2010. *Cuadernos de Economía*, 39(81), 857-895.
- Bibi, S. (2020). The Anti-Blanchard model and structural change in Latin America: An analysis of Chile, Argentina and Mexico. *Cuadernos de Economía*, 39(SPE80), 499-522.
- Abdi Zarrin, S., Gracia, E., & Paixão, M. P. (2020). Prediction of academic procrastination by fear of failure and self-regulation. *Educational Sciences: Theory and Practice*, 20(3), 34–43. <https://doi.org/10.12738/jestp.2020.3.003>
- Abulela, M. A. A., & Davenport, E. C. (2020). Measurement invariance of the learning and study strategies inventory-second edition (Lassi-ii) across gender and discipline in egyptian college students. *Educational Sciences: Theory and Practice*, 20(2), 32–49. <https://doi.org/10.12738/jestp.2020.2.003>
- Pelser, A. S., Pelser, T., & Van Schalkwyk, P. J. (2020). Commercial Farmers'success Factors As A Benchmark In The Development Of Emerging Farmers.
- Schutte, F., & Edwards, D. (2020). Business model innovation: reinventing the milkman.
- Altounjy, R., Alaeddin, O., Hussain, H. I., & Sebastian, K. O. T. (2020). Moving from Bricks to Clicks: Merchants' Acceptance of the Mobile Payment in Malaysia. *International Journal of eBusiness and eGovernment Studies*, 12(2), 136-150.
- Dlalisa, S. F., & Govender, D. W. (2020). Challenges Of Acceptance And Usage Of A Learning Management System Amongst Academics. *International Journal Of Ebusiness And Egovernment Studies*, 12(1), 63-78.
- Pasara, M. T., & Dunga, S. H. (2020). Trade Creation And Diversion Effects In The Tripartite Region: A Gravity Approach. *International Journal Of Economics And Finance*, 12(2).
- Pasara, M. T., & Dunga, S. H. (2020). Who Wins And Who Loses Under The Afcfta? A Simulation Analysis Across Ecowas Countries. *International Journal Of Economics And Finance*, 12(2).
- De Bruyn, A. J. (2020). Harnessing Hr Governance In Effective Virtual Teams. *The International Journal Of Social Sciences And Humanity Studies*, 12(1), 1-17.
- Dunga, H. M. (2020). An Empirical Analysis On Determinants Of Food Security Among Female-Headed Households In South Africa. *The International Journal Of Social Sciences And Humanity Studies*, 12(1), 66-81.
- Janssen, R. (2020). The Pleated Dress of Nywty.-Palarch's. *Journal of Archaeology of Egypt/Egyptology*, 17(1), 1–11.
- Yun, C. (2020). a Subadult Frontal of Daspletosaurus Torosus ( Theropoda : Tyrannosauridae ) From the Late Cretaceous of Alberta , Canada With Implications for Tyrannosaurid Ontogeny and Taxonomy. 17(2), 1–13.
- Li, Yang. (2020). Psychological mechanism of aesthetic preference for different



- artistic forms. *Revista Argentina de Clinica Psicologica*, 29(1), 162–167. <https://doi.org/10.24205/03276716.2020.21>
- Li, Yun, Wang, K., Ji, X. M., & Tang, Y. (2020). Financial psychology analysis of numerical superstitions and stock price volatility: Empirical evidences from China's A-share market. *Revista Argentina de Clinica Psicologica*, 29(1), 279–289. <https://doi.org/10.24205/03276716.2020.37>
- Planas, A., Reig, F., Palmi, J., Del, I., & Antoni, J. (2020). Motivaciones , barreras y condición física en adolescentes según el estadio de cambio en ejercicio físico. 29, 125–134.
- Pons, J., Ramis, Y., Viladrich, C., & Checa, I. (2020). Niveles de ansiedad y estilos de afrontamiento en función de las características perceptivo-motoras del deporte. 29, 105–115.
- Jubhari, E. H., Dammar, I., Launardo, V., & Goan, Y. (2020). Implant coating materials to increase osseointegration of dental implant: A systematic review. *Systematic Reviews in Pharmacy*, 11(12), 35–41. <https://doi.org/10.31838/srp.2020.12.6>
- Kadhim, K. F., Alrubayae, I. M. N., & Amer, A. M. (2020). Catfish (*silurus glanis*) remaining parts as a source of biodiesel preparation. *Systematic Reviews in Pharmacy*, 11(12), 167–171. <https://doi.org/10.31838/srp.2020.12.27>