A Review on Nostalgia for the Homeland and Birthplace in the "In the Indus Waves" Poem (Charpareh) of Doctor Hamidi Shirazi

Gholamreza Hayati¹, Ali Dehghan *², Ahmad Hosseini Kazrernouni³

1. PhD student, Department of Persian language and literature, Tabriz branch, Islamic Azad University, Tabriz, Iran
2. Associate Professor, Department of Persian Language and Literature, Tabriz Branch, Islamic Azad University, Tabriz, Iran.
3. Professor, Department of Persian Language and Literature, Bushehr Branch, Islamic Azad University, Bushehr, Iran
Corresponding Author Email: a-dehghan@iaut.ac.ir-

Abstract

In the literary studies, nostalgia is a manner of writing that is said to be based on which a poet or a writer in his writings and poems, considers the past or the land whose memory is in his heart, and depicts it with alas and pain and in his handwritings; the yearning, nostalgia, melancholia, homesickness, the homeland atmosphere, the pain of separation are the indications of nostalgia. Nostalgia for the homeland and birthplace has various components that in the romantic and nostalgic poems of Doctor Mehdi Hamidi Shirazi (1365-1293 Solar) have noticeable examples. In this article, after a brief review of the kinds of nostalgia with the past oriented approach in Hamidi's poetry, among whose homeland nostalgia poetry, his famous poem (Charpareh) "In the Indus Waves ", whose nostalgic aspects are examined with an approach of the homeland and yearning for the past.

Keywords: nostalgia, yearning, Hamidi Shirazi, the homeland, Persepolis.
1- Introduction:

Nostalgic Poetry, conveys sorrow and yearning deep in his heart to the reader or listener, and in some cases, it can be associated with some excerpts of joy and happiness in the past, and its kind, has many fans and enthusiasts. In the lyrics formed based on nostalgia of yearning and alas, sovereign aspects of grief on aspects of happiness is quite notable and dominant.

One of the categories of nostalgic poetry is the nostalgia in poems related to "the homeland and birthplace" and aiming at different aspects, recalling the courage, dedication and sacrifice, the effort that our ancestors have shown protecting their homeland boundaries. Through the nostalgic lyrics one can stimulate and encourage everyone involved in protecting the homeland, strengthen the sense of patriotism, and take admonitory lessons and gain examples out of it.

One of those who have left his work as lasting and significant in the field of homeland and birthplace nostalgia poetry is the talented and capable Shirazi poet, Doctor Mehdi Hamidi. He was born in 1293 in Shiraz on 23 Tir (13 July) and died in 1365 (For more information look in Khalili, 1387: 148-153).

His handwritten works of prose and poetry include writings and translations. His poem notebooks include Blossoms (1317 Solar) After one year (1319), the Black Years (1325), Tears of the beloved (1320) and until 1340 by appending other parts, the number of pages was over 530 pages. Of course, Doctor Hamidi also has numerous works in the field of prose that perhaps the most important of which is "The Wandering Love" in three volumes. (Look. ibid: 23-25).

In general, «Hamidi is a poet of the lyricism and love. The romantic spirit is like a cloud that overshadowed the sky of all his poems and wherever you look, some of these clouds, emerges in front of you. » (Zarghani, 1383: 276), Doctor Gholam Hossein Yousefi writes:

«What Hamidi wrote about love is not similar to others’ poems. It is a clear example of lyric poetry and a full vision of worlds and personal emotions; and is like the sound of spirit which is original. » (Yousefi, 1371:617)

What is studied in this article is to check the nostalgia and yearning for the proud past of the homeland in one of the famous poems (Charpareh) of Doctor Hamidi Shirazi – In the Indus Waves- that based on a subset of the nostalgia for the homeland and birthplace; i.e., the "expression of grieving events and the persecution of the homeland and people" will be analyzed.

One of the major aspects of nostalgia for the homeland, evokes the sad and tragic events and readout the atrocities and persecution that in the distant or close past were admitted to the land and people of homeland and as a collective memory it can cause grief and sorrow of the people of a country for the tragic massacres and loss of countless souls and lives in a ruinous war because of the loss of opportunities and conditions, and creating problems and concerns that simply is devoted to repair the devastation and damage compensation, and naturally followed the slow pace of civilization and progress; all of which will lead to yearning and great sorrow .

It should be noted that according to background research about nostalgia, nostalgia for the homeland and birthplace of poets such as Nima Youshij, Akhavan, Hamid Mossadegh and Shariar have been under short review, but regarding lyrics of Hamidi Shirazi no investigations have been observed so far.
2- Theoretical Foundations of Nostalgia

«Nostalgia is a French word that is made of two Greek infrastructure (nostos) meaning ‘the return’ and (algos) which is meant ‘suffering’ (Sharifian, 1385: 35). In dictionaries and various books, close meanings and definitions of this word can be seen:

Homesickness, pain of being away (Ashouri, 1374), loneliness, separation, pain of separation, yearning for the past (Arianepour Kashany, 1378), nostalgia because of being away from home or the gloom of the reminding the brilliant past or bitter or sweet (Anvari, 1381), yearning for the past, desire to return to their homes (pour Afkari, 1373), memory and alas, homesickness (Ja’fari, 1383), regretting for the past, nostalgia, homesickness, the homeland memory (Hagh Shenas et. al., 1381). It should be said, "in the scientific and history books, no trace of the word nostalgia have been found; because nostalgia has been taken of psychology and used in literature. First, Johannes Hufer - the Swiss doctor- the term used to describe the mood of two patients published in an article. This term gradually entered the world of literature over passing 50 years. » (Hejazi and Karimi, 1390: 7).

«Nostalgia that has entered literature from psychology in literary reviews is said to be a writing style based on which the poet or the writer in the poet or his writings depicts the past that he has planed for or the land that his memory is in his heart, drawing glooming ,painful and troubled and writes in his handwritten work. » (Anoushe, 1376: 1395-6).

«Thurber considers the nostalgia as helplessness or impairment and that is created by anticipated separation or actual from home and living environment. » (Sharifian, 1387: 70). «The reasons of homesickness in the following cases have been noticed: the permanent displacement of people, loss of family members, incompatibility problems, feelings of loneliness. » (Ibid: 70-71)

From among the definitions, experts’ views and perspectives it can be said «Nostalgia has indications and components such as reminding a yearning of memories and inclinations for past, tendency to return to the birthplace and home, and so on. » (Ibid: 157)

In the background research of nostalgia poetry examining some contemporary poets that have been published, there have been various divisions for the nostalgia that sometimes in one or two cases are different and matches the same in the rest, as nostalgia for the homeland and birthplace; passing of life nostalgia; nostalgia of pain and sorrow; nostalgia of the loss of ancestors and relatives and friends and their memories; love nostalgia.

Nostalgia is closely associated with romanticism. According to Stendhal, «Romanticism is an art that offers the proper literary works so that people acquire the most possible pleasure. And these literary works pay proper attention to traditions, beliefs and habits in accord with the time. » (Forrest, 1387: 21) « ‘Romantic’ in common sense is any poetry that has lyrical and sorrowful mood with much emphasis on feelings. » (Ibid: 215) and according to doctor Farshidvard Emotivism (Romanticism) is the language of sense and heart not the language of reason and logic. » (Farshidvard, 1363: 739)

The school of literary romantic landscape, with all the complexity and versatile, and with all the definitions of pros and cons of this universal thought, states that "nostalgia" is the basic part and index in the formation and development of this tumultuous and of course attractive school of
thought. Something that seems obvious and normal is that the phenomenon of nostalgia and the Romantic school are not separable from each other.

Doctor Jalal al-Din Kazzazy writes in the introduction to the translation of Rene and Atala books: «there is close and reasonable relationship between the phenomenon of nostalgia and great works of the Romantic school, including Chateau Brian and the creation of these works are rooted in confusions, displacements, melancholies and infatuations of their creator. » (Chateau Brian, 1388: 24)

3. Different Types of Nostalgia with the Past-Oriented Approach in Hamidi Shirazi Poetry

The content of all nostalgia is sorrow and yearning of the happy and sweet past evoked at times, far or near, that the man lost it and is in improper conditions and unfavorable. Mentioning to the honors, dignities and ideal personal or social position that are lost for any reasons and the decline of youth also reveres the lost beloved ones who have died are among the other indications of various types of nostalgia with a touch of sadness in the form of poetry or prose say, and is written. In addition, while continuing the intensive study of different nostalgia, one to a few examples will suffice for each which is to mention.

3-1-Nostalgia for the Homeland and Birthplace

One of nostalgia types is the nostalgia for the homeland and birthplace that if not the most important is undoubtedly one of the most important. Nostalgia for the homeland and birthplace, takes in several cases, including:

• Nostalgia and the pain of being away from home or residence.
• Memory of the favorable culture and society of the past and the idea of returning to Utopia.
• Expression of the sorrowful events and the oppressions gone on the homeland and people.
• Dissatisfaction with the state of society and the loss of common values of the favorable traditions and norms and the habits of the people in the society.

In this regard, according to various subset paragraphs of nostalgia for home, great poets in the past, and also in contemporary literature, by relying on the so-called "new emergence" have composed the poems of country nostalgia based on concerns, patriotism and the idea of nostalgia and yearning for the past. In ancient poetry the famous ode "Admonition Mirror" can be mentioned written by the Wise Khaghani Shervani that with regret and great sadness remembers the destruction of Ctesiphon and the Ctesiphon (Madaen) porch, and the lost glory and the splendor of the Sassanids with the following opening distich:
Behold! Heart witnessing the admonition, the lesson of now, huh!
Learn from Ctesiphon (Madaen) porch as the mirror (Khaghani Shervani, 1387: 465)

In the contemporary era as an example of the lyric: the poem "My homeland! I rebuild you again," written by the prominent poet of Persian literature, Ms. Simin Behbehani, can be mentioned with this opening distich:
My homeland I will rebuild you, although with my soul clay
To the ceiling I will make pillars, though with my own bone
(Behbehani, 1391: 711)
And in the other couplet, she says:
The hadith (story) of "Love of Country", from the eagerness I construct in this way,
That my soul becomes every loving word, when I open my mouth (Ibid: same page)

His contemporary intellectual, Mehdi Hamidi Shirazi also has several national nostalgic poems such as odes "What Iran Says?", "Ferdowsi and Iran", "Black Sky", "The 2nd of March", and poem(Charpareh) of " In the Indus Waves " and ...

In some verses of the Masnavi sonnet "The Straw Story", with great sadness and yearning, he criticizes the chaotic homeland condition after the Allied invasion to Iran in World War II:
My land, the territory of Iran! Is this you? 
The destroyed and cultivated habitat, Is this you? 
Is this you, Oh, the chamber of Darius? 
Is this you, Oh, the cradle of lions, is this you? 
Oh, the respectable mother of Jacob layth, 
Oh, the respectable cradle of Bouzarjomehr! 
Do you remember you had a Bijan? 
Do you remember among the wars 
The pitch sky, do you remember! 
We are not those male lions; 
The fostering place of princes! Is this you? 
The art nurturing of Ministers! Is this you? 
Do you also remember a Bahman? 
You had a Rostam, and one immortal too? 
That you had also a bright sun? 
These boys are not similar to those fathers! 
(Hamidi Shirazi, 1325: 64)

3-2-The Passing of Life Nostalgia
Nostalgia and yearning for passing the life and ageing includes two categories:
A) The recall of childhood and adolescence. B) Yearning for the decline of the young, arrival of old age and the thought of death.
Perhaps one of the most famous poems that expresses yearning for the ageing and passing of life is Rudaki’s Dalic ode with the opening distich:
All my teeth were rotten and lost, 
They were, not only teeth, but were the shining light
(Rudaki Samarghandi, 1369: 111)

And Hamidi Shirazi wrote in the short passage "Fifty":
Forty to fifty went from twentieth, not even turning the head; I lived five by ten
As though it was the school just today, that pinched my ears and I cried
It took me a moment to come to the existence world from the non-existence
(Hamidi Shirazi, 1383: 249)

3-3- The Nostalgia of people’s Death and their Memory
What is certain is that «the loss of the beloved ones, is part of us during our lives. Bereavement is the loss of a person's beloved one because of death. When we lose a beloved one, with mourning show a reaction for its purpose is the severe physical and psychological distress. » (Burke, 1384: 416)

In regard to the prominent element of affection and compassion in most of the poets, being impressed and their reaction to the death of close relatives and friends, is remarkable. In this
regard, Hamidi Shirazi that has reverenced the memory of several great people, in connection with the death of the famous contemporary poet - Gholamreza Rashid Yassami - in some verses of a thirty-one-verse ode, he says:

O, my dear Rashid, your complexion, yet, Your face had no color of the grave on you
I cry because of you for the kingdom of speech Had not very famous man in property as you
(Hamidi Shirazi, 1383: 201)

3-4- The Love Nostalgia (separation of the beloved and love privation)

In this regard, perhaps the most popular poetry is the famous sonnet of the poet of the everlasting sweet words, Shahrriar with the opening distich:

You have come, my soul being sacrificed for you, but why now? Thou unfaithful, now that I've been so exhausted, why?
(Shahrriar, 1391: 79)

In the rest of the lines, yearning and endless grief of the poet in his visit with his former lover, tells the story of a strange burning deliquescence that during the years after the separation, the amorous poet’s life was swept away!

Doctor Hamidi Shirazi, also, despite the passage of more than fifteen years of failure in his famous love, wrote a nostalgic poem called "Shadow" that expresses his endless love with unfaithful beloved in a nostalgic manner:

Whether you die, or stay alive, you are my beautiful sweet heart You are my only beautiful beloved, though your annoy me Though you are not near me but always in my heart Oh! I wonder! Like a dream, you are in my awaken eyes You are escaping from me and you come following me too You are the shadow, for thou are not my sweetheart, but mine!
(Hamidi Shirazi, 1387: 526)

4- Nostalgia of Homeland and Birthplace in the Poem (Charpareh) "In the Indus Waves"

The thirty-four fraction of this poem (Charpareh) can be unique or to say the best nostalgic homeland poetry in our literary history. The poet wrote this incredibly beautiful poetry, epic and emotional, to take part in 1330 contest and won the first place.

In this great epic poem, Hamidi Shirazi based on robust and impressive battle of Kharazm Shah Jalal al-Din with the brigades of the Mongols, with the depiction of scenes and events of this bloody and devastating war reveals them as unique and eye-catching pictures; The atrocities and cruelty on the ancient Iran is uncovered and courage and honorable fighting ardor in trial of these brave Iranian offspring in the beautiful poem put into poetic frame of words and creates an eternal masterpiece in the field of literature:

To the west, the crawling Sun It was hidden behind mountains
Pouring down saffron color powder On spears and the Spearmen
(Hamidi Shirazi, 1383: 193)
The most nostalgic and sad part of this poetry are the scenes where Jalal al-Din for the honor dignity of his family, especially women and girls in his court and avoiding their concerns, to attend the ongoing battle with the ruthless and blood thirsty Mongol invaders throws down the kids of the royal shrine to Indus River water and obviously seeing this, without the king order, the women themselves jumped into roaring lethal water.

To understand the depth of the tragedy that occurred in the midst of a devastating war and of the patriotism interest and love of country with a sense sympathy accompanying with brave and selfless warriors and defenders at the height of crimes of the wild and blood-thirsty Mongols we should depict in mind and visualize the battlefield and then as if we watch a movie, review the details, then we will see what courage and sacrifice at the expense of their lives our ancestors had spent unassumingly in the way of guarding and protecting soil and water of the ancient homeland, and how boldly they stood to the death against enemies and invaders of the home stand!

In order to give thanks to the heroism of those fighting for the patriotism, for hours or moments we should think sincerely of the atmosphere of that time, and from this association it evokes a sense of nostalgia and sympathy, and keeps the spirit of perseverance and fortitude alive and dynamic; this is the lowest appreciation and glorification of the countless unassuming and anonymous men.

And now it is not bad, as filmmakers, to have a flashback to the scene of the historic battle of Sultan Jalal al-Din and Mongols’ countless army in that bloody sunset:

Imagine the scenes, the guards killed and heads cut off from the bodies beneath the horse's hooves on the ground and turned on the blow of dust and the hands separated by the sword like leaves of the tree falling to the ground:
By the horse's hooves turned on the ground The heads like bloody balls,
By the sword sparkled fell on the plain Successively, hands away from shields
(Ibid: 194)

And the heart and chest that were torn apart by the long and short spears, especially in the war unequal in terms of human resources, so agonizing and painful, beyond description!
Among the dark dust as cloud Sparking spearheads peaks
Life burning sword blades Kissing on the crowns
(Ibid: 194)

At this point of Jalal al-Din battle against the Mongols, Nuredin Mohammad Zeidary Nasavy, the prim-secretary of Sultan Jalal al-Din, writes briefly and precisely:
«This war was great combat and a great calamity. Long time ago, when Jalal al-Din gathered the great army, Genghis [a few days ago he had been attacked and defeated] reached by Indus river, the two armies clashed and put the knife in each other ... Jalal al-Din, with a small army of men stood manly against Genghis, and personally attacked the heart of army, and scattered them apart and pursued. When Genghis saw the failure turned his back retreating and fled, and by all hastily escaped riding the horse. And if that cursed, before the campaign, had not decided the campaign remedy, and had had not ten thousand of the elite Guards lurking, who had the title of Valiant (Bahadur), the misfortune was surrounding infidels, and the damned defeat were
sustaining; but also when, the ambush, on the right side of the army of Jalal al-Din that "Amin Almolk" was on it, and broke into the army heart and defeated. Thus, the order turned into chaos, and they could no longer resist... » (Zeidary Nasavy, 1366: 78), (also, look. Teimuri, 1377: 264). In the turbulent battle, although "Jalal al-Din Monkaberny, the elder son of Sultan Muhammad Kharazmshah, in the ultimate warrior and bravery and resourcefulness" (Seraj, 1363: 315), Along with his brave soldiers, made fatal blows on the Mongols, but the numerous of the Mongol armies offset these impacts. According to the History book of the Mongol conquests, «Jalal al-Din and his assistants were so valiant but the discipline and organization of Mongols were dominant on their courage. » (Saunders, 1363: 65). On the other hand, every moment the number of Iranian army was reduced and the Mongol war invaders went on to their victory. The brave commander of Iran, along with the sunset, also saw the sun of his life declining:

The bright face of day was becoming hidden
Under the night skirt in blackness
It was becoming hidden in the dark night
The brightness of Kharazmshahy camp
In the red sunset, at the beginning of the night
Saw bloody the ancient Iran.
In the blood Sea, in the full Sun
He saw his own vision in the sunset

(Hamidi Shirazi, 1383: 194)

At this time, perhaps what he feared the most fare and the most important concern of the brave and young Prince was the respect and honor of the privacy of his wife and women in the Kingdom court. However, he knew that in case he was killed at the Mongol domination, they will have no mercy with the full brutality they would not refuse any defamation.

With these notions in mind, because he saw himself and his family destroyed, he shed tears of regret and grief, and meanwhile, staggering to his mind a surprising idea: the possibility of the enemy victory was very strong and after I was killed I am sure they will attack the privacy of my family. So the best decision that I have take to keep the honor and dignity of the family and my wife is that this very tonight before the Mongol oppression and invasion, pour women and children in the Indus river water so that they would not get access to them your enemy and I would cross the river safely to collect troops and prepare to attack to the enemy:

If tonight women and children
fearing a bad name, throw in the water
If tomorrow I didn’t gain the victory
I would escape through the sea

(ibid: 196)

Hence, he spoke with his wife and other women and informed them of the plan of his decision, and they let the king free to make any decision.

Zeidary Nasavy somewhere writes:

«... When defeated Jalal al-Din, came back to the Indus River Bank, he saw his mother and son’s mother, and some of the family in his shrine, tangled in crying, started moaning, they swore him to God to kill them, and free them from the scourge of captivity, he ordered that to throw them in the water on their demand. And, this catastrophe happened as a strange and rare tragedy. » (Zeidary Nasavy, 1366: 78)

Yes! When those unexplainable moments came, Jalal al-Din gathered all the children at the bank of the raging and foamy Indus River and first displayed tenderness and caress one by one and kissed them very much while he crying with bloody tears, then something strange and
unbelievable happened that describing it in words cannot be possible, all of them, one after another, threw in a deadly embrace river!

Then, wanted children one by one
First, washed them by tears
(Hamidi Shirazi, 1383: 196)

Ah! What a tragic and distressing scenes! graceful women that like a cypress in stature, immediately followed their dear young ones, and fell and died in the bosom of death and made the bitter and regrettable scenes in the history of glorious battles of the people of this ancient land ! :

Since women saw children in the water,
Of the costly pain, without the king’s word
(ibtid: 197)

Who can fully feel and understand the limitless deep pain and bereavement of the king of a country, while all his life and had valuable assets sacrificed in defense of home territory?! Only, God knows the extreme of his injury! :

The King saw at a glance on waters
What did he do then, knows history
(ibtid: 197)

With the occurrence of these painful events, the king was also comfortable that he could continue to fight, and Genghis and his troops were also surprised at this strange and unprecedented work, were astonished, and of course admired the courage, boldness and sacrifice of Jalal al-Din. According to Ata-Malek Juveiny:

«Genghis Khan and the Mongols entirely wondered, surprisingly, and when Genghis Khan, had observed the scene he turned to his sons and said: “from the father, like the son, as he should”». (Juveiny, 1386: 482).

From one night to another with the small army
When the army surrounded him
As he passed through the difficult war
Genghis said to his children and friends
(Hamidi Shirazi, 1383: 197)

What is certain, this admiration and surprise of the Mongol’s leader was obvious for the characters and the warlike of king Jalal al-Din, not only for his passing through the rushing water of Indus River, that his effort to save his life in every possible way was axiomatic. In any case, the king’s courage, boldness and devotion are an exemplary, and for ever in history of Iran, will be famous!

And the talented poet with his noble nature knows the purpose of telling this story to appreciate the sacrifices of men who, fearless and zealous, that stood to the death to protect the boundaries of the territory of Iran:

Yes! Those who were in the past closed the way of invasion of Turk and Arab
I told this story today because you know its value, and not lose on any price for which how many heads lost. Thanks to every span of this territory soil for which how many heads lost. Only, God knows how many fighters have sacrificed!

(Ibid: 197)

There is no doubt that this feeling of sorrow and regret that creating in us for the martyrs and fighters of homeland, and certainly is provocative and instructive advice; while creating an emotional connection with these examples of honor and chivalry in the past, near and far, lead to strengthen and consolidate the sense of patriotism in our souls as much as possible.

Conclusion

The appealing approach and studying the poems that have been written on the basis of nostalgia is not a new thing and lyrics with content "Love and separation", "the memory of people and elegy of relatives and friends" and "passing of life, the youth decline and the old ageing " - even though - without using the nostalgia word and idiom - has long been composed and of particular and general interest, but the poetry, and especially in the late century, with the content of "pain and sorrow of the demise of the good old values", "memory of childhood and adolescence" and "Love and Separation of the Beloved", and especially "homeland and birthplace" relying on nostalgia and yearning for the past, were written find increasingly, day by day greater devotees.

In this context, the figures such as doctor Mehdi Hamidi Shirazi, expressing intense interest and attachment to the homeland, have sought to promote "love of country", showing his liability to his homeland properly that is depicted in many poems which came to us, especially at this famous and beautiful poem(Charpareh).

It is very nice but also essential that each person along with religious beliefs to strengthen national and patriotic ardent that taking it in mind is part of the identity and human dignity of every individual.

Hamidi Shirazi also has several national nostalgic poems; including the odes: "What Iran says?'", "Ferdowsi and Iran", "Black Sky", "The 2nd of March", and poems of "In the Indus Waves" and "In Mountain Brides’ Chamber." In the verses of the Masnavi sonnet "The Straw Story," he has criticized with great sadness and yearning, from the chaotic home condition after the Allied invasion to Iran in World War II. Nostalgia and yearning for passing of life has also created nostalgic poems of Hamidi which the short piece "Fifty" is among them.

Hamidi, in reaction to the death, in a sonnet with thirty and one verses depicted his yearning for the death of the famous contemporary poet Gholamreza Rashid Yassami. For his famous parting love, he wrote the nostalgic poem called "Shadow" that stated in a nostalgic manner the endless forfeiture for his unfaithful beloved.

Hamidi in valuable epic poem(Charpareh) "In the Indus Waves", for the lively and admirable battle of Jalal al-Din Kharazmshah against the Mongol armies, with a unique and eye-catching depiction of scenes and events of this bloody and devastating war and uncover the tragic events
and atrocities gone on the ancient Iran and states the honorable courage and fighting that this brave Iranian child has put in poetic words, and has left beautiful poetry and everlasting and, abiding work in the literature field.
References
A) Books

http://www.ijhcs.com/index.php/ijhcs/index

B) Articles: