

## Homeland and Traditional Arts in the Poems of Saeb Tabrizi

### Abstract

Poetry is formed as a poet's intellectual coordination in direct connection with society and its progresses. Thus, the analysis of poetry can provide a comprehensive representation of the society and its developments. Saeb Tabrizi is one of the poets of the Safavid period who is known as a prominent representative of the Indian style. The period of the Safavid rule (1355-1907 AH) was a period of ebb and flow in the intellectual and artistic life of the Iranian society. The issue that can be raised in this regard is how the developments of this period were reflected in the poetry of Saeb Tabrizi. This research seeks to answer the mentioned problem by relying on analytical and descriptive methods and library data. The research findings indicate that Indian style poets experienced two diverse stages in their lives; regarding the first stage; whilst bearing with poverty and financial incapacity, they composed poems in their homeland, and in the second phase, with the wealth accumulated from the support of the courtiers of India, they expressed poetic fantasies in a new and extraneous means. Saeb is one of the Indian style poets who has spent some time of his poetic life in India by emigrating; Therefore, "homeland" and related concepts in his poetry can demonstrate how the poet views the cultural, social and geographical environment of his time; moreover, the reasons for his immigration to India can be understood amongst the verses of his poetry. Alternatively, his poems are full of concepts of traditional arts that can be a manifestation of the artistic prosperity of the Safavid era.

### Research aims:

1. Investigating the role of social and cultural space in the concept of homeland and traditional arts in the poetry of Saeb Tabrizi
2. Drawing different dimensions of the concept of homeland in Saeb Tabrizi's poetry

### Research questions:

1. What effect has the cultural, social and geographical atmosphere had on the poetic atmosphere of Saeb Tabrizi?
2. What is Saeb Tabrizi Saeb's attitude about homeland and exile?

**Keywords:** Indian style; Saeb Tabrizi; Safavid era; homeland; traditional arts

### Introduction

The evolution of the concept of homeland in Persian literature has been in line with socio-political developments. Until the return period, the term homeland has been used in two meanings: the birthplace of the poet and the divine gate; however, with the formation of the constitutional period, the homeland and its components also changed. Homeland has a distinct position in the poetry of Safavid poets. With

the formation of the Safavid state at the beginning of the tenth lunar year, foreign events changed significantly compared to before, and in addition to major changes in the political and social spheres, changes in the realm of poetry and literature can be seen; furthermore, the Safavid dynasty itself was the owner of Iran in the domestic arena accompanied by science, grace, eloquence, persuasiveness, and supported poets. The poetry of this period follows the logical routine of the previous period and, like the art of that era, it followed a situation that was in the late ninth century; That is, towards punctuation, content creation, imagination, and simplicity of language. All the poets who appeared in the tenth century including Sharaf Jahan Qazvini, Ghazali Mashhadi, Vahshi Bafghi, Sanaei Mashhadi, Arfi Shirazi and Mohtasham Kashani are all masters of poetry. Art also entered a period of growth and glory in the Safavid era, relying on the financial and non-financial support of the Safavid kings, the effects of which could be seen in small and large cities; moreover, this change was also evident in the social life of the people. In the meantime, the poetry of the poets of this period, as a small section of the face of society, has not been unaffected by this issue. Therefore, the analysis of the concept of homeland and traditional arts in the poems of Saeb Tabrizi as one of the prominent poets of this period can provide a clear picture of the cultural atmosphere and the change in the concept of homeland.

So far, no independent research has been done on "Study of the homeland in Saeb's poetry"; However, in some studies, related issues are scattered, such as: Mehri Basnas in the article "The role of Safavid Shiite poets in the transfer of Iranian culture and civilization in the Indian subcontinent" (2016) to the role of Safavid Shiite poets in promoting Shiite religion and Persian language and literature in the Indian subcontinent in the 9th and 10th centuries AH has been studied. According to this study, the kings of India attached a special standing to Persian customs and the Persian language. Hence, Shiite poets migrated to India both to strengthen the Shiite foundation and to spread the Persian language and Iranian civilization; So that Talib Amoli, the most famous poet in the era of Jahangir and Saeb Tabrizi, became the king of poets in the court of Shah Jahan and Jahangir and his wife wrote poetry in Persian.

Abdolhamid Sadeghpour in his article "Promotion of Persian literature in India in the Safavid era, the connection of two cultures" (2014) by examining the poetry of the Safavid era, the author seeks to answer the question of how much Persian culture and literature was developed in India and how much did Indian culture influence the Persian language? To answer this question, he first examines the poetical works of Persian literature in India; secondly, he investigates Iranian poets living in India and also Persian Indians, finally he examines Indian culture in the poetry of Iranian poets. Yahya Kardgar and Baha'uddin Eskandari in the article "Motivation to travel to India in the mirror of Saeb poetry" (2013) have studied the reasons for the migration of Iranian poets, especially Saeb to the land of India; moreover, they have studied the poems of Iranian poets living in India. However, no article, book or treatise was found that independently addressed the concept of homeland in Saeb's poetry. The Safavids' lack of attention to poetry led to the emigration of poets to India and the residence of Indian courtiers; Saeb is one of these poets and "homeland" and related concepts have found various reflections in his poems, which we will examine in this paper.

This research is based on descriptive-analytical method and to achieve the purpose of the research, the required information related to the research topic that were published in the form of books and scientific articles is accomplished via the method document scanning of related references. Finally, topics related to the homeland have been extracted and analyzed in Saeb's poetry.

## Conclusion

Homeland is one of the nostalgic literary concepts; principally in the Safavid period, due to the lack of attention of Safavid kings to poetry and the conversion of praiseworthy poets to the land of India; hence this concept took on a new form. During this period, poets' attitudes toward the homeland were influenced by immigration and emigration. Saeb, considering that he lived in India for seven years, has dealt with homeland in his poems; Of course, homeland in Saeb's poetry has two meanings: homeland in the mystical meaning and homeland in the meaning of birthplace. As a mystic, Saeb has dealt with the separation of the soul from its real position and its entanglement in the body, and as a poet, he has pointed to his separation from Iran and the difficulties of this far distance. What can be deduced from Saeb's poems about the factors of his migration is the lack of attention to the poet, the inappropriate atmosphere of the social space and the Gurkhanids' support for the poets. Although he had amassed great wealth in India, in some cases he regretted his skill and wished to return to his homeland.

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