

Comparative Study of Plot in Ferdausi and Nezami “Khosro and Shirin”

Ebrahim Eghbali and Mohammad Pashayi

Department of Persian literature, Tabriz University, Tabriz, Iran

ABSTRACT

“Khosro and Shirin” story is one of the greatest Farsi literature stories that have gained attention of the poets and several poems have been composed with theme of this story. Ferdausi Shahnameh is the oldest poetical resource that explains Khosro Parviz biography as the Sassanid king. Ferdausi narrates briefly “Khosro and Shirin” story in the section of Khosro Parviz statues that it is different from Nezami narrative. This article investigates the plot of both valuable works. The comparison of Khosro and Shirin plot in narration of these poets indicates that Nezami employs many sequences for expansion of the story based on the story concept. Both narrators bound to sequences and cause and effect.

KEY WORDS: comparative literature, Nezami Khosro and Shirin, Ferdausi Shahnameh, story elements, cause and effect

INTRODUCTION

By glance to literary and artistic works it can be found the commonalties in plot, personification, theme, subject and etc. Ferdausi and Nezami “Khosro and Shirin” plot is one of these cases that considerable results are achieved by study of plot of both narrators in different time and place. Nezami “Khosro and Shirin” involves biography of Khosro Parviz and Farhad and their falling love with Shirin that narrated in seven thousands couplets. The reason for selection of these narrations for comparative study is that Nezami story is originated from Ferdausi resources or other similar resources and he decorates it by love. While in Ferdausi “Khosro and Shirin” methodical and historical aspects are dominated.

Before discussion of the Ferdausi and Nezami “Khosro and Shirin” plot, it is necessary to consider comparative literature briefly.

LITERATURE REVIEW

Comparative literature and its mission

Comparative literature is research on relationship in nations’ literatures and supervision on all literary and thoughts exchanges in boundaries of ethnical languages of near and far nations (Ganimi Helal, 1994). Comparative literature was used by Villamain French professor of Sorbonne university in 1828 for the first time (Khatib, 1999). But there was no a scientific and structural principles in this case in that period, so that by passing of time the research methodology was progressed and scientific methods were applied (Zarinkob, 1975). It is worthwhile to pointed that some critics believe that comparative literature only studies the interactional relationship in different two or three nations and it is a collective literature that investigates meta boundaries literary styles and movements (Valik and Vedan, 1994). The mission of comparative studies is to explain literary relationships and bounds, blowing spirit in it, comprehension by introducing of common thoughts heritage and friendship among nations (Ganimi Helal, 1994). the comparative study of these works is important since the author could reveal explicit and implicit attitudes and identify former author. Comparative literature is a valuable scope for research on deductive bounds, effect of comparison of literature with other fields; literary subjects and texts, time and place interval based on belonging to several languages and cultures or even belongs to components of a tradition in order to evaluate, comprehend and explain them (Showerl, 1989).

It should be pointed that because of length of the story, the Nezami Khosro and Shirin is used as reference and it is compared with Ferdausi narrative qualitatively and quantitatively.

Plot

Plot is the primary frame work that it is a basic of story obtained by omission of extra subjects so that involves key sequences that omission of one of them causes to alteration in the

story(AbdolHyan,2002:412).“Events pattern” is the shortest term for definition of the plot but the incidents or events do not lead to plot but plot is the connecting element among events that sets the relationship in events and the story in rational way (Mir Sadegi, 2003).

Plot common concept involves “chronology and cause and effect” in most of the critics’ view points. According to this theory, plot consists of structure or agent that promotes interactions and events based on chronological order and cause and effect components. Forster differentiation between story and plot indicates accounts of this group about plot. In his opinion story and plot are narration of events based on cause and effect. “king died and then queen died” is a story but “king died and after awhile queen died due to sorrow” is plot because of shadow of causative and cause and effect (Forster, 2007).

Summary of Nezami “Khosro and Shirin”

Hormoz becomes king after Kasra. Hormoz is just but he does not have any boy. Parviz, his son, is born by votive offerings. He goes to school and attend in Bozorg Omid, the great scholar; course .Hormoz has ordered that no body could not to trespass to people fields and possessions. Unfortunately one day Khosro Parviz goes to hunt and rests in a farmer house and feasts there .His horse damages the field and his servant picks some grapes. Hormoz orders to leave the horse and give the servant to the owner of the field and break the nail of the harp and give his cloths and thrown to the farmer. Khosro putting on shroud and holding dagger goes to his father and Hormoz forgives him and he becomes the crown princes. At night he sleeps in prayer room and dreams his grand father and he says him that he will find four things instead of four lost things; unique thrown instead of his bed and lovely Shirin instead of sorrow and musician like Barbad instead of harp and fast steer like Shabdiz instead of the horse.

One day painter Shapur, the companion of Khosro says him that a woman rules out other side of the mountain in the shore of Darbandaz Arran sea in Armenia, she has a beautiful niece .After hearing the traits of Shirin, Khosro appoints Shapur to find Shirin. Shapur finds Shirin and Shows her images of Khosro three times and she falls in love with Khosro. Shapur gives her Khosros ring and says her to run away with Shabdiz.

During this event an enemy mint the coin with the name of Parviz and distributes the coins and the king threatens and orders to capture him.Khosro becomes aware and run away to Armenia and orders to his women to accept Shirin in his palace and in case of her demand built her a palace. In his way Khosro sees Shirin besides spring .Shirin cannot see the told signs in Khosro, not cloths, not crown and etc.

Shirin goes to Khosro palace and after one month becomes aware of the incidents and a palace is built for her. In other hand Khosro comes to Mahin Banu palace and she welcomes him and Khosro orders Shapur to find Shirin and he receives a letter from the Iranian ministers that his father died they want him to return. He returns to Iran and after amendments he meets Shirin.

Bahrame Chobineh intrigues and says that Khosro is not a competent king and he attacks Khosro and he has to runaway to Azerbaijan with his Shabdiz and he goes to Moghan . Khosro sees Shirin in the hunting place and they go to Mahin Banu palace together. Khosro falls in love and finally one night he finds Shirin lonely and wants her to pleases him but Shirin rejects and Khosro breaks his relationship and putting luxurious gown goes to Caesar palace in Constantinople. He marries with Meryam, daughter of Caesar and Caesar sends one of his commanders to help him to fight with Bahram. Khosro throws Bahram under the feet of an elephant and kills him and coroneted then .Although he marries with Meryam but he does not forget Shirin and Shirin cannot bear and Mahin Banu dies and Shirin coronets .After somehow Shirin abandons kingship and returns to her palace in Iran

Shirin does not eat except milk and milk is provided from other place, because of toxic oleander the herd can not pasture around palace. Shapur introduces Farhad to dig the mountain to transfer milk to Shirn palace and farhad falls in love by seeing Shirin.

One of the officers announces Farhad love to Khosro and after consulting with ministers he calls Farhad and orders him to dig a way to passing of king army from Behistun and Farhad accepts provided that Khosro forgets Shirin and Farhad and Shirin fall in love and Khosro plots and says Farhad that Shirin died. Farhad kisses ground in memory of Shirin and dies there. Khosro tries to pleased shirin and she insists on official marriage. Khosro gets married with Isfahani Shekar for revenge Shirin while he loves her but he does not show his love. Khosro calls Shapur her only companion. At the first lonely night Shirin cannot bear and early in the morning goes to prayer room and her prayer accepted and Khosro returns to her but she again fails and she regrets and while crying rides the Golgun and follows Shabidiz .Shapur hides her in Khosro bedroom in order to please him. That night the king wakes up frightened and says to Shapur that I dreamed in a garden I am walking with light in my hand. Shapur says this separation will be ended and Shirin cries impatiently and the king sees her and promises to marry her .Khosro wants the

fortune tellers to predicate good fortune to Shirin for marriage. The feast is held and the king goes to the bridal chamber but Shirin sends an old woman instead of herself and the king marries with the old woman and the king forgets his love toward Shirin. Khosro remembers his dream provided that he achieves four predictions.

Khosro has a son named Shiroyeh from Maryam and when he marries with Shirin he is nine years old and wishes to marry with Shirin. Khosro withdraws from kingship and Shiroyeh becomes king and he imprisons his father. At this time Shirin is the only his beloved until that an evil faced man stabs him with dagger and Khosro weltering in his blood becomes thirsty but he does not want to awake Shirin. Khosro body is bleeding and Shirin wakes up and after crying washes his husband body with rose water and ambergris and makes up herself. Shiroyeh is her old lover but he can't dare to announce his love and after death of Khosro requests Shirin and Shirin thinks it advisable to remain silent and plan.

In the morning Shirin puts Khosro body in the golden coffin and the nobles hold the coffin. Shirin puts on red cloth and yellow fichu going besides the coffin and dances and Shiroyeh thinks that Shirin is not sad, they arrive to shrine and Shirin goes inside tomb after priest ceremony and opens the king wound and kisses it and stabs herself with dagger and puts her lips on king's lips and cries and dies and all nobles praise this marriage.

Survey and comparison of Ferdousi Khosro and Shirin plot with Nezami

Khosro and Shirin plot is decisive and skilled in Ferdousi and Nezami accounts. According to old story tellers style, both poets begin story from beginning and end it at the last moment of hero life, they do not use today narration beginning styles that the story begins from half and even from end as a vague and unclear point in order to apply more excitements and force the reader to follow the story to the end. Especially in post modern novels the reader encounters anachronism, in this stories time is nonlinear and subjective (Tadoyoni, 2009). Ferdousi begins the story from the past from Khosro Parviz ancestors and reaches to Hormoz and then he narrates events happened for Khosro in his father period, since what is important for Ferdousi is rewriting of the past Iranian kings. Nezami also narrates briefly the story before birth of Khosro. His aim is not to compose history; in Nezami narration Hormoz is deprived from having son and competent successor that God gives him Parviz by votive offerings:

That old fortune teller with old stories said that

When Kasra dies Hormoz will be king

Hormoz was just and improved the world

He wanted a successor by votive offerings

God gave him a boy for sake of his votive offerings, he was a nice child (Five tales, 1995).

It should be pointed that Nezami gives such fame to lover Majnon in "Lelili and Majnon". In this story Majnon father is derived from competent successor and he offers votive (Egbali, 2002).

Ferdousi does not narrate Khosro and Shirin tale in an independent story but he narrates it in Khosro Parviz statues section under title of "speech on Khosro and Shirin story" and he does not explain Shirin ancestors and their familiarity with each other and he only points that Khosro and Shirin got acquainted before king ship of Khosro and he forgets her in fight with Bahrame chobineh and finally she reminds him their friendship promise and Khosro accepts her easily and takes her to the palace and encounters with opposition of the priests provided to marriage with her and breaking nobility promise.

Now the noble race is alerted and his nobility is refined the father was chaste and the mother was virtue suppose that such chastity will not be found (Shahnameh, 1980).

For conceive the nobles Khosro fills a tub with blood that horrifies them then fills that tub with rose water and conceives them that although Shirin is inferior but she will be superior near kingship. To this part there are significant differences between Ferdousi and Nezami narrative; Nezami introduces Shirin as a girl that her aunt governs on Armenia. According to principles of the story telling, narration of Nezami is artistic and deep; Nezami gives reasons for disagreement of the nobles for marriage of Khosro and Shirin that it seems rational. Iranian always frightened to have foreign queen so they disagreed to this marriage. Even some researches point to this promise as motivation of family marriage among Iranian kings (Egbali, 2002). Ferdousi does not address to love relationship between them, Shirin is a loyal and competent wife for Khosro in the Shahnameh, Khosro demands her after get acquaintance and marries with her and Shirin is near her husband even in prison besides him and finally murders herself after death of Khosro. In account of Nezami Khosro and Shirin are lover and beloved and they are experienced in love. Shirin comes from Armenia for sake of Khosro and Khosro goes to Armenia for Shirin and they hunt and play there.

There is cause and effect in the story plot and like other old stories nature order is dominated on artificial order. In other hand both stories have closed plot. In account of Ferdousi the conflict

is manifested than other plot issues like difficulties', postpone and climax. From begging of the story disagreement of the nobles with Khosro marriage leads to conflict and Khosro resolves the difficulties by rational plan. But in Nezami account postpone and putting the reader in the ecstasy is manifested than other issues of the plot. Khosro and Shirin love each other, Shirin comes to Iran and Khosro goes to Armenia but they don't see each other. The reader is eager to read the remainder of the story.

Nezami withdraws to giving rational reasons for some events that influences considerably on the plot of the story. Nezami says Khosro always wishes to see Shirin and he wants her to please him but Shirin rejects and she wants to marry according to customs so Khosro breaks off relations and goes to Rome and marries with Meryam daughter of Caesar. But he never points to reasons why Khosro does not marry with Shirin in spite of Khosro love toward Shirin. Nezami does not address to death of Meryam. He says:

It is told that Shirin gives her poison
and she dies because of eating that poison

As before said Nezami narrative is longer and more complex than Ferdousi and persons and events are seen in Nezami story that never addressed in Ferdousi, it can be referred to:

A-deprivation of Hormaz from having son and competent successor, that God gives him Parviz after votive offerings

b-Bozorg Omid, going to Armenia, showing Khosro images to Shirin and escape of Shirin to Madayen and events happened in the way and also going of Khosro to Armenia and pleasing and bravery that are Nezami work characteristics

c-Shabdiz and Golgun and story of strange breed of Shabdiz are seen only in Nezami story. Shabdiz is only referred once in Shahnameh

d-Nezami explains Mahin Banu life, her summer and winter residency places in detail

e- There is no address to Farhad in the Shahnameh

F-falling love with Isfahani Shekar and marriage with her is not referred in Ferdousi and Tabari history

G-breaking off relations and missing of Shirin and their reconciliation and singing of Nekisa and Barbad about Shirin and Khosro are not narrated in Shahnameh

H-Nezami points to stories like seeing the prophet in dream and letter of prophet but they are not seen in Shahnameh

It is worthwhile to point that Ferdousi refers to some events and stories about fight between Khosro and Bahram e Chobineh and Nezami does not address to them.

In sum it should be addressed that Nezami expands Khosro and Shirin story plot by mentioning these events, so that Khosro and Shirin plot involves more events than Shahnameh. Sequences are rational and chronological.

Survey and analysis of Ferdousi and Nezami "Khosro and Shirin" plot from Claud Bremond view point

Story literature critics believe that story is sequences of chronological events and its deference from plot is only that there is a cause and effect relationship in the plot (Perrine, 2009). In the story events are happened chronologically that time precedence and series are considered, while in the plot it is possible that the sequences are not chronological and the narrator begins from end of the story. Among contemporary theorists Russian formalists investigated plot more different than others. They believe that plot is artistic manifestation of events that leads to non familiarity. According to them the story is like unformed clay that changes artistic and technical works in plot (Okhovat, 1992).

Claud Bremond believes that there are sequences in the plot of the story that form basic of the narrative. Each sequence is short story and each story is main and total sequence. Bremond suggest sequence as the main element of narrative. A long and complex story consists of sequences (Ahmadi, 2006; Schulz, 2004).

According to Bremond Khosro and Shirin in Nezami and Ferdousi account has main sequences that the main events are happened there. What is important for Ferdousi is rewriting of Iranian kings histories, so he chooses Khosro Parviz fights and escapes as the main events and other events are sequences. As marriage of Shirin and Khosro in Ferdousi narrative is one of the sequences but Nezami is not historian and he wants to compose a love poem. Khosro and Shirin story is his main events and different and complex sequences formed by artistic unity is complement of his story account. Nezami uses sequences for better account that play an important role in artistic unit. For example Farhad and falling love with Shirin cause to conflict in order to attract the reader and eliminate sadness through the story. Also, Ferdousi narrates sequences accompanied by main narrative for example Ferdousi explains Khosro and Bahram war that it is not seen in Nezami.

Conclusion

Investigation of Plot in Ferdausi and Nezami "Khosro and Shirin" indicates lack of complexity, by this difference that Nezami expands plot by consideration of total story and preserving of artistic unity in direction of composing Khosro and Shirin lovely verse. The events added into the main narrative help to progress of the story and coherence of the plot and it is effective in creating excitement and postpone. In Nezami account all sequences are related to total story and play an important role in application of content and goal of the story. Of course Nezami changes or omits some parts of Ferdausi Khosro and Shirin in order to integrate the story that they are unfounded in some cases.

Comparative study of Ferdausi story plot indicates that his story plot is simple compared to Nezami and it has less sequences. Limited sequences have historical aspect and they have been employed in order to narrate the history.

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