Equivoques of Falaki Shervani by his colors

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Abstract

Hakim Najmoldin Muhammad Falaki is one of famous poets of 6th century of Hijri. He was born in SHamakhi – a big village – of SHervan. Falaki is a subtle and attractive speaker that unlike his contemporaries tends to fluency and simplicity one of the 6th century’s distinction in method is using astronomical terminology especially by Azeri poet. Using astronomical terms beside literal and semantic harmony in Falaki SHervan I’s poem is such wonderful that amazes the reader. Falaki SHervani has created beauteous poems using astronomical terminology equivoque. We’ve tried to study and analyze some poetical simulacrum and equivocation, that are inspired out of astronomy in this paper and show the usage and techniques of SHervan’s poet in imaging and equivocating the terms. The results show that Falaki has used words like: moon, world, empyrean, luna, planets perfection and deficiency, fish, border and etc ... and equivoque them beautifully.

Keywords: Falaki SHervani, astronomy, equivoque, imagination, Azeri versification.
1- Introduction

Formalism theoreticians always consider to study and analyze the language mechanism in poem. They also consider the difference between usual language and literature language and distinct them:

1- The ordinary, predicative, referential, dixes, normal and daily language.
2- The literature, emotive, creative, inner ant poetical language.

In both the word is the basic element. In ordinary language the lexical words are used by just one meaning, but in literary and literature polysemy and ambiguity is used. The task of ordinary language is to inform but in literature informing is indirect. The poet creates literature language violating ordinary language. To convey his own mind and thoughts and emotion. Everybody has his own method in violating ordinary language and conveying the meanings. As Victor Scheklofksi says: “poems of poets distinct each other via indite method, verbal techniques and special usage of language” (Alavi Mogadam 1377: 97).

The poet makes the language strange and prominent by violating ordinary language. “Morkarfski considers prominence a deviation from language norms” (Safavi 1380: version 22/2).

In Harrank’s idea prominence is using elements in a way that explanation attracts attention, be irregular and be unautomation against automatism of ordinary language. Jefferlich states about equivoque and its value:

It’s prominence is expressed in two ways:

1- When there is a deviation in languages automation act (u normality)
2- when there is an addition to languages automation act (rule addition). abnormality has different kinds but the important have role in creating literature language.

Unnormativity is semantically. Since in ordinary language the words association is based an normal rules it has limitations, this association doesn’t follow the rule in semantic violating or unnormativity and it has it’s own rule. In semantic violating or unnormativity using the figure of speech is sometimes according selection or sometimes composition. The selection from orientation is based on similarity, causes to metaphor and simile and composition orientation causes to paradox and equivoque (same source: 25).

so equivoque is a semantic violating that is due to addition and composition-word link by equivoques. Since polysemy makes the reader suspended and his mind active, the reader gets satisfied after knowing the different meanings. So equivoques are considered by prominent poets of Farsi language. Studying this figure in Falaki’s poems shows that he has considered it specially. Although Falaki is panegyrist poet and an astronomer, he can’t ignore using equivoque in his poem.

2. Basic Theories of study

2-1. Falaki Shervani (biography and poem)

Najmalldin (or Afshaldin) Muhammad Falaki Shervani was a late 6th century poet. He famed to Falaki – Astronomer – because he was informed in an d skilled in astronomy. His birth place wasShamakhi village, settlement of Shervan shahs (kings of Shervan). Safa writes. “He was panegyrist of Shervanshah and contemporary of Khagan Akbar Manouchehr ebne Fereidun and his son, Akhstan. Falaki learned literature and poem from Ganjavi like Abolaalaa”. (Safā, 1373: Ner. 774/2).
One of his characteristics is that he never proud himself like Nezami and Khagani, and never welcomed and praised like Anvari, Zahir Farya bi and others. And less pointed to his knowledge Foruzanfar writes: “Falaki is a subtle and attractive speaker. His contemporary used to use unfamiliar words in their poems, but not he. He has used the simple words to understand. His poet is fluent free from literature difficulties like Masud Saads poem, as if he believed Masud and liked to obey him, but that time was different with Masud’s, so he couldn’t obey him completely because of those times needs, He tried to write simple but due to time suitability couldn’t skip and prevent difficult orders and figures of speech (Foruzanfar, 1369: 602).

The value of this artwork is due to new contents and meanings. He has new compositions, interpretations and metaphor. This art work is valuable since it’s reference to get information of old words, compositions and imaginations of 6th century poem style.

The just emendation of Falaki’s poetical art work is done by Muhammad Taheri Shahab in 1345 from Ibne sina library publication. Before this an artwork of this pole was printed in London in 1929 by Muhammad Hadi Hasan khan incompletely which was approachable by Tahery shahab (the corrector of Falaki’s poetical artwork) that the painted it in verses and commentaries. This print has some elegies, lyrics, poems of several stanzas of equal size, and quatrains of this poet that includes 2000 verses of falak’s poetical artwork. Whereas in different history books and biographiers the number of his at work verses is expressed 7000. (yelmeha, 1389: 98).

One of common sciences in Falaki’s period is astronomy that was common in Islamic lands in 5th and 6th centuries. “presentation of Abureyhan Birouni and Omar khayam in east and Ibni saaed Andalsi and Abuishaq Razgani in west attests this claim. Complation of zeij Taliti and zeij Malekshahi and Jalali calendar are the activities of this period” (Mahyar, 1369: 571) This shows that knowing astranomia was important and necessary to all literated and lettered people in this period. So that the astronomical terms were the most applied terms in poem of this period.

2-2. A Discussion in Equivoque Technique

Equivoque is using a word with two meanings at least, one is near to mind (easy to understand) the other far to mind (difficult to understand). Purpose of poet is the second meaning or sometimes both. In equivoque mind can’t decide at once to choose the meanings, it has dilemma. Understanding the correct meaning is depended on whole words of verse or hemistich (Homayi, 1364: 55).

Equivoque is a verbal art in literature and a kind of exclamatory in language. There are many meaning and senses in mind willing to appear in language, but just one can appear and the others cant and maybe disappear. But equivoque is an art that lets the two or more meanings to appear in one surface structure so it’s hesitable. (Shafii kadkani 1373: 72) Probably due to this art poet can convey many meanings to audience by few words. A word refers to both literal and non-literal meanings-Equivoque is a wonderful art because reader gets a different or even opposite meaning of the word an utterance and tends to comprehend and think more.

Equivoque is a speech which has two meaning: One, near (literal) other, Far ( non – literal) meaning (Vahidian Kamyar 1379: 137). But proportional equivoque is equivoque’s subset and taken from name it’s a composition of equivoque and proportion In this figure the word has two meaning but one is used in poem
meaning (present meaning) the poem is retold by it and the other is not present (a bse nt meaning) but it has proportion with other words in verses. (Muhammad 1387: 170).

The difference between equivoque and proportion a equivoque is that in equivoque both of meanings are acceptable but in proportional equivoque just one is acceptable and the other is making congeries. In other word proportional equivoque is using a word with two meanings that one is acceptable and the other is related to others proportionally, the word which makes proportional equivoque one meaning at least makes congeries with other elements.

3. study findings

3-1. sun

In ancients believe sun is in 4th orbit (Shamisa, 1377: 49). Int astronomy the most valuable metal – gold – is related to sun and creation of gold in soil is affected by sun ray and even sun is called goldsmith (previous: 51) Also in old orders of astronomy thi’s belived that “sund doesn’t have ordinate an cnn’t turn from length, means it moves exactly on zodiac” (previous 54)

As is sun’s house is constellation, Khagani says:

O, the watchman of world / you are in all four element of the world you got your power from the center of crab / your pleasure is in lion’s mouth

(Klagani haervani 1368: 397).

Sun is used in poet’s poem several times owing shin, greatness and light. Falaki used sun double-entendre equivoque in following vers, he has imagined his lady-love face too. Doulde – entendre equivoque is when word has two or more meaning and in verse both is meant, the difference with is that just one meaning is meant there, but here they both” (Gorgani, 1377: 289).

My sweetheart’s face is light like the fire
Her hair is like a shake on the sun.

(Falaki Sharvani, 1345: 21)

Falaki images his praised as a shiny sun:
Sun got ashamed by seeing her light face.

(Falaki Shervani, 1345: 32).

- “aftab” in Persian –

Falaki has used not just “sun” in his poem but the synonymous too, lik “mehr” and “khorshid” As believed in Avesta “Khorshid” differs “Mehr” but these two are taken the same. Sun is eternal with it’s light” (Yahagi, 1375: 185).

Complete equivoque is the one the used word has three meanings (shavifi and Jafari 1390: 238) Hossein (1384: 175) believes: when more than two meaning gotten from one utterance, so that some be near to mind (understand) and some far (difficult to understand) it is complete equivoque. Falaki made a complete equivoque in following verse by smiling sun to his praised face beside the real sun:

To chaste empyrean and the favorite angles.
To soil earth and love of antecedent prophets.

(Falaki shervani, 1345, 46).

Love is culled Mehr in Farsi and homonymy with “sun” called mehr either Again in following verses Falaki similes the shine of sun with praised lady – love face.

She is more puissant than sun
And she makes everything light

(Falaki Shervani, 1345, 70)

3-2. Altitude

In astronomy “Altitude is the apparent celestial latitude and its minty degree” (shamisa, 1377: 88) indeed they measured it by a device named “astrolabe” (bioruni, 1362: 285).

If equivoque has more than three meaning it’s equivoque (Kashefi, 1369: 110) Falaki has used his kind of equivoque in following verse using this as trinomial term. Here altitude means celestial latitude and praised altitude position and praised height, he mentions his lady – love taller than prince of penance – Jesus:

Jesus won't be a percent of your height
If you would be taken to ninth empyrean.

(Falaki, Shervani, 1345: 13)

And the same in following verse:

Your hight place is wher that
Hindu watchman cant tought you

(Falaki, Shervani, 1345: 31)

Also using exaggeration emarginated his praise position higher than stars and writes:

Empyrean is moving to reach you
Wold is efforting for you

(Falaki: Shervani, 1345: 51)

3-3 Mercury

Mercury is the second planet of seven planets that ancients knows it as philosopher’s, physician’s, astronomer’s, poet’s, art worker’s and writer’s planet. (Birouni, 1362: 387).

In mythology dictionary is written: “Mercuri is the angel of of daily bread and god of rain that because of him earth gets rain and drunk” (Yahagi, 1375: 150).

Mercury is in the fourth orbit and is hereunder Venus. (Shamisa, 1379: 825) The order of planets is written as: “1- moon orbit, 2- Mercury orbit 3- Venus orbit 4- sun orbit 5- mars orbit 6- Jupiter orbit 7- Saturn orbit 8- Savabet orbit 9- empyrean orbit” (Malmel’ 1389: 146).

Falaki has used the “Mercury” term and made equivoque beautifully in following verse. He used “Mercury” in both meanings of mercury planet spelled “Tir” in Persian and arrow ogling spelled “Tir” in Persian (homonymy) and knows the king superior than orbit in shot:

Everybody knows the power of arrow and the stories of mercury (arrow and mercury both called Tir in farsi, Homonymy)

(Falaki: Shervani, 1345: 51)

3-4 Planetary orbit – “Charkh” in Farsi –

“orbit” is one of astronomical terms that used in Falakis poem. Dehknod dictionary writes about “orbit”: “Planetari is the orbit of planets, sky and orbit, sphere, world and sky, empyrean” (Dekhhoda 1377: Charkh entry).

“sometimes, people related their fortun of misfortune of planetary and sometimes didn’t relate themes to each other” (Shamisa, 1379: 344).

Proportional equivoque usually interests reader by choosing one meaning out of many. The difference of hiding equivoque with proportional equivoque and opposite equivoque in that in hiding equivoque just one of the meanings (Far meaning) is acceptable like proportional equivoque and opposite equivoque but the unuseful meaning isn’t related to other words or parts of verse, but in proportion and opposite equivoques the second meaning is related to other parts and words of verse, like the word:
She is someone who that on the war day invites the empyrean to fight and wins.

(Falaki: Shervani, 1345: 20)

Falaki using the proportion equivoque in praising his praised mentions the praised arm more powerful than planetary arm and writes:

Poet imagined two meanings for planetary – Charkh – here, the astronomy planetary and carriage wheel – called and spelled Charkh in Farsi – (homonym)

O, the king, who the planetary turns for sake of your power.

Planetary and carriage wheel path are homonymy in Persian = cdharkh.

3-5 Superiority

Superiority is apposite of decent. Degrees of constellation or all of it for is planet superiority of planet. As the superiority of sun is 19 of Aries and Aries itself is superior or house of superiority and show it by (= 19) (Mosafa 1388: Sharaf en tary).

Shamisa writes “Astonomers” Validated the stars in each constellation one vanity is superiority or decnt, if the star or planet is powerful in a constellation it’s superior and if it has destruction it’s decent. (Shamisa, 1377: 725)

Falaki has used the word “Superiority” (Shwaf in Farsi) in following verse using his knowledge of astronomy, in both meaning of astronomical trn and honor and both homonyms (sharaf):

King Manuchehr Fereydoun got superiorunity a nd honor and the sky and world got his servant.

(Falaki Shervani, 1345: 54)

And again the same in following verse:

Sometimes you grast all your favor to superiority and luck and sometimes your grab unlucky star in your hand.

(Falaki shervani, 1345: 84)

3-6. Orbit

Orbit (Falaki) is the most important astronomical term used in Falaki’s poem. He calls himself to this name because of his astronomical knowledge. Badiolzoman Foruzan-far writs in his book –speech and speakers – “Falaki is a frequent pen-name of Shervani and his contemporaries knew him to this name, as if this name given to him because of his astronomy in formation, as others who were informed in this field and named Falaki (Forouzanfar, 1369: 198) And it’s written about him that “Abolneza – Muhammad Falaki was studied related to astronomy as can see” (Repka, 1381: 170).

Prosodist Nezami writes in “four esseis” book “you have to know this world is in moon orbit, the first orbit is the world of existence and not – existence, you should image the bottom of moon orbit is fire, and moon orbit, rotates around d it, and there is air inside the fire and inside the air is weather … and physical world ends to it! (Prosodist Nezami, 1379: 8).

Ancients thought that alien crosses earth and sky and named it axis and called pole the places that the line contacts earth and the world (empyrean) rotates around it (Shamisa, 1377: 117).

Falaki used this word conspicuously in poem. He’s used it sometimes in hamony of Falak – aresort to punishment – like the following verse. “In this third of equivooqe, poet uses the multi-pronounce an d multiple words to make proportion with other word and concepts in the verse: (Kashefi, 1369: 36):

Zour power caused the other stars lucky in the empyrean zoa let other stars to reach apogee.

(Falaki, Shervani, 1345: 18)
O ... empyrean, if you've bastinadoed me that time period has passed too soon.

(Falaki, Shervani, 1345: 53)

Uses Falak, sometimes, in his name and sometimes in the mean of empyrean:

O ... empyrean, your servant (Falaki himself) gets unruly and he gets bastin a do (bastinado: homonymy of poet’s name)

(Falaki, Shervani, 1345: 20)

And the following verses:

When Falaki (the poet) sees your place he gets quizzed of this grantess of empyrean

(Falaki, Shervani, 1345: 25)

Though Falaki’s life is in danger by your love Nobody can send out him from form your love.

(Falaki, Shervani, 1345: 27)

3-7. secant

“Secant is the route of stars, each on it’s route” (Mosafa: 1385 gato entryary)

Falaki used this word in his poem, in following verse he used it in two meanings, the main meaning and firm meaning:

The world groudges our conjunction and wants to cut our conjuction.

(Falaki Shervani, 1345: 92)

3-8. Conjunction

Conjunction is congregating two or more planets in one port of orbite, (except sun and moon). Conjunction of some planets is lucky and some unlucky. For example: the conjunction of moon and Jupiter that happens once a month is lucky. The conjunction of Jupiter and venus means The great lucky star and the lesser lucky star is lucky and a nd lucky is someone who has this lucky conjunction – Venus and Jupiter – in his territory. (Shamisa, 1377: 894-895).

Falaki used beautifully the word conjunction in the unlucky mean in this verse:

Everybody who gets your groudge doesn’t get free till be helpless like Karun.

(Falaki, Shervani, 1345: 23)

3-9. Moon

Moon is one of other planets that there are many ideas about it. For example some people cuised it to insanity if you watch it, some said moon is the husband of sun and some related the fruit’s color to moon and its honor house is Taurus constellation … (Shamisa 1377: 1005-1008).

This word is used as proportional equivoque by Falaki and beside the main meaning means the luv’s beauties too like the following verse:

The year thorns doe to moon and sun movement your effort is unsafe to stop month and year turning.

(Falaki, Shervani, 1345: 20)

The king who has caught the black horse and the while hours which is marked by the moon (sweetheart)

(Falaki Shervani, 1345: 43)

In my eye’s empyrean your moon (sweethart’s face) is resident and my body is stand because of your stature.

(Falaki, Shervani, 1345: 52)

In the following verse Falaki resembles the luv’s face to full moon. “moon is like the luv’s face an d the crescent liks luv’s eyebrow” (Shamisa, 1377: 1012):

Look at her fullmoon like doublethink that ir rounded under her sun like face.

1- (Homonyamy of Falak)
3-10. Fish

Baused on the ancient ts creed, the earth rests on bull’s horn and the bull rests on the back of Fish (Shamisa, 1377: 1015).

In the following verses Falaki has used the “Fish” as proportional equivoque. And used it in two meaning of edible fish and astronomical fish”.

*The world is beneficent by favors like fish and lamb.*

(Falaki, Shervani, 1345: 67)

The creed of earth location on the back of a fish is shown beautifully, at the first hemistich the sea fish (whale) is meant and at the second astronomical fish is meant:

*Yocmes got familiar with fish in the Red sea to world get perched by fish’s miracle.*

(Falaki, Shervani, 1345: 56)

The following verse means the narrow crescent of moon:

*There is an earning on worlds ear*  
*The earing is the narrow crescent of the moon.*

(Falaki, Shervani, 1345: 25)

And the same here:

*Nobody reaches to a place*  
*If he doesn’t get curved like a current to you.*

(Falak I, Shervani: 28)

3-11. Defection / perfection

As said in former literature, astronomer believed apogee and perigee to each planet and showed it with the sords perfection and defection. Falaki is used these termes in equivoques as following verse:

All the empyrean is on the way by sour defection and perfection  
(Falak I, Shervani: 95)

4. conclusion

Falaki Shervani was living in late of elergy period, when there is nothing to say and introduce about it so the poets were searching a new method of opem. So in this period poet tends to use scintifical and technical terms of that period. The most common was astronomy and since Falaki was familiar with astronomy in subtle, he used these terms on the best possible way. Falaki has used words and terms like: moon, orbit, luna, defection (perigee), perfection (apogee), fish, conjuction and etc … and imagined them in simulacrum using equivoque.
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