

Recognition of Persian Poetic *Sitinameh* and *Sitivareh*

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Abstract

The cultural bond between Iran and India is a deep and rooted one. Both lands, although inhabited by natives, found a new identity with the migration of the Aryans. From the beginning, the Indo-Iranians had more similarities than differences and became more friends than enemies. Siti (= siti) is one of the ancient and additional traditions of Hinduism that has been practiced as a religious duty in India for many years and, today it seems to be abandoned. It is a cruel and inhumane custom - albeit by the standards of siti of the ancient and appended customs of Hinduism, which for years now - that led the newly widowed woman to voluntary self-immolation with her husband's body. In return, she was given the good news of living again with her husband (according to the theory of reincarnation) or living again with the masculine body. It was based on three axes of believing in fire, loving one's spouse, and believing in another life. According to this research,

the real siti has conditions, that the first condition for calling an action a siti is the presence of the element of fire in that action, i.e. any other type of suicide (self-harm with a dagger, eating poison, drowning in water, etc.) It is not considered a siti. The second condition for being an act siti is that it should be romantic. In the real world, it may have happened sometimes that women have been forced to become siti, but what is said in the stories of siti and according to Hindu beliefs, this act is romantic and voluntary. Another condition for a ceremony to be called a sati is that it be Hinduism, and the last condition for calling a ritual a siti is that the Hindu who goes to the heart of fire for her own beliefs and love in India is a "woman".

In India, widowed woman - though young, healthy and beautiful - is placed on the husband's body and the harvest of wood, incense and sandal is set on fire. They adorn the widow, wears a fine garment, and she stands firm and determined, throwing herself into the fire, or covering the woman's hands and feet with henna, and a ring on her nose. They put a veil on their noses as a sign of chastity and purity, then they put the best clothes on her, put the most fragrant perfume on her, put make-up on her, and dressed her like a bride with perfect ornaments. The woman was given a kind of narcotic drink to get rid of the fear of death. The prepared firewood was hidden behind a curtain so that the widow would not look at it so the fear of the flames would not change her decision. After leaving the woman next to her husband's body. All friends and relatives brought some gifts and asked her to take them to their loved ones in the other world. Sometimes they put a woman on a horse and people accompanied her to the place of the ceremony. When they arrive at the place of the ceremony, they cover her with uncut

cotton clothes. At first, relatives, neighbors, and even the judge and the ruler of the city try to dissuade the determined widow with a promise and advice, if she did not accept and continued to insist on being siti. They asked her for good prays and after accompanying her to the place of the ceremony, they watched her, She hugged her dead husband. People stood around her with long bamboo sticks so that she would not regret it and would not run away from the fire.

One of the most important discoveries of this research is finding a reference to Masoudi (280-345 AH) in siti custom in Iran, which is not mentioned anywhere. He deals with a tribe of Caspian people who lived near Amol: "The peyrovane jahl in the Caspian Sea are different tribes, including the Sqlab and the Russians, who are on one side of Amol and They should burn their dead with all his tools and ornaments, and if a man dies and his wife is alive, they should burn the woman with him, but if a woman dies, they should not burn the man, and if a single man dies, they should marry him after death, Women are interested in burning because they think they are going to heaven ...", There are several important points in this oldest Iranian document about the siti custom. firstly, this custom was common in Iran and secondly, this custom, unlike in India, where a woman willingly goes on fire, has been mandatory for women in Iran .

Many Persian poets have attributed being siti ,husbandworshipery and loyalty of Hindu women. Anwari at the beginning of a poem composed in praise of Omar bin Mukhlis, likens burning in fire due to love .

In this article, this researcher has tried to examine the history and manner of performing this custom, determine its reflection in the romantic poems of Persian literature that have not been studied so far,

and to show that some of the poems that have already been titled Sitinameh, they are not, and a number of poems that have been neglected are Sitinameh according to the characteristics and coordinates of this ancient Hindu tradition. These researchers by using the reasons in the definitions, introduced and separated the Sitinameh and Sitivareh. According to this research, the poems of Abdolshakur Bazmi Dehlavi, Azar and Samandar (Hosn and Eshgh) Hesami, Azar and Samandar Zalali Khansari, Ahli Shirazi candle and butterfly, Aqel Khan Razi candle and butterfly, Seyed Mohammad Eshrati's padomat, Zaker padomat, Bostan Sokhan Emami, Padmani's story by an unknown author, Ratan and Padm's story by an unknown author, Padmavat Hassan Ghazaneh, Padmavat and Ratansin Feyz Dakani, Hosn and Eshgh of an unknown author, Padmavat Abdul Shakur Mansour Sitinameh, and the burning and melting are a kind of warmth, boiling and roaring of Sirajuddin Ali Khan Arzoo, burning and melting of Sadegh Tafreshi, And burning and melting of Molasabegh Baranasi, Hassan Dehlavi's love letter, Varasteh Kashmiri siti, Ahmad Bakhsh's love miracle nicknamed Neshat, the image of love of Faghir Dehlavi ,chansirnameh edraki Biglari, Abdullah and Radhan Farahat Lahori are Sitinameh or Sitivareh.

Keywords:

Siti, سیتی نامه, Love Poems, Hindu women, India, Hinduism