

## **SITUATIONAL IRONY IN SEVEN BEAUTIES MASNAVI (HAFT PEYKAR) OF HAKIM NIZAMI GANJAVI**

**Ali Reza Eghdami<sup>1</sup>, Akram Rahmani<sup>1</sup> and Reza Eghdami<sup>2</sup>**

<sup>1</sup>*Department of Human Science, Rasht Branch, Islamic Azad University, Rasht, Iran*

<sup>2</sup>*PhD Student, Zanjan Branch, Islamic Azad University, Zanjan, Iran*

*\*Author for Correspondence*

### **ABSTRACT**

Irony is a kind of trick that a writer or a speaker, by using it, gives a very different meaning to the word or the clear occurrence due to the context. The most important species of irony are: verbal, dramatic, situation, Socrates, romantic and cosmic. Situational irony has been used when there is occurred some contrast between real and actual situations and what is appropriate for that situation or between happening situations and expected situations that have differences. Nizami, the poet of sixth century, has used ironic aspects in his fictions numerously. If the events happened in the fiction has been gained ironic forms, they cause the readers to follow the story eagerly although it may sometimes bitter laughs sit on the lips of the readers. The aim of this paper is to investigate the situational irony in the fictions of seven beauties of Nizami Ghanjavi. The result of this study is that the fictions of seven beauties masnavi (Bahram Nameh), among the masnavis of Nizami Ghanjavi, have most situational irony and the unexpected turns, in another words.

**Keywords:** *Irony, Trick, Situation, Fiction, Seven Beauties, Nizami Ghanjavi*

### **INTRODUCTION**

Mizami is the poet of sixth century (1108-1192) in Seljuk era. “Khamse” or “Quinary” is his most famous work in Persian literature. His language is the real language of Persian culture. The most famous work of Nizami is “Khamse” (Panj Ganj) with 20 thousands verses including: Makhzan al Asrar (The Treasury of Mysteries), Khosrow and Shirin, Layli and Majnun, Haft Paykar or Seven Beauties (Bahram Nama) and Eskandar Nama (The book of Alexander).

Irony is borrowed from Greek word “eironeia” meant the hypocrisy and showing unreal matter and called some trick that the writer or the speaker gives different meaning to the words due to the context of the word or something seemingly straightforward that is quite ironic with the pleasantry inharmonic intake. In other words, irony is a kind of literary expression with a duality in its tone as what can be seen or said is unreasonable due to another aspect or is opposite and contrary to what it expects. Irony has appeared in various forms in literary works, written and spoken, such as tragedy, comedy, poetry and novel especially humor. Most forms of irony have contained the conflicts and the inconsistencies among words and their meanings, between mediators and their consequences or among the appearance and the reality and there may be seen meaningless and paradox cases. Hence, irony makes the artist to express the concepts indirectly and even uses two variant realities together. The purpose of such application is to express the complexity of the experiences, the indirect supply of the evaluation and the achievement of the brevity and the compression. The word of irony is rooted in the ancient Greek comedies and principally is related to the tone of speech and the behavior of Eiron. Eiron, an arbitrary character in Greek comedies, was a weak and smart person that naturally spoke very low (opposite the braggart person) and pretended himself as a stupid person and finally could win his antagonist, Alazon, (another arbitrary character in Greek comedies) that was a braggart, stupid and self- deception person. Irony has numerous applications but in the most common applications we observe main share showing the concept of secrecy, lack of sincerity and the contrast between appearances and the essence of a subject (Anosheh, 2002).

### **Research Article**

The unique definition of Samuel Johnson was compatible by the traditional use of the term “Irony” as he limited it to some aspect of speech in which the meaning of the word is opposition to the literal meaning of the words. (Mohajer and Nabavi, 2005).

Most important kinds of irony are as follows: 1- verbal irony 2- dramatic irony 3- structural irony 4- romantic irony 5- Socratic irony 6- cosmic irony 7- situational irony.

Situational irony is a form of irony that there is some discrepancy between its situational appearance and reality. In other words, situational irony is unexpected turn of the events. This irony is used when there is occurred some contrast between real and actual situations and what is appropriate for that situation or between happening situations and expected situations that have differences (Perrine, 2001). In fact, sometimes we are faced to events that are opposite of our prospects or what should happen. For example, if there should be happen an event, we may encounter opposite event. Situational irony is very evident in the verses of Masnavi of Rumi:

One person had a monkey without saddle/when found it, a wolf came and took her monkey.

One person had a pitcher without water/ when acquired water, his pitcher broke.

(Masnavi, first section, verses 41 and 42)

## **RESULTS AND DISCUSSION**

Mizami has used the structural irony in Haft Paykar or seven beauties mostly and he has gained some unexpected turns in most fictions in order to create excitement and enthusiasm in the readers.

Bahram ordered his officers to take Semnar and throw away him immediately from the above of the fort.

There is formed an unexpected turn in the flow of the story. Semnar thought if saying that he can build a better palace, he will gain better situation but there happened opposite it.

Bahram rent the abdomen of the dragon and saw the child of zebra in his abdomen.

He had no doubt that the mother zebra was going to retaliate/ and he revenged to Bahram in order to take vengeance on the dragon.

### **(Seven Beauties or Haft Paykar: 49)**

There is lied some kind of irony in the story flow such as requesting the mother zebra from the hunters to save his child that was hunted by the dragons. The ironic atmosphere in the story is very beautiful and enjoys a very high artistic level.

When found a valuable treasure by suffering/ he found and became happy and radiant as the glowing treasure.

### **(Seven Beauties: 49)**

Another there is formed a strange rotation in the course of the story. Victory was the end of optimism when encountering to the dragons but this battle with the dragons had better results for Bahram. The mother zebra has formed an unexpected turn when entering in the story and has changed the story flow unexpectedly.

Bahram said his Chinese sweetheart: “what is your opinion about my skill in shooting?”

She said: “King has done this activity several times/ every activity done repeatedly will not be difficult.

### **(Seven Beauties: 75)**

The position and the atmosphere of the story and mental backgrounds of the readers have been formed in this way that the bondwoman has not performed any action without confirmation of the king. But there has been happened another situation that is different with the mental background of the readers. The bondwoman does not exalt king but she cautions him with a humiliating tone that his action has not been important and he has been successful because of high repletion.

I command my subordinates with coquetry because I train them.

**Research Article**

My subordinates run rapidly and brought pure gold coins from special treasuries.

I gave him the gold coins again that were very valuable more than what I firstly had given him.

**(Seven Beauties: 106)**

The reader does not originally think that when the butcher wants to repay the jewels, the king has added some amount jewels. As the story reaches to some deadlock and the reader cannot guess the story.

The woman passed the way without any attention to the man/ suddenly wind blows and gets aside her mask.

**(Seven Beauties: 139)**

In this verse, there has been formed some ironic change in the story. Wind factor that can be used as a factor to form irony in the story caused some change in the process of the story. Such content has been considered as the structural irony because in the structural irony we observe some change or an unexpected turn of events. In this part of the story, there has been formed such event. By entering the wind factor in the story, there has been prepared the introduction of the story. The wind gets aside the mask of the woman and her walking coquettishly makes the man falling in love with a cute heart- rending and arise his groan.

When the man observed her beauty, nice eyes and tempter flickers he realized that she is the same woman.

**(Seven Beauties: 149)**

In this part of the story, there has been suddenly happened an unexpected event and has been formed some turn in the flow of the story and there is observed the trace of the structural irony. Another irony which is prominent in this part of the story is cosmic irony. Cosmic irony has provided preliminaries and has formed changes, with natural and unnatural factors, in the flow of the story in order that the man can gain what is in his heart and will speak only to God.

When it was morning, two jinn is not allowed remaining and they disappeared from the sight of Mahan.

**(Seven Beauties: 170)**

Mahan was expected to be released from the grip of the misery this time but by rising in the morning, the reader finds that there has been started a new turn and phase in the story.

He found that there is nothing only pain and trouble and standing on a dragon.

**(Seven Beauties: 173)**

Mahan was riding on an easy paced horse. Suddenly, he saw the horse has been changed into a seven head dragon going to kill him. However it was felt that Mahan has been rescued this time but he was encountered a new trouble and there has been formed another turn in the story.

Suddenly a voice was heard from the right and left: “take the thieves”.

**(Seven Beauties: 176)**

Just at the moment, when the reader and even the main character of the story felt to reach comfort, the shouting “take thieves” be heard; as if all subjects were formed in the mind of the reader were scattered and the reader has waited for new painful event.

The bad said: those valuable things are my eyes and each one is more valuable than the other.

**(Seven Beauties)**

Who can think that the bad man bargains the eyes of the good man with some a gulp of water? There has been formed an unexpected and strange turn in the flow of the story.

If you want, I make my daughter to marry you and you will become my son- in- low.

Every property that I have and the camels and the sheep, I will give you to start up.

**(Seven Beauties: 198)**

**Research Article**

The bad wants to leave Kurd shepherd. The appearance of the situation looks that he wants to stay longer but not only he offers his money and property but also his daughter. There has been happened an unexpected turn in the story.

The good man went over the past and withdrew killing the bad man.

**(Seven Beauties: 204)**

The appearance of the situation shows that the good man has commanded to kill the bad man but the words of the bad man were affected on him and he withdrew killing the bad man.

Kurd vindictive man went looking for him and cut his head to the back of his neck by a sword.

**(Seven Beauties: 204)**

After the forgiveness of the good man and the happiness of the bad man, we cannot imagine that Kurd man may kill the good man and may give back his jewels to bad man.

Bahram, in that situation, had no refuge except the army and the treasure because the means of the victory was the army and the treasure. When he inquired his army, he understood that there was left little without any treasure in his treasury. His treasury was full of the treasure but at that time had been empty without any army and weapon.

**(Seven Beauties: 223)**

Due to the previous situation happened for Bahram, it was no expected that he makes a mistake. Someone who knows the treasure and the army are the means of victory, he and his army should be ready. There is observed a conflict between the outer and inner of the situation.

Bahram recalled seven Zoroastrian priests who were born cleric and gave them his seven domes. Bahram liked each dome but he forgave them. Those domes were turned into seven fire- temples.

**(Seven Beauties: 243)**

There had been formed an unexpected turn in the story. Bahram liked seven domes but he forgave those domes to seven priests.

The cave had no way going out and no one was there and there was not seen anything, for the sign of somebody, except a spider.

**(Seven Beauties: 245)**

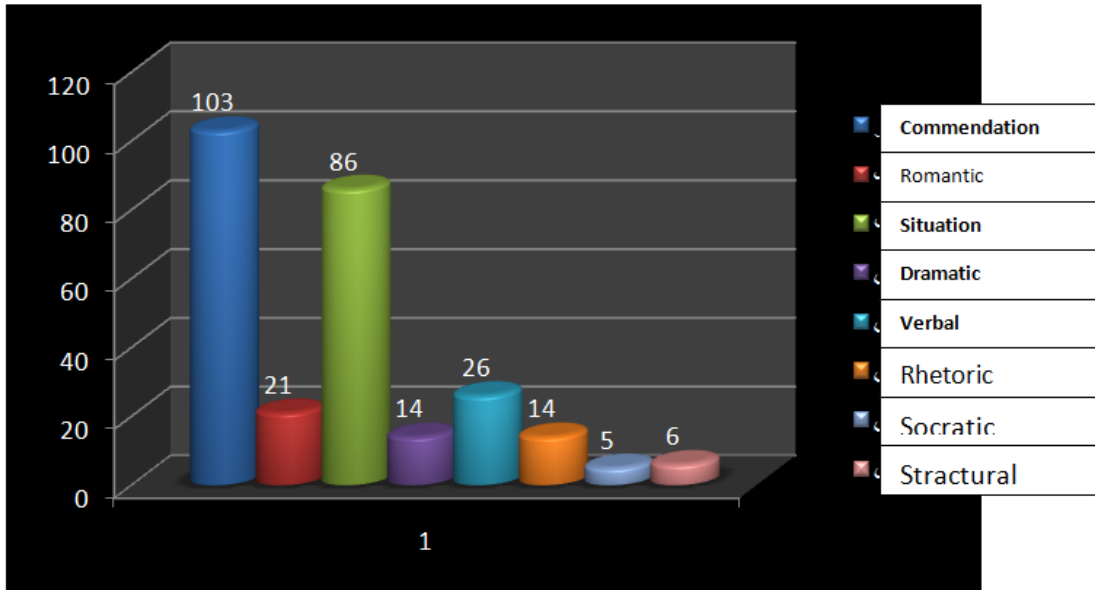
There has been observed a conflict between the outer and inner of the situation. The king entered the cave and others entered the cave to find him but not only the king was not there but also the spider webs showed that no one entered although by entering the fellows into the cave, there should be find a trace from Bahram. Such ironic situation has revealed a mysterious aspect added to structural irony.

**Result**

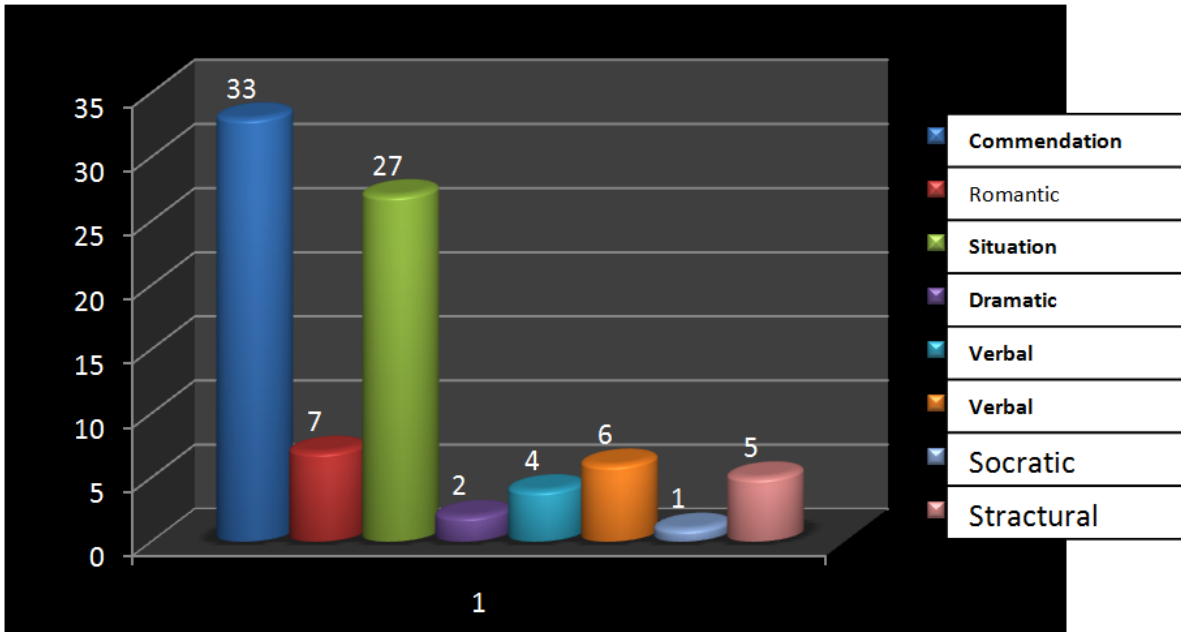
One of the methods to create the interest in the fiction is some turns occurred in the flow of the story. These turns shaped mainly unexpectedly are the basis of structural irony and cosmic irony due to the sights of the readers and characters of the story.

The difference is that in cosmic irony, the factors of turns formed in the story are cosmic issues and their natural and metaphysical matters and those lied in the collective unconsciousness of human. In *Seven Beauties* or *Haft Paykar* of Nizami, the effect of cosmic irony is observed in most cases and the structural irony is placed in second rank. Thus, due to these results, we can state that one of the appealing factors in *Seven Beauties* is the unexpected turns. Just in a situation, there is happened an event that no one expects or just in a situation that all expect to happen an event, there is not happened any event. Such tricks not only increase the attractiveness of the story but also help the writer to continue the story by using of these unexpected events and induce the necessity of moral messages on the reader by making the story longer.

**Research Article**



**Frequency Chart of Irony Kinds in Khamse (Panj Ganj) of Nizami**



**Frequency Chart of Irony Kinds in Seven Beauties (Haft Paykar)**

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