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## **Social Upbringing and Morality Based on Gnostic Teachings in Sa'eb's Poems**

**Farhad Falahatkah<sup>1</sup>, Azizeh Najafi<sup>2</sup>**

### **Abstract**

Humans' social rearing within the context of the communities as highlighted in the Persian Gnosticism is closely connected to lenience, tolerance, and laxity, patience and forbearance, affection and anger avoidance. It is a fairly extended discussion which has drawn the attention in Persian literature and many of well-known poets have dealt with making statements in this regard with optimum use of terseness, aestheticism, and coherence. Sa'eb is among the poets who, based on mankind's value, importance and veneration, have dealt with the survey of one of the most fundamental humans' needs to wit the way humans are reared socially and he is well aware that real tranquility in a social level depends on guarding such values and moral behaviors as affection, altruism, forbearance etc. These are the topics most abundantly mentioned in Gnosticism. In Gnostic terms, upbringing is an introduction to reaching to cognizance and Sa'eb has well-discerned this very issue.

**Keywords:** Gnosticism, Sa'eb, Upbringing, Social rearing, Humanism.

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<sup>1</sup> Department of Persian literature, Khoy branch, Islamic Azad. University, Khoy, Iran. Islamic Azad.  
E-mail: [farhad.falahat@gmail.com](mailto:farhad.falahat@gmail.com)

<sup>2</sup> Student of Persian language and literature, Khoy branch, Islamic Azad University, Khoy, Iran.  
E-mail: [azize.n1357@gmail.com](mailto:azize.n1357@gmail.com)

### **Study Objectives:**

The present study aims at the identification of the primary indicators of humanism in the social rearing base on Gnostic teaching as pointed out in Sa'eb's poems.

- 1. What are the characteristics of humans based on Islamic Gnosticism school?**
- 2. What are the anthropological implications in social upbringing discussions opined by Sa'eb?**

### **Statement of the Problem:**

Humans play different roles in societies; they live, transact and shoulder variegated roles in various areas of life. Humans' life is laid upon systematic premises and foundations that are enhanced and strengthened by certain principles. In between, the roles of celestial religions, schools of thoughts, sects, religions, gnosticism and poetry and literature are highly important. Social rearing as a primary topic in gnosticism has always been signified by indicators and it has been explicitly and implicitly under the focus, sometimes even with clear-cut and direct implications. A glance at the contemporary world and the complicated transactions therein unravels the necessity to deal with the upbringing-related and social ethics issues more than ever before. Sommers has taken into consideration the topic of social rearing and states that "to create and preserve healthy societies and appropriate social conditions, the cities are in need of the individuals who are properly socially oriented and are capable of taking part in the society through a comprehension of the religious and cultural values gained by them" (Sommers: 2005: 251). Therefore, no outcome except social system chaos can be expected without correct planning directed at socially rearing the individuals and/or by neglecting the issue within the context of the societies, especially in education-related matters. One of the known and vernacular approaches to education is the Islamic gnosticism which relies on the Holy Quran's teachings and manifests itself in poetry and literature by means of an element of imagination and affection. In such a thought, invitation to gain an insight about humans "as a complex creature is one of the major teachings" (Fana'ee, 2013: 16) and true recognition of humans, his existential aspects and his ultimate and final perfection are highly important from this viewpoint. Underlining this same issue, the current research paper deals with the survey of the ethical and social upbringing features based on the fundamental indicators of the Islamic gnosticism i.e. love, patience and forbearance, laxity, lenience and compromise, ethical-orientation and cognizance as expressed in Sa'eb Tabrizi poems and it is under the shadow of such a humanism that there are offered implications that are frequently highlighted in education systems, particularly gnostic-literary education. Gnosticism and gnostic teachings and, subsequently, the gnostic literature, as expected, put forth capabilities like love, affection and ethical-orientation based on gaining an internal recognition of the universe in a

more toned-down and integrated manner and guides the society towards the advancing excellent human goals.

### **Introduction:**

Achieving social upbringing ends many wars and bloodsheddings, terminates many ethnical and religious conflicts and provides for friendship and cooperation to advance altruism objectives. The type of upbringing connoting human growth and perfection is implemented based on principles and tenets that are proposed in the Holy Quran, gnosticism and, subsequently, in Persian literature from various respects. Sa'eb Tabrizi, the famous and well-famed Persian literature and Hindi Style poet, is an individual who deals with the social upbringing in every corner of his precious poems. Muhammad Ali Sa'eb Tabrizi, aka Sa'eb the son of Abdulrahim Tabrizi Isfahani, is a great Persian poetry professor from Safavid era. Some biographers know Sa'eb as a disciple of the two theologists: Rokn Al\_Ddin Mas'oud Kashani, pen-named as Massih, and a pupil of Sharaf Al-Din Hassan Shafa'ee Isfahani. But, a taut document indicating the foresaid statemet is missing (Golchin Ma'ani, 1994: 40-41). Sa'eb left Isfahan in 1925 for India. He recites:

“Like the wish for travelling to India that is in everyone’s heart, the dance of your trade is not in anyone’s head at all” (Sa’eb, 1995: 25).

After returning to Iran and inhabiting Isfahan, he was honored with the title of poets king of in the court of King Abbas, the second (An introduction by Amiri Firuzkuhi, 1994: 24). Sa'eb's works, besides his sonnets, include fourteen thousand verses of odes and a short couplet, called “Qandahar-Nameh” comprised of two or three parts. The couplet “Qandahar-Nameh” is an explication of the war occurred in 1680 between King Abbas, the second, and King Jahan and led to Qandahar's conquer (Darya Gasht, 1992: 389). Sa'eb is a prominent figure and he has a style of his own which is commonly named Hindi Style; proponents of such a style are highly interested in innovating contents, precise and lean imaginations and posing novel similes (Dashti, 1985: 51). His special style of poetry is reciting sonnets and branching contents based on simile and allegory. "His fastidious and picky views make meaningful the simple components of creation and ensoul the inanimate elements and render them animate" (Mohammadi, 1996: 30).

### **Study Background:**

According to the fact that gnosticism and literary texts are among the significant approaches in the history of educational thoughts, efforts have been made to elaborate such an approach

for the good of the education system; however, serious studies and research dealing with the discussions and investigation of gnosticism, literature and social upbringing interrelationships are scarce.

Babak Shamshiri and AbdulHussein Naghibzadeh (2005) in an article titled "the process of education with exceptions from the Islamic principles" dealt with the discussions on native education based on the Islamic school of gnosticism and reminded it as a sole educational approach. Manuchehri (2009) in a series of articles called "humanities and liberation in civil gnosticism" tries, with an emphasis on love, to get gnosticism, as a liberating knowledge, entered to the context of the society.

### **Concepts and Definitions:**

**1. Education in Literal Meaning:** "the term education equivalent in Persian and Arabic to the word "Tarbiyat" is derived of the root "Rabu" rhyming with the pattern "Taf'eel". The root generally bears a concept of abundance and redundancy and the same concept can be somehow retrieved from its various derivatives. Therefore, the term based on the root it is derived of means providing the causes and the grounds of redundant and flourishing" (Bagheri, 2005: 58). Moreover, education also bears the meaning of purification and edification both of which refer to a sort of purging oneself from unfavorable moral features. Moral edification also brings about an elevation in the individual's spiritual position and therefore it can be considered as an upbringing in this sense; as it is pointed in the Holy Quran to rearing and fostering humans' soul and psyche as refinement: "كما ارسلنا فيكم رسولا منكم يتلوا: "عليكم آياتنا و يزكيكم و يعلمكم الكتاب و الحكمة" meaning "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom" (Baqara:151). Generally, education implies developing humans' talents through providing humans with facilities to flourish their talents and it has been and continues being the most primitive and most essential mankind's need in life.

**2. The Common meaning of Education and Upbringing:** "commonly, education means removing the barriers and providing the facilities for the blooming of mankind's talents" (Delshad, 2004: 25). In some of the experts' ideas, education incorporates any sort of measure taken inadvertently or advertently by an individual to develop intellectual, ethical and temperamental faculties (Ghorayshi, 1983: 25). "Education can be considered as selecting the proper way of speaking and behaving, setting the necessary conditions and factors and helping the individual subject to education including one's own self and others so as to be able to be able to harmonically flourish and make bloom their undeveloped talents in the

entire aspects of their beings and move gradually towards accomplishing the objectives and reaching to an optimum perfection” (Amini, 2008: 27). Education, broadly, is realized as “taking any step or activity qualified of exerting a constructive effect on the body and psyche so as to enhance the psychological and apparent competencies of an individual” (Nikzad, 2006: 7).

**3. Islamic Gnosticism:** there is not offered a comprehensive conceptualization and an inclusive meaning of Islamic Gnosticism even with all the efforts made by the researchers in line with recognizing the grounding on which it has come to existence (Khalili, 2003: 76). Love and Gnosticism are intertwined and the two are known to be of an eternal and everlasting nature and the time and place have found no way into their sacred realm and the passage of time does not vitiate their novelty and freshness. In defining Gnosticism, Lahiji states: "Gnosticism for an Arabic "Erfan" rhyming with "Fa'alan" is derived of the root "Orf-Ya'aref" meaning realizing, getting aware, knowing after being in a state of ignorance" (Lahiji, 1993: 53). In its special meaning, he knows Gnosticism as a path on which one can comprehend the truth by means of discovery, intuition, and purification of the self. The goal and intention of the Gnostic in a wayfaring is educating and edifying the ego till it gets to the truth (Ibid: 54). Some know Gnosticism as some sort of a "school of thought and an eminent and subtle philosophy allowing for the recognition of the right and the truths of the things and the problems and secrets of the sciences that are only recognized through illumination and discovery and intuition" (Sajjadi, 2009: 8). Some others consider Gnosticism as a general and overall concept pointing to many of examples. The primary assumptions in Iranian-Islamic Gnosticism are theosophy, anthropology, and epistemology (Shamshiri, 2006: 286).

**4. Gnostic Anthropology:** in the vast realm of the mankind’s knowledge and awareness, the unknown and distinct human and universe are always the pivotal focus of the discussions and the center of the thinkers’ attention; from celestial religions viewpoint, the theosophists and the Islamic Gnostics consider the mankind's existential structure as being composed of two aspects, the psyche, and the physique; the fellows of truth, meanwhile confirming and reiteratively asserting this same idea, have always been seeking for ways to enhance the internal and spiritual aspects of humans and as it is put forth by Kashani "these exhibit and spiritual aspects are like a phoenix that wishes to get an individual nested on the apex of the mountain of glory” (Kashani, 1946: 94).

The primary factors of humans growth and sublimity are cognizance and awareness and every “constellation of teachings and upbringing doctrines that deal with humans or an aspect(s)

thereof is called anthropology” (Rajabi, 2000: 16). In anthropology, we search for recognizing the mankind and this is to be done by adopting holistic or fractional approaches in various sciences from Gnosticism and philosophy to theology and social sciences and concentration on “humans and their features in Islamic culture and Gnostic teachings are among the most excellent scientific and Gnostic discussions in religion world as well as the human-divine knowledge that deals with introducing humans and discusses the way the mankind can accomplish perfection” (Khosropanah, 2008: 66). This program is designed in a manner that makes the human being capable of treating the others in the best way possible particularly within society through subjecting them to educational patterns of the Islamic Gnosticism and the teachings reflected thereof in the Gnostic poetry and literature. Based on Gnosticism school, humans possess outstanding characteristics:

**4.1. Affection and Love:** there are many definitions for love: “it is a rank higher than affection and it is defined by the majority of the scholars as something exceeding beyond friendliness or an extreme amour” (Ibn Manzoor, 1984, v.10: 251). Kindness, affection and love are implied in writings by mystics with various interpretations like zeal, joyfulness, evanescence in beloved and unification with the Creator of the existence” (Al-Ansari, 2000: 8).

In the school of Islamic Gnosticism, based on the Holy Quran culture, the relation between the God and universe and between humans and the God and the entire world of existence is a relation formulated upon love and affection (Shamshiri, 2006: 31). Allameh Homa’ee believes that “it is the same attraction and invisible affection that has kept the universe alive and persistent and that has associated the entire creatures with one another in a way that even with the tiniest flaw in such an association and attachment the entire thread of the universe will be torn up and the entire universe will lose its stability and durability” (Homa'ee, 2006: 407). The followings are the statements made by Mohi Al-Din Ibn Arabi about love: "he who defines love does not know it and he who has not imbibed a sip of love knows nothing about it and he who says I have satisfied my thirst from the beaker of love does not know anything thereabout because love is like a nectar that no one can claim being satiated with it” (Ibn Arabi, no date, v.2, p.111). Kashani, as well, knows affection and love for something as an intrinsic tendency towards the world of beauty and describes love as a special and unifying nectar” (Kashani, 2008: 282). Anyhow, love and affection have been and are substantial topics for the thinkers, Gnostics and poets and their effective roles in humans’ existence should not be disregarded.

**4.2. Unity:** a factor causing stability and order in individual and social structures of humans is unity that has manifested itself in various forms in the course of history and numerous endeavors have been made so far for it to be actualized (Kadivar, 2008: 49). The

Holy Quran, besides its canonical programs, calls the followers of the various religions for gathering around a common point shared between them all and knows discrepancies and schism as the main reasons contributing to the weakness of the Muslims and the decline of their honor and magnificence (see Surah Al-Anfal: 46). The school of Islamic Gnosticism, underlining the same point, pinpoints unity as the ultimate goal of the education and asserts that the other Gnostic components have been applied to clarify unity (Yasrebi, 2008: 38). In Islamic Gnosticism, every human, besides his individual identity, is also identified as a member required to strive for the actualization of a single human identity. Such a unifying attitude destroys the apparent multiplicities and paves the way for more human transactions. Abulhassan Kherghani states that "give bread to he who enters this house and do not ask him about his beliefs because he whose life is worthy of a value in the court of the Almighty God does worth a loaf of bread in the House of BulHassan" (Kherghani, 2006: 39).

**4.3. Good-Temper:** Morality, from most, literally means having temperaments, behaviors, and habits which are amalgamated with the individuals' nature and, eventually, forms the individuals' ethical personality (Tabibiyan, 2008: 425). In Gnostic-Islamic writings and books the good temper has always been the focus. Ibn Moskaviyeh believes that "morality is envisaged as a state instigating the human soul and body to perform certain behaviors without them being previously meditated" (Ibn Moskaviyeh, 1989: 237). Kashani knows it as a "robust faculty in humans' ego that is the source of issuing good and evil deeds" (Kashani, 2008: 237). The discourse on ethics, especially practical moralities, encompasses the fulfillment of the orders and teachings that deal with the serenity of the human conscience and purging the humans' deeds and discourse in both individual and social levels; Gnostic guidelines consider the serenity of the conscience and the correction of humans' thoughts, discourse, and way of conduct. Khajeh Nasir Tusi, the famous philosopher in his book "Akhlagh-e-Naseri", uses eloquent expressions to deal with the explication of the truth of the ethics and states that "temperament is a faculty that urges the ego to easily issue an action with no thinking and in order for the ego to become equipped with such a faculty it needs two things: nature and habit" (Tusi, 1994: 101).

## **5. Social Upbringing:**

Thinkers believe that the concept "social upbringing" dates back to the government and cities of the ancient Greece (Ferry, 2003: 93). Humans are intrinsically social. Humans are creatures that grow up in association with the society and proper social relations and formalities and to the same extent that humans influence the society in terms of their existential effects, "the society with its independent identity creates a social entity that appropriately influences the

individual” (Delshad, 2004: 79). Correct, proper and reasonable social upbringing is based on human virtues accompanied by ethics, lenience, unity and coherence and love. By social upbringing, flourishing those aspect(s) of the human personality is intended that pertain(s) to the human life among the other society members so as to make the individual get best engaged in conscious and amorous social interactions. Being social as one of the intrinsic components of humans has also been taken into consideration in the Holy Quran: “يَا أَيُّهَا النَّاسُ ۚ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا”<sup>١</sup>, meaning “O people, verily we have created you male and female and placed you in divisions and tribes so as to get familiar with one another” (Hojorat: 13). Social upbringing, as considered by the experts, is realized through indicators like "lenience, compromise, and laxity, participation, sympathy, cooperation and collaboration, self-sacrifice, tolerance and modesty. These indices provide humans with the grounding in which they can be active, efficient and dynamic in the social environment” (Mehrmohammadi, 1998: 31).

Anyhow, the thinkers recognize social upbringing as a very vast and extensive concept: “a multi-faucet and pervasive concept derived of life-long learning aiming at creating an active, responsible and innovative learning within the context of the society and the individuals’ social lives” (Adijar, 2003: 7). The abovementioned concepts including love, good-temper, unity and the other topics like lenience, compromise, and laxity, patience and forbearance are issues frequently emphasized in our Gnostic literature. In between, there are some poets who have dealt with these issues by adopting particular approaches and in a specific manner to discuss the roles these concepts play in the individuals’ social lives: Sa’eb Tabrizi is one of the poets who is briefly introduced in the upcoming sections and his discussions on the social upbringing and examples used by him in his poems are presented.

### **Social Upbringing Indices in Sa’eb’s Poems:**

- **Love and Affection:** love and affection cause meaningful relationships within the society. Ancient Greeks name three kinds of love: “Philia” which is friendliness, “Eros” or an affectionate love exemplified in the relationship between Romeo and Juliette and the last one “Agape” which is an unselfish devotion to the others (Bulton, 2002: 365). Honesty and sincerity become sensible in love, "having affectionate feelings towards the others develops and grows when the individuals can interact with each other and get involved in a conversation and the exchange of the ideas and opinions and withdraw from prejudgments and subsequences" (Kamkari, 2009: 42). The individuals are frequently recommended to have affectionate feeling and love for one another in Islamic teachings. On the other hand, the role of love and affection in controlling humans’ social behavior, cooperation and affiliation is to



the degree that with the existence of love in the society the need for the implementation of justice and parity are dismissed. "The need for justice, as a perfect virtue, in regard to protecting the typical mankind system, is because of the lack of love and if love ruled between the individuals there could be no need for exerting fairness and justice-serving remedies" (Tusi, 1994: 259).

"I am all kindness and love from head to toe, in a world where I live there is no anger and hatred" (Sa'eb, 1995: 909).

As it was mentioned, Sa'eb knows love and affection as valuable merchandise in the trade of which no one would suffer:

"Zulaykha found her lost life in conversation with Joseph, nobody suffers a loss in the bargain of love" (Ibid, 688)

Love is the most important factor of hearts' closeness and attachment; there is no need for the use of eloquent language and oratory to express such a love and altruistic feelings.

"The expression of love does not need a tongue, the familiarity between the looks suffices all" (Ibid: 260).

Such an affectionate feeling and kindness light of the hearts and make humans' candle of existence linked together:

"The lantern of our hearts gets lighted from one another, we are alive for one another like the threads of the candles" (Ibid: 144).

Contrarily, bitterness and unkindness make the friends distant and bored of one another:

"Friends get distant of coldness, the leaves get separated of the fall winds" (Ibid: 18).

"If the friendship from the bottom of heart is difficult for you, learn the kindness in speaking for the good of yourself" (Ibid: 974).

- **Suniness:** pleasantness, good-temper, and fine sociability are the factors contributing to unity and attachment of the hearts:

"The human clothing is a good temperament, what is the use of it when you are stripped of such an honor" (Ibid: 1071).

Sa'eb believes that the fire of anger and wrath can be capped by kindness and modesty that extinguish the motivation of hatred and enmity:

"It is via softness that the rebellious foe can be defeated, here the lion's tail will turn by the soft face of the wax" (Ibid: 760).

Imam Sadeq (peace be upon him) orders that “the good temperament melts the sins, the way the ice is smelted by the Sun” (Kolayni, 1996, v3: 157).

"The mankind can reach to the position of angels by unity temperament, the blood that is turned into a pure musk is pure" (Sa'eb, 1995: 830).

"The water and the color of the apperance last no longer than two days, the beautiful good-temper is better than the beautiful face" (Ibid: 267).

Pleasant and genial individuals, from Sa'eb's viewpoint, are suns that heat up and prosper the cold hearts:

“If the world became brilliant of the water and the mud of the sun, you have made the hearts shiny by the warm face” (Ibid: 1341).

Smiling is an effective weapon, especially where the individuals find no way out and knocking on a door by a stone does not open the doors.

“The closed door has no way out of the wound by the stone, the sunny countenance shall shield the incidents” (Ibid: 1237).

- **Avoiding Superfluity:** superfluity literally means overly excessive. Ragheb Says: "superfluity is exceeding the limits in everything albeit fame in donation" (Ghoreshi, 1983: 257). Jorjani realizes superfluity in spending properties appropriately but in an overly excessive manner (Jorjani, 1981: 20). In the Holy Quran, superfluity has been used to denote numerous meanings. "Exceeding in perpetrating sins and disobedience, going to extremes in donation, voraciousness and/or excessive use of what is canonically permissible" (Khorramshahi, 1998: 214). "Superfluity followed by a preposition "in" means excessiveness in doing something or less use and default in committing good deeds and God's service" (Ibid: 216). It is stated in the Holy Quran, in Surah Esra'a, Aya 27, that the fellows of superfluity are the “brothers of devil”, and it recommends everyone to be moderate: “وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يَسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا”, meaning “and the ones who neither go to extremes nor take act too meagerly when bestowing a donation and select a moderate level between the two” (Furqan: 67). Sa'eb interprets superfluity in donation as “prodigality”:

“Do not assign prodigals to the tenure of the treasury house, do not give to the hands of the wind the sented ringlet” (Sa'eb, 1995: 310).

“The lavish spenders' expenditures exceed their incomes, because the high rise of the crop heap is owed to the hands of the harvester” (Ibid: 1863).

"Whatever hatred is lost by the hands of prodigals, do not entrust your heart in heart-winning lock of hair" (Ibid: 2951).

The same way that Sa'eb admires contentment and avoiding prodigality, he denounces greed. From Sa'eb's viewpoint, greed is a fire that the accumulation of properties render it more flaming quite similar to the way that brushwood make the fire more flaring.

"The fire of greed renders our sustenance distressed out of playing with words, if it becomes a handful of wild rue in a censer" (Ibid: 131).

"O Sa'eb, the avarice does not lessen by silver and gold because the fire does not get satiated from the thatch and trash" (Ibid: 295).

"In the old houses, there were many ants and snakes, greed and avarice are increasingly higher in the old people" (Ibid: 925).

"The greed in the old people gets intensified with their losing of their teeth, the shell having no peral inside becomes the palms of the beggars" (Ibid: 1580).

- **Self-Contentment and Self-Respect:** Self-Contentment means satisfying oneself with whatever there is, Molla Mahdi Naraghi says: "self-contentment is a power of the self that causes an individual to suffice oneself to the properties as urged by the necessities and needs without making excessive efforts to acquire more of a property and therefore becoming forced to suffer pain and toil" (Mojtabavi, 1987, v.138). Regarding self-contentment, Imam Ali (peace be upon him) orders that "it makes an individual self-sufficient and needless of the others" (Tamimi, 1994, v.1: 15). The concept of self-contentment as a morality has been excerpted from the Aya 97 of the Surah Nahl. His Highness Ali (peace be upon him) in the interpretation of the honorable Aya مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً points out that self-contentment is intended by the expression "clean life" (Mahdavi Kani, 1999: 649). Self-contentment is frequently recommended in Persian literature, especially in education literature. Sa'eb has pointed to self-contentment and its outcomes in a great many of the verses. He knows self-contentment as a narrow water that will never be used up and that there is comfort therein:

"The sandy ground knows nothing of the sateity greed, self-contentment makes a man outstanding like a thing flowing on the water" (Sa'eb, 1995: 1411).

"Do not run after the sustenance, recess into self-contentment, like the wheat that comes out of the ground torn out in its collar" (Ibid: 1551).

"Due to having no fruit, the cedar tree is safe from the stones, suffice yourself to a green leaf of the spring and go" (Ibid: 3171).

"Suffice yourself to a yellow skin color of the world's agonies, because the red color of the skin can be found but by the bleeding in the liver" (Ibid: 672).

“By the elixir of the self-contentment I count the colorful blessings, if becomes colored in blood the side of the bread that I have” (Ibid: 1132).

Greed diminishes self-respect and self-contentment increases it. Self-respect unroots the niggardliness and jealousy and intensifies the society members' optimism towards one another (Babazadeh, 1995: 216).

“Living with tightfisted people darkens the heart, the fountain of life has caused the trashes and thatches to fall into the well “ (Sa’eb, 1995: 21).

“The corner of the eyes have fights with one another over the worldly matters, an ant takes the grain out of another’s mouth” (Ibid: 545).

- **Altruism:** it is the characteristic of the individuals who enjoy a correct social upbringing. “Altruism means sharing the others emotions and it includes sharing, or, eventually, experiencing another person’s emotions, wants or thoughts” (Leo, 2001: 60). Altruism is a curing aspect of love and love is followed by unity and unification. "The eradication of alienation between the lovers is the result of the affectionate zeal that places all the people under a single umbrella” (Fana’ee, 2012: 46). Wayfarers and the followers of the gnosticism and unity are seeking to get passed the crust and mantle layers to reach to a true cognizance and bear witness to the commonalities like everyone's membership in a unit human personality; this conveys a shared understanding and a common agreement. Being featured with a social upbringing in the process of sympathizing with the others through getting aware of their thoughts, feelings and mental states, an individual tries to make oneself identical to and concerned with the others (Zarsheghani, 2005: 10). In fact, altruism and sympathy are skills by means of which one can gain a deeper insight of the others and this way an individual can acquire a higher level of understanding and see the world through their lenses; this is what highly concerned in the social upbringing. Sa'eb is an insightful thinker and he is a theme-finding and scrutinizing poet (Fallahipur, no date: 39). With contemplation over his poems, it can be discerned that in his beautiful poems he posits many ethical points in regard of the social upbringing including altruism: he constantly reminds that it is via kindness and amiability and upholding the ethical values that everyone can live a more comfortable life and even penetrate into the salt marsh of the enemy's heart:

“In salt marsh, the seed of goodness will fruit, like friends let the enemies reach their intentions” (Sa’eb, 1995: 939).

He believes that altruism is the factor leading to all individuals’ felicity:

"when the hearts affiliate they are as strong as hundreds of iron rods, the repentance by the one-hearted assessors is safe from breaking" (Ibid: 352).

“Humans’ secret of happiness is in achieving the unity of thoughts and feelings and unifying with the entire people and humans comprehend the real deserving in the society when they are living in affiliations and altruism with the other mankind” (Danesh, 2001: 225).

“From me, like a mountain, no sound can be heard alone, unless I make a sympathetic cry with the others” (Sa’eb, 1995: 708).

A group of the people who are strongly tied to one another is like a rigid bridge that can stand against the flood of the unpleasant incidents:

"A group of people who are tied fast in their hearts are like a bridge that does not collapse in the flood of calamities" (Ibid: 945).

He feels regret for the ones who are inclined towards schism and separation and considers them as deservingly reproach:

"The droplet became a flood and unified with the peripheral sea, so how long are these individual fruitless droplets going to stay separate" (Ibid: 18).

Sa'eb knows not being strange to pains a result of altruism; in his notions, humans evasion of one another is an outcome indicating that they are not familiar with pain, so one should be familiar with pains to eradicate alienation in a society level:

“This we and I are results of alienation, one hundred hearts are just one when they become acquainted”

**Self-Sacrifice:** According to Ayat like “لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ” meaning "you will not achieve goodness unless you donate from whatever you like" (Al-e-Imran: 92) following the rites of kindness and self-sacrifice is very influential in the social rearing of the individuals. The actualization of such an issue depends on the individuals’ voluntarily sacrifice of their rights, wishes and even sometimes their lives for the sake of love, amour and whatever belongs thereto. Lover citizens not only voluntarily observe each other's and society's rights but they, with such a spirit, also will sacrifice their own rights; in fact, the existence of the spirit of love and kindness among the members of a society promotes the culture of self-sacrifice and devotion; with the promotion and expansion of love the individuals will not act limitedly in their kindness towards the others and endeavor to develop the unifying relationship between love and sacrifice and this is why "affection is truly a relationship that ties the lover and beloved and it is a fascination of the beloved that attracts the lover” (Kashani. 2008: 285). In gnostic anthropology, observing the others’ rights and sacrificing one’s own rights and fostering the moral virtues under the shadow of kindness and love can

set the grounding for the social upbringing of the citizens so that they prefer the expediencies of the society and other individuals to their owns'; Sa'eb knows humans' creation as the manifestation of the beauty of unity in multiplicity and abundance and believes that one can reach a state of feeling love for the others via disregarding differences, dualities, egoism, and self-love.

"The fellows of unity disregard the differences in clothing, they are like nightingales in the rosary and butterflies in the society of the others" (Sa'eb: 1995: 1223).

"Look at every particle like the sun, let your shade spread over every plant like the clouds" (Ibid: 1021).

Sa'eb believes that if an individual prefers what the other want to what s/he wants, this same issue will bring about the grounds of deliverance:

"Your umbrella will become the sun of the resurrection tomorrow, if you make your hand a shield for the unable people today" (Ibid: 925).

This self-sacrifice is the fruit of love that should be existent between the society members; from poet's viewpoint, the individual who has covered the entire its being with the beautiful guise of love and emits the scenet of kindness will make everyone kind towards oneself:

"I am all kindness and love from head to toe, in a world where I live there is no anger and hatred" (Ibid: 908).

The trade of affection that produces self-sacrifice is valuable goods that no one will suffer a loss in purchasing and selling it:

"Zulaykha found her lost life in conversation with Joseph, nobody suffers a loss in the bargain of love" (Ibid, 688)

It is with love and affection that many of mankind's pains and troubles are ended in the societies and the sympathetic, unanimous and compassionate individuals interact with one another in the society level:

"At the end of the wall the straw is well-aware of the magnet, love drags the hearts to the hearts unknowingly (Ibid: 934).

- **Patience and Forbearance:** Coping with the others within various treaties, gentleness, leniency, and laxity in social interactions and social upbringing and education are among the fundamental pillars of the human life in various communities. Following love and affection, the ethical individual is a fan of lenience and laxity in the society. Tolerance, self-control and restraining the anger and suppressing the behavioral unrests are among the distinctive features of the individuals enjoying proper social upbringing. Sa'eb introduces

patience in calamities and inconvenience as the distinct manifestation of lenience and laxity in the following words:

“The difficulties of the entire universe will be resolved by patience because it is the key that unlocks all problems” (Sa’eb, 1995: 781).

Patience and forbearance cause an individual to internally overcome the strong-handed and empty-minded enemy that is seeking to destroy everyone by the power of his own hand:

“Cut off the hand of wrath from yourself by patience, nobody shall enter a man-to-man fight with a panther” (Ibid: 695).

It is by means of patience and compromise that every problem can be overcome without setting on the fire of war:

"The rebellious foe can be defeated through patience, the soil is a better means of killing the fire here than water" (Ibid: 5).

Good-temperedness and fine association causes an individual to become capable of coping with the others:

“The human clothing is the good temperament, what is the use of it when you are stripped of such an honor” (Ibid: 1071).

Sa'eb is of the belief that it is through gentleness and mildness that one can cap the fire of wrath and anger and extinguish the motivation of hatred and enmity within oneself and treat others with leniency:

“It is via softness that the rebellious foe can be defeated, here the lion’s tail will turn by the soft face of the wax” (Ibid: 760).

- **Good-Temper and Amiability:** Sa’eb asks everyone to leave the unstable manifestations of the corporeal world and strive to achieve good temper and become benefitted by its eternal effect and result:

"The water and the color of the appearance last no longer than two days, the beautiful good-temper is better than the beautiful face" (Ibid: 267).

One sign of good wayfaring and conduct in the community is treating the people with amiability. Such amiability causes leniency and affection:

“If the world became brilliant of the water and the mud of the sun, you have made the hearts shiny by the warm face” (Ibid: 1341).

Smiling and good temperament, especially where there is no way out for an individual protects one against the calamities:

"The closed door has no way out of the wound by the stone beautiful sunny countenance shall shield the incidents" (Ibid: 1237).

Under the umbrella of social upbringing, humans, equipped with a love for the mankind, act leniently in confrontation with the others and are in search of serving others and sympathizing with them:

"The threads of the world of the beings are intertwined, a world becomes happy by the one who pampers one heart" (Ibid: 1160).

- **Relieving the Needy People:** Aiding the needful individuals is another specimen of proper social behavior, untying the problems of the others brings about a grounding for the dismissal of many social bottlenecks"

"Like the sun, share with the world even if your quotient of the world is a loaf of bread" (Ibid: 561).

Real life within the community relies on making the others happy:

"If you wish for life, act benevolently that on the earth will last longer he who benefits a great many of the people" (Ibid: 948).

- **Negotiation in Peace:** Another embodiment of the proper social behavior for creating useful and constructive interaction in the community is negotiation; opening the gate of conversation and sensible negotiations is an appropriate means for reaching to an agreement and an orifice to unity and peace:

"He who has been taught the method of speaking can earn lots of blessings, our parrot fell into sugar upon opening its mouth" (Ibid: 1142).

Sa'eb believes that respect and tolerance allow for an opportunity to exhibit kindness and cordiality; this is such an opportunity under the shadow of which the tough stone hearts can be softened:

"The stone-hearted can be pleased by soft words, milk has achieved sugar out of its fluidity" (Ibid: 381).

Softness in speaking and leniently treating the others is a method of compromising conversation in the society level:

"If you do not want your pallat to become bitter, then be a good speaker, pistachio falls into sugar out of sweetness of the tongue" (Ibid: 785).

Soft and well-assessed speech persuades the hostiles and renders the opposing thoughts invalid:



“The raw individuals can be defeated by speaking sophisticatedly, the heat of the fire nails the tongue of the prick” (Ibid: 83).

Deviative discussions and quarrels in the society level and among the social classes are rooted in self-love and self-centeredness:

“Sa’eb the learned persons have adviced me to avoid quarreling as long as peace is an option” (Ibid: 517).

- **Avoiding Fiery Temper:** aggression and hot temper are among the most important factors giving birth to the collapse of the social order since they cause fiery temper in which the individuals lose their control and morality and get involved in insult, divulgence, humiliation, and vengeance. Sa'eb states the following verses in this regard:

“O time the bush of pricks is caused by your bad-temper, if you become soft then the world will become a rosary” (Ibid: 328).

Based on this, Sa’eb warns the mankind against annoying and irritating the people and recommends them to seek remedy for the others’ pains and difficulties like a syrup:

“What is the use of it to make bitter the people’s feast, now that you can be a syrup to a patient” (Ibid: 688).

Stinging and fiery tongue brings about numerous problems in the society and it is a factor that contributes to fights and conflicts. In explicating such a bad omen’s consequences, Sa’eb resorts to the manifestations of the nature and depicts a sun that is immersed in the blood of aurora as a response to its sharp tongue:

“The sun becomes immersed in the blood of aurora for its sharp blade of the tongue, this is the punishment of he who gets engaged in sophistry with the world” (Ibid: 1245).

Sa’eb knows the life quality of the people as being dependent on the type and quality of their speech:

“The bitterness of the speech rendered my life bitter, I sealed my lips from bitter words, now I am soaked in sugar” (Ibid: 1136).

### **Conclusion:**

Providing guidelines and ethical comments, Sa’eb tries to assist humans in their streamlining the correct path of life and attaining felicity and perfection. To do so, he deals with one of the most important humans’ need which is the area of concern to many social thinkers and correctors and that is social upbringing. To accomplish such a task, he invites people to love, altruism, patience, good temper, sympathy and leniency, quarrel and conflict avoidance as

well as a great many of the good human virtues in every corner of his poems and pinpoint the abovementioned attributes as factors leading to security and safety. In his beliefs, a unified and felicitous society is a group of people enjoying lofty and eminent human concepts and that their objective is serving the entire creation and relieving the mankind as a whole; on the other hand, the mankind, from the perspective of gnosticism featuring love and kindness and ethics-orientation and unity-centeredness, has always been the focus of attentions. Relying on such rich gnostic reservoirs, Sa'eb sees the human behavior correction as resulting in proper and constructive interactions. Anger, intolerance, rigmarole, and self-love lead to the disintegration of the human binds and Sa'eb, in the position of an eminent thinker, depicts the consequences of such deviant behaviors to call everyone for lenience and long-sightedness under the shadow of social upbringing.

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