



NIZAMI'S BENEFICIAL MESSAGES FOR CONFLICT OF CONTEMPORARY HUMAN

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ABSTRACT

Persian poetry is replete with profound reflections, persistent messages and global thoughts, and delving into it would yield a comprehensive understanding of universal culture, thoughts, and knowledge.

Nizami Ganjavi is one of the elite poets, whose poetry is so full of human and widespread aspects and plays a significant role in the universality of Persian literature. His Quinary (Panj Ganj/ Five Jewels in Persian) contains valuable messages which can help those stuck in a crisis to be able to resolve it. The present paper investigates Nizami's global messages for the contemporary human and delves into and analyzes such matters as life crisis, psychological and emotional crisis, peace and security crisis, and belief and spirituality crisis.

Nizami has clear messages for those stuck in the aforementioned drawing upon which can cater to the needs of the contemporary human, who is dealing with these crises. The life crisis can be managed by seeking refuge in and giving the self over to God; emotional and ethical crises can be resolved by peace and joy, avoiding tension, exercising balance and beneficence, self-knowledge, contentment, happiness, and keeping good company; peace and security crises can be overcome by forgiveness, avoiding injustice and tyranny, justice and mercy and kindness towards people, and philanthropy. Nizami ultimately points out to belief and spirituality crises, claiming that humans must fall back on religion and religiosity to keep their balance in addressing the crises.

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1. INTRODUCTION

Regarding its history and scope, Persian literatures is at the top of world literature, being among a few world cultures whose influences and achievement have continued to the present time, and can still be useful and beneficial in the modern world.

Some cultures and civilizations, and subsequently their literature, have either metamorphosed over time or been completely forgotten. Persian literature, however, started to flourish with strength and stability before the introduction of Islam, continued to thrive after Islam by drawing upon Islamic teachings and doctrine, and has kept and exerted its impact and flourishing with greater influence.

The history of Persian literature is full of intellectual and instrumental poets and writers such as Khayyam, Hakim Sanayi, Nizami, Attar, Maulana (Rumi), Sa'die, Hafez who were not only among the elites of their time, but whose influence and glory was well recognized in later periods and eras.

Although poetry, by nature, does not lend itself to the theoretical categorizations common in humanities, the works of these poets, who were sensitive to all the details and characteristics of their contemporary societies, make most of the common issues of those times available.

It is wrong to assume that people from the past never faced problems and difficulties, and that their societies did not encounter social, political, emotional, and other crises. poets, who were among the elites of their eras and whose accounts of their societies and times were accurate, also took notice of these issues and problems; since some of these crises are not subject to the passage of time and have occurred repeatedly over time, the ways in which people from the past dealt with them can be guiding principles in today's world. Thus one should take into account these poets' attitudes, ideas, advice, and solutions as they can work towards the benefits of contemporary societies.

With this in mind, the writers of the present article intended to investigate the Nizami's useful global message through investigating and analyzing his thoughts and poetry, and utilize them to resolve the current emotional, ethical, and social crises of the modern era.

2. METHODOLOGY

The authors have used a descriptive-analytical methodology in this study. All the investigations were done by conducting desk and library research as well as by analyzing and classifying those investigations. All of these investigations –along with an analysis of Nizami's Quinary (PanjGanj) – are divided into distinct categories and distinguished based on social psychological and sociological criteria.

3. LITERATURE REVIEW

There is generally a paucity of research on the social and psychological concepts, such as self-knowledge and human crises, in the works of Hakim Nizami, with only one article. When it comes to Nizami's global messages, however, there has not been any independent piece of research. Moreover, such issues have only been addressed quite indirectly and occasionally (e.g. *Persian Literature in World Literature* by Esmā'ielAzar) and articles on topics similar to the present one have focused on these issues in the works of other writers and poets: Attar's Global messages for

the Contemporary Human's Intellectual Problems by Hossein Ali Ghobadi et al; Maulana's (Rumi's) Global messages for the Contemporary Human by GHobadi and MostafaGorji; the Contemporary Human's Crises and (Suhrawardi's) Illuminationist Response to them by Ghobadi and Maryam AmeliRezayi. All of these studies have attempted to investigate the global messages in the works of Attar, Maulana, and Sheikh Ishraq (Suhrawardi). On a more global level, one can refer to the studies done by JavadHadidi.

Humans and their societies have always faced problems and crises which have influenced them and their lives in several respects. A crisis can pose threats to various aspects of human life. In its general sense, a crisis arises when psychological, emotional, biological, social, and other developments are not in sync with one another. Humans often face either individual or social crises, which are interdependent and interrelated in terms of their impacts. A crises, therefore is a tension, paradox, or a way out of the state of equilibrium, and deviation from truth. More accurately, "a crisis can be defined as a specific situation or setting under which an intended ethnic group, as a result of their particular historical or emergent conditions, fails to accurately recognize its existential truth and their rights ,and to make them known to others. This happens in a way that the group not only oscillates between delusion and reality in this respect, but that others are also unable to recognize such truths, rights, and realities" (Alta'ie, 1999). A crisis affects all aspects of society and refers to people, societies, systems, actions, institutions, and organizations. Social issues and crises can in fact be defined as "the distinct difference between the ideals of a society and its status quo" (Rafi'ie, 2001). Family problems, race, ethical relationships, poverty, mental and physical health, education, irreligiosity, rage, struggles, social aggressions, and so on are all among the most important problems of every society. Anyway, it is possible to claim that a crisis is a mental and psychological challenge confronting people dealing with it.

The present article focuses on some of the social, personal, emotional and other crises and attempts to offer solutions to them by making use of Nizami's global messages. These crises are very broad in scope and can result from numerous factors, such as life crisis (life and death, or existence and nonexistence), nihilism, meaninglessness, supremacy, aggressiveness, sexual desires, environmental impositions, family instabilities, moral decline, extremist individualism, psychological normlessness, despair and disappointment, lack of spirituality, lack of a stable and constant sense of security, discrimination, violence, anxiety, chaos, environmental crises, failure to use logic and reason, tyranny and injustice, loss of joy and pleasure, misanthropy and so on. These can cause emotional, social, and ethical crises and - along with political and economic crises - afflict societies with malady, lassitude, disorder, and self-alienation, in which the modern human becomes enmeshed by isolating the self from others. The term alienation is commonly used in social sciences to mean an isolation of individual from the whole character, and is one of the crucial aspects of gaining experience. Alienation has numerous variations including isolation of an individual from the objective world, like the workplace, and isolation of the self from the self, or 'self-alienation'. The objective state of isolation and social degeneration both derive from a concept. Humans have always suffered from alienation throughout the history. Self-alienation has been one of the major difficulties of all periods of history. Regarding dictionaries and glossaries, one will find out that the word has numerous definitions, and is considered one of major and broad concepts of sociology, psychology and social psychology" (Mohseni, 1991). To Hegel, alienation

can be recognized and conceptualized by the chasm and isolation that occurs between objective knowledge and subjective understanding.

Self-alienation or identity crisis encompasses various aspects of human life. Some of its subcategories can be summarized in the following way: “feeling a lack of strength and authority, vapidness, meaninglessness and standards, social escape, isolation from the self, self-abandonment, and losing one’s individual identity” (Mirmohammadi, 2004).

Human crises, as pointed out earlier, have their roots in individual and social factors. In other words, the causes and factors of social deviance can be clarified on either an individual or social level. What is more, one must also claim that the contemporary human suffers crises and deviance on both of these levels. For instance, the contemporary human’s identity and bewilderment crisis is one of the causative factors of the occurrence of social deviance and normlessness. “Identity is comprised of different and alternative aspects, forms, and dimensions. The philosophical, psychological, cultural, and social are some of the many dimensions of identity. The most important dimension of identity is its social or societal one affecting and governing all of the other dimensions. Identity, regardless of the form it take, is indeed directly or indirectly a social matter” (Alta’ie, 1999).

The more instable the families and lesser the influence of cultural institutions in a society, the more noticeable becomes the crisis of identity. Under such conditions, humans depart from their historical, cultural, and social background, and find themselves in a state of suspension and confusion. Hence, misunderstanding identity and failing to recognize it can cause identity separation and self-alienation. “Self-alienation exists not only in relationships with others, but also in relationships that one has with themselves if the person is involved in passive feelings and emotions” (Forum, 1989).

Now, after an investigation of the aspects of being crisis-stricken, Nizami’s viewpoints and solutions for the crisis-stricken human will be presented.

4. NIZAMI’S USEFUL MESSAGES FOR THE RESOLUTION OF CRISES

Nizami Ganjavi was a poet who was beauty-beholding, temperate, goal-oriented, philanthropic, righteous, anti-oppression, and moral, a proponent of the coincidence of social and individual interests and benefits, a preacher of ethical and moral norms, inspiring, a supporter of nondiscrimination, moderate and an avoider of aggressiveness, rule-oriented, anti-chaos, and environmentalist. The essence of his words in *Makhzan-al-Asrar* (the Treasury of Mysteries) is calling attention to ethical and emotional norms. These issues are brought up in other poems written by him, and can definitely cater to the contemporary society and human’s needs. They have been popular among speakers of Persian for many years, and as a result they have guided them and helped them to grow and develop. Therefore, it is crucial that the contemporary human follow the teachings of the intellectuals and sages from the past.

Regarding his creativity and wealth of knowledge, Nizami approach the human existence from many different angles; his verbal and literary talents were also an aid in doing so. On the other hand, through thinking deeply and meticulously, he dealt with universal issues that are important to any human being. His wisdom and knowledge of anthropology are not only visible in *Makhza-al-Asrar*, his lyrical and epic works also center on humans and their needs.

Nizami's teachings refer to both the state of affairs in society and his contemporary human needs, and are a source of help for today's human and the mankind in general, since crises have threatened humans and societies throughout the history. The crises in the past, similar to the present ones, were a threat to the lives and security of humans and caused despair, anxiety, and bewilderment.

His global messages that can go to the contemporary society and human's aid fall into the following four categories:

1. responding to the crisis of goal orientation and meaning of life
2. Tackling ethical and emotional crises
3. Responding to security and inner peace crises
4. Handling the crises over spirituality and sacred activism

Humans are primarily faced with crises when their urgent needs for individual and social life are not met. Human needs have multiple facets. To Maslow, for instance, humans have the following needs:

1. Biological needs that are essential for their sustenance of life.
2. Security needs leading to a relief from fear and achievement of life safety
3. Social needs that are related to the social and collective aspects of human life
4. Need for respect and satisfaction concerning self-respect and satisfaction with the self
5. The need for self-actualization that refers to the realization of human talents.

Nizami's Quinary (Nezami, 2005) offers advice on and solutions for the aforesaid crises, through the use of which the contemporary human can the crises and their consequences in their life; reach a material, spiritual, and social balance; and survive a loss of identity and bewilderment. Additionally, the stories and articles in Makhzan-al-Asrar are full of narratives that are indicative of his practical and useful thoughts and ideas. Each of this stories and narratives represent individual and social needs and ways to deal with them.

As mention earlier in this paper, Nizami had messages about and solutions for the above-said crises and believed that one who is surrounded by psychological, conscience confusion can reach a state of balance through reforming and refining his actions and ideas. Now we shall delve deeper into and clarify the points of interest in the present paper by focusing on four major crises; that is, the life crisis, ethical and emotional crises, spirituality crisis, and security crisis.

5. GOAL ORIENTATION CRISIS AND THE MEANING OF LIFE

One of the most serious crises in human life is the life crisis which refers to life and death, existence or nonexistence, and humans' destiny in the world; and includes concepts such as hollowness, bewilderment, meaninglessness, negligence, and self-alienation. It works in a way that makes a human being feel hollow and alienated in life, and is manifested in various forms and shape including normlessness, powerlessness, hollowness, meaninglessness, social isolation, and self-estrangement.

The contemporary human finds themselves between the two infinite poles of before birth and after death. Some address this concern by seeking solace in religion and spirituality while others who maintain a materialistic attitude live in an anxiety over death and mortality.

It is essential to keep in mind that today's industrial lifestyle has not only failed in alleviating human concerns, but it has also created numerous crises and concerns for people. According to Eric Forum, the modern human has transformed the shape and severity of being idol-stricken in the industrial society. He has become an object in the hands of the sightless economic powers. He worships his own handworks and becomes an 'object'. Everyone is alienated in such a world (Forum, 1981).

Such a human being suffers absurdity, meaninglessness, and senselessness. He is incapable of interacting properly with their dominant social organizations, and will ultimately suffer banality, unimaginativeness, loss of identity, and meaninglessness. This is also a problem in seemingly developed societies, and philosophers, sociologists, and psychologists have attempted to explore and scrutinize it. "Hegel was the first to have introduced and defined 'self-alienation' in western philosophy" (Enayat, 1970) and the concept became an object of interest in philosophical, sociological, psychological and other circles.

The same issue has been a major focus of attention among the intellectuals and enlightened figures of oriental societies. Nizami's advice for people hit by such a crisis is to seek refuge in the origin of creation; to avoid negligence and ignorance; and to manage the crisis by taking advantage of wisdom and knowledge. On the other hand, to obtain peace of mind and averting such a crisis, one must ignore the world and try not to become fixated on it. Undoubtedly, seeking God's assistance and protection, and giving over one's destiny to Him can help clear the neurotic and troubled soul of anxiety. What follows are Nizami's words (the meaning of and messages in his poetry) on this issue:

(Please) solve our problem because we do not any magistrate but only you; if you turn us away, whose assistance shall we seek? (Nizami: 5)

One who gives themselves over to God reaches peace of mind and mental security:

Look! The Caravan of life (passage of time) is leaving and we are left behind; Look how alone and abandoned we are (without you)

To Nizami, humans can overcome these hurdles in their lives by employing their knowledge, wisdom, and intellect. Ignorance and carelessness can themselves trigger crises and waste the limited opportunity of life one has. Nizami believed that individuals should avoid ignorance and develop their reasoning potential to its maximum through education and keeping the company of scholars; life is short and there is no room for superfluous and flippant wastage of time. Honor and superiority of wisdom, thus, can lead people to handle and overcome their crises at minimal risk. Nizami said the following in this regards:

Ignorance is no sign of knowledge but it is just a joyful insanity.

Be in the company of enlightened friends and recourse to lucky people. (Nizami: 41)

6. HONOR OF WISDOM

If you do not have the advantage of wisdom, you will be neither praised nor remembered. Wisdom is like Jesus Christ so you should not turn away from it; if you are wise, you will not afflict your body with trivial and valueless things. (Ibid: 70)

It is your wisdom that comes to your aid; if you have wisdom, you have everything. (Ibid: 636)

In Nizami's viewpoint, agility, alertness, and awareness are one of the ultimate goals of life, and it is wrong to only provide for physical and material needs:

Seek knowledge and values to improve [your life] every day. (Ibid: 462)

Anyone who is interested in acquisition and education finds values and credit in anything. (ibid: 462)

But the contemporary humans have become so isolated from their goals that they lose touch with each other, which is a result of lack of knowledge and wisdom:

Look at the world and see how coward it has become, and at how it parts individuals from one another

Knowledge and wisdom have drifted apart from people in a way that one can say there is no human left in the world. (ibid: 42)

He also believed that one's face should have a smiling and cheerful face:

Leave the world and sadness behind; stay away from the world to remain healthy. (Ibid: 62)

7. EMOTIONAL AND ETHICAL CRISES

Some of the most serious crises currently are the emotional, the psychological, and the ethical, which are the main cause of social crises. Emotional and ethical crises stem from ethical conflicts and abnormalities as well as mental and emotional frustrations. Ethically- and emotionally-speaking, the contemporary is faced with crises and conflicts for numerous reasons. These crises are rooted in different factors. Most crises and tensions basically have their roots in mental abnormalities; even identity crisis, alienation, and demission have mental and emotional origins. "Human nature develops through connection to the world and interaction with others...it is not made up of fixed stimuli like hunger and thirst, and of relative stimuli – appealing to Marx – that transform as a result of the historical conditions of the productive aspects of time; it rather consists of psychological and existential stimuli" (Tar, 1977).

Nizami had vital messages regarding overcoming such crises: a tendency towards jubilation and joy; avoiding anxiety-provoking factors, avoiding egoism and selfishness, fairness and loyalty, contentment and satisfaction, chivalry and magnanimity, equality, hope, modesty, benevolence, (keeping) good company, avoiding lust and sensuality, avoiding greed and overeating, caution and farsightedness, avoiding criticism, not sorrowing for the world, honesty and veracity, avoiding pride, awareness of one's abilities and characteristics, philanthropy, good temper, patience and tolerance, and so on. Any of this can be practical in dealing with a crisis or meeting emotional and psychological needs. What Nizami wrote in his poetry on alleviating ethical and emotional crises can be employed to tackle the crisis-stricken human's emotional and mental difficulties. The World Health Organization identifies the ten following skill to be the most essential for life: self-awareness, empathy, interpersonal relationships, effective communication, relieving stress, emotion management, problem-solving, decision-making, creative thinking, and critical thinking. These skills can be an aid in identifying one's weaknesses and strengths, needs, and dreams, and will assist them to react and interact in an informed manner. As a result, obtaining such skills can lead to the management of crises and provision for human needs.

This is a central concept in Nizami's poetry. His advice on how to cater to emotional and psychological needs can be classified in the following way:

7.1. Peace and Joy

Nizami believed that God has bestowed tools in humans through which one can achieve happiness and pleasure. It is important, thus, to seize the moment and avoid sorrows and grief. Humans are not servants of the world, so they should not sorrow for it:

He (God) created laughter so that it can soothe one's pains; and created Venus to be the delight in the night. (Nizami: 2)

Live happily for these few days of life and be calm (Ibid. 55)

7.2. Avoiding Tension

Nizami believed that one can overcome emotional and psychological crises if they avoid physical and mental tensions and drawn their sorrows by seeking assistance from God. People can relieve anxiety buy seeking refuge in God and giving over their destiny to Him. Confession to one's guilt can also appeal to the Grace of God and boost their fortune:

Is there anyone who appeals to YOU (God) more than we do? Is there anyone who is more rueful and repentant than we are? (Ibid. 5)

Look at His Goodness and Beneficence and try to imitate; confess to your faults (Ibid. 35)

One way to dispel anxiety is to tame one's intractable nature and the arrogant self. Controlling greed can also lead to calmness:

Tame your intractable nature and you will be known for real sincerity and devotion.

Cry and grieve and be religious; do not permit the devil to drive you. (Ibid. 52)

Greed is in a rush to deceive you; keep a distance from this deceitful ignorer.

You have been granted wisdom along with greed not to eat more than your provision. (Ibid: 56)

Farsightedness, prudence, and caution also work toward releasing mental and psychological tensions as they prevent problems, and lead to the management of affairs as well as achievement of discipline and goal orientation in life:

One who wants the world to go easy on them must be vigilant and foresee.

Who – except for us - have become a worshiper and believer of God?

No one is determined to pay attention to destiny and be provident and sees the short present moment.

Providence is much more important that fulfilling short-term wishes although they might be as dear as life.

Before starting whatever you do, figure out a way out of it as well.

It is essential that one be watchful and avoid risks. (Ibid: 65)

Avoiding sorrows for the world and neglecting material needs:

A goldsmith's job is like dying (because he makes gold for others); not having and not gaining (gold) is better for him than gaining something and giving it to others.

It is much better not to gain something that you have to lose. (Ibid: 67)

Pride and arrogance also have a role to play in the emergence of mental and psychological problems since they generate expectations in human which will lead to excess demand and inconveniences to others:

O you, fooled by the world, when will you stop showing arrogance? You are just bones; stop being arrogant.

There have been many others in the world who were ambitious like us.

In Nizami's view, calmness and patience can sustain the emotional and mental balance in people:

When the double-faced world poses a problem for you, try to approach it with patience.

Every problem has a solution, and every difficulty is followed by ease. (IBID: 642)

7.3. Moderation and Goodness

Equality, moderation and goodness can, among many other things, lead to the sustenance of the emotional and mental balance. According to Nizami, people should approach things and issues in their lives with moderation and care, and should never go to extremes. In addition, they should side with tolerance and moderation in interacting with others. One who treats others fairly will be well-treated:

Haste and impetuosity is a bad habit; try to keep up your pace.

Be fluid and agile like water; it is the purity of water that boosts its value. (Ibid: 35)

Do good things and see them return back to you.

As there is wisdom in the changing of sky and day and night, there is wisdom in rewarding kind and evil deeds (accordingly). (Ibid)

If you (wish to) pursue happiness, prepare (yourself) for it and be respectful toward people. (Ibid: 462)

Be fragrant and lovely like a flower so that others will admire you. (Ibid: 637)

In this respect, one should hide others' weaknesses and admit his own flaws as well. On the other hand, they must win other people's hearts through honesty and integrity.

Hiding others' Weaknesses

You are blind to your weaknesses and reveal those of others' like a mirror.

Either display your qualities or cover your flaws up.

Everything has its pros and cons; (You) try to see the positive side. (Ibid: 61)

In his account of Jesus Christ's story, Nizami demonstrated the importance of concealing others' flaws by pointing to Jesus's disciples' denouncing the carcass of a dog and Jesus's noticing its white teeth:

Do not notice your good deeds and others weaknesses. Instead, think of yourself and be reflective.

Do not become arrogant and egotistic whenever you look at yourself in the mirror.

Honesty and Integrity

Deviance and deviations will lead only to deficiency and wickedness; it is honesty and integrity that can release you from any pains and sorrows.

Honesty is like an armor that protects you against any harm. (Ibid; 71)

7.4. Self-Knowledge

Misunderstanding the self and character can put people to inconvenience, and constitute an impediment to the development of their skills and abilities. This is, somehow, the core concept of the character development theory by Ericson, which is interpreted as discovery of identity. He believes that exploring and uncovering identity is a necessity for the adolescent. Failing to

recognize identity and negligence of one's essential skills and abilities can lead to the isolation of people. "One who becomes isolated from the society and self-estranged does not believe the functioning of society, dominant relations, and macro and micro objectives. Since they cannot actively disavow or reject these objectives and relations, these people try to escape the criticisms of society through 'seclusion' and hermitage. Social isolation, thus, means the separation of an individual from cultural standards" (Sheikhavandi, 1994).

Nizami considered egoism and narcissism to be one of the main causes of humans' emotional and psychological crises that can hinder the development of their existential value:

The wind is floating but you are heavier than a mountain (which is why you cannot move).

The world has become a mirror reflecting your narcissism and you see yourself wherever you look.

You are nothing but an egotist that only beholds his/her own beauty (Ibid: 35)

Try to come to know yourself better in the world. (Ibid: 463)

Recognize your potentials and you will become eternal. (Ibid: 463)

Nizami, on the other hand, claimed that one should not be dependent on their characteristics and must try to know their worth since awareness of these potentials can lead to goal-orientation in their social interaction and life.

Awareness of the elf and its Characteristics

Do not eulogize your lineage where you must muster dignity.

Rely on your strength just like a lion does, and trust your mood. (Ibid: 462)

7.5. Contentment

Nizami conceived of happiness and contentment as the best calming and balancing features of the human spirit and mind because they prevent greed, and will bring peace of mind as well as assurance:

Avoid greed and overeating and feel comfortable; overeating leads to deleterious consequences. (Ibid: 37).

Do not be consumed by greed and acquisitiveness as they will lead to nonconformity; it is contentment that can tame them. (Ibid: 76)

Try to be content and pleased with what you have. (Ibid: 467)

In his story about the old brick layer, Nizami showed that contentment can prevent you from begging cowards:

I (the brick layer) chose this career because I did not want to extend my hand to you for help.

I never beg others for anything and I am happy with what I earn. (Ibid: 48)

7.6. Good Friends and Company

Having good friends, to Nizami, is one of the important needs and can satisfy human emotional and psychological needs. This can, additionally, aid in tackling their mental and psychological crises:

One who keeps good friends can count on them in dealing with inconveniences.

It has become difficult to make friends with the good; it is like looking for honey in a hive and finding bees instead. (Ibid: 42)

A friendship which is based on arrogance and pride is not different from animosity. Friends must be like a balm for each other's soul, so you must avoid the company of the wicked. (Ibid: 80)

8. PEACE AND SECURITY CRISIS

Peace and calmness are among the most essential human needs throughout history, and People have always struggled to achieve them. These are, however, in jeopardy in today's world, and the contemporary human finds his peace and security at risk from many different angles. Social problems and conflicts have existed for the whole history, and societies were enmeshed with them in different conditions. Issues such as social deviance, social damage, and social problems are all evidence for social chaos and turmoil, and are prone to influence social security.

The factors that Nizami considered can be employed to alleviate these crisis and abnormalities in addition to bringing the human to a state of balance, peace and relative security. His advice on establishment of peace and provision of security is that people must avoid injustice and encroachment and recourse to justice and fairness. Nizami also considered mercy and munificence, respecting others' comfort and convenience, not harming others, kindness toward the weak and so on to factor into the creation of balance and peace in society.

In his view, therefore, injustice is one of the major causes of peace and security crisis. Defusing this crisis, to Nizami, is achievable through desisting injustice, tendency toward the establishment of justice and mutual affability, for all of which the modern human is in dire need.

1. Desisting injustice: if people are pleased with their fortune, they will never recourse to injustice, greed, persecution, and oppression; injustice brings disgrace on them. Additionally, from a governmental and administrative point of view, injustice can lead to the destabilization of governments and their power. Allegiance and loyalty, in Nizami's opinion, outweigh injustice:

Be content with what is destined for you and do not envy others for what they have. (Ibid: 467)

Injustice is damaging and it will disgrace you and result in bloodshed. (Ibid: 43)

Injustice is the cause of the overthrowing governments; ultimate happiness lies in harmlessness (and peace). (Ibid)

Learn from other people's good deeds and benevolence and admit to your nastiness. (Ibid)

2. Mercy and fairness: besides avoidance of injustice, humans must recourse to goodness and kindness and treat others fairly. Injustice to people makes them place curses on you and you will become the target of their complaints. Justice and equity, on the other hand, will bring joy and stabilize governments. What is more, pleasing people will please God:

Wisdom comes with decency and art; justice and equity are the best forms of art. (Ibid: 43)

The precondition to ruling and politics is justice although injustice and tyranny dominate the world.

He who, like Jesus, is connected to the true origin of the soul can conquer the world.

One cannot conquer the world through tyranny but through justice and equity.

Justice is the giver of good tidings that cause the jubilation of wisdom and can be used to develop a nation.

Justice and fairness stabilize governments and it is justice that brings order to human affairs. (Ibid: 43)

It is better to give away what you have than to obtain something from mean hands (stingy people). (Ibid: 42)

3. Philanthropy and kindness toward people: one of Nizami's other valuable pieces of advice is caring for others and philanthropy since they can be a cause of security and peace of mind:

If you want God to be pleased with you, try to win people's hearts and make them happy.

Try to provide the convenience of laborers and farmers; suffer yourself but do not make others suffer.

Solve the problems of people to earn respect and eminence. (Ibid: 40)

Do not intend to disturb other's comfort and peace; annoyance and nuisance will bring shame. (Ibid: 42)

9. BELIEF AND SPIRITUALITY CRISIS

Religion and religious beliefs have been lifelong preoccupations for humans. This is supported by the diversity of religions among different nations and peoples. Even when they opt for irreligiosity, humans feel the lack of religion and tried to find a replacement for it.

The mythical and historical background of societies is indicative of their attention to the status and significance of religions. The most important and primary function of religion is "to give meaning" to life. Religion makes life goal-oriented and meaningful in a way that people, without having to regard it as a major goal, will enjoy it and devise it to achieve success. It can save humans from the sorrows and confusions that grip them (Hamilton, 1998).

Spiritual and ethical crisis is a kind of cultural degeneration. The loss of religion and not recognizing its status can lead to cultural normlessness and crises, and disturb life. Even today, the loss of spirituality has resulted in political and economic crises.

The contemporary human is enmeshed with belief and spirituality crisis and, resorting to numerous methods and pretexts, is constantly looking for ways through which to tackle them. "Although humans are isolated from nature, they correlate and come into being with nature. Part of his existence is from the other world; it is divine and infinite. The other part of his existence originates in the material world; it is animal and finite" (Forum, 1981).

Nizami's advice on how to sustain balance, for those struck by such a crisis, is that they should make a determined attempt to promote and embrace religion. Everyone can have the world in the way they desire. However, they must seek the more valuable commodity of religion as it will demonstrate unflagging support for them in life.

It will lead into the path of justice and fairness and avert shame and embarrassment. It supports and shields you both in this world and in the hereafter and guides you to be just and fair. What is best for humans is obedience to God and people must try not to be misled by evil forces and lose their religion and religiosity to temptations:

Your primary duty is to be religious and promote religion as this is the way of just and fair people. (Ibid: 37)

If you are religious and religion supports you, you will achieve justice. (Ibid: 66)

Obey the God and avoid sins so that you will not be rueful and apologetic like sinners.

Life is short! Obedience to God is the best thing to do.

Religion is valuable; do not lose it to devil. If you do so, it is like granting the glory of a king to a sordid man. (Ibid: 69)

Listen to the call of religion; resist your temptations. (Ibid: 84)

Avoid temptations; be religious and do not lose yourself to Satan.

10. CONCLUSION

Nizami's poetry is full of useful and valuable advice and messages for the contemporary human. He probed into various dimensions of the human existence, and offered solutions by which to overcome all crises in a way that the contemporary humans can cope with his difficulties by utilizing them.

He dealt with life crisis and self-alienation of the contemporary people and believed that such a crisis can be handled though seeking refuge in God, giving the self over to Him, using wisdom and avoiding ignorance and negligence. In addition, emotional and ethical crises can be eased by resorting to happiness and calmness, avoiding tension, resorting to beneficence and moderation, self-knowledge, contentment and pleasure, and finally keeping good company.

One other concern of today's humans is the peace and security crisis which, to Nizami, can be resolved through avoiding tyranny and injustice, fairness, munificence, kindness toward people, and philanthropy. Finally, Nizami's viewpoint on belief and spirituality crisis is that people, in the world today, can reach a balance in this regard by resorting to religion and religiosity and protect themselves with religion.

Evidently, Nizami is one of the few poets who paid attention to different aspects of human existence and defined goals for each of them. The contemporary human can identify and remedy these deficiencies by utilizing (the messages in) his poetry.

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