

THE VISAGE OF LITERARY IN MASNAVI

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Abstract

Persia is known as the land of literature, the land of the famous poets as Firdausi, Nezami, Saadi, Hafez and the others, who are glittering as brilliant stars in the sky of east.

Also the most shining literary manifestation accreted during their era in such a way that all cultural, intellectual and political situations were developed and established in that time. Morality and purification reached to an out standing stage which was followed up to now.

Mulavi is one of those bright stars who have all intellectual features in his words and as a leader; he guides us to perfection in the way of thinking as well as helps us to find the noble knowledge and insight. In this article I attempted to reveal the necessity of observing morality and humanity in masnavi as mulavi shows us through his famous work (Masnavi) in order to reach happiness and eternity.

Keywords: Morality, Immorality, Mulavi, Masnavi

Introduction

Morality relates to the wonderful conquest and subtlety motive and preservation of everything. (Dekhoda,1998).In Sufis opinion, morality is the recognizing essence

, morality admiration and words and deeds refinement.(Rajaei,1981)morality consists of the science which keeps one's word from being fractured.(dictionary)It includes the following sciences:vocabulary,inflection,syntax,,rhretoric,expression,rhretoric, prosody, rhyme, writing rules, reading rules. It also includes polytoton, GHarezalShear (borrow a poem from some one else), composition and history. Nowadays mentioned knowledge is called literature.(Moeen dictionary)Sufis cosider the word related to observe the mentioned limitations wich bring in Quran,and also in phrophetic verse which means the observe of these limitation makes gather good virtues refinment of wayfarers inward and outward that should be observe in transactions, generic with God,with people or with oneself. Aboo nasr seraj divided the men of letters into three categories: the first: worldly persons, second: those who believe the religion, third: those who believe in God.(Haman)Khawaja Abdullah Ansari,cosider the necessity of observing morality for the wayfarers in three things

:service,knowledge and transactions.Kashani divided it into two major categories,inward and outward and in sufis consensus opinion,it is not permissible to forsake it.the term morality in Masnavi has a particular manefistation.Molavi has repeatedly invited the wayfarer to observe the morality mostly in the presence of sheikh, and he consider it as the necessities of behaviour and perfection.He confirm that dismorality causing offence,defect,devation and retradition of wayfarers,that it sought to God's punishment and torment.Wayfarers inward and outward accupations are resultig in observing the literary canon and always warns disciples to aske God to succeeding in morality to attain intention esteem and fruition.

Evidence from the morality in the works of some poets and writers:

The word of morality in the following speakers's word means knowledge:

You can learn thousands kind of knowledge by true love that you don't found it in the school

Be wayfarer and achieve it by yourself because being wayfarer don't take place with born
Don't search for a knowledge that is we have like it in the outside and don't say words that is not valuable(Mulavi:1989).

Some speakers consider morality as the meaning of art:

The weapon of words that we say is morality and what a man is required contain of shooting, having arrow, swear, passing the way and swimming.

Said, you are child and little and you haven't trained, or else, I hurt you. (Noruz nameh)

Arrow and bow is a good weapon and knowing and use of it is a good art. (Noruz nameh)

Some who knows knowledge about literature believe that literature means good treat and having good relation with others:

Khajeh Abdorazagh: after eating food and when he was going to go said to Amir: it's enough. If I eat more than what I need I lose wisdom?

And Amir Mahmud said Amir Yosef kind you, because we think you are Well-mannerd, you are not polite.

He acts incivility because soltan mahmood said him.

Big king Malek Masoud, less polite is passiont and his bigger art is merrcy. (Manoochehri)

Sadee said: Asked Loghman: Who teach you literature? Said: rud people.(Golestan)

What you achieve of morality even a bit is the favor of God

However silent is morality in the presence of a wise man but in some situation its better that says your good words?

O man who doesn't learn morality from your processors learn it from others

Hearing is literature. (Jameoltamsil)

Let us implore God to help us to self- control: one who lacks self- control is deprived of the grace
Through discipline this Heaven has been filled with light and through discipline the angle became immaculate and holy

Rude people haunted by the time. (Ohadi)

I respect for him, this causes I can't kiss him/her. (Orfi)

We can't enter to the Sanms home because just bow on the wall of the church for entering to the Sanams home you should ask from impolite people

Some of them belived that: If we can corrcet ourselves, then we can correct others:

Who can't correct himself, he never can correct others.

Awomen who God gives her innitial polite kills herself, but she does't do deapraved work.You correct yourself, others correct themselves. (Amir Khosrow)

This word some times means correction and punishment:

And sometimes this word means as

Teachers who punish kids can not remove the black stone (bad habit) by punishment?

Men of letters are the plural from the word "literary men" his favor is men letters home
The following forms:
Taught literature: cultureal.
Someone who is not proud of himself he can't communicate easily with literary men
When mad are people look in the case of morality why you don't look at Leila?
Literary reputations: famous.
Refresh the Nezami's name by your words and sending your message of morality to the ear of Heaven
Correctors: incentives literature.
Be far from bad eyes from that king who try so much to ward morality and knowledge
Literature raise: taught literature.
I am someone who train in the school of love and so the wine cannot burn my modesty and chastity
Gauge literature: school literature.
O student who roam in street, instead of saying I am right, says I am slave
Leading literary: master, teacher.
Some who are base of the morality provoke sweat and sort words
Literature home:
In this morality's home just got lost your head and all of the soil of heart is fallen, don't put your foot in it
Correct: punishment.
Don't get away these two persons from our door and no one can train them that have no morality

If today I am wisdom and polite it's because of my teacher's training
You should learn morality by yourself because the world cannot teach you morality
Literature home:
O king don't be cheated by the chess and don't become proud by army's chess
Who is king that in the place of being polite avoid of saying king like the king of chess

Morality physiognomy in Masnavi:

Molavi maintain a great respect to literary approach and he always invited disciple and intended to do it. He consider that dismorality cause to offence and torment; he believes wayfarer should ask God to his attention to morality success:

-Let us implore God to help us to self-control: one who lacks self-control is deprived of the grace.

-The undisciplined man does not consider bad himself alone, but he sets the whole world on fire.

(Mulavi: 1989).

On the one hand, he consider morality as a natural thing. He consider the firmament brightness, lunar eclipse and eclips of the sun and chastity are firm on the morality, on the other hand, he consider the rebellion of devil, human preoccupations and committing sins as the result of dismorality.

-On account of withhadding the poortan norain-clouds arise, and in consequence of fornication the plague spreades in all directions.

-Whatever befalls thee of gloom and sorrow is the result of irreverence and insolence withal.

-Any one behaving with irreverence in the path of the friend is brigand whorolos men, and he is no man.

-Through discipline this heaven has been filled with light, and through discipline the angels became immaculate and holy.

-By reason of irreverence the sun was eclipsed and insolence caused an Azazil to be turned back from the door.

(ibid)

-When you have neglected a part of your orisons in the way other comes over you a painful and hot feeling of correction.

-That is the correction act (of God), meaning do not make any change in the ancient covenant.

-Before (the day when) this contraction shall become a chain, (and when) this which (now) grips the heart shall become a fetter gripping the foot.

-Your mental pain shall become perceptible to the senses and manifest. see (therefore) that you do not hold this indication as naught.

-The (spiritual) contractions (which occur) in (the case of) sins affect (only) the heart, after death (these) contractions become (actual) chains.

(ibid)

He believes that sheikh should train the literary canon to the wayfarers and him

Warns that dismorality sought to God's torment and he adds that dismorality of the wayfarer and disciple must be compensated by courteous behaviour, words and deeds.

-This not right to be hasty in (the case of) correction that is (inflicted) for God's sake.

(But as regards) that (of) which the motive is (ill) humour and casual anger (the corrector) is in a hurry (for fear) lest he should become content (reconciled)

With thou beth me for the purpose of every thing a (dreaded) calamity, to the end that thou mayst see the service and block it up

-So that the calamity will not issue from that service? Destiny hath many services besides that one.

-Violence is not the means of averting calamity: the means is beneficence and pardon and kindness.

-He (the prophet) said Alms are a means of averting calamity: cure thy diseased ones by (giving) alms, O youth - this is not alms.

-Giving to burn a poor man (in the fire of anger) and to blind the eye that meditates on forbearance.

Poet considers the literary canon as an obligatory thing, on condition that it sought to God's satisfaction and pleasure.

-When any one has died under the punishment and flagellation of the *cadi* no responsibility on the *cadi*, for he (the *cadi*) is not a person of small account.

-For he inflicts correction for the sake of one who has been wronged, not for the sake of his honour or his anger or his income, (profit)

-Since it is (done) for the sake of God and the Day (of judgement) hereafter, if a mistake is made (by him) the blood-price falls upon the (deed man's) kinsmen on the father's side.

-He who strikes (and kills) for his own sake is (held) responsible, while he who strikes (and kills) for God's sake is secure.

-If a father strikes his son and he (the son) dies, the father must pay the blood-price.

-Because he struck him for his own benefit, (since it is the duty of the son to serve him (the father)

- (But) when a teacher strikes a boy and he (the boy) perishes (is killed by the blows) nothing (in the way of penalty) is (imposed) on the teacher, no fear.

-For the teacher is deputy (of God) and a trustee; and the case of every trustee is the same as this.

-Behead (your) self blood, then, (you resemble the sword) *Dhul faqar*; Become a selfless naughted one like the dervish.

-When you have become selfless, every thing that you do (is a case of) thou did not throw when thou threwest (and) you are safe.

-The responsibility lies on God, not on the trustee, this set forth plainly (books of) Jurisprudence.

He considered submitting and literary approach at the presence of the wayfarers as an inevitable thing and he adds that disciple should submit against the command and prohibition, guidance, education and training based on literary canon to achieve the highest positions:

These senders of unconscious mind want hearer who have habit of Israphil.

They are proud like the kings and have servant of people of universe

Till thee don't obey the predecessors they can't send this trust to thee

No one is like they in the universe and no one is not like them in their manner

They are not like beggars who have expectation of you because of their work who do for you

Molana hardly insists that the disciple must observe his inward and outward morality against his intended that invite both inward and outward and obedient his intended and sheikh.

The immorality of the disciple will lead to having losses such as low-spiritedness, not reaching to the perfection and having a black case for him

The poet says: dismorality is permissible in uniting with God and overcoming love. Such wayfarer can not be dismoral, because in this position he takes away from morality and morality claim, but he has achieved to the highest positions.

A defect become unconscious in front of a lion its existence became overlap with lion's existence

This comparison of defective about God's work is because of enthusiasm of love not because of abandonment of polite

The lover's pulse acts in the manner of pilotless and get itself in the kingdom of king

No one is not like him in the manner of pilotless in the universe and no one is not like him in the manner of in hidden

Therefore, Mulavi consider Sufism as lapse from duty and he refers to wean from habits and manners in various places. The following couplets of the story of Moses and the shepherd refer to it:

-I look not at the tongue and the speech; I look at the inward (spirit) and the state (of feeling).

-I gaze into the heart (to see) whether it is lowly, though the words uttered be not lowly.

-How much (more) of these phrases and conceptions and metaphors? I want harrang burning: become friendly with that burning!

-Light up a fire of love in thy soul, burn thought and expression entirely (away)

O Moses, they that know the conventions are one sort, they whose souls and spirits burn are of another sort.

-To lovers there is a burning (which consume them) at every moment; tax and tithe are not (imposed) on a ruined village.

-If he (the lover) speak faultily do not call him faulty and if he be bathed in blood, do not wash (those who are) martyrs.

-For martyrs, blood is better than water this fault (committed by him) is better than hundred right actions (of another)

In Masnavi forsaking is the base of the Sufism and in the poet point of view forsaking

Is considered as the most important stages of behavior

-What is this world? To be forgetful of God; it is merchandise and silver and weighing –scales and women (ibid).

The world is proud staff and the prison of believer, world and worldliness is the place for flourishing the piety and human virtues and worldliness increase the flourishing of the piety, therefore the wayfarer should forsaking world to reach the human virtues:

-This world, indeed, is the prison of your souls: oh go in yonder direction, for there lays your open country.

-This world finite and truly that (other) are infinite; imagined from are a barrier to that reality.

Say: the world is a game and you are like kids and just God says correct words

O youngster what is happen in the universe is like gathering and counseling kids with each other

-The last of this world is like the bath-store by which the bath, piety is (made) resplendent;

-The rich resemble those who carry along for the bath-keeper's fire-making.

-God hath implanted cupidity in them, in order that the bath may be hot and well provided

-Abandon this stove and advance in to the hot-bath: know that abandonment of the stove is the very essence of that bath.

-Any one who is in the stove is as an servant to him that is self –denying and bath, his (characteristic) sing is visible upon his comly face.

-He sings of the stokers are conspicuous too-in their dress and in the smok and dust (which blacken them)

-Then a gold –possessing stoker will say ,I have brought in twenty baskets of filth (working from dawn) till night fall (material) world; every (flaming) tongue (there of) has opened a hundred mounth (to sallow fit thylunce)

-In the sight of reason, this gold is foul as dung, although, like elunoy it is (the case of) the blazing of the fire.

Moritify passion is another thing that wayfarer pays attention to it, because passion is as the pharoh who is going to destroy lives and decive wayfarers:

-The idol of yuorself is the mother of (all) idols, because that (material) idol is (only) a snake while this (spritud) idol is a dragon.

-The self is (as) iron and stone 9when fire is produses while the (material) is (as) the sparks: the sparks are quietedc (quenched) by water.

-Tis easy to break an idol very easy to regard the self as easy (to subduce) are folly folly.

Thee self is like pharoq "s self don't fill it till it remembers of ancient blasphemy

Be smart if it cries and cries and moan it doesn't Muslim

-That mother of bad character, whose wickendness is in every quarter, is your fleshy soul.

-Come kill, it, for one accuont of that vile (creature) you are every moment assailing one who is venerable.

-Through it this fair world is narrow (distress ful) to you, for its sake (you are at) war with God and man.

- (If) you have killed the fleshy doul, you are deliverd from the necessity of excusing yourself: no body in the world remains your enemy.

(Mulavi:1989)

Discompanion whith maliciouses and strangers and adopting senses privacy and retireness by the wayfarers are the other conditions that make the eyes clear-sighted to the mysterious observations and make disciples more polite:

-Set thy face to wall, sit alone, and choose to be sedud even from thin own existence.

(ibid)

-Most people are man-eaters: put no trust in their saying peace to you.

-The hearts of all are the devil's house: do not accept (listen to) palaver of devilish men.

-He that swallows la hawl from the breath (mounth) of the devil, like that as falls headlong in the fight.

(ibid)

And:

-My neighbour's death had given me warning and upset my (worldly) business and shop.

-Since I shall be left alone at the last, it behoves me not to become friendly with every man and woman.

-I shall turn my face to the grave at the last: tis better that I should make friends with the one.
(God)

-Since my jaw will (ultimately) be bound up O worshipful one tis better that I should jaw little
(now)

(ibid:442)

Another case of the forsaking is the renouncing the word that wayfarer does not know and adopting silence to achieve to the discovery of facts:

-Be without lip and without ear for a while, and then like the lip be the companion of honey.

-How long have you been uttering poetry and prose and (proclaiming) mysteries! O master try the experiment and for one day be dumb!

(ibid:2148)

And:

-Iniquitous are those persons who shut their eyes and by such (vain) words set a whole world blaze.

-A single word lays waste a (whole) world, turns dead foxes in to lions.

(Mulavi/1596/1/1368)

Factors that cause wayfarer self improvement and knowledge to the mysteries of God is included leaving eating and sleeping and lessen it:

Save a little in the eating and asleep till you have things for visiting

Decrease your activity a little like embryo till your senses forgive you

And:

-If thou make this wallet empty of bread thou wilt make it full of glorious jewels wear the babe, thy soul from the devil's milk and after that make it consort with the angel.

Other examples of forsaking are clammy tolerance, patience and material and worldly attachments, which brings purity, honesty and sincerity:

-The high God lies upon our body, O man of fortitude, heat and cold and grief and a pain.

-Fear and hunger and impairment of wealth and body-all of the sake of the souls coin being brought in to sight (and use).

-To sake (one's own) desire is to flee (from God) and shed the blood of piety in the presence of his justice.

-This world is a trap and desire is its bait: flee from the traps, quickly turn your face. (Toward God)

-Abandon desire, in order that he may have mercy (on you): you have found by experience that such (renunciation) is required by him.

Disimulation is another case that molavi refers to it:

-Although your intellect is flying up ward, the bird of your conventional notions is feeding below.

-Conventional knowledge is the bane of our soul, it is a borrowed thing but we rest (at ease in the belief) that it is ours (rather) must we clutch at madness.

And:

-Knowledge is conventional and acquired (not real) when he (its owner) laments because the hearer is averse to (hearing) it.

-Since it is (learned) as a bait (for popularity) not for the sake of (spiritual) enlightenment

He (the seeker of religious knowledge) is just as the seeker of vile worldly knowledge.

-Since the blind imitator nothing but (an external) proof, he continually seeks the (to the truth) in the (out ward) sing.

-For his sake we had said, when you wish to plan (any thing), choose an elder (to advise you) (Mulavi/2167/4/1368)

Desire to need and leave the independence and proud are another condition of forsaking in molavi's point of view:

-The prophet said, If thou desirest paradise from God, desire nothing from any one (else)

-When thou desirest nothing from any one I am thy surly for the garden of resort and the vision of God.

(Mulavi:1989/333)

Molavi considers the forsaking reputation and seeking anonymity as the highest stages of forsaking.

-If you are a grain, the little birds will peck you if you are a bud the children will pluck you off.

-Hide the grain (bait) become wholly a snare; hide the bud, become the grass on the roof.

-Any one who offers his beauty to auction, a hundred evil fates set out towards him (and overtake him)

-Plots and angers and envies pour upon his head, like water from watersheds.

-Foes tear him to pieces from jealousy; even friends take his lifetime away.

-You must flee to the shelter of God's grace. Who shall thou and fold grace upon (our) spirits.

-That you may find a shelter. How (will you lack) shelter?

Water and fire will become your army.

(ibid:1989/1832)

He considers reputation as the obstacle for the wayfarer to succeed in uniting with God.

- (That) thou shouldst something make myself ill, exceedingly

Wretched, in order that thou mayest be taken from (the cage of) reputation.

-Worldly reputation is a strong chain: in the way how is this less than a chain of iron?

He considers reputation, property and the monarchy as the unstable and transient thing:

-Take heed! Do not exult in a kingdom bestowed in turns (passing from one to another) O thou who are the bondsman of vicissitude, do not act as though thou wert free.

- (But) those for whom are prepared a kingdom beyond vicissitude, for them the drums (of sovereignty) are beaten beyond the seven plants.

-Beyond vicissitude are the cupbearers perpetually.

-If thou wilt renounce this drinking (of worldly pleasures) for a day or two (for thy brief lifetime) thou wilt dip thy mouth in the drink of paradise.

He considers the condition to attain real maturity in worshipping God:

-The kings of world, because of their evil nature, got noscent of the wine service (to God)

-Otherwise, dizzy and dazed like (Ibrahim son of) Adham, without delay they would have dashed their sovereignty to pieces.

(Mulavi:1989/667)

For more information about impoliteness see:

The story of seeing a selling firewood donkey with the Arabian horses in manger. (ibid: 151/5). The story of blaming a person who killed his mother by people. (ibid: 289) The story of the snake charmer who thought the depressing dragon is sleeping and bring it in to Baghdad. (ibid: 146) The story of prince who king made his real. (ibid:46/4) The story of the woman who lost her son and complain to God. (ibid: 194/3) The story of the preacher who at first began to pray for unjust. (ibid: 282/4) The expression of the mansion being destroyed and the population is in

distress.(ibid:416/4)The story of sheikh who does'nt grif on his son.(ibid: 239/3)The story of the Arab who his dog is died because he was hungry.(ibid: 32/3)

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