

How is Poverty Described by Molana?

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Abstract: MolanaJalaleddin Mohammad Ben Sultan Bahaeddin Mohammad Ben Ahmad Khatibi Bekri, famous for Rumi and Molavi was one of the great poets and mystics of seventh century of hejira. He has outstanding viewpoints on mysticism. His ideas have influenced poetry and mysticism considerably. This article aims to study the viewpoints of Molavi on poverty and its different aspects referring to economic exemplum. Since any poem depicts ideas and thought of the poet. Hence the main resource for research on Molana opinion about poverty is his poems. This article tries to uncover Molana attitude towards poverty and its aspects.

Keywords: Molavi, Masnavi Manavi, Exemplum, Poverty, Economic.

Introduction

Persian literary works reflect ideas, beliefs, artistic creation and spiritual power of the literary men. Iran has great literary works and exemplum and proverbs mentioned in these works are considered outstanding capitals of Persian literary texts. Proverb contains logical and philosophical words and it means knowledge and wisdom (Dehkoda, 1998).

Adage is meant likening something to something else in speech that has relevance to it to explain each other and clarify something unclear" (Majmaolbaherin, 2000).

One of the meanings of economic is moderation and avoiding going extremis in any affair and Quran refers to this concept: And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass " (Loqman).

Since temperance in life is one of the manifestations of temperance and the word of economic has been used frequently so that usage of this word denotes temperance" (Principle of Islamic economic, 1992).

According to the mentioned definitions it can be said that economic exemplum and proverbs are short sentences that have been affected by expenditures and financial relations of the individuals and by passing of time have influenced those affairs and this influence has led the proverbs and exemplum to gain outstanding place in the Persian literary works particularly in the works of the famous poets including Molavi (PartoeiAmoli, 1986).

This great work discusses on principles of mysticism from quest to love and perfection according to teachings of Quran, narratives and tradition and also opinions of the mystics and allegories and tales have been mentioned besides reference to social and moral teachings where it was necessary. For this reason, this great work contains specific didactic aspects for mystics and since it is one of the masterpieces of Persian literature naturally, it has been investigated by the scholars and researchers during seven centuries (Safa, 1993).

In this article, the poems and tales of Masnavi containing economic concepts of poverty and related proverbs of poverty have been studied.

Poverty

Dehkod dictionary defines poverty as being dervish and it is opposite of richness. In Moien dictionary it is defined as misery and poorness. There are two types of poverty:

Poverty from the perspective of mystics and Molana

From mystics' perspective, poverty is a step of mysticism. Ezzeddin Kashani writes: one of the steps of finding truth is unwillingness towards properties and ignorance of worldly affairs and the mystic has no tendency towards world and worldly properties. The mystics are reluctant to possession of wealth though they have a tendency to it in their hearts and magnanimity is their inherent trait. If a mystic possesses wealth and position in the world he never considers himself the owner of those properties. The mystics are unwilling to possession of properties due to belief in eternal life. This group prefers virtuous and richness and poverty are the same for them (Sajjadi, 2002).

The dervish has nothing and he is not content with properties and he does not need something and wealth and poverty are the same for him (Hajiri, 2011). In Molana's opinion, poverty is a difficult way to reach perfection. Everybody complained about poverty and the dervish tried to arrive at destination and he calmed down (Fihi Ma Fihi, 2009).

In the story of advice of man to his wife who considered the poor inferior the man said: o, my wife why you are annoying Poverty is my proud do not blame me (Molavi, 1992). The second hemstitch refers to the prophet's speech that said: I am proud of poverty (Masnavi narratives). This poverty that the prophet is proud of is mystical poverty or faqr. This narrative is famous for mystical and economic proverbs and Dehkhoda has referred to it.

Everybody who is proud of poverty

Does not pay attention to the throne and crown (Dehkhoda, 2012). In this regard, Molavi introduces Masnavi as the shop of poverty and writes that what it offers is indeed the product of poverty and immortality.

Any shop has own business

O my son, Masnavi is shop of poverty (Molavi, 1992). The first hemstitch denotes the proverb of "any shop has own business" (Dehkhoda, 2012). It depicts that any shop has own transaction and everybody does his own work.

Material poverty

In material poverty, the person suffers from misery and daily life and the holy prophet said: poverty and misery approaches the man to blasphemy and this poverty causes to many corruption.

Molavi points out to the prophet's narratives in his poem and then he writes about the rich:

O, the rich, you are wealthy so never laugh

On the misery of the poor (Molavi, 1992)

Molana refers to the root of many of the economic and social deflections and abnormalities and believes that most of the guilty commit crimes due to poverty, otherwise the man likes to live with prestige.

The prophet said the truth

That poverty causes to blasphemy

The second hemstitch of this couplet refers to the prophet's narratives.

The pain of son, life and garment and bread

Prevent the man from ascending in the heaven

Molavi points out to the material poverty:

His poverty and misery have been proven for me

He has no good and food (Molavi, 1992).

He is poor and has nothing

Nobody gives him even one coin (ibid).

He has not penny to bless himself with (Dehkhoda, 2012).

Withdraw of the world

The poor has nothing to do business so it cannot expect him to offer something or do economic activities. Molavi offers an allegory that explains the journey of man from this world to other world and in this allegory the man that has born without something leaves the world and in this temporary journey he attaches on the world and he is afraid of losing his material wealth and he is likened to a naked man that has nothing but he fears on cutting his garment.

The naked man is afraid of cutting his garment when the garment of naked man is cut? (Molavi, 1992).

Molavi points to the reason for anxiety and distract that the man considered the borrowed garment as his own property and he is anxious of losing it and even dreams about it.

When the man saw the borrowed land

He attached in that property

He dreamed that it is his property

He was afraid of that robber who gets his property (Dehkhoda, 2012).

The following couplets indicate this content:

It is for my benefit

It is for covering of my bare body (ibid).

Said the drunken, o mutasib left here

Where the naked man can be robbed.

These couplets contain economic proverbs:

Where the naked man is robbed (Dehkhoda, 2012).

Naked men never lose anything (ibid).

In the following couplets, Molana visualizes the poverty and misery of man and believes that the poor is not obliged to pay tax.

The lovers have to adoptability

The poor and servants have not to pay tax (Molavi, 1992)

When my elephant dreamed India

Of its expenditure ten villages ruined (ibid).

The following economic proverbs have been extracted from above couplets:

The loser is free from pain of tax and toll.

The loser servant has not to pay toll and tax

They do not levy tax ruined village (Dehkhoda, 2012).

Pervasive poverty

Pervasive poverty is a kind of poverty that most people in the society are suffered from it and when material and immaterial pain become pervasive it can be tolerated easily.

Envious causes that some poor wish others suffer from poverty and economic problems. There are many proverbs in Persian language that express this content:

Misery loves company (Dehkhoda, 2012).

The loser does not want

To light up others candle (Molavi, 1992).

In economic in cash transaction is more valuable than by credit. Molana refers to this subject by narrating a tale: A generous rich man said to one of the Sufis: o my sultan, do you want to give you a coin or give nothing now and give you three coins tomorrow. The Sufi who did not lose cash said: I am content that yesterday I had half penny and today I have one penny and tomorrow I will have hundred pennies” (Zamani, 2012).

The last two couplets depict the value of in cash transaction and it can be referred to economic proverbs mentioned in Dehkhoda proverbs:

A bird in hand is worth than two in the bush (Dehkhoda, 2012).

Never leave certainty for hope (ibid).

There are proverbs in the Persian language with the same application.

The dreams of the poor

Most people imagine what they lack and dream about their wishes. Molavi refers to this subject:

Said: Mosses came on the way

The cat dreams on fat (Molavi, 1992).

The second couplet is used as economic proverb and it is usually used when the person is overwhelmed in his wishes and desires.

The following proverbs denote the same meaning:

The cat dreams mice (ibid).

Lover dreams of his mistress (ibid).

The thirsty dreams water (ibid).

Necessity from poverty

He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc. , on which Allah's

Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience or transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful (Al-Baqara).

Accordingly to this verse if a person dies due to hunger he can eat the dead animal as it is permitted and in this case, necessity and requirement causes to legality of illegal affair. Molana has reflected this content in this couplet: If it is required the dead body becomes legal (Molavi, 1992).

Lying is result of poverty

The poor is needy and as a result he does everything to meet his needs and it leads to lying. Molana describes this notion: A man claimed that he is a prophet. The officers caught him and took him to the king and they asked the king to punish him. When the king saw the man is thin said: I have to be calm down and ask him the reason for his claim. He asked what you ate today that you have such claim. He replied: if I had bread to eat I never had such claim. The king asked about his house and job (Zamani, 2012).

I have no home and no companion

Where a fish has home on the earth? (Molavi, 1992).

This proverb can be mentioned regarding to the above couplet:

When a fish makes nest on the earth (Dehkhoda, 2012).

Since everything has been created for meeting needs and the creatures seek and find their share and Molana has emphasized this subject:

Everywhere there is pain there is cure

Everywhere is poverty, richness is there (Molavi, 1992).

Conclusion

According to limited number of couplets on the poverty in the MasnaviManaviit cannot be introduced Molavi as economist poet. He has described poverty difficulty and he has also referred to material poverty, pervasive poverty, dreams of the poor, needs resulted from poverty, beggary and consequences of hunger and lying in his poems. Also, these poems contain allegories, simile and proverbs common in Persian language so that he has employed the proverbs in his poems proportionately and he has securitized poverty in his poems.

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