

The Concept of Beneficence in Saeb Tabrizi's Divan

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Abstract: Persian literature provides an appropriate context for investigating economic and moral concepts. He has tried to expand beneficence culture in the society by inspiration of the religious teachings and protect the rich from avarice and collecting wealth and properties and reveal them to importance of beneficence and goodness in order to establish balance in the society. This article tries to explain Saeb viewpoints on beneficence by survey on his divan. The research method is documentary and analytical.

Keywords: Persian Literature, Saeb Tabrizi Ghazals, Economics, Beneficence.

Introduction

Necessity of beneficence and avoiding stinginess and collecting wealth has been considered since old times and Iranian poets have paid attention to this important issue since Rudaki as the father of Persian poetry to Saadi and Hafezm Sanaei and other poets and in this regard, Saeb Tabrizi has more emphasized this category. The aim of this article is to explain Saeb economic viewpoints on beneficence. In Persian literature life is considered broadly from materialistic and economical point of view and these aspects have outstanding reflections in Persian literature. Mohammad Ali the son of Mirza Abdulrahim Tabrizi Isfahani famous for Saeb was one of the great poets of Safavid period and he is one of the outstanding figures in Indian(Isfahani)style, Saeb observed Shah Abbass period, Shah Safi oppression, corruption of second Shah Abbass and preliminaries of decline of Safavid government at the Sultan Suleiman period. In this article we try to investigate different aspects of Saeb viewpoints on beneficence as the great poet of Safavid period and identify his opinions in this regard.

Economic categories have researched in the divans of Iqbal Lahori, Hafez, Firdausi and Parvin Etesami. Saeb's poems have been investigated from different perspectives but the economic and related concepts have not been studied in his divan and research in this scope can offer background for future research.

Beneficence from Quran perspective

The God says in Quran: And spend (in charity) of that with which we have provided you, before death comes to one of you and he says: "My Lord! If only you would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)] (Holy Quran, 2012).

In addition to this fact that beneficence reveals the person moral perfection it causes to honor and dignity in the divine court and also the almighty God satisfaction. It is obvious that the person should be sincere about this ethical virtue as any good deed.

Who believe in the Ghaib and perform As-Salat (Iqamat-as-Salat), and spend out of what we have provided for them [i.e. give Zakat , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - Jihad, etc] (Holy Quran, 1743).

Beneficence from Saeb perspective

In Saeb opinion, the great men use their properties and wealth for helping the poor and they collect property less. Saeb has a positive outlook towards beneficence and believes that the generous people are never attached on wealth and properties and they never collect wealth as the rain droplets which are not remained in the clouds. The gem is restless on the hand of the generous man

The droplet does not rest in the cloud

Saadi Shirazi has expressed this concept in other form:

The property does not rest on the hand of the generous men

Neither patience in the heart of the beloved not water in the screen (Golchin, 1994)

Saeb suggests that if a person wants to be benefitted from wealth and properties he should be use his properties in spiritual way and offer others and does beneficence.

Offer your properties for beneficence

Do not become content to treasure as dragon (Golchin, 1994)

These couplets remind us a proverb by Dehkhoda: "The freedmen are poor (Dehkhoda, 2011)

The grade of generosity is higher than collecting wealth

In the fall the virtue of spring is more in the garden

In Saeb opinion falling of leaves in the fall and benefitting others after death is not real generosity but generosity is granting at the time of wealth.

Falling of the leaves in the fall is not generosity

Give up the wealth and property when you are living (Dehkhoda, 2011)

From Saeb viewpoint the great person is generous and he believes that if the person offers others his properties his conduct causes to increase of wealth as the waves of the sea expand all over the shore the generous person offers kingship and greatness others.

I am generous as a sea when there is tide

I offer others by my waves and bubbles (Golchin, 1994)

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maula* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqara:286)

O, the owners of the dignities for blessing of being health

Offer the poor dervish blessing (Ghani, 1993)

Saeb believes that the worldly happiness and prosperity is on hand of others so he advises us that whenever we are powerful and have ability we should offer others. In his opinion, human life is limited and he will pass away without anything and only he can prepare for eternal life by beneficence.

The prosperity is on hand of other every moment

Do not hesitate on beneficence whenever you can

The human life is passing as wind

Only beneficence can bring together the sheets of this book (Golchin, 1994)

According to Saeb the man can rescue from this chaotic sea by beneficence and the safe coast needs to offer it your wealth.

By beneficence you can release from this turbulent sea

Besides this sea we cannot find anything except loafer (Golchin, 1994)

Beneficence and benefitting from this world and eternal world

Seab believes that if the person has the Korah treasure he will leave the world without anything and he can only be benefitted by beneficence and granting his properties and wealth. If the man does not use his properties for good deeds he will not save his eternal world. If you want eternal life you have to leave the worldly properties and affairs. You have lost the cash of the world free

When you have attachment on the dinar and dirham

We have arranged for resurrection day by our cash

We have left the account of dirham and dinar (Golchin, 1994)

People who do beneficence in this world and use their properties for goodness they will gain their reward other world:

The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven years, and each ear has a hundred grains. Allah gives manifold increase to which He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower (Holy Quran, 1763)

We never underestimate generosity and dedication

We reached to cluster if we passed seeds

If you want to live forever be generous on the earth

The man gains much if he spends much (Golchin, 1994)

In Saeb opinion the person who does goodness and beneficence his conduct is like a candle that lights his tomb and beneficence and generosity lengthen the man life and guide him to eternal perfection.

Do beneficence in your life

It becomes a candle in your shrine

Beneficence is virtuous in this dark world

Its luminosity lasts until resurrection day

Beneficence is the key of paradise

If you want paradise leave dirham (Golchin, 1994)

In his perspective the person who solves other people problems and spend his properties for their sake he is also benefitted and he never losses but he gains something and stabilizes his wealth.

They have removed the burden on the people

They have found fruitfulness by beneficence

Generously aid your friend

Strengthens your position by beneficence

The person who does beneficence never feels misery

Do not blame granting become as shining sun (Golchin, 1994)

Granting secretly and honoring the mendicant

In Saeb opinion granting should be done secretly and the mendicant should be honored as Quran and our great religious leaders have emphasized secretly beneficence. Saeb believes that beneficence and granting should be done secretly in order to prevent mental damages. The sea is symbol of generosity and it grants hidden by clouds. Such beneficence offers new spirit to the mendicant and cures his wounds and causes to his happiness. The man should learn granting and generosity from spring that waters the blossoms.

Unveiled granting disrespects the loafer

The sea grants its beneficence in the veil of cloud

The loafer gains new spirit by secret beneficence

How well the wound that the salts cures it secretly

Spring offer its beneficence on blossoms hidden

The generous man grants the loafer the gold hidden (Golchin, 1994)

One of the traits of the generous person is granting kindly since frowning at the time beneficence causes to spiritual damages and Saeb warns us on this trait. He advises that we should not expect the world beneficence since it frowns and granting without frowning brings gratitude and perfection of the soul.

The beneficence of moody bitters life
I do not want to return to the sea thirsty
A good seed comes up at the soft soil
High gratitude requires more humility (Ghahraman, 1998)

Saeb advises us to protect the inferiors and become aware of their problems and solve their problems before they ask us.

Do not let the poor ask you
Preserve his prestige by granting
Solomon grants the ant his capital
Learn kindness with inferiors
The generous man grants the poor
Without asking him to grant something
The clouds water the sea by beneficence
Expand their granting all over the earth (Golchin, 1994)

Conclusion

In Saeb opinion beneficence is the most outstanding manifestation of human power and virtue that enjoys at the time of granting and reaches perfection. He believes that granting should be without any intention to preserve the prestige of the poor and eradicate poverty in the society. In his opinion, the stingy people should not be expected to do beneficence. There are many people who lived generously and left a good name forever and arranged for eternal life. The mortal worldly wealth becomes immortal by employing religious teachings. By such belief many problems can be solved. In contrary, there are individuals that do misconduct for gaining position and property and they are happy that they have could collect the world valueless properties. Saeb believes that ignorance is the worst poverty. Saeb introduces generosity as a reason for divine blessing and prevention of disasters in the world. In his opinion, the best granting is granting without expectation that the prophets are outstanding sample of such granting. He believes that granting and generosity increase wealth and properties.

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