

# **Moral Values as Depicted in Fani's Mathnavi: Masdar-Ul-Aasaar**

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The upholding of ethical and moral values forms the core and heart of any prosperous and peaceful society. Moral values clearly separate what is right and what is wrong, and these are the foundation of character building because they govern the way people think and behave. In general, Moral and ethical values are considered as universal, because people all over the world agree with and uphold them. About moral values Prophet Muhammad (s.a.w) states: "I was sent only to perfect good manners/character." (1). Ethical values and morality has been given importance in every religion of the world and literature in different languages have been produced on the said topic. Persian literature is widely known for depicting ethics. One can find works on this topic in every period of Persian literature. In this regard, many writers are noteworthy; among them we have chosen Mulla Mohsin Fani Kashmiri and one of his Mathnavis, Masdar-Ul-Aasaar.

Fani was pen name of Sheikh Mohammad Mohsin. He was an indo-Persian scholar and poet. He was born in educated family during seventeenth century. (2). Fani Kashmiri is one of the most learned and erudite philosopher writer and poets of the 17<sup>th</sup> century AD. He studied under Sheikh Yaqub Sarfi at Madrasa-e-Qutubia(3) . Fani was attached to the court of Mughal Emperor Shah Jahan. (4). His writings are mainly ethical in nature. He has left a Diwan in which there are Ghazals, Qasidas, Quartrains, and four Mathnavis. One of them is Masdar-ul-Aasaar. Fani composed this Mathnavi in 1656-57 AD. Based on 1067 couplets, it's a religious mathnavi. Fani has followed Nizami's mathnavi, Makhzan-ul-Asraars meter. (5)

The aim is to elaborate the importance of ethical and moral values as communicated by Mullah Mohsin Fani Kashmiri through his literary works. Ethics and moral values are a set of principles with main constituents as Truthfulness, Honesty, Integrity,

Transparency, Accountability, Objectivity, Respect, obedience to the law and loyalty. Fani has described almost all ingredients and aspects of morality. Fani depicts aspects of ethics and morality in his Famous Mathnavi Masdar-ul-Asaar as below.

1. **Truthfulness**:-Truth is the foundation for a fair and just society. There are two aspects of truthfulness: being true to yourself and being true to others .Fani placed a high value on principle of truthfulness as he says.

تابتوانی سخن بد مگوی

بدشود از گفتن بد نیک خوی. (6:pp254)

Fani Kashmiri regarded truth as the absolute reality. He stressed on being truthful.

خرقه کذب این همه بر خود مپوش

ژنده تلبیس بیفگن زدوش. (6: pp276)

At one time he says.

دوست شود از سخن بدعدو

دشمنت از حرف نکویت نکو (6: pp254)

Truth can gain you a friend out of an enemy, but lie/falsehood will make your friend a foe.

2. **Humbleness/humility/modesty**:-Being humble means to do things out of the kindness of your heart, without the expectation of anything in return. Being humble means not to be boastful or arrogant or prideful and not to put yourself at higher position than others Fani says,

ای شده مغرور به فضل و کمال

غلغله انداخته از قیل وقال (6: pp260)

Whenever a person is bestowed with something good and valuable .He becomes prideful and arrogant which is a sign of grievous immorality.

A prideful person develops other bad habits and virtues and is lost in his own meaningless world.

گاه دم از شعر و معما زده

ساغر صهبای دوبالا زده (6: pp260)

High character is realized by limiting ones feelings and control of actions.

گه زده از صیغه ترکیب و حرف

کرده ببر خرگه از نحو و صرف (6: pp261)

Many things can be source of arrogance and pride fullness. Knowledge, sometimes make people think that they are more worthy than or superior others, As Fani Says,

گاه دم از علم معانی زده

در بیه جا تیغ زبانی زده (6: pp261)

Knowledge, though little may sometimes lead to high degree of immoral character. A person may even reject the commandments of ultimate truth and power (Allah). As Fani says,

گاه بیان کرده از علم فضول

معنی قال الله قال الرسول (6: pp261)

**3. Silence:-**silence is right attitude in case of those things which might included, be spoken, but ought to be.

مهر خموشی به لب خویش نه

در ره معنی قدمی پیش نه (6: pp234)

Silence is often better than speech because certain things and those greatest, the highest, and the most inward are actually inexpressible, incommunicable, ineffable in their very nature, and because the attempt to cloth them nevertheless in words belittles them. Silence guards the purity of the motive of any action done out of kindness, love piety or fear of God. But it is not always the silence that builds a morally good character, sometimes it is quite the opposite.

مهر خموشی بلب خود منه

تیغ زبان را سخن آب ده (6: pp259)

Speaking the truth sometimes is more imperative than silence and that forms apart of healthy moral and ethical character.

**4. Leaving worldly desires:-**The seeking of worldly desires and becoming greedy in that is what creates facets in morality. It nourishes selfishness.

سنگ دل از صورت بت ساده کن

از پی نقش صمد آماده کن (6: pp276)

پاک کن از نقش صنم سینه را

ساده ز زنگار کن آئینه را (6: pp278)

پاک شو از خوابش بیجانی نفس

تاربی از موجہ دریای نفس (6: pp290)

Simplicity, patience and thankfulness are the ways to lead a pious life. Greediness makes a person weak and attached to tangible things, leaving worldly desires leads to spiritual heights, invites God's help and independence on sources.

**5. Self realization:-**self realization is the goal of all human endeavors spiritual paths. It is of ego-self with the universal self.

آب بر ریز این کرہ خاک را

خاک نشین کن بمہ افلاک را (6: pp231)

If the inner (Heart and soul) is pure .it will reflect through the outer appearance.

بر سر خود جاے خس و خار کن

جوہر خاکی خود اظہار کن (6: pp308)

Unless truth is not realized-truth of existence, truth of objective of being created, truth of the destiny of body, soul and universe and one does not struggle to become a selfless creation the level of morality cannot be stepped-up.

**Conclusion:-**

Ethics is what one ought to do the kind of behavior that would make the world a better place especially if everyone is engaged

with them. Moral values set boundaries that help an individual demonstrate appropriate behavior, towards self and others. Moral values set our priorities in life. Morality, in one sense, is setting up a good example there is a tremendous need of reviving and spreading the moral and ethical values by means of literature which has never lost the importance in prioritizing the moral values in society.

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